

consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

"He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinions that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked. 'I will tell you,' he replied. 'In the year 1223 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness unparal- leled in Persia, in the midst of much scorn and ill-treatment from our Mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt amongst us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomed; and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines with contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated.—His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed—for he spoke Persian excellently—gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief Mollahs. Need I detain you longer? the result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion. I ever avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion, the study of it has formed my most delightful occupation—its contents have often consoled me.'

"Upon this he put into my hands a copy of the New Testament in Persian, on one of the blank leaves was written: 'There is joy in heaven over one sinner that repenteth.—HENRY MARTYN.'

PREACHING TO THE HINDUS IN INDIA.

"The missionary arrives perhaps alone, perhaps with a younger colleague or a native preacher, and enters the place. He has nothing specially clerical about him. No congregation is waiting his appearance. It is not even as in the London theatres on the Sabbath, where hundreds unaccustomed to hear and to obey the word of God, yet gather in silence and with devout attention, aware that it is to that word they will now listen. There is actually no one in the place. Yet, like some unpopular preacher in Europe, the missionary is used to it; and, unlike such a one, is not discouraged, and proceeds to remedy what is wanting. The junior of the two missionaries stands up in desk, and proceeds to read, in a clear, loud voice, a portion of the Bible. Let it be a parable, the story of one of the miracles, the ten commandments, or Paul's sermon at Athens. This last passage, by the way, is never to be fully understood, except in a heathen city, surrounded by twenty temples, and by groups of devotees, who are either presenting their offerings of fruit and flowers, or prostrate before the idol in their prayers. Sometimes, though rarely, no one comes in during the reading; and, though the reader continues, the streets may remain deserted, and the desired congregation fail to appear. Generally it happens that during the reading one comes in, then another; and perhaps twelve or sixteen may be collected by the time it is finished. Then the preacher stands up and proceeds with his discourse. He announces no text; but merely stating that he will describe a story taken from the Word of God, he proceeds to relate it, and fill up all details of time, place, and circumstance, as if his hearers had never heard of such a thing before. He expounds, illustrates by stories and incidents, argues, explains, enforces. The hearers listen with attention; sometimes one will object, and he must be wisely silenced till the end, or his objection skillfully woven into the thread of discourse, and answered. If they are interested, they will remain, and at a striking argument, a pointed story, or a good-humoured exposure of the gods, they will laugh with pleasure, or say, 'Capital!' If not interested, they will go away after a few minutes, and others come: these also go after a time, and others take their places: and so there is a perpetual current of change going on through the whole service. A wise missionary will be careful to repeat the essential principle of his discourse three or four times as he goes on; so that all who come may understand the subject he is seeking to enforce, and safely carry it away. At times, with an earnest, impressive sermon, a large portion of the congregation will remain the entire time. The sermon concluded, a short prayer is offered; and then the people gather round the preacher to receive his tracts and Gospels. Thus goes on the preaching of the gospel to the Hindus day by day: unsatisfactory, indeed, in its constant change of forgetful hearers: but pleasant in the fact, that even idolaters hear something of the love of Christ, and that a few hear to life eternal. The congregations are always different: perhaps a few individuals, wishing to learn about Christianity, may appear again and again at the same place: and often has it been found, that among the chance visitors at these chapels were men from distant villages, who, among other results of a trip to the chief city of India, have carried away to their homes some knowledge and some books descriptive of that religion of Jesus of which they had already heard."