

dience. Being requested to visit the market-place, I went, preceded and followed by a long train of attendants, and sat down in the front of a shop. A man was then appointed to speak with me; and our conversation preceded as follows.

*Missionary.* How is sin to be removed?

*Brahman.* By righteousness.—*M.* How are you to get that righteousness? *B.* By worshipping God.—*M.* By pure or impure worship? *B.* By pure.—*M.* Is your worship pure, or impure? *B.* Ours is impure. *M.* How, then, are you to get righteousness? *B.* By trying again and worshipping in purity.—*M.* After all your trials, do you not think some impurity or other will mingle with your worship? *B.* It is very probable: the mind is extremely fickle.—*M.* It is said in our Scriptures that God has provided a pure and perfect righteousness for men, which He gives freely to all that ask it. The great word with your God is, Do: to the great word with our God is, Receive. Our God invites all men unto Him, and says, Receive ye my Son's righteousness to remove your guilt, and my Spirit's influences to purify your heart. *B.* Why do you say, your God, and our God,? have we not all the same God? —*M.* the same God made us all; but ye have forsaken Him, and worship and serve another. The God who sent His Son to make atonement for sin, is the only true God. You must seek righteousness and holiness from him. *B.* Such is the method you propose. But what proof do you give of its coming from God? *M.* It glorifies God, and it is exactly suited to man.—(The contrast between the Christian and the Hindu schemes of salvation, in this respect, is here pointed out, and illustrated at length.)—*Other Brahmans.* We wish you would tell us about Shiva again. I did so, and observed that the exclusive worshippers of Shiva appeared hurt by my remarks, while the rest of the assembly enjoyed them exceedingly. I then passed on to remark on the character and conduct of Vishnu; when the countenances of the Shaivans began to brighten, and to beam with great self-complacency on all around them. I had not proceeded far when one of the company remarked: "Aye, they must all give way. Jesus Christ is the only true God, and Him we must worship and serve. That is the upshot of the whole."

I have now no doubt that the request of the majority of my hearers, that I would visit the market place, originated simply in the desire of the seeing the Shaivans mortified and put to shame.

*Solapur, 1st and 2d January.*—I arrived here on the evening of the 1st, and was waited upon by some of the principal men connected with the village. I reasoned with them on the folly and sin of idolatry, and explained to them the Gospel plan of salvation. On the 2d I went and sat down in the market-place, and was soon surrounded with a number of people.

I particularly explained to them the Ten Commandments, and shewed them how they had broken every one of them. I then endeavored to convince them of the inadequacy of all their efforts for the removal of their sins; and pointed out to them the work of God in the mission of His Son, and the salvation of sinners through Him. Having never heard such things before, they listened with ready curiosity; and some of those of the lower orders sat gazing with intense interest. I afterwards repaired to a part of the village occupied by the Brahmans. I found three of them seated in the verandah of a house in all the dignified quietude of their order. When I approached them, they neither moved, nor spoke, nor looked as if conscious of my presence. I sat down by them unbidden; and began to speak with one of them. He referred me to another, who seemed determined to say as little as possible. As I went on speaking, however, he became more free; and, when several auditors had assembled in front of the verandah, and began to ask for books, he caught the general feeling, and pleaded with interest for a share of the good things that were going.

In the afternoon I proceeded on my journey, and being overtaken by night-fall, I was obliged to seek for guides. These the Parwari fraternity of a village are appointed to furnish, but they do so with extreme unwillingness. Long and various are their delays; and with the view of depositing the traveller in the nearest possible village, and thus getting rid of him, they often lead him far out of his way. Their lying excuses in the meantime are endless.—Pity or generosity they appear to have none. The love of rest and quiet seems to be the ruling feeling of their nature, which even the love of money cannot overcome. Under former governments, the infliction of bodily pain was the cure for all these evils; and, while it served a temporary purpose, no regret was felt that it was also, in a great measure, the cause of them. It is thus that evil is perpetuated, and confirmed, and increased, in a community destitute of true religion. The direct power of christianity in England, is felt only by a few; but its indirect influence is felt by the nation at large; and it is interesting to observe what a vast difference there is between the irreligious part of the population of England, and the general population of India.

The presence of guides often affords an excellent opportunity of conveying religious knowledge. The circumstances in which it is given are most favorable both to it: being well received and long remembered. I have often taken advantage of this opportunity, and did so with two sets of guides on the present occasion. I charged them at the same time to communicate what they had heard to their neighbors and relations.

In one of the villages I felt thirsty, and asked a little water of a Parwari woman. She