

tically exposed to my two Brahman converts the folly and sin of idolatry, and the superiority of Christianity, I began to press upon my young friends the importance of an early personal interest in Christ. I took the Bible—for the Bengali had one I had given him some time before, and opening at the 12th chapter of Ecclesiastes, I made a running commentary on it, and tried to apply the whole subject to those around me. I concluded the whole with prayer, in which they all joined in a standing position.—When I arose from the ground, my legs were so stiff I could scarcely move. I had been nearly two hours in that most uncomfortable position, but which to a native is the easiest method of sitting. It was near ten o'clock when I got home. The storm was over, the sky clear, and though I had a late cup of tea, I felt that I should like to see many such "evenings in the city."

*Second Evening.*—Two days after the above, I paid another visit to the house of a young Bengali pupil in the English school. This young man's father was for a long time the head of the Bengali community in this city, and the chief opposer of missionary operations. He maintained an English school in his own house for the benefit of his own and other Bengali boys, to prevent them from coming to our school. The epidemic of 1850 carried him off, and soon afterwards his two sons entered our school. The eldest is about sixteen years of age. Formerly he was a wild boy, and spent his time in foolishly running to the courts of the judge and magistrate. For many months he has been one of the best boys in the school. He attends our public worship on the Sabbath very regularly. A few Sabbaths ago he came to me, and said, "I like your church very much now. I am very happy to come to it." He had frequently invited me to visit his house, and on this evening I determined to accept the invitation. He took me around all the accessible apartments, and showed me his father's library, which contained a considerable collection of valuable English books, but generally deficient at some part, as they had been purchased at auction. A large assembly of men and boys collected. I began by an examination of the latter, on a variety of subjects connected with their studies, and led them on to the higher topics of religion, the folly and danger of sin, the necessity of a Mediator, and the certainty of salvation to all who believe in Christ. I was listened to throughout with the greatest attention, and most of them assented to all that I said.—During the conversation, a servant set a teapoy, spread a cloth on it; and brought in a large plateful of sweet-meats and a water-melon. I tasted both, and according to Hindustani fashion, was obliged to allow the whole to be given to my attendant. At the conclusion of the entertainment, I said it was our custom invariably to ask a blessing upon the food that God in his goodness has

sent us, and also to return thanks for the same. I said I could not think of partaking of their kind hospitality without returning thanks to God for his mercies, and entreating his blessing upon them all. They all stood up respectfully while I prayed to our heavenly Father for their conversion and salvation. After this I took leave, having spent upwards of two hours in this interesting assembly of benighted Hindus.

*Third Evening.*—Soon after the above, I fulfilled another appointment of the same kind at the house of a Bengali gentleman, whose sons are at our English school. This evening was, perhaps, the most interesting of all. It was a regular "field day" I had to encounter all the ability, learning, and subtlety of the Saharanpur Bengalis. The gentleman had invited all his friends to meet me. I found a new chair had been purchased expressly for my own use. A table was spread, with a snow white cloth. The reception apartment was set in order, and soon after my arrival one after another of my swarthy friends poured in till the house was filled. I was not long in getting into conversation on the great subject of my mission to this land. The chief part of the discussion was in Hindustani. If I could only tell you all that transpired, and report faithfully all the speeches that were made, and I am sure you would be much amazed.—They had evidently come prepared to give battle, and were eager for the conflict, and I do not know that I ever felt in better spirits for a discussion than that evening. At first I had to reply to four or five, but they were soon all siled, with the exception of one, a wiry, hard-faced, yet most intelligent little man, with reasoning powers of a high order, and a logic as elastic as India rubber. This man was educated in the Free Church Institution in Calcutta, and with the exception of one other young man in the assembly, who supported me in the discussion, he was better acquainted with Christianity than any present. This enabled him to continue the combat after his less knowing friends had given it up. I kept as cool as possible, listened to all he had to say, and refuted it in detail. I drove him at last into such a dilemma that he was either obliged to deny all evidence of every kind, or admit the truth of Christianity. I pressed him home in this direction with several illustrations, till his denial of some of the most palpable facts raised a general laugh against him. I then turned from him to the audience and said, "All the people of Hindustan know, that there once lived a great King called Akbar. Suppose our friend here says he does not believe this fact. Is he right, or are all the people of the land right?" They soon all saw how he was fixed, and cried out that he should not attempt to answer any more. I then turned to him, and in the most solemn language and manner entreated him not to use his talents against the truth. I showed him how he