

done, they are gravely told they must, notwithstanding all, suffer for all their sins, their merited punishment! Yet when we expose all this absurdity and villany, they open their eyes with astonishment, say, Yes, this is all certainly true, but what can we do? This is the way of the world, and we cannot leave the old track, bad as it is! Oh! how awfully enslaved are these miserable beings! How securely Satan has bound, and how awfully has he degraded his liege vassals! Come O thou blessed Spirit of light, life, and liberty, break these heavy chains, and let the oppressed of Satan, the world, and the flesh, go free. \* \* \*

*Theft—Lodging in a Faquir's house—Call of priests—Another theft.*

26th, *Pahoe*.—Last night I had a practical exemplification of the villainous character of the people where I was. I got three watchmen from the police to guard the baggage, but instead of guarding they were leagued with thieves, who came and stole five or six rupees' worth of property, principally from the servants. In consequence of this, I was delayed so late, that I was obliged to stop to get breakfast on the road, and did not reach this until late in the afternoon. To save the trouble of pitching a tent, I went into a small native house which I found empty by the road side, under the shade of a large pipul tree. It had been occupied by a faquir, but being now empty, was used by travellers. At one end of it was a small throne for his idols, ascended by three steps. During one tour I made, attending melas, some three years ago, I lived with these faquirs two or three weeks, and found it pretty comfortable, except that the amount of filth was rather more than I had been accustomed to.

Shortly after my arrival, quite a number of Prohibits of this place, who recollected my visit last year, called to make their salam, with whom I had some little discussion, in which I managed to set forth the gospel plan of salvation; and the character of Christ as the only immaculate incarnation. One man stood forward as a disputant, but after I had exposed several of his errors and self-contradictions he raised a noise and went off.

27th.—Last night was awakened and kept awake a long time by the noise in consequence of a theft—two of our oxen being taken off. And to-day a good deal of our time was taken up in ineffectual efforts for their recovery. I was surprised at the way in which the police officers tracked them to two neighbouring villages, through grain and grass. They then seized several of the villagers and after exacting a promise of them to bring back the stolen property, let them go to search for them. Very few people have as yet arrived, consequently have had but little to do. The catechists went into this city, for the Brahmans would not let them do anything for the noise they kept up about them.

*Stolen property recovered—Labourers at Melas.*

28th.—Succeeded to-day in recovering the value of the property stolen from Karam, and have some hopes of recovering the rest stolen from this place. The number of pilgrims arriving somewhat increased to-day, and we found more to do, but the Brahmans are so much afraid of our influence on their gains, that they avoid us, and do all they can to keep others away, and when they do come, very seldom any of them will listen to instruction, or even discuss any question. They will ask a question and as soon as I begin to answer, two or three will start some other question, or before I get out a single sentence, attempt to give their various answers to what they suppose I am about to say. Anything to make a noise, and keep the people from receiving the truth.

29th.—This morning went out along the bank of the stream among the pilgrims, and addressed a good number of them, exposing the sin and folly of their course, and pointing them to the Lamb of God, who taketh away the sin of the world. The Brahman seeing me at this work, came and interrupted several times.

The water here is not half so deep as was last year. I observed people wading across not knee deep, and even at the bridge, the deepest place, the water is less than with filth, and the stench is quite offensive. Crossing the bridge, some thirty feet above it! This filthy place is the spot where the greatest amount of bathing takes place. I was occupied all day in various labours, until obliged from fatigue to desist, and was out to take the evening air. During the walk was drawn into discussion two or three times, at each of which quite a crowd gathered around to listen.

30th, *Sabbath*.—The crowd still continued to increase, though it is nothing like what was last year. A company from the mountains arrived, and learning I was here, came and encamped close by me, because they said they were afraid of thieves elsewhere but by me felt safe. I took occasion for this to remind them that if their holy place had so little efficacy in reclaiming its inhabitants from gross sin, it was not likely to do much for them.

We were all very fully occupied to-day in private conversation, discussion, and preaching and distributing books; but our companies were generally small, and our discussions on conversational and unsatisfactory.

31st.—This morning had the largest congregation and the best opportunity to preach I have, during the whole melas, addressed them on the all-sufficiency of the plan of salvation by Christ, and the utter worthlessness of the absurd and wicked superstitions to which they were trusting.