

main truths of the gospel on a most attentive meeting.

The following Sabbath it was evident that there was a large sprinkling of Mohammedans among the hearers; and certainly, after I had finished my discourse, one of them began the discussion in a most characteristic manner—'If you say anything against the prophet we'll kill you,' was the first word of Mohammedan controversy I heard in Ajmere. The person who uttered it seemed to be looked on as rather cracked by his co-religionists, for they at once quieted him, and put a stoppage on him whenever he attempted to speak during the rest of the evening. Some others spoke; and the person who took the chief hand really argued with a fairness, an openness, and an appreciation of the force of an argument, which made it truly a treat to argue with him, after the shifting insincere talk of the Hindus. He at last brought the argument to this point—If Jesus, as you say, gave himself to die for our sins, why did he cry three times on the cross, 'O, my God, deliver me!' 'And pray where do we read of that?' 'In the second chapter of Paul.' I handed him a New Testament and asked him to point out the passage, but he declined looking for it at the time, and said he would find it out by next Sabbath. Next Sabbath he returned and indicated the verse, 'My God, my God, why hast thou forsaken me?' as a proof against Christ's Messiahship. I very soon explained his difficulties; but another present took it up as an argument against our Lord's divinity, from which we drifted into an argument on the Trinity, which he maintained was contrary to reason. I got the general voice of the meeting with me, however, in showing that it was merely *above reason*, incomprehensible as the dualism in our own persons, while the immoral acts approved of in the Koran are clearly *against* conscience. My opponent fought long and acutely, abandoning in fact Mohammedan ground, and taking up deistic ground. Some of the orthodox Mussulmans present evidently thought the defence as dangerous as the attack; and one of them assured me that it was very well to talk that, but the ultimate argument was, that they would beat me soundly if I continued to argue against their religion. I reminded them that they were now under the British Go-

vernment; and I congratulated them, at the same time, on having preserved the spirit of their religion under such adverse circumstances, and still maintaining the most successful argument in the Mohammedan religion. Since then we have had discussions of various kinds, before a very changeable auditory. Numbers have thus heard the truth, but there has been little opportunity of enforcing it, and instructing the people thoroughly in the truths of Christianity. For effecting this we must look chiefly to the school. For some time this part of our work continued to prosper well. Towards the close of April, at the solicitations of some of the most advanced pupils, I formed an English class. Some whom I had expected to join, refused to do so. One said to me, 'My father does not wish me to learn English, in case I become a Christian.' Yet his father had no objections to his reading the Bible, and even gave him money to buy a copy of Matthew's Gospel. Another said, 'My father thinks that since I have begun to read the Gospel, it will be safer for me not to begin English yet.' This will let you have some insight into the ideas natives have of the means of conversion. So long as I teach their sons through the native language, they can meet statement with statement, and argument with argument; but if I teach them English, I have then in my hands a mysterious power, which they are unable to oppose.

POLYNESIA.

We take the following account of progress in *Savage Island* from the London Missionary Magazine for October:

Not more than ten years ago, this island was immersed in the lowest depths of barbarism, its very name being indicative of the peculiar atrocity which characterized its inhabitants. Through the wonder-working of the Gospel, these same people have now utterly abandoned heathenism, and become a professedly Christian community. The energetic and successful labours of a few Native Evangelists having prepared the way for a European Missionary, the Rev W. G. Lawes, with Mrs Lawes, then recently arrived from England, took up their residence on the island in August 1861. Our young friends were accompanied by the Rev George Pratt, of Samoa, who,