

say that we Hindus tell a lie as often as we tell the truth?" "Yes," said I, intending to stand my ground. "Sir," said he, "we Hindus tell ten lies for every truth we utter." That time he certainly told the truth.

Hinduism has two chief bulwarks in this generation : caste and the endowed temples. Caste is a religious distinction. It is not a social distinction, but one of birth ; for Brahma created each caste by a different creation, they hold. The Brahman claims that he is holier than the rest, and if we yield to caste we must allow him to say to the rest, "Stand by thyself, for I am holier than thou." If we give place to caste, we can no longer proclaim, "As in Adam all died, even so in Christ shall all be made alive," for they hold that there were a dozen Adams. Caste is so firmly rooted that I have known of a Brahman that died by starvation when there was food placed by his side, because that food was cooked by one of a lower caste. "Better die," said he, "and reach heaven, than eat that food and live, and lose caste and lose heaven." Caste, then, is the adamant chain which Satan has wound around these people to hold them back from embracing the truth.

The second great bulwark which supports the system is its myriads of endowed temples. They dot every hilltop and every plain, endowed in former ages with rich lands—the choicest of the fields. All the revenues of those lands go to the support of the priesthood, who carry on the ceremonies of the temples. If Christianity prevails the Brahmans will cease to reap those revenues. By this craft they have their wealth, and they lock arms to defend their ancient system against the missionary. I had a discussion in the Mysore country, in a city where no missionary had been before, with the chief priest of that region, the president of their theological seminary, where were seventy young Brahmans studying under him for the priesthood. He, surrounded by his disciples, had come to meet us in the market-place, and the discussion lasted hour after hour. He had been pushed to the wall ; but darkness coming on he said there was no time to discuss further then, but he would renew the discussion the next evening.

At noon the next day, when all the people were indoors at their mid-day meal, he stole out of the northern gate of the city, and, coming around through the rice fields and behind the trees to our tent, asked if he might come in and let down the curtain. "Certainly." "Is there any one within hearing besides yourselves?" "No ; all our people are away at their dinner." At once his whole mien and appearance changed. "Sirs," said he to us, "what you said yesterday was utterly unanswerable. I did the best I could to defend my own position, but I am not going to meet you again. What you said is so pure, so holy, so good, it appeals so to the highest needs and desires of men, that it seems as if it must be divine, it must be true. At all events, it