

mentioned in my last Annual Report having gone over the first three Gospels, making marginal readings where the Coolies do not understand the word used. My plan was this: I read over the chapters by myself, and every word which I did not know, and also every word which I did know, but which I was not sure the Coolies knew, I wrote down in columns, leaving room for changes. These words were then gone over with Soodeen, or one of the young men, or with both. When the Coolies knew the word, of course no change had to be made; when they did not, I had to find out some word of the same meaning known to them, and this had to be written on the margin. All new words were then transferred to my word-book and committed. Following up this plan, I completed the reading of the New Testament this week. The committing of words is not yet done; but when I have every word on the list at my tongue-end, I ought to be somewhat furnished for my work. I attach great importance to the language. The heart of the Coolies will never be reached without it. Even the letter used is of importance, as disarming or exciting prejudices. I learned to read the Persi-Arabic character first. It is used by the Mohammedans, and, like the Hebrew, reads from right to left. It is almost indispensable, as the best dictionaries either use it entirely or give it a first place. But Hindus would suspect anything read to them if they saw that it was written in Persi-Arabic. The Roman character is a great help at first, but the Coolies are suspicious of it also. In this village they do not now object to it, and for a time it was the only way in which I wrote the language. I learned to read the Nagaré character last year.

In opening up new estates I found it a good introduction, and I have learned to write it. In some places I never use a book manuscript or printed, except in the Nagaré character. In this character Sanscrit is written, and the Hindus believe that the character, as well as the Sanscrit language, was invented by the gods. The Nagaré alphabet is considered the most philosophical known, and, compared with it, the English alphabet is a barbarity.—The question which seems to be coming home to some of the Coolies in this village is, What books are to be received as the Word of God? I have shown them that the fables commonly read among them are quite contrary to the early Shastras. This they are obliged to admit. Both cannot be reliable, and doubts and questionings are thus awakened. They are no deists. I have never met a Coolie who doubted whether God had revealed His will to us by inspired men, by avatars of deity, or by

deota. But some have given up the defence of much that was till lately considered sacred. One of the young men who attends school never gives up an opinion of his own or of his country without contending for it till beaten. At first he did battle for Murat (idols), then for deota (deities).—He still believes in the avatars of deity described in the Hindu books; but he firmly believes that Jesus Christ was the Son of God, and is the only Saviour of men's souls. I am not sure whether he considers the incarnation a new and peculiar avatar or not. A few days ago he took up the defence of sorcery or lying wonders. I spoke to him of the feats of slight-of-hand; and when he seemed surprised that I knew anything about these things, I told him that we knew all about them, and every intelligent person knows that they are done by slight-of-hand, (*pechbāz*.) I then spoke to him of the telegraph, of which he knew something, and of other wonders of science; and I told him that these were matters of science, not of jugglery, and that it was only ignorance that led to a different belief. Recollecting an arithmetical puzzle, which I wasted many hours in resolving nineteen years ago, I gave it to Soodeen, Selal, and the two young men. They were very much astonished. The young man seemed almost to regard it as jugglery or miracle. I told him it was quite a simple thing, if he only knew it, and that that was the way with many things that make ignorant people wonder. This young man comes regularly to school and church. He is Gurak, that is an initiated Hindu. My hope is that he will be led, step by step, till he receive the truth as it is in Jesus. In the stations lately taken up I often meet with opposition—and only time and patience will disarm it. The Coolie's idea of a Christian is one who eats cow's flesh and drinks rum. One young man applied for baptism with this recommendation given by a friend of his whom I knew well, "He is the overseer's servant, and eats cow's flesh and everything." This young man is getting a lesson as often as his circumstances and mine permit; but he is very ignorant. The Hindus commonly believe that God sends evil and does evil after the manner of a capricious tyrant. I have heard a man who had lost an arm speak of the Almighty in terms too horrible to be repeated. When I checked him, and said it was a mercy he was not killed outright, he dissented at once, "One time dead is good, for we can only die once; but to take away my arm and leave me dependant on others for food and clothing, ———."

A woman who had lost three children (all she had) broke out in the fiercest accusations of the Almighty. I asked her how she knew that it was too bad for the chil-