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Ramsey,

Journal of missionary tour
in India

*By
Robert Carter
N. York*

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Portrait of Ramsay, 1860

Portrait of Ramsay

William Ramsay

JOURNAL
OF A
MISSIONARY TOUR
IN
INDIA;

PERFORMED BY THE

REV. MESSRS READ AND RAMSEY,

MISSIONARIES OF THE AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.

“Go ye into all the world, and preach the Gospel to every creature.”

BY
✓
WILLIAM RAMSEY.

PHILADELPHIA :

J. WHETHAM, 22 S. FOURTH STREET.

1836.



TO THE

AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS,

AND TO THE

MISSIONARIES UNDER THEIR CARE,

This Work

IS RESPECTFULLY INSCRIBED BY

THE AUTHOR.



INTRODUCTION.

THE first Protestant Missionaries designed for the Mahratta people, were sent out by the American Board of Commissioners for Foreign Missions. They arrived at Bombay early in the year 1813, and immediately began to prepare for usefulness among the benighted Hindoos. The Island of Bombay was the only station they occupied, until the year 1831; when a new station was formed at Ahmednuggur, on the continent, and about a hundred and seventy-five miles north east of Bombay. Schools, in the meantime, had been established on the Island of Salsette, and on the continent south of Bombay; the most of which are still in existence. Some of them have been given up, and others formed in their place. The number of schools and scholars is subject to continual changes. The annual number of scholars may be about twelve hundred.

Since the commencement of the Mahratta Mission, till the present time, the following named persons have been sent out from the American churches, to labour for the salvation of this people. Some of this number sleep in Jesus; some have returned to America in ill health; and others are still in the field.

 American Missionaries at Bombay.

Hall, Rev. Gordon. Arrived, 13th Feb. 1813. Died, 20th March 1826, at Dhoorlee-Dapoor, of cholera, while on a missionary tour. Aged 41.

Nott, Rev. Samuel. Arrived, 13th Feb. 1813. Returned to America, in ill health, in 1816.

Nott, Mrs R. Arrived, 13th Feb. 1813. Returned to America, in ill health, in 1816.

Newell, Rev. Samuel. Arrived, 7th March 1814. Died, 30th May 1821, of cholera. Aged 37.

Newell, Mrs Harriet. Died, 30th Nov. 1812, at the Isle of France. Aged 19.

Bardwell, Rev. Horatio and wife, Mrs R. F. Bardwell. Arrived, 1st Nov. 1816. Left Bombay for America in ill health, 22d Jan. 1821.

Lewis, Miss Margaret (Eng.). Married to Rev. G. Hall, 1816. Embarked for America, 30th July 1825.

Nichols, Rev. John. Arrived, 25th Feb. 1818. Died, of a fever, 9th Dec. 1824.

Nichols, Mrs E. Arrived, 25th Feb. 1818. Married to Rev. Mr Knight, of the Church Mission at Nellore, Jaffna, 19th Oct. 1826.

Graves, Rev. Allen. Arrived, 25th Feb. 1818.

Graves, Mrs Mary. do. do.

Thurston, Miss P. Arrived, 25th Feb. 1818. Married to Rev. S. Newell, 26th March 1819, and to Mr Garret in 1822; and left Bombay for America in ill health, 29th Oct. 1831.

Garret, Mr James (printer). Arrived, 9th May 1821. Died, 16th July 1831. Aged 34.

American Missionaries at Bombay.

Frost, Rev. Edmund. Arrived, 28th June 1824.
Died, of consumption, 13th Oct. 1825. Aged 34.

Frost, Mrs C. E. Arrived, 28th June 1824. Married to Rev. Mr Woodward, of Jaffna, 1826.

Allen, Rev. D. O. Arrived, 27th Nov. 1828.

Allen, Mrs Myra W. Arrived, 27th Nov. 1828.
Died, 5th Feb. 1831. Aged 30.

Stone, Rev. Cyrus. Arrived, 27th Nov. 1828.

Stone, Mrs Atossa F. Arrived, 27th Nov. 1828.
Died, 7th Aug. 1833.

Farrar, Miss Cynthia. Arrived, 27th Nov. 1828.

Hervey, Rev. William. Arrived, 7th March 1831.
Died, of cholera, at Ahmednuggur, 13th May 1832.
Aged 34.

Hervey, Mrs Elizabeth. Arrived, 7th March 1831.
Died, 3d May 1831.

Read, Rev. Hollis. Arrived, 7th March 1831.
Left India for America, in ill health, 18th March 1835.

Read, Mrs Caroline. Arrived, 7th March 1831.
Left India for America, in ill health, 18th March 1835.

Ramsey, Rev. William. Arrived, 7th March 1831.
Left India, in ill health, 6th July 1834.

Ramsey, Mrs Mary. Arrived, 7th March 1831.
Died, of cholera, 11th June 1834.

Boggs, Rev. G. W. Arrived, 14th Sept. 1832.

Boggs, Mrs I. E. do. do.

Sampson, Mr William C. (printer). Arrived, Nov. 1833.

 Missionary Societies and Stations.

Sampson, Mrs Mary.	Arrived, Nov. 1833.		
Munger, Rev. S. B.	Arrived, 10th Sept. 1834.		
Munger, Mrs.	do.	do.	
Hubbard, Mr G. W.	do.	do.	
Hubbard, Mrs.	do.	do.	
Abbott, Mr Amos.	do.	do.	
Abbott, Mrs.	do.	do.	
Graves, Miss Orpah.	do.	do.	
Kimball, Miss A. H.	do.	do.	and
married to Rev. C. Stone, 23d Oct. 1834.			
Ballantine, Rev. Henry.	Sailed for Bombay, 16th		
May 1835.			
Ballantine, Mrs.	do.	do.	
Webster, Mr E. A. (printer).	do.	do.	
Webster, Mrs.	do.	do.	

Besides the American Missionaries, there are also others under the care of the London, Church, and Scottish Missionary Societies, who are labouring for the salvation of the Hindoos within the Bombay Presidency. The Scottish Missionaries have two stations: one at Bombay, and the other at Poonah. They have been compelled to relinquish their stations at Hurnee and Bankote, for the want of labourers. Sickness, death and other causes, have left only two of these brethren in the field. Mr Wilson labours alone in Bombay, and Mr Mitchell in Poonah. The Lord has removed their companions from their labours and sufferings here, to their rest on high. Mr Nesbit has returned to Europe in ill health;

Missionary Societies and Stations.

and Mr Stevenson is now employed as chaplain in the Scottish kirk in Bombay.

The Church Missionaries, viz., Mr Dixon with Mr Farrar and lady, are stationed at Nassik, a large village, about seventy miles north east of Bombay. This place is the seat of Brahminical learning in the west of India. It is esteemed a holy place, and upon the return of the great *Yatra*, held at this place, thousands upon thousands of deluded pilgrims, from all parts of the country, resort to it. It was while returning from a festival held at Nassik, that the Rev. Gordon Hall lost his life. The Rev. Mr Mitchell, formerly in connexion with this mission, has returned to Europe with his lady, on medical certificate: it is not likely that he will ever return.

The London Missionaries are stationed at Surat, about one hundred and fifty miles north of Bombay. The labourers here are the Rev. A. and W. Fyvie. They have, during their residence in the country, been able to translate the whole of the Scriptures into the Goojurattee language; two editions of which have been published, besides several tracts in the language. They have received into the communion of the church eight or ten converts.

All of these stations have suffered more or less from the sickness and death of the missionaries connected with them. Many schools have been given up, and many bright and cheering hopes in reference to the success of the gospel among this heathen

Extent of the Field.

people have been blasted. But these things are needful to try the faith and the patience of the missionary, as well as of the churches at home. While the churches of Christ continue to send so few labourers into the wide wastes, where so much is to be done, they cannot reasonably expect any great results. The Hindoo people in the Bombay Presidency have been estimated at twelve millions, and for this great population there are only sixteen ordained and lay missionaries, and fourteen ladies; that is, thirty persons in all, as representatives of the European and American churches, in this extensive and interesting field. Can it be that the churches suppose that this feeble band is strong enough to carry on the great work of evangelizing the millions of benighted heathens for whose salvation they labour? Would that their number was increased a hundred fold; and even then the field would be great, and the labourers few. It is pleasing to know that the missionary spirit is increasing in America, notwithstanding the spirit of controversy which is at present distracting a portion of the churches. The hope is that all the stations will this year receive a reinforcement. More than one hundred are necessary; but—where are they? Reader, why cannot you join the few who have already determined, if the Lord will, to go this year and carry the Gospel of Christ to the Gentiles?

The Wesleyan Missionary Society had two Missionaries for a short time at Bombay, but they have

Modes of Missionary Labour.

Itinerating important.

long ago left the field in ill health. The society has not sent out any others in their place.

The Missionaries employ their time in the study of the languages of the people among whom they labour—in translating, or revising the translations of the Sacred Scriptures—in preparing tracts and school books—in superintending schools, and in preaching the gospel daily in the streets, and on the sabbaths in their respective chapels. The labours of the Missionaries, so far as their personal exertions are concerned, are necessarily confined to their several stations during the greater part of the year, owing to the rains and the intense heat of the climate. The months of December, January and February, however, are so cool, that Missionaries may travel with safety into the interior for the purpose of preaching the gospel and distributing the word of God; and a considerable portion of that time is now occupied in itinerating. Whatever former Missionaries may have thought of this mode of missionary labour, the present labourers are decidedly in favour of it, and think it a highly important part of their evangelical operations. The two plans must be united.

For several years past the Missionaries at the different stations have made pretty extensive tours into the interior of the country, and have, in this way, preached the gospel to many thousands who must otherwise have died without having heard of the only Saviour of lost men. In performing these tours, the Missionaries travel in a manner which is peculiar to

Mode of Travelling.

The Success of Missions in India.

the country. There are no inns where they can stop and find every thing ready to make them comfortable. On the contrary, if the Missionary would be comfortable on his journey, he must take his bed, table, chairs, cooking utensils, &c. with him. A tent is often necessary. Without this he will be compelled to sleep in an open *chowdy*, in a native house, or out of doors, which, at times, is far from pleasant. To carry these things, besides the books and tracts the Missionary may have with him, a number of servants are necessary. The heavier articles may be transported on bullocks, while the lighter burdens are borne on the heads or shoulders of men called *coolies*, or *bamboo-wallas*. This mode of travelling is necessarily slow, and is frequently attended with a good deal of perplexity.

The following Journal of a tour performed by Mr Read and myself, was written as we had time after the labours of the day, and will afford a specimen of this kind of missionary labour in India. In many instances, for the sake of reporting more correctly the different conversations we had with the natives, one of us was employed in taking down notes, while the other was engaged in speaking to the people. This has enabled us to retain, in a good degree, not only the spirit of the conversations, but also the words used on the occasion.

The success of the gospel throughout the Bombay Presidency has been considerable. All the Missionaries are encouraged to continue their labours among

The amount of labour performed. The influence of pious Laymen.

the people, and to spread the knowledge of Christ by means of the press, free schools, and the preaching of the gospel as widely as possible. We must not, however, judge of the success of the gospel among this people merely from the number of actual conversions, though this affords ground for encouragement, but, from the whole aspect of things in the country. When the Missionaries came into the country twenty-two years ago, nearly every thing had to be done. Since that time, the whole of the Bible has been translated into the Goojurattee language by the London Missionaries at Surat. The New Testament in the Mahratta language has passed through two complete editions by the American Missionaries. A third edition, revised by the Bombay Bible Society, is now in the press. Parts of the Old Testament have also been published. About one hundred different tracts for the benefit of the people have been published in the Mahratta, Goojurattee, Hindoosthane and Persian languages, including doctrinal, practical and controversial tracts, and elementary works designed for schools. The number of these tracts is increasing yearly.

The Missionaries do not labour alone in the great work of evangelizing these heathen people. Captains Molesworth and Candy have rendered the cause of missions and of education essential service by the preparation of their Mahratta and English Dictionary. They are now busily employed in preparing the second volume, containing the English and Mah-

The aid from the English Government.

ratta. The labours of these pious and laborious officers are of very great benefit to the Missionary, and also to others in the country who are studying the Mahratta language. The Honourable East India Company, with their usual liberality, rendered these gentlemen all the aid they needed in preparing and in printing this work. There are other pious and intelligent officers and civilians who are aiding the cause of missions in India by their liberal contributions, christian example, and unremitting labours in preparing tracts and books for the benefit of the people.

The aid which the Government gives to the cause, in encouraging missionary operations, and in the establishment of schools, ought not to be overlooked. Although they have, for prudential reasons, refused to have christianity taught in the schools under their care which are designed for the natives alone; still the effect of the whole system of education as there practised, is to break down Hindooism. The systems of natural and moral philosophy, and geography, &c., as taught by the Hindoos, are held sacred. They make a part of their sacred books, and it so happens that all these systems are *false*. The earth, with the Hindoos, for example, is the centre of the system. It is a plane surface, and the sun revolves around it. The Hindoo says it must be true, because his Shastru (Bible) says so. When he learns from an European teacher, in one of these government schools, that the earth is *not* the centre of the

Science alone will destroy Hindooism.

system, and that the eclipses are not occasioned by the efforts of a *Dytyu* (dæmon) to swallow the sun or moon, but that it is by the intervention of one of these bodies between the other and the sun that these natural phenomena are produced, he sees that his *system is false*, and of course his faith in his Bible is shaken, if not wholly destroyed. Christian ethics and christian jurisprudence are based upon principles of truth and justice drawn from, or in accordance with the word of God, and these are at variance with the Hindoo systems. The truth on any subject cannot but commend itself to every mind when fairly presented to it. The enlightened mind of a Hindoo can no more resist the force of truth, than the enlightened mind of a Christian.

“Veritas magna est, et prevalebit.”

Let the truth, then, on every subject which comes before the Hindoo mind be taught, and Hindooism must inevitably fall. It cannot possibly stand. The truth must triumph.

There is this much, however, to be said in reference to giving the Hindoos true knowledge on natural subjects unconnected with religion, that it will, very probably, make the people infidels. After the light which they must receive, it is impossible that they should remain believers in their system of religion, which is a system of falsehood and absurdity from the beginning to the end. But without the introduction of a better system they will inevitably run into infidelity, or something worse. Christianity

The Gospel must triumph.

Labourers needed.

is the only thing that can save the people. And while the christian should rejoice in every thing which tends to loosen the hold of the people on Hindooism, his efforts and prayers should be made to lead them into the truth as it is in Jesus.

The Hindoo system, like all others which have their foundation in error, must fall before the blaze of gospel truth. The progress of this work must, of necessity, be slow at first, but the result is certain. A mighty fabric of superstition and folly is to be demolished—the rubbish is to be removed—the good seed must be sown and nurtured with care—and if God grant His Spirit's aid, which He has promised, success must attend the efforts made to enlighten and evangelize the people.

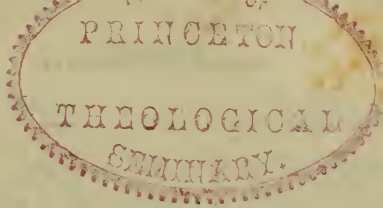
The field is a wide and important one, and demands many more labourers than it has ever yet received. The success which has already attended the labours of the various Missionaries—the encouragement given at present by the English Government to the prudent efforts of Christian Missionaries—the desire of the rich and respectable among the Hindoos to increase in knowledge and to be instructed by foreigners—the growing disregard which the people exhibit towards their own religion, and the willingness with which they receive and peruse christian tracts, as well as the weighty obligations resting upon christians, arising out of the express commands of Christ to preach the gospel to them, and from their spiritual condition, call loudly upon

Labourers needed.

the Christian Church to arise and possess that land in the name of Christ, and to deliver it from the galling yoke of superstition and sin under which it has for centuries groaned. May the sons and daughters of India ere long become the freed sons and daughters of the Lord Almighty—her idol temples with all the abominable rites of heathenism be abolished—the pure and holy worship of the one God be established in all the land, so that all may know their Creator from the least unto the greatest, and thus become a holy and a happy people.

W. RAMSEY.

Philadelphia, Jan. 1836.



MISSIONARY JOURNAL IN INDIA.

BOMBAY. SALSETTE.

December 25th 1833. Having sent off our boxes of books, chairs, tables, &c., by *coolies** to Tannah last evening, we left Bombay† this morning for the purpose of preaching the Gospel and distributing the

* *Coolies* are Hindoos who carry burdens on their heads. Those who carry burdens on their shoulders by means of a bamboo pole, are called *bamboo-wallas*.

† Bombay, or as the natives call it *Moom-ba-e*, is an island on the western coast of Hindoosthan, in north lat. $18^{\circ} 56'$. It is about eight miles in length, and twenty in circumference. It came into the possession of the English by the marriage of Charles the Second with Catharine of Portugal. It contains a strong fortress, a dockyard, and naval arsenal. The harbour is one of the best in the world. The island was formerly esteemed very unhealthy; but by draining and other methods, the healthiness of the place has been much improved. It is said that forty different languages are spoken here. The whole population exceeds 200,000. The European population, including the soldiers stationed on the island at Colaba, (which is separated from Bombay by a narrow channel that is dry at ebb tide) is about 2000. The native town is about a mile from the fort, a large portion of which is shaded by a cocoa-nut grove. The Esplanade, which lies between the fort and the native town, is covered, in part, during the dry season, with the tents of European gentlemen.

Departure from Bombay.

Salsette.

Parsees.

Roostumjee.

Scriptures and tracts on the continent. We crossed over to the Island of Salsette* by a causeway, and came to the village of Veergaum, about fifteen miles from Bombay. When we arrived, we found the public bungalow occupied by two gentlemen who had come for the purpose of hunting in the neighbourhood. We were, however, kindly accommodated for the time being, with a room in the house of Roostumjee, a wealthy Parsee. We had not the pleasure of seeing him to-day, he being absent at Bombay. On a former occasion, when the Rev. Mr Wilson and I called on him, we had considerable conversation with him. We found him quite conversable. He has, like many of his Parsee brethren, but little faith in the religion of his people. He did not hesitate to say that he believed their sacred books were written by their Padres, (priests) and that God had nothing to do in their formation. In speaking on the subject of prayer, he said he could not perceive the necessity of a man's praying so frequently

In the evenings, after the hours of business, hundreds of people, including Europeans, Parsees, Hindoos, Mussulmen, &c., may be seen walking or riding to and fro for the benefit of the cool and refreshing sea breeze. All is life and activity: the sight is truly pleasing.

* The Island of Salsette is about fifteen miles square. It was formerly separated from the Island of Bombay by a channel half a mile in width, which was fordable at low tide. It was taken from the Mahrattas in the year 1773 by the English, who have connected the two islands by a causeway, which is of immense advantage to the inhabitants of both islands.

Parsee mode of prayer.

The Schoolmaster.

through the day, namely, morning and evening, and asking the blessing of God upon their meals, as the practice of some is. "For my part," said he, "when I arise in the morning, I say, 'O God, just be as good to me to-day as thou wast yesterday: that is enough!'" Roostumjee is a benevolent man, and has the good opinion of both Europeans and natives.

Prayer conducted in the Parsee mode, is both tedious and heartless; and it is no wonder that such a man as Roostumjee should think it of no use. It consists in a lengthened form of prayer, interspersed with a variety of genuflections and salams to the water and the sun. Very often, while engaged at their prayers, the Parsees may be seen gazing about at the passing crowd, and not unfrequently stopping to speak with their acquaintances. There is much reason to fear that they pray to be seen of men. They are, however, a respectable class of people.

After breakfast, while I was engaged in the house, Mr Read went into the bazar and found a number of people, to whom he preached the gospel. After some time, while engaged in addressing the people who were seated near him, and listening with attention, the village schoolmaster, a young Brahmun, came up to the people, and in an indignant and authoritative tone addressing them, said, "What are you doing here? You cannot read. What do you know about books or religion? You are like bullocks. Up—begone!" Some of the people rose up, made no reply, and were about to depart, as the person who gave the com-

 Conversation with the Natives.

mand was a Brahmun, and his rebuke may have been considered by them, as it is by many, as the rebuke of God.* Mr R. told them to stop, as it was to them he had come to preach the gospel of Christ; and if they could not read, and were ignorant, there was the greater necessity for their hearing. Addressing the Brahmun, he said,

Miss. Why do you order these people away?

Brah. They are like bullocks: they cannot understand any thing.

Miss. Have they the word of God?

Brah. No: of what use would it be to them?

Miss. Can they read?

Brah. No.

Miss. Who are their teachers and priests?

Brah. We are [meaning the Brahmuns].

Miss. If you will not give them the word of God, nor teach them, nor permit them to have it, how shall they know what God requires of them, or how shall they obtain salvation?

Brah. Chuch! they cannot understand these things.

The Gospel was then preached to him, after he had been rebuked for his pride and priestcraft. But he soon became offended and went away, while the people seemed pleased, and willingly remained to hear. A few tracts were given to those who could

* Nana Shastree, a Brahmun in the employ of the mission, once told me that his *great toe* is the Shoodroo's god, and that it should be worshipped by them as such.

The Caves on Salsette.

read; but the majority of the people present were so busily employed in buying and selling, that they did not feel disposed to attend to the subject brought to their notice.

THE KENNERLY CAVES.

After dinner we turned aside to see the Kennery Caves, those extensive and far famed excavations. A Portuguese man was our guide. The path to these caves leads through a mountainous jungle, and, from its present appearance, we should judge that it is seldom travelled. They are about three miles from the great road. They are all chiselled out of the mountain, and must have been done at immense expense and labour. They surpass the caves of Elephanta, both as to their numbers and grandeur. The principal cave is about seventy feet long; its height from the floor to the top of the arch is about twenty feet. On each side are fourteen pillars of the same rock, surmounted by the figures of elephants. The entrance is by an enormous gateway, and on either side of the passage are two human figures of gigantic stature; they are about twenty feet high: each foot is three feet in length. The rooms, cells, tanks of water, &c., all of which are cut out of the solid rock, are numerous, and would require a day instead of an hour or two to inspect them. As they have been described by others, who had more time to examine them than we had,

Hindoo Idea of their Origin. Caves neglected. Scripture fulfilled.

we must refer the reader to these authors for a description of them in full.

The Hindoos have preserved no records that have come to the eye of Europeans concerning the origin of these caves. The vague account given by the natives is, *Pândowâná Kálá*, the Pandows* made them; but *when*, or by *whom* they have been excavated must, in all probability, remain for ever unknown. That they were made through religious zeal, and devoted to religious purposes, there can be no doubt. While the lover of antiquities cannot but regret that these caves are left without any one to take care of them, or prevent the images from being still further mutilated and defaced by every ruthless hand that may assail them, the Christian can see, in their present state, and the indifference of natives and Europeans concerning keeping them in repair, either as objects of reverence or of curiosity, a striking fulfilment of prophecy, and an unanswerable argument for the truth of the sacred Scriptures. "In that day," says the prophet Isaiah, referring to the Gospel times, "a man shall cast away (or forsake) his idols to the moles and the bats." This text of Scripture is literally fulfilled as regards these idols and many others. As these caves have for ages past been deserted by the idolatrous worshippers, and as the stillness which reigns

* These Pandows are the sons of Pundoo. They are five demi-gods, to whose power the excavating of these caves and other great works in the country are ascribed. Their names are Dhurm, Bheem, Urjoon, Nukool, and Suhudeve.

is seldom disturbed by the sound of the human voice, the *bats* and the *owls* find here a safe abode. The Hebrew word *lâchêppôrparóth* rendered *to the moles* in the verse quoted above, occurs but once in the Bible. The root of the word signifies to *dig*, and may be applied to any other animal which partakes of the nature of the *mole*, viz., a fondness for dark places and for digging in the earth, as well as to the *mole*. That there are *porcupines* in abundance in these caves, is evident from their tracks and quills, which are to be seen in abundance in different places; and as it is not decided with certainty what animal the word designates, may not the word *porcupines* be the proper rendering of the term used. At all events, it would agree with the fact that these caves, with their idols, are deserted to the *bats* and to the *porcupines*. Part of the prophecies in reference to idols have been fulfilled, and we may rest assured that the interesting one in *Zech. xiii. 2*, viz., "I will cut off the *names* of the idols out of the land, and they shall no more be remembered," will not fail of being in like manner accomplished. May the happy time soon come when holiness shall so universally prevail, that not only the idols themselves shall be destroyed, but even their very *names* shall be forgotten.

POPERY IN INDIA.

Our Portuguese guide was quite an interesting man, and fond of conversation. After he had conducted us back to the road, we paid him for his ser-

Penance.

Crosses worshipped.

vices and dismissed him. During our conversation, he informed us that he regularly confessed his sins to his priest once a year, and that for the spiritual instruction which he might receive on the occasion, he paid half a rupee. The priest, said he, sometimes punishes us by giving us a *dozen lashes*. The women are dealt with sometimes in the same manner. Thus,

“ Proving the doctrine orthodox,
By apostolic blows and knocks.”

This is not the first time that we have heard of this mode of punishment as practised by some of these Roman Catholic priests towards their people. He also informed us, that he worships the *cross* and the images of saints which he keeps in his house, and that he does so at the command of his priest. Crosses may be seen in almost every village on this island and also in Bombay, where the Roman Catholics are to be found, which have been set up as objects of worship. However much some may deny that the *simple wood* is worshipped, the fact is just the contrary, and the people acknowledge it. A few of those who can read the Portuguese language have been furnished with the Scriptures, but by far the greatest portion of them understand only the Marhatta and Hindoosthanee, and are unable to read the Scriptures if they had them. Many of the priests still oppose the circulation of the Scriptures among their people, but what their reasons are for so doing, we pretend not to say. The people, as a general thing,

Roman Catholics in India ignorant.

Preaching in the streets.

are exceedingly ignorant, and are but one remove from Hindooism. They need instruction, and without it, they must remain envelopped in their superstition and gross ignorance. There is as great need for faithful Missionaries among these catholic converts from Hindooism, as there is for those who still hold to the absurdities and abominations of the Hindoo system.

TANNAH.

We reached Tannah at 8 o'clock in the evening, and were accommodated with lodgings in the house known now among the natives by the name of the *Billiard-room*. A lad informed us that the Rev. Mr Nichols formerly occupied the same house. We could not but feel sad to think of the changes which have taken place here. The Missionary is dead; the Mission schools have been discontinued, and the voice of prayer and praise is no more heard within these walls; but it shall not always be so, for the earth shall be filled with the knowledge of the Lord, and all lands shall be vocal with his praise.

December 26th. After breakfast we went out among the people, carrying with us a quantity of tracts. As we were walking through the bazar seeking a good place to sit down, a shopkeeper, observing us, invited us to take a seat with him and a few others who were seated in the verandah of his house. We accepted his invitation, and immediately began

Conversations with the Natives.

Their cavils and objections.

to talk with them about the books we had, and the Christian religion, and to urge upon them the necessity of repentance towards God, and of faith towards our Lord Jesus Christ. A number of people soon collected together to hear us. The shopkeeper becoming annoyed, told us to come at four o'clock, and then we would be able to have a greater assemblage of people to converse with. His object, we suspected, was to get rid of us and the subject brought before him, Felix-like, for the present. We therefore told him that we would talk to those then assembled, as there were enough for our purpose, and would, perhaps, call again in the evening. We felt better satisfied with our present number of hearers than with the promised multitudes in the evening. Two of the hearers, aged men, attempted the defence of Hindooism. We knew the difficulty of keeping order, and at the beginning requested them to speak alternately, and to be silent while we should speak. This seemed fair enough, and they agreed to it. One began. We listened attentively till he had finished, and then began to reply. But while urging upon them the necessity of worshipping God, who is a Spirit, in spirit and in truth, one and another interrupted us with a string of questions and objections like the following:—"Where is God?—what is God like?—How can we worship an immaterial and invisible being?—Every thing is God.—A stone becomes God, if a man have *faith* to believe so.—God gave to men different colours, different religions and different sa-

 Objections to the Gospel.

cred books, and every man can be saved by following his own religion. God commands the Hindoos to worship idols. Christians [meaning the Roman Catholics, who are called *Christian lóke* (people),] worship idols too." These, and many other objections, were started in such quick succession, that we had no time to give an answer to any of them, nor did the objectors desire an answer. Their object, evidently, was not to have their difficulties or objections solved, but to prevent us from explaining one point fully, and perhaps too, to show their ingenuity in defending themselves.

While thus engaged, a Brahmun spoke loud enough to silence the others, and fix the attention of all on himself. Addressing us, he says,

Brahmun. Do you not take away life?

Missionary. Yes: and so do you.

Brah. Do you not believe that God is every where?

Miss. Yes: certainly.

Brah. Do you not eat meat and fish?

Miss. Yes, sometimes.

Brah. Then you eat God, for he is every where and in every thing. You *Sahibs** are very wicked, because you take away life.

Miss. Do you not believe that God is every where, and in that piece of wood? (pointing to a piece.)

* The word *Sahib* corresponds to *sir*, *mister*, &c., and is used freely by all the natives to designate Europeans.

The mildness and cruelty of Hindoo laws.

Brah. Yes.

Miss. Then you must do violence to God, who dwells, as you say, in the wood, for you cut and saw it in pieces.

Brah. No, no : that is a different thing.

Miss. But do not the Hindoos take away life ?

Brah. Chuch ! chuch !

Miss. Did they never kill any *Sahibs* ? What do you say ?

The Brahmun remained silent, and presently got up and went off. In the mean time several voices responded, "Yes, yes;" thus acknowledging that they themselves are guilty of the crime they wished to fix on us, viz. of taking away life. Their own laws, however, justify the civil power for depriving *men* of life, while they condemn any one for taking away the life of an animal, especially a *cow*. Their *laws* are strangely mild towards the brute creation, and cruel, in many instances, towards human beings. But error is always inconsistent, and the Hindoo in his practice strikingly exemplifies this. He professes to reverence the ox, and once a year does worship him, but during the remainder of the year he is driven or goaded on to his work in a most cruel and unfeeling manner.

Being left without any one to interrupt us, we endeavoured to make known to them the plan of salvation through the Lord Jesus. We gave away but few tracts, as the people did not appear anxious to receive them.

Hindoo school.

Roman Catholic chapel.

After leaving this company of hearers, we visited a small Goojurattee school, and addressed the teacher and the children on the subject of the Christian religion. The teacher had not a book in the school.* With his permission, we supplied all the readers in the school with printed books in the Goojurattee language, a gift which they seemed to prize highly, and requested the teacher to call for more if he should need them. He did not call for any.

ROMAN CATHOLIC CHAPEL. POPERY.

Leaving this school, we visited the Roman Catholic chapel. The priest who resides, as is their cus-

* The mode of conducting schools in India is peculiar to the country. Part of the system has been brought to Europe by Dr Bell of the Madras army. It is known in America by the name of the Lancasterian system, it ought to be, Hindoo system. The scholars sit on the ground facing the centre of the room. The school is divided into four classes. The best scholar in each class is appointed monitor of the class. If the teacher is called out of school on any business, he gives his rod into the hand of one of the scholars, who acts as master for the time being. All the others obey him, and are as much afraid of offending him by their disobedience as their proper teacher. The children, who are learning their letters, write on sand boards, making use of a small stick. In this way they not only learn the names of the letters, but also how to *write* at the same time. Arithmetic is studied in the same way. Some use boards painted black, and make use of a reed and chalk water in writing. This is more neat and cleanly. In writing on paper, the teacher at first forms the letters, and the pupil draws his pen over them, and in this way learns to form them correctly. I doubt not that many a boy has learned to write well in a Hindoo school without using half a quire of paper.

 Images in the chapel.

 Similarity of Hindoo and Popish usages.

tom, in a house adjoining the chapel, seeing us enter it, very kindly came and offered to explain to us any thing we might wish to know concerning the chapel. He pointed out to us the images of several saints, which are arranged in their proper places in the chapel. Our attention was directed to one saint and then to another, among whom we found St Peter, St John the Baptist, St Anthony, &c. &c. St Anthony holds a conspicuous place in a niche in one side of the chapel. There is another image of this saint placed near the cross at the end of the chapel. Our attention was particularly attracted by a group of images near the door. We asked, "What is this?" The padre replied, "The representation of the manger in which our Saviour was born."

Upon close examination we found representations of *cows, horses, pigs, fowls, &c.* arranged among some hay. In the midst of these lay wooden representations of the infant Saviour and of his mother, while over head hung, by wires or threads, little images of wood to represent angels. Observing *bangles* (rings) on the ancles of the babe, we asked what they were for, expressing at the same time our doubts whether the infant Saviour had any thing of the kind on his ancles, as he was born of a Jewish mother, and these made him look like a Hindoo child.* He replied,

When books are found in the schools, they are manuscripts, and even these are exceedingly rare.

* The Hindoos are exceedingly fond of ornaments and especially of loading their children with them. A similar feeling is

 Conversation with the Priest.

with a smile, that they were put on only for the sake of ornament.

A list of the fast-days, festivals and holy-days, which we presume are observed by the people, was hung up to view in the church. These days amount to about fifty in the year, not including the sabbaths.

After satisfying our curiosity in looking at the images and ornaments in the chapel, we were conducted by the priest into his house. At our request he shewed us a part of his library. The books we saw were in Latin. We observed among them the Vulgate, History of the Council of Trent, Decrees of the Popes, &c. We asked him if he had a copy of the Greek Testament. He replied, "Greek! what is that!" We told him that the Scriptures were first written in Hebrew and Greek, and afterwards translated into the Latin. He seemed to have no acquaintance with the Hebrew or Greek, but quotes the Latin Scriptures with great fluency and accuracy. He told us that he read the Latin in the chapel to the people, and explained the meaning of what he read to them in the Mahratta. It seems to us an additional and useless burden imposed on these

exhibited by many mothers in a Christian land, in decorating their children with rings, and beads, and ribbons. I have now lying by me, an image of the god *Ram*, in the shape of a child, perfectly naked. Around the ancles and wrists, and above the elbows are rings (silver or glass are generally used). A silver chain is fastened round the loins and another around the neck, while rings are suspended from the ears. This is the usual mode of decorating children, taking care to shave the heads of the boys.

Popery on the decline in India.

Mohammedan converts.

priests in making them read the Latin service to a people who know nothing about it, and then be compelled to explain it to them. Why not speak intelligibly at first?

To our inquiry, whether he attempted to make any converts from among the Heathen, he replied, "No: if you speak to them on the subject of the Christian religion, the first thing they say is, '*True, Sahib,*' and the next thing is '*What support will you give us.*'" He thinks that the conversion of the Heathen is a hopeless case, and so does not attempt it, confining his labours to his own people. The Abbé Du Bois thought so too, and after a residence of about thirty years in the country, gave up the work in despair and returned to Europe, and although he had made between 200 and 300 converts, yet he did not believe that one of the number had embraced the doctrines of Popery from conviction of the truth of the system. We are not surprised at this statement; for the Heathen had sense enough to perceive the striking similarity between Popery as exhibited in India and Hindooism, and that there could be but little inducement for them to change the worship of one set of idols for another, unless there was something of a pecuniary kind added. When converts are made from among the Hindoos to Mohammedanism, the followers of the Prophet, after circumcising them, usually pay their debts, and thus release them from the oppression of their creditors, who, under such circumstances, seldom show any mercy.

This may have induced them to say, that not only the Roman Catholic, but also the Protestant Missionaries, pay their converts for renouncing Hindooism.

In turning over the leaves of one of the books the priest handed us, we observed some rules on the subject of marriage, and reasons why the priests should not marry. We remarked to him that he seemed to live very comfortably in his house, but he wanted one thing to make him still more so, viz. a *wife*. At the mention of the word *wife*, he laughed heartily, and said that would never do.

Miss. But there certainly can be no good objection to your being married as other ministers are.

Priest. If I were married, I should have but little time for the work of the ministry.

Miss. But Peter had a wife, and he found time for his work.

Priest. Yes: that is true, but I should not be able to support a wife if I had one.

Miss. Do you think it wrong for ministers to be married?

Priest. Not for you; but it is not our custom—we have promised not to get married—this custom is established in our church—the pope and the bishops are great men, and I am a poor man—what can I do?

Miss. You consider it wrong for you to marry, merely because you have promised not to do so.

Priest. Yes.

A stone wall deified.

Miss. But it cannot be wrong to break a bad promise; the error consists in *making* it, not in *breaking* it.

He smiled, and the subject of our conversation was changed. After some further conversation on the present state of the Roman Catholic church in India we parted, much gratified with our visit and with the priest, who showed much politeness on the occasion. The priest was educated at Goa, and speaks the Latin, Portuguese, and Mahratta languages. He lives in seeming comfort, and that too, upon an allowance which is shamefully small.

In our walks to day we went into the fort. As we entered it, we were astonished to see an ugly idol placed in the gateway. A company of lazy idol-worshippers were assembled together near it. In addition to the rude stone which they have set up for their god, and daubed with red paint, they have also deified, in their estimation, one corner of the stone wall, by daubing it in like manner with paint. Eight or ten poles, with rags on the tops of them, to serve for flags, are set up near the idol to give it an appearance of grandeur, or to attract the attention of the passer-by. Several seapoys* are stationed here to guard the entrance into the fort. We spoke to them about the impropriety and sin of worshipping such a vile thing. They said it was *their god*, and

* This word is written *she-pa-e*, and means a native soldier. It is, however, usually spelled as above.

 Seapoys encouraged in their idolatry.

Silk making.

that the Government did not forbid their placing it there. Because the Government have not forbidden the introduction of the idol, nor ordered its removal, the seapoys consider it as a tacit acknowledgement, that even in the estimation of a Christian people, their filthy stone is of importance.

We are commanded not to worship idols ourselves, and also "not to be partakers of other men's sins in this matter." It is a subject not unworthy the consideration of a Christian people, how far, and in what way, they should aid in the destruction of idolatry in a land over which the Lord hath made them rulers. Sin is a reproach to any people, and it is the reproach of the Christian church, that idolatry has not been banished out of the world long ago.

On our return to our lodgings, we sent the Portuguese priest a copy of the New Testament in the Mahratta language which he was desirous to obtain.

SILK FACTORY.

December 27th. We visited this morning the silk factory, which belongs to a Portuguese in Tannah. The establishment consists of several small houses in which the families of the workmen dwell. A part of each house is occupied by their reels and looms. In some houses we found but one, and in others five looms. The process of making silk as conducted by these people, certainly appears very simple. They have the art of manufacturing silks and cloths with the aid of very little machinery, and as they can live

Idolatry of the Papists.

Worship of saints, and of images.

upon little compared with Europeans, they can afford to sell silks at a cheap rate.

We entered several of the houses, and among the first things which attracted our notice on entering, were the household gods of these Portuguese Christians arranged in order in small cases prepared for them, and which face the door. These cases are about two feet high, and a foot and a half wide. They are made of plain wood and ornamented with gold or silver tinsel. In the middle of each case stands a cross with a wooden representation of the Saviour fastened to it. On either side were arranged various other images, such as the Virgin Mary, St Peter, and St Anthony. The people told us that every evening they light the candles which stand before these images, and then, upon their knees, with their eyes fixed on these objects, perform their evening devotions. "But do you worship these," we asked. Some replied that they did; and others said that they only worshipped those whom the images represented. We replied, "In either case you do wrong, for the Lord commands you not to make unto yourselves any graven image, nor the likeness of any thing in heaven above, or on the earth beneath, and that you should not bow down to them nor serve them; and further, that God is a Spirit and requires all persons to worship Him in Spirit and in truth, and not through the medium of images or saints." The only excuse they had for so doing was, that all their people do so. But few of those with whom we conversed could read.

Popery a hindrance to the conversion of India.

It is much to be regretted that those, who are sound in the faith in some points of Christian doctrine, should mingle with the truth so much that is so glaringly false. It tends to bring the whole Christian system into disrepute among the heathen, and only hinders their conversion to God. The Roman Catholics condemn the heathen for worshipping idols, and yet do not consider that by adoring the cross and the images of saints, or saints themselves, they are guilty of doing the same things for which they condemn their idolatrous neighbours. The Hindoo can see no great difference between his worshipping the image of *Krishnoo*, and his Portuguese neighbour's worshipping the image of *Christ*. They both invoke the aid of their departed saints.

HEATHENISM OF POPERY.

I have often been impressed with the striking similarity between Hindooism and Popery, as exhibited in India. To my mind, it is very evident that Popery has borrowed largely from the Hindoos in building up her temple of superstition. Let the reader look at the following facts, and then judge for himself.

The Hindoos acknowledge not only one, but many gods, which ought to be worshipped by them. In addition they hold that the Brahmuns are the representatives of God on the earth, and ought also to be worshipped. They do this by bowing down before the Brahmun and kissing his great toe. They are supposed to have the keys of life and death,

Heathenism of Popery.

heaven and hell. The Pope, in like manner, considers himself the vicar of Christ: he too holds the keys of heaven and hell in his hands, and his toe has also been favoured with many a kiss.

The Hindoos have four sacred books called Vedes, and eighteen commentators upon these, which are esteemed of equal importance with the Vedes. None but those of the priestly order are, by their laws, permitted to read these sacred books, under the penalty of having their tongues cut out. Since the Brahmuns have lost their temporal power in the country, these laws are not regarded. The Romish priests in India also endeavour to keep the Scriptures from their people. Many of them do not obey their priests in this matter. I had a young man named Manoel in my employ, to whom I gave a Portuguese Bible, translated by a Portuguese priest. He took it with him to Goa, and while there, one of the priests took it from him, and forbade him to read it.

The Hindoo priests endeavour to keep their people in ignorance of their Scriptures, and, to keep up their own superiority, have opposed the education of the people. The Romish priests have done the same. Notwithstanding the multitudes of priests which have been, and are in the western part of India, they have never yet given the Scriptures to the people in a language that they can understand.

The Hindoos have a multitude of idols, which they daily worship. Some of them consider the idol as the representative of God, and others worship the thing itself, and go no farther. Besides temple dei-

Heathenism of Popery.

ties, they have household gods, which are daily worshipped by them. The Romanists in India have also images of saints in their chapels and in their houses, and to these they daily bow down. In the streets crosses are set up; and in the evenings, lamps are placed at the feet of them, after the Hindoo mode of placing lights before their idols. I have often seen the Romanists, as they pass these crosses, take off their hats and bow to them; and others, who have more time to spend, approach them and prostrate themselves before them.

The Hindoos have many millions of *Dewus*, or inferior deities, corresponding to which, the Romanists have multitudes of angels.

The Hindoos have their *Gooroos* to intercede for them with the god whose favour they wish to procure. The Romanists have their saints. In the church at Tannah, I saw several of the images of saints, which the priest told me at times interceded for them.*

* That the Romanists do worship images there cannot be the least doubt. Many of them do not pretend to deny it. Christians and Hindoos daily witness the idolatry of their Portuguese neighbours. The church in India authorizes it, and so does the second council of Nice. One of the decisions is in these words: "The honour paid to the image passes to its prototype; and he *who adores the image*, adores in it the person of him whom it represents." Con. Nic. 2d Act, vol. 7, p. 556. And again: "To those who diligently teach not the whole Christ-loving people to adore and salute the venerable and holy and precious images of all the saints, let them be anathema." "We adore," say the Nicene fathers, "the unpolluted image of our

Heathenism of Popery.

The Hindoos hold that a man may obtain *poonyu* (righteousness) by his own works, and that he may obtain in this way more than he needs for himself; the surplus he may sell to those who are more needy. There are many men in India who go about the country selling righteousness, as they say, to those who need it, for which they charge one or two rupees! It is dear enough even at that price, for it is worth nothing. Whether there is any thing like this to be found in the practice of selling indulgences, the reader may judge from the following extract. "We have resolved," says Pope Leo, A.D. 1824, "by virtue of the authority given to us from heaven, fully to unlock the sacred treasure composed of the merits, sufferings and virtues of Christ our Lord, and of his virgin mother, and of all the saints, which the author of human salvation has entrusted to our dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops and bishops, it belongs to explain with perspicuity the power of indulgences, what is their efficacy in the remission, not only of the canonical penance, but also of the temporal punishment due to the Divine Justice for past sin." &c.*

The Hindoos observe *shrad*, a ceremony in which they offer up prayers; feed and fee Brahmuns, so as to procure righteousness for the souls of their deceased friends; and, in this way, to procure for them

Lord Jesus Christ, our true God; and when we adore the image, we adore in it the person of him whom it represents."

* Bull for the observance of the Jubilee, A.D. 1825.

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a speedier admittance to final happiness. The Romanists see the priests to say mass for the benefit of the souls of their deceased relatives, and to get them out of purgatory the quicker.

The Hindoos have many ways of obtaining righteousness. One is by the performance of *jup*, which consists in the mere repetition of a prayer, or the name of one of their gods so many times. If it be a prayer, they keep count by dropping one of the beads of the rosary they hold in their hands : or if it be the name of one of their gods, it is repeated so many *ghutkas*. (A *ghutka* is twenty-four minutes.) By the performance of *jup*, barren women hope to obtain children ; and all of them, the forgiveness of sin. The Romanists hold to *jup* in like manner, as is evident from the following extract. "To all them that before this image of pity shall devoutly say five *Pater Nosters*,* and five *Ave Marias*,† and a *Credo*,‡ piteously beholding those arms of Christ's passion, are granted 32,755 years of pardon. And Sixtus the fourth, pope of Rome, hath made the fourth and fifth prayer, and hath doubled his aforesaid pardon." See the book of the Hours of the Virgin, Paris ed. 1526 ; and Bishop Burnet's Hist. of the Reform., vol. 2, p. 138.

Tup is another mode by which the Hindoos expect to obtain righteousness. This consists in the various ways they have of doing penance, as, for

* *Pater Noster*, "Our Father," &c.

† *Ave Maria*, "Hail Mary," &c.

‡ *Credo*, "I believe," &c.

Heathenism of Popery.

example, whipping themselves; standing on one foot; remaining silent for years; lying upon the ground or on a bed of spikes; maiming themselves by cutting off the toes or fingers; swinging, &c. The Romanists also have their various modes of penance, which are practised at the present day.

The Hindoos have their *oopas* (fastings), of which they enumerate twelve kinds; none of these exceeds fifteen days. In keeping some of these fasts, they are allowed to eat only one kind of food, and in all of them they abstain from *meat*. The twelfth mode of fasting continues *one week*: the following is the regimen prescribed. First day, milk; second, milk-curds; third, ghee, (clarified butter); fourth, cow's urine; fifth, cowdung; sixth, water; seventh, nothing. The Romanists also have their fasts, which are observed by all of those who pretend to any thing like strictness in their religion, and in these fasts they use no *meat*.

The Hindoos have a great many festivals during the year in honour of their *dewus* (saints). They number more than fifty such days. The Romanists have saints' days in abundance, as St Ambrose's day, St Andrew's, St Ann's, St John's, &c.

The Hindoos have their *Teerth* (holy places), to which they make *Yatrus* (pilgrimages), whereby they hope to obtain the pardon of sin; as, for example, to the Ganges, Ramishwur, *Juggurnath*, Wuzurabae, &c. Many of the pilgrims beg their way to these reputed holy places, and vainly imagine that

 Heathenism of Popery.

they obtain much righteousness by so doing. The Romanists have also their sacred places, and pilgrimages to them. Witness the number who go on a pilgrimage to "Our Lady of Loretto:" who make stations at Loch Derg, in the north, and at the Holy Wells, in the south of Ireland.

The Hindoos have two kinds of *holy water*, which they use in sprinkling on their bodies, and for occasional drinking, viz. *cow's urine*, and *water* in which a Brahmun has dipped his toe or washed his foot. The Romanists have their holy water, which the priests make by throwing a little salt in it, and by blessing it.

The Hindoos divide all sins into two classes, inward and outward. Of the first there are seven degrees, and of the last twelve. The Romanists have also classified sins, making them venial and mortal.

The Hindoos have their *Dan Dhum*, that is, the giving of presents to the Brahmuns. As each Brahmun is looked upon as the vicar of Bruhm the creator, whatever is given to the Brahmun is put down by Bruhm to the credit of the donor as so much righteousness obtained. And it is much in the same way that the Romanist expects his gifts (*beneficia*), to his holiness the pope, or his authorised agents, will be put down in his favour.

The Hindoos have their *Veiragees* and *Sunnyasees*, who give up the world, retire into the deserts or into a temple, and live upon the alms of the peo-

Heathenism of Popery.

ple. These are the monks and the hermits of the Romanists.

The Hindoos have their *Bhuts*, that is, Brahmuns who go either naked or meanly clad, and live by begging from place to place. These correspond to the begging friars of the Romanists.

The Hindoos have their *Vashias*, females who are dedicated to the service of some god. The marriage service is performed by a Brahmun, by which the girl is married to an idol. She can never be married to a man after this. They are usually devoted to idols by their parents. Corresponding to this, we find *Nuns* in the Romish church.

A custom prevails among the Hindoos of carrying out their gods in solemn procession on the days especially devoted to them. On these occasions there is much display, and not a little shouting, accompanied with music. The Romanists also carry out an image of the virgin Mary, preceded by priests bearing large wax candles, and little boys dressed up in a fantastic manner to represent angels. On many of these occasions, the display is increased by music and the firing of cannon.

In almost all the temples of the Hindoos there are bells, which are rung by the worshipper as he enters the temple. A small one is kept by the priest, which he jingles to keep up the attention of the god, as they tell the worshippers. The Romanists, during the time of mass, have a small bell to tinkle, and in some of the churches, the church bell is rung.

Hindoos fond of marvellous stories.

The custom of using rosaries, and of carrying images about their persons, is common to both.

These are some of the things in which there is a striking similarity. Others might be mentioned, as for example, the multiplication of rites and ceremonies not prescribed by their respective sacred books, but these are sufficient. The Hindoos most assuredly have not borrowed from the Romanists any of the rites now found in use among them. The conclusion must be, that Popery has borrowed from Heathenism. If not, how can we account for the striking similarity which we see does exist? The reader may judge.

RETURN FROM THE FACTORY.

On our way from the factory we saw a number of Hindoos assembled by the road side. Two of them were engaged in work while the others sat idly by. We asked, What are you doing here? Making a trough, said one. This tree is a Rackshus (dæmon) said another.

Miss. How can that be?

Hindoo. Once there was a wicked dæmon, and he tormented the people in this world so much that God, to punish him, turned him into a cocoa-nut tree, and from him all other cocoa-nut trees have sprung.

Miss. This story cannot be true. The devil is still alive, and if you do not leave off lying and your idolatry, we fear he will get you ere long.

A Mussulman youth.

Certificates to servants.

Hind. I am not afraid of that.

After exhorting them all to forsake their idolatry and worship the living God, we made our salaam and came away. Such ridiculous stories do these poor creatures readily believe, or at least say they do, but withhold their assent to the declarations of the God of truth. But such is the effect of sin. The god of this world has, indeed, blinded their minds, so that now, as a people, the Hindoos are far more ready to believe a lie than the truth.

Having returned to our lodgings, we found a young man, a Mussulman, who had come to seek employment. He exhibited two certificates of his good character. These, however, did not recommend him, though he supposed they did.* We asked

* When a servant leaves the employ of a gentleman in India, it is customary for the employer to give him a written testimony of his faithfulness, &c. As these are written in English, the servant seldom knows the real meaning of the character given. They may be good, or bad, or doubtful, and the bearer still keeps and shows them when anxious to be employed. The recommendations usually run thus: "The bearer, A. B., has been in my employ (so many months or years) and I have found him *faithful, honest, &c. &c.*, and have dismissed him, having no more need of him, or at his request." (Signed C. D.)

Some time ago, a gentleman dismissed a servant who had been in the habit of staying away very frequently from his work. His regular excuse was, that his *father, mother*, or some of his relations were dead, and that he, according to their custom, had to attend the funeral. His employer gave him a written character in something like the following language:—"The bearer (A. B.) has been in my employ for a number of months, and is now dismissed at his own request. While in my employ, his *father* has

Servants.

A mission school scholar.

him, "Are you a good boy?" He replied, "Yes, I never lie, nor steal, I never cheat my master. Some boys go in the bazar and pay *half a rupee* for an article and then charge their masters *one rupee* for it. I never do so. I always tell the true price. I never *smoke*, nor *drink brandy*, nor keep any *bad* company. I am a very good boy. If master will try me, then he will know."

This youth had not learned to obey the advice of Solomon, "Let another man praise thee, and not thine own mouth." His self praise was no recommendation to him. After he had left us, we made farther inquiry concerning him, and found out that his character was just the reverse of what he had told us. It is astonishing how devoid of truth this class of persons are. With them it would seem that *truth*, and every other moral trait, must bend or give way for the sake of money. The natives need the Gospel, if it were for no other purpose than to make them quit lying.

A Hindoo youth called to-day for a book. He informed us that he was formerly a scholar in one of the Mission schools under the care of Mr Nichols, and used to meet with others, on the Sabbath, in the house we then occupied, to receive religious instruc-

died *four* times; his *mother*, *thrice*; and all his relations, to the third or fourth generation, three or four times: so that now he will have no inducement to leave his service, and will, without doubt, prove a faithful and attentive servant." The poor fellow thought it a good character, and exhibited it accordingly.

Objections of a Hindoo to Christianity.

tion. He said he did not believe in the idols of his people, nor did he worship them; that he had learned from Mr Nichols that it was sinful to do so, and that he believed Jesus Christ to be the only Saviour of sinners. He remembered that there are *ten* commandments, but had nearly forgotten them, and wished to have another catechism or spelling book which contains the commandments. We gave him cheerfully such books as he wanted. This youth holds the memory of the deceased missionary in high estimation, but so far as we can judge, has not yet believed on the Lord Jesus Christ, to the saving of his soul.

This evening a number of young Hindoo gentlemen called on us, with whom we had considerable conversation on the subject of the Christian religion. They brought forward a number of objections against Christianity, which showed that they had either read these objections in some infidel works, or had heard them from those who are no friends to Christianity. One of them objected to Christ as the Saviour, in these words:—"Did not your Jesus Christ get himself into difficulty, when He cried out, 'Eloi, Eloi, lama sabachthani.' If he could not save himself, how can he save us?" We replied, that Christ could have saved himself from death, if he had wished it; but he chose to die for sinners. If a man should be put into prison for a crime, and was sentenced to receive so many stripes every day, would he not get them? Now, if you should become

Kindness of Christian friends.

his *budul* (substitute), would you not receive the stripes he should have received? In like manner, Christ is our *budul*. He suffered *for us*, and all the anguish he felt, was in his body and soul. He is man, as well as God. His divinity did not suffer. He then replied, that he only wanted information on the subject, as he did not understand the Christian religion. He did not wish to advert to the fact, if he knew it, that the death of Christ was absolutely necessary for the salvation of sinners. Some of these young men have been educated in the government-school in Tannah, from which Christianity is, for prudential reasons, excluded. Many of these young men have discriminating minds. The education which they have received, has convinced them of the absurdity of Hindooism, and not having been instructed in Christianity, they are thrown into infidelity. We are fully convinced, that for the salvation of India, education and Christianity must go together.

BHEWNDY.

28th. We left Tannah this morning for Bhewndy, which we reached at eight o'clock. Dr Edwards and his lady received us cordially under their hospitable roof, and have laid us under many obligations for their attention and Christian kindness shown us. They are both members of the Church of England, and are endeavouring to extend the knowledge of

The Fakeers.

Conversation with them.

Christ among the natives around them. There is a regiment of seapoys stationed here. The European officers, and others in connection with the regiment, form a small, but interesting society of Christian people; many of whom, by their Christian example and efforts, do much to extend the knowledge of Christ among these benighted heathen. Much more might be done, by the few people of God stationed there than is done, in the way of instructing the natives, through the medium of tracts and schools, did they meet with proper encouragement. Very much, depends upon the commanding officer at an out station like this. If he be a man of God, and deeply interested in the spiritual welfare of the native soldiers and their families, much can be done; but, if the contrary, he has the power of preventing the accomplishment of much good.

In the evening, accompanied by a pious young officer, Mr Reynolds, we went into the bazar to converse with the natives. On our way we were met by three *Fakeers*,* returning from the bazar. We made our salaam to them, which was returned, and asked,

Miss. Who are you?

Fakeer. We are Fakeers, Sahib.

Miss. What are you doing here?

F. We are begging.

Miss. You are not sick, nor blind, nor lame. You

* A *Fakeer* is a Mussulman mendicant.

Preaching in the bazar.

are strong men; and God has given you hands to work, why then do you beg?

F. This is our work. God has commanded us to beg.

Miss. Did God ever command *you* to beg?

F. No; not *us*: but he commanded our fathers to beg, and ordered that their children should do so too.

Miss. How much money have you got to-day?

F. See. [Holding his gourd-shell, which contained his money, towards us.]

We looked in and found only *four pice* (about three cents) and a few *dates*.

While engaged in talking with them, a Mussulman came up, and giving them another *pice*, went on. One of the Fakeers then observed, "See, Sahib, God has sent us another *pice*."

Miss. But if you would work, you could get every day, more money than you now have, and you would not then be taking money from the poor, who cannot afford to give it.

F. No, no; Sahib. We must not work. It would be a sin for us to leave this employment. This is *our* work, and we must follow it.

They were then exhorted to forsake their sinful course, and work for an honest living, being assured that the course they were pursuing, would procure for them the displeasure of God here and hereafter, and not his approbation, as they vainly imagine.

After leaving these Fakeers, we went into the

Hindoo religious beggars.

bazar of the native town, which is some distance from the cantonments, and commenced our work of preaching the gospel to the people. We were soon interrupted in our work by a company of sturdy Hindoo beggars, who make a living by going from place to place, fiddling and dancing for the amusement of the people. We exhorted them to forsake their vagabond life and turn to some sober and rational employment for a living. But they, like the Fakeers, plead divine authority for their work. "God," said they, "commanded us to make a living by dancing for the amusement of the people, and we *must* obey."

Whether these different classes of beggars really believe, or only pretend that they are obeying the will of God, by following their respective employments, we presume not to say. Certain it is, however, that the people admit their claims for a support, and are not less prompt in giving their mites, than the others are diligent in asking. It is somewhat strange, that such hordes of vagrants, consisting of men, women and children, should have been kept in countenance under the Native government, seeing that, so far from being a benefit to the community, they are only a nuisance, and a scourge to the poor. Considering these people now, as British subjects, and under a Christian government, we think it would be an act of kindness towards them, for the proper authorities to treat them as vagrants, and to compel them to engage in some honest employment

English service.

Christians in India united.

for a livelihood. At present, they are of no manner of use to the community, so far as we can see. Their increase, is only an increase of beggars, who help to consume the revenue of the country, without adding to it, and to increase the wretchedness and poverty of the poor, without alleviating, in the smallest degree, any of their sufferings.

SABBATH AT BHEWNDY.

Dr Edwards spread the information in the camp last evening, that two Missionaries had arrived, and that his house would be open for divine service this morning. At the hour appointed, a number of gentlemen and ladies assembled, among whom was the commandant of the station, Captain F. At the request of Mr Read, I preached to this interesting assemblage of people from *John v. 40*. "And ye will not come unto me, that ye might have life." The people here have not the benefit of the regular ministrations of the gospel among them. They hope, however, to be supplied by one of the chaplains in Bombay.* There is, I believe, only one family at this station in connection with the Presbyterian church; the others are connected with the Church of England. The christian people in India, though divided in sentiment, as to church order, yet seem more united in christian feeling and effort, than

* They have since been supplied.

Seapoys ask for tracts.

Bazar-preaching.

christians generally are. The number of christians in India are few indeed, but their piety is of a high order. The increase of pious and faithful chaplains, and of pious officers, civilians, and others in India, is an immense blessing to the country. May their number be greatly increased, and their holy influence be felt by the whole heathen population throughout the land.

While on our way this evening to the bazar, we were stopped by some seapoys, who were exceedingly anxious to receive tracts. Many of them asked for English and Mahratta tracts, saying that they wished to learn the English language. We supplied those who could read the Mahratta with tracts at their own request. While conversing with them, they listened attentively, and seemed desirous to hear of Christ. Their orderly and respectful behaviour pleased us much, and showed the good effect of the discipline under which they live. No one shewed any disposition to cavil, or make any disturbance.

In the bazar, we did not find the people so willing to hear the truth as yesterday. There is generally some wrathful spirit or other to excite the minds of the people against us and the truth, on these occasions. How far such individuals may, at the time being, be under the special influence of the Devil, is hard to say; but that he does work in these "children of disobedience" to oppose the gospel, we doubt not. They may not be sensible of it, but this

Girls from the mission school.

does not render the fact less certain. The opposition was of such a kind, that we were able to say but little, and were compelled to return.

On our way returning, we were saluted by several little girls with, "Salaam Sahib; salaam Sahib." "Who are you?" we asked.

Girls. We are school girls, and live here.

Miss. Can you read?

Girls. Yes, yes [responded several voices].

Miss. Where did you learn to read?

Girls. In Bombay; in Miss Farrar's school.

Miss. Do you go to school now?

Girls. No, Sahib; there is no school here.

Miss. Is there no one to teach you now!

Girls. [Several of them raised their hands, and giving them the usual significant shake, replied] Nobody teaches us.

Miss. We fear that you will forget to read, unless you have a school.

Girls. What can we do?

At our request, they repeated the ten commandments and portions of the Scriptures, in the hearing of a number of seapoys, who had assembled to hear the conversation. Their parents and others, heard these little Hindoo girls declare that, in their estimation, the idols of the heathen are vain, and that Jesus Christ is the only Saviour of sinners. We supplied them all with tracts, and invited them to call on us at Dr E.'s in the morning. They seemed truly glad to see us; and their parents were no less

Importance of schools.

More schools for children needed.

rejoiced, at even that small exhibition of their children's knowledge.

Dec. 30th. Monday. This morning a number of the girls we saw yesterday, called on us. We assembled them and others in the verandah of Dr E.'s house, and after hearing them read a portion of one of the gospels, we exhorted them to love the Saviour—supplied them with books, and dismissed them. We hope that the instructions which these little heathen children have received in one of our mission schools may not be wholly lost; though circumstanced as they are now, there is great danger that they will forget much of what they have learned. If schools were established in all the regiments of native soldiers, in which the precepts of the gospel should be taught, it would do more than any thing else to make them faithful and obedient soldiers, and their wives and children orderly and peaceable. We hope that all rulers will, ere long, see that the way to make good soldiers and good subjects, is to bring them under the influence of the good and wholesome laws of the gospel of Christ.

There is a school in this regiment for boys, but none for girls. Besides this one, there are no others in Bhewndy, where the youth can hear any thing about the christian religion. A large and flourishing school might be had in this place, if there were any to take the oversight of it. Some of the pious ladies at the station, are doing something for the benefit of the Hindoo girls, but they meet with opposition from

Lonar.

Travelling.

a source which cannot well be resisted. They hope that circumstances may so be changed, as to enable them to do something of importance for the cause. If all the christians scattered abroad throughout this extensive country, did but exert themselves for the salvation of the heathen as they might, India would soon be compelled to submit to the sceptre of righteousness, and own Christ as her Redeemer.

We visited some of the European families to-day. They all lament the absence of the gospel privileges they once enjoyed. Some of them prize highly the few means of grace which they now enjoy. We were earnestly requested to visit the station again, and share their unfeigned hospitality.

DEPARTURE FROM BHEWNDY.

Tuesday, Dec. 31st. Our duty to the heathen, caused us to break away this morning from our kind friends, Dr E. and his lady, and others, with whom we have become acquainted. We can only say, the Lord reward them for all their kindness to us. We reached Lonar, a small village about seven miles distant, at 7 o'clock, where we remained during the heat of the day. The road to this place is rough and hilly, and lies through a continued *jungle*, with only here and there a cleared spot. *Gardees* (native carts) cannot pass on this road. The mode of conveying merchandise into the interior, is on the backs of bullocks or *tattoos* (native ponies). The people

Houses.

Hindoo worship and superstition.

usually travel on foot. We stopped at the house of the Patel, the head man of the village. The house, like most of the Hindoo houses in this part of the country, is constructed so as to accommodate the *cows* and *calves* and *fowls*, as well as the family. We occupied that part of the house which is appropriated to the cows during the night, they being turned out in the day time. We had an opportunity this morning of seeing some of the domestic arrangements of this house, and the family at their devotions. The females, whose business it is to cook, having prepared their frugal meal, informed the men that it was ready. They immediately arose from the floor, which is of earth beaten hard and cleansed with a wash of cow-dung and water, which also prevents it from cracking, and after washing themselves, (for unless they wash oft they eat not) assembled in the corner of the house the farthest from us, for their morning worship. This consisted in the mere repetition of the word *Ram*, *Ram*, the name of one of their three hundred and thirty-three millions of gods, connected with beating, for about five minutes, a rude family drum. This being finished, they daubed a little moist powdered sandalwood and red paint on their foreheads, breasts and arms, and then sat down to eat. On going near them, they all said, "Go away, go away—don't come here—you will pollute our food.* It was

* The Hindoos are exceedingly averse to having any one approach them while engaged in preparing or eating their food.

 The gods of a poor Hindoo family.

 Domestic arrangements.

asked, "Why do you beat the *tom-tom** before eating?" They replied, "This is our god." "But have you no other god than this?" They then exhibited a little box containing sandal-wood dust, and said, "These are all the gods we have." A small hoop with a piece of sheep skin stretched over it, and a box of sandal-wood dust, are all the gods of this poor family! Truly darkness covereth them. They sit in the region and shadow of death.

Before leaving them we told them of the only true God, even our Saviour Jesus Christ, and urged them to throw away their idols and pray to the true God alone. After they had finished their breakfast, we asked, "How often do you eat every day." They said, "*Twice*; once at 11 o'clock and once at night; we are poor people and cannot afford to eat oftener than twice a day." There are some who cannot afford to eat more than once a day. They also told us that it was their regular practice to worship their god before eating. While the christian cannot but pity the ignorance of these benighted people, he is constrained to admire in them the disposition to ac-

While in Calcutta, one of the Missionaries, Mr Hodson, looked into the house of the *Darwan*, while he was in the act of preparing his rice. He immediately picked up his vessel and threw out the whole of the rice, and raged furiously for a short time against Mr Hodson for the loss he had occasioned him. In Bombay, they are not so stiff in their notions of things as in Calcutta. A Mahratta is not quite so willing to part with his dinner as this Bengalee.

* A native drum, made after different models.

 Reproof to Christians.

 Origin of worshipping the monkey.

knowledge God (would that they knew the true God!) as the author of all their mercies. The conduct of this heathen family reproves many a professing christian in a christian land. How many are there who have been baptized into the name of the Tri-une God, and have sat down at the table of their Lord, who still habitually neglect to worship God in their families, or even to ask the blessing of God upon the food they daily receive from his hand. Will not the heathen in judgment rise up and condemn such professors for their glaring neglect of duty?

We had a few of the villagers assembled in the verandah of the Patel's house, to whom we made known the gospel of Christ. We distributed but few tracts among them, not being able to find many readers. There is no school in the village. There is one temple dedicated to the monkey god Hunooman.* The people appear to be poor.

* The Hindoo account of Hunooman is this. Two or three millions of years ago, the world was desolated by a fierce giant named Rawun, who dwelt in Lunca (Ceylon). To rescue man from this scourge, Vishnoo, the preservative form of the Deity, and second person of the Hindoo triad, assumes the appearance of a human being, under the name of Rama, and proceeding to Lunca, wages a bloody war with Rawun. Rama calls to his aid Mahadeo the third person of the Hindoo trinity, whose attribute is *destruction*. He becomes incarnate under the form of the monkey Hunooman, and from his abode in Himalaya, the land of snow, springs at one leap to Lunca. With the assistance of the monkey commander and his host of monkeys, Vishnoo at length subdues Rawun; but by some contrivance of the latter fire is set to Hunooman's tail. To extinguish this conflagration, which

Temples and tanks neglected.

TEETWALLA.

After dinner we rode six miles through the jungle to the village of Teetwalla which is situated on the south bank of the river Baloo. The village is small, and has the appearance of decay, there being only two or three good houses in it. There is a small temple of Hunooman here which stands on the edge of a tank about eighty yards square. The temple and tank are both much neglected. We are not surprised that the temple should suffer for want of zeal among the people; but that the tank, which contains the supply of water for the inhabitants for the year, should be left to fill up gradually and thus diminish the necessary quantity, is a matter of surprise. The wall is broken down and the cattle have

threatened destruction to the world, he puts his tail to his mouth for the purpose of blowing out the fire. In doing this he burnt his face black. Full of shame, at one leap he reaches Bundur Poonch, one of the highest peaks of the Himalaya mountains, where the fire is put out in the snow; but his face remains perfectly black. Hunooman now presents a petition to Vishnoo, that having lost his beauty in his service he begs his honour may be preserved by rendering the visages of all his companions black in like manner. The request was instantly granted, and in addition it was ordered that he should be worshipped for overcoming Rawun and delivering out of his hands *Seeta*, the wife of Ram, who had been stolen from him. This is one version of the origin of worshipping the monkey, but there are others which are somewhat different. In this part of the country the monkey is universally worshipped.

Bats.

Village school.

Kindness of the Patel.

Preaching.

free access to it. Nearly the whole surface of the tank is covered with water-lilies. A number of wild ducks were sporting themselves in the water and seem not to be alarmed at the approach of any one. On two of the trees near the temple hundreds of large bats were hanging from the branches by their feet, and kept up a continual squeaking noise and quarrel among themselves. To say the least of them, they form a noisy and quarrelsome society. Like the smaller species of bats they seek their food by night. They are at times rather annoying to the people.

This village contains only one school, which, according to the teacher's account, numbers but fifteen boys. The boys to-day were at a wedding when we called at the school. We supplied the teacher with tracts for himself and his scholars, and gave away a few more to those who could read. The *mord*, or written character is better understood by the people, than the *balbad* or printed letter.

When we arrived in the village, we found the Patel, who is an aged and respectable man, unwell, and occupying a small house not sufficient to accommodate us. He procured for us a lodging place in the verandah (porch) of a neighbouring house. By hanging up a curtain to hide us from the gaze of the passing people, and to defend us from the winds at night, we had a comfortable place.

We collected a number of people before the door and in the verandah this evening, and preached to

The sick man.Mistake our road.

them the gospel of Jesus Christ, and supplied them with tracts.

January 1st, 1834. This morning we went through the village and conversed with all whom we found willing to hear us, and supplied the readers with tracts. On our return, we found a man lying before the door in the sun, waiting for us. He was poor, sick, and lame. He had heard that two *Sahibs* were in the village, and after learning where we stopped, called on us to solicit alms. We gave the poor man some money to relieve his temporal distress, and directed him to the Saviour of sinners for pardon and salvation. He seemed glad to receive the money, but was indifferent about the advice. Poor man! he has none of the comforts of this life, and cares not for the only way of obtaining life and salvation in the world to come. After receiving the money, he crept into the shade and laid down on the ground to sleep.

SHENDOORON.

In the evening we rode about twelve miles to the village of Shendooroon. The road was a mere path, exceedingly rough, crooked and hilly, and led through a thick jungle. As this village was farther off than we had anticipated, night came on us before we reached it. When about a mile from the village, we met some travellers at the forks of the road, and inquired the way to Shendooroon. One said, "Go *this* way;" another said, "Go *that* way;" but none of

Lodge in the Patel's house. Vague directions. Hindoo character.

them stopped to give us the particular information we needed. Being left to choose for ourselves, we took the wrong road. After wandering about for some time, we descried a fire at a distance, where some bullock drivers were encamped for the night. On making known our situation to them, they kindly directed us to the village. We came to the Patel's house, who furnished us a place in his dwelling, by turning out the *cows* for our accommodation, though the *calves* were kept in.

It is exceedingly annoying, while riding on a strange road, and night approaching, to be told by one that your stopping place is near at hand, though it may be miles off; or when you do ask, to get no answer, or such a vague one, that you would rather not have had it. We have often, when meeting a person, asked, "How far is it to such a village?" naming it; the person, without stopping, has replied "*Nuzeek*" (near). "Very well: but how many *kos*?"* the answer may be, "Four or five." Or if the person does not wish to speak, he will hold up as many fingers as there are *kos*, and that is about all the information you can get. If the person met be a female, she seldom, if ever, will give any reply. Why they act so, we know not. Perhaps the men think we do know and need not ask, and the females are afraid or ashamed to speak to a person with a white face.

* A *kos* varies from two to four miles.

An uncomfortable night.

Plan of the native houses.

Some of our coolies were overtaken by the night, and were afraid, they said, to come on lest they should fall in with the tigers. In consequence of this, only a part of our bedding, &c. was brought to the village. The Patel furnished Mr Read with a native cot, about three feet by four, an uncomfortable thing to lie on, but it kept him from the ground. The calves in the night, finding themselves separated from the rest of the herd, began to bawl. Their noise awoke the children, who, in turn, began to scream; and this excited the talkative powers of the older members of the family: so that between the talking of the parents, the crying of the children, and the incessant bawling of the calves, not ten feet from us, the night was rendered a sleepless one to us.

The plan of the houses in this part of the country is somewhat different from that found in many places. They are generally square, and are made to cover a large space of ground. A small part of it is for the exclusive use of the family, the other part is used during the night for a cow stable, and being cleansed in the morning, affords a large sitting or lounging room for the family during the day. The floors are made of clay beaten solid. In the morning, all the cow dung is carefully collected by some of the females of the family, and carried out of doors, where it is piled up for future use. In this work, the females use their hands, and we have seen them carry out the dung in the same large shallow copper dish, out of which, in two or three hours after-

Fuel of the poor in the East.The houses of the poor.

wards, the family eat their breakfast, having scoured and washed the vessel clean. A portion of the dung is left on the floor, which being diluted with water, is rubbed by the hand all over it. When this dries, it prevents the surface of the earthen floor from cracking, and the clay from being brushed up during the process of sweeping. The rest of the dung is mixed with rice chaff or straw, and being formed into small cakes, is dried in the sun, and used for fuel. The heat produced by this kind of fuel, is said to be very powerful. It is more safe than wood, and not so easily put out. In the jungle there can be no difficulty in procuring wood, yet still the people seemed to prefer to it to wood. The preparing of fuel seems to be the peculiar work of the *females* of the family. The mere dabbling of the females in this filth has, we think, a powerful effect to debase their minds. In cases where the men and women are alike ignorant of letters, the females appear more debased than the men, from the fact that they are kept at more grovelling works, above which their minds seldom rise. Both men and women must be educated, or they will for ever remain in their present low and degraded state.

The houses are generally only one story high. The floor over head, if such it may be called, is seldom above five and a half feet high, and is formed by placing a number of loose poles across the beams or joists. The space above serves for the double purpose of a granary and a hen roost. The tramping

Cradles of the Hindoos.

Household furniture.

Asnola.

of these *bipeds* over head during the day, not unfrequently sends down a shower of dust, which is truly annoying to a stranger, but does not seem to be regarded by the family. The doors of many of these country houses are not more than five feet high, and some of them less. The people do not consider this an inconvenience, but are content to have them low, because it is their custom.

The cradles or swings for the children which are to be met with here, are convenient and cheap things. They consist of mere baskets made of twigs, and suspended by ropes from the cross beams of the house, and can be kept in motion with very little trouble. The whole expense of a swing of this description does not cost more than two or three *annas*.* The natives certainly have the art of making themselves comfortable, according to their ideas of comfort, at a very cheap rate. The whole of their household furniture need not cost a family ten dollars.

Jan. 2d. This morning we had a number of the villagers assembled at the Patel's house, to whom we preached the Gospel of our Saviour, and gave tracts to as many as could read. After breakfast we left Shendooroon for the village of Oomra. During the heat of the day, we stopped at Asnola. This is a small village. The people are very poor, and scarcely any can read. We of course, distributed

* A rupee is equal to one shilling and ten pence, or two shillings sterling, according to the rate of exchange. An *Anna*, is the one-sixteenth part of a rupee.

 The gods of the village.

 The gospel first preached at Oomra.

but few tracts. They are also extremely ignorant, and have but little knowledge even of Hindooism. There is no school in the village, and none seem to feel the need of one. There is one small temple of Hunooman. The people of the village worship Hunooman, Bhuwanee, and Sheve ; but appear to have no correct idea of their characters, as mentioned by the Hindoos themselves. We know not that we ever saw any people so sunken in ignorance and stupidity, as the poor people of this village.

THE VILLAGE OF OOMRA.

We arrived at Oomra in the evening, and stopped at the Patel's house. A number of people were immediately assembled, to whom we preached. The subject of the Christian religion being new to them, they all listened with apparent interest. So far as we could learn, no Missionary has ever travelled over this ground: and now, for the first time, the people heard from our lips, the news of salvation through the Lord Jesus Christ. We endeavoured to explain the way of salvation to the people in as plain and intelligible a manner as we could. They appeared convinced, that what we told them was true, and showed no disposition to cavil or oppose. The Gospel evidently was *strange* news to them; but whether they were disposed to consider it *good* news, we cannot say. After we had finished speaking to them, we gave tracts to those who could read,

The Patel shows a bad spirit.

and one a-piece to all who could not, hoping that they might find some one who could, and would read them for them. The Patel took the tracts from the men, notwithstanding we had given him a sufficiency. We re-supplied the men, and these again were taken from them. This caused a serious disturbance between the Patel and the villagers, so that we were compelled to interfere. We took the tracts from the Patel, and distributing them among the people again, dismissed them. The whole of the difficulty arose out of the churlish disposition of the Patel. As he was dressed in a "little brief authority," he seemed determined to make his neighbours acknowledge it, and wished to lay them under obligations to him, by causing them to receive the tracts from his hands. He knew the tracts were designed for their spiritual good, but that must yield to the promotion of his little self.

"Man, hard of heart to man! Of horrid things,
Most horrid!
Pride brandishes the favours he confers,
And contumelious his humanity;
What then his vengeance?"

Jan. 3d. We had the people assembled again early this morning, and spoke to them the word of life, to which they listened attentively. In this village there is no school. There are four temples, dedicated to Hunooman, Bhuwanee, Sheve and Waga-deve.* In making inquiry concerning this

* *Wag*, a tiger, and *deve* god; hence the name *Waga-deve*.

 The tiger worshipped.

 Deplorable condition of the heathen.

last named god, we learned that a *wag* (tiger) had some years ago eaten one of the people. To appease the wrath of the *tigers*, and to prevent a like occurrence, they, in their ignorance, set up an image in the likeness of a tiger, and to this, as well as to the image of Hunooman (the monkey god), the people daily present their offerings. It is the opinion of some *pundits** whom we have consulted, that if the people of any village worship the tigers, they will not be injured by them. How strikingly applicable are the words of the apostle to the state of the heathen at the present day.

The passage according to Professor Stuart's translation reads thus. "They knew God indeed, but they honoured him not as the most high God, and were not thankful to him as such ; but they became fools in their speculations, and their dull apprehension was deluded. They became fools because they pretended to be wise ; and substituted in the place of the glory of the imperishable God, the image of the form of perishable man, of birds, of *four-footed beasts*, and of creeping things. Therefore God also on his part hath given them up through the lust of their sense to impurity ;—they have changed the true nature of God for a false one, and have honoured and worshipped the creature more than the Creator, to whom be glory for ever, Amen." *Rom. i. 21–25.*

Before leaving Oomra this morning, we asked the Patel whether any of their Brahmun priests ever

* Teachers of the Brahmun caste.

Holy water of the Hindoos.

Leave Oomra.

called on them or not. He replied that one came about once a month, and told them concerning the *lucky* and *unlucky* days, about the stars, &c., and after receiving his *pice* departed. Some of the people on these occasions give *one pice*; some an *anna*; and others *half a rupee*. Every one according to his ability. "But do the Brahmuns," we asked, "ever tell you, how you can be saved from sin and hell?" "No", said he, "they repeat the *muntras* (incantations) and give us *foot water* (*churunteerth*) to drink, but we do not know what they say." This *foot water* corresponds to the *holy water* of the Romanists and is made in the following manner. A little vessel containing a quantity of water is brought to the priest who dips his *great toe* or washes *his foot* in it. It is now considered holy, and the individual for whom it is designed drinks a portion of it and fancies that by this means his sins may be forgiven. The person gives the officiating Brahmun money according to his ability. Each party being satisfied with what they have obtained, separate for the present. May these poor deluded heathen be delivered from the yoke of bondage under which they now groan, and have grace given them to apply to the blood of Christ which in truth cleanses from all sin.

TOONGAU. KURDAH.

Having addressed the people of Oomra, we set off for the village of Toongau. We stopped in this village long enough to speak to all we could find con-

Influence of the Brahmuns and custom.

cerning the Saviour of Sinners. They had never heard of Christ before to-day. Not one in this village could read. We saw here a government order nailed to one of the trees in the village upside down. The ignorance of the person to whose care this paper was intrusted was such that he did not know how to place the paper. Notwithstanding the poverty and ignorance of these villagers, they have their temple erected to Hunooman, and do not fail to present to their favourite idol their stated offerings.

Leaving this village, we came to Kurdah where we spent the day. This village contains only twelve houses. To those who could read we gave tracts, and preached Christ and him crucified to all we could find. The gospel was *new* to these people and they listened attentively; but after all our endeavours to inform them, some of them replied, "We must cleave to the religion of our fathers—we don't understand the rites of our religion, nor the reasons why we should follow it, except that it is our custom and the Brahmuns say we must follow it." Being weary with reading and speaking to the people, we laid ourselves down upon the earthen floor and slept, and awoke refreshed and prepared for the remaining labours of the day.

DOOLKAM.

At 3 o'clock we left Kurdah for Doolkam. On our way we passed through a small village called *Mazur*. Near this village, by the road side, we saw

Burning a dead body.The afflicted Husband.

a few persons assembled for the purpose of burning the dead body of an aged woman. A pile of wood had been built up and the body laid naked in the midst of it before our arrival. The husband of the deceased, an old and gray-headed man, sat on the ground, at a short distance from the pile, with clasped hands, and looked in silence at the wood which was soon to consume the body of the wife of his youth and of his old age, while the tears flowed abundantly down his furrowed cheeks. We addressed him in particular concerning his affliction, and told him that he too must soon die—that though the body may be consumed by fire, according to their custom, still the soul must live and be happy or miserable for ever—and that the Lord Jesus Christ is the only Saviour of sinners and the only one who can give him comfort under all his sorrows. He listened attentively while we, sitting on our horses, spake to him the words of life, and then giving vent to a flood of tears called up his god with the vain repetition of *Ram, Ram, Ram*. As we rode away we could not but feel sad at the thought, that so many of our fellow men are still enveloped in such gross darkness concerning all that lies beyond the grave. They believe not that these bodies shall be raised again by the power of God from corruption, and that being united to their spirits shall live for ever. The complete annihilation of the body, and the absorption of the soul into the essence of the Deity is with them the height of bliss! What a dark and dreary pros-

 Conversation with a Fakeer.

pect for the immortal mind of man to contemplate! Life and immortality, blessed be God, are brought to light by the gospel of the son of God. May the Holy Spirit (for only he can do it) enlighten their minds to see the beauty of holiness, and to feel their need of the same.

We reached Doolkam in the evening. This village is situated at the foot of the Ghauts (mountains), and is inhabited principally by Mussulmen. There is but one Brahmun in the place, and he has the care of a little and dirty temple dedicated to Hunooman. There are about twenty dwelling houses, besides two *Musjids* (Mussulman praying places) in the village. In sight of this village are three others which contain in all about fifty houses. There is no school in any of these villages. A *Fakeer* (a Mussulman mendicant), who had the occupancy of one of the *Musjids*, offered us a place in it for the night. We accepted his offer and took possession of it.

We immediately entered into conversation with him and began by inquiring,

Miss. Who are you?

Fakeer. Hum padre hein. I am a padre (minister).

M. Whose padre are you?

F. The Mussulmen's padre.

M. And what do you do for the people?

F. When any Mussulman wishes to be married in this place, or if any one dies, then I must attend and perform the ceremonies. They cannot get married or be buried without me.

Conversation continued.

M. And do the people give you any thing for this?

F. Yes: one rupee for burying a man, and one rupee for marrying a couple.

M. I am sure that is cheap enough, only a rupee (half a dollar) for getting married: but have you nothing else to do?

F. Yes: I read the Koran to the people.

M. Do they understand it?

F. Not much. I explain it to them.

M. Do you understand it yourself?

F. How could I explain it if I did not?

M. But why do you read the Koran? You ought to read the word of God and not the word of man.

F. God has given to men four Kitaubs (sacred books): viz. the *Toureit* (Law) to Moses; *Zuboor* (the Psalms) to David; the *Anjeel* (Gospels) to Esa (Jesus); and the Koran to Mah'mood.*

He then spoke at some length in praise of the Koran and his Prophet, and concluded by saying that as God has given to different people different sacred books, they should follow the precepts of their respective books. To this we replied at some length, and endeavoured to convince him that God gave to man only one sacred book, and that all people were bound to follow its precepts.

During this conversation, a number of people had assembled in the *Musjid* and before the door, and

* The name is pronounced and spelled *Mah'mood*, not *Mohammed*.

An important question.

listened with apparent attention. Perceiving this, we turned to the Fakeer and asked him to tell the people present how sin could be pardoned, for all men are sinners and have need of pardon. Here, it was observed, is an old man (pointing to one) who has sinned against God for many years, and he knows it, and now in distress of mind, suppose he should come to you, his priest and should say to you, "Baba!* I am an old man, and a great sinner; I must soon die and be judged for all my sins, I feel I am not prepared to die, tell me how I can obtain the pardon of my sins and be admitted into heaven." What would you tell him? The poor old man felt the force of the question, and saw no doubt its applicability to his case for he was evidently agitated by it. The Fakeer, however, only gave his head the significant native toss to the one side, and replied, "It is an important question," but made no attempt to answer it. After a short pause to afford the people time to think of it, we made known to them fully, the only way by which a man may obtain the pardon of his sins, through the merits of the Lord Jesus Christ. The people listened attentively.

As some of our remarks bore heavily against Hindooism, a young Brahmun took up the defence of his faith. He granted to us that God is *holy, just* and *true*, and that *deception, theft* and the like are sins, and that the true God cannot and never did commit sin.

* A term of respect used among the natives, when addressing an aged and honourable person.

Vileness of the Hindoo gods.

We then asked him if his own books did not teach that *Bruhma* their creator committed incest with his daughter, and that it was considered such a grievous sin, that *Sheve* (the third person in the Hindoo triad) pronounced him accursed; cut off one of his heads, and forbade the Hindoos to worship him or to erect any temples to his honour? As to *Vishnoo*, did he not abuse a milk maid; steal her milk from her, and then deny the facts when they were charged upon him? And did not *Sheve* dance among a host of female cowherds in perfect nudity to their no small confusion and his own disgrace; and for this outrage upon all decency did not a Rishi, by his curse, despise him of all power to offend again in like manner; yea more, and did not *Sheve*, to take vengeance on the Rishi and upon the gods and men, torment them in such a way that they were glad to submit to a greater outrage upon all modesty by establishing the worship of the Lingum? Can such a vile being as either of these be God; and are such actions becoming a pure and holy Being? What do you think? The people said, "Sahib speaks the truth; they are no Gods," but the Brahmun remained silent. The people were shortly after dismissed.

After tea we walked out to see the place and to converse with the people we might happen to find. In our walks we came to the temple of Hunooman, where we found the young Brahmun with whom we had the above conversation. A number of people

 Conversation with a Brahmun.

were near the temple, some of whom had come to present their offerings and to engage in the evening worship of their lifeless god, and others to spend the evening, as is usual, in conversation at the temple. We recognized the Brahmun, and coming up to the door of the temple, pointed to the stone image of Hunooman within, and asked.

Missionary. What is that?

Brahmun. It is God.

Miss. Is it not a stone with red paint on it?

Brah. It seems so to you; but God is in it.

Miss. But it is certainly a stone. I perceive nothing like God about it. You might as well worship any stone with red paint on it as this.

Brah. Where is your God; I don't see him?

Miss. The true God is invisible. He is a spirit and is every where present.

Brah. Then he is in the idol and should be worshipped, but you can't see him.

Miss. You should worship God who is a spirit, but not this stone—it has no life, it cannot hear when you speak to it. Suppose you should pray aloud to him and say, "Hear me, Hunooman, Hunooman!" Can he hear? He cannot hear, and all the people present know it.

Brah. Is not your Jesus Christ dead? I hear so. Oh! Jesus Christ! Jesus Christ! can you hear? He can't hear. He don't answer me.

Miss. True, Jesus Christ died in the place of sinners to save them from going to hell, but he rose

Conversation continued.

again and is now in heaven and hears all our prayers, if we pray to him aright. He knows all we do and hears all we say. He is the only Saviour of sinners and he can and will save all who truly repent of their sins and forsake them. If you forsake your idolatry and believe in him, He will save you, but if not you must perish forever. He has made all men and he wishes all men to be happy.

Brah. He did not make me. This is my Maker (pointing to the idol).

Miss. What a lie! you know that stone did not make you, for you or somebody else had to pay a man eight or ten rupees for it. God is your Maker, and he too made all things.

Brah. No; my father made me.

Miss. And who made your father?

Brah. His father made him.

Miss. And who made his father?

Brah. His father to be sure.

Miss. And who made the first man, the father of all men?

Brah. How should I know?

Miss. I will tell you. God made the first man and woman, and from them have sprung all the people in the world. God made them holy and at first they worshipped him aright. Afterwards they broke his commandment, and thus became sinful. Their posterity forsook the true worship of God and began to worship idols as the Hindoos now do. And you

Hunooman.

know that your books say, "if a man will fix his mind upon a vile object, his mind will become vile;" and if he will worship a stone, his heart will become unfeeling as a stone : but if he worship God—



हनुमान्

Brah. But our God is alive and can feel (referring to the image of Hunooman).

Miss. If this be true he can take care of himself and we cannot hurt him. I then picked up a large

Trial of an idol.

Brahmun offended.

stone, and stepping towards the door of the temple, said, Shall I try whether Hunooman can feel or not?

Brah. The Brahmun ran and stood in the door, and said, Don't throw, Sahib, you'll break it.

I persisted in the pretence of throwing the stone, and while the people laughed at the fears of the Brahmun, he raised both his hands and exclaimed, Nuko, nuko, Sahib; don't, don't, sir.

Miss. (Addressing the people) what do you think of this god now? The Brahmun is afraid that I, a man, can break his god!

Hindoo. One of the company replied, It is only a stone—that is the reason he is afraid.

Brah. Holding a tract in his hand which he had received at the Musjid and quite offended at what had happened, he asked "Shall I tear this book," at the same time pretending that he would tear it.

Miss. I replied, Certainly, if you choose; we gave it to you and it is yours; but we have plenty more and you cannot destroy the truth it contains.

When he saw that it would not make me angry by tearing the tract, and that he had permission to do so, he refused to tear it. The people, who were witnesses to all that was said, seemed to be pleased that one of their spiritual oppressors was silenced for the time being, and while the gospel of Christ was made known to them and they were urged to forsake their idols, they listened attentively.

From the conversations held with this Brahmun and the knowledge he had about the christian reli-

Remarks.

The Fakeer's employment.

gion, we were struck with the importance of preaching in the streets and of distributing tracts to all we can find. He was at Bombay some time ago, and while there heard a missionary preach in the street, and although he refused at that time to receive any tracts, yet he remembered, from what he heard, a number of particulars of the christian faith. He remembered that Jesus had died for sinners, but whether he was wilfully ignorant of the fact that he rose again or not we cannot say. We hope that from what he has heard to day and the tracts he has now in his possession he will learn the true way to be saved.

We returned to the Musjid to be annoyed by our noisy inmate, the Fakeer. This poor creature does nothing but lounge about all the day, eat and sleep and chew opium, and perhaps, as he says, attend the few funerals or marriages that may be in his district. A part of his employment consists in daubing pieces of paper with ink in such a way that when two of them are put together and held between you and the light the blots on the one supply the defects of the other—the shadow of both thus joined together gives the appearance of a horse or of some other animal. As he could read, we gave him a copy of the Psalms in Persian for himself, and another copy for a Mussulman in the village who wished to obtain one. The Mohammedans here seemed willing to hear us preach. They are a poor, but industrious people in this neighbourhood.

Difficulty of procuring Bullocks.

ASCENDING THE GHAUTS.

Saturday, January 4th. This morning we had considerable difficulty to procure coolies. The Patel of the village was dispatched to the neighbouring villages to bring men for us. He returned after a short absence with six or seven men, and said he could get no more. We felt the difficulty of leaving our things behind us without having previously obtained bearers. They all told us if we would remain till the next morning we could procure men enough. We however were anxious to ascend the Ghauts so as to spend the Sabbath on the top of the mountain, and felt disposed, if possible, to go on. We were relieved from our difficulty at this time by the arrival of a drove of bullocks from Bhewndy. As many of the bullocks were without burdens we offered to hire as many as we needed to carry our baggage to Rajoora and dismiss our bearers. The drivers refused, saying that the owners of the bullocks had sent them unladen from Bhewndy and they must go so. They even refused to assist us in ascending the Ghauts, though we promised to give more than the regular pay. Finding all persuasion, and promises of pay utterly vain, we told the drivers that we must have three whether they were willing or not. Our servants, at our order, caught three of the unladen bullocks and with the help of the drivers had them laden with our baggage. When the drivers saw

Ascending the Ghauts by a narrow pass.

their oxen laden with our boxes, and that some of our servants were to be left with them, they agreed to carry them to the top of the Ghauts* for a stipulated sum. At ten o'clock we left Doolkam,† having sent our servants ahead. The great delay in leaving Doolkam was exceedingly unpleasant, as it compelled us to ascend the Ghauts in the heat of the day. Over the Ghauts at this place there is no made road. Bullocks and *tattoos* (native ponies) pass and repass with considerable difficulty. The roughness and the steepness of the way compelled us to walk all the way up the mountain. We were rejoiced, at times, to find the refreshing shade of a large tree under which to sit down and refresh our weary limbs, but as this was not always to be obtained when we felt disposed to stop, our umbrellas then served us in its stead. Near the top of the Ghauts we had to ascend by a flight of natural steps at an angle of about forty degrees. This passage in the mountain, it would seem, was formed by some mighty commotion in ages past. Perhaps when the fountains of the great deep were broken up, the rains which then fell and have fallen since have torn their way down the mountains and have formed this passage for the wild beasts, and the occasional travellers as they may pass and repass from the Dekun to the Konkun. When we reached the top

* *Ghauts*, mountains.

† The word is sometimes spelled, *Deolgaon*; perhaps more properly *Daoolgau* the temple village.

A pool of water on the top of the Ghauts.

of the mountain, the first thing that met our eye was a temple erected to Hunooman. Tired and thirsty, we threw ourselves down under the shade of a tree, and despatched one of our servants in search of water. He soon returned and informed us that he had found a pool of water. Thither we hastened, and with our horses slaked our thirst from the pool which has quenched the thirst of many a weary traveller before us. A drink of cool water and a piece of bread strengthened and refreshed us after our tiresome walk. Returning to the shade near the temple we sat down upon the ground and talked of the joys, while we rested ourselves from the fatigues of a missionary life. We have tasted of what the world calls *luxuries*, but they fall infinitely below the luxury of inhaling the cool and invigorating mountain air of the Dekhun after we had spent days and nights in the jungle and scorching heat of the Konkun, a luxury which we this day enjoyed. We regretted that we had not many of our brethren from the different seminaries in America to share our joys. The pleasure we experienced was heightened by the sublime scenery around us. As we turned our eyes to the East, the mountains and hills of the Dekhun were before us; turning west in the direction we came, the mighty Ghauts, with their naked rocks, like "mountains on mountains piled," the deep ravines where naught save the foot of the wild beasts have ever trod, and where the rays of the sun have perhaps never penetrated, and the

Sublime scenery of the Ghauts.Kindness of the Patel's wife.

more extended jungle, in all their barrenness, roughness and wilderness, lay before us, and all conspired to awaken feelings of admiration and adoration of Him who made them all. One would think, that the sublime and grand sights, which must meet the eye of a native in this part of India, would tend to raise his mind above the grovelling objects which engaged it; but no, his God is a stone—his supreme enjoyment upon earth is fulness of bread and idleness, and the height of bliss which he hopes to obtain in the world to come is annihilation. He looks not through nature up to nature's God.

GHAUTGAU.

After being sufficiently rested, we set off for Ghautgau, a small village about a kos distant. We were directed to the Patel's* house, where we took up our lodgings till Monday. We arrived about two o'clock. Shortly after we had left our servants at the foot of the Ghauts, the bullock drivers very unceremoniously threw off our boxes, &c. and passed on, leaving our servants to find coolies where they could. This occasioned a great delay, so much so, that they did not arrive at Ghautgau till nearly five o'clock. Before this time, we felt quite sensibly the want of our dinners, and at our request the Patel's wife boiled for us a dish of rice, and prepared some

* *Patel*, the chief officer of a village.

A simple meal.

Accommodations.

A sabbath on the Ghauts.

bajaree* bread. The meal was not very palatable to our tastes, but it was "Hobson's choice" with us, we must take it or wait. A little satisfied us for the time, and spreading a *kumlee*† upon the ground, we laid ourselves down and slept. Sleep to the labouring man is sweet; and to us who were weary, we found it so, though it was in a stable and on the ground. After we awoke, the Pâtêl's wife, who seemed to have the whole management of affairs in her hand, informed us that the part of the house we then occupied, was the part appropriated to the cows, and we could not remain in it, "For what will the cows do," said she, "if you stay there." We replied, "Let them sleep out of doors." "No, no: then the tigers will catch them." She assigned us another part of the house, and we resigned our place to the cows, being separated from them by a single bamboo pole. The accommodations we had here, were not as good as the princes of this world enjoy; but, they, doubtless, were as good as those once enjoyed by the Prince of life and the Lord of glory. It is enough for the disciple, that he be as his Lord.

Sabbath, January 5th. This day we kept as a day of rest for the body as well as the soul. Oh! how sweet is the sabbath, even in a heathen land!

* *Bajaree* is a small grain used by the poorer class of people for bread, it is also given to cows, goats, &c. (*Holcus spicatus*.)

† *Kumlee* is a coarse garment of wool much used by the natives.

Poverty of the people.

Their ignorance.

The day we spent principally in studying the Prophecies. To the Christian Missionary, this is a most interesting subject of study. It not only tends to increase his own joy and faith in God, but cheers him amidst all the discouragements and trials he may meet in his missionary labours. Although the heathen rage and scoff at the doctrine of the cross, the word of prophecy assures him, that the kingdoms of this world shall become the kingdoms of our Lord and of his Anointed.

Ghautgau is a small village, and contains only ten or twelve houses. The people are exceedingly poor. It is with difficulty they raise enough from the rocky land they possess, to support them. They surely need more clothing, (especially the females) both for the sake of warmth and decency. The air here is much colder, being the top of the Ghauts, than below, or at the distance of ten or twenty miles farther east, and yet, they are much worse clad than those who breathe a milder atmosphere. They, however, seemed perfectly contented, and so far as we could judge, happy in their poverty and ignorance. During the day, the men of the village were in the fields gathering in their crops, while the females were at home engaged in different employments, some in winnowing and some in grinding the *bajaree* for bread. We talked to all the people we could find collectively and individually, and endeavoured to make known to them the gospel of the Lord Jesus Christ. At first, we found it difficult to

Preaching.

Hyenas.

Jackals.

make them understand the subject, as their pronunciation differs very much from what we have been accustomed to hear; and as we made use of words of which they had no knowledge, the difficulty was increased not a little. We hope we succeeded in making known to them, in language adapted to their comprehensions, the only way of escape from the wrath to come. They are, without exception, the most ignorant class of people we have yet met. Not one of them can read, and their knowledge seems only to extend to the little matters with which they are daily conversant. The great work of getting something to eat, is the grand subject which seems to absorb their thoughts. The little grain they raise they keep safely, but the *hyenas* and *jackals* make sad work at times, among their calves and poultry. They live in continual dread of them. While conversing with the people to day before the door, on the subject of their salvation, a jackal came up to the house, seized a hen and ran off. The signal for a turn out was given. Women, children and dogs set up the shout, and after the thief, but he escaped with his prey, and we, of course, were left without hearers. Shortly after, a hyena came to another house, and was about to seize a calf, when a timely alarm deprived him of his expected booty. As this was about the middle of the day, we at once saw the necessity of the villagers shutting up their cattle at night, and that the fears of our hostess on this subject were not groundless. As the people

 Gross ignorance of the Patel.

have no guns and no weapons to defend themselves against the wild beasts of the jungle, they become exceedingly bold, and can scarcely, at times, be driven away by the shouts of the people.

About ten o'clock this morning, the bullock driver who had left our trunks yesterday in the jungle, called for the money we promised him. He approached; put off his shoes, and making his salaam informed us of his errand. He was asked, "Are you the man who agreed to bring our trunks up the Ghauts, but threw them off in the jungle?" He replied, "Yes." The ghorawalla (the horse keeper) was told to bring the whip, and give the man his pay. There was no need to bring it; the driver hastily slipped on his shoes, and hasted away without returning his salaam.

In conversing with the Patel to day, he was asked if he knew who made him. He replied in the negative. When we told him, and further informed him that he must die, and be judged by his Creator according to his works, he replied, that he knew of no gods but Hunooman* and Bhuwanee;† and that

* Hunooman is the monkey fabled to have leaped from the Himalaya mountains to Lunka (Ceylon); to have killed Rawun, king of Lunka, and to have brought back Seeta, and delivered her to her husband Ram, a god, from whom she had been stolen. This god, in the form of a monkey, is worshipped more than any other in this part of the Dekhun, and in the part of the Konkun through which we have passed.

† This latter deity is the same as Parwuttee, or Doorga, the wife of Sheve, in her most pacific form. In the character of

The goddess Doorga.

after death, nobody knows what will happen. The news of salvation through the Lord Jesus Christ, was

Bhuwanees she may be worshipped as other gods; but in her character of Doorga, human victims, or the blood of slain beasts are necessary to appease her wrath.



An image of this goddess lies before me. She is represented with a frowning countenance and naked breasts. Her right foot treads on a lion. She has four hands, in one of which she holds an infant by the hair of the head, while its body is pierced through with a trident she holds in the second hand. In the third, she holds a drawn sword, and in the fourth the *chuckra*, a weapon often seen in the hands of the Hindoo gods. Ornaments cover her arms, legs and body, while a garland of human skulls encir-

The heathen need the gospel.

strange news to him; but he exhibited no desire to inquire about it, being content to die as he has lived, the worshipper of dumb idols. Some may be disposed to say, that this is a happy state of ignorance and unconcern about the future; but alas! it is the stupor of death.

There is in this village one temple to Hunooman, who is considered the guardian deity of the place. What a poor defence! He cannot save even the chickens of the poor villagers from the hungry jackals, how then can he preserve them? But idolatry is always inconsistent. Strange it is, that the people perceive it not!

VILLAGE OF SAMRAD.

Monday, January 6th. We left Ghautgau this morning for Rajoora, a large village about eighteen miles distant. The road is exceedingly stony, hilly and crooked. We were unable to go fast, and were glad, at times, to alight and walk. On our way, we stopped at two villages, the only ones which were in our way, and spoke to the people the words of eternal life. The village of Samrad, where we first stopped, is situated on the brow of a hill which

cles her neck!! Such is the frightful appearance of this goddess, in whose temple the blood of many a human victim has flowed. There seems to be an effort to make this class of idols as horrid in appearance as possible, so as to excite terror in the minds of the worshippers.

The gospel hindered in India by nominal christians.

rises abruptly and overlooks the road on the right. A small stream winds its way among the rocks and bushes on the left. We sat down upon a rock outside of the village, and invited the people to come to us. At first, many felt afraid to approach us, but afterwards came near enough to hear. To these we explained the Gospel plan of salvation, and the nature of sin, and told them of the consequences, if they did not repent of it. We urged them to forsake all their evil ways, and to embrace the Gospel of Christ, which we then made known to them. After we had finished our discourse, one of the people, who seemed to have authority in the village, asked us if the Sahibs (*i.e.* Europeans) did not commit sin, and if they too would not go to hell. He specified, particularly their breaches of the third and seventh commandments. He told us to teach our own people, and then when they ceased to do such things to come to them. We could only reply that if some Sahibs acted, as he said they did, all did not do so; but, whoever did so, and died impenitent would certainly go there, and if he did not cease to worship idols and did not forsake his sins, he would go there too. We exhorted him not to strengthen himself in sinning against God from the example of some nominal Christians. Oh! when shall this foul blot which attaches itself to the name of Christian in many a Hindoo's mind, be wiped away? When shall this stumbling-block in the way of the salvation of the heathen, viz. the ungodly lives of many professing

Importance of Christian example to the heathen.

the Christian religion, be removed, and the poor deluded heathen, through their example, no more harden themselves in sin and strengthen themselves against God? Would that all who boast in the name of Christian did but feel the importance both for themselves and others of leading a *moral* if not a religious life. This is one among the many great and mighty obstacles in the way of the Gospel's spreading in India. When truth and righteousness begin to be more loved and revered by those who call themselves Christians, not only in India, but throughout the world, then shall the Gospel of Christ have free course—run and be glorified. Then shall a nation be born in a day—Ethiopia shall stretch out her hands unto God—the islands of the seas shall rejoice in their Saviour, and the whole world shall soon be filled with the glory of God.

In the village of Samrad there is no school; nor can any one read. There is one temple of Hunooman. The number of inhabitants is about one hundred and thirty. They are poor, though better clad than the people of Ghautgau.

At the foot of the hill upon which the village of Samrad stands, there is a small bridge over which all the bullocks, which pass and repass, must go. At one end are seated three men, who are the publicans or tax-gatherers of the district. Their business is to collect the tax or toll from all the bullock drivers who may pass. From one rupee, to one and a half, is paid for a hundred bullock loads of salt or grain. Why

Publicans.

Their character now.

this tax is levied we did not learn. These tax-gatherers, at the present time, are in no better repute for honesty than the tax-gatherers of Judea in the time of Christ. They not only have it in their power to defraud the drivers of the bullocks, but also to defraud the government, and, from good authority, we learned that they are not slow to do so. Such was the employment of Matthew the Evangelist, and also of Zaccheus. They were not famed for honesty in those days any more than now. The grace of God however can make as humble disciples of Christ out of the modern, as of the ancient publicans.

BUN-DHUR-GAU.

From Samrad we came to Bun-dhur-gau, or Bun-dhur-dur-ra, a small village on the right about two or three kos from Samrad. Here we stopped for dinner, which consisted of a cold fowl, rice cakes and boiled milk, and which was spread out before us under the shade of a large tree, which overhangs a small temple of Hunooman. Before and after dinner we had considerable conversation with the natives, and were pleased to find them disposed to listen to us. The people, evidently, were astonished to hear us speak so lightly of their gods, and to declare that they were useless, false and vain. When we had explained to them the Christian system and the need we all had of a Saviour, they acknowledged that it was better than theirs. But this they did, perhaps,

Conversation with the natives.Offer to buy idols.

through compliment to us, rather than from the conviction that it is a fact. One man, on being asked how many gods (*i.e.* idols) he had, replied, *Ten* or *twelve*. We offered to purchase them from him at a fair price. But he refused, saying, "No, no, if I should do so they would punish me." We assured him that there was no danger, that the gods had no life and no power to hurt them, and if they were willing we would try their power. They all laughed. The man then replied, "True, sahib; but it is our custom to worship idols, our fathers did so and so do we."

This village was once in a better condition than it is now, as is evident from the broken idols strewed about; but, at present all is in an unflourishing state. When about to leave the village, we found that other coolies could not be obtained to carry our baggage. Some had hid themselves, and others had run off, so that we were compelled to take the same coolies on to the next village. To this measure they raised many objections. Some of them said that they should die if they went on any further; others said it was against their custom for coolies to carry any baggage further than from one village to the next; others said that they would not go, without assigning any reason for their refusal. We told them that we could get no money changed in the village, and that if they did not go on we could not pay them. Some, however, were willing to go back without their pay. After offering them more pay

Coolies.

Their customs and pay.

and urging them forward, they finally proceeded. There is an old and established custom in this part of India for the coolies to carry their burdens only from village to village, and for this they only receive a pice for every kos, *i.e.* not one cent for two miles; and even this small sum is often withheld from them by the servants of the individual who may happen to pass along. Having been deceived in this way, no doubt, by some persons, when we arrived at the village of Bundhurdurra, the coolies all hid or escaped out of the way. Knowing that this is the case, we were careful either to pay them ourselves, or to see it done, so that, in no instance, did the weary cooly return to his home without his full pay. The neglect of some Europeans, in not seeing that their coolies are paid, is one, among the many things which tend to excite the feelings of the natives against Europeans: and once hating *them* it is quite natural that they should hate the *religion* which they profess. We are not always aware how much we may injure the cause of Christ by a little negligence in little things.

RAJOORA.

After having conversed with the villagers, until we were weary, we set off for Rajoora, which we reached about three o'clock. We have travelled about eighteen miles to-day, which is as much as we can do, with ease to ourselves and the bearers,

The village of Rajoora.

A fair.

and preach the gospel to the people we may meet in small villages on the way.

On our arrival at Rajoora we found the streets literally crammed with people, so that it was with difficulty we could make our way through the crowd. It was a fair-day; and many of the people of the neighbouring villages had assembled to buy and sell. These fairs are common here, and rather desirable than otherwise, as they afford the people a good opportunity to dispose of their own produce, and to purchase what they may wish for themselves and families. The people to-day, so far as we could see, conducted themselves orderly. There was no drinking among them and consequently no fighting, and before night the people had nearly all returned to their homes.

Our hearts were cheered to see so many people assembled together, as it gave us an opportunity of making the gospel of Christ more extensively known, through preaching and the distribution of tracts than it would otherwise have been. We pressed our way through the crowd to a temple of Hunooman, which stands, in a conspicuous place, near the middle of the town and the bazar. Here we took up our lodgings during our stay in the place. The people made no objections to our stopping in the temple, nor did they seem to fear that we would pollute the place by our presence.

While our servants were preparing the temple for our reception and arranging our boxes, we ascended

Rajoora.

The surrounding country.

the hill on the north side of the town, which gave us a commanding view of the town and the surrounding country. The location of Rajoora reminds one of Bellefonte, situated in a hollow, and completely shut out from the view of the traveller by high hills, till he is nearly at it. The town contains about two hundred, or two hundred and fifty dwelling houses, and is the largest town we have seen since leaving Bhewndy. Many of the houses are well built and look well, but the most of them have rather a mean appearance. The only neat temple in the place is Vithoba's; that of Hunooman, in which we have stopped, can lay no claim to either beauty or cleanliness. The country around the town, nearly as far as the eye can see is waste. Scarcely a spot is under culture, and not a tree, except a few here and there in clusters around some idol temple, is to be seen through the whole extent. Indeed, there is scarcely a tree to be seen in this part of this country, which is not consecrated to idolatry; yea, and every high hill also. The Israelites were reproved by the Prophet Jeremiah (ii. 20) for sacrificing under every green tree and upon the high hills, in conformity to the custom of the heathen. How long before his day, this practice existed among the heathen we know not. It, however, exists at the present time in India.

On the top of the hill, which we ascended, stands a small building, erected over the body of some Musulman peer (*i. e.* saint). The grave is esteemed a sacred spot. Here, the Mussulmen occasionally come

Conversation with a Hindoo youth.

to offer up their prayers and bow down upon the grave. The Hindoos also, through a strange feeling of idolatrous accommodation, unite with the Mussulmen in worshipping at these tombs. While we were there a Hindoo youth approached, and without paying any regard to us, went to the tomb—bowed down upon it—rubbed his hand in the dust over the grave and then applied the dust to his forehead. After a few prostrations and a few salaams, he turned to go away. We then asked him, What have you been doing?

Hindoo. Worshipping.

Miss. How can that be? This (pointing to the grave) is but a heap of stones and chunam (lime).

H. True; but God stays there.

M. Where?

H. Underneath.

M. A dead man's bones are underneath; and besides, it is a Mussulman's grave and not a Hindoo's.

H. I know it; but we worship here.

M. God has commanded you not to do so. To worship no idol and at no graves; but to worship God who made you.—Here he turned away and walked off to join his companions, whom he had left, for a moment, to pay his adorations to a heap of stones and mortar. How degraded are these poor Hindoos! Truly, they worship they *know* not what, and one might add, they *care* not what. Pilate and

Union of Idolaters in their worship.

Herod could make friends when Christ was the object of their mutual hatred, and so the Hindoo and the Mussulman can unite when idolatry, in a certain shape is the object of their affections. So far as we have observed, the Hindoo is the more pliable of the two in conforming to some of their respective modes of worship. Idolaters are grossly inconsistent with themselves. The Mussulman despises the Hindoo because he acknowledges and worships *more gods than one*, and idols of various kinds, but justifies himself in worshipping *a dead man*, or the tomb of some imaginary saint. The Hindoo also, in turn, despises or hates the Mussulman, because he slays and eats the object of his veneration, the cow; but allows him the privilege of worshipping what god, or as many as he pleases. Each is agreed, that all persons should follow the religion of their ancestors, whatever it may be; and that one is as good as another, provided it be followed strictly and continually. But, to forsake the religion of one's fathers is, with them, the height of iniquity, and a sin not to be forgiven. The Mussulman will, however, receive a Hindoo upon condition that he be circumcised. The Hindoos admit of no adoption, and of no proselytes.

We returned from our walk on the hill to the temple, and were soon surrounded by a crowd of people, who seemed desirous to learn from our lips who and what we were. One inquired if we had any more luggage than what he saw in the temple belonging to us. Another asked, how many seapoys we had, and where they were. A third,

Inquiries of the natives concerning us.

having learned from our servants, interrupted the inquirer by saying, "They are Padres."* A traveller in India finds his rank, in the view of the natives, to rise or fall according to the quantity of luggage he may have with him, and the number of servants and seapoys who attend him. The Europeans, who travel in this country, and especially the officers of government have, usually, a large number of servants, and also seapoys to guard them at night. This may be necessary for their own comfort, and to command respect, as well as for defence. We, however, chose to proceed in a different manner, and as yet, have met with no difficulty arising from the want of seapoys except, at times, a little delay in procuring coolies. We soon satisfied the inquiries of the people, by telling them that we were Missionaries; that we had come to tell them of the only true God, of the true Shastru, and of the only way to escape from hell through the Lord Jesus Christ, the Saviour of sinners. We urged them to consider the subject we brought to their notice, and to examine for themselves, and not to take the word of man as the rule of their conduct, nor to trust the concerns of their souls and of another world to the notions of men. They assented to what we had said as being true. By this time, the crowd was so great that we deemed it proper for us to separate, so as to be able

* *Padre* is the Portuguese word for a *Minister*, but is in general use among the Hindoos who mingle with Europeans.

Mode of conversing with the natives.

to address as many people as possible, before they should separate.

One of us went, and sat down under the shade of a large tree,* before the temple, and soon had a crowd around him with whom he talked and reasoned for nearly two hours. The other kept his seat at the temple, and continued the conversation with those who assembled around him. After having spoken till we were weary, we distributed tracts among our respective audiences, and then dismissed them. In our conversations with the people there is of necessity a great sameness. As the objections are much the same, the answers must be so too, for the Gospel which we made known to them is the same. The following is a specimen of the objections and our answers to them. When a crowd of this kind is assembled, a Brahmun, or some other person of respectability among the people, takes a conspicuous place and acts as the mouth of the multitude. The conversation is carried on between the Missionary and that individual, while all the rest remain silent and testify their assent to the remarks made, by a significant toss of the head to one side, or by a smile. Occasionally a rude person may interrupt the speakers by an untimely, or it may be, an improper question, but he is generally silenced by the others.

* The *Pimpul* (*ficus religiosa*) or holy fig tree, is held sacred by the Hindoos. Small idols are generally erected under its shade; and walking around it is deemed meritorious.

 Hindoo mode of obtaining pardon.

Before one of us, to day, sat a respectable-looking Brahmun. He was addressed as a Brahmun, a priest and teacher of the people, and was asked, *how* and *what* we (including himself) as ministers, should teach the people concerning sin, its removal and the way of obtaining the favour of God.

Brahmun. I am not a teacher of the people, but a servant of the government.

Missionary. But you are a Brahmun, and according to your Shastru, (sacred books) you are set apart for the purpose of instructing the other castes in the nature of divine things.

B. That is true; but I have other business to do, and shall not teach the people religion?

M. If you do not, who will?

B. You may do so, if you choose.

M. But suppose this man (pointing to one) should come to you and say, "I am a great sinner—I know God will punish sinners after death—my sins distress my mind much—how shall I escape from them," &c., what would you tell him?

B. There are many ways to obtain the pardon of sin spoken of in our Shastru.

M. Mention them if you please.

B. To perform *jup*;* *tup*;† go on a pilgrimage; feed the Brahmuns and many more.

* *Jup* is an act of worship among the Hindoos which consists in repeating, in a muttering manner, passages out of the Vedus, or the names of the Deity, or of any god, or in counting silently the beads of a rosary.

† *Tup* means *penance*, and includes every mode in which a Hindoo may choose to torment himself.

 Mode of preaching to the Hindoos.

M. These are all vain, for a man may do all these things and be a bad man still. As the man's mind is, so is he.

People. True, Sahib.

Brahmun. Then do you tell.

Miss. Give ear and I will tell you, what you and all the Hindoos must do to be saved.—The plan of salvation through the Saviour was then made known to the people and also a summary view of the doctrines of the Bible. To all this the people listened attentively for the space of twenty minutes or more. It seems to us important, in speaking to those who have no knowledge of Christianity, to give them, as it were, a system of divinity in miniature. Though the time may be short, still the grand doctrines of the Bible should, if possible, be mentioned to them. As for example, that God is holy, just, and true—that man is totally depraved, that he needs a divine Saviour, that through His atonement alone sin can be pardoned—that there is to be a resurrection of the body—that there is a heaven for the righteous and a hell of endless wo for the wicked. This was done in the hearing of the natives this evening. And the Christian system was then contrasted with that of the Hindoos. Besides the attributes of God already mentioned, it was added, God is omnipresent and omnipotent: this image (pointing to Hunooman's) which you call god has none of the attributes mentioned. It is neither holy, just nor good; it is not almighty, nor is it omnipresent. It remains just where you place it.

Hindoo atonement for sin.

It has no power to move itself, it cannot walk, speak, see, nor hear ; and can do you neither good nor evil. It is a stone, and a stone it must remain. You daily give it water, flowers, red lead, turmeric,* sandal-wood, &c., and what do you get in return ?

Nothing, nothing—responded several voices.

Again, sin is a great evil, and a great atonement is necessary to procure its pardon, and such the Christian Scriptures inform us Jesus Christ hath made. But judging from the atonements which the Hindoo Shastrus and Brahmuns prescribe, we should suppose sin was a little thing. You think that sin can be pardoned if you feed the Brahmuns, give them presents, wash your body, and eat a little cow-dung.†

At this some laughed, some frowned, and others said, “Sahib speaks the truth.”

At this point of time the *Deshmookh*‡ came to pay us his Salaam.§ After a few words of complimen-

* *Turmeric*, the plant or the root *Curcuma longa*.

† *Pun-chu-gu-ryu*, or atonement pills among the Hindoos are composed of the *milk, curds, clarified butter, urine, and dung* of the cow. The person who has committed certain offences and thereby lost his caste, must swallow one or more of these pills, pay a fine to the *Punchayut* or assembly of arbitrators for the benefit of the Brahmuns, bathe, &c. &c. before he can be restored and his sin be pardoned !!

‡ The *Deshmookh* (from *Desh* a country and *Mookh* the chief) was a revenue officer under the Native government, and generally a hereditary land-holder in the district in which he officiated, and was highly respected. Under the English government they still retain the name and part of the honour, but I believe, little of the profits they formerly enjoyed.

§ The word *Salaam*, peace, is derived from the Hebrew word

Conversation with the Deshmookh.

tary address, he was informed of what had been told the people. He said, It is very well.

Miss. (To the Deshmookh) You are now an aged man, and nearly ripe for the grave, do you know what will happen to us after death.

Desh. No: I know nothing about that; and there is no one who knows any thing about such matters.

This led to further conversation with him on the subject of death, the judgment, and the necessity of being prepared for it. To which they all gave attention, and some nodded their assent to the propriety of what was said. Notwithstanding all that the Hindoos say about *transmigration*, and the positive manner in which they tell you, that the soul must pass, under certain circumstances, into (8,400,000) eight millions four hundred thousand different animal bodies after it leaves the human, still they are wholly in the dark as regards the future. When they speak their real feelings on this subject, they will tell you, that they know nothing, and can know nothing about it. Beyond the present life all is impenetrable darkness to the Hindoos; nor do their voluminous scriptures throw one ray of light upon the gloomy hereafter. Blessed be God, the gospel light dispels the darkness, and reveals to the believer a joyful and glorious existence beyond the grave.

Shaulam, he has peace. The sentence, if fully spoken, would be Salamun alaikoom, Peace be to thee. It is the usual mode of salutation in India. To each other, the Hindoos say, *Ram, Ram.*

A Hindoo's idea of Providence.

The *Patel** next came to pay his Salaam. He was asked if the village belonged to him.

Patel. I am the Patel of the village, but it is yours; the country is yours—and we are all yours. (This is a complimentary mode of expression and is about equivalent to “I am your most humble servant.”)

Miss. How does it happen that the Hindoos have lost their country, and are now governed by foreigners?

Pa. It is our fate.

Miss. But who gave your country into the hands of the Europeans?

Pa. They fought for it, and took it.

Miss. Are nations at the disposal of soldiers and the sword? Is there no higher power to dispose of them?

Pa. Yes: the people are in the hands of God.

Miss. Why then is your country given into the hands of strangers. The wise and good God does nothing without a good cause. Can you tell?

Pa. I cannot.

Miss. The reason, very likely, is this. You have forsaken the worship and service of the true God, and in consequence of this, God has cast you off. He has dealt so with other people besides the Hindoos.

* The *Patel* under the native government, was the hereditary local manager of a village. His duty was to see that the government dues were realized. In small villages, he has now the principal authority.

 Idolatry the scourge of India.

Pa. What are we to do then ?

Miss. You must cast away all your false gods, and love and serve the true God in spirit and in truth.

Pa. Shall we then regain the government of our country ?

Miss. God will then bless you, and you will become a holy and a happy people, which is not the case now.

Pa. Will you promise us, that if we serve the invisible God and do as you say, we shall regain the government of our country ?

Miss. I will assure you, that if you forsake idolatry, and serve the Lord, He will bless and prosper you, and order all things concerning you, so as to make you a happy and a prosperous people. And that is what you are not now.

This view of the subject seemed rather new to them, and from their looks, gestures and remarks, it was evident that they were at a loss to know what to think of it. Some very gravely assented to the remarks made, and thought the reasons were proper ; but they have no disposition to forsake their idols and return to the Lord, and thus secure to themselves great temporal and spiritual blessings.

In the course of conversation, an aged Brahmun, a Pantheist, was thus addressed—

Miss. You are now an aged man, and will soon die, your beard is now ripe,* (that is, gray).

* The expression (toodja kāse pi-ku lā ahā) *your hair is ripe*, is used among the Hindoos to denote old age.

 Conversation with a Pantheist.

Brah. True, my beard is ripe, but I shall never die. I am God. I will throw off this body, but I shall live for ever.

Miss. You speak some truth. You will throw aside for a while, the body you now have, and your spirit will live for ever. But still, you are mortal; you are not God.

Brah. I am. God is every where, and in every thing; and I am God, and every thing is God.

Miss. If so, then I am God; and a Muhar (a man of low caste, and despised by the Brahmuns) also is God.

Brah. Yes. Every thing is God.

Miss. How is it then that you say, that the Muhars should worship you, the Brahmuns; and to purify their souls from sin, should drink the water in which a Brahmun's great toe has been dipped. Should one god worship another god; or rather, should God worship Himself? You ought then to worship the Muhar.

Brah. No matter: every thing is God.

Miss. (Pointing to a stone) What is this? Is not this God?

Hindoo. It is a stone.

Miss. Is it not God?

Hin. No.

Miss. But this Brahmun says it is God, and if it were true, it would be right to worship it. But this he says because he loves not the truth. God forbids you and all persons to worship idols; and those who do so offend Him.

The propriety of "*two and two*" on Missionary tours.

As it was now growing late, and many of the people becoming restless, tracts were given them, and they were dismissed for the night. Having dismissed our congregations, we retired into the temple, and dropping the curtain which we had hung up before the door, were shut out from the view of the people. After some refreshment, and having taken a walk through the town, we spent the evening in reading and writing. Thus ended the labours of the day; and may it appear at last, that the words spoken for our Lord have been blessed, to the good of many.

Tuesday, 7th. This morning before breakfast, a number of people assembled before the door of the temple where we were, evidently waiting to receive tracts and to converse with us. We spoke in turns, for nearly an hour, and gave tracts to all who could read. We found, this morning particularly, the great advantage of going out "*two and two*," after the plan which our Saviour adopted, in sending out the seventy disciples, on their preaching tours. *One* would soon become weary in talking to the people day after day, and would be compelled to send them away empty; but if there be *two*, they can vary the conversation, and by relieving one another, may continue it for hours, without feeling much inconvenience to themselves. The word of God, also, comes to the people with more authority; for out of the mouths of two witnesses, the truth is established. Where there are two persons, they command more

Importance of more labourers.

respect from the natives, than if the Missionary were alone. But for the sake of the Missionary's bodily and spiritual comfort, there ought to be two, if possible, upon every tour of this description. I wish the Christian Church to think of this in sending out Missionaries to the heathen. And this also is a powerful argument, why there should be a good supply of Missionaries at every Mission-station in India. So that, when tours are made for the more widely diffusing the knowledge of the Lord, there may be enough of Missionaries left at the station to carry on the operations there. If this be not the case, the operations of that mission must necessarily be limited, and the health, if not the lives of the Missionaries be endangered. As in a temporal, so in a spiritual warfare, it is always better to send a large army than a small one into the field. There will not only be more certainty of success, but also more comfort to those engaged in it. The wisdom of our Saviour in this, as in all other things, is very manifest; and before the world can be converted to the faith of the Gospel, the Christian Church, acting in the name of their Lord, must send out their *seventies* of Missionaries by *two and two* into the wide waste, while the *twelves*, not less faithful, are confined to a different sphere of labour.

After breakfast, having taken each of us a quantity of tracts, we went forth in the name of the Lord to contend with the idolaters of the land. We came

 Conversations at the temple of Vit,hoba.

to the temple of *Vit,hoba*,* which stands but a short distance from the temple of *Hunooman*.† This temple is the neatest building in the village. Near the door were several Hindoos seated cross-legged, with whom a conversation was begun.

Miss. Whose temple is this ?

Hindoo. The temple of Vit,hoba.

Miss. And who is Vit,hoba ?

Hind. He is the true god.

Miss. Where is he ? We wish to see him.

Hind. Within. (Pointing at the same time to a door which led into a small room at the farther end of the temple).

Miss. The door is locked. Why is this ?

Hind. We do so, lest the people should steal the jewels and other ornaments which are around his neck.

Miss. What ! is he not able to protect himself ?

Hind. (No reply.)

Miss. How is this ? You say he is the true god—you worship him daily—place food before him that he may eat—you place flowers around his neck that his nose may be regaled with their smell—you give him water every day—you bathe him—you brush

* *Vit,hoba* or *Vithul* is the name of a god much worshipped in the Dekhan, and especially at Pun-dhur-poor. He is said to be Krishnu himself, the eighth incarnation of Vishnoo, who is believed to have visited the city. He is much worshipped by the poor and despised Hindoos of all descriptions.

† *Hunooman* is fabled to be the son of the wind. He is a monkey, and under that form is worshipped by the Hindoos.

 The folly of idolatry.

 The cause of the silence of the idols.

away the flies from off him—you place the *Gundh*,* upon his forehead: and for all these services he makes you no return, and cannot even protect himself; he must have a guard, and be locked up! How then can he protect you?

Hind. You cannot understand these things, but we do. They are all made very plain in our Shastrus.

Miss. But why cannot we understand these things? We have good eyes and ears; and if your god could eat, drink, speak, or walk, we could hear and see him, could we not?

Hind. Your religion is different. God gave yours to you, and ours to us.

Miss. Do you perceive that your god acts?

Hind. No, (said he rather angrily) not since your people took our country from us. Before that, our gods spoke—had understanding and walked about, but now they are silent.

Another Hindoo, perhaps thinking it not wise to attribute their silence to this cause, said, “We now live in the *Ku-le-yoog*,† and in the ninth incarna-

* *Gundh* is a paint for the body or forehead, made of *sandal-wood*, *turmeric*, *aloe-wood*, *saffron*, &c. The Hindoos apply this paint to their faces, arms, forehead, &c., and to their idols for ornament.

† The *Ku-le-yoog* is, according to Hindoo reckoning, the *fourth* age of the world. It is the *iron* age, or the age of *vice*. It commenced, according to some, three hundred, according to others thirteen hundred and seventy years before the Christian æra. It is to continue four hundred and thirty-two thousand

Hindoo incarnations.

tion* of Vishnoo, (viz. Boudd-hu), and now every thing is in a degenerated state."

years; at the expiration of which period the world is to be destroyed. My Pundit, a Brahmun, has often assured me, from the authority of their writings, that in the first age of the world the men were as tall as the tallest trees in the land, and that they lived many thousands of years; but as every age became worse and worse, the people were diminished in stature, and their lives were shortened. That even the Brahmuns themselves, the gods of the people, have lost their holiness, and are now filled with covetousness, and addicted to many vices. In those days all the animals, as cows, horses, &c., spoke intelligibly, and that even the gods of stone, wood, brass, silver and gold not only spoke, but walked about.

According to the Hindoo chronologers, there are four ages of the world, which are as follows, viz.

The first age called *Sutyu-yoog*, or golden age, of 1,728,000 years duration.

The second, *Trata-yoog*, or silver age, of 1,296,000 years.

The third, *Dwapar-yoog*, or brazen age, of 864,000 years.

The fourth, *Kule-yoog*, or iron age, of 432,000 years.

According to this, the world has existed three millions eight hundred and ninety thousand years; and there yet remain four hundred and twenty-nine thousand eight hundred and sixty-six years before it will be destroyed. In such calculations the mind is lost. A Hindoo, however, finds no difficulty in believing these accounts. He makes no more of *thousands* of years than another man would of *tens*.

* According to the Hindoo Shastru, the second person of the Hindoo triad, viz. Vishnoo, is to take *ten* different incarnations. Eight are past. They are as follows:

1. The fish incarnation, to bring up one of the four Vedes from the sea.

2. The tortoise, to support the Mount Mundur. Others say the world.

3. The boar, to raise the earth with his tusk out of the sea.

 The character of the Hindoo gods.

Miss. Do you not acknowledge that He who is the true God is holy?

Hind. Yes. God is holy.

Miss. What is the character of your god Vit,hoba as given in your Shastrus?

Hind. He is holy.

Miss. How many wives had he?

Hind. Sixteen thousand!

Miss. What! Sixteen thousand wives!! and was he satisfied with these?

Hind. Why not?

Miss. What was his conduct among the gopies (the female cow-herds)?

Hind. What does he say? (addressing another Hindoo) Come away—he knows our Shastru—don't talk with him—he reproaches us all.

This individual and some others retired to another part of the temple and after some conversation they returned again, and while we were engaged in addressing others, he interrupts us by asking "Who is your God?"

Miss. He is your Creator, Preserver and Benefac-

4. The lion-man, to punish Pruhard, a giant.
5. The dwarf, to torment the dæmon Burla.
6. Purush-Ram, to punish the tribe of Kshutriyues.
7. Ram, to kill the giant Rawun, king of Ceylon.
8. Krishnoo, to destroy giants and his uncle Kouns.
9. Boudd, to destroy giants. (The present incarnation.)
10. Kulunkee, or destroyer; this is future. In this character he is to destroy the world.

 The absurdity of a Hindoo's faith.

tor; the holy, almighty, invisible and omnipresent God.

Hind. Does God pervade every thing ?

Miss. God is every where present.

Hind. Then God is in our images and they shall be worshipped.

Miss. According to that, God is in these stones on which we sit, and he is in our shoes, and they should be worshipped ? Will you worship this shoe ? You say God is in it.

Hind. God is every where and in every thing, and every thing is God. Whatever a man believes to be God, that is God, and he may worship it.

Miss. So say the Brahmuns, but can you change the nature of things by believing them to be changed ?

Hind. Yes.

Miss. If you believe this stone (pointing to one) to be God, will it be so ?

Hind. Yes.

Miss. If you believe this stone to be gold, will it become gold ?

Hind. It may be so.

Miss. If you believe this *pice* to be a *rupee*, will it become a *rupee*.*

Hind. So the people say.

* A *pice* is the sixty-fourth part of a *rupee*, and the *rupee* varies in value from one shilling and nine pence to two shillings ; about forty-six cents.

The Hindoos condemned by their own scriptures.

Miss. If a man believes you, who are a Brahmun, to be a Muhar, will you become a *Muhar*?*

Hind. Chuch! chuch! No, no, never (shaking his head).

Miss. You will not become a *Muhar* by faith, but a stone may become a god by the faith of any one who wishes it; so you believe.

Hind. Yes, certainly; so it is.

Miss. It is well said in your Shastru that this is the Kuleyoog, and during that time all the Brahmuns will be filled with covetousness, and for the sake of money will deceive the people. A Brahmun once informed us that if he did not tell lies he could not get enough to eat. It appears to be the case with you.

On hearing this he became enraged, and told the people not to hear us, but to go away.

Miss. But why are you angry at hearing the truth? Your Shastrus say that the Brahmuns are to be covetous and wicked in this age, and that is true, and you know it. It is your sin now to be angry. Are not these six, viz. *Kam, Krodh, Lobh, Mohu, Mudu, Mutsur*†—lust, wrath, covetousness, spiritual ignorance, or pride, ignorance, drunkenness, and envy, condemned in your Shastru, and those who commit

* A *Muhar* is a Hindoo of low caste. Many of these people not only eat the flesh of *cows*, held sacred by the Brahmuns, but often eat it when in a putrid state. No wonder, then, that they are despised by the others.

† The person who is guilty of any of these crimes is, by the Hindoo scriptures, accounted a sinner, and deserves punishment. All plead guilty. They are as above.

A Brahmun offended.

these things shall be cast into hell? You are condemned by your own belief. (The people said "'Tis true.")

Hind. We will walk in our own way, and you may walk in yours.

Miss. There can be only one right way. People who walk in opposite directions cannot arrive at the same place; but let me ask you a question.

Hind. Speak.

Miss. What is sin?

Hind. Our people are not sinful.

Miss. You have just acknowledged that the Hindoos are sinful; but, what do you mean by sin?

Hind. Omitting to bathe—not worshipping our gods, and forsaking a man's religion.

Miss. But do none of the Hindoos lie, cheat, steal nor use bad language?

Hind. We don't go about the country telling the people that they are sinners as you do. Your people are sinful like yourself.

Miss. As all people are sinners, can you tell us how sin is to be pardoned?

Hind. Why should I tell you?

The people now saw that their priest was not only angry, but was unable to answer the question proposed to him. Their curiosity, however, was excited on the subject, and they wished to hear an answer to the question, which their priest was not able to give.

Miss. If you will pay attention, you shall hear how your sins may be pardoned, and how you may be saved from hell.

Opposition of the Brahmuns.

Preaching.

Hind. (Addressing some of the Hindoos who had begun to talk) Be still. "Speak on," said another.

The state of man by nature was then mentioned to them, and the nature of sin briefly explained, but when the name of Jesus Christ, as the only Saviour of sinners, was mentioned, the Brahmun, who had taken the lead in the controversy, abruptly demanded "Who is your Jesus Christ?"

Miss. Have patience, and you shall hear. The subject was then resumed, but the Brahmuns present were determined that the people should not hear the truth. One and another kept continually interrupting the speaker by such questions as "Who is your God?" "What is your Jesus Christ like?" "Where is your God?" &c.

After reproving them for their improper conduct and groundless anger, we left them. Some followed us and seemed quite pleased that the Brahmuns had been exposed. They seemed willing to hear the words of life, and as we walked together to our lodgings, in the temple of Hunooman, they heard of the way of salvation more fully.

After dinner we again went out among the people, and conversed with them for the space of two hours and more. During this time much that had been said in the morning was repeated, and the objections and cavils of the natives were much the same. We visited also two native schools to-day, and examined the boys; and after addressing them

Conversations with school teachers.

and their teachers upon the subject of the Christian religion, we supplied them with tracts. As there were no printed books in the school, the boys were glad to get them. We left also a number of tracts in the charge of the teachers, for those in the school who were learning to read. One of the teachers received the books gladly, but the other seemed to care but little for them. In both the schoolhouses a number of people assembled to hear what we had to say. Our audiences here were more attentive than those in the streets, or at the temples.

The chief speakers in both these schools were the teachers, who are Brahmuns. One of them is so deeply rooted in error that we could agree upon only two points, viz. that God is holy, and man is sinful. But he would not agree to any inferences drawn from these premises. As all men are sinners, it was observed, then the Brahmuns are sinners, and it is wrong for one sinful man to worship another. He replied, "I cannot agree with that. God commands the Shoodroo to worship the Brahmuns, who are the people's god." He then branched out at considerable length in favour of the claims of the Brahmuns. Finding it to be of no use to spend much time with him, we addressed the people and the children, and after supplying them with tracts, came away. While in the other school, one of the hearers said, "The Sahibs are great sinners."

Miss. Why do you say so?

Hind. Because they kill cows and eat them.

Hindoos object to taking away life.

Miss. We don't *kill* them, the Mussulmen do that.

Hind. No matter ; you *eat* them.

Miss. What is the difference ? we eat the flesh, but you drink the milk, and the urine occasionally—eat the butter and the dung sometimes, and trample the *skin* under your feet. You must be a very bad man to tread on the skin of your god.

Hind. But we do not kill *cows*.

Miss. Do not your people kill *goats* and *sheep* and *chickens*, and do you not sell your *cows* to the Mussulmen when you know that they will kill them ?

Hind. We do not *eat* them.*

Miss. You do what is worse, you offer them in sacrifice to the devil, and thus you worship the devil. Surely you must be very bad to do so. We do not do so ; we hate the devil and his works, and try to persuade you to be better, but you will not. (At this the rest laughed at him. He then kept silent during the remainder of our stay in the school room.)

* The Hindoos are very fond of objecting against the Christians that they take away life and eat the flesh of different animals, but they forget that they kill goats and chickens, and offer them in sacrifice, to appease the anger of some malignant dæmon. When told that in every mouthful of water they take, they destroy the lives of many thousands of animalculæ, they reply : " But we do not see them, and it is no matter." It matters not, we reply, if you know they are there ; and besides, you kill, in walking, hundreds of pismires ; and according to your faith the spirit of your father may be in some of them. " What can we do ?" they answer, " we can't see them, and are not to be blamed."

Hindoo cavilling at the truth.

Hind. (Another Hindoo speaks) And whom do you worship ?

Miss. We worship the true God, who is a spirit.

Hind. Who is God's father ?

Miss. What a foolish man you must be to ask such a question ! (the others laughed at him and he said no more).

Hind. A Goojurattee man, a grain-dealer, took up the subject, and in a very stern, frowning manner said, the Sahibs *are great sinners*, for they eat cows, and——*,

* The people of Goojurat are scattered in all directions throughout the Mahratta country. They are engaged in all kinds of traffic. The grain dealers, especially, have the opportunity of imposing on the poor who deal with them, and they are, generally, not slow to take the advantage of the people. Many of them acknowledge that they lie and cheat all they can, and plead in defence, that other people do so, and if they do not, they cannot make a living. The fact is, there is scarcely a man among them, so far as our knowledge of them has extended, who does not make it a practice to tell lies, if he can make any money by it ; and so far from being ashamed of it, they justify themselves in the act from the example of others. During the great scarcity of grain in Bombay last year, several grain merchants, who had an immense quantity of grain in their store houses, raised the price of it in proportion as the wants of the people increased : and so fearful were they that they should not get enough for their grain, they hired their priests, by giving them presents of money, grain and clothes, to pray that the rain might not fall on the earth, and that the high price of grain might continue. For this purpose, several of these merchants, with their priests, went to Malabar point, on the island of Bombay, and began their operations. The priests had each a small wheel made of dead men's bones; by turning these towards the East the rain would, they said, be driven

Sentiments of an intelligent Brahmun.

Miss. (Interrupting him) Who are you?

Hin. I am a merchant (*vyaparee*).

Miss. Are you not covetous? (This produced a smile from some of them, and the merchant feeling the force of the question made no reply).

As none felt disposed to express any more of their cavils, we had an opportunity of speaking to them on the necessity of a change of heart without any interruption. Several of them now listened with apparent attention to what was said.

After visiting these schools, we took our seat in the verandah of a Brahmun's house, a short distance from one of the schools, where a number of persons had assembled to lounge away their time in idle chat. The owner of the house was the Karkoon* of the village, whom we had before met.

After the usual salutations, the following conversation ensued. It is mentioned here, to show the feelings and sentiments of an intelligent Brahmun, in reference to the propagation of Christianity in the country.

Miss. Who is the god of this village?

Brah. Hunooman.

away many miles for every revolution. The longer the rains hold back from falling in the proper season, the greater is the probability that the crops will fail, and of course, those, who have grain to sell, will be able to get a high price for it. In this case, the good providence of God disappointed the avaricious hopes of these merchants, by sending, shortly after, plentiful showers of rain.

* The Karkoon is the town clerk.

 A Hindoo's reason for worshipping idols.

Miss. How many gods besides Hunooman are there in this village ?

Brah. Perhaps *ten or five** in the temples, and a great many in the people's houses.

Miss. How many temples are there here ?

Brah. Two ; Hunooman's and Vit,hoba's.

Miss. Is there any temple erected to the Supreme God in this village ?

Brah. No.

Miss. How is this ? You build temples to Hunooman, Vit,hoba, Ram, Sheve, &c., and none to the Supreme God who made you !

Brah. It is not our custom to do so ; that is your religion.

Miss. Do you not acknowledge Jehovah† to be the Supreme God, who is over all ; and why then do you not worship him ?

Brah. He is the Supreme God, it is true ; but He is invisible. We can neither *see* Him nor *feel* Him, and how then can we worship Him ? The mind must have something tangible to fix its attention, therefore we make representations of God, and worship Him through these.

* In English we would say " five or six, eight or ten," &c. ; but the usual mode among Hindoos is to reverse the order. They say " ten five," instead of *ten or five*, for *five or ten*. They also express the ideas of much or little, by measuring off a portion of one of the fingers by the thumb of the same hand, or finger of the other.

† The word pur-mā-shwur, the *Supreme Being*, corresponds to our word *Jehovah* ; for some Hindoos acknowledge that there is an eternal and self-existing Being, the first cause of all things.

 The employments of the inferior gods.

Miss. But as God is a spirit, and a spirit has no form, how is it that you make your god to look like man, and sometimes like a monkey ?

Brah. The Shastrus make this plain to us. You can't understand it.

Miss. But do you find any difficulty in fixing your mind upon an absent friend, and loving him, without having his form before you ?

Brah. That is different ; but idols are necessary for the *ignorant* people. They do not understand how to worship the nir-a-kar, the Spiritual Being.

Miss. If you loved the true God, and delighted in His commands, you would not need any forms, or images, to assist you ; nor would the ignorant people need them.

Brah. That is your belief, but Hindoos need them.

Miss. How many gods do your people acknowledge ?

Brah. Thirty-three *Kote*. (A *kote* is ten millions).

Miss. Where are all these gods ?

Brah. How should I know ?

Miss. Do you know their names ?

Brah. The Shastru makes that known.

Miss. What is the use of so many gods. One good one is quite enough, we should think.

Brah. They are the great God's *seapoy*s*. (That

* The word Shipaee, or seapoy, as it is usually written, is a soldier. It is applied also to police men, and attendants on men in office. They wear belts as marks of their office, and often carry arms.

 The character of God.

is, the servants of God in the government of the world).

Miss. Do not the seapoys, and servants of government among you, wear some badge of their office, that you may know who and what they are; and do they not act before you, so that all can know that they are the servants of government?

Brah. Yes, and so do our gods.

Miss. Very well; there is Gun-puttee* with his elephant's head, what part does he take in the government of the world, or in any thing which belongs to the great God?

Brah. He does a great deal.

Miss. Tell us what he does; and what does Hunooman do?

(The Brahmun equivocated, and although much pressed did not answer the question).

Miss. You say there are a great many gods. What are the distinguishing attributes of God?

Any thing, replies one of the crowd, is god which a man believes to be so.

Miss. Have you no regard to his character? If so, tell us what character God should possess.

Hind. You may answer that.

* Gun-Puttee or Gunesh, is the fabled son of Sheve and Parwuttee. He is the God of wisdom, and the remover of obstacles. He is invoked at the commencement of all journeys, writings, &c. He is represented as a short, fat man, with a huge belly, and with an elephant's head. Sometimes he is painted sitting on a rat, a metamorphosed demon, which he rides.

 The law written on the heart.

Miss. Very well, I will answer. The true God cannot commit sin—He is not visible to the human eye—He is every where present, &c.

Hind. Well said ; God does not commit sin.

Miss. What do you mean by sin ?

Hind. Not walking according to the Shastrus.

Miss. Rather, not walking according to the word of the Supreme God.

Hind. Yes : that is true.

Miss. Does not the true God forbid lying, stealing, fornication, &c., besides all evil thoughts and desires ?

Hind. Where is it so written ?

Miss. In your hearts, if not in your Shastrus.

Hind. How should we know what is written there ? (meaning on the heart).

Miss. When you commit any evil thing, do you not feel that you have done wrong, and that you ought not to have done so ?

Hind. Yes : sometimes.

Miss. Are not all these things which I have named sins ?

Hind. You say so ?

Miss. Yes : and you know they are. Say ; what is it said that Bruhma, Vishnoo, Sheve and Krishnoo did ? (No answer—some smiled, and others tossed their heads to one side, but said nothing).

Miss. You know very well that your gods committed all these crimes. Bruhma lost one of his heads for committing incest with his daughter. And

 Inquiries and answers.

if, as you allow, that the true God cannot commit sin, and yours do, it is evident that Bruhma, Vishnoo, &c., are false gods, they are not true.

Hind. Who dare say they are not gods? We will not own this.

Miss. If you are too wicked to acknowledge the truth, others will do it.

Hind. What is the form of your God?

Miss. The God we worship is (nirakar) without form.

Hind. But your books say He speaks, and how can He speak without a mouth?

Miss. Does the wind ever speak?

Hind. Yes.

Miss. And has the wind got a mouth?

Hind. Yes.

Miss. Did you ever see the wind's mouth?

(Here a burst of laughter from the crowd silenced the speaker, so that he made no reply). After some remarks on the way in which God speaks to mortals, and makes himself known to them, a Brahmun interrupted us by asking, "Why have you and other Padres come to this country?"

Miss. To teach the Hindoos the true way of salvation through the Lord Jesus Christ.

Brah. Who taught you our language?

Miss. Your learned Brahmuns.

Brah. Why should they do so? It is against our religion.

Explain to the natives our work.

Miss. They taught us for *money*, and we learned for the purpose of teaching you the way to be saved.

Brah. Why did the government send you here ?

Miss. We have no connection with the government.

Brah. Does not the government pay you ?

Miss. We receive nothing but protection from the government.

Brah. How then are your *bellies filled* ?*

Miss. Hear, and you will know. We belong to a country many thousand miles from this, and also from England, called America. The people there have heard a great deal about the Hindoos. They have heard that the Hindoos have forsaken the worship of the true God : that they make gods for themselves out of clay, wood, stone, brass, silver and gold, and bow down to them and worship them, while God commands them not to do so. That they also worship cows and snakes ; that the poor people worship the Brahmuns ; that the Brahmuns are proud, and keep the poor in ignorance and oppress them ; that they expect to be saved by performing *jup, tup, &c.* ; and that they are all ignorant of the true Shastru of the only true God, their Creator, and of the only Saviour, the Lord Jesus Christ. Hearing all these things, they have felt great compassion for them, and have collected money for the purpose of establishing

* The expression *pote Chu-ru-nà*, to fill the belly, is in common use among the natives, and means to satisfy one with food.

The people interested.

schools among the poor, and of giving the people books gratuitously ; and when they asked the question who will go and teach them, we said we will go and endeavour to teach them the way of the Lord. The Lord Jesus Christ commanded his disciples to go into all the world, and to preach the gospel to the people, declaring that he who believes and is baptized, shall be saved ; but he that believes not shall be damned. It is to obey our Lord, and to do you good that we have come here.

This was evidently something new to these people. They looked the one at the other, and after a few remarks among themselves, one of the company asked, “Do not your people die very soon in this country?”

Miss. Yes : some of them do : but we would die in our own country, as well as here, and death is a great blessing to all who are prepared for it.

Brah. [A Brahmun perceiving that the people’s attention had been arrested, and fearing lest they should be impressed with what was said, interrupted the discourse by saying,] “You have come into the country to destroy the Brahmuns, so it appears to me.”

Miss. We have not come to destroy the Brahmuns, but to teach the people the true way to be saved. Because the Brahmuns have become covetous and proud in this age, and leave the people without instruction, we have come to do *their* work. The Brahmuns are now engaged in worldly business, while the Shastru says they should teach the peo-

 A Brahmun's idea of the various religions.

ple. If you will turn to God, forsake all your idols, and teach the people the true way, then the disciples of Jesus Christ need not come here to teach the people.

Brah. We believe that God gave to different people different religions. He gave the *topee wallas** (the hat fellows,) their Jesus Christ; and to us, Ram, and Hunooman, &c. Let every one follow his own religion.

Miss. What is a man's own religion? Is it not that religion which God has established for the good of the whole family of man?

Brah. Yes: and by neglecting to perform the duties of our religion strictly, we have lost our country.

Miss. It is true that you have lost your country in consequence of your sins; but you mistake in thinking that God gave you stones to worship, while he commanded us to worship Himself. The religion which God established for all men in the world, is the spiritual worship of Himself. By forsaking the spiritual worship of the true God, the displeasure of God is now upon all the Hindoo people; and we doubt not that this is one reason why the *topee wallas*, as you call them, have taken your country. God has given it to them to punish you for your sins, and to bring you back to the truth.

* *Topee Walla*, a hat fellow, or one who wears a hat, is rather a term of contempt, applied to all Europeans and foreigners who do not wear the Hindoo head dress, viz. the pagota, or pugree.

One offers to worship Christ for money.

Brah. But did not our forefathers do as we now do ?

Miss. No doubt they worshipped idols as you do, but God punished them for this. The Moguls, the Mohammedans, the Feringees (Portuguese), and now the English have your country ; and what is this for, if it be not because you have forsaken God. When one of your wives runs off and leaves you, what do you do to her ?

Hind. (One of the company spoke out) Sahib understands it ; (giving at the same time that toss of the head which is so significant in a Hindoo's discourse.)

Brah. But what shall we do ?

Miss. You must cast away all your false gods, forsake all your sins, and love and serve the Lord Jesus Christ, and then God will bless you.

Brah. Can you promise us that if we do so we shall regain our country ?

Miss. No : but I can assure you that if you do, God will bless you and the land in which you dwell, so that people will not be dying as they were last year by the famine.

Brah. (Seeing a man coming, he says,) There is a man who will worship Jesus Christ if you will give him a thousand rupees.

Miss. (Addressing the individual referred to), Will you become a Christian and worship Jesus Christ for a thousand rupees ?

Hind. (Laughing) Yes, I will then get a good living.

Labours in Rajoora ended.

Miss. Will you worship the devil for the same money ?

Hind. Yes, I will worship any body who will give me a thousand rupees, and will fill my belly.

Miss. You worship the devil now for nothing, and if you should worship Jesus Christ for money, you would only be a hypocrite, and not worth having ; Jesus Christ would not have you. Here the people began to laugh and talk, and as it was evident that there would be no hopes of getting their attention again, we gave them some tracts, made our salaam, which they as politely returned, and came away.

Thus ended our labours in this city, wholly given to idolatry. We retired to our lodgings followed by a crowd of boys, some asking for books, and those who had received them endeavouring to entertain us by their talking. Although we felt exceedingly tired, yet we sat up late to write down the conversations we had with the people, while fresh in our memories.

Never, in all probability, since the flood, were there any witnesses for the truth in this town till our arrival. We have, through the help of the Lord, produced some inquiry among the people : they have heard the truth of their own religion called in question, and have had a better one made known to them ; and our fervent prayer is, that the word spoken, and the tracts distributed, may continue to trouble their spirits, and through grace constrain some of

Muhars dare not enter the temples.

them at least, to forsake all their idolatry, and fly to Jesus, their Saviour, for peace and salvation.

INDOOREE.

Wednesday, 8th. We left Rajoora this morning early for Ankola, a village about sixteen miles distant. Having sent the most of our things to Ankola, we turned aside from the direct road, for the purpose of visiting three villages to the left, which are not a mile apart. We stopped at Indooree, it being the largest. Here we dined in a chowdey,* or open bungalow, and conversed with about fifty people, who had assembled together, some in the building and others outside. Observing that many of the people staid out, and not knowing the reason, we asked, "Why do not these people come in, and sit down with the rest, to hear God's word?"

Hind. (One of the company replies), They are

* These *Chowdies* are to be found in almost every village in the Dekhun. They are generally divided into two compartments. An idol is set up in the inner one, which is called the temple. It is considered a holy place. In the front apartment the officers of the village frequently meet to transact business in the day-time. Travellers, who may pass through the village, also stop there to eat and to sleep. The buildings are open in front; the other sides being closed: the roofs are generally flat. In some of them the idol stands in a niche in the wall; in others the priest and the idol occupy the whole of the inner apartment. They are generally very dirty places.

Which is the best caste ?

Muhars, and dare not come into this place while we are here.

Miss. Why not? God has made them, and they have need of instruction as well as you. They are Hindoos, and worship your gods: do they not?

Hind. Yes: but it is not our custom for them to come into our temples. They are of low caste, and would defile the place.

Miss. This cannot, therefore, be the temple of the true God, for He is good and merciful to all classes of people; to the poor and the ignorant as well as to the rich and learned. He commands all people, of all nations and castes to worship Him in spirit and in truth, and He will dwell with none but those who are of a pure heart.

Hind. Who made the different castes? (asks one of the company).

Miss. God made the people, but wicked and ambitious men, perhaps Brahmuns, made the castes.

Hind. No, no; God made the different castes.

Miss. Which caste do you think is the best before God?

Hind. The Brahmuns' caste is better than all the others.

Miss. Suppose a Brahmun to be a liar, a deceiver of the people, as many of them are, and a fornicator; and one of these Muhars, avoiding all these sins, should worship the holy and invisible God according to the best of his knowledge; which do you think would be most highly esteemed in the sight of God?

A difficult question for a Brahmun.

Hind. He that worships God, (answers some one of the people).

Miss. Why then do the people say that the Brahmun caste is the best, and that *caste* is the work of God?

There being none to answer, we occupied the time till near the hour of dinner, in making known to them the true way of salvation through the Lord Jesus Christ. Some of the people listened attentively. The poor and despised Muhars were glad to find that God does not despise them, although the rest of their people do. So it was in the days of old. The Scribes and the Pharisees were offended at the doctrine of Christ, while the multitudes, the poor and the ignorant, heard Him gladly. It is true, in the present day, that to the poor the Gospel is preached, and "that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and things which are not, to bring to naught things that are."

The few Brahmuns present felt their dignity hurt, because we placed them on a level with their despised neighbours, the Muhars. They went away offended, but not till they had received tracts and portions of the word of God.

MANDOOREE.

After some refreshment and a little rest, we visited

Visit Mandooree.

Influence of caste.

the village of Mandooree, which stands on a hill on the opposite bank of a small stream, which separates it from Indooree. This stream, like the deceitful brook of Job, is filled only during the rainy season. At present the water stands only here and there in pools. We found but few people in the village. These we invited to the temple, which is constructed upon the same plan with the one in Indooree, already described, (page 133, note). As there are no seats in the temple, we asked one of the men who came with us, to give us his *comley** to sit on. He hesitated to give it to us, a thing rather unusual, and which we could not help remarking.

Miss. Are you afraid to give us your *comley* for a moment ?

Hind. I am a Muhar, and how can I put my old cloth in the temple so near the god ?

Miss. What nonsense ! Would you have the Sahibs to sit down in the dirt ? If you are afraid to bring it, throw it to us.

Hind. (Looking round at the people to see what might be their feelings) he said, "Take it," and threw it to us. We then spread it on the earthen floor near the idol, and sat down to talk to the people. We had not met with an instance of this kind before, where a Muhar seemed to feel his degradation so

* A *Comley* is a coarse garment made of wool, and used by the poorer class of natives to sleep on at night or in the day ; and in the rainy season is used for a covering for the body. They, generally, carry them with them.

Roomoondée.

Food of the poor.

great that even his garment would defile the filthy stone which he worships as a god.

In the temple we found an old man, who officiated as priest of the temple. He was rather surly, and was not at all pleased at our intrusion. The principal reason may have been, that he was then in the act of preparing his meal. None of the people in this village could read. The priest refused to take any of our tracts. After talking to the people for a short time upon the importance of loving and serving the true God, we left a few tracts in a niche in the wall, made for holding a lamp, and returned to Indooree.

ROOMOONDEE.

In the afternoon we visited the village of *Roomoondée*. We sat down on a small platform before a shopkeeper's door, where we saw several people assembled, and engaged in cleaning some grain. This grain, called *juwara*,* resembles the millet, and is common in this part of the country. It is used for food, principally by the lower class of people. While the people were assembling, we made some inquiries as to the quantity and quality of the food of the poor. They told us that the grain before us was sold for one rupee per maund,† and that a

* *Holeus Sorghum*. Indian maize.

† The *Maund*, equal to forty seers, varies from thirty-six to forty-one lbs. avoirdupois.

Expense of living and diet of the natives.

maund is enough for one man for a month. Those who are very poor eat nothing but this kind of grain, ground into a coarse flour upon their *hand-mills*,* and made into unleavened cakes, together with a sauce consisting of chillies (red peppers) and other hot ingredients. This latter preparation would not cost them more than four or five *annas*† per month. At this rate the whole expense of one man would not exceed three shillings per month. We could hardly think it possible for a man to subsist upon so small an allowance, but they say that many do. Those who are richer, and are able to purchase what they wish, generally act upon the principle that good living is a good thing. After all, their living is plain, when compared with that of other nations. Few ever taste coffee or tea, nor can they always afford to drink milk. Clear water from the brook, *rice and curry*,‡ fruit and vegetables, include

* The mill of the natives of India consists of two round, flat stones, of about a foot in diameter. The under stone is made fast, and the upper one is turned round by the hand. The women do the grinding. This illustrates *Matt.* 24, 41.

† An *Anna*, is the one-sixteenth part of a rupee.

‡ *Rice and curry* is a dish in universal use in India. It consists of a quantity of clean rice, boiled and eaten with a sauce of meat, fowl or fish, stewed with a quantity of black and red pepper, ginger, saffron, cummin and aniseed, onions, cocoanut, butter, &c. The quantity and variety of the spices depend upon the taste of the parties concerned. Some curry is made so hot that it is difficult for any but a native to eat it. It is accounted a healthy dish, and much used by Europeans, though made with a moderate proportion of spices and peppers. In eating, the

The poverty of the people.

nearly all the luxuries of their table. The shop-keeper assured us that there were twenty families in that village who did not realize more than one rupee to each individual per mensem. It is not at all unlikely, that there are thousands in India, who are not able to obtain more than the above amount. Some have told us that they are so poor, they cannot afford to eat more than once a day. The words of the prophet Amos are not inapplicable to many of the people in India now, as well as to the people of Israel in his day, viz., "I have given you cleanness of teeth in all your cities, and want of bread. I have also withholden the rain from you. I have smitten you with blasting and mildew, yet have ye not returned unto me, saith the Lord."

After the people had collected, we preached to them the Gospel of Christ, and gave away several tracts. The people said they had never heard of Jesus Christ before to-day. They exhibited a willingness to hear, and none seemed disposed to cavil at the truth. Some said it was good. This is generally the case where there are not some selfish Brahmuns to oppose. The truth, as it is set forth in the Gospel, is so beautiful, that it never fails to commend itself to the understandings and the consciences of the people generally; but the fear of incurring the displeasure of the Brahmuns, in some

natives make no use of knives, or forks, or spoons. The right hand is invariably used, as the *left* one, for certain reasons, is esteemed *unclean*.

Hindrances to the Gospel.A Dekhunee village.

instances, and of losing the favour of their more superstitious friends in others, leads many, who are half convinced of the truth, to keep silence, and to prosecute their inquiries on the subject no further. May the spell of Brahminical priestcraft soon be broken, and the people go free!

We returned to Indooree. This village, like many in the Dekhun, is surrounded by a mud wall, which is now in such a dilapidated state as to be of no use. These walls are built of mud, or of bricks, dried in the sun, and seldom stand the rains of more than three or four years, without much repairing. Where the walls are standing, and in good repair, the people bring all their herds of cattle, goats and sheep, within the walls of the village, and shut them up for the night. They may have formed a good defence from enemies without, when the weapons of their warfare were only arrows and match-lock guns. They offer but a poor resistance to guns of a heavier character.

There are no schools in Indooree, Mandooree or Roomoondie, and only three or four Brahmun houses. The temples are those of *Hunooman* and *Bhwanee*. The people are poor.

ANKOLA.

In the evening we rode to Ankola. This village contains about five thousand inhabitants, and is beautifully situated on the bank of the river Para,

Appearance of the country.

and between two ranges of mountains, which branch off at right angles, from the grand range, which runs in a northerly direction, and forms the dividing line between the Dekhun and the Konkun. These ranges of mountains extend nearly sixty miles to the eastward, and are from five, to, perhaps, fifteen miles apart. Between these mountains are extensive valleys. The land is not rich, and but a small portion of it is under cultivation. No groves of stately oak meet the eye of the traveller here, and the few trees that are to be seen, are generally in clusters around some decayed or decaying temple, and consecrated to idolatry. For two or three miles before you reach Ankola, the road is good, and hedged on either side with the thorn and milk bush. The entrance to the town is rather beautiful than otherwise. We reached Ankola about sunset ; passed through it, and took up our abode in a temple on the east of the town. This temple is on the bank of the river Para, whose dry channel we have frequently crossed and recrossed to-day, but here the water has the appearance of a small, though beautiful lake. The accommodations of the temple, and the refreshing shade of the many large trees which surround it, made it a truly pleasant place to us weary Missionaries. We were glad to throw ourselves down upon our couches and wait patiently till our cook prepared us something to eat.

On our arrival we found the Magistrate of the

The privations of many.

Death of Mr Dent.

Sungunnere district, W. Dent, Esq.,* in his tent, a short distance from us. He is the first man with a white face we have met since leaving Bhowndy. After supper we called upon him, and spent an hour very agreeably in conversation. His residence is at Sungunnere, about fifty miles from any Europeans. The privations he is thus subjected to are not few. He is deprived of all social intercourse with his brethren in the country, and also of all medical assistance, in case it should be needed. He has his bread brought to him from Ahmednuggur by post, a distance of sixty miles. This he must do, or be at the extra expense of supporting a baker expressly for himself. His tailor, washer-man,† &c., &c., are with him, besides many more equally necessary persons. When a Missionary travels, he generally does

* Mr Dent was taken ill with a fever shortly after we left Sungunnere, and was brought to Ahmednuggur in a palankeen, a distance of sixty miles, for medical aid. He died immediately after his arrival, and only fifteen days after we had left him in perfect health. He was much respected, and has left many relatives in England to lament his early death. Had he been near a medical gentleman, his life might have been spared; but as he was not, it was forfeited. This shows the great desirableness of being near a physician, or of having a friend at hand. Mr Hall died a few years ago on his way from Nasseek to this, or some one of the neighbouring villages. He too was alone. It is running a great risk thus to travel alone, but at times it cannot be avoided. We should not think it prudent for a Missionary, and much less so for a family, to be located among the heathen beyond the reach of medical advice. Physicians are needed.

† In India the *men* wash all the clothes of Europeans, and this they do by beating them on stones, and spreading them out to the sun to bleach.

An instance of deception.

without bakers' bread, and depends upon getting rice or wheat flour in the villages through which he may pass. Wheat flour cannot always be obtained.

In conversing with Mr Dent this evening concerning the native character, he gave us no favourable idea of their honesty. He acts in the double capacity of magistrate and assistant collector in the district. He is now engaged in collecting the rents &c., from the land-holders. The native officer, whose business it is to collect monthly or quarterly, the rents from the people, and give them proper receipts for the same, often reports to the collector of the district, that such and such persons are dead. These persons' names are then stricken off the collector's list, and the native collector receives and pockets the money. Mr Dent said he had found out during his present tour, that several persons, who had been in the habit of paying from twenty to sixty rupees tax to government every year, had been reported as dead to the former collector; their names were struck off from the collector's list, and the whole of the amount was lost to the government, while the individuals were still alive, and were paying to the native collector their regular taxes, and were receiving the proper receipts for the same. In other cases the native collector reported that the ryots (land-holders) had paid only a part of their yearly tax to him, pleading their poverty, or the hardness of the times, as an excuse for not paying the whole of it, and promising, at the same time, soon to pay the remainder; while these ryots themselves were present

Native Character.

Lying a common sin.

and had their receipts to show that they had paid their regular government dues, but were afraid to speak or exhibit them, lest they should offend the native collector. Mr Dent's opinion is, that the Hindoos have very little honesty among them ; and seem to be almost wholly devoid of truth. If an advantage is to be gained by telling a lie, they are sure to do it. He spoke merely in reference to those in his collectorate. It is a lamentable fact, that lying is so common among the natives, that, so far from being ashamed of it, they readily acknowledge it, and many plead for the propriety of it. How important it is, that this people, who so much resemble the Corinthians of old in their sins, should, like them, be washed, and sanctified, and justified in the name of the Lord Jesus, and by the spirit of our God.

Thursday, 9th. This morning, after breakfast, we went into the town with a few tracts, intending to address the people in several places, and to give away tracts enough to show them who and what our intentions were, and to invite them to call upon us at the temple for more. We found no lack of readers, or of people desirous to get books gratuitously. After stopping in three or four places, and addressing the people on the common theme of our daily instructions, and contending with the Brahmuns, who are sure to oppose, if the distinguishing doctrines of the Gospel are brought to their view, and disposing of nearly all the tracts we had brought with us, we went to the government school. A few

Exclusion of Christianity from schools.

little boys, of whom we, generally, have more than we desire running before and after us in the village, acted as our guides. This school is under the patronage of the Bombay Native Education Society, and is also in such a way connected with the government as to give it the character of a government school. It is so called by the natives. The Collector of the district has all the schools established by the Society within his bounds, under his care. He occasionally examines them, and gives to the boys such books as rewards of their industry, as he may judge suitable. In this school there were about sixty boys. We found in the school a number of books published by the Society, among which were Duff's History of the Mahrattas, and Æsop's Fables, accommodated to the Hindoo Mythology, by inserting the names of the Hindoo gods in the place of the Roman ones, and adapting the moral of the fables to Hindoo customs. As the Principal of the school was absent, we approached his Usher, intending to ask permission to address the boys on the subject of their studies, and their duty to God and man. The Usher had learned who we were, and, no doubt, suspecting what would be our wishes, took the precaution to show us the regulations of the school before we had time to speak to him. He directed our attention to that rule, which forbids the use of any Christian book of any kind in the school, or any religious instruction to be given. Nothing but man's wisdom is to be taught. In giving us the regulations, he observed,

Exclusion of Christianity from schools.

“These are the Government orders.” After reading them, we told him that as the regulations of the school prevented us from speaking to the boys, we did not feel disposed to transgress them, by speaking to them on the subject of the Christian religion. The boys in the school, of course, heard the conversation which passed between us and the Usher. We then told them that we had some tracts and books, which we would give to them as presents, if they would call at the temple for them. They promised to do so, and this, as the result proved, turned out for the furtherance of the Gospel. We left the school without giving away a single tract. We could not, however, but remark upon the inconsistency, as we think, of those who are concerned in the management of this Society: they are baptized in the name of the Lord Jesus; profess to worship Him as the only Saviour of men; believe that the Heathen are all out of the way of truth, and enveloped in ignorance and gross superstition, and yet, for prudential reasons, agree that the Christian religion, yea, and every thing belonging to the name of Christ, shall be excluded from the schools under their care. If the boys in the several schools were not taught Hindooism to the exclusion of Christianity, there would appear to be some plausible excuse for this strange mode of procedure; but, so far from this, Hindooism is taught in all the schools, and taught too, in books which have the sanction of the Society. Some of the books published by the Society, as for example,

Remarks on the system of excluding Christianity.

Æsop's fables, teach Hindooism. And the first lesson, every boy is taught to write in the schools, is a lesson of Hindooism, it being no other than the mysterious word *Aom* which stands for the names of *Bruhma*, *Vishnoo* and *Sheve*.* As the teacher, or assistant is a Hindoo, and Christianity is expressly excluded, what can we expect but that Hindooism will be taught. If the teachers bring in their Hindooism into those schools, where none but Christian books are used, as they often do in our Mission schools in Bombay and on the Continent, much more may we suppose, they will bring it in where Christianity is expressly forbidden. These schools are the only ones, in which we may not distribute books and speak for our Lord. In all the native schools, which have no connection with the Education Society, which we have visited, we have had full liberty to speak to the boys concerning their duty to God, and to distribute tracts among them. The teachers, so far from opposing the distribution of books, have gladly received them, and have, generally, taken a supply for those in the school who had not yet learned to read. We are happy to find that

* This is formed of *a*, a name of Vishnoo, of *o* a name of Sheve, and *m* a name of Bruhma, making *Aom*. No Christian desires to have Hindooism taught in the various schools under the care of the Bombay Education, or any of the Missionary Societies, but from the fact of excluding Christianity from some of these schools, for the purpose of conciliating the favour and enlisting the aid of many of the wealthy Hindoos, the native teachers take advantage of this, and do teach Hindooism.

Superb temple of Sheve.

The Lingum.

some of the supporters of this Society see the impropriety of this regulation, and are using their efforts to have it altered. We wish them God speed in all their efforts to extend the knowledge of Christ in India.

On leaving the Government school room our attention was arrested by a temple of Sheve, which we entered. This temple is built principally of granite, and surpasses any thing of the kind that we have yet seen. The carving and the polishing of the stones, and the whole superstructure, standing to appearance upon twelve huge elephants, convinces the beholder that the Hindoos, formerly, were not deficient in taste, nor skill in the planing and construction of their temples. The whole building is made of hewn stone. No wood enters into the construction of it. Even the roof and the doors are of stone. The temple is now of nearly eighty years standing, and the only injury it has sustained is, that some rude hand has disfigured the elephants' heads, by breaking off their probosces.

After viewing the temple, and making all the inquiries concerning it that we thought necessary, we addressed the people who had followed us into the temple, and urged them to turn from the filthy service of their dumb idols, to the service of the pure and living God. The *lingum*, which stands in the inner apartment of the temple, and in view of those who may face the door, is the usual form under which Sheve is worshipped by men and women.

 Ceremony of reading the Poorans.

We endeavoured to convince the people of the sin of worshipping a stone, and especially such as the one before us. Some of them seemed to be ashamed when we spoke on this subject; but it was their custom, and that was reason enough with them for so doing.

At a short distance from this temple we had an opportunity of witnessing some of the ceremonies and empty parade of the Hindoos in reading their sacred books. The people were assembled in the outer apartment of the temple of Ramchundra. Several persons were seated on a platform near the door beating the *tom-toms*, perhaps for the purpose of informing the people, or for calling their attention. Within the door four men were stationed with brazen horns, which produced a grating and most disagreeable noise, which was kept up all the time the *Pooranic** was not engaged in reading. The reader, who is a Brahmun, was seated cross-legged (the native custom) upon a seat raised about two feet

* The Hindoos acknowledge four sacred books called *Védes*, said to be revealed by Bruhma himself. These are the, *Rig Vede*, *Yujoos*, *Samvede*, *Uthurwun*. The first and second treat of the rites of the Hindoo religion, of sacrifices, &c.: the third contains prayers and hymns to the gods, &c.: the fourth treats of incantations, &c. The Poorans are sacred works and may be considered as a fifth Véde. Of these Poorans there are eighteen, and comprise the whole body of Hindoo Theology. They treat of the creation, destruction and renovation of the world—the genealogies of the gods and heroes, the reigns of the Munoos, &c. A Pooranic is a public expounder of the Poorans.

Severity of the Hindoo laws.

from the floor. He was dressed in his usual white dress, with the addition of a garland of flowers around his neck. Before him was a small box, on the top of which lay the sacred book, which he read and expounded to the people, who were seated all around him. All these were of the Brahmun cast, as no others are holy enough to hear the sacred books read, much less to touch them. The laws of Munoo ordain, that "if a Shoodroo (a man of low cast) read the Vede or Pooran to a Brahmun, then the magistrate shall heat some bitter oil and pour it into the aforesaid Shoodroo's mouth; if a Shoodroo listen to the Shastru, the oil, heated as before, shall be poured into his ears, and *tin* and *wax* shall be melted together, and the orifice of his ears shall be stopped therewith." Gentoo Laws, chap. 21, § 7.*

We approached the door and looked in. No one forbade us to listen. This surprised us the more, as a Brahmun, a short time previous to this, stopped reading and expounding to the people, merely because we were within hearing distance of him. After the Pooranic had read and expounded a few sentences, the trumpeters sounded their trumpets† with

* The Brahmuns dare not now put these laws into force against their Shoodroo brethren, and the time is rapidly approaching when the Hindoos will despise their sacred books as universally and as heartily, as they have been accustomed heretofore to reverence them.

† These trumpets were not like the common bugle, but straight and wide at the extreme end, like the common speaking trumpet; they were, I should judge, about five feet in length.

 Ceremony ended.

 Returning the Pooran from the temple.

a long and loud blast. This being ended, the people arose, and made their offerings to the Pooranic. Some gave a few pice, and others laid down rupees upon the table. The Pooranic gave them in return two or three *guavas*.* Some of these guavas, we observed, were given to a Brahmun who sat near the Pooranic, and by him were again placed upon the table, to be given again to other offerers. After the reading was finished, the book was carefully rolled up; placed upon the small table or box, and taken, probably, to the house of the priest. In returning from the temple, the trumpeters went before; the bearer of the book followed; next the Pooranic, and after him a number of those who had been listening to him in the temple. Many of these, as they moved along at a slow rate, threw parched rice as an offering, on the book and on the person who carried it. This is a general custom, but what the real intent of it is, is rather doubtful. Thus it is that these deceivers impose upon the people, who are captivated by the show and noise of their empty ceremonies. They vainly imagine that the book must be very holy, when the priests take such care to keep it from the people. It reminds one of the conduct of the priests of the Romish Church, in formerly chaining the Bible in the chapel, and even now, withholding it from the people. Hindooism, like Popery, flourishes best amidst ignorance and

* Pā-roo, (*psidium pyrifera*), the guava.

Distributing books.

Curiosity of the natives.

superstition ; but the Gospel advances in proportion as it is known and believed.

On our return to our lodgings, we found a number of people waiting for books, besides a multitude of boys, among whom we recognised many of those whom we saw in the school-room. For nearly three hours, we alternately addressed the people and distributed books to those who could read. We then dismissed the people, telling them to come after dinner, as it was then our dinner-time, and we felt fatigued. We dropped the curtain which we had suspended before the door of the temple, and retreating behind it, were hid from the gaze of the people without. Many of the people remained near the temple till five o'clock, when we again began to address them and to distribute books.

While at dinner, many of the boys and young men endeavoured to satisfy their curiosity to see a white man eat his dinner. Some peeped in under the curtain, and others over it. The idea of seeing a white man sitting on a chair, and eating with a knife and fork off a plate, did not excite their astonishment more, than their mode of sitting cross-legged and helping themselves out of a brass platter with their hands did ours, when we first saw the fishermen in their boats on the Hoogley, eating their humble meal. In some instances we feel disposed to gratify their curiosity in this matter, but at other times it would be rather annoying.

Dinner being ended, and being rested from the

Expounding the Scriptures to the people.

labours of the morning, we took our seats again in the verandah of the temple. As soon as the people saw the curtain raised, and that we were seated, they collected around us. After speaking for a short time, we adopted the plan of expounding the Scriptures to them. The same plan we adopted in reading a tract, or part of it, to the people. One of us read, and the other explained the portion read. This we found tended very much to fix the attention of the people, while it proved to be much easier for us. Here again, we found the benefit of two being together. During the conversations this afternoon, some cavilled, and some joined in controversy, but they were, for the most part, civil and attentive. When we attempted to give them books, they became boisterous. Although we frequently assured them, that we would give tracts to all who could read, and that they must exercise patience till their turn came, yet they crowded upon us, and like so many children, stretched out their hands, exclaiming, "Here Sahib, here Sahib—give me a book." "Give me a big book," says one—"a red book," says another; each kept pushing his neighbour just as if there was but one book, and all were striving to get it. We continued distributing tracts, and conversing with the people till eight o'clock at night, when we were compelled to dismiss many without tracts, and thus close our Missionary labours in Ankola.

While we were at tea, the Principal of the Gov-

Visit from the Government school teacher.

ernment School, a respectable Brahmun, came to pay his *salaam*, and apologise for the rude treatment we had received from his usher in the morning, and to obtain some books. He particularly desired to see the tract called "Poonah Discussions," as he had heard that the Missionaries at Poonah and some of the Brahmuns had had a long discussion on the subject of the Christian religion. We gave him a copy of the Discussions, and also a copy of the New Testament, besides several other tracts, all of which he was glad to receive, and promised to read them. Thus we have supplied the boys of the Government School, and the teacher with books and tracts, and have spoken the words of life to them in such a way, as cannot be found fault with. We indulge the hope, that the word of God, which this teacher has heard and received, will not be lost upon him and his pupils.

Among the numerous applicants for books to-day, was one class which deserves more particular notice. These are the Phurboos (writers) and others employed in the Collector's office; and are principally Brahmuns. They called upon us as they were returning from their office. Their design evidently was to contend with us, and to show their skill in the defence of Hindooism. They resorted to the usual modes of defence among them. But when the characters of some of their gods were exposed, they only laughed at it. They were quite civil, and behaved with propriety. They wished to obtain some of our books, but their pride or prejudice would not permit them to

Phurboos receive the Scriptures.

“Jesus-Christ-men.”

take them from *us*. Some of the boys present took the books from us and gave them to them. After satisfying their curiosity in seeing and hearing us, and receiving books, they politely made their salaam and retired.

We have, to-day conversed, we should judge, with nearly five hundred persons at the temple, besides those we met with in the town.

The town of Ankola contains from nine hundred to one thousand houses, about one-fourth part of which are Brahmuns'. Some of the people, we found, had heard something of Christianity, but we could not learn that any Missionaries had been here before us. Among the people to-day we recognised some of those to whom we had given books in Rajoorā. And some of the people in Ankola had received tracts from us at Rajoorā, having been at the fair.

The people in Ankola, as well as in Rajoorā, call us “Jesus-Christ-men,” no doubt from the fact, that they hear us make use of the name so frequently. In passing along through the streets to-day, the boys would frequently call out in our hearing, “Jesus Christ.” The name is yet an offence to many, but it shall be the glory of all the earth.

In coming out of one of the temples to-day into the sun, we put on our spectacles. One of the natives observing it, said in our hearing, “Has not God given each of them two eyes; why then do they put on spectacles?” We made no reply, but mount-

Encouragement to distribute tracts.

ed our horses and rode off. As we passed along, we saw some reading the tracts we had given them, and conversing together about their contents. This we have frequently observed in other places. A person who reads well, generally takes the tract and reads, while the others seated around him listen. The tract is, as a general thing, read carefully, and the reader explains it to the people, according to his idea of the meaning of it. If any sentence does not appear clear to the hearers or reader, they stop, and not unfrequently, have a long conversation about it. We were much pleased to find that they are disposed even to read the word placed in their hands. Our prayer is, that through the reading and preaching of the word, they may become wise unto salvation.

THUGAU. KULLUS.

Friday, 10th. This morning early we left Ankola for Sungumnere, and on our way addressed the people in the villages of Thugau, Kullus, Dhandhupul, and Cheekulee. Thugau is a small village, containing only twelve or fifteen houses. Here we sat upon our horses and spoke to the few people we saw, and after leaving tracts for those who could read went on.

At Kullus we saw a concourse of people at a short distance off our road, assembled apparently for some religious purpose. On approaching them, we found that we had been mistaken in our conjecture.

 Indian jugglers at Kullus.

The fact was, a company of strolling players or jugglers had come to the village, and having assembled nearly all the men, women and children in the place, were busily engaged in showing them their tricks. As we approached the crowd, the women and many of the children ran off. We told them not to fear, as we would not injure them. At our request, the horrid and deafening noise of the jugglers' drums ceased, and the women returned within hearing distance. The following conversation then ensued between us and the company.

Miss. What are you doing here?

Hindoo. We are worshipping our gods, (answered one of the people).

Miss. Who are these? (pointing to the jugglers).

Hind. They are holy men.

Miss. What do they do?

Hind. They take the name of God, and do his work.*

Miss. In what way do they serve God?

Hind. They go from village to village, to *play, dance, sing, &c.*

Miss. But this is not the work of God, nor the way to serve Him. Doing the work of God is to obey His commands, and not to play tricks as these men do.

* Devache nam gháná, to take the name of God, is the same as *invoking the name of God*, and is the usual expression for saying that a man is worshipping God.

Conversation with the jugglers.

Hind. True, (said another) but this is the custom. They do it to fill their bellies, (*i. e.* for a support).

Miss. Have they not hands to work, and are they not able to work? God has given them also feet, and eyes, and strong bodies, and they are able to get a living in some other way.

Hind. Yes, that is true; but God has commanded them to fill their bellies in this way. Their *fate* is good, and what shall we say?*

Miss. Do you give them any pice?

Hind. Yes; they have no other way to get their living.

Miss. How is this, that you (addressing them individually) a grey headed old man; and you too, who work hard all day for four or five pice; and you who are naked, and half-starved, take the money with which you ought to pay your debts, and give to these lazy fellows, who go about deceiving the people? (The people laughed heartily, which seemed to displease the jugglers not a little).

Miss. What have you here? (addressing the jugglers, and pointing to a couple of boxes, made in the form of a temple, in which were idols).

* The Hindoos as well as the Mohammedans attribute all their situations in life and all their employments to *fate*, called *dive* by the Hindoos and *nasib* by the Mohammedans. This doctrine of *fate*, as held by them, is most pernicious in its consequences, as it prevents them from exerting themselves usefully, and is an excuse for their laziness and wickedness.

The Gospel preached to the jugglers and others.

Jugglers. These are our gods which we carry with us.

Miss. Who are they?

Jug. This is Bhuwanee, and that is Lukshumee,* (pointing to them).

The characters of these deities were then exposed, and the people directed to the Lamb of God, who taketh away the sin of the world. They listened attentively to all we had to say, and many of them approved of the truth, so far as the mere words of a Hindoo in favour of it can be called an approval. We also exhorted the *tumasha-wallas* (show-men) to forsake their present evil manner of life, and serve the Lord, and then they would obtain happiness here and hereafter. They listened to our words, but made no reply. Having made known the Gospel to these benighted villagers, and having supplied the readers with tracts, we went on.

The show-men kept silence till we were at a good distance from them, when they again began their amusements and tricks. These show-men, like most of their caste, are from the upper countries of Hindoosthan. They travel throughout the length and breadth of the land, practising their arts, and thus gaining a scanty living from the poor and others. It must be confessed, that they are very clever in their business, and have been famed all over the world for their skill in it. All their tricks

* Lukshumee is the wife of Vishnoo, and the goddess of wealth.

The employments of the jugglers.

are performed in day light, and open to the view of all the people. Their legerdemain tricks are so cleverly done, that few, if any, are able to tell how they have been deceived. When a company of these *tumasha-wallas* comes into a village, (for they always go in companies), one or two commence beating a tom-tom in some public place, which is the signal for the people to collect. When a few have assembled, they begin their tricks, having taken the precaution to throw down a few pice on the ground, as an intimation to the people of what they expect from them. Should not this plan succeed, they are not slow to solicit something from the people. Those of them who carry idols about with them, do so for the double purpose of praying to them, and of working the more effectually upon the superstitious feelings of the people. These fellows to-day, had Bhuwanee, the wife of Sheve, in her pacific form, which they worship as their protectress; and Lukshumee, the goddess of wealth, which they worship for the sake of gain. The people, generally, turn out to see what is going on, and as they all agree, that these men are following the work to which God has appointed them, they feel disposed to cast in their mite towards their support. Many of those who give, are by no means able to do so; but custom is every thing with them.

An impostor from Benares.

DHAN-DHU-PHUL.

At Dhan-dhu-phul we stopped during the heat of the day, and for dinner. Here we had an exemplification of another mode of deceiving and robbing the people. This was in the person of a religious mendicant from Benares. He was the most impudent one of the kind, without exception, that we have yet met. He had been going about among the people for days before our arrival, telling them marvellous and lying tales of what he had seen and done, and could do. As he had been at the river Ganges, and had bathed in its streams, and had a bottle of the water then with him, he, like Simon Magus of old, "gave out that he himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." This deceiver of souls made the people believe that he was now *perfectly holy*; that he had power to forgive them all their sins, if they would but take him for their *gooroo*, (spiritual guide), and feed and pay him for his trouble; and that they need give themselves no concern about their final salvation, if they would but leave that matter with him. The cheapness and the ease of obtaining final happiness, in the way this deceiver proposed, did not fail to get him some followers to fill his *belly*, if not his *purse*.* We told the people, in his presence, that

* The *thailee* (a purse tied round the waist) of the Hindoos-
O*

 The poor cripple.

 Want of proper feeling towards the poor.

he was a liar and a deceiver of the people, and that so far from being able to save others, he would, if he did not repent of his evil ways, go down to hell himself. We warned the people and him of their danger, and pointed out to them the only way of salvation through the Lord Jesus Christ. The people were glad to hear us condemn the impostor, but he, of course, was not well pleased. He went away in a rage, and fearful, no doubt, that our influence might hurt his craft among the people.

After this impostor had gone from the temple where we stopped, a poor crazed and maimed creature, who could only drag himself about on his hands and knees, approached us in a state of perfect nudity. He had heard that two *Sahibs* had arrived in the village, and with much exertion, called to solicit charity. He was truly a deserving object, and to him we gave some money, of which he no doubt stood in great need. The parents of this poor man are dead, and he has no relatives to look after him, or who take any care of him. What is worse, there are none who afford him a shelter, and none who give

thanee people, and the *pishwee* of the Mahrattas are similar to the (*Zava*) zona, of the Greeks. It is merely one of their garments, which consists of several yards of cloth, and which is wrapped round their loins to support them in travelling, and to cover them when they lie down. The money, any person may carry about him, is wrapped up in one end of this cloth, either the inner end for security, or the outer end for the sake of convenience. This custom illustrates the word *Zava*, Matthew x. 9: "Provide neither gold, nor silver nor brass in your *purses*."

 Doctrine of fate, and its influence.

him even a refuse garment to cover him. He seeks a shelter from the rain and the cold where he can find it, and crawls about from door to door to solicit a morsel from the ungrateful villagers; and even this they give grudgingly. But let one of these sturdy beggars arrive in the village, with his face smeared over with *gundh*,* his hair long and dishevelled, in his hand a *tri-shool*,† or a *dzolee*‡ over his shoulder, and let him go from door to door crying out *Ram, Ram*, or *Bruhm-a-dev*, (that is, the name of their god *Ram* or *Bruhm*) and no doubt he will soon get his wallet filled with rice and vegetables, which even the poorest seldom fail to bestow. The circumstances of these two persons are wholly different, but with the Hindoos, the difference is in favour of the latter. This poor man is deprived of reason and the means of support by the righteous, and mysterious dispensations of Providence, which the Hindoos construe into the displeasure of God, for the sins committed by that person in a former state of existence. It is then his *fate* to be so, and as there can be but little, if any merit, in their view, in giving to such a person, they give but sparingly, and even that little grudgingly. The other comes to them in full health, and for righteousness' sake, as he says, hav-

* A sacred ointment made of sandal wood, turmeric, saffron, &c.

† The *tri-shool* is the three pointed spear or trident of Shive, and is carried by beggars of a certain caste.

‡ The *dzolee* is a wallet, used by beggars for the reception of such offerings as the people may present to them.

The doctrine of merit among the Hindoos.

ing left all worldly business, and having turned beggar, (or, to use the language of the people, having become a holy man, whose business now is to repeat the name of some imaginary god, and live upon alms) he demands from the people a support. The people give, and give willingly, through the double motive of fear and interest. If any should refuse to give, this *holy man* (falsely so called) pronounces such a volley of curses upon them as to make them quake with fear. To escape the impending storm, they are glad to give something, and get rid of their annoyer. When they do give, the amount is put down to their credit, and they hope to receive a quantum of merit in proportion to the amount of rice or money given.*

It is from this feeling, principally, that many wealthy Hindoos have given their money for the purpose of erecting *temples, digging tanks, &c.* The idea of obtaining merit by making good roads, seems never to have entered their heads, and hence it is, that the

* Some of these beggars carry with them a piece of iron, made in the shape of a pair of tongs. When they present themselves before the door of any Hindoo's house, they throw their wallets down on the ground, and having called the attention of the people within to their being present, commence beating themselves with their tongs. If those within should refuse to give them any thing, they depart, venting their curses upon them, and declaring that God will inflict on them as many strokes as they have upon their own bodies.

Another class of beggars go about playing on various instruments of music, which they accompany with their voices. They generally play until they get something; never any longer.

Conversation with a Gooroo.

Hindoos never make any good ones. As they themselves never bestow their money, or do any thing without the hope of reward, so they think no one else does. We have frequently been told, that we have left our country and friends to travel about among the people for the sake of *poonya*, religious merit. To assert the contrary is of little use, as they cannot conceive how it is, that a man should do so, through benevolence towards them, and love to the Saviour. "The love of Christ constraineth us," said Paul, but of such a motive the Hindoos are as yet perfectly ignorant. May we and others feel more and more of this love of Christ constraining us, to do good unto all men, as opportunity may be afforded us.

THE GOOROO.

Before leaving Dhanduphul, we had a conversation with a Brahmun, whom the people introduced to us as the *gooroo** of the village. The following is the substance of our conversation.

Miss. (Addressing the Gooroo) Are you the Gooroo of this village?

Gooroo. Yes.

M. What is the character of a Gooroo, or what qualifications should he have according to your Shastru?

* The *Gooroo* is a religious teacher; one who instructs in the Shastru, &c.

Conversation with the Gooroo continued.

G. One who bathes, takes the name of God, reads the Shastru, &c., &c.

M. Is it not written that he, to whom the people should flee for refuge and deliverance from sin, must be *sinless* ?*

G. That is true.

M. Are you then *sinless* ?

G. Yes.

M. What is sin.

G. (Made no answer).

M. Is not sin a transgression of the law of God ?

G. Yes.

M. Have you not transgressed that law ?

G. No.

M. Then either you or your Shastru is wrong in this thing, and perhaps both.

G. What is God's law ?

M. The rule for the regulation of our conduct towards Him, and all people, which He hath given us. Do you know what God's law requires of you ?

G. Yes : to bathe, read the Shastru, &c., &c.

M. Has God given to man no other commands ?

G. No.

M. If a drunkard, a liar, a thief, a slanderer, a

* It is an interesting fact, that the Hindoo Shastru admits that a *jugud-gooroo*, that is, a teacher for the whole world, is necessary, and that this teacher must be absolutely *sinless*. On this point the Christian Missionary is able to confound the Hindoo, from his own books, and to direct him to the true Teacher, who indeed taketh away the sins of the world.

The Gooroo silenced.

fornicator, or any evil man, should bathe every day, would he be holy ?

G. No : he would be a sinner.

M. Well said. Then all these things are sins, and have you never been guilty of any of them ?

G. I now do a great many good works.

M. Have you never told lies ; cheated your neighbour ; been covetous, or—— ?

G. I am now holy, and have made an atonement for all that I have done amiss.

M. No matter : did you never commit these sins ? Speak ; or the people will think you have.

G. (He here laughed and said) Yes, many times.

M. That is enough. The people now understand from your own lips that you have told lies, cheated your neighbour, are covetous, and have done many evil things, and of course you can be no true *Gooroo*. You need a *Gooroo* to pardon your own sins, and to teach you the true way, and how, then, can you pardon the sins of others, or direct them in the way you know not ?

The people, as well as the *Gooroo*, felt the force of the remarks we made, and saw that man could not save them. We then gave them an account of the creation of man ; the fall ; and the only way of salvation through the Lord Jesus Christ. They all listened attentively, and there was not one found to cavil, or oppose any more what we said. They truly listened with interest, and we would hope that the truth will not be wholly lost upon them. May

A comfortable lodging.

Mr Dent's residence.

the word of God, sown here in much weakness, be raised in power. We distributed tracts to all who could read. In the evening we rode to Sungumnere.

The village of Cheekulee, through which we passed, is small. We stopped a few minutes, and addressed the people, and gave away a few tracts. There are no schools in the villages of *Toogau*, *Kulus* or *Cheekulee*.

SUNGUMNERE.

Saturday, 11th. We reached this place last night ; and through the kindness of Mr Dent, whom we saw at Ankola, took possession of his bungalow, where we are now comfortably situated, and shall remain till Monday morning. This bungalow is located in a retired spot, about half a mile south of the town, and over the Sungumnere river. It is surrounded by a grove of large trees, which affords a pleasant shade. It is truly pleasant, once more to be in a house which affords accommodations such as we have been accustomed to, instead of having to lie down in houses kept hot by the breath of cows ; or in *chowdies*, rendered filthy by the stock of bugs left in them by the different natives who stop in them. A Missionary, compelled to travel from village to village for the sake of these wanderers from God, and to take up with such accommodations as he may find in a native hut, under a tree, or on an open boat, exposed to the damps and dews of the night, knows well how to prize such ac-

Visiting in Sungumneré.

commodations as we now enjoy, where he can read and meditate, and serve God in the more private acts of devotion, without molestation, and without exposure to the gaze of those who fear not God, nor reverence his Sabbaths.

This morning, after breakfast, we took some books with us, and went into the town with the hope of addressing the people, and of distributing books among them. Having fixed upon an eligible place, we sat down in the bazar, and beckoned to the people to come to us. At first they seemed somewhat backward, not knowing what to think of two Sahibs sitting down in the verandah of a native house, in the bazar, unattended by a lot of servants. It was not long, however, till we had enough, and more than enough, around us. Those who were near us, pretended to hear, and to be interested in knowing what we had to say; but their hypocrisy was too glaring to be concealed. Those at a distance said they wished to hear, and began to push those before them, so that we were likely to fare the worst in the fray. To prevent being crushed, we arose and placed ourselves in the attitude of defence. We should have been glad to see some of the leaders in this business well caned for their insolence, for they richly deserved it; but prudence, and the good of the cause, prevented us from returning evil for evil. We endeavoured to reason with the people, and to show them the impropriety of acting so rudely. As we could not do any good by talking with them upon

A scene of confusion in Sungumnere.

A happy escape.

the subject of religion, we hoped to do some good by distributing tracts among them, and told them that if they would be quiet, we would distribute the tracts we had with us among them. Some answered "Very well, give, give." As soon as we reached out our hands to give one away, there was a general rush upon us, and a shout of "Give, Sahib; give, Sahib." We found use now for our canes to thin the crowd around us, and to give us room to retreat. We then told them that we would not give a single tract to any body, at present, but if they would come to the house of Mr Dent, we would give to all who could read. After some delay and pushing through the crowd, we reached our horses, which we mounted and rode off. As soon as we started, men and boys set up a shouting, and hissing, and clapping of hands, which was any thing but pleasant to our ears, or honourable to them. We made the best use of our time in getting away from the mob, and returning to our lodgings, resolved to go out no more among the people. Those in this village whom we encountered to-day are, without exception, the most impudent, ill-bred and uncivil, of any Hindoos we have yet met with. What they would have done to us is hard to say, if we had stayed any longer; but when we saw the storm arise, prudence dictated to us that we needed a shelter, and that no time should be lost in seeking it.

There had been no Missionary in Sungumnere before our arrival; but the people had heard of the

Opposition to the truth.

An insolent Hindoo.

The vain boy.

Missionaries from individuals, who had seen them at Ahmednuggur, and Poonah, and Nassick; and had learned something about Christ from a few tracts they had received from these places. They had not heard or learned enough about Christianity to understand it, but had learned enough about it to cause them to hate it.

This evening, about four o'clock, a number of men and boys called upon us to get books, as they said; but from the behaviour of some of them, we perceived that their object was to make a disturbance. The chief speaker was a most ill-bred, vile fellow. As soon as we discovered his character, we ordered him to be silent, as he was disgracing himself and his companions. He attempted to speak several times afterwards, while we were engaged in conversing with others, but he was forced to keep silence. He exhibited no shame for his improper conduct.

While conversing with the people, a little boy about twelve years of age raised his voice, and with a grave countenance, said, "It is right to worship idols, it is so commanded in the *Bhaguwut*."* When we came to give away tracts to the people, we found that this boy could not even read. When we asked him how it happened that he could know what is contained in the *Bhaguwut*, when he could not

* The *Bhaguwut*, is one of the eighteen Poorans in use among the Hindoos.

 An argument for idolatry.

 The need of the Spirit.

even read, he retired ashamed, while the rest laughed at him not a little.

An aged Brahmun was asked to day, "How is it that the Brahmuns of Sungunnere, who profess to be wise and knowing men, can bow down to a stone, which they call God?"

Brah. The idol is only used as a help to worship the true God. The poor people are so ignorant that they cannot worship the true God, except by the help of idols.

This answer led to other remarks, and a conversation of nearly an hour's length ensued, which ended as it began, the Brahmun not being convinced of his error, nor we made the wiser by his statements in favour of idolatry. We often feel, when conversing with the Hindoos, the truth of a remark made by one Jew, who opposed Christianity, when conversing with another, who attempted to convince him of its truth. "You can't convert me; none but God Almighty can convert a Jew." So it is; none but God can bring these idolaters to see the beauty and excellency of the Christian religion, and constrain them to embrace it from the heart. Paul may plant, and Apollos may water in vain, unless the Lord give the increase; but if Paul plant not, and Apollos water not, it cannot be expected that God will give any increase.

Sabbath, 11th. During the whole of this day the people were coming to us for books. At nine o'clock we called together, as our practice is, all those in our

Family prayer in the presence of the natives.

service for prayers; the people without were invited to come into the house; many of them did so. A portion of Scripture was read and expounded in their hearing, and afterwards prayer was offered up to God for his blessing upon us and upon the Hindoos generally. Many of the people, and indeed the most of them, looked on with astonishment at our simple mode of worshipping God, so different from the noisy, and sometimes, pompous way in which they worship their idols. As they were in the house of an European, they did not act uncivilly. Many of them had an opportunity to-day, for the first time, of seeing the mode in which a Christian worships God. We hope the impression made upon them will have a happy influence. After talking to the people till about twelve o'clock, we distributed tracts among them and dismissed them, telling them to come again after dinner. In distributing the tracts, we found considerable difficulty from the great and childish impatience of the people to get tracts. When a book was handed out to one, there were often twenty hands stretched out to receive it. On all sides we heard the words "Give me one;" "Here, Sahib, give me one; not that one, a red one;" "Give me a yellow one," alluding to the colour of the paper cover of the tracts. We endeavoured to satisfy them with just such colours as they desired. Some of them, on opening the tracts they received, found that some of the leaves had been turned down when the edges were cut, and considering this a great defect, they

Desire of the people for tracts.Conversation with a Brahmun.

returned them, and demanded others. Sometimes the *colour* of the cover was a little defaced, these too were returned and given to others who were less particular about the *appearance* of the tract. Some of them wished to have a *large* book, others wished to have *two* or *three* more, saying that their friends, who were absent, would be glad to have them; others, who could not read themselves, said that some of the family could. Little boys, who could read the *Mord*, or the written character, but not the *Balbad** or printed character, wished tracts, promising to learn to read; there were so many pleas made to get tracts, that it was difficult to know how to act so as to make the best use of the tracts we had with us. We supplied them with tracts of the *colours* they wished, and as often as we could, of the *size* also, hoping that they may be disposed to read what is contained in the books they were so anxious to receive. As there could be no harm in complying with the whims of the people in this thing; we did so.

While answering some of the objections of the Hindoos, after dinner to-day, and especially their favourite one, that all religions are equally good for the persons who follow them, and that God has given these different religions to different people, an aged Brahmun, who sat by, spoke out aloud, saying, "You are deceiving the people; we do not do so."

* The *Balbad* is the Sungskrit character, and the one in which most of the Mahratta books are written; the *mord* is the common business character, and wholly different from the other.

A serious charge against us answered.

Miss. What do you say? speak again.

Brah. You are deceiving the people.

Miss. What is the proof of that?

Brah. You declare that the Hindoo religion is false—you go about from place to place giving books to the people for nothing—and you endeavour to turn the people from the religion of their fathers. You are deceivers.

Miss. Do we *force* the people to hear us, or to take our books? Do they not come of their own accord, as you have done, to hear us, and to ask for books, and should we refuse to give them?

Brah. No; but you say our religion is false.

Miss. Do we travel at your expense—do we eat your bread—?

Brah. No matter, the government pays you.

Miss. No, no; you are wrong. The government gives us no pay, nor do we deceive the people; but you and all the Brahmuns do deceive the poor.—Hear and we shall tell you. (What does he say? says one).

Miss. We say that the Brahmuns deceive the people, and they do it this way. They say that they are wise people, and all the other Hindoos are foolish and ignorant; that these ignorant people can not serve the spiritual God, and therefore idols are necessary for *them*. The poor people believe them and buy idols. The Brahmuns tell them that they are of no use unless a Brahmun says a *muntru* (an incantation) and thus calls the god into the idol.

Conversation continued.

The poor people must pay the Brahmun for his muntru, that is, for muttering a few words, which no body understands, over a stone or bit of clay. The Brahmuns tell the people that they (the Brahmuns) are sprung from the mouth of Bruhma, and the others from his body or his feet, and that the Brahmuns are of course more excellent than any of the others. They also tell the people that they must not read the *Shastrus*, but must believe just what they tell them, and thus, they say there are many things in the *Shastrus* which are not there. They tell them that the Brahmuns are gods, and that the poor should worship them—that the Brahmuns can forgive sins, and can save the people, if they will pay them for it, but will not instruct the people or do any thing without money. This proves that they are *covetous*, and you all know what your Shastru says about *covetousness*. This is what the Brahmuns do. On the contrary, we, having heard that the covetous Brahmuns deceive the people, have left our country and our friends, and have come into this hot climate, and travel about to instruct the people and to give them books, and to tell them of the only Saviour of sinners, and ask nothing from them for all we do. We injure no one, and take no man's money, and eat no man's food without paying him for it. Does this look like deceiving the people?

The Brahmun kept silent, and engaged no more in his angry and boisterous talk, while the people approved of what we said. This seemed to incline

Subterfuges of Idolaters.

the people to be a little more attentive, and then the plan of salvation was fully made known to them.

The Brahmuns here contended more earnestly, and sometimes angrily, for the religion of their fathers, than any we had yet encountered.

After listening to the account we gave of the mode in which the Brahmuns deceived the people, one and another constantly interrupted us by questions which had no bearing upon the points discussed; as for example, when speaking of the character of God as being *holy, just, &c.* "How do you know," says one; "did you ever see God?" "Where does God live?" "What form has He?" &c.

When pressed on the absurdity of worshipping a stone, one of the company replied, "We do *not* worship the *stone*, but the *god* which is *in* the stone."

Miss. How is it, we asked, that God is in one stone, and not in another? And how is it that sometimes you say that God is every where and in every thing, and in every stone, of course, but still you do not worship every stone? You do not go round every stone, bow down before it, and kiss it, as you do some. How is this?

Brah. God is brought into the stone by means of the *muntru*.

Miss. Is God, then, subject to the *muntru*?*

Brah. Yes.

Miss. To whom is the *muntru* subject?

* The *muntru* is an incantation, a charm or spell.

Gods subject to the Brahmuns. A shlok to prove the Brahmun's power.

Brah. The Brahmuns.

Miss. And is God subject to the Brahmuns?

Brah. Yes.

Miss. Will the Brahmuns say the muntru without being paid for it?

Brah. No. (This he said not seeing the point of the questions proposed.)

Miss. Then it appears that your god cannot be brought into the stone without money... Your god appears to be subject to money?

Brah. You cannot understand these things—but the Brahmuns do.

Miss. The Brahmuns understand well how to deceive the people, and to get their pice for muttering muntrus which are of no use to them.

There is a *shlok** (a verse) in Sungskrit, which is often quoted by the Brahmuns on this subject, and upon this our questions were founded. The shlok is this:

Devadheen jugut surwum,
Muntradhenuch divatum ;
Tun muntro Brahmunadhenum,
Brahmuno mum-u-divatum.

The world is subject to God,
God is subject to the Muntru,
The Muntru is subject to the Brahmuns,
Therefore the Brahmun is my God.

* A Brahmun quotes the Sungskrit shloks as authority for his opinions, just as a Christian would quote a verse from the Bible, in support of the doctrine he may advance.

Conversations with the people.

When this is quoted by a Brahmun in the hearing of others, they all submit to it as being of divine authority, and acknowledge the Brahmun's power. We generally push this mode of reasoning in a circle one step further, viz. the Brahmuns are influenced by money (subject to it) therefore the world is subject to pice. This shows the people the absurdity of the Brahmun's claims, and the discourse on this point generally ends in a hearty laugh from the people, and in the rage of the Brahmun.

After this, one of the company said that their gooroos can take away sin. He was answered, "That cannot be; your gooroos are sinful men, like yourselves, and how can they pardon sin?"

Hind. They obtain great merit by the performance of good works?

Miss. What good works do they perform? We have seen a great many of these pretended saviours, but have never seen them engaged in any good works. They only eat, drink, smoke, cover themselves with ashes, and sleep as other men. We can't see what good works they perform.

Hind. (Another replies) A gooroo's work is known to his disciples: how then should *you* know it?

Miss. But the tree is known by its fruits. If a gooroo does good works, all the people can see them.

Hind. They call upon God, beg, &c.

Miss. They beg because they are too *lazy* to work. There is no merit in being lazy. (Here the poor people expressed their approbation of what we said

Preaching.

Reflections.

by a laugh, which silenced our opponent for the time.) This man being now silenced, we went on to make known to them the Gospel, until interrupted again by some one.

Before distributing books among them, this afternoon, we separated the people; one of us taking the men and the other the boys: and after addressing them separately, we supplied them all with tracts, and portions of the Scriptures, and dismissed them. The people refused to go away while they saw us at the door, so we retired. After many fruitless attempts to get us out again, they dispersed.

After the people had gone away, we took a walk in the fields adjoining the house, for the purpose of retirement from the crowd, with which we had been surrounded nearly all day, and for the sake of rest. We walked to a considerable distance from the house, and sat down upon the ground to admire the works of God, which are all good and beautiful, and to talk over the scenes of the day. The setting sun reminded us of our duty, and of our end, and we could not but breathe forth the prayer, that when the work of our day on earth should be ended, our sun might set in smiles, and that our rest might be in the eternal employment of all our powers in the service of God on high. The sun sets here, as in our native land, glorious indeed; and our thoughts ascend to God as soon, for He is ever nigh unto those who fear Him. For a moment we seemed to forget that we were in a heathen land, but soon the weary

Description of Sungumnera.

shepherd, driving his flock of black sheep before him, and the grating sound of the horns and drums of a small party, who were proceeding to a neighbouring temple, awoke us from our reverie, and told us that we are still far, far from the land of our fathers—the temples of Jehovah, and amid a people of a strange tongue, who worship and serve the creature more than the Creator.

On our way back we called at the temple, and there again made known to these deluded idolaters, the most of whom were women, the only way of access to God the Father, and the only way of obtaining happiness beyond the grave. May the Lord bless the labours of this day, and the word spoken, and the books distributed among the people, and to His name be all the praise.

Sungumnera is a large town, containing six thousand houses, of which two thousand are Brahmundwellings. It is situated on the bank of the river Poirā, which at this season of the year contains but little water. The market seemed to be well stocked, and many of the houses look well. There are several native schools in this place, besides the one under the auspices of the Bombay Education Society. A large proportion of the people are taught to read. The temples here are numerous, the precise number we could not learn. Like all the villages where the influence of the Brahmuns is much felt, the people, and even the lads feel their fancied superiority over others, and are wholly given to idolatry. As yet we

Mr Dixon robbed.

have not been molested by any of the people, though we feared they would have injured us yesterday.

Mr Dixon, of the Church Mission, stationed at Nassick, and who is on a tour at present, has met with a worse reception than we have. At a village about forty miles to the north of us, two ruffians entered the room while he was asleep, plundered him of his money and part of his clothing, and used violence to his person. He was compelled to return to Nassick. Mr Dent informed us that forty men are now out in search of the robbers, but it is doubtful whether they will overtake them or not.

These are some of the people whom a certain preacher, in his great zeal for Missionaries going as the apostles of Christ, without purse, &c., among the heathen, represented as being so *kind* and *tender-hearted* that a Missionary should go forth among them destitute of nearly every thing, and depend upon them for all he might need. We believe the day will come when the Hindoos, too, will rejoice to see the ministers of Christ coming among them, and will also feel a delight in aiding the cause of the Redeemer; but at present, with only a few exceptions, they are the enemies of the cross of Christ, and until a great change shall take place among them, it will be needful to follow the command of Christ, as recorded by Luke, rather than the fancies of man: "And he said unto them (his disciples), When I sent you without *purse*, and *scrip*, and *shoes*, lacked ye any thing? And they said, Nothing. Then said he

Leave Sungunnere for Tamberee.

unto them, But *now* he that hath a *purse*, let him take it, and likewise his *scrip*, and he that hath no sword, let him sell his garment and buy one."

JOWUR. ASWEE.

Monday, 13th. We left Sungunnere early this morning, for the village of Tamberee. On our way we stopped at the village of Jowur.* Leaving *Jowur*, we came to the village of Aswee. The temple in this place, where we stopped, was kept by a poor

* This is a small village, and contains but few inhabitants. Finding a pleasant shade near a temple by the road side, we stopped there, and invited the people to come to us. About ten or twelve men drew near. With these we had a short, but interesting conversation on the subject of Christianity. The men had never heard of Christ before, and the whole subject was strange news to them. They listened with great attention, and apparent reverence, while we told them of Jesus. It did our hearts good to find in this small village so many who seemed glad to hear of a better way of being saved than by trusting to idols, after having met with so much opposition the day before. Although we cannot say that those who hear us without cavilling, are any more inclined to embrace the gospel than those who oppose it bitterly, still we are cheered to obtain their attention to the word of the Lord, although their affections may still be on their idols. After days of opposition from the heathen, we feel that we need something to cheer us, and the Lord grants us what is needful to keep us from desponding. And while we endeavour to "cry aloud and spare not," and to lift up our voices like trumpets, and to show the people their transgressions, still, with the prophet, we are constrained to ask the saddening questions, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

The heathen sell their gods.

An interesting case.

widow. When we were about coming away, she asked alms of us. We felt unwilling to give her any money, as a mere matter of charity, lest the people should say that we had given it to her in consequence of her being the attendant upon the temple, and should say that we honoured the idols. Observing that she had a number of idols of stone, of one kind, we bargained with her for some of these, which we obtained without difficulty. We explained to her the reasons of our doing so, and the use we wished to make of the idols; and after exhorting her to seek the favour of God in the way appointed, and to renounce idolatry, we left her. In this village we met with but few people. To these we made known the Gospel of Christ, and gave tracts to all who could read. Before leaving the village of Aswee, a man from the village of Jowur called upon us for books. He had been absent while we stopped in Jowur, but coming home immediately after our departure, and learning from his neighbours that we had been there, and had given them books, he lost no time in following us to the next village, where he supposed he would find us. We gave him a supply for himself, and about a dozen of tracts and portions of the Scriptures for his acquaintances in the country, who, he said, could read. The man seemed quite rejoiced in having overtaken us, and having obtained the tracts; and we were not less rejoiced in the opportunity of giving the word of God to one who was rejoiced to receive it.

A Hindoo who worships the invisible God.

TAMBEREE.

Leaving Aswee, we came to Tamberee, and put up in a dirty chowdey. We observed the bugs in the chinks of the wall, and some on the floor. These tormentors are always to be found in a chowdey, where the native travellers lodge at night. On our arrival, we found a Brahmun had possession. He, however, soon left the place, and took up his lodgings for the night in the house of a Brahmun in the village, thus leaving us the whole of the chowdey, which was none too large. Tamberee contains about forty houses. It has been a walled town. The wall now is quite broken down, and forms a heap of rubbish around the village. An old man in this village came to us for books: he said he had cast off his idols many years ago, and would worship them no more. "What, then, do you worship," we asked, "since you have cast off your idols?" "I worship," he said, "the *Nerakar*," that is, the immaterial, or spiritual being, "and wish a book which will tell me about the invisible God." What the real feelings of this man were, we know not, but we were glad to tell him of the true God, and the way of salvation through Him, and also to supply him with books. There is no school in this village: we found but few readers.

Mode of worshipping the idols.

CHINCHOORA.

Tuesday, 14th. After breakfast, rode to Chinchoorra, about five or six miles, through a hot sun. We stopped during the heat of the day in a chowdey, which is occupied by a few men, who carry the mail part of the way on the route from Ahmednuggur to Nassick. In one corner of the building stands an idol of Hunooman, very much defaced, but still worshipped. Here we saw one of the men go through the whole ceremony of worshipping his monkey god. He first made the *gundh*, then washed his body. This being ended, he poured water over the idol of Hunooman, and over the *lingum*, and the *stone ox*, which stood by. He then stood erect before the idol, with his hands clasped, for two or three minutes, repeating some prayers, the words of which we could not hear. He next bowed down before it—then circumambulated it three or four times—kissed the idol—anoointed its head, and that of the ox and the *lingum*, with the *gundh* already prepared. This being ended, he bowed again before it, and after applying *gundh* to his forehead, ears, breast and arms, he retired, to give place to another of the company, who was preparing to go through the same useless ceremony.

After witnessing the whole of the service, we asked them questions on the subject. To all of these they gave ready answers. Having got from their own

Interview with the priest of the village.

lips a statement of their belief, we endeavoured to show them the folly of idolatry, and especially of worshipping such an ugly idol as the one before us, which was nothing more than a rude stone covered with clay, in such a way as to give it the appearance of a monkey. Part of the clay had fallen off, and now only the upper part of the animal, with a bit of the tail, appears. Still it was considered a very good god by these poor deluded beings; and as such they worshipped it. After endeavouring to convince them that the gods they were worshipping were lifeless and useless, we told them of the way of salvation through the Lord Jesus Christ.

A number of people assembled before the door to see and to hear us. Being weary, one of us sat down upon the ox, and addressed the people. Some of them smiled, but one with a serious countenance said, "Sahib reproaches our gods." The majority of the people seemed to have but little regard for the idols in this place.

Directly opposite this chowdey, lives the priest of the village. We called to see him. As he had just finished cleansing his house, he would not allow us to enter it, but politely made a seat for us in the verandah. We sat down, and asked him to show us his gods. After some hesitation, he complied with our request. He threw off his shoes, washed his feet and hands, and, while repeating a prayer, brought out of their apartments the idols of *Ramchundru*, (the seventh incarnation of Vishnoo) and his wife. These

Mode of carrying idols.

The mendicant priestess.

he said had been brought from Pundurpoor, a distance of about two hundred and thirty miles, upon the shoulders of men, the people considering them too holy to be placed in any cart, or fearing they might be broken. They were made of a black stone found near Pundurpoor, and were neatly carved and polished. We offered him twenty rupees for one of them; but, as he asked a thousand, we could not agree about the price. He then informed us that the idols belonged to the village, and were under the care of the Patel. He believed that the presence of these idols kept off diseases from the people; and if one of them were to be sold, the ruin of the village would be the consequence.

While in the verandah of the priest's house, an aged woman opened the gate of the compound (enclosure) and walked in. The priest, though he had not seen her before, soon acknowledged her as one of the sisterhood, and gave her something to eat. This poor woman, having lost her husband, turned beggar, and now travels about the country in the character of a female religious mendicant. She had travelled ten miles to-day, and was quite exhausted. She has come, she said, nearly six hundred miles, and intends to travel from place to place as long as she may be able to walk. We could not but pity this poor, deluded woman, who is led astray by the deceitfulness of sin. We pointed out to her and the priest the true way of obtaining the pardon of their sins, and the favour of God, and urged them both to

Rahoree.

Islampoor.

Arrival at Ahmednuggur.

accept of the Saviour of sinners as their only hope. As neither of them could read, our only hope of doing them good was to state the truth to them as plainly as possible. They had never heard of Christ till to-day, and it is likely they will never hear of Him again, till they stand in judgment before Him, to receive the reward of their deeds.

Came to Rahoree in the evening, and stopped in a chowdey, which was neither clean nor comfortable. We distributed a few tracts after our arrival. We had, however, but little conversation with the people. Rahoree contains about two hundred houses.

Wednesday, 15th. Left Rahoree this morning, about five o'clock, and rode to Islampoor, about twelve miles, for breakfast. Here we found a good shelter and resting place in the government bungalow. In the evening we reached Ahmednuggur. Here we intend stopping to rest, and to obtain a new supply of tracts for the continuation of our tour. Since leaving Bombay, we have visited more than thirty villages, not one of which, from Bhewndy, till we came near Ahmednuggur, had ever been visited by a Missionary. The people in many of the villages had never heard of Christ; some of those in the large villages had. This knowledge, however, was extremely vague, and imperfect, and not one, so far as we could learn, had in his possession a single tract to give them any information on the subject of the Christian religion. From Bhewndy to the foot of the Ghauts, there is nothing but one conti-

General remarks on the country and people.

nued range of jungle, or low underwood, with here and there a small spot of cleared land. The people are poor, and only a small portion of the males can read; perhaps not more than one out of twenty. The towns have generally a dirty appearance. The temples are all old, and the most of them have but little care taken of them, and are fast going to ruin. The few tanks that we saw are also neglected, and are fast filling up. After you ascend the Ghauts, and enter the Dekhun, things assume a different aspect. With the exception of a few villages near the top of the Ghauts, where the land is poor and stony, the people are better clad, and are better educated. Readers are more numerous, and the people generally appear to be more comfortable. The country, in many places, is much broken with hills; but these, and the small rivers which wind about among them, the high mountains on the right and left, and the extensive plains before you, strewed with flocks of sheep, with here and there herds of deer feeding securely, together with a few green trees, encircling some ancient idol, temple or mouldering village, rendered the scenery truly beautiful. The rising or the setting sun rendered it still more so, and led us to adore Him who hath made all things for His own glory—and all things well. The beauty of the works of God seem not to attract the attention of the multitudes of Hindoos who behold them; and the few who seem to admire his works, do so only with idolatrous and superstitious feelings. The heavens

Remarks continued.

truly declare the glory of God, and the firmament showeth his handy work—and there is no speech, nor language where their voice is not heard ; but superstition hath stopped the ears, and idolatry hath blinded the eyes of this people, so that they hear not His voice, nor perceive the operations of His hand.

MISSIONARY JOURNAL IN INDIA.

AHMEDNUGGUR.*

THE city of Ahmednuggur stands on a plain of several miles in extent, and contains about fifty thousand inhabitants. It is surrounded by a wall of stones, and bricks dried in the sun. The houses generally have flat roofs, and differ in this particular from those in Bombay. It is said, that after the dissolution of the Bhamenee empire of the Dekhun, Ahmed Nizam Shah established the independent state of Ahmednuggur, about the year 1489, and in the year 1493 laid the foundations of this city, and made it his capital. Shortly after the death of Aurungzebe, which happened in 1707, it fell into the hands of the Mahrattas, and continued to form a part of the Paishwa's dominions till 1797, when Dowlut Row Sindia compelled the Paishwa to cede this important fortress and the surrounding district, by which cession he obtained the command of Poonah. In 1803, it was taken by general Wellesley,

* The city of Ahmed.

Ahmednuggur.

Fort.

Commencement of the mission.

and ceded to the British by Dowlut Row Sindia, at the treaty of peace concluded December 30th, 1803.

The fort stands about a mile from the city. It is built of stone, is of an oval shape, and about one mile in circumference, with many round towers. It is one of the few forts in India, of native construction, that has a glacis to cover the base of the wall. It has no natural advantage, such as a great elevation, to recommend it. The walls of the fort, between the towers, are not thick, and the distance from the one to the other is about eighty-five yards. The ditch around the fort is deep and broad. (See Hamilton's Hindoosthan).

The numerous mosques, tombs, aqueducts, and the ruins of ancient palaces and deserted gardens, afford abundant proof of the former splendour of this city. Many of these tombs though built, for aught I know, several hundred years ago, are still standing. Some of them have been fitted up neatly, and are occupied as dwellings by Europeans, in connexion with the European army stationed here. The fact that tombs were, and are yet occupied as dwellings, may illustrate the following passages of Scripture : Matt. viii. 28 ; Luke viii. 27.

There is a church in the fort, and a chaplain, so that the Europeans at this station have an opportunity of attending divine service nearly every Sabbath.

In December 1831, the Mission at Ahmednuggur was commenced by Messrs Graves, Hervey and Read. The death of Mr Hervey, and the return of Mr Graves to America, left Mr Read alone, till the

Prospects of the mission.

Chapel.

Female schools.

arrival of Mr Boggs, in December 1832. Mr Allen will, on his return, make this the centre of his operations.

The prospects of this Mission are encouraging. A church has been organized upon the Presbyterian plan, which now numbers nine converts. Babujee, who was appointed elder, rests from his labours. He was an active and devoted servant of Christ. This branch of the Mission sustained a heavy loss in his death: but the Lord has called him from his labours on earth to his crown, and it becomes us to acquiesce in the dealings of our God, who loves the church more than we possibly can.

A small building has been erected, which answers very well, at present, for a chapel, until a more convenient one shall be erected. The Missionaries find considerable difficulty in establishing and keeping up schools, especially for females. This arises more from the opposition of the Brahmuns, and from the want of fidelity on the part of the teachers, than from any objections which the parents of the children make to the subject. When we consider that the Gospel has been preached in this place to the natives only since the winter of 1831, the encouragement to persevere is great. There is a public service daily in the chapel, at which the inmates of the poorhouse and others attend. The usual attendance may be about fifty persons. It is an interesting sight to see the people assembled in this house of God, in the heart of a heathen city, for His wor-

Letters from Bombay.

Religious meetings in India.

ship. After the daily service, tracts are usually given to the strangers present.

Wednesday, 22d. This morning I received letters from Bombay, informing me that, in the good providence of God, my family still live, and are as well as when I left them. Mr Allen, who has returned to Bombay from America, informs us by letter that he will endeavour to meet us on our tour, somewhere between Aurungabad and Nassick. We purpose, God willing, to leave this in the morning for Jaulna, and return by the way of Aurungabad.

I spent this day in writing, and in preparing for our tour. In the evening I addressed a few Christian friends from a part of Malachi, chap. iii, who usually attend the weekly meeting held at the house of Mr Boggs. The public and social meetings for hearing the Word of God and for prayer, which Christians in India enjoy, are few, compared with what Christians enjoy in a Christian land, and which they themselves once enjoyed. These are, however, highly prized, and blessed means in the hand of God, of encouraging the hearts of the little company of Christian soldiers, while surrounded by the hosts of idolatrous heathens. The presence of eight or ten Christian people in a prayer meeting in India, is more cheering to us here, than the presence of multitudes, under similar circumstances, would be in America. One true convert here, will also make a deeper impression upon the minds of the impenitent heathen around us, than a hundred in a Chris-

Dajeba.

Emampoor.

tian land would upon the impenitent around them. And one true convert to the cause of Christ, from among the heathen, excites the joy and gratitude of the weary Missionary more than the report that a multitude, in a Christian land, has turned to the Lord. They rejoice to hear of the prosperity of Zion in any part of the wide world, but to *see* the work of the Lord prospering in their hands, among the heathen, gives a joy peculiar to the Missionary, and which none but he can feel. May this joy be abundantly increased.

Arrangements were made to-day to take *Dajeba*, one of the native converts, with us on our tour. Our presence will be of advantage to him in declaring the word of God to his countrymen, and will shield him from the abuse and violence to which he would inevitably be exposed, if alone. He has, poor fellow, been beaten once for Christ's sake, and was left by his unmerciful persecutors lying on the ground, bruised and bleeding, and unable to return to his home; but we shall take care that, while under our protection, he shall not experience, in his own person, a similar evidence of the enmity of the heathen against the Gospel of Christ, and some, at least, of his followers.

EMAMPOOR.

Thursday, 23d. We arose early this morning, and after taking a cup of coffee at Mr Boggs's, rode to

A Tomb used for a bungalow.

the village of E-mam-poor, a distance of about twelve miles, for breakfast. Our cook, whom we had sent on last evening, had every thing in readiness for us, in a building which was formerly a Mussulman's tomb, but is now used for a traveller's bungalow.

Shortly after our arrival, letters came to us from Bombay. To answer these, and to wait for Dajeba, we agreed to remain here till the morning.

The bungalow which we now occupy was once the tomb of some wealthy Mussulman. The building is about forty feet square, and is built of hewn stone, and neatly plastered in the inside. It originally contained but one room; but for the accommodation of travellers, the English government have divided it into three equal parts. The middle apartment forms a convenient sitting and dining room, and the others are divided so as to make, in all, four good sleeping rooms. Near this building is a grove of mango trees,* which forms a delightful and refreshing shade for weary men, and a covert for the numerous parrots which here, at liberty, fill the air with their notes. These and other large trees have been planted in regular order, and extend for more than a quarter of a mile to the northeast and south of the bungalow. The whole space, for half a mile in extent, may have formed the large and beautiful garden of some wealthy Mussulman, whose remains repose beneath the building we now occupy. The

* *Mangifera Indica.*

Coolies.

Jeoor-ghaut.

The country.

Roads in India.

glory of the place has long since departed; the trees and the once beautiful garden remain neglected, but the tomb has been converted to better purposes than merely to honour the dead, viz., to accommodate the living.

After dinner we sent off the most of the *coolies** with our luggage to Chandah, a village about twelve miles distant, where we expect to go in the morning.

In the evening we walked to the top of the *Jeoor-ghaut*,† only a short distance from the bungalow. Here we had a beautiful view of the valley which lay beneath us. Here and there are to be seen the humble dwellings of the benighted Hindoos, shaded by a few lofty trees, which are held in high esteem by the natives, and many of which are the objects of their worship. This *ghaut* was formerly almost impassable to bullocks laden with merchandize. An excellent road has lately been made at the expense of the English government, and which is of great benefit to the inhabitants on both sides of this range of mountains. It seems never to have occurred to a Hindoo's mind, that *righteousness*‡ might be obtained by making roads for the benefit of the people, as well

* Natives who carry burdens on their heads.

† A mountain or pass.

‡ Hindoos expect to be saved by their own works; any thing, therefore, which they may do for the public good is esteemed a work of merit, and they suppose that the individual obtains as much righteousness as the work cost him rupees.

Reflections.

The Missionary's trials and joys.

as by building temples and digging tanks; and hence it is that they made none. All the good roads in the country have been made by Europeans.

While standing on the top of the ghaut, and admiring the scenery around us, we talked of the benighted heathen, and of our friends and companions whom we have left for a season, to make known the grace of God to this degraded people. And in looking back from this dark land to our beloved, native country, and in thinking on the days past, of our situation and prospects here, we had feelings of sorrow, mingled with joy and hope. Here we are amidst a strange people, who fear not the true God nor strive to keep His commandments; but mind earthly things, and worship and serve the creature more than they do their Creator. From these we can expect no sympathizing feeling, and but little encouragement or aid in the great work in which we are engaged. The Church of Christ can, and does feel and pray for us; but our joy and comfort must be found in God alone, and in the fulfilment of the great work He has committed to us, to aid in preaching the Gospel to *every creature*. The Lord help us to be faithful, that we may receive a crown of life. It affords us joy to think that God is honoured by multitudes under heaven; and we hope that India, too, with all her millions, will ere long unite to swell the anthem of praise to God and the Lamb for ever.

Chandah.

Appearance of the country.

CHANDAH.

Friday, 24th. We left E-mam-poor at an early hour this morning, and rode to *Chandah*, about six *kos*,* for breakfast. The distance down the mountain is only three quarters of a mile. A spring of excellent water issues from a place near the top of the mountain called the *Cow's mouth*, and flows in a beautiful and gentle stream through the valley below. The spot is esteemed sacred, and a vile idol is to be seen near at hand, to call the attention of the superstitious Hindoo traveller to it. The land over which we passed this morning is poor, the soil thin, and only a small portion of it under culture. If it were better tilled, it would, no doubt, be more productive; but a Hindoo does not like the idea of bestowing much labour on any thing; his object is to obtain a living at as little an expense of *labour* and *money* as possible. *Time*, however, with him seems to have but little value.

The village of Chandah is surrounded by a mud wall, which is much out of repair, and seems to be rapidly going to decay. The houses are about two hundred in number, and are generally made of brick dried in the sun. Some are two stories high, with flat roofs; the majority of them are of only one story. Many of them are deserted, and not a few of those that

* A *kos* varies from two to four miles.

Conversation with the natives.

are inhabited will, no doubt, from their present appearance, be also without occupants ere long. The streets are narrow and dusty, but this is not considered an inconvenience to the inhabitants.

After breakfast, Mr Reed and Dajeba conversed with a number of natives who had assembled before the door of the house we occupied for the time being, while I was employed in writing within. The people listened with attention to what was said, and none of them seemed disposed to cavil, except one person. Tracts and portions of Scripture were given to all present, who could read. Many of the people seemed glad to get them.

There is at present in this village no school* for the instruction of the youth. There are, however, three temples, tenanted by filthy idols, which receive the daily homage of this deluded people.†

After dinner I spent about two hours in conversing with those who came to us, it being too hot to venture out. More tracts were distributed among the people. These villagers, I believe, have not been visited by any Missionary of the cross before to-day.

* Under date of August 1st, 1834, Mr Allen, who visited this village, says: "There is only one school in the place, and but few children attending it." Perhaps our visit and preaching induced the people to establish this.

† The money which the people pay to the support of idolatry is more than sufficient to establish schools, and to educate all the children in the country; yet the people complain that they are too poor to support schools, while they support hordes of idle priests and beggars.

 Arrival at Dard-gau.

 Stop in a chowdey.

They have now had an opportunity of hearing from the mouths of three witnesses, of the only way of life and salvation for sinful men. Dajeba's conversation appeared to interest the people much. When he spoke, every one seemed to pay attention. At our suggestion he gave an account of his conversion, and of the reasons which induced him to renounce Hindooism, and embrace the Gospel of Christ. It was evidently something new for them to hear, and we hope that the words of life they have heard, may not be without effect upon their hearts.

DARDGAU.

We left Chandah at four o'clock, and came to *Dard-gau*, a distance of four kos. Here we put up in a *chowdey*,* which is also used as a temple, one part

* A *chowdey* is a house in or near a village for the reception of travellers. They are generally square or oblong rooms, open only on one side, and have much the appearance of a country shed in many parts of America. The roof is flat, and is supported by pillars of wood or stone. In the walls are small excavations for lamps. As the native travellers cook in these places, they are generally exceedingly dirty, and the walls are blackened by the smoke and stained by the oil of the lamps. In many of these buildings an *idol* is set up, and that portion of the building is afterwards esteemed sacred by the natives, and used by them only for religious purposes. They are, notwithstanding their dirtiness, of great use to travellers. A little attention on the part of the *Patel* of the village to these houses, would render them very desirable places for stopping in; but the village officers have houses for themselves, and do not trouble themselves about consulting the comfort of the traveller.

Visit to the temple of Ba-al-jee.

of it being appropriated to an idol, the filthy appearance of which, one would think, might induce the Hindoos to cease to worship it. But there is no accounting for the tastes of people in these matters.

Immediately after our arrival the people began to collect around us to see us, and to inquire who, and what we were. After satisfying their curiosity as to these matters, we made some inquiry about the temples in the village, the schools, &c. One person spoke of the temple of *Ba-al-jee*. The name of this god, *Ba-al*, excited our attention, and we agreed to visit his temple. When our intention was made known to them, they seemed to doubt whether we meant to do as we said or not, but when they saw us rise, the crowd was immediately in motion. Some went before us and others followed after. We conversed on the subject of Christianity with those near us, till we reached the temple. Our presence attracted a multitude of people to the place. It was the time of their evening worship, and we found the large outer room of the temple, as well as the small room in which the idol alone remains, lit up, and a number of people assembled to pay their evening offerings to, and to worship the lifeless thing. Our presence, and the crowd accompanying us, interrupted the worship of those we found present, and all gave way to us that we might see the god *Ba-al*. The small lamp before the idol did not sufficiently light the place to afford us a distinct view of it. We saw sufficient, however, to inform us that the idol is made

Preaching in the temple of Ba-al-jee.

of stone, with eyes of glass, or polished silver, and dressed after the Hindoo style, in white flowing robes. And this lifeless stone is the great god *Ba-al-jee* of this deluded people.

Having now, in a place devoted to idolatry, a large audience, who seemed willing to hear what we had to say, we preached to them the Gospel of Jesus Christ, and exhorted them to forsake the worship of the senseless thing before them. Many of these idolaters never heard of the name of Jesus, till this evening; nor of any other way to obtain eternal life, than that which their own false religion prescribes. This heathen temple, for once, was devoted to the service of the true God. May the time soon come when its idols shall be wholly destroyed. The people were exceedingly attentive to all that was said, and expressed their approbation of the truths they heard to one another. They made no excuse for the worship of idols other than this, "It is our custom," and not one spoke in its defence. Their understandings seemed convinced that the words we spoke were the words of truth, and that the offerings they make to their idols cannot save them; but without the influence of the Holy Spirit their hearts will not feel, nor their prejudices permit them to renounce their false gods, and embrace the truth, as it is in Jesus.

While we were conversing with the people in the temple, an individual came in, and pressing his way through the crowd, presented himself before the idol,

A Hindoo prevented from worshipping us.

holding a cocoa nut in his hand, which he intended offering to the idol. Before he began his worship, we told him not to make an offering to the idol; if he did so, his sins would be increased, and not diminished; and gave him our reasons for believing so. The man was astonished at the remarks made to him, and approaching nearer to us, said he would present it as an offering to us, and was about to do us homage. We forbade him, saying, "We are sinners like yourself; we are men, not gods; and it would be just as sinful to worship *us* as to worship the idol before you." This seemed to astonish him still more. After exhorting him, personally, to forsake his idols, and worship the true God from the heart, we told him, if he would present the cocoa nut to us as a *gift*, we would take and *eat* it; and if he felt disposed to do so, he might give it to one of our men who stood by us. But this he refused to do. After conversing with the people till we were weary, we distributed tracts among them, and leaving some in the temple, returned to the chowdey. Here the people followed us, and appeared unwilling to go away. We told them to sit down on the ground, which they did. *Dajeba* then spoke to them for nearly an hour, and answered such questions concerning the Christian religion, as were proposed to him. Tracts were afterwards given to all who could read, and to those who had not already been supplied.

In passing a door this evening, I saw an old blind man with a string of beads in his hand, counting

Origin of the god Ba-al-jee.

them and repeating his prayers. Poor man, he is blind, spiritually as well as bodily. We told him of Jesus, but he seemed not to comprehend what was said.

The people here could give us no information who this god *Ba-al-jee* is; (the word *jee*, is a mere suffix to the names of persons, and corresponds to *sir*, *your honour*, &c). We find a god of this name was worshipped by the Moabites, Phenicians, Assyrians and Chaldeans; nor were the Hebrews themselves, in the days of Moses, freed from this sin of idolatry. They, too, had among them idols, among which *Baal* holds a conspicuous place, as appears from Num. xxii. 41, and Psalm cvi. 28. The word *Baal* signifies *lord*, *ruler*, or *husband*; and in the early ages of the world may have designated the true God, but now the name is given to a stone, and the true God is forgotten. Whether these nations received the name and worship of *Baal* from the Hindoos, or the Hindoos from them, it would be difficult to say. As regards the *Baal* of the Moabites and the Midianites, some have thought that it is the same as the *Osiris* of the Egyptians, and the *Priapus* of the Greeks, as the filthiest rites were used in its worship. If this were the case *once*, as regards the *Ba-al* of the Hindoos, we know not, but the worship *now* is of a different character. The abominable and indecent rites of Hindoo worship, are principally confined to the worship of *Ma-ha-dev*, under the emblem of the *Lingum*. The similarity of the

Need of schools.

Temples numerous.

Arrival at Shevapoora.

name, however, to the god so much worshipped by those ancient people, struck us forcibly, and tended to convince us more and more that idolatry, however modified and diversified among the nations of the earth, has had one common origin. It is, however, of more importance to all to get it rooted out of the world, than to know its origin, or to be able to mark its desolating and soul-destroying progress till the present time.

In this village there is no school for any class of the natives. The readers among the youth of the place we found to be but few. The people complain that they are too poor to support a school, but they do not consider the heavy taxes which idol worship lays on them. There are three other temples in this village besides the one dedicated to Ba-al-jee, all of which are supported by the contributions of the people, and yet they complain that they cannot afford to send their children to a school because of their poverty. How blind they are to their own interests and that of their children, considered only in a temporal point of view.

SHEVAPOOR.

Saturday, 25th. We left *Dard-gau* this morning about sunrise, and came to *Shevapoora*. The same, perhaps, as *Shew-gau*, as marked on the map. On our way we passed through the villages of *Koo-ra-gau*, *Kur-gau*, and *Jo-har-poor*. These villages are

Addressing the people.Conversation with the Mohammedans.

small, and contain but few inhabitants. The houses are old and rapidly decaying. We stopped but a short time in these villages; long enough, however, to tell the people of the way of salvation through Jesus, and to distribute a few tracts. We left also a few in the hands of the Patel, to be distributed by him, at his discretion, among those who could read.

We reached *Shevapor* about nine o'clock, and stopped at the public chowdey, where we remained till five o'clock in the evening. During the whole of this time, with only a short intermission, we had the people around us. There being now *three* of us to talk, we took it in turns, and so kept up the attention of the people by a variety of addresses and a change of speakers. The people were principally Mussulmen; and although we have generally found them exceedingly averse to hear much about Jesus Christ, yet to-day they were attentive, and not one of them seemed disposed to cavil or find fault with any thing we said. We told them that they sinned against God by worshipping a *peer*, (a saint, or departed holy man among the Mohammedans) as much as a Hindoo did by worshipping his idols; and that unless they repented of this sin, as well as of others, and believed on the Lord Jesus Christ, they could not be saved. They assented to the truth of what was said, and exhibited no disposition to oppose or to be offended. We supplied all, who could read the *Balbad* character, with portions of

Demand for the Scriptures.

the Scriptures, and with tracts. But there were many who could read the *Mord*,* and not the *Balbad*. We regretted exceedingly that we had not with us a supply of the Word of God, and tracts in the *Mord* character. As to those who read only the Hindoosthanee, we are less able to supply them than the others. There has, as yet, no portion of the Scriptures been published in Bombay, in the Hindoosthanee language, and only a few tracts. All our Scriptures for the Mussulmen have been printed in Calcutta or England, and the supply, at no time, has been equal to the demand. It is greatly to be desired, that a press should be employed in Bombay, in printing the word of God in the Hindoosthanee, and that there should also be Missionaries, especially for this class of people. The harvest truly is great, but, oh ! how few are the labourers. *Here are hundreds of villages where the Word of God has never been proclaimed, and there are none to publish it ;* while, it may be, in England and America, there are many young men living at their ease, and waiting for a call, or some vacancy, where they may go and preach to a people who have heard the Gospel again and again, and it may be, only to harden under the truth. Can it be, that such persons fully believe the command of the risen Redeemer,—“ *Go ye into*

* A mere glance at the difference of the characters used will convince any one, unacquainted with the language, that a man may read his own language in the one character, and not in the other.

Temples.

School supplied with books.

Gotun.

all the world, and preach the Gospel to every creature," while they neglect to obey it? Let us pray the Lord of the harvest that He would send forth labourers into His harvest.

There are in the village of *Shevapor* three Hindoo temples, erected to the gods *Hunooman*, *Sheve*, and *Ramchundra*. There are also several *Musjids*, that is, Mussulman places of worship. There are no schools for the Mussulmen children, and only one for the Hindoos, in which a few Brahmun boys are collected. These had no printed books till we supplied them.

About five o'clock in the evening we left Shevapor for *Pytun*, a large village on the banks of the sacred river Godavery. We passed through the village of *Tulnee*, which is small and decaying. We made no delay here, but came on to *Gotun*. We stopped outside of the gate of the village, under the shade of a large tree, which spread its branches over the temple of *Hunooman*. A number of people soon collected around us, to whom we preached the Gospel of the Son of God. The gate of the city, or village, is still the place of concourse in the East. It is in fact their "exchange," or "coffee-house," where the news and business of the day is talked over by the people; and there the Missionary may, almost always, find hearers.

After talking a few minutes to the people, one man spoke out aloud, "Yes, yes! I know who you

Conversations with the natives.

A panther caught and exhibited.

are ; you go about the country telling the people about Jesus Christ.”

Miss. Yes ; we go about telling the idolaters of the land about the Saviour of sinners ; and do you not wish to hear about Him ?

Hind. I have heard of this Jesus three years ago, at the Mahabulishwur hills, and at Poonah,* and do not care about hearing any thing more concerning Him.

Our conversation was then addressed to others, who had never before heard of the Saviour of sinners. They listened with a good deal of attention and apparent interest, while we made known to them the plan of salvation through Jesus Christ. We distributed tracts among the people, which were gladly received by all, except the individual spoken of, who refused to touch one of them. Having accomplished our work among these people, we said,—“ Now, we leave you, to go to another village, to proclaim the word of God to them also,—Salaam.” Some replied, “ Salaam,” but our surly hearer replied, (*Burra jow*) “ Well, go.”

Just as we were about to go, two Hindoos, who had caught a few days ago, a large *cheet-ta*, (panther,) came to us, leading the animal blindfolded and muzzled. It was somewhat restless, and made several unsuccessful attempts to break away from its keepers. We gave them a few pice for their

* Poonah is about one hundred miles, and the Mahabulishwur hills two hundred miles from this village.

Gotun.Soil good, and but little of it cultivated.

trouble, and a tract apiece, which we hope some one may read to them, as they cannot read themselves. These men informed us that there are a great many panthers and tigers in this neighbourhood. The news at first made us feel somewhat unpleasant, as it was then sun-down, and we had several miles to travel before reaching Pytun. We, however, passed on securely, and reached Pytun at nine o'clock, having had the moon to light us on our way.

The number of dwellinghouses in Gotun is about three hundred ; and a large proportion of the families belong to the Brahmun caste. The number of temples and schools, if any, in the village, we did not learn. No Missionary, it seems, has preceded us in telling these villagers of the Saviour of sinners. Still, some of them were not wholly ignorant of the name of Jesus, for one of the number, while more than two hundred miles from home, heard of Him, and no doubt has talked with his neighbours on the subject. It is to be lamented that he, poor man, heard of the Saviour with so little profit to his own soul. But what if some do not believe ? their unbelief will not make the faith of God without effect ; for His word shall not return unto Him void.

The country over which we passed to-day was good looking, and the soil better than that we saw yesterday. The different crops, too, are evidently much better. Not more than one-fifth of the land here is under cultivation. The rest lies idle, and

 The face of the country.

A sacred river.

Pytun.

yields nothing, save a small supply of grass for the strolling herds of antelopes and cattle, and flocks of goats and dark coloured sheep, which are to be seen in abundance, scattered over the widely extended plains.* Only a few trees are to be seen in all the extent, to relieve the eye from the dazzling glare of a tropical sun. The river Godavery, which flows on the west side of the village of Pytun, is a large and noble stream, and in the rainy season must present a grand appearance. When we think of the inestimable value of a living stream of water in this dry and parched land, we need not be surprised, that the superstitious and idolatrous natives should honour it as a god, and pay to it their daily devotions. Truly, they have "gods many."

PYTUN.

Sabbath, 26th. Our servants succeeded in procuring for us a lodging in a convenient *chowdey* outside of the town, where we enjoyed a good night's repose, free from the noise and confusion and dust of a native village. This morning we rose early and walked down to the side of the sacred stream. It was the season of

* The Hindoos here have great herds of cattle, and large flocks of sheep. The *milk* of the former, and the *wool* of the latter, only are used. I have been informed that they will not *sell* their oxen to be used by the English government, unless on the express condition that they shall not be killed and eaten. The sheep are *black*, and the wool is a coarse kind of hair.

Hindoo devotions at the river.

Disgusting practices of many.

their morning devotions. Here we saw multitudes of men, and women, and children, the youthful, and the decrepid old man, leaning upon his staff, descending the *ghauts*,* to bathe their bodies in the stream, with the vain hope, that the sins of their souls may thereby be washed away. Some appeared devout, but others made it a matter of sport, and amused themselves by splashing the water upon their neighbours, when their devotions were over. Others, we observed, came for the purpose merely of washing their clothes, as this seemed to occupy the whole of their attention; while others near them were dipping up the water of the river in their vessels for drinking, and for culinary purposes. Many of the Hindoos think, that we can lay no just claim to cleanliness, because we do not daily bathe our whole persons in water, after their example; and we, in turn, do not

* *Ghauts* are flights of steps, made of hewn stone, which lead from the bank down into the river, upon which the people may descend into the stream, bathe, wash their garments, and return with safety. The making of these *ghauts* is considered an act of merit, and many a wealthy, deluded Hindoo thinks he secures his admission into heaven by building such a flight of steps for his own accommodation and that of his neighbours. These steps are of great benefit to the people in many places, and especially when the streams are high, during the rainy season.

Drinking river water, and the rain water caught in tanks, is to the people not a matter of *choice*, but of *necessity*. It is to be regretted that some of the people are so filthy as to wash their clothes and bodies in the tanks from which they draw water for drinking. Some of the people complain loudly against the dirty practice, but their voice is, in most instances, not regarded.

The preaching of Dajeba interests the people.

think highly of them in this respect, for making use of the water for the purposes of drinking and cooking, in which they have washed their vessels, and bodies, and dirty clothes. Having witnessed the morning devotion of the people, we ascended the hill on which the town stands, by one of the numerous *ghauts* which lead down from the top of the hill into the river, and passing through the town returned to our lodgings.

After breakfast, we took Dajeba with us, and taking a good supply of tracts, entered the town by a gate on the north side. Finding a government *chowdey*, where a number of people were assembled, we entered it and sat down by them. We immediately began to converse with them on the subject of the Christian religion. Many collected in and around the chowdey. At first, some did not seem disposed to attend to what was said, and by talking and making a noise endeavoured to prevent those from hearing who seemed desirous to do so. After some time, the attention of the whole assembly was obtained, and then we gave place to Dajeba, who made known to them the way of salvation through the Lord Jesus Christ. The people listened for half an hour with profound attention to all he said, and only broke their silence by expressions of their approbation, as "It is good," "It is true," &c.

A Brahmun present, not seeming to like the attention that was paid, interrupted the speaker, and began to extol the Hindoo gods. The moral charac-

A Brahmun silenced.

Tracts useful.

ters of some of them were held up by us to the view of the people, and portions of the tract "*In whom shall we trust,*" where the vile character of these gods is described according to the Hindoo books, were read in their hearing. When the people heard this, they laughed, and said it was true; but the Brahmun, being ashamed, kept silent.

A young man present said he had heard of Jesus Christ, a year ago, from two Missionaries* who had visited Pytun; distributed tracts among the people, and told them that Jesus was the Saviour of the world. They had not given him any tracts, but he had heard them preach, and had seen the tracts which were given to others. We were rejoiced to find that the word of God, spoken a year ago by these brethren, had not been forgotten. May the words spoken and the tracts distributed by them and us, be abundantly blessed to the good of this people.

We spent about two hours in this place, in conversing with the people, and in distributing tracts to those who could read, and then returned to our chowdey, as the day was hot, and we wished to rest and prepare to visit the town in the afternoon.

Shortly after we had returned, a Hindoo (a goldsmith) came to us, and solicited a book. He told us that he had heard of Jesus Christ about a year ago,

* These were the Reverend Messrs Mitchell and Wilson, of the Scottish Mission, who, I presume, were the first Christian Missionaries that ever visited this place.

Application for tracts from a goldsmith.

Worship in a chowdey.

in a village about twelve kos (twenty-four miles) on this side of Poonah; that two men were there, and had given his son a book, which told him more about Christ, and now he wanted another book. We made many inquiries of him, and among others we asked him, as he was a goldsmith, if he made idols for the people? He replied, "No; other people make and worship them; I worship the one God." We cheerfully supplied him with tracts, and dismissed him.

After this man, others came for books, and they, too, were supplied. The people seemed so desirous to talk with us, that we found it necessary to retire for a season to rest, and let Dajeba talk to them, and distribute tracts, as he had strength so to do.

After dinner we assembled all the persons in our employ, as *cook, coolies, &c.*, in the chowdey, for worship. A few others were present. We were particular in informing them that it is our duty and practice, especially on the Sabbath, to meet together for the worship of God. A portion of Scripture was then read to them, and explained and enforced. After prayer they were dismissed. Some of them were quite surprised to see us conduct the worship of God in so quiet a manner, and with closed eyes addressing our prayers *to God* for His blessing, and not to *an idol*. They went off, and began to talk about the exercises among themselves. May they be led to see a beauty in holiness, and in the simple rites of the Christian worship, and be led to reject

 The worship of the Pimpul tree.

the unmeaning ceremonies and heartless formalities of their own idolatrous system.

About three o'clock we took some tracts and went into the village again, accompanied by Dajeba. We inquired for one of the large temples, and on being conducted to one, we took our seat in the verandah, where we conversed with the people for some time. But finding it too warm and confined, we requested the people to follow us to a neighbouring *pimpul tree*,*

* The *pimpul tree* (*ficus religiosa*, holy fig tree) is esteemed sacred by the Hindoos. These trees, when found in or near a village or temple, generally have a mound of earth and stone raised up around the trunk, to the height of three or four feet. The top of this mound, which is about ten or twelve feet in diameter, is covered with hewn stone; a small idol of *Hunooman*, or some other god, is placed at the foot of the tree. In some instances, there is no idol, and then a part of the tree is marked with red paint, to show the *particular* spot in the tree where the god especially resides. From what I have seen, I should judge that this tree is worshipped more by the *females* than by the *males*. The worshipping of this tree is considered, by the women, to be a great helper to their fruitfulness, and especially assists them to have *male* children. While in the village of Allabag, some time ago, we observed a good looking woman engaged in the act of worship called *pru-du-kshu-na*, that is, circumambulating a tree. She walked around the tree at a rapid pace. At every revolution she dropped a bead of the rosary she held in her hand—raised her hands in adoration to the tree, and pronounced a short prayer. When we saw her, she had been engaged in that manner for the space of three hours. As the worshipper has to walk around the tree with the right side towards it, it is surprising that the individual does not fall down, through giddiness. The husband of this woman was sitting at his ease, in the verandah of a house in sight, watching, with apparent interest, the conduct of

Preaching.

A Hindoo defends his idolatry.

which afforded a cool and refreshing shade, and there we would preach to them the word of God. Being seated, with a number of people around us, we endeavoured to impress upon their minds the truth, that there is but *one true and living God*; that He is the maker of all men; that He is invisible and immaterial, a pure and holy Spirit; and that the idols, which the Hindoos worship, are the work of men's hands, and ought not to be worshipped, for they are *false gods*. While making these remarks, a number more collected around us, and listened with attention. The remarks made about the idols stirred up the spirit of one man, a Brahmun, to speak in the defence of idolatry. He remarked:

Brah. These (referring to the idols) are our gods, and we ought to worship them.

Miss. Not so. God commands you and all men to worship Him, and not idols, saying, "Thou shalt not make unto thyself any graven image, &c.;" and if you do continue to worship them you will be destroyed. And so speaks the Shastru.*

his wife. We asked the man who the woman was, and *what* she was doing, and *why* she did so. He replied, She is my wife; we have been married for years, and having no children, we are exceedingly anxious to have a *son*. To obtain this object, we have visited many of the sacred places, far and near, and are here now; and my wife is now performing *pru-du-kshu-na*. And do you think, we asked, that your wife will bear you a son now, after she shall have travelled for hours or days around these trees? He replied, There is no doubt of it; we shall have a *son* now.

* The Hindoo sacred books are, as we might expect, wonder-

Brah. But God commanded *us* to worship idols. He commanded our fathers to do so, and as they have done so will we.

Miss. This is not the fact. God did not command *us not to worship* idols, and *you to worship* them. He commands all men, everywhere, to worship *Him* in spirit and in truth, and not through the medium of idols, nor the idols themselves. But the people, not willing to observe the pure worship of God, which requires the whole heart, threw it off, and began to worship idols. The Hindoo religion was established, and is kept up, by the Brahmuns, to keep the people in ignorance, so that they may retain their authority over the poor, and take their money from them.

This excited his indignation, which he was not backward to express; and then, leaving the subject of idols, he began to defend the Hindoo religion, by holding up the *works* of their gods, and especially those of *Krishnoo*.* When we had heard him through, we asked him :

Miss. Do you not believe that God is *holy* ?

fully inconsistent with themselves. In some passages they advocate the worship of idols, and in others they condemn it. In some places they assert that a man may, by works of merit, save himself; and in others they deny it, and teach that a sinless gooroo (or a Saviour) is necessary, and without him a man cannot be saved. A knowledge of these facts is necessary for the Missionary in arguing with the people.

* *Krishnoo* is the eighth incarnation of *Vishnoo*, the second person of the Hindoo triad.

 Character of the Hindoo deities.

Brah. Yes ; God is holy.

Miss. Can God commit sin ?

Brah. No.

Miss. What is sin ? Is it not sinful to *lie, steal, deceive, &c. ?*

Brah. Yes. One of the company, a Brahmun, replied : "Sin, is to go about the country as you do, teaching the people, and giving them little books." (What a definition of sin !)

Miss. Hear, then, the story of Bruhma. The character of Bruhma was then taken up, and it was shown to the people from their own sacred books, that he was guilty of such gross sins that the god Sheve cut off one of his heads, and pronounced him accursed, and forbade the people to worship him. In consequence of which, no Hindoo now worships him, and none think of erecting a temple to his honour. The vile conduct of Vishnoo and Sheve was also mentioned. The disgraceful conduct of Krishnoo among the *gopees*, (female cow-herds) was also exposed ; from which the conclusion was drawn, that none of these could be God, themselves being judges, for they all are vile.

Brah. All you say is true. Krishnoo did as you say ; but he made an *atonement* for these things. He swallowed the rain of fire, which was poured down from heaven upon the *gopees*, and which had flowed over twelve villages.* While speaking, another

* There are other versions of this wonderful deliverance of the *gopees*, but they are all equally foolish.

Hindoo mode of obtaining pardon.

Brahmun interrupts him, by saying, “Krishnoo did not commit sin.”

Miss. Be silent ; you are an ignorant man. You do not know your own *Shastru*. He was then silent, and the other was permitted to proceed and finish his defence of Krishnoo, though much excited. Having finished his defence, we replied,—“No matter what atonement Krishnoo may have made for his sins of *lying, theft, and adultery*, still you acknowledge that these things *are sins*, and that Krishnoo *did* commit them, and of course, as you say God cannot sin, Krishnoo is not God.”

This seemed to confound them for a while ; and after a short pause, we remarked :—All men are sinners. How, then, can our sins be pardoned ? This is the great concern.

Brah. Our sins may be pardoned in many ways, viz : by worshipping, bathing, by gifts to the Brahmuns, &c.

Miss. But if you attempt to worship God, and offer gifts, while your *mind* is sinful, will God accept your worship ?

Hind. (A Hindoo replies) True, Sahib ; he will not. (The Brahmun was silent).

Miss. How, then, can the mind be purified ? If you wash your body in the *Godavery*,* still the fil-

* The Godavery is esteemed a sacred river by the Hindoos, and to bathe in it is one of the many ways they have to obtain the pardon of sin.

The true gooroo, Jesus Christ.

thiness of the mind will not be removed. Sin does not cleave to the body, but to the soul.

Hind. (One of the crowd replies) Yes, it does.

Miss. (Holding up the hand) Does sin attach itself to this hand? Is it sinful?

Hind. "Yes, yes," said some. "No, no," said others; "sin belongs to the mind."

One of the crowd called out to a person who was coming towards us,—“Come here; this fellow says that Bruhma, Vishnoo, Sheve and Krishnoo, are no gods.”

Miss. It is your own account of them; you say they have committed sin, and if so, how can they be gods? they cannot take away our sins. The great question is, how can sin be pardoned? Your own Shastru says a *gooroo** is necessary to take

* The *gooroo* is a spiritual guide. Most of the Hindoos have a *gooroo*, to whom they look for instruction, in reference to their future state. Their Shastrus say that the *gooroos* must be free from sin, and they pretend that they are; but it is only to deceive the people, and to obtain their money. I saw one man in Bombay, who said that at that time, there were more than two hundred persons depending on him alone for salvation from sin. This individual told the people that if they would give him *one rupee* apiece, he would take upon himself the whole responsibility of their sins, and would secure to them a perfect release from future punishment; and they might give themselves no more concern about the matter. Two hundred of them were foolish enough to believe this deceiver; and how many more are deceived in like manner by others, it would be impossible to tell. It becomes the Christian to pray that these benighted Hindoos may find the true *Gooroo*, even the Lord Jesus Christ, who alone is able to take away the sin of the world.

A deceiver of the people.

away sin ; and must not this gooroo be sinless ? Where can such an one be found ? Surely, not in this world.

Hind. Yes ; he who shows us the way to be saved, and expounds to us the Shastru, is our *gooroo*. There are many gooroos.

Miss. But who is able to take away your sins ? Surely, not your gooroos, for they are sinners, and need gooroos for themselves.

Hind. But if a man *believes* that he himself is a gooroo, then he will be one.

Miss. What ! what ! a sinful man believe that he is able to guide and instruct himself, and be his own gooroo ? You know that a *sinless* person is, even according to your Shastru, necessary to take away the sins of sinful men ; there is a sinless gooroo, the *Jugud-gooroo*, (Saviour of the world) and besides him there is no other. Pay attention, while we tell you of this gooroo.

Hind. Hear, hear.

We then began to tell the people of their sinfulness ; the need they had of a Saviour, whose character was described, and that the name of this true and only *Jugud-gooroo* (Saviour of the world) is JESUS CHRIST.

The name of Jesus being mentioned, immediately one of the crowd, for the sake of drawing off the attention of the people from the subject, which seemed to interest some of them, cries out, "Give me a book ;" another said, "Who is this Jesus Christ ?" and another said, "Come to-morrow, and we will

 Christ an offence to the heathen.

 Opposition to the Gospel.

hear you on this subject." In the midst of this confusion, it was useless to attempt to give them any further instruction. We told them that we must leave them, as their conduct was disorderly. We gave a few tracts to some near us, and the others were snatched from us, and the men had a perfect scuffle for them, among themselves. While they were contending for the tracts, we pushed our way through the crowd, and walked off, followed by many, who shouted after us, "*Yā-shū nu-ko, yā-shū nu-ko, Krishnoo dāve āhā.*" *Away with Jesus, away with Jesus; Krishnoo is God.* Others cried out, "Ram is God, Ram is God;" and others followed after us, shouting, hallooing, and clapping their hands. Never in my life had I such feelings as then. Here we had come, in the exercise of love for the souls of these perishing thousands, to tell them of Jesus, and of the way of salvation through Him; but like the rebellious and hard-hearted Jews of old, they cried out against the Lord of life, saying, "Away with JESUS; away with JESUS!" Oh, that this sin may not be laid to their charge! May they yet hear, believe, repent and live.

As we walked away from these enraged idolaters, one man, an aged Brahmun, came alongside of us, and making his salaam, spoke in an apparently kind manner. Pointing to Dajeba, he asks, "Who is he?" We told him, that he was once an idolater, but that he had thrown away all his idols, and now worships Jesus Christ. "And what does he *eat*

An attempt to injure us.

A false report.

now?" The same kind of food that he used to eat,* we replied. We then told him, that the people had acted very insolently; that it was a shame to them; and should they come to Bombay, or to our country, we would not treat them so. As it was then near night, and not knowing the way out of this walled town, he offered to show us the way, saying, "Follow me, and I will show you the way out." We did so, and this wily deceiver led us to the brow of the hill, where the wall had been broken down, and stepping aside, stopped suddenly, and said, "That is the way; go on." We, at once, saw our danger, and drew back. A few steps more would have tumbled us down the hill, (which, at that place, is exceedingly steep), and the fall would inevitably have broken our limbs, if not cost us our lives. We were not prepared for the exhibition of such consummate depravity, (for the man most evidently designed to maim or kill us) and for a mo-

* The above question has a point in it which is not perceived by every one. The *cow* is held sacred by the Hindoos. They know that all Europeans in the country eat meat of various kinds, and that the *flesh* of their favourite deity is eaten by them. In consequence of this, the prejudices of many of the heathen, especially the Brahmuns, are excited against all foreigners. The Brahmuns report that Christian people meet together, at times, to *eat bread and drink brandy* (referring to the sacrament), and that those who become converts to Christianity, become so, not from a sense of duty, but for the purpose of getting *brandy* and *beef* to use; and moreover, that the Missionaries pay these converts a large sum of money to induce them to renounce Hindooism!! Hence the question, "What does he *eat now*?"

A providential escape.

The kind boys.

ment were confounded. The crowd behind us stood in silent amazement; and if God had not restrained them at the time, and withheld them from pressing onward, they would, most assuredly, have pushed us over. To the restraining grace of God, and His kind and providential care, do we ascribe our deliverance, at this moment, from the danger that threatened us. Having collected our thoughts, we spoke to the people, and asked them what they thought of the conduct of that Brahmun towards us, (who, in the meantime, had made his exit) and, after some remarks upon the wickedness of his conduct, asked, if there was any one present whom we could trust to show us the way out of the town? Two little boys said they would show us the way, and bade us follow them. We did so, and they conducted us safely to our place of lodging.

One of these boys told us, that the design of the Brahmun was, to have us tumble down the hill, with the view of injuring us. They thought it a wicked thing in him to do so. We told these lads, of the way of life through Jesus Christ; and that, as they had been kind to us, we would reward them each with a bound copy of the New Testament. We wrote their names and our own in two copies, and presented the same to them, in the hope that, through the blessing of God upon the Word, they may be led to the Saviour.

While conversing with these lads at the chowdey, a Hindoo approached, and asked us for a book.

 The village of Pytun.

“What kind of a book do you want ?” we asked. He replied,—“The story of Ru-ku-me-nee, (one of the Hindoo goddesses).” We do not keep such useless and vile books, but if you will receive it, we will give you a book about Jesus Christ. He received the tract from us, and making his salaam, retired. Many others called for books, till it was quite late, and we refused to give any more away till the next morning.

From what we have seen to-day, of the spirit of this people, we are authorised to say that the distribution of the word of God in this village, may be attended with some danger, and, no doubt, a large share of reproach. The people were exceedingly opposed to the Gospel, and were determined to show it. The tracts distributed will, we hope, open their eyes, in some degree, to see, and to acknowledge the truth. We have done our work in this village for the present, and leave the result with God, who has promised that His Word shall not return unto Him void.

The village of Pytun belongs to the Government of Hydrabad, or, as it is called, the *Nizam's Territories*,* and contains, according to the most approved

* In the year 1713, *Nizam-ool-Moolk*, the founder of the present dynasty, was deputed from Delhi to the Dekhun as Viceroy ; in 1723, he assumed sovereignty over all the Moghul possessions, south of the Nurbudda river. He died in 1748. The territory has been much extended since that time, by his children, and his successors to the throne. The king on the throne at Hydrabad is called the *Nizam*, by Europeans only, and the whole country,

The era of Shalewahun.

estimate, twenty thousand inhabitants. The principal part of these are Brahmuns. This being the fact, and the circumstance also that we are not in the country over which the Hon. East India Company exercise their authority, may have induced the people to show, to-day, so much opposition to the truth. It is very easy to perceive where native authority is uppermost; more especially, perhaps, when that authority can be exercised against the Gospel. It is, to the Christian, a pleasing thought that the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ.

In the first century of the Christian era, Pytun was the capital of Shalewahun, a powerful sovereign of India, whose dominions included the greater part of the Dekhun. The site of his palace is still pointed out by the people; and several large pillars of hewn stone, still standing, are said to have been erected by him. He is the founder of the era which bears his name, and according to which the Mahratta people reckon time. He arose about the year 78, A. D. From the signification of his name, *Shale* (wood), and *wahun* (a vehicle), he being represented as borne upon a cross of that wood, (*Shorea robusta*) and the circumstances of his birth, he is identified by colonel Wilford with Christ.

subject to the Mussulman power at Hydrabad, is called "the *Nizam's Territory*."

Akul-wa-ree.Zeal of Hindoos in erecting temples.

DEPARTURE FROM PYTUN.

27th. We left Pytun early this morning, for *Hursee-Pursee*, a small village, containing about twenty houses, and about twelve miles distant. On our way, we passed through the village of Akul-wa-ree, Sol-na-poor, and Dao-wardee. Akul-wa-ree is a small village, containing only twelve houses which are inhabited. Before reaching the village, we saw three Brahmuns engaged in their religious ablutions, in a small stream. Having gained their attention, we told them of the plan of salvation, to which they listened with considerable attention, and then passed on to the village. Here we stopped before the door of one of the temples, and preached to the few who assembled to hear us. None of them seemed disposed to make any reply. We gave tracts to all who could read, and to the Brahmuns whom we saw at the stream, and who, having finished their ablutions, had come to hear what we had to say further about Christ. We have been struck, during the whole of our tour, with this fact, that however poor the people in any village may be, and however small that village may be, still we have not found one village in which there was not at least *one* temple, and in many cases, *four*. A village without a temple is a very rare thing among the Hindoos, so far as my observation has extended; and to these the people, however poor, resort with

A reproof to Christians.

Solnapoor.

offerings of some kind or other, to present them to their helpless and lifeless gods. Would that Christian people, in a Christian land, were as zealous in erecting churches to Jehovah, as these heathen are in erecting temples to their gods.* Here are only twelve dwellinghouses, and the thirteenth is a temple, but they have no school: yea, and they are without God.

SOL-NA-POOR.

Came to Sol-na-poor. This village contains from fifty to sixty houses, built of brick baked in the sun. They all look old, and are in a state of decay. The village is in the midst of an extensive plain, and is shaded by a few trees. Near the village, the collector of the government taxes, who at this time is travelling through the district on this business, had pitched his tent. A train of servants and a company of *sea-poy*s (soldiers),† some of whom were on guard, were with him. We passed his tent, and went up to the gate of the village, where we conversed with a number of idlers, and distributed a few tracts. Leaving our horses in the charge of our *ghora-wallas*,‡ we approached the tent of the collector; carrying

* I think it would be impossible to find a temple in India, which has not been paid for. They are out of debt.

† This word, if pronounced as written, would be *she-pa-e*, and not *sea-poy*.

‡ *Ghora-walla*, a horse-keeper.

Interview with the Nizam's collector.

The hookah.

with us a copy of the New Testament and a few tracts. We made our Salaam, and the guard permitted us to pass on. Coming to the collector, we made our Salaam, which was returned by many of those who sat around him. We found the collector, a good looking Hindoo, and of a more fair complexion than the most of them, sitting on a mat, in the midst of his numerous attendants, before the door of his tent. His under garment was of silk, and around him was wrapped a long piece of fine woollen cloth, dyed red. On a mat in his tent, lay his gold watch; behind him was his *hookah*,* with

* The *hookah* is the Indian smoking-pipe. It consists of a large bowl, or bottle, with a long neck, made of *brass, glass, silver* or *clay*, to suit the purse of the purchaser, which is filled with water nearly up to the top. Through the neck of this bottle, which is made air tight, two hollow tubes pass. The one, which is made to hold the mixture of *tobacco, opium, sugar, &c.* which is used, passes down into the water: the other passes into the bottle, but not into the water. To the outer end of this tube is attached a long flexible tube, with a silver mouth-piece affixed to it. This tube may be as long as the person chooses, generally from *ten* to *twenty* feet. By drawing this tube, a vacuum is formed in the bowl, which is filled by the smoke forced through the other tube by the weight of the atmosphere on the top, and the smoke is thus extracted, cooled, and purified by passing through the water. The person using the *hookah* has a man to carry it for him, prepare it, &c. Many Europeans have become attached to this instrument of luxury, and so attached, that they often smoke while lying in bed. When a man rides in a palankeen, and chooses to smoke in the meantime, his *hookah-bearer* holds the bowl of the *hookah*, and runs alongside of the palankeen. To a Mussulman, or a wealthy Hindoo, it is ranked among the indispensables.

Interview with the collector.

which he had been regaling himself; his fingers, adorned with large gold rings, were employed the most of the time in stroking into its proper position the long hair on his upper lip. His countenance was stern, and his heavy eyebrows and piercing look seemed to say that caution must be used in approaching him. We asked several questions, which were readily answered by a Mussulman attendant. On their inquiring who we were, we told them, and proceeded to tell them also our business. "We go," we said, "from place to place, distributing the word of God and preaching to the people, and all those who wish to have books concerning the Christian religion, we give them to them *gratuitously*. We believe there is only one true and living God, who should be worshipped by all men, in spirit and in truth; that all men are sinners, and that there is only one Saviour for all men, viz., Jesus Christ, and that all who believe in Him will be saved; and that besides Him there is no other Saviour, and no other way of salvation.

When this was mentioned, the collector, who had kept silent, spoke, and said;—"The Hindoo people have their own teachers, the Brahmuns, who can instruct them, and as they teach, so will they walk. You are the teachers of your own people. Go, and teach them. You have no authority in this country."

Miss. True, we have no authority in the Nizam's territory; but we read the Shastrus and the Koran,

The collector refuses the Scriptures.

and having examined the true way, we may converse about these things with others. When two stones are struck together, then sparks are elicited ; so when two minds are brought into contact, then may the truth be brought out.

At this he held down his head, and endeavoured to conceal the smile which it produced. Some of the company gave their heads the toss of approbation, and smiled. Others said,—“ True ; well said, Sahib.” As we had come into his presence un-called, and although his sternness was now changed into a suppressed smile, we judged it prudent to retire as politely and quickly as possible. We presented him a copy of the Scriptures and a few tracts, and begged he would accept of them ; but he refused to take them, saying,—“ I have been at Calcutta, and at Benares, and have enough of books ; but if he (pointing to an attendant near him) wishes them, he can take them.” The Hindoo referred to took them, and read a portion in the New Testament. A Mussulman began to read one of the Hindoosthaneer tracts. While they were thus employed, we made our Salaam and came away. Before we had mounted our horses, to proceed to the next village, the book and tracts were returned to us by the hand of a servant, with the message that the books were not needed. The person who brought them could read ; we gave them to him, desiring him to keep them, or give them away to whomsoever he pleased. We left the place rejoiced that we had disposed of even *one* copy

Daowaree.

Decrease of population.

of the New Testament; God may, and we hope will, bless it to the good of many, and make even the collector feel that, although he has many books, yet *one* more is necessary.

It seemed proper to us not to say any thing or do any thing that might tend to excite the anger of the collector against us, as it might tend to prejudice his mind against future Missionaries. And as we had no passes from the English Government, the most prudent plan for us seemed to be, to get away as gently as possible.

DAO-WAREE.

We rode to Dao-waree, a village about four miles from Sal-na-poor. This village, a few years ago, contained seventy-five houses, but there is scarcely half that number now, and the most of these houses are like those in many of the villages through which we have passed, in a decaying state. What has become of the people who once filled these villages, we know not. It would seem as if the population in this part of the country is on the decrease. Perhaps the oppression which many of them experience from the native rulers, drives them to those places where they can enjoy more freedom from oppression, and be more likely to obtain a livelihood.

We stopped in this village about an hour and a half, and during that time talked with nearly all the men in the village, and gave away a number of

Hursee-Pursee.

Singing beggars.

tracts. Nothing special occurred here. There is no school in this village, yet we found many of the adults who could read. *Hunooman* has one temple, but no one seems to have religious zeal enough to keep it clean, or in repair. In many places, the people appear to be tired of idolatry, and groan under the burden which it imposes on them. It is indeed a grievous yoke of bondage under which they groan. The Lord send them deliverance speedily.

HURSEE-PURSEE.

Leaving Dao-waree, we came on about three and a half miles, to the small village of Hursee-Pursee. Here we found a good chowdey, and stopped for the night. In our walk this evening, we found a company of *singing beggars*,* and invited them to come to the chowdey. They did so, and at our own request sang and played a few minutes, and then began to tell us the story of one *Gopel-chund*, an ancient king of Bengal, who, in his distress of mind in consequence of the death of his relations, was advised to apply to *gooroos* and *gosavees* for comfort,

* There are a great many of this class of people, who travel about the country, singing songs, and playing on their rude instruments, and telling stories. They depend upon the contributions of their hearers. They only get a scanty support; but such is their fondness for this vagrant life, that they cannot be induced to give it up. When we found this little company, they were seated by a tank, eating their scanty meal, which consisted only of *rice cakes*, and the water drawn from the tank.

Preaching to the singing beggars.

&c. On asking the narrator how long the story was, he replied,—“It would take me *three days* to tell it.” We concluded we had enough of it, and calling in all our *coolies*, and others, we told Dajeba to tell the people of a better *gooroo* than those to whom Gopel-chund made application for comfort. Dajeba then told them of Jesus Christ; read a portion of Luke, chap. xiii., and after expounding it and praying with them, they were dismissed. As the singers expected to be paid, we told them that they went about telling the Hindoos stories about kings, and singing songs, and received *pice* from them; but we went about telling them of the only true God, the King of Kings, and asked nothing from them, and so could not give them any money. If they would take tracts, we would supply them. They took a few from us. Before they left us, we talked to them about the impropriety of healthy and strong men travelling through the country to tell stories, and exhorted them to leave off their present work. “But how can we do, so,” they replied. “How, then, would our bellies be filled?” We hope the word of God which they will have with them, may be blessed to them and others. If these men, inured to hardships as they are, had but the spirit of Christ, and the love of God in their hearts, what immense good they might do, by going from place to place preaching the Gospel of the kingdom. But now, their only object is to obtain enough to eat

Chinchkur.

The temple of Khundoba.

and drink, and be at ease in this world : the future state gives them but little or no concern.

The country over which we passed to-day, looked pretty well. A large portion, however, of the land, remains uncultivated.

Tuesday, 28th. Left Hursee-Pursee early in the morning, and came to Chinch-kur, about ten miles, where we stopped during the day. We passed through the villages of Neem-gau, Pan-chor, and Kur-de-gau. In all these villages, which contain about seventy houses, we stopped but a short time ; sufficient, however, to tell the people something about the Saviour, and to distribute tracts to all the readers we could find.

At *Chinch-kur* we stopped in an old and forsaken temple of *Khundoba*. This building is handsome yet, though the rude hand of time has defaced it much. It is built of hewn stone. A small door leads into a wide and spacious room of about twenty-five feet square. The roof is supported by large stone pillars, which are beautifully carved and highly polished. The floor of this room is of polished stone. It was once the ornament of the village, and the pride of the surrounding country. And to this temple in days gone by, thousands upon thousands of people resorted, to pay their adorations to the stupid image, which still occupies its place in the *adytum* of the temple. But it is now deserted. The whole place is looked upon, by the natives, as defiled, and the temple unfit to worship in. It was for once,

 Conversations with the people.

 Gospel needed.

turned to good account, viz. affording, as it did, two weary Missionaries a resting place, and sheltering them from the heat of the day, while they made known to many of the idolaters of the land, the Gospel of Jesus Christ. After telling the people present of the way of salvation, we spent the remainder of the time in asking and answering questions. The *Patel** of the village being present, we asked,

Miss. Whose temple is this ?

Patel. *Khun-do-ba's* temple.

Miss. And who is *Khun-do-ba* ?

Patel. Whether he is a god or a devil, how should I know ?

Miss. And do you and your people worship him, without knowing who or what he is ?

Patel. Yes ; as our fathers have done, so will we do.

How true it is, that they worship they know not what ; and how can they know the true God, and be saved, if Christian people do not furnish them with the Gospel.

We requested a man present to bring us a *seer*† of milk, as we were thirsty, and the water was not good. He replied, that "All the cows were dead, and no milk could be had in the village." "But why," we replied, "do you thus tell us a falsehood ?

* The *Patel* is the hereditary local manager of a village, and frequently the chief man in the place.

† A *seer* is nearly a quart of our measure.

 Incivility of a native.

We saw more than fifty cows on the plain before we entered the village, and surely milk can be had." "No, no," he added, "they are all dry." Shortly after, one of our servants came in with a *seer* of milk for us, thus proving the falseness of the Hindoo's assertion. This is mentioned, to give a specimen of Hindoo laziness, and indifference, as exhibited by many of them, to what may be called the civilities even of heathenism.

During our stay in this temple, a number of people called to see us, and to converse with us. We found only one man who felt disposed to advocate the worship of idols, and he was a young and conceited Brahmun, who had been at Bombay about eight years ago, according to his own account, and had heard of Jesus Christ at that time.

Miss. And who told you about Jesus Christ?

Brahmun. Just such men as you are.

Miss. Did you get any tracts from them?

(His answer we forget; but our impression is that he did not get any).

Miss. What was the name of the gentleman who told you of Jesus Christ?

Brah. How should I know? I did not ask his name, nor have I asked yours, and how then should I know?

The haughty manner of speaking used by this Brahmun, led us to drop the conversation with him. Another man approached us, and being more polite,

The knowledge of Christ received from a tract.

we conversed with him. After telling him about Jesus, and the way of salvation, we asked, "Did you ever hear of Jesus Christ before to-day?" He replied, that he had. That he had been at *Jamkair*, a village about five *kos* (ten miles) from us on the other road, which leads from Ahmednuggur to Jaulna, and had seen some tracts in the house of a Brahmun, which had been left by two Padres a year ago. These tracts he had read, and in this way had obtained considerable knowledge of the Christian religion, though he had not seen the Missionaries. This information rejoiced us much, and cheered us in the work of distributing the word of God among the people. These tracts, it appears, were preserved by the Brahmun, in whose possession they were, and his friends and others were not debarred from reading them. Would that there were hundreds of men engaged in the blessed work of distributing tracts throughout this extensive country. Here is work for the thousands of young men in Christian lands to do. May many be inclined to come and do it.

After conversing a while with this man, another came.

Miss. Who are you? we asked.

Brahmun. I am a Brahmun. (This he spoke with much self complacency).

Miss. Sit down. Who are Brahmuns?

Brah. They belong to the high caste.

Miss. Before God there are only two castes, viz.

 The Muhar.

 The Brahmun's high claim.

the *holy* and the *unholy* caste. If a *Muhar** should forsake all his sins, and should worship God, then he would belong to the holy or high caste; and if a Brahmun should continue in his idolatry and sin, he would belong to the *low* and *unholy* caste before God. Is not this the truth?

Brah. Not so; Brahmuns are dev-a-cha aunsh, a part of God.

Miss. If you take a piece of gold, and cut off a portion of it, will not both pieces be alike pure?

Brah. Yes.

Miss. If then the Brahmuns are a part of God, will they not be pure and holy like God? But are not the Brahmuns sinful? Do they not deceive the people, and falsify, as well as others? Do they not

* In the opinion of a Brahmun, a *Muhar* is the lowest of the low, in the scale of human degradation. The *shadow* of a *Muhar* falling on a Brahmun pollutes him. If a *Muhar* should enter any Hindoo temple, it would be polluted. If he should draw water from a well, or tank, the water would be polluted, and unfit for the use of other castes. If a *Muhar* *listens* to the reading of the *Shastru*, (Hindoo sacred book) he is by Hindoo law, condemned to the punishment of having *hot lead and tin* poured into his ears; and if he should *speak* a sentence of this sacred book, he is, by the same law, condemned to have his *tongue cut out*. This is the *spirit* of Hindooism which many, in a Christian land assert, is sufficient to guide the Hindoo to heaven without the aid of the Christian's Bible and the Holy Spirit. Ah! it is the spirit of the Evil One. And without the Gospel, the people must perish. Such are the severe laws, as recorded in the statutes of Munoo; but now, they cannot be put in force, at least in those places where the Honourable East India Company exercise their power.

Conversation with a Priestess.

dip their feet or toes in water, and give it to the people to drink, telling them it is *holy water*, and if they will only drink it, and give them money for it, their sins will all be forgiven?

Several Hindoos smiled, and said, "It is true, Sahib. The Brahmuns, and all men are sinners." (The Brahmun kept silent).

Miss. As this is the fact, we ask you again, how can sin be pardoned?

One Hindoo replies, "How should I know?" another says, "Do you tell us."

We then, having gained their attention, told them at length, of the only way of salvation through the Lord Jesus Christ. The readers were supplied with tracts.

After conversing with the people who came to see us, we walked out into the village to see the place and to converse with others. We found but few to speak to. There is a large temple of *Khundo-ba* in the village, which is not forsaken. We entered this temple and conversed with an aged man and woman. They officiated in the capacity of priest and priestess, but are ignorant, and cannot read. These are the persons to instruct the worshippers and counsel those who may come to them as to their duty, &c. Their ignorance of letters, forms no difficulty in their way, for the command "the priests' lips should keep knowledge," finds no place in the Hindoo sacred book. Ignorance among them forms no barrier to the priesthood. Seeing a number of

A Priestess married to an idol.

idols of the same kind in the temple, we offered to purchase some of them; but they refused. In some instances we have bought idols from the people. If a good offer be made for an idol, the man's covetous feeling often prevails over his prejudices, and he will *sell his gods for money*, knowing that he can supply their place at a much cheaper rate than what he has made us pay for those he has sold us.

Pointing to some cushions lying on the floor, we asked, "What are these?" The priestess replies, "God's bed."

Miss. And does your god go to sleep?

Priestess. When I wash him, then I lay him down on the bed till I prepare the clothes, &c. for him.

Miss. But can he not take care of himself?

Priestess. Humph. (No other answer to this question).

Miss. And who is this aged man? Is he your husband?

Priestess. No; I am married to God, (meaning the idol). He is my husband.

Miss. Have you any children?

Priestess. No. Won't you give me some *pice*?

Miss. I will purchase one of the idols, if you choose, but cannot give you any money.

This she refused to do, and after telling these aged idolaters, who are on the verge of the grave, for the first time, of the only way by which a sinner can be saved, we left them to go and bear the same news to others.

Umbur.

Hindoo zeal decreasing.

This village contains about one hundred houses, and is, so far as we could learn, without a school. The people complain of their poverty, and the hardness of the times, but all their temporal distresses do not lead them to see that the hand of God is upon them for their iniquities. Truly, "*They are estranged from God through their idols, and the land is defiled under the inhabitants thereof, and therefore God scattereth abroad the inhabitants. He maketh it waste, and turneth it upside down.*"

UMBUR.

Leaving *Chinch-kur*, we came to *Um-bur*, a large village, containing about two thousand houses, a distance of six miles, where we stopped in a large chowdey, built by the native government for the accommodation of travellers. One part of it is reserved as a praying place for the Mussulmen.

To-day we have travelled about eighteen miles, and passed through a portion of the country which has once been thickly settled. Only a small portion of the land is now under cultivation, and all the towns, and houses, and temples, and tanks, and musjids show that the religious zeal of the people is broken, and the spirit of public benevolence is gone. The land looks like desolation personified. Unless something takes place ere long to arouse the people from their lethargic state, they will, in many places, inevitably be brought to starvation. Poverty and

 The state of the country and people.

 The temple of Khundoba.

wretchedness abound. The Gospel of Jesus Christ can save them temporally and spiritually, and without it, they are undone. The proverb, "*the wealth of India,*" has ceased to be true; it should now be, "*the poverty of India.*" It does appear that this, too, is one grand means which God is using to prepare this people to receive the Gospel. The oppressive measures of these petty princes, and the avariciousness of the Brahmuns, the priests of the people, have so weighed down the spirits of the cultivators, that many of them have given up in despair; have left their lands, and have gone off to seek a scanty support by other means. A large proportion of the revenue of the country is in this way cut off. The rich and the poor feel sensibly, that it is not with them now as formerly, and the pride and haughtiness of all is brought down. But they must be brought lower still; and God will do it. He will make their *poverty* aid in converting them to the faith of the Gospel.

Wednesday, 29th. We walked out early this morning to visit the temple of *Khundoba*, which stands on a high hill, to the southeast of the village. The ascent to the gateway of the temple is by a flight of steps of hewn stone. They are eleven paces wide, and about sixty feet in a perpendicular height. The ascent is easy. As there was no person present, and the door not being locked, we entered it, and saw the filthy stone which the deluded multitudes adore. There is nothing about the tem-

Illustration of Ezekiel, vi. 13.

Conversation with a Fakeer.

ple differing from others that requires any special notice, except that a flight of steps leads up to the top of the temple, and affords those who wish to ascend by them, a fine view of the country which lies beneath. From the roof of this temple, we passed to the top of the hill, in whose side this temple stands, and here we found an old and forsaken *musjid*, (a Mussulman praying place). It is still true as regards India, that on every high hill, and under every green tree, idols are set up. The high places of the land are, with few, if any exceptions, consecrated to idolatry. This fact illustrates Ezek. vi. 13.

We returned for breakfast, much refreshed by our morning walk. On entering the chowdey, we found it filled with a variety of people. The farther end was occupied by a self-righteous *Fa-keer*,* (a Mussulman religious beggar). He had spread down his mat on the stone floor of the chowdey, on which he sat, and would not permit any one to come within a prescribed distance, while he, in his self-sufficiency, lectured the people (the Mussulmen) on the duties of their religion. We had considerable conversation with this man, but could make no impression on his mind in favour of Christianity. We gave him a few tracts in Hindoosthane, which, we hope, will benefit him spiritually.

About the centre of this building, are a few steps of stone raised up against the wall, which is hollowed out, so as to make a small recess. This part is sa-

* *Fa-keer*, a beggar, dervise.

Conversations in the chowdey continued.

cred, and none, but Mussulmen, can approach it. Here, several had come, having left their shoes outside*, and were repeating their prayers in Arabic, (which, it is highly probable, they did not understand), with their faces turned towards the wall, and in their opinion, towards Mecca.

After breakfast, we walked into the town, with a few tracts in our hands, with the view, principally, of drawing the attention of the people to the fact that we had come to preach to them, and to distribute tracts, and to invite them to call on us. Finding a convenient seat on the steps of a shopkeeper's house, we sat down. Dajeba was between us, and, on this occasion, was chief speaker. We, in turn, were supported by a Brahmun and by a Mussulman. After explaining to them the nature of our errand, and giving them a concise view of the Gospel scheme, Dajeba exhorted them to embrace the Saviour, and forsake all their vain and idolatrous services. We gave away all the tracts we brought with us, and invited the people to come to the chowdey, and we would converse more with them. We returned, followed by a great crowd of men and boys, to the chowdey, and here, from *ten* o'clock till *three*, we were almost constantly employed in conversing with the people who gathered around us;

* No Hindoo or Mussulman will come into a temple or musjid, without putting off their shoes. The place is, to them, *holy ground*. On entering a house, they also put off their *shoes*: we put off our *hats*.

The Talookdar and his politeness.

in answering their questions, and in placing the truths of the Gospel plainly before them. We experienced, to-day, the great advantage of having such a helper as Dajeba, and saw, more and more, the wisdom of the Saviour's plan in sending out his disciples, "*two and two*," to preach the Gospel in the villages and cities of Judea. The people were exceedingly attentive to all that was said. The doctrine of salvation through Jesus Christ, was new to them. They had not heard of Him before, and were disposed to hear without cavilling or objecting.

Immediately after our arrival in *Umbur*, the *Talookdar** sent his salaam to us, saying that the town was ours, and that if we stood in need of any thing, we should have it. We returned our salaam, accompanied with a copy of the New Testament, and of each of the tracts we had in our possession. While preparing to leave *Umbur*, another message came from the *Talookdar*, calling us to him, as he desired to see us. About half a dozen *sea-poys*, armed, were sent to escort us to the *Kutcheree*, (audience-chamber) of the *Talookdar*, where he was seated, in the midst of the officers of Government, and waiting to receive us. We did not know the

* A *talook*, or *pergunnah*, formerly comprised all the villages and lands protected by a fort. A *Talook-dar* is the possessor of this district. What particular powers this officer now has under the Nizam, I know not. His situation is much the same I should judge, as that of a governor in America, over one state, with this difference, that he is appointed by the prince to that station, and not chosen by the people.

A visit to the Talookdar.A kind reception.

object he had in sending for us, but supposed his feelings were friendly, and therefore hastened to wait on him. When we arrived, we found a body of sea-poys, armed, before the door; through these we passed into the *Kutcheree*, and here we found the *Talookdar*, seated amidst his various officers of Government, more than thirty in number, who were likewise seated around him, on mats, and all armed with swords and pistols. The *Talookdar*, was seated upon a platform, which was raised about a foot above the floor. A rich carpet was under him; his back supported by a cushion covered with rich damask silk. His sword, mounted with silver, his watch, *hookah*, and silver snuff-box, lay on the mat beside him. When we came near him, he and all his officers arose and made their salaam, which we as politely returned. The *Talookdar* sat down on one end of his carpet, and offered us a seat by him. Here we sat in honourable state, with our legs doubled up under us, for nearly an hour, asking and answering questions.

The *Talookdar* began by asking us whence we came, and where we were going. We told him; and also told him our business, and then gave him a summary of the doctrines we taught the people. The command of Christ (Mark, xvi. 15) was then read, which explained to him the reason *why* we thus went about from place to place, and preached to the people. He then made particular inquiries as to our mode of *sitting*—*what* we eat—*when*, and

Interview with the Talookdar and officers.

how, and how much. To these inquiries, we answered, that we sat upon chairs, because sitting after their mode was rather painful to us; that we eat from off a table, about three feet high; that we used knives and forks; that we eat three times a day; that in the morning we took *coffee* and *bread*; at noon, *rice, meat, &c.*, and at night *tea*. "And do you only take *tea* at night?" We replied,—“Yes; a little bread also.” Among the books sent him this morning, was a copy of the geography used by the boys in our schools; this, with all the others, lay before him. We took the map, and pointed out to him the country of India, and then directed his eye to America, and told him that that is our country.

Talook. I have heard of England, but I have never before heard of America. But are you not Englishmen?

Miss. No; we are Americans.

Talook. But you speak their language.

Miss. True; but our country is different, and our laws are somewhat different.

Talook. What is the difference?

Miss. One thing is, we have no king.

Talook. What! no king! How can you live without a king? (When they heard this, there was an universal expression of astonishment, which set all the company to talking. As soon as this subsided, we replied.)

Miss. The people of America meet in different

Our mode of government astonishes them.

places, once in four years, to choose a President, who remains in office for four years. If the majority of the people do not like him, they then put another man in his place. (At this, the Talookdar and his officers smiled). In this country, the people are the servants of the Raja, and they do as he commands them; but in our country, it is different. Here the Raja can begin a war, and make the people fight for him; but in our country, the President cannot begin a war unless the people are also willing. Here the Raja rides upon an elephant, and has a great many men with swords, and pistols, and spears, to defend him; but in our country, the officers of government do not carry swords, and the President rides out alone, like another man, and never has a crowd about him, to protect him. Here, a Raja may have eight or ten, or twenty lacks of rupees as his income every year; but our President has only half a lack. The people make their own laws, and try to keep them; but you know it is different here. (After some further remarks on our part, the company broke out in expressions of astonishment, and in a general conversation on the subject. After a short time, the Talookdar again began his catechising).

Talook. Are you not paid by the government? (meaning the English Government.)

Miss. The government *protects* us, but does not *support* us. The followers of Christ, in America, having heard of the ignorance of the most of the people in this country, and that they worshipped

The Talookdar's politeness.

idols, have sent us and others to tell them of a better way, and they support us. (This led him to express his astonishment to his attendants).

Talook. And do the *Sahib loke* hear your instructions? (meaning the Europeans and other Christians in the country).

Miss. We preach in English to them, and to the Hindoos in Mahratta.

Talook. How long have you been in this country?

Miss. Three years.

Talook. And did you never study the Mahratta language till you came into this country?

Miss. Never.

Talook. Perhaps you would have something to eat; if so, I will order it.

Miss. We have dined; but if it be your pleasure to give us any fruit, we will accept it at your hands.

He ordered a seapoy to go and bring some sweetmeats and fruit. The *seapoy* soon returned, having a quantity of sweetmeats and pomegranates. He took them, and politely cut the fruit for us with a silver knife, and on presenting them to us, said, "These (the sweetmeats), were made in my house, and the pomegranates are from my garden, and are very fine." He then gave them to a seapoy to carry them to the chowdey for us, it being considered a breach of politeness to burden us with them.

While the seapoy was gone after the fruit, we asked,

Miss. Have you any schools in this village for

Schools.

The Talookdar's person and appearance.

your *daughters*? We perceive you have some for your *sons*.*

Talook. We have none.

Miss. There are schools for females in Calcutta and Bombay, and many are instructed in them to read the word of God and to write.

One of the officers replied, "True, but there were none till you (meaning Christian people) came into the country. It is not our custom to teach females."

Miss. But if your wives and daughters could read and write, it would be well. When absent from them, you could inform them by letter how you are. They could read God's word, &c. &c. Ours can do so.

Officer. It may be so. (That is, it might be well for them to learn to read).

We then gave them a more particular account of our Missionary operations, which were wholly free of expense to the Hindoos, and expressed our hope that, ere long, knowledge would be universal among all the different castes, and that the Hindoo people would become virtuous and holy. They all seemed to be highly gratified with our statements, and on coming away, they all arose, and gave us repeated salaams, expressive of their kind feelings to us, which we, as cordially returned.

The Talookdar is a young man only twenty-eight

* There are in Umbur, five schools for boys; three for Hindoo youth, and two for Mussulman children.

Lack of knowledge among the Hindoos.

years of age, of a mild and expressive countenance, of a low stature, and exceedingly fat. His name is Govind Beesa, and he is of the *Khutree caste*, i. e. of those who work in silk. His native place is near Hydrabad. We were rather surprised that he was so ignorant of European manners and customs. But it is probable, that he has never seen many Europeans, and as there are but few among them, who feel disposed to make any inquiry about the manners and customs of those of a different religion, whether in their own, or in a foreign country, we need not be surprised at the ignorance of the *Talookdar* in this instance. We have seen in Bombay, Brahmuns, who stood high among their own people for intelligence, and who, when questioned concerning the political and religious history and faith of their Mohammedan neighbours, would answer, "How should we know; we never made any inquiry; and it would not *fill our bellies*, (i. e. add any thing to our temporal enjoyment), if we did know all about them." To provide for the daily wants of the perishing body, seems to absorb the whole soul of the Hindoo. His immortal mind, is permitted to remain enveloped in all its ignorance, without making any proper efforts for its illumination. The great mass of the people, are content to do as their fathers did, and to worship what their fathers worshipped, and whether that object be a god or a devil, it matters not, provided it be the *custom* of the people to do so. *Cus-*

 Encouragement in our work.

 An interesting circumstance.

tom with them, is a law, to which reason and conscience must submissively bow.

The treatment we received to-day from this truly polite Talookdar, and his equally polite assembly of officers, was so perfectly the opposite of what we have lately experienced from the high and the low in authority, and the manner in which our message was received was so cordial and friendly, that it cheered our souls, and made ample amends for all the reproach and contumely which, for days past, we have had heaped upon us. It gives us new strength, and courage, and zeal in our work, to find, at times, the ears of this heathen people open to hear the words of life, although they may not cordially embrace, at this time, the Gospel of the Son of God.

A number of *seapoys** conducted us back to the chowdey, and seemed to take a pleasure in waiting on us and in showing their kind feelings towards us. On entering the chowdey, we found a number of persons waiting for books. We gave away all we had with us, (our servants and boxes of books having been sent on to the next village), except a few in our pockets, which we kept for those readers we might happen to meet on the road. One man, however, was not to be put off. He caught hold of Mr Read's horse, and refused to let him go, till he should give him a book. He gave him one, which he received with joy, and then permitted us to proceed,

* Native soldiers.

Encouragement.

Joyful hopes.

giving us at the same time, his hearty *salaam alaikoom*.* (Peace be to you).

We hope well for the work of this day. The favour shown us by the *Talookdar*, brought us into favour with all the people; which must have a happy effect in making them prize the instructions, and the books they received from us. We hope that, from the kind manner in which he received us, our message, and our books, he may be induced to read the blessed word of God, which now, for the first time, has been brought within his reach. And who knows but that God designs, that this day's interview with this man and his officers of state, shall be but the precursor of glorious things to him and to his people. The word of the kingdom of Christ, spread abroad among this people to-day, may be like the "leaven which a woman hid in three measures of meal, till the whole was leavened," powerful though silent, and certain in its operations, in bringing down into the dust, the idols of the land, and in constraining the people, with one heart and with one soul, to accept of Jehovah as their Lord and their God. For this we labour and pray, and may all the dear people of God unite with us in praying, Lord let thy kingdom come, and let thy will be done on *earth*, (and speedily among this heathen people), as it is done in heaven.

* *Salaam alaikoom* corresponds to the Hebrew mode of salutation, from which it is taken, and which is still in use among all the Jews in this country, viz. *shalom al lauchem*, Peace be to you.

Parnair.

Pimpuree.

The blind boy.

PARNAIR.

The first village we came to after leaving Umbur, was Parnair. Here we stopped a short time, and conversed with a number of people in and about the temple, which stands on the road side. They listened attentively to all that was said, and were anxious to obtain books; but as all our books had been sent on ahead, we were not able to comply with their request. We told them to come to *Pimpulgau*, where we hoped to stop for the night, and they could be supplied. They seemed disposed to do so. This village formerly contained seventy-five houses, but the number is now much reduced.

PIMPUREE.

Leaving Parnair, we came to Pimpuree. Outside of the wall, stands a temple of *Hunooman*, (the monkey god). It is built of stone, and neatly chunamed (plastered), and adorned with a multitude of figures of men and gods on the outside, which are made of chunam. A few persons were assembled here, to whom the Gospel was preached. Seeing a poor blind boy sitting by the way side begging, and his aged father by him, I turned aside to speak with them, while Mr Read continued to speak to those at the temple. The father told me, that his son had become blind while a child, from the small pox;

A proper object of charity.

that he himself was aged, and unable to work ; and that his son could not afford him any help ; and the only resource left him, was to beg. The most of the beggars in India, are *sturdy beggars*, who could work, but are too lazy to do it. They are not objects of charity, nor are they to be pitied, if they should at times feel the pinching of hunger. But they seldom suffer. The superstition of the Hindoos constrains them to give, and to give liberally, to these *religious beggars*, fearing their curses, if they should withhold ; but those who are in reality objects of charity, and have claims upon their sympathy, are frequently passed by unheeded and unregarded. I talked to this afflicted father and son for a few minutes, and endeavoured to direct them to Jesus, who can enlighten the darkened understanding, and will give spiritual sight to all who come to him. While I talked to them of Jesus, I saw the big tear start from the sightless eyes of this poor boy. The father also wept ; nor could I refrain to shed the tear of sympathy for them. Oh ! how wretched, and how dreary must be the lives of this benighted father and son. The Gospel, if embraced, would cheer them in their journey of life ; but of this, they have never heard till to-day, and perhaps, may never hear again. I gave them some money, and then bidding them a sorrowful "Peace be with you," left them, not to meet again, till the heavens and earth shall be no more.

I could not look upon the pitted face and sightless

Hindoo superstition concerning the small pox.

eyes of this Hindoo youth, without feeling distressed that the foolish superstition and prejudice of the people should leave their children exposed to the ravages of this disease (the small pox), which every year blinds many, deforms more, and sweeps multitudes of children from the earth.

The small pox, is considered by the Hindoos, as a punishment inflicted on them by the goddess *Doorga*, the wife of Sheve. They say, she takes possession of the bodies of individuals, and after tormenting them internally, makes her external appearance in the shape of the small pox. To propitiate the favour of the offended goddess, flowers of a particular kind are collected, and being strung together, are hung in festoons around the bed on which the sick person is laid. Silence is also observed in the house for some time, and every thing is done by the friends of the afflicted one, to satisfy the goddess, that their superstitious rites prescribe. The consequence is, that multitudes of the children and youth die. When this happens, the friends endeavour to reconcile themselves to their *fate* (for they are all fatalists), in this matter, by saying, that *Doorga* would not accept their offerings.

The Honourable Company have for years past employed physicians to vaccinate gratuitously all the native children and others that they can. They have succeeded in overcoming the prejudices of some of the natives in regard to vaccination, but still the prejudices of most of the people exist in all

Prejudice against vaccination.

. Pimpulgau.

Jaulna.

their force against it. Dr J. A. Maxwell once told me, that in conversing with a wealthy and intelligent Hindoo on the subject of vaccination, he asked him, why he and many of the influential Hindoos opposed it; as he must believe that it was beneficial in guarding the person vaccinated against all the ill effects of the small pox. The man very candidly replied, that he was opposed to it, because he feared there was *something* in the matter which would in *some way*, he knew not how, introduce *Christianity* into the system, and thus convert the Hindoos into Christians! What an idea! Whoever would have thought of converting sinners to the faith of the Gospel by inoculation, but a Hindoo! How difficult to break down the prejudices of a superstitious and idolatrous people! The work, however, is the Lord's, and He will do it.

Leaving this village, we rode to *Pimpul-gau*, where we lodged for the night. Truly, we have here no abiding place. May we find rest, at last, in the presence of our Lord.

J A U L N A .

Thursday, 30th. This morning we sent off our luggage and tracts to Jaulna, reserving only a few for distribution in this village. The forenoon of the day we spent in conversing with the natives and in writing, and in the afternoon rode to Jaulna.

Not knowing which road our servants and coolies

Lodging in a chowdey.

had taken, we went first into *Old Jaulna*, but not finding them, we went to *New Jaulna*, about one and a half miles distant, where the Honourable East India Company have a *subsidized force* under the control of the Madras Presidency. The government is in the hands of the Nizam of Hyderabad. Since the establishment of a regiment of soldiers in this place, a large native village, containing many thousands of inhabitants, has sprung up.* Here we found our servants had pitched upon a dirty chowdey, in the *Fulton Bazaar*, for our lodgings. It was, however, the best we could find. Having thrown a few *handies*† full of water upon the floor, to keep down the dust, and having hung up a curtain along the open front of the chowdey, to hide us from the gaze of the passing crowds, but not to free us from the noise without, we threw ourselves down upon our couches, to obtain some rest after our wearisome ride through the sun, and to be invigorated for our work among the people. It being such an unusual thing for any man, with a white face, to put up in this filthy place, while so many Europeans lived so near at hand, and occupied such comfortable and spacious houses, that it drew the attention of the natives to us. They

* The native population is between seventy-five and eighty thousand : the military force is about five thousand.

† *Handies* are large copper vessels, in universal use in India, for carrying water. They answer the place of our buckets. They are made with a large and bulging body, and narrow neck, and expanded mouth, and without a handle. They are carried on the heads of the people.

Visits from the natives.

Note to the Commandant.

inquired of our servants who we were, and why we had come hither. Not satisfied with the answers they received, many of them made the same inquiries of us. We told them our object in coming to Jaulna, was to preach to the Hindoos the Gospel of Jesus Christ, and to distribute tracts among them, and if they would retire now, and call in the morning, we would converse more with them. We were then left alone.

Having learned, on our arrival, that the only European known to either of us, Captain W., of this regiment, had, in consequence of ill health, left the station a few days ago, and knowing that it was our duty to report ourselves to the commanding officer of the station, that we had arrived, and were within the cantonments, a note was sent to him by the hand of Dajeba, informing him of our arrival; that we were ministers of the Gospel; and where we then were stopping.

A seapoy accompanied Dajeba, who gave the Commandant our note. After perusing it, he inquired whether we wanted any thing to eat or drink. Dajeba replied, that we had enough. Then, said he, "*Salaam bolo*," (give them my salaam). We were astounded at the question, and while we could not but smile at it, we indulged the idea that there must be some mistake about the matter, and that the morning would throw light on it.

Friday, 31st. We enjoyed a tolerable night's rest, notwithstanding the noise and the heat of the place.

 A Jainist priest—his idea of killing.

After breakfast, we went out among the natives, with the view of conversing with them. At first none of them felt disposed to attend to us. Finding a school room, we stopped before the door, and conversed with the teacher, and gave away a few tracts. Shortly after, a crowd collected, and to these Dajeba spoke at length, and urged them to forsake idolatry, and turn to the Lord. After spending about two hours in the village, Mr Reed returned to the chowdey, followed by a crowd, to whom he preached and distributed tracts; and I, accompanied by Dajeba, turned aside to talk to others.

In our walk, we came across an aged priest of the *Jain* sect. He was seated in a small room, attached to a shop kept by a *Marwadee*, and held in his hand a portion of the *Bha-ga-wut Gee-ta*, which he had been reading. He had a piece of muslin tied over his mouth, to prevent the saliva from falling on the sacred book, while in the act of reading, but especially to prevent any insects, as *flies, gnats, musquitoes, &c.*, from being killed by entering into his mouth: for, according to *Jainist* doctrine, "to abstain from slaughter is the highest perfection; and to kill any living creature is sin." After a few cursory remarks, he told me that the religion of the *Jains* is the only true religion in the world—that there is but *one* God—that this world is eternal, and so is matter of all kinds—that idols ought not to be worshipped—that it is by our own power we are born and die—that as there are many suns, many moons, and many stars,

The Jainist priest—his sentiments.

so there are many ways by which to obtain happiness hereafter, but that the happiness which any one enjoys here, or may hereafter enjoy, is, and must be, the purchase of his own good deeds.

Having told me what he believed, I then told him that he was in an error, and made known to him the plan of salvation. I appealed to the people, who had collected together to hear us, for the truth of what I had said, and was gratified to find that their consciences were constrained to acknowledge, that they could not be saved by their own works of righteousness, notwithstanding their efforts to believe the contrary. After directing him, and others, to the Saviour of sinners, I gave them some tracts, and returned to the chowdey, where I found a crowd listening to Mr Read.

The *Jainas* in India are not numerous. They assert that they have the true faith, and that the Brahmuns corrupted the true faith, and invented the four *Vedes*, and eighteen *Purans*, and all their absurd stories; the worship of the Lingum, the cow, and other sensible objects, all of which the *Jainas* reject. The *Jainas* opposed all these innovations, but without effect. The Brahmuns finally introduced *sacrifices*. This was so repugnant to the feelings of the *Jainas*, that, although before this time they were but one body, now they became completely separated. They formed a distinct body, composed of faithful Brahmuns, Kshutryus, or soldiers, Vaisya, or merchants, and Shoodroos, or cultivators. These

The Jainas and their doctrines.

classes compose the posterity of all the ancient Hindoos who united to oppose the innovations of the Brahmuns.

The rupture between these two sects, on points of faith, ended in a war, in which the Jainas were conquered. Their temples were broken down; they were deprived of all civil and religious liberty, and were reduced to great distress. The spirit of enmity which existed at the commencement of their separation, exists between them yet. The Brahmuns are now predominant, and the Jainas nowhere possess the land, or even confidential employments.

The Jainas are now divided into two sects. They are called *Basru* and *Svetambari*. This latter sect is the largest. The distinguishing feature in their system is, that there is no *Mokshu*, or supreme bliss for mankind, other than the enjoyment of the sexes.

They acknowledge one God, whom they call *Purum-atma*, and who is possessed of infinite wisdom, knowledge, power, and happiness. They say, that he is wholly absorbed in the contemplations of his own perfections, and gives himself no concern about the affairs of men or this world, and that good and evil are alike indifferent to him. That matter is eternal and independent of God, they also believe. Those who do good in this world, will be rewarded by a happy birth in another body, or be taken into heaven; the wicked shall be punished, by taking another shape in some vile body, or be turned into hell to expiate their crimes. The punishment in no

The Jainas and their doctrines.

case is eternal, as it never exceeds *thirty-three thousand years*, and never less than *one thousand*.

The souls of women, not being considered equal to those of the men, are never doomed to experience in *Nuruk*, (hell) the sufferings of thirty-three thousand years. No woman, as such, can ever be qualified to enter heaven.

After millions of transmigrations from body to body, all men will be re-united to the Deity.

In many particulars they agree with the Hindoos in their absurd notion of things; but throughout their whole system, we find no acknowledgement of any thing like the grand and distinguishing feature of the Christian system, viz. that men are wholly depraved, and cannot be saved without the help of an Almighty and perfectly holy Saviour. Truly, the millions of India, are still sitting in gross darkness. How can they be saved without the Bible, and the knowledge of Jesus, as the only Saviour? It is impossible; "for as many as have sinned without law shall also *perish* without law."

We took a walk this evening, after the labours of the day, to see the cantonment. The whole is beautifully laid out. The neat dwelling houses, and gardens, hedged in with the *cactus*, and well made roads, form a striking contrast with the adjoining Hindoo dwellings, gardens and walks; and show clearly, that the barren and waste places in a heathen land, may be made to assume a beautiful appearance, under the direction of a Christian people.

 Temporal good of Christianity.

 Labours among the people.

If Christianity should be of no other benefit to the heathen, than to teach them to live more comfortably, and in less filth than many of them do, it would be of immense advantage to them.

This evening, after tea, Mr Hamilton called to see us. He said he had seen two strangers walking in the evening, and upon inquiry, learned that they were stopping in a chowdey, in the bazaar. His object was to find out who we were, and to invite us to his dwelling. He expressed his regret that we were no better accommodated in Jaulna. At his request, we went to his house, and spent about two hours in Christian conversation with him and his interesting family, and after joining with them in their family worship, we returned to our chowdey.

During the whole of this day, we have been busily employed in preaching to the people, and in distributing tracts, of which we have put in circulation several hundreds. Arabic, Cingalese, Marwadee and English tracts, were called for to-day, besides the Mahratta, Goozurattee and Hindoosthane. We were not able to gratify the applicants, as all our tracts now are in the three languages last named.

Many respectable natives called on us to-day, and spent considerable time with us in conversation. They told us, that two Missionaries had been here a year ago, and had distributed a number of tracts among the people, and that many of the tracts had been taken from the seapoys, by one of the European

Tracts.

Native Christians.

Parsees in Jaulna.

officers at the station. They could not tell why these tracts should have been-taken from them, as they thought they were good. Those who were deprived of their tracts last year, felt exceedingly desirous to obtain others, and assured us that they would take good care that these should not be taken from them. What the motives were, which should induce an European officer to take away Christian tracts from the heathen, over whom he had authority, we do not presume to say. As to the fact that they were taken from them, there can be no doubt.

A number of native Christians called on us to-day, and wished us to attend at their house of worship, and baptize their children. Arrangements were made to meet them at 11 o'clock in the morning.

In our walks to-day, we found a number of Parsees, the most of whom had come from Bombay to Jaulna, for the hope of gain. To these we gave a number of tracts, and portions of the Scriptures, in the Goozurattee language, which they seemed glad to get. While they remained in Bombay, where tracts can be had without any difficulty, they neglected to obtain any, and indeed did not care much about them; but here, removed to a great distance from their people, they seemed not only willing, but glad to obtain them. How wonderful are the ways of God, in bringing men into contact with the truth, in ways which they thought not of!

Saturday, February 1st. While at breakfast this

Baptism of a child.

Privations in a heathen land.

morning, Mr Hamilton and Mr King called on us, and afterwards, Mr Gordon. We had considerable conversation with them, as to the state of the heathen here, and their willingness to receive tracts. From what we could learn, there will be no opposition to the distribution of tracts and the Scriptures among the people. This is encouraging, and we may hope that those already distributed will be preserved and read.

From early in the morning till ten o'clock, we were busily employed in conversing with the natives who came to the chowdey, and in distributing tracts among them.

At 11 o'clock we went to Mr Hamilton's, where a few friends were assembled together to attend the baptism of his little daughter, Helen Bishop. After the baptism, we had an interesting conversation with the family and those present. We were all pleased and profited by meeting together in this heathen land, and parted in the exercise of kind and Christian feelings towards each, and with the hope of a joyful meeting hereafter.

We were much pleased with the interest which the children of this family seemed to take in us and in all we said. When we called last night, one of them, Mary Ann, had retired to rest; this morning, when she awoke, her sister told her that two Missionaries had been there, and would return this morning. She was all impatience to see us, "For," said she, "I have never seen a minister or Mission-

Privations in a heathen land.

ary, and know not what they are like." The dear child was gratified in obtaining her wish, and we hope she will not forget the instructions given her. How differently situated are the children of Christian parents in a heathen land, from those at home. Here many of them seldom, if ever, see a minister of the Gospel, and receive from them only an occasional advice. Here they enjoy not the blessings of public ordinances, or of the Sabbath and infant schools, and have not that variety of useful books to instruct and improve their youthful minds, which the children in a Christian land have. In addition to these privations, they have to witness the evil example of the heathen around them. To "train up a child in the way it should go," is, in a heathen land, a truly difficult task; but at home the work is easier, and the visits of Ministers and Missionaries, I should judge, cannot be so highly prized as here by a Christian family.

Leaving Mr Hamilton's, we rode to the native Christian meeting house, where we found a number of people assembled and waiting for us. The number of adults was *nine*, their children were also present, and all of them were dressed in clean and neat clothes. The building is about fourteen feet square, the roof is *chuppured* (thatched), the walls are white-washed, and mats are spread on the floor, which answer the purpose of seats. The whole appearance of the house, and the interesting collection of people, made us, for a season, almost lose sight of the fact

A native Christian Church.

that we were surrounded by a heathen people. Seven of those present were converts from Popery, and the other two from Hindooism. From their own account, it appears that the seven had embraced the Protestant faith in Madras, and that they had come to Jaulna in connexion with the European officers, and the native regiment stationed here. They brought with them their English Bibles, and tracts in the native language. Not finding here any chaplain, or any of the means of grace they once enjoyed, they resolved not to forsake the assembling of themselves together, and, if possible, to build for themselves a house for prayer. Their case becoming known to Captain Wahab, a pious European officer, he assisted them to put up the house they now occupy, and where they meet on the Sabbath and through the week to read the Scriptures; to sing the praises of Jehovah, and to unite in prayer to Him. Their meetings in this house were at first opposed by the Hindoos and a few Roman Catholics, who endeavoured, by interrupting their worship, and in other ways, to destroy this vine of the Lord's planting. Notwithstanding the opposition they met with, they still trusted in God, and pursued their humble course. The Lord heard their prayers in giving them peace, and in adding to their numbers. After conversing with them, and being fully satisfied as to the knowledge and piety of the adult candidates for baptism, they were baptised in the name of the Father, and of the Son, and

Baptism and marriage of converts.

A good example.

of the Holy Ghost. Afterwards, two children were baptised, and one couple united in the bonds of holy matrimony. During the whole of the services, the house was surrounded by natives (Hindoos and others), who had assembled to witness the services. We exhorted them all to faithfulness in duty; to put on the whole armour of God, and to let their light shine around them, so that others might see their good works, and be led to glory God. The heathen spectators were also addressed, and urged to forsake their idols, and turn to the service of the living God. They listened with attention, and we hope that what they have seen and heard to day may not be wholly lost upon them.

Our hearts were cheered in meeting with this little flock of our Redeemer in a heathen land. They are surrounded by multitudes of those who know not God, nor regard his Sabbaths, and are shedding the gentle yet powerful influence of divine truth, and of a Christian example upon the minds of their ignorant, superstitious and idolatrous neighbours. We felt more than compensated, by this day's spiritual feast, for all the contumely and toil we have endured in this heathen land. Truly our God is good in thus cheering our hearts, and in the midst of trials to make us sing aloud for joy. If there be a congregation under heaven which angels look upon with peculiar delight, and to which they rejoice to minister, it must be, we think, such a congregation as this. The whole population is sunk in

 Light in the midst of darkness.

 Natives baptised and married.

deep degradation—God's name is dishonoured by them, and the only advocates for truth and holiness, and the purity of religion from among them, are *nine* humble individuals, who, though in the capacity of servants to others; without any earthly spiritual guide; opposed and scoffed at by their heathen neighbours, and possessed of only a scanty subsistence, still stand up, firm and unshaken, for the glory of God, and for the honour of his name. Our presence encouraged their hearts, and our counsel and prayers gave them new zeal and new joy in the service of our common Lord and Saviour. We gave them all the right hand of fellowship, and, after exhorting them again to be strong in the Lord, and praying that God might speedily send them others to break to them the bread of life, we parted, to meet, it may be, the next time, in the kingdom of our Father above.

The names of the persons baptised and united by us in marriage to-day, are as follows :

Paul and Sugreyr, adults ; Moses, adopted child of Sugreyr ; Samuel, infant of Nigum Dickreuse and Frances Dickreuse, baptised by Rev. H. Read.

Helen Bishop, daughter of Mr Johnson Hamilton and Mrs Margaret Hamilton, baptised : Sugreyr and Charlotte Bell, united in marriage by Rev. W. Ramsey.

Returning from this interesting congregation to our chowdey, we found a number of Hindoos wait-

Notes from Captain Alexander.

ing for us, to these we also preached the Gospel, and gave tracts to all who could read them.

We found lying on our table the following polite note from Capt. Alexander, addressed to Mr Read.

“My dear sir,—I have this moment heard of your arrival in Jaulna, and beg leave to tender my services, if I can in any way be useful, or add to your comfort. I have no spare rooms in my house, but shall be delighted if you will allow me to pitch my tents in my compound, (enclosure) for you and your companion during your intended sojourn at this station.

“Yours, very obediently,

“R. ALEXANDER.”

To this note we replied, that as we intended going to Budnapoor after dinner, we should not be able to accept of his kind invitation, and begged him to accept our thanks for his kind offer.

To this the following note from Captains White and Alexander was received.

“My dear sirs,—We have much to regret having missed the opportunity of receiving and hearing the ministers of our Lord. We beg you to accept of our best Christian wishes that you may go on your way rejoicing, and find many ears opened to hear, and many hearts softened to receive the glad tidings of the gospel.

“I have desired some natives connected with me to call upon you, and trust that they may be profited. Should you pass through here again, I hope you will remember that you are expected and desired at our

Departure from Jaulna.

Interview with captains A. and W.

house. If you would take up your abode with us here, or if we meet elsewhere, it will be a favour and delight.

“Yours, very faithfully,

“R. ALEXANDER.”

Through the kindness of Mr Hamilton, we procured bullocks to take our books and luggage to Arunga-bad, and also a few coolies. These were all sent on, while we remained behind till the cool of the evening, to converse more with the natives. Several of the more wealthy and respectable natives called on us this afternoon and seemed to take a pleasure in conversing with us on the subject of Christianity. While engaged in conversing with them, our friends, captains Alexander and White called. Their presence, we think, gave weight to what we had previously said to the people, and the countenance which these gentlemen showed us and our labours, though the visit was short, will have a happy effect upon the people around. The same feeling which dictated the question “Have any of the rulers or of the Pharisees believed on him,” (John vii, 48,) is most strikingly exemplified among the Hindoos. If a Missionary be countenanced in his labours by the Christian people in the country, who have influence among the natives, he will have much more influence among them, and his words will be much more attended to. When we tell the Hindoos that many of their people have embraced Christianity, they are apt to inquire whether any of the

The opinion of a wealthy Brahmun.

Brahmuns have believed or not ; and if so, what was the standing of these Brahmuns, in their own caste, before they believed. When we can tell them that their standing was good among their own people, the effect upon their minds is powerful, and forces them to grant that the Christian religion may be as good, yea, and better for them than their own.

A Brahmun once told me, that if such and such wealthy natives, naming them, should embrace the Christian religion, he would then believe that there was truth in it ; but while the converts were generally from among the poor, or those in only moderate worldly circumstances, he could not think that they had embraced the faith of the Gospel from any other than motives of gain, and that Christianity itself was not designed for the Hindoo people. This feeling, no doubt, prevails among them to a great extent ; and if a few of the wealthy ones from among the Hindoos should embrace the Gospel, there is every reason to believe that multitudes would follow their example, and seek to crowd into the Christian church. But to the poor the Gospel is preached, and from among them, with very few exceptions, converts have been made. God is in this way using "the weak things of the world to confound the mighty, and things that are not to bring to naught things that are." Christian people, however, may do much to advance the cause of Christ in India by countenancing the Missionaries in their labours, as

 The deification of a murderer.

well as by their own example, and direct efforts, for the conversion of the people.

Having parted with our Christian friends, and the natives of Jaulna, we set off for Budnapoor, a walled village, about twelve miles distant, containing upwards of four hundred houses.

DEIFICATION OF A MURDERER.

The first thing that drew our attention after leaving the town, was the gallows upon which a Hindoo was hung a short time ago, for the murder of his mother; and whose putrid body was afterwards worshipped by multitudes of the ignorant and superstitious natives. The account of this horrid murder, and the abominable deification of the vile murderer, as published in the Bombay Durpun, is as follows :

“Some time ago, a person residing in the lines of the 28th regiment, Madras Native Infantry, committed the atrocious murder of his own mother. He was tried and condemned by a court martial, and sentenced to be hanged.”

The following is an extract of the sentence.

“Mootooswamy, camp-follower, placed in confinement by order of colonel John Wolfe, commanding the light field division of the Hyderabad subsidiary force.

“*Charge.* For wilful murder, in having at Jaulna, on the 24th day of August 1832, wilfully, and of

Deification of a murderer.

his malice aforethought, made an assault upon Gungama, camp-follower, mother of the said Mootooswamy, and then and there, violently struck with a chapper, the said Gungama, on the right side of the head, and thereby inflicted a mortal wound, whereof the said Gungama died, at the same place, immediately afterwards."

The prisoner was found guilty, and, by the order of the Commander-in-chief, was hung in chains, in sight of the principal bazaar of Jaulna, on the 29th of October following.

"Can it be imagined," the writer adds, "that such a monster of iniquity as this, could be deified? Yet true it is, that he was raised to the honour. Shortly after his execution and suspension in chains, it was confidently affirmed by some interested Brahmuns, that a lame person was restored to the use of his limbs; that a blind person was restored to sight; and that various other marvels were performed, through the putrified droppings from his body. This rumour getting abroad, immense numbers flocked to the gibbet to perform *puja* (worship), many of them in hope of obtaining cures from divers diseases. I was from curiosity led to the spot one evening, when I saw several persons collected around the place. The dead body was decorated with flowers, and a half naked Brahmun was ringing a bell, and vociferating. These circumstances were brought, at length, to the notice of the officer commanding the division, who, perceiving that the object of the

Remarks of a Hindoo on the subject.

public exposure of the corpse was defeated, took measures to prevent the recurrence of such absurdities. The godship of the deceased seems to have vanished by his *fiat*, and, what is still more wonderful, none of the cures are now forth-coming.

“I am, sir, your obedient servant,

“MILES.

“December 24th, 1832.”

Upon this letter, the editor of the *Durpun*, a native of Bombay, remarks:

“The letter of our correspondent ‘Miles’ brings to notice an instance of superstitious credulity, which, although it may have occurred among the lowest and most ignorant of the people, cannot fail to excite feelings of abhorrence and disgust. It is impossible not to commiserate the moral condition of those who could be, for a moment, persuaded to believe, that such a monster as the murderer of his own mother, had obtained the favour of the Deity, and that his putrid carcass had been endowed with the power of working miraculous cures. As to those who could frame the impious thought; industriously circulate it among the ignorant multitude, and deceive them into the belief, with tales fabricated for the purpose, we know no terms which can express the detestation in which they ought to be held.

“Whether the wretch who lent himself to uphold the ‘damning lie,’ was a Brahmun or a Muhar, his act is so repugnant to every sentiment and feeling with which men should regard the holiness of

Awful delusion.

A deserted fort.

the Almighty, that we can scarcely believe he will be acknowledged by any caste or community. Every good man, we are sure, will reprobate his vileness.”

It would be difficult to describe our feelings on seeing the gallows, and the bleached bones of this murderer, which still hang from the top of the gallows, enclosed in irons. One would scarcely believe that any persons could be so lost to all sense of right and wrong, as to adore the corrupted body of this vile matricide; but when men are given up of God to believe a lie, there is nothing too absurd for their faith to compass. We asked the Hindoos who accompanied us, if they believed in the wonders said to have been wrought here. They said they did not, but many did. If it were not that the arm of authority deters the people from crowding here to worship these bones, it would, no doubt, become a place of general resort for the blind, the lame, and the diseased. A temple may yet be erected in this place, and the name of Mootooswamy may be as famous for wonder working among the Hindoos, as those of St Antony, Euphemia, and a host of others were in the churches in the fifth and sixth centuries.

Leaving the gallows, we visited the fort, where we found a few seapoys, whom we supplied with tracts. They at first refused to admit us, but, on telling them who we were, they told us to walk in. The fort is not used now as a means or place of defence. It is rapidly going to ruins. Only a few

A disagreeable lodging.

Budnapoor.

seapoys are stationed there, with the design, we suppose, of preventing any of the natives from entering it, or of making any use of it.

As the evening was far advanced, we made no stay in Old Jaulna, but rode on to Budnapoor. We passed through several small villages on our way, and only delayed long enough to distribute a few tracts among the people. We reached Budnapoor late in the evening, and found a lodging place in a small and pent up room, immediately within the gate. This is decidedly the worst place we have yet had to stop in; but we can afford to have a little surplusage of bodily inconvenience after the spiritual feast we have had. What renders this place so exceedingly unpleasant is, that this gate is the great thoroughfare of the village. All the flocks of sheep and goats, and herds of cattle belonging to the villagers, come in and go out at this gate. The clouds of dust which they raise in going to and fro, are almost enough to blind and suffocate those whose lot it may be to be exposed to them. We sought in vain for a better place, but were compelled to remain in our dusty abode till Monday.

BUDNAPOOR.

Sabbath, 2d. The dust, the noisy dogs, and still more noisy people, prevented us from enjoying any thing like a refreshing sleep last night. We arose early, and walked out of the village to breathe, if pos-

Preaching to the people.

sible, a little pure air, though it should be hot, for we were literally covered with dust in the house. We returned somewhat refreshed. After breakfast we assembled a number of people together near the gate, and made known to them the Gospel of Christ. The most of the people were Mussulmen. They were civil and polite. We gave them a few tracts. The Hindoos also were civil, and listened attentively to what we said. Several of the Hindoos, the *kar-koon** of the village, and others came into the house we occupied, and spent a considerable time in conversing with us about the Christian religion. They were quite inquisitive, but this may be accounted for from the fact that they had not heard of Jesus till we came and addressed them. And so it must be in every village through which the Missionary may pass on his tours. Many may not hear the Missionary speak, and those who do may not inform the others.

Feeling desirous, if possible, to find a place in the village where we could remain in quietness, for at least a part of the day, we went to the temple of *Ram* and *Seeta*, at the other end of the village. We found a very comfortable place near the temple, and told the people present that we wished to remain there for the remainder of the day. The priest who officiated in the temple, told us we could not stay in the place we had chosen, though it was not a sacred

* *Karkoon*, the town clerk.

Visit the temple of Ram and Seeta.

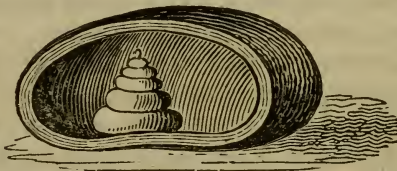
place. It was in vain that we told him we were weary, and, after remaining for a few hours, we would return to our stopping place, and leave him. Some of the people present seemed willing that we should stay, but the angry priest still refused to give his consent. As the apartment we were in was not devoted to any religious purposes, we told him that his anger was useless, for we were determined to remain for some hours. The priest then left us in a rage. Mr Read, after conversing with a few natives present, and supplying them with tracts, laid himself down on an earthen bench to rest, and spent the remainder of the day in that part of the village. I returned to our lodgings, and, finding a small room over the gateway which was occupied by a seapoy, and was in neat order, I asked his permission to stay in it, which he very cheerfully granted. Here I spent the remainder of this Sabbath in reading the Scriptures and studying the prophecies.

Before returning from the temple of *Ram* and *Seeta*, (that is, of the god Ram and his wife) I asked permission to see the temple. The priest opened the door of the temple, and, after washing his feet, went in, but would not permit me even to touch the door, or the door posts. I sat down upon the steps, and, after having put him to the trouble of exhibiting to me the idols I wished to see, and of telling me his ideas of their respective virtues, I made known to him a better way of salvation, and the only way through the Lord Jesus Christ.

A temple full of gods.

Shalegrams.

In this small temple I counted more than seventy *brass gods*, of different kinds, and more than a hundred *stones* taken from the river Nurbudda, called *sha-le-grams*. Stones of a similar description are found in a river in the country of Napal, in the north of India. The *sha-le-grams* are esteemed the most sacred stones in India. They are *black* and *smooth*. Those in this temple were ovate, and the lower surface flattened. They were all perforated by worms or by the hand of man. The Hindoos say the perforations are the work of God. In these perforations spiral curves arise, which reach from the lower internal surface to the top of the cavity. In many of them, spires arise from both the upper and lower surface, and meet in the middle. They are of this shape.

Sha-le-gram.

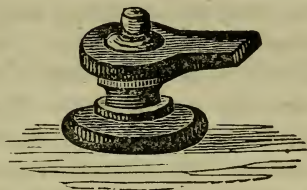
According to the number of spiral curves in each, the stone is supposed to contain *Vishnoo*, in various characters. For example, such a stone perforated in one place only, with *four* spiral curves in the perforation, and with marks resembling a cow's foot, contains *Lukshume*, *Narayun*, that is, the god *Vishnoo* and his wife, *Lukshume*. Some of the stones are

Sacred stones.

Indifference to the subject of religion.

said to contain the *Lingum*, and then they are considered as emblems of *Sheve*, the third person of the Hindoo triad.

Lingum.



In vain did I attempt to reason with the priest about the folly of worshipping *stones*. He saw that they could not move without his assistance, and that they had not even the appearance of eyes to see, or of ears to hear. This he acknowledged, but still maintained that God dwelt in them, and that they ought to be worshipped. I gave him some tracts and left him. As I was not permitted to touch these stones, I could not tell of what they are composed. It is said that they are *not calcareous*—that they strike fire with steel, and do not effervesce with acids.

In the evening we conversed with some more of the natives. They were civil and quite respectful in their conduct towards us; but none of them seemed to be much interested in the subject of Christianity. They did not seem to regard it of so much importance as to demand their opposition to it. The inquiries they made seemed rather through curiosity, or for talk's sake, than any thing else.

A Sabbath among the heathen.

Externally, this day showed no marks of its being the Sabbath of the Lord. The Hindoos have no Sabbath. All days are alike to them, except such as are devoted to the service of some imaginary god. Of these days, that are esteemed *holy*, there are about a hundred and fifty in the year, but no one of them is observed by all the Hindoos, unless it be such as the *first day* of their year. Certain castes and classes of Hindoos keep one day sacred, and others keep another. So that, to the mere observer, every day seems alike. The Mussulmen esteem, as we do, the one-seventh of the time sacred. *Friday* is their Sabbath. They, however, seldom if ever relinquish their work on this day. They may, on this day, be a little more particular in saying their prayers, and in bathing themselves, and may go to the mosques or musjids, if near, but return to resume their daily avocations.

In Budnapoor all was confusion to-day, and, no doubt, it is so every day. Somebody appeared to be the great Narud Moonee (exciter of quarrels) among the people, for nearly the whole day some were engaged in quarreling; and, so far as we could learn, the quarrels were about *pice*.* There is one thing to be said about these Hindoo quarrels, they seldom, if ever, end in the injury of the bodies of the persons concerned. When two men or women among the Hindoos fall out, they express their

* *Pice*, a small copper coin, nearly the value of a cent.

The Sabbath abolished by the Hindoos.

rage *in words*, and not *by blows*. At first one speaks and then the other answers; but soon this mode is dropped, and each one speaks as loud and as fast as he can, till he has exhausted his vocabulary of wrathful words. When this is done, they voluntarily separate, and walk away, muttering something against each other, without knowing the replies which are made. A crowd almost always collects around the combatants, who hear the dispute, and laugh at the folly of the persons, but seldom interfere to separate them, or to calm their angry spirits.

In this heathen land, there is no day of rest for man or beast, and the ill effects of it are seen in both. The adversary of their souls, by abolishing the Sabbath of the Lord from among them, has deprived them of one of their greatest blessings, and has taken the most effectual way to keep them under his oppressive and galling yoke. "I thought upon my ways," says David, "and turned my feet to thy testimonies," but Satan has so devised it, that by keeping them continually on the *go*, they seem to require what little leisure time they have for the refreshment of their bodies, and have none left for reflection. The Hindoos are characteristically a *thoughtless* people. "Our fathers have done so," or "it is our custom," is with the Hindoos a sufficient reason, why they should act as they do. The fact, that there is no day set apart by them for reflection, renders it more difficult to get them to think about eternal things, and of course, renders their conver-

Argument for schools and missionaries.Kurmar.

sion the more difficult. Until a change takes place, this defect ought to be remedied, as far as possible, by causing the truth to be brought more frequently in contact with their minds, by the living preacher. And this forms another strong argument, why schools, and especially Christian Missionaries, should be multiplied in the land. The truth must be made to meet the Hindoos upon all occasions, and thus compel them to think; otherwise, how can we expect them to turn unto the Lord? The harvest here truly is great, but where are the labourers? Who is there to say, "Lord, here am I; send me?" Where there is one to use this language, there are multitudes who say, practically, "Lord, I pray thee, have me excused."

KURMAR.

Monday, 3d. We left Budnapoor this morning, at four o'clock, and came to Kurmar, a distance of about thirteen miles. Here we stopped during the day. The only *chowdey* we could find at first, was a small one, near the gate, and exceedingly dirty. After having had it swept out, and a few *handies* of water thrown on the floor, to keep down the dust, it seemed more comfortable. Here we had all our things placed, but not content with our place of abode, we searched for another. The people told us there was no other *chowdey* in the village, but we placed no faith in their declarations, and continued

An account of the Gosavees.

Their vileness.

our search. Near the chowdey we had taken, we saw a small gate, not more than two feet wide, which led into an enclosure, which was surrounded by a high mud wall. Through this we entered, and, to our astonishment, we found a large and neat chowdey, which was occupied by a *Gosavee*, who had most unjustly appropriated the whole place for his own private use. The chowdey is about fifty feet long and about fifteen wide. At one end, the *Gosavee** had a small room partitioned off, where he

* *Gosavee* or *Go-swamee*, the lord of the cow—protector of cattle. The Gosavees are worshippers of *Maha-deve* (Sheve), whom they represent as seated on a white bull. They are called holy beggars, and act as the spiritual guides of many. Their practice, however, does not deserve the name *holy* which is given them. They are forbidden to marry, but this only serves as a cloak for their licentiousness, as it is notorious that they are, (or have been) guilty of stealing children, of both sexes, and of carrying off with them, through the force of their delusions, other men's wives. These Gosavees are occasionally soldiers, traders, or mendicants. In the latter capacity they travel in large bodies through the country, and compel the villagers on their route to support them. Violent contests sometimes take place, when the mendicant troop is large, and the village too poor to bear their exorbitant demands, but it always ends in the severe castigation of the villagers. This violence is not authorized by British law, but these sturdy beggars never fail in obtaining a supply equal to their wants, by working on the prejudices of the people, where they cannot use violence. In many places, the native government has shown such a reverence for these deceivers, that a regular tax has been assessed for their support. It is done by laying one per cent upon the land revenue, which is paid into the public treasury for their use.

It is said that they make good soldiers. *Bajee Rao*, the Ex-Pash-

A comfortable lodging.

kept all his vessels, and where he slept; the other part was wholly unoccupied. Here this Hindoo monk lived alone, and by his pretensions to superior sanctity, led many of the people to think that the place was too holy for them even to enter it, and thus was left to the undisturbed possession of the chowdey. Knowing that the chowdey was public property, we told the Gosavee that we wished to occupy it for the day and night. To this he most obstinately objected, declaring that it was *his* place, and that we would defile it, by coming into it, and therefore could not have it. We then reminded him that the chowdey is the property of the government, and that we would occupy it, whether he was willing or not. Our beds, trunks, &c., were brought into the chowdey, while the Gosavee, muttering out his anger against us, retired into his hermitage.

JULGAUM AND SULTANA.

On our way to Kurmar, we stopped at the villages of Julgaum and Sultana, and distributed a few tracts

wa, had about seven thousand of them in his army, when the war broke out between the Mahrattas and the English, in the year 1817, and some hundreds of them fell in the battles of *Kirkee*, *Poona*, and *Koraigaon*. Among the Gosavees, there are different sects, who are distinguished by their dress, and appearance. One of these sects go about *in puris naturalibus*, and covered with ashes. They keep up the succession to their property by disciples, who originally belonged to other castes of Hindoos, purchased or procured when children.

No service from Hindoos without pay.

among the people. These villages, we presume, do not contain more than fifty or sixty dwelling houses, though the walls of perhaps more than double that number are standing there, as monuments of the decaying state of these places. Where the people have gone, who lately inhabited these villages, we know not. Their poverty, and the rigour of the laws under which they lived, may have induced them to seek another and a better abode, within the territory of the Hon. East India Company.

When we reached Kurmar, we told the *Vaskur** of the village to procure us some milk, &c., but he refused, like another one, on a former occasion, to do any thing for us. He said, that all the cows were in the *jungles*, and that they would not return till evening; and as for getting the things we wanted, it was out of the question. The promise of pay for his services soon answered all his objections. The custom of the Hindoos is to *boil* all the milk procured in the morning, which they may not have used at the time, and in this way it is kept sweet, in this hot climate, till night. To procure *boiled* milk, at any time of the day, there is seldom any difficulty in the country. To procure *fresh milk* would have been a difficult thing, but to procure the other was easy. The *Vaskur*, however, did not know whether we would not act as some travellers have

* The *Vaskur* is the person appointed to keep the gate of a village, and is usually a *Muhar*, a man of low caste.

Preaching to the lame and the blind.

Hindoo subtlety.

done, viz., make use of his services, and not pay him. This being settled, all was well. In all our journey, we have taken special care not to employ any one to do any thing for us, without rewarding him for his services. We deem it a Christian duty, as well as good policy so to do.

When it was known that two sahibs had arrived in the village, all the blind persons, and cripples, who could come, were brought to us, hoping that we would give them some money. We had them all seated on the ground around us, and after telling them of the Saviour; of His compassion to the poor, the blind, the lame, &c., while on earth, and urging them to accept of Him as their Saviour, we gave them some *pice*, and dismissed them. The appearance of these blind persons was truly affecting. While we were telling them of the Saviour, they could not refrain from expressing aloud their joy, and turned their sightless eyeballs toward heaven, as if to express their thankfulness to God for the good news. Their friends may tell them, when we are gone, that *Christ* is only the name we give to their god *Krishnoo*, and that it is *Krishnoo* who has done so much, and felt so much for them. That the more cunning of the Hindoos do, in some cases, pursue this course, to undo all that we have done, and to rivet the chains of ignorance and superstition upon themselves and others more firmly, facts abundantly testify. They do not pretend to deny the *facts* which we state, but say that all these things

Preaching to Gosavees.

were done by their own gods, who are called, by us, by a different name. They try to impress upon others the idea that we and they, in many things, believe alike; and that their religion and ours is very little different, the one from the other, and, of course, there can be no use of a change. The adversary of souls understands fully how to accomplish the great work he has undertaken, viz., to destroy the souls of men.

Having dismissed this company of the blind, some *Gosavees*, encouraged by their success in obtaining alms from us, came and preferred their claim also, but with different success. We sent them away, after having told them of the Saviour, without any money. One of the *Gosavees* appeared among the others, shamefully naked. He said he had come from Benares on foot, and in his present naked condition, and that he was on his way to Poona and Bombay, where he expected to be shortly. We reprimanded them all, and him in particular, for their sloth and sinfulness, and lack of decency, and sent them away. These wretches are a great nuisance, and, we may add, a great curse to the people. We saw them frequently through the day, going about among the people to beg from them what they needed. They pretend that they are *holy* men, and have, through the greatness of their holiness, and deadness to the things of this world, arrived at such a state of mind that objects of sense cannot affect *them* in the least, and garments of decency are therefore useless. Such

The character of the Gosavees.

Aurungabad.

is their *profession*, but their *practice* loudly declares that they still are men, and that they are affected quite as much by the objects of sense, as others; yea, more, that they are the slaves of their own corrupt passions. Let a man but refuse to give to one of these beggars the thing he demands, and at once he is in a rage. Not only so, he will imprecate the vengeance of the gods upon the refuser, and thus, if possible, terrify him into a compliance with his wishes. These *holy men* are as far from holiness as the East is from the West, and the people know it; but, strange as it may appear, no one of the people has independence of spirit sufficient to oppose, *publicly*, the pride and hypocrisy of these men, though they speak of it frequently among themselves, and groan under the oppressive burden of being beggar-ridden. Custom, with them, passes for law. It is the *custom* of the Gosavees to *beg*, and the *custom* of the people to *give*, and this gives the *quietus* to any spirit of exertion in this matter.

AURUNGABAD.

Tuesday, 4th. We left Kurmar at an early hour this morning, and, after a short delay in the village of Chicultana, came to Aurungabad. We remained about two hours in a musjid, with the expectation that our servants would find us. But as they entered the city by a different gate from the one we entered, they missed us. It was vain to

Stay at Mr Roper's.

American books.

search for them in a city so large as that of Aurungabad, and after many fruitless inquiries for them, we went to the Cantonments, where the Europeans reside, and, finding Mr Roper, we were most cordially received by him into his house. He immediately sent a seapoy in search of our servants and luggage, who returned in half an hour informing us that he had found them. At the kind and pressing invitation of Mr Roper, we agreed to remain with him for the week; and, after resting ourselves, to visit with him the celebrated caves of Ellora, which are about fifteen miles from Aurungabad.

We received letters from Bombay which inform us of the arrival of Mr Allen, and that he intends coming to Ahmednuggur by the way of Poona. This information induced us to change our plan of going to Nassik at the present. We concluded to return to Ahmednuggur by the way of Toka, a Brahminical village on the banks of the sacred river Godavery.

In looking over Mr Roper's library to-day, I was gratified to find the "Memoirs of Harriet Newell," and "Visits of Mercy." These little American works have found their way into the heart of India, and may we not hope that they may be the means, in the hand of God, of exciting some in India to feel, and to do much for the poor and benighted children of men, as they have awakened the sympathies of many in America and in Europe. I was the more rejoiced to see these works, as good books, and such

Tomb of Aurungzebe's daughter.

as the children of Europeans would be inclined to read, are rather scarce in the interior of the country. Let us rejoice, however, that the number is on the increase.

Wednesday, 5th. A portion of this day I spent in reading and writing. In the afternoon Mr Roper kindly took us out in his *gardee*,* to see the city, and especially the mausoleum of Aurungzebe's daughter, which was erected about one hundred and sixty years ago, at an expense of nine lacks of rupees, or four hundred thousand dollars. This splendid edifice stands within an enclosure, containing about thirty acres of ground, which was once in a high state of cultivation. It was laid out in gardens. All the walks are beautifully paved. The numerous fountains of water, the water courses, the large and shady trees, together with the more humble shrubbery which line the walls and are scattered throughout the enclosure, make it a truly beautiful place. On the right and the left, as you enter the splendid gateway which leads to the tomb, stand two *musjids*, (houses for prayer). Here, in days past, the Koran was read, and the royal family united in their worship, but they are now forsaken, and no one enters them in honour of the false prophet. The walls around the tomb and gardens are thick, and contain a multitude of cells. It is said that here, hordes of religious mendicants, and others supported by the benevolence of the emperor, found an abode.

* A small *wagon*, in general use among the people.

The tomb and its enclosures.

The foundation of the building is about one hundred feet square. From the four corners of this foundation, or platform, minarets arise to the height of eighty or ninety feet. The platform is about twelve feet high. From the centre of the main building rises a large and beautiful dome, beneath which, in a small enclosure, lie the remains of the princess. We descended by a flight of narrow steps, and saw the spot beneath which the sacred deposit is laid. A framework of wood now surrounds the place, which was not always the case. There is no marble slab with an inscription on it, to tell the stranger whose remains sleep beneath the elevated mound of *chunam*. A thin garment covered the grave, and on it were strewed a few flowers, and a few shreds of cotton and silken cords of different colours. The neat workmanship and good taste displayed in this building, in the large brazen doors—the immense slabs of white marble, highly polished and most beautifully executed in filagree work, and the highly polished chunamed apartments, all combined to show that the Moghuls once carried the arts of masonry and sculpture to a degree of perfection that has not been excelled by modern artists.

We ascended to the top of one of the minarets by a flight of winding stairs of stone in the inside, and from this eminence had a beautiful view of the city, and of the adjacent country. The interior of the city presents the usual appearances of a deserted capital, viz. only half peopled, and a large portion

A view of the city.

of it in ruins. The number of mosques and musjids within the walls is still great, though many of them are deserted, and were we to judge from this circumstance, we must conclude that the spiritual as well as the temporal glory of Mohammedan power, has gone down in India. Aqueducts are to be seen in every part of the city. The water which supplies a large portion of the city, is brought under ground from a distance of some miles, but when, or by whom these works were constructed, we could not learn from any one of whom we sought information.

Aurangabad* was originally called Gurka. The Moghuls got possession of it in the year 1634. It rapidly increased in size, and becoming the favourite residence of Aurungzebe, it received from him its present name. It continued for some time the metropolis of the Dekhun, after the modern Nizams became independent of Delhi, until they quitted it for Hyderabad. It is within the Nizam's territories, but its glory has departed. It stands amid an extensive plain, about two hundred and eighty miles in a north-east direction from Bombay, and its distance from Hyderabad, the present capital of the Nizam, is about two hundred and ninety miles. Its present population is about one hundred thousand—formerly six hundred thousand.

* The word is compounded of *aurung* the throne, and *abad* the house or abode, meaning the abode of the throne.

Visit to a Parsee's dwelling and gardens.

After leaving the mausoleum, we visited the gardens of a rich Parsee, who resides a short distance from the cantonments. His gardens are in a high state of cultivation. They are well watered from a fountain in the garden near his dwelling. Every thing looked fresh, and the grapes which he raises are of the first quality. He kindly treated us to as many as we chose. The beauty of these gardens, the neatness of his dwellinghouse, and the comfort in which he lived, and especially his hospitality to us, made us for a moment forget that we are still in a heathen land, and that the religious system of this individual leads him to reverence the sun, the ocean, fire, the dog, &c., as well as to reject the salvation of the Gospel of Christ.

Thursday, 6th. This day we spent in the house, occupied principally in reading and in writing. In the evening we walked out, and conversed with a few natives. Those with whom we conversed, seemed disposed to listen. The subject, however, was new to them, and very few of those with whom we conversed had ever heard of or seen a Missionary. The people here generally use the Hindoosthanee language, and tracts in that language might have been distributed in abundance, but our supply is exhausted. The Brahmuns use the Mahratta language, but, if a Missionary should be located here, it would be of more importance to him to study the Hindoosthanee and Persian languages than the Mahratta. Aurungabad presents a fine field for Missionary labour, and

Missionaries for the Mohammedans needed.

ought to be occupied just as soon as a labourer can be found to enter it. Although it is under the Nizam of Hydrabad, still he might labour without any molestation from that government. It is much to be regretted that so little is doing to reclaim the followers of Mohammed from their delusions throughout India. The Missionaries on this side of India confine, in a very great degree, their labours to the Hindoos. There ought to be some Missionaries especially for the Mussulman population. If systematic and well directed Missionary operations could be carried on among this people in Aurungabad, who can tell but that this independent government would, ere long, become a Christian government. As a people, they may be more bitterly opposed to the Gospel than the Hindoos are, but they are more enlightened, nor are they so grovelling in their feelings as the Hindoos, though in haughtiness they far surpass them. The probability is, that they would, if they were instructed, embrace the Gospel as soon as the Hindoos, if not sooner. This field is ripe, *fully ripe* for the harvest, but where are the reapers? Is there one to be found whose heart inclines him to live and labour for the salvation of this respectable and high minded people? Would that many from the various seminaries in America and Europe might enter this important field.

Caves of Ellora.

CAVES OF ELLORA.

Friday, 7th. This morning about three o'clock we left Aurungabad, in company with Mr Roper and his son, to visit the Caves of Ellora, which we reached before the heat of the day. The distance is about fifteen miles, and the road, in many places, rough and hilly. On our way, we passed the famous city of Dowlutabad, which is about seven miles north-west of Aurungabad. This is supposed to be the *Tagara* of Arian, a populous city two thousand years ago.

The name signifies *the house of wealth*. The individual who has charge of the fort permits no one to enter unless he have a permit from the Nizam of Hydrabad. As we had no permit, we were denied the privilege of examining the place for ourselves. The following description is taken from "Hamilton's Hindoosthan," and is, we doubt not, correct, as far as it goes.

Dowlutabad* or Deoghur† is a town and a fortress, seven miles north-west of Aurungabad. The fortress is formed of an insulated mass of granite, about three thousand yards from the range of hills on the northward and westward, and presents to the eye a shape not unlike a compressed bee hive, except that the

* *Dowlut*, wealth, and *abad*, the house.

† *Deoghur*, from *deo*, god, and *ghur*, house.

Dowlutabad.

Description of the fort.

lower part, for nearly one third of the way up, is scarped like a wall, and presents, all round, a perpendicular cliff. It has never been accurately measured, but appears to be about five hundred feet to the summit, which is almost a point. The scarp of the rock, down to the counter scarp, may be about a hundred and fifty feet; and the scarp below the glacis from thirty to forty feet, which, added to one hundred and fifty, will give about one hundred and eighty for nearly the whole height of the scarped cliff. An outer wall of no strength surrounds the *pettah*, (village) above which towers the hill which forms the citadel, but up to the ditch three other lines of walls and gates are passed. The causeway across the ditch does not admit of more than two persons at once, and a building with battlements defends it on the opposite side.

After passing the ditch, the ascent is through an excavation into the heart of the rock, at first so low that a person is obliged to stoop nearly double, but, after a few paces, it opens into a high vault, lighted by torches, out of which the ascent is by a winding passage, gradually sloping, cut through the interior of the body of the hill. This passage is about twelve feet high, and the same in breadth, with a regular rise. At certain distances from this gallery are trap doors, with flights of steps to the ditch below, only wide enough to admit a man to pass, also cut through the solid rock to the water's edge, and not exposed to the fire of the assailants, unless they gain

Description of the fort.

the very crest of the glacis. There are, likewise, other passages and recesses for depositing stores. After ascending the main passage for some distance, it opens into a hollow in the rock about twenty feet square. On one side, leaning against the cliff, a large iron plate is seen, with an immense iron poker. This plate is intended to be laid over the outlet, and a fire placed on it, should the besiegers make themselves masters of the subterraneous passages, and there is a hole three feet in diameter, which is intended to convey a strong current of air to the fire. On the road to the summit, which is very steep, and, in some places, covered with brushwood, there are some houses, towers and gates. The governor's house is an excellent one, surrounded by a verandah with twelve arches, and through this house passes the only road to the top. Towards the summit the ridge becomes very narrow, and, on the peak, where the Nizam's flag flies, stands a large brass twenty-four pounder; but, besides this, there are only a few two or three pounders. As the hill contains reservoirs of water, if properly defended, it could be captured only by famine.

When the Mohammedans under Allah Ud Deen carried their arms into this part of the Dekhun, about A. D. 1293, Deoghur was the residence of a powerful Hindoo Raja, who was defeated, and his capital taken and plundered of immense riches. In 1306, the fortress, and the surrounding district, were reduced to permanent subjection by Mallik Naib, of

History of Dowlutabad.

Delhi. In the early part of the fourteenth century, the emperor Mohammed made an attempt to transfer the seat of government from Delhi to Deoghur, the name of which he changed to Dowlutabad. To effect this purpose, he almost ruined Delhi, in order to drive the inhabitants to his new capital, seven hundred and fifty miles from their old habitations, but his endeavours were without avail, so that he was obliged to desist, after having done much mischief.

About the year 1595, Dowlutabad surrendered to Ahmed Nizam Shah of Ahmednuggur, and on the fall of that dynasty, was taken possession of by Mallick Amber, an Abyssinian slave, who was reckoned the ablest general, politician and financier of his age. His successors reigned until 1634, when the city and fortress were taken by the Moghuls, during the reign of Shah Jehan, and the seat of government transferred to the neighbouring town of Gurka, since called Aurungabad. Along with the rest of the Moghul Dekhun it fell into the possession of Nizam Ul Mulk, and has continued with his descendants, the Nizams of Hyderabad, ever since, with the exception of the year 1758, during which it was held by M. Bussy, but he was obliged to abandon it, when ordered to withdraw with his army to the Carnatic, by his superior officer, M. Lally.

In passing from Dowlutabad, the first thing that strikes the attention of the traveller, as worthy of special notice, is a paved road, made over a hill, near the village of Roza. It was made at the sole ex-

The village of Roza. Paper manufactory. Aurungzebe's grave.

pense of a woman, who raised the whole amount, equal to many thousand dollars, from the sale of cow-dung, formed into cakes, and sold for fuel; and this was done to procure for herself an admission into heaven. The ruins of the little house in which she lived and prosecuted her self-denying work, are still to be seen. The natives speak of her work as highly meritorious, and doubt not but that she was admitted into happiness for her work.

In the village of Roza we stopped a short time, and distributed a few tracts, and conversed with a cluster of idle men, who were seated in the verandah of a house close by the road side. Roza is noted for its paper manufactories. The paper made here, exceeds any thing of the kind that we have seen, for durability, in this country. The rains do not affect this paper in the way they do that which is brought from Europe, and especially from America. It is adapted to the climate, and will remain good for ages, as many of their books sufficiently testify.

The most interesting circumstance in connection with the village of Roza is, that here lie the remains of Aurungzebe. He died at Aurungabad, but his body was brought here for interment. Although he erected splendid mausoleums to the memory of his wife and daughter, and reigned for half a century, with a degree of pomp and splendour seldom, if ever, equalled, yet he requested that nothing should be erected over his grave, to show to all the

Caves of Ellora.

people the vanity of human glory. This has given a degree of sanctity to the place, in the eyes of the Mohammedans, and has become a kind of burying place for kings. The place is esteemed healthy.

Having arrived at the village near the caves, we put up our horses, and procuring a guide, who led us by a narrow and winding path down the mountain, we were brought suddenly before the large and magnificent temple of Kylas. We were struck with astonishment in beholding these mighty works of art, and were compelled, for awhile, to stand still, and gaze upon them with amazement. To be able to give a minute and adequate description of all of these excavations, it would be necessary to spend a week in the examination of them. All we could do, during the few hours we remained, was to pass hastily from one excavation to another, to get a glimpse of them all. To inspect them minutely was out of the question. The hill where these excavations are made is crescent shaped, and the slope is generally easy, but in many places, the rock presents a perpendicular face of from twenty to a hundred feet high, or more. To truncate the hill in this manner must have cost immense labour, how much more, then, must it have taken to excavate these caves for a mile in length? The external and internal appearance of the caves are much alike. They are three stories high. The rooms are, in general, about sixty feet long, and from thirty to fifty feet wide, including their respective verandahs.

Caves of Ellora.

The temple of Kylas.

The ceilings are supported by massy pillars, about ten or twelve feet high. Every room contains a number of gigantic images. The largest are in a sitting posture. In some of them, the *lingum*, or an idol, which was the object of special worship, is enclosed in a small room, which stands out from the wall, so as to permit a person to walk around it. Here and there small rooms, for some secret purposes, are cut deep into the rock which forms the back wall of the rooms, but having no light, we preferred not to enter them. Steps lead from the lower to the upper stories of the caves; but in every case, each cave, with its three stories, stands separate from the others, at least, we could discover no medium of communication. The figures in these rooms are all, more or less, mutilated or defaced, but show clearly that they have been formed with much good taste and skill. There is a beauty of symmetry running through the whole of the figures, whether they be small or large (as those on the outside, which are thirty feet and more), or grouped together, which cannot but excite the admiration of the beholder, and convince him that the art of sculpture had reached its acme when these caves were excavated.

The most wonderful thing to be seen here, is the temple of Kylas or Paradise. In front of it stands a very spacious and fine gateway. On each side of the gateway, there is a projection reaching to the first story, with much sculpture, and handsome bat-

The temple of Kylas.

lements. Over the gate is a balcony. On the outside of the upper story of the gateway, are pillars that have much the appearance of a Grecian order. From the gateway you enter a vast area, cut down through the solid rock of the mountain, to make room for an immense temple, of the complex form, whose wonderful structure, variety, profusion, and minuteness of ornament, beggar all description. This temple, which is excavated from the upper region of the rock, and appears like a grand building, is connected with the gateway by a bridge, left out of the rock, as the mass of the mountain was excavated. Beneath this bridge, at the end opposite the entrance, there is a figure of Bhuwanee, sitting on a lotus, with two elephants with their trunks joined over her head, as if fighting. On each side of the passage under the bridge is an elephant. Behind these elephants, are ranges of apartments on each side, handsomely decorated with figures. Advanced in the area, are two obelisks, of a square form, handsomely graduated to the commencement of the capitals, which seem to have been crowned with ornaments, probably a single elephant stood on each, as the remains of one are yet visible.

Passing through the gateway you enter the area, and proceeding under a small bridge, pass a solid square mass of rock, which supports the bull *Nun-dee* (sacred to Sheve), stationed above. The sides of this recess are profusely sculptured with pillars and figures of various forms; having passed it, you

The temple of Kylas.

come to the passage under another small bridge, beneath which there is, on one side, a gigantic figure of Raja Bhoj, in a sitting posture, surrounded by a group of other figures. Opposite to the figure of Raja Bhoj, is another of equal dimensions, with *ten* hands. At the end of this short passage commences the body of the grand temple, the excavation of which is in the upper story, which is here ascended by a flight of steps on each side.

Having ascended a few steps, you enter into a handsome open portico, supported by two pillars towards the bridge, and two pilasters that join it to the body of the temple; the grand apartment of which you enter from the portico by four handsome steps and a doorway twelve feet high by six broad; on each side of which are gigantic figures, holding in their hands weapons for defence, or as badges of their authority. They are represented to be the door keepers. Advancing a few paces into the temple, which is supported by two rows of pillars, besides the walls, which are decorated with pilasters, there is an intermission of one pillar on each side, leading to the right and to the left, to an open portico projecting from the body of the temple. Opposite the door, and at the end of this saloon, is the recess of the Ling and of Mahadev, to which there is an ascent of five steps, and which forms the termination of this fine saloon. On each side of the door of this recess there is a profusion of sculpture. The whole of the ceiling has been chunamed and

The temple of Kylas.

painted. The width of the inner part of the temple is sixty-one feet ; the height of the ceiling is nearly eighteen feet ; the length from the portico entering the temple to the back wall of the temple, is one hundred and three feet six inches ; including the raised platform behind the temple, it will be one hundred and forty-two feet six inches ; the two side porticos each, length thirty-four feet ten inches, breadth fifteen feet four inches ; the height of the temple is one hundred feet. The area in which the temple stands is in length, from the gateway to the opposite scarp, two hundred and forty-seven feet, and in breadth one hundred and fifty feet.

Besides the grand saloon and the porticos adjoining it, there are five or six other rooms, or small temples, on the platform back of the main body of the temple. These are full of figures of men and women fantastically, and in many instances, lasciviously grouped together. The outside of the whole temple is covered with figures of men, and gods, and demons, engaged in combat or sport, or placed there as mere matters of ornament, and all of them in alto-relievo. What increases the astonishment of the beholder is, that the whole of the temple, with its figures, porticos, pillars, obelisks, elephants, bridges, &c., is but one piece of rock. To design and execute such a work, speaks highly in favour of those who were concerned in it. When or by whom these caves were made, no one knows. The Hindoos have preserved no records which can throw any

Origin of these caves unknown.

light on this subject. All is conjecture, or uncertain tradition, and the inquirer seeks in vain for correct information.

The Mohammedans say that they were excavated by Raja Eel, about one thousand years ago. The Brahmuns, on the other hand, say that they were made about seven thousand nine hundred years ago (which of course cannot be true), by a Raja Eeloo; but of this there is no certainty. There can be but little doubt that they owe their origin to the religious and superstitious zeal of some wealthy Raja in ages past; but how long ago, it is impossible to tell.

The temple is no longer considered sacred; still a few Hindoos come occasionally to pay their adorations to the *Lingum* in the temple of Kylas. A *Yogee** occupies a portion of the saloon, having built for himself a small mound of stones and clay near the door, on which he sits, and where he receives the contributions of the few Hindoos who may come to visit the temple.

Considered as mere works of art, it is painful to see the whole of this noble and grand display of genius and talent going to ruins; but the doom of these works is fixed. They have been consecrated to that which God hates; and they must and will be destroyed. The present condition of these caves, and the total indifference of the natives generally to them, are strong proofs of the truth of the Bible and

* A *Yogee* is a Hindoo devotee.

Dining under a tree.

Healthiness of the place.

of the Christian system, which must continue to increase until all the idolatrous nations of the earth shall forsake their idols, and until the high and lofty looks of man shall be brought down, and God alone be exalted. That that happy time may soon come, when all the kindreds, and nations, and tongues under heaven, shall know and serve the Lord, is, no doubt, the sincere desire and prayer of every reflecting Christian.

Having finished our examination of these caves, we dined under the shade of a large pimpul tree which stands at a short distance in front of the temple of Kylas. The once sacred stones of a demolished temple served us for a table, and also for chairs. We left the caves a little before sunset, and reached Arungabad by torchlight at ten o'clock.

On the top of the hill near the caves, there are many beautiful places for pitching tents; there are also some mosques, which may be occupied by the Europeans who may visit the place. The situation is esteemed more healthy than that of Arungabad, and many go there for the benefit of their health, and for an agreeable change of air. We found several European gentlemen and ladies, who intend to remain there for a few weeks. As the sacredness of the caves is gone, in the estimation of the Hindoos, it is not made a place of general resort; and were it not for the Europeans, who occasionally visit the place, the number of native visitors would, no

Employment of time.

Distribution of tracts.

doubt, be much diminished. Still the caves must remain as monuments of the genius, the enterprise and industry, as well as of the superstitious folly of a people who are now characterised by their lack of energy and general inactivity.

Saturday, 8th. We spent the day in reading and in studying. As we have our Mahratta and Hindoosthanee dictionaries with us, we can prosecute the study of these languages on our tour, with advantages which we cannot enjoy at home. In the evening we rode into the native Bazar and spent some time in conversing with the natives and in distributing tracts. The people were particularly attentive to every thing that Dajeba said; owing, in part, to the fact that they had never before heard a Hindoo speak in favour of Christianity, and in opposition to the superstitions and follies of the people. Our business was principally to give the conversation a proper direction. Dajeba was the chief speaker, though not the only one on the present occasion. A person to labour with advantage in this place, ought to speak the Hindoosthanee language fluently, and be well supplied with the Scriptures and tracts in the language. We found the people attentive, and not at all disposed to object or cavil. As to the distribution of tracts among the people, we can only say, the people are prepared to receive them, and a Missionary might do a great deal of good in this way, even before he shall have learned to speak, it may be, a sentence of the language.

Sabbath in Aurungabad.Application to have a child baptised.

Sabbath, 9th. A few persons were assembled in Mr Roper's parlour, to whom Mr Read preached. A young man, an Indo-Briton, called this morning and wished to get his child baptised. As he seemed entirely ignorant of the design of the ordinance, it was explained to him at considerable length. When he was told that it was his duty to pray *with* and *for* his child, and that he was about to come under obligations, in a public manner, to train up his child for God, which it became him to consider, he said he would not have his child baptised by us, but should go to the Commandant of the station, who would do it without requiring any promises of the kind from him. We learned from a gentleman present, that it is the usual practice for one of the officers at this station (there being no Chaplain) to marry all the persons connected with the regiment, if proper application be made, and to baptise the children of those Europeans and Indo-Britons who may ask to have the rite administered. As to permitting officers to baptise children, Bishop Hooker would not object, as, under certain circumstances, he allows women to baptise them; but to us it does not seem proper.*

* See Hooker's Ecc. Polity, 1. 5, § 62.

A sacrifice of two lambs.

A SACRIFICE.

Mr Read went out this evening to converse with the natives, while I remained behind to converse with the children and members of Mr Roper's family. About sunset, while standing in the door, I saw a crowd of people going towards a small temple which was in sight, and near at hand. On learning that they were about to offer two lambs in sacrifice, I immediately followed them to the temple, being accompanied by Mr Roper and another gentleman. There were about forty persons in all, including the children. It was a family sacrifice, and was offered in the fulfilment of a vow. A few persons playing on rude instruments of music, led the procession: then followed two men, bringing the lambs for sacrifice. The one was carried on the shoulders of one of the men, and the other was led. Both of them were decorated with garlands of flowers. After these followed a person carrying the sacred fire, and then the families concerned. When they arrived at the temple, which is a small mud building of about ten feet square, the people made their obeisance to the idol within, and circumambulated the temple twice. A lamp was then lit from the fire above mentioned, and placed in the temple immediately before the idol. The person who officiated on this occasion was a priestess, old and dirty, with a wild look and dishevelled hair. She was as-

The sacrifice.

sisted by a man the counterpart of herself. Her dress was the usual Hindoo dress of the women, viz: a *cholee** and *loogurda*. On the left sleeve of her *cholee* small patches of red flannel were sewed. This was designed to represent the *small pox*. The priestess marked the foreheads of the people with red paint, such as was on the idol. Having washed her hands in clean water, she took a handful of the small branches of the *kurdoo-nimb*-tree, containing the leaves, which are exceedingly bitter, and tied them together in the form of a brush, or broom. This she held in her hand, while her assistant poured upon it a *handy* full of water. While engaged in washing these branches, she continued to mutter something in a low and rapid tone, which no one present could understand, and to which no one appeared to pay any attention. This being over, she ordered her assistant to wash the head and forelegs of one of the lambs with water, in which she had thrown some salt and some bitter herbs. The head of the lamb was then marked with red paint. Bitter herbs and salt were given to it to eat, which it refused. Its mouth was then opened, and some of the salt and water and another fluid (but what I could not learn) were forced down its throat. This seemed to stupify the animal, so that being let loose it staggered about among the

* The *cholee* is the body dress of the women; a kind of spencer, the sleeves only reaching to the elbows. The *loogurda* is a cloth of six or eight yards long and a yard wide, which is wrapped around the middle, and answers the purpose of a petticoat.

The priestess possessed.

people. After stopping for a few minutes, a person gave it a gentle tap on the side of the head, which made it turn its face towards the door of the temple. As soon as this was done, the sacrificer seized it, threw it with force on its left side, the head being towards the door, and immediately cut off its head and the right foreleg by the knee. These were held up before the idol, and then placed before the door of the temple. When the lamb had ceased to move it was dragged to one side, where it was left. The priestess, being all this time engaged in muttering something to herself, now stepped forward to the blood, holding the little brush in her hand, and while the sacrificer poured water on it, she sopped it in the blood and water, and proceeded to sprinkle all the people present with it, having first sprinkled some on the idol and on the door posts of the temple. When she came to us she stopped and frowned, as if considering whether to sprinkle us or not. After this she placed herself before the door of the temple, and after muttering a few words to the idol, started back, and in a frantic manner began to jump, and scream, and pull her hair. On a sudden she stopped and was seized with trembling—her arms were extended—her mouth was open, and her eyes rolled from side to side. Then she jumped, and groaned, and raved, and screamed, and finally fell back, as it were, lifeless to the ground. Her fall was broken by two of the women present, who sprang forward and caught her, which, if they had not done, the jar

Similarity of Jewish and Hindoo sacrifices.

of falling would either have brought her to her senses, or made her rave in earnest. After lying on the ground for some minutes, she arose slowly, and gradually resumed her natural appearance. She then told the persons concerned, that their offering was accepted by the god to whom it had been presented; and proceeded to sacrifice the other lamb. In this case the ceremony was the same as in the other, with the exception that she did not rave nor fall to the ground. All being ended, the company paid her a few *pice* and returned to their homes, preceded by the musicians, in the manner in which they came.

Finding the old priestess pretty calm in mind, and looking intently at the money she had received, I approached her, and began to make some inquiries about the sacrifice and the meaning of certain things which I had witnessed. But whether she thought that our intention was to injure her, or expose the fallacy of her craft, I know not. She remained silent, and when urged to answer, began to whine, and pretended to be afraid of us. We left her without gaining any more information about the mode of sacrificing, or the reasons why such and such things are done, other than what we saw.

I need not say that the whole of this ceremony interested me exceedingly. There certainly is a striking similarity in some things between this simple mode of sacrificing among the Hindoos, and that practised by the Jews, as recorded in the book of Le-

Similarity of Jewish and Hindoo sacrifices.

viticus. The fact of the sacrifices being lambs *without blemish*—that they were brought to the *door* of the temple (their tabernacle)—that *salt* was used—that the head and foreleg were *waved* before the idol.—that the people, and idol, and door posts were *sprinkled* with the blood of the sacrifice—that *bitter* herbs or leaves were used with which to sprinkle the people—and that the lambs were left to be consumed or eaten by the sacrificer and the priestess: all these things show that sacrifices, as existing among the Hindoos, and as they were among the Jews, must have had one common origin. There is no rational way of accounting for the existence of sacrifices among the different heathen nations, other than that these nations have received them from the Jews. For, to suppose a Hindoo should imagine that sin could be pardoned by the shedding of blood, is to suppose that sin could be pardoned, according to his system, by the very means in which the greatest sins are committed. Sacrificing in the Hindoo system is an innovation. Its introduction by the Brahmuns, centuries ago, was the very thing which led to war and bloodshed, and finally terminated in the division of the people into two sects, which exist yet throughout India; that is, the sacrificing Hindoos, and their bitter enemies the *Jainas*, who reject every thing like sacrificing, and utterly detest the idea of shedding blood. Not only does this rite, but others also among the Hindoos, show that they have drawn largely from the Jewish Scrip-

Demoniacal possessions.

tures, though in many cases they are so obscured by the addition of many other foolish ceremonies, that it is at first difficult to trace the resemblance. Not liking to retain the pure worship of the invisible God, they substituted fables in its place, and began to worship the creature instead of their Creator. The Hindoo acknowledges that the shedding of blood, in some cases, is necessary to obtain the favour of their gods. May they soon be led by the Spirit to see and to acknowledge that the blood of *Christ*, and it alone, can cleanse them from all sin.

In reference to the raving of the priestess, I would add, that the opinion of the people is, that it was wholly *involuntary*, on her part. They say that the god, who resides in the idol, and to whom the sacrifice is presented, leaves the idol, and takes possession of the body of the woman, and, through her, speaks to the people, giving them the information that they need. The Hindoos fully believe, that the god, which is sometimes a demon, does possess individuals. What they do in this state of madness, is considered the work of the god, not of the person thus possessed. That the devil does possess people now, as well as in the days of Christ, the Hindoos and Mussulmen fully believe. They have their own rules, by which they determine whether the case in question be a real devil-possession or not ; and if it be so, according to their judgment, the person thus possessed is worshipped, for the time being, as the god himself. I can only say,

Parting from Mr Roper.

if the woman I saw was not possessed by the devil, when she was thrown into such convulsions, it comes nearer to it than any thing my imagination has ever formed on the subject. They worship the devil in many cases—pray to him, and ask him to take possession of their bodies at the time, (as he will of their souls at last, unless they repent), and who can say that God *does* not permit their prayers to be answered in this way, as we know He can? For one, I should be afraid to give utterance to such a prayer, lest it should be answered. It is better to pray, “From sin, from the crafts and assaults of the devil—good Lord, deliver us.” And may we also pray, “Lord deliver the heathen from the bondage of Satan.”

Monday, 10th. This afternoon we parted from Mr Roper and his kind family. The few days we remained under their hospitable roof, endeared them much to us, and our grateful hearts lead us to pray, “The Lord reward them for the kindness they have shown us.” A Missionary, who has been for weeks tossed about among a heathen people, and has met with no sympathy from them, while engaged in his wearisome labours for their good, knows well, and, perhaps, no one knows better, how to prize the kindness and the sympathies of Christian friends, with which he may be favoured. It becomes him not to forget the Author of all his comforts, nor those by whose hands they may be dispensed. Mr Roper kindly accompanied us as far as the village of Wa-

Waloonjee.

loonjee, about ten miles from Aurungabad, where we parted.

WALOONJEE.

This village contains about four hundred houses, according to "Clure's Itinerary," but as we had sent our luggage and books ahead, and it was near night, we did not enter it. For aught we know, none of the people have ever heard of the name of Jesus, as the Saviour for sinners.

As we passed the village, we observed that the people were engaged in celebrating the memory, perhaps, of some man, or, more likely, of some one of their numerous gods. It was done by the firing of guns, and by making a noise in other ways. The similarity between this mode of "keeping the day" and that practised by some Christian people in celebrating the birth of some great man, or the memory of some great event, struck us with peculiar force. It is difficult to imagine how the burning of gunpowder, or the noise, whether of the cracking of the humble squibs, or the majestic roaring of the mighty cannon, can deepen the impression in the mind of a nation, of the worth of an individual, or of the value of any great and praiseworthy achievement. Yet such are the means made use of, in many cases, by a Christian people, as well as by the heathen, in their celebrations. The Roman Catholics in Bombay celebrate the birth of our Saviour by

 Similarity of heathen and Christian customs.

the firing of cannon. And the people of the United States of America celebrate the day of their Independence in a similar manner. As Americans, we can say that we have *heathen example*, at least, though we may lack Scripture authority for such a course.

DU-HEE-GAON.

Leaving Wa-loon-jee, we came to the village of Du-hee-gaon. A Hindoo, carrying a lantern, showed us the way. Here we stopped all night, in an old and forsaken chowdey, not half as good as a common stable. By wrapping ourselves up, head and all, in our blankets, we made out to escape the ill effects of being exposed to the night air. By a little attention on the part of the Patel of the village, these chowdeys might be made very comfortable for travellers, but no one seems to think of such a thing, unless he should be paid for it, and no one has public spirit enough to repair them without pecuniary compensation. It is astonishing to see how far the present generation of Hindoos have sunk below their fathers in this respect. Their chowdeys, their temp'les, and their tanks, all share a like neglect. The wall of a tank is broken down, for instance, and every year the rains wash into it a large amount of clay, thus diminishing its capacity to hold the usual amount of water, and, of course, lessening the supply of the people for the year to come. The ill

Lack of public spirit among the Hindoos.

Toka.

effects of this are seen in the dead and dying cattle; in the parched gardens, and in the starving people, in many cases; and yet, foreseeing all these things, no one stands forth to repair these breaches, merely because he may not receive a pecuniary reward for his labours, though he would thereby be adding to his own future comfort, and that of his family and neighbours.

TOKA.

Tuesday, 11th. We left Du-he-gaon this morning, at four o'clock, and came to Toka. We made our stopping place in the small village of Singum, at the junction of the Para and Godavery rivers. By crossing the river Godavery, you enter the village of Ga'e-gaon; Toka stands on the opposite side of the Para.

We visited these villages to-day, and distributed one box of books and tracts among the people. The people here were very civil, and seemed glad to receive the books we gave them. During the forenoon, the people came over the rivers in crowds to us, with whom we conversed till we were all weary with talking, but still they did not seem to be satisfied. After dinner, we visited the villages, to converse with those who are of high standing among their people, in a more private manner, and also, to proclaim the name and religion of Jesus to the people in their *own* temples.

Preaching in the temple of Sheve.

We entered the temple of Sheve, in Toka, where we soon had a crowd around us. The body of the temple and the verandahs were filled with people, who seemed to be all eagerness to receive tracts, and to hear us converse about this *new religion*, as some of them called it. Nothing of any special interest took place during the time we were with them. One man, however, seemed to be a little annoyed at our conversing so much about Jesus Christ, and urging the people to forsake their idolatrous worship with so much earnestness. He was asked, "What is sin?" He replied, "Sin is to forsake the religion in which a man has been educated."

A larger proportion of the people here can read than in most of the villages through which we have passed. There are several schools for boys, but none, of course, for females.

The temple of Sheve is a fine specimen of Hindoo architecture. The figures and carvings in this temple are, in many respects, similar to what we saw in the caves of Ellora. The temple is something in the gothic style; the resemblance, however, is not very striking. The Hindoo order of architecture is *sui generis*. The pillars in the temples are, generally speaking, light, and full of minute figures.

The village of Toka is considered by the Hindoos a sacred place. It not only stands upon the bank of the sacred river Godavery, but it also stands at the junction of this river with the Para, which increases the sacredness and soul-cleansing virtue of

Peculiar sacredness of the Godavery at Toka.

the waters to such a degree, that the sin of committing the two greatest crimes among the Hindoos, viz., killing a cow and a Brahmun, may be atoned for, by performing certain ceremonies, accompanied with bathing at the junction of these sacred streams. In consequence of the sacredness of this place, the Brahmuns have collected here, and form, by far, the largest proportion of the inhabitants. They love to be near what are called holy places, but as to real holiness, they know nothing about it. We hope that the word spoken to them to-day, and the many tracts distributed, may convince them, that the waters of the Godavery and the Para cannot take away sin.

“No bleeding bird, nor bleeding beast,
No hyssop branch, nor sprinkling priest,
No running brook, nor flood, nor sea
Can take the dismal stain away.
Jesus, my God, thy blood *alone*
Has power sufficient to atone :
Thy blood can make me white as snow,
No *Hindoo rite* can cleanse me so.”

Just before the chowdey we occupied, a company of travelling gypsies had encamped for the day. The business of this company is to make little clay ornaments, consisting of the representations of birds, dogs, &c. Having fashioned them according to their fancies, they are placed in the sun to dry. They are afterwards painted and sold. This company had two jack asses with them, which carried their

Gypsies.

Their mode of living.

house, household furniture, all the tools, &c., necessary to carry on their trade, and their children besides. Their house consisted of a few pieces of matting, which were, with the aid of a few light poles, so managed as to make a pretty good shelter from the sun. A mat, spread on the ground, served them for a bed. Each person had a thin cloth wrapped around the body, which answers the double purpose of a dress by day, and a coverlet by night. The children, being naked through the day, come in for a share of their parents' covering at night. A vessel to cook in, one to eat out of, and a third used for a drinking cup, answered their purposes. The ground was their table, and their hands and fingers served them for knives and forks. In travelling, the adults walk, and the children, placed in a wallet, are hung over the back of the ass, while a third one, at times, is placed between them, on the back of the animal. They all appeared, to-day, quite cheerful. The men were engaged in working, and in selling their wares; the females in cooking, and the children in playing and tumbling about in the dirt.

I never was so much convinced as to-day of the advantage of having but little of this world's goods; and that the real necessaries of life are, indeed, exceedingly few. Three vessels for a whole family! Neither knife, fork, spoon, chair, stool, table, bed, nor any such cumbersome things as cups, and saucers, and plates, are to be found in this family. If

The real wants of life are few.

Hewra.

this be not *simplicity* in living and in dress, I know not what is. True it is, that

“Man wants but little, nor that little long.”

One of the greatest comforts in travelling in India, (and, I may add, also, through life) is to have but little to carry with you. It will free you from a world of care and anxiety. The people of Hindoosthan, generally, and these gypsies especially, seem to understand this to perfection. As there was no one of this company able to read, we could only tell them of a better way than the one they have chosen, and left them. Poor creatures! their whole lives are spent in going from place to place, merely to procure for themselves and their children enough to eat—then die and be forgotten.

“Like brutes they live, like brutes they die.”

HEWRA.

Wednesday, 12th. We left Toka this morning before sunrise, and came to Hewra for breakfast, about ten miles. The town has been much reduced of late years. A fort stands near the town, but it is fast going to ruin. We spent the day in this place, and had considerable conversation with some of the people. A number of people assembled in the chowdey where we put up, to converse with us. All these paid good attention to what we said, excepting two persons; the one of these laid himself down

Khurownda.

on the ground, as if in contempt of, or at least, to show his indifference to the subject on which we were speaking. The other attempted to interrupt us by abruptly proposing unmeaning and impertinent questions. We distributed a few tracts among them. Tracts in the Balbad character were the only kind we had left, and these the most of the readers could not understand. All who applied to us and could read, we supplied. A large proportion of the inhabitants are Mohammedans.

In the evening we came to the village of Khurownda, about seven and a half miles distant from Hewra. When we came to the chowdey, we found it occupied by a number of native travellers, who had their fires made, and their pots of rice on the fire boiling. The Patel of the village provided them with another place, and thus gave us the sole possession of the chowdey for the night, without being incommoded by a lot of noisy travellers.

While our cook was preparing tea for us, we took a short walk out of the village, and, sitting down upon a rock, we conversed together on the state of the heathen, and our work. Though weary in body, we were cheered by the promises that this world shall yet be redeemed, and also with the fact that God has been pleased to use us as instruments in His hand of advancing His cause among this benighted people.

On our return, we found a number of people in and about the chowdey, waiting to converse with

Interesting interview with a native.

us. While Mr Read was engaged in conversing with those without, I was engaged with those in the chowdey. Two of those with whom I conversed were the most seriously disposed Hindoos that I have met with on this tour. They were both about thirty-five years of age, respectable in their appearance, and very polite in their whole deportment. After explaining to them distinctly the plan of salvation through our Lord Jesus Christ, and contrasting it with the Hindoo system, I asked one of them,

Miss. What do you think of the plan of salvation by Jesus Christ?

Hindoo I think it is good.

Miss. How long have you worshipped idols?

Hind. From my childhood.

Miss. And have you derived any benefit from the worship of idols?

Hind. (Shaking his head and with a solemn countenance) No: nothing.

Miss. What, then, is the use of continuing to worship them?

Hind. None at all.

Miss. Is it not time, then, to try something better—even the religion of Christ?

Hind. It would be well, for idols are vain.

I was rather surprised to find this man so very candid, and, withal, so honest in the matter. The subject most evidently was new to him, and the truth of the Gospel commended itself to his conscience. After some further conversation with him,

Testament left for a village.

An unaccommodating Jageerdar.

the last copy of the New Testament which we had with us, was put into his hands. We told him and all present that the book contains a revelation of the will of God—that it makes known the only true way to obtain the favour of God and eternal happiness, and that we entrusted the book in his hands for the benefit of himself and the people of the village. He received it with gladness, and promised that he would not only read it himself, *privately*, but would also read it *publicly* to others. From the man's whole conduct we have strong hopes to think that he will do as he has promised. May the blessing of God attend the reading of this copy of His word, so that many of those villagers may be brought to a saving knowledge of the truth.

WAMBOOREE.

Thursday, 13th. We left Khu-row-n-da this morning early for Wambooree, which we reached at nine o'clock. After some delay in searching for a place, we found a chowdey occupied by a Jageerdar.* He refused to let us have the use of it. After searching in vain for another place, we told him that we must have it, and proceeded immediately to occupy it. He loudly opposed, and finally went away angry.

* A *Jageer* is a division of country, or a certain number of villages, granted by the government to an individual, for the raising and maintaining a quota of troops. A *Jageerdar* is the person who holds this grant.

Temple of Bhiroba.

Shortly after this, his brother came, and made an apology for him, and told us we were at liberty to occupy the house during our stay in the village.

We spent the day in this village, and distributed among the people the remainder of our tracts. Several boys showed us tracts, which they had received about a year ago, from the Missionaries who visited this place. One boy was asked, "What does the tract speak of?" He replied, "About Jesus Christ."* He answered many questions which were proposed to him, with considerable accuracy, which showed that he had read the tract with attention. We supplied him with more, and left a number in the chowdey, for the benefit of those who might see proper to read them.

We visited the temple in this village dedicated to *Pashun-nath* and *Bhiroba*. It contains several images of white marble, very neatly sculptured. The images are in a sitting posture. Their long ears hanging down upon their shoulders, and their fingers all of equal length, show that they are images of the Booddhist order. But that is a matter of no consequence to these Hindoos, as they are well

* It is pleasing to know that boys in India, as a general thing, take good care of the books that may be given them. I have found tracts in the hands of many of those who were formerly in connection with the Mission schools, which had been preserved carefully for fifteen years. It is an encouraging thing to know that the tracts you distribute will, generally, be preserved, and not destroyed.

Conversations with the natives.

made, and to worship these will save the expense of procuring others, which are made after the Hindoo order. The temple is a neat and strongly built building, and is adorned with many paintings, representing the exploits of their gods. Among these paintings, we discovered Krishnoo among the Gopees, and Hunooman with his army of monkeys, contending against *Rawun*, and his host of demons.

Having preached the Gospel to the people in this temple, we went to another. The object of worship in this temple, was nothing but a large stone, tapered to a point. A conversation was begun with a by-stander, in reference to the idol.

Miss. What is this? (pointing to the stone.)

Hindoo. The god Bhiroba.*

Miss. No; it is a stone.

Hind. (Pointing to a stone) That is a stone; but this is god (pointing to the idol).

Miss. They are both stones. The one has red paint on it, and the other has not. That is the only difference we can perceive. Does that stone (pointing to the idol) drink water and eat rice?

Hind. Yes; every day.†

* Bhiroba is a particular form of the god Sheve.

† The priests place rice and water before the idol every day, and make the people believe that the idol consumes all that is given it. The history of Bel and of the Dragon, affords us another instance of the same mode of deceiving the people. There is no lie too absurd for a Hindoo's faith; indeed, it would seem, that the more absurd the thing is, the easier they can believe it.

Trial of the power of the god.

Miss. You know you do not tell the truth; and you know very well that it cannot eat, drink, see, hear, or move. It is a lifeless stone.

Hind. Not so, Sahib; it is alive: it is god.

Miss. Very well. If it be God, we cannot injure it; but if it be a stone, it may be broken. Is it not so?

No one answered any thing. I then took a pretty large stone, which I found near at hand, and approaching the idol, asked the man if it would break his god to strike it with the stone I held in my hand? He made no reply. I then raised it up under pretence of throwing it at the idol, and the man immediately exclaimed, "Don't throw it, Sahib; it is only a stone; it will break." The people immediately burst out into a loud laugh. I then threw down the stone, and asked him, why he had told me a falsehood, and if he was not afraid that the true God would punish him for the sin of lying, and of deceiving the people. He remained silent, and with the others, listened while we exposed the folly of worshipping a stone, and made known to them the only way of salvation, through the Lord Jesus Christ.

Friday, 14th. We left Wambooree this morning, for Ahmednuggur, which we reached at eight o'clock, and were rejoiced to meet our brethren Messrs Allen and Boggs, the former of whom has just returned from America, after an absence of about one year.

Mr Read will probably remain here for a few days,

 Native converts.

and then go to Pundurpoor with Mr Allen, before the rains commence.

AHMEDNUGGUR.

Sabbath, 16th. The ordinance of the Lord's Supper was administered to-day, in the house of Mr Boggs, in the native language. One man was received into the church, upon profession of his faith. After being baptized, he sat down with us at the Lord's table, in company with several other native converts.

Three females applied to be received at the same time; but it was judged best to defer their baptism until the Mission should have more time to test their Christian experience. We cannot expect from these converts from paganism, the same degree of knowledge that we should from a person in a Christian land, before admitting them into the Christian church. It is sufficient that they give evidence of a change of heart, and understand the first principles of the Christian religion. There is, no doubt, danger of being too strict, as well as too lax, in the admission of members into the church, from among a people so deplorably ignorant of Gospel truth as the Hindoos are. In this matter much wisdom is necessary to direct the Missionary in his duty.

Monday, 17th. I left Ahmednuggur this morning for Bombay. As the villages on the way have been visited frequently by Missionaries, and my object

A devotee performing tup.

now was to reach Bombay as soon as possible, I did not delay to converse with the people on the way. I reached Ranjangaon late in the evening, and lodged in the public bungalow.

Tuesday, 18th. Came to Seroor, this evening. On my way to this village, I saw a man performing *tup*, of a pretty tiresome kind. The poor deluded creature held a stick in his hand, of about a foot in length. Starting from his own door, he threw himself prostrate on the ground, and reaching out his hand, made a mark on the ground. Having risen up, he placed his toes at this mark, and measured his length again; and so he intended to do, till he should reach the temple before him, which was about a mile and a half distant. When I came up to him, I pointed out to him the folly of his undertaking, and directed him to the Lord Jesus Christ, who was able to take away all his sins. While I was talking to him, he knocked the dust off his clothes, and sat down on the ground, and listened to me with attention. Having passed on about a quarter of a mile, I looked back, and found him preparing to engage anew, in his useless work of measuring; by repeated prostrations, the distance from his house to the temple, for the sake of saving his soul!!

Wednesday, 19th. Came to *Koon-da-poor*, a small, and half-deserted village, for breakfast. The Bungalow is in the care of a Mussulman from Bengal, a kind and attentive man. I supplied him with Hindoosthaneer tracts, for which he expressed his thank-

Poonah.

Scottish missionaries.

fulness, and left some tracts with him, for the benefit of others in the village who could read.

Came to Lonee in the evening, and conversed with a few individuals, and disposed of some more of my tracts.

Thursday, 19th. Reached Poonah this morning and spent the day in the Bungalow. Here our brethren of the Scottish Mission, Messrs Nesbit* and Stevenson, are located. They here have had some success among the natives. They began their Missionary operations in this place about six years ago. There is at present an interesting state of feeling among the European soldiers stationed here. Many of them have become, in the judgment of Christian charity, true converts. Mr Stevenson holds a weekly meeting in his own house, for the benefit of those who may attend. There were about thirty of them present this evening. Mr Stevenson preached on the subject of Christ's exaltation; which, I doubt not, was interesting to all, as it was to me.

Some persons have thought that a Missionary should devote himself exclusively to the native population: but this is, in our opinion, a mistaken idea. He is bound to do good unto all men as he has opportunity. The natives, no doubt, demand the greater portion of his time; but the others are, by

* Mr Nesbit has since been compelled to leave the Missionary field, in ill health. Mr Stevenson has accepted the appointment of Chaplain of the Scottish kirk in Bombay, in conjunction with the Reverend Mr La urie.

 Returning to Bombay.

no means, to be neglected. The example of all those who bear the name of Christian, is not without its effect upon the heathen population. If it be evil, it will tend to hinder the conversion of the people to God; and if it be holy, it will aid greatly in promoting it.

Poonah contains now about one hundred thousand inhabitants. The European population may be estimated at two thousand.

Friday, 21st. Left Poonah this morning before day, intending to stop at Poonoola; but missing the bungalow, I came on to Wurgaon. When the *tattoo-wallas** came up, they agreed, for extra pay, to go on to Karlee, a few miles farther. I distributed a few tracts in both of these villages. At a short distance from the village of Karlee are the Karlee caves. I had not time to visit them, nor did I feel much curiosity, having seen those of Elephanta, Salsette and Ellora.

Saturday, 22d. Leaving Karlee at an early hour this morning, I descended the ghauts (mountains) before the heat of the sun became great. At the foot of the ghauts I stopped in a small house occupied by a Mussulman. At my request his wife made me some unleavened bread. In the mean time he procured for me a *seer* † of goat's milk, while his

* Literally, *pony-fellows*, i. e. men who have the charge of a pony or horse, and are engaged in transporting burdens from one place to another.

† A *seer* is about a pint and a half.

Panwell.	Remarks.
<p>son fed my horse. I made but a short delay here, and came to Chowke, where I remained till the evening, and then came to Panwell.</p>	
<p><i>Sabbath, 23d.</i> I spent this day in reading, and as my strength would permit, in conversing with the natives. The Gospel is not a new thing in Panwell; yet still the people seem willing to hear. The Mission have one school in this village. To the scholars and the people I gave away all the tracts I had left.</p>	
<p><i>Monday, 24th.</i> Reached Bombay this morning, having taken the Bundur boat at one o'clock, and was cheered to find that God had preserved my family from <i>death</i>, though not from sickness, during my absence from them. The Lord's name be praised. Thus, in the good providence of God, am I permitted, after an absence of two months, in which I was privileged to travel about five hundred and fifty miles, and preach the Gospel to multitudes who never before heard of Jesus, to return to my family, and to unite with my brethren at this station, in advancing the cause of our Redeemer among this people.</p>	

CONCLUDING REMARKS.

In the present state of things among the Hindoos, it is highly important that Missionaries should itinerate as much as possible during the cold season of the year. They should go out on these tours after

Weapons not necessary for the missionary.

the Apostolic style, "two and two," or should be accompanied by a native preacher. Unless extensive tours are made, multitudes of immortal beings, scattered about in small villages, and among the hills, and on the plains of this extended country, must remain, for ages to come, in the darkness which now envelopes them.

Wherever the Missionaries go among this people, they should go as the messengers of peace. They should speak peaceably to them; should carry no weapons of defence with them; but should show to all that they seek their good, and that alone. The fact that Mr Read and myself travelled for two months among the people, and out of the jurisdiction of the English government, without any weapons of defence, and without even any passports, shows that the former are by no means necessary in this field, although the other might be. Witness, for example, the conduct of the wily Brahmun towards us at Pytun. He dared not openly to hurt us, and when he was found out, his conscious guilt forced him away.

The Missionary should endeavour constantly to feel that the people for whose benefit he is labouring, are not only enveloped in gross mental darkness, but that they are also immortal beings, who cannot be saved without the Gospel of Jesus Christ. He should reprove with affection, and so exhibit the Gospel as to make them feel, if possible, that it is for their good alone he labours among them. This,

Scriptures and schools needed.

however, will be a difficult work at first; for the Hindoos think that the Missionary labours only from selfish motives, as they do. They know not, nor will they believe, that the love of Christ constrains him to labour as he does for the salvation of others. They work, as they say, for *righteousness*, (i. e., something by which to purchase happiness hereafter) and say that the Missionary does so too; and, of course, do not thank him for his labours of love among them.

The Scriptures and tracts ought to be multiplied a hundred fold among the people. Those who can read are not half supplied. Here is a wide field for the distribution of tracts and the Scriptures; but where are the labourers?

Schools are of great advantage to the cause, and ought to be encouraged, from the simple fact, that, if the children learn to read, we can operate upon their minds through the medium of tracts. Schools for girls are highly important. They are, perhaps, the only means by which we can, at present, expect to do them much good. As a general thing, the females are inaccessible to the Missionary. If they could read, they might be taught through these silent messengers, without the living preacher; but as it is, their case is most deplorable. Ladies can have access to them, and this presents a wide field for such as can enter it.

A change is gradually working in the minds of the people. The confidence of many in their own

 The advantage of the press.

 The English language.

faith is shaken ; but unless they adopt the Christian system, infidelity must prevail. Now is the time to multiply the Scriptures among the people, for they not only need them, but are willing to receive them.

The press in India should be made more efficient. Tracts of all kinds, doctrinal, practical and controversial*, should be issued in abundance ; and also proper school books, and works to improve the morals and elevate the standard of right feeling among the people. The native schools are exceedingly deficient as to proper books. All the books which they have among them, that are really useful, have been furnished them by Christian people, or Missionaries in the country. Whenever it can be done, the natives' schools, should be furnished with Christian books, gratuitously.

A wide field for usefulness is now opened, through the médium of the English language. It ought to be improved. The English language is, no doubt, destined to be a powerful instrument in the hand of God in saving India. If good men, and men of general knowledge, should go to India, they could, I doubt not, support themselves by teaching the English language. They might, in this way, become most efficient helpers in the work of saving men. Who will go ?

There ought to be many more labourers in the

* By controversial tracts, I mean such as tend to expose the absurdities of Hindooism, and to show the superiority of the Christian scriptures, over the Vedes and Poorans.

Missionaries needed.

The claims of the heathen.

field, so that the great work could be divided among them, and thus enable them to labour with more ease, and with more success. It is high time that other stations should be occupied, and that there should be Missionaries at this station, especially for the Mohammedan population. Through them the Gospel might be preached throughout all Hindoosthan, and Persia, and Arabia; for there are persons here, who travel to and fro into all parts of these countries. There ought to be many more Missionaries in this field. Do twelve millions of people demand no more than about twelve or fifteen Missionaries? Is not the command left with the church to preach the Gospel, or cause it to be preached to *every creature* under heaven; and ought not this command to be obeyed? Is there a young man, who is preparing to preach the unsearchable riches of Christ to a *dying world*, who can shut his eyes upon the largest portion of the world, (the heathen part) and say, God does not call me there? If the salvation of souls be what we seek, does not that field which contains the greatest amount of people; who are the most needy, the most wretched, and the most pitiable; who have the least light, and the least knowledge of the Saviour who died for them, demand our attention more than those parts which are not so needy, nor so wretched? Shall we be the depositories of God's blessing to the world, and not pour it forth? Shall we rejoice in the grace of God and in the salvation of the Gospel, and yet withhold

Christians bound to spread the gospel.

it from six hundred millions of our fellow-men, for whom it was designed as well as for us? God forbid. Rather let every one say, Here Lord am I, use me in thy cause, as shall most advance thy glory—and send me if it be thy will, to the ends of the earth, that some of the heathen, through my instrumentality, may be saved. Christian reader, has God nothing for you to do among the heathen? Search and see; and may the Lord help us all to know, and cheerfully to do his will, so that the whole family of men may be saved from the power and dominion of the adversary, and be made the freed sons and daughters of the Lord Almighty.

There are many, no doubt, who ought to devote themselves to the work of Missions, and who, if they did but follow the convictions of their own hearts, and did not consult with flesh and blood, would, ere long, be in the Missionary field. They know that the heathen are perishing, and cannot be saved without the Gospel of Christ; they know that the command, "Go ye," is imperious, and that a tremendous weight of obligation rests on them to carry the Gospel to the heathen: they know that there is not half the need of their labours in a Christian land, where every one may possess a Bible, if he chooses, and where the Sabbath of the Lord is observed, and where there are thousands upon thousands of Christian people to carry on the work of the Lord, that there is in a land where there are *no Sabbaths* and *no bibles*, and where the people have *no knowledge* of

Excuses for not going to the heathen.

the only way of salvation; and yet they say, Send, Lord, by the hand of whom thou wilt, send the Gospel to the heathen; but we pray thee, have us excused! And what are the grounds upon which they pray to be excused? One says, he has not *piety* enough to be a Missionary. It may be the fact; and yet he imagines he has piety enough to preach the Gospel in a Christian land. A man should blush before God to offer such an excuse.

Another says, he has no *talent* for learning a foreign language. Has he ever thrown himself among the heathen, with a heart burning with love for their salvation, and in humble and prayerful dependence on God, made the attempt? We venture to affirm that there is no man, who is esteemed fit to be in the ministry, who, if he have health to apply himself, may not, in due time, be able to tell the heathen, in their own language, of the way of salvation through the Lord Jesus Christ.

Another says, I can be more useful in a Christian, than in a heathen land. This is taking for granted, what should be proved by actual experiment. No minister can say that he may not, and cannot be very useful in a heathen land, until he shall have made the experiment; and for aught he knows, God might make him much more useful in extending the Redeemer's kingdom, by labouring among the heathen than elsewhere. Suppose Paul, the apostle, had made such an objection, what would have become of the church?

Excuses and answers.

I would go to the heathen, says another, but *all my friends* are opposed to it. What! *all* your friends opposed! Is Jesus opposed to it? Is not His friendship worth more than that all of our earthly friends, and does He not say, "Go ye into all the world, and preach the Gospel to every creature?" Shall we grieve this best, this heavenly friend, by seeking to please earthly ones? Paul said, "If I yet pleased men, I should not be the servant of God." And shall we yield to the wishes of a few earthly friends to stay at home, while six hundred millions of our fellow-men are perishing in their sins, and calling to us to come and teach them? What do duty and conscience say?

Another says, I would go and preach the Gospel to the heathen, if it were not for my children. I would ask, has not that person now a sufficiency of this world's goods to support them; or if he have not and be *really desirous* of going, are there not hundreds in the Christian church, who would most gladly support them, and thus relieve his mind of that burden? But would such an objector think it a sufficient excuse for a returned Missionary, and in good health, to say, I would go back to the heathen if it were not for my children? Would he not require him to leave the children of his love, and go, in obedience to the command of Christ? No doubt of it. And why should he bind on the shoulders of another a burden which he himself is unwilling to bear? The same reason that operates on his mind

Excuse, Heathen at home.

to urge the Missionary back, amid all the desolations and abominations of heathenism, ought to urge him also away from a Christian land, to take *his* share of the toil of enlightening the dark parts of the earth. The obligation to send the Gospel to the heathen rests upon *all*, and unless excused by the Great Head of the church, by sickness or other causes from enduring the heat, and the burden of the day in a heathen land, no man, who has the love of God in his heart, has a right to excuse himself.

Others object, that we have heathen at home, and that they should stay and attempt their conversion, and not go into a foreign field. Is it a fact that we have heathen at home? If so; then vigorous efforts should be made to evangelize them. But are not the claims of twelve millions of heathen people (I speak now merely of the Mahratta people), who are without God, without hope, without a Saviour, without the Sabbath, and nearly without the Bible, and with only twelve or fourteen Missionaries, infinitely stronger than the claims of fifteen millions of Christian people, with their ten thousand ministers, nearly one million of communicants, and all their multiplied means of grace? The fact is, those, as a general thing, who plead for the heathen at home, as an excuse for not aiding those abroad, are seldom found among those who do, in a vigorous and self-denying manner, labour for the salvation of those they call heathen at home. But I deny that

The Christian and heathen contrasted.

those in a Christian land, upon whom the light of the Gospel shines, and who enjoy the Christian Sabbath, are heathen; nor should they be called such. If they neglect the salvation of the Gospel, they will, undoubtedly, suffer a greater punishment than the heathen: but still they are not heathen people. The heathen are those who acknowledge not the One, only true, and living God, but three hundred and thirty-three millions of imaginary gods; who worship not Him who is a Spirit, in spirit and in truth, but worship *dumb idols*, of which they enumerate thirty-three millions, besides *men, cows, monkeys, tigers, serpents, trees, stones, rivers, yea, and even Satan*, and a host of *evil spirits* besides; who deny their need of the righteousness of the Lord Jesus Christ, but trust to their own, by which to obtain future happiness; who know not that Jesus Christ is the only mediator between God and man, but call upon *Ram*, and *Krishnoo, &c.*, in their distress; who acknowledge not the only book which contains the revealed will of God to man, but believe in the *Vedes*, those cunningly devised fables of crafty Brahmuns; who believe not in an overruling Providence, which directs the affairs of men in righteousness, but in a blind *fataliety*; who trust not to the atoning blood of the Saviour, and the operation of the Holy Spirit for the pardon of their sins, and the sanctification of their souls, but to vain ablutions, and to the vile practice of eating cow-dung pills, and drinking the water into which a Brahmun has dipped his foot; who maintain

 The contrast continued.

 What is heathenism?

not truth between man and man, but publicly advocate that, in secular business, lying is absolutely necessary; who, finally, believe not in an eternal state of rewards, but that the highest degree of happiness consists in the destruction of the body, and the final absorption of the soul into the Deity; or in other words, its complete annihilation. Such is but a mere sketch of heathenism; and are there any in a Christian land, I ask, who are in such a condition? I think not. But, to know heathenism as it is, a person must first see the heathen—must learn their language—must wade through the filth of their four Vedes and eighteen Poorans—must read and hear the modern popular songs, stories and poems—must follow them through their midnight revels—must see them hastening the death of aged parents by choking them with the mud and water of the Ganges—must see the abominable sights constantly presented at the *Yatrus* (festivals)—must see the mother destroy her infant daughter by refusing it proper nourishment, or by giving it for food to the monsters of the deep, or to the beasts of the field*—must witness the private murders, the impurity, the lying, the deceit and covetousness which are continually exhibited among the people. When he shall have seen all this, he will have reached the verandah of this temple of abomination, and will have some idea

* “In the *talook* (district) of Drafa, out of a reputed number of four hundred families, there is not one female child in existence.”—*Hindoo Infanticide*, p. 87, 1829.

People in Christian lands not heathen.

of the awful iniquity which is within, and will be convinced that, to know Hindooism, with all its soul-polluting and soul-destroying influence, he must be born a Hindoo, and be initiated into all the mysteries of those polluting rites which characterize the system, and which none but such can know. "Suffice it to say," says one, who had seen much of Hindooism, "that a few scattered passages excepted, in works never read or heard of by the great bulk of the community, that there is not a vestige of real morality in the whole of the Hindoo system; but in its operation upon the minds of millions, it adds an overwhelming force to the evil influences to which men are exposed, and raises into a horrid flame all the impure and diabolical passions which rage in the human heart." After this view of the subject, will any one still say, that we have at home, in a Christian land, people equally vile and equally degraded—yea, that we have heathen at home! Believe it ye who can; I cannot.

There is another objection, which I would not mention, were it not that it has received too much countenance from Christian people, notwithstanding its supreme wickedness. It is simply this: "I would go to the heathen, but *my talents are too good—they would be wasted on a people who know not how to estimate them.*" Permit me to draw a picture from life, and, in the language of another, to say "*qui capit ille facit.*"

A young man, when he entered one of our theo-

Excuse, My talents are too good.

logical seminaries, and for some time afterwards, spoke much in favour of Foreign Missions, and gave his brethren to understand that he purposed to tread in the footsteps of the great Apostle to the Gentiles, and not to build upon another man's foundation. At that time he supposed that his talents were only fitted for such a field. But he had not fully learned the meaning of Solon's wise saying, *Γινάθι σεαυτον*, ("Know thyself.") By the time he purposed to leave that school of the prophets, he found, to the no small amazement of his compeers and himself, that the heathen world did not afford ample scope for the display of the gigantic powers of his expanded and expanding mind. He concluded to stay at home, and illumine the world by his brilliancy of knowledge. Here, where many lamps shone with mid-day splendour, he hoped his would add much to the dazzling glare, and, by its superior lustre, would attract the admiration of many; but there, where the midnight gloom of eighteen hundred years had settled down upon the people, he feared that they, who loved darkness more than light, could not or would not award him the proper meed of praise. He feared that the damps of that moral death which covered the land would wholly extinguish his light, and that when death had wrapped him in his mantle of night, there would be none to arise and say "Behold, a mighty man has fallen!" Fearing this, he resolved to stay at home.

We may imagine him, just before the close of his

Talents too good for the heathen, a mark of ignorance.

theological course, sitting alone, and musing thus with himself: "What! shall I who have my mind treasured with knowledge, and its every power increased to an amazing extent, waste its rich treasures upon the dark minds of six hundred millions of people, who know not what knowledge is, nor how to prize it if they did know. My literary stores, my philological skill, my metaphysical acuteness, my oratorical powers, my vast stores of scholastic, polemic and didactic theology, shall all these be exhausted and poured out on skulls so slow to learn or value what is good! No: it would be burying my Lord's talents in the earth. I must seek another field. Let those who have fewer talents labour there. I will find a field worthy of my talents at home." Such, we have supposed, were the musings of this young man. The term closed, and he has been ushered into the world. He has found *one* mind, which he is destined to illumine, till death shall release him from this duty, but others are not so easily obtained as he had imagined.

The man who thinks that his talents are *too good* for a heathen land, betrays great ignorance of the work of Missions, and not a little pride of heart. Does it require less talents to convey ideas of the whole Gospel plan of salvation to an unenlightened mind than it does to an enlightened one? Does it require less talents and industry to form the Christian character of a people—to instruct them in religion and science—to learn with accuracy a foreign

The excuse answered.

language, so as to translate the word of God into it, and to preach in it with accuracy and fluency, than it does to preach in a man's mother tongue, to a people who have minds to comprehend with ease what he may say? Let the man who thinks so, make the experiment. Were the Mayhews, and Elliot, and Brainerd, and Swartz, and Martyn, and Hall, and Carey, and Ward, and Morrison, and a host of others, sent to the heathen because their talents were not good enough to stay at home, and be useful there? Was *Paul* sent to the Gentiles because he was "a good man—of not much intellect—of slender attainments, and would do very well for a Missionary, to preach to the heathen?" Was *Jesus Christ* sent upon a mission to earth, to preach to a set of ignorant, bigoted, superstitious, and depraved mortals, because His talents and general intelligence were of such an inferior order that He could be very well spared from heaven? That intelligent archangel, who stands near the throne of God, and the extent of whose wisdom, and knowledge, and power, no mortal mind can know, why was not he sent to save this ruined world? Was it because his talents were too good, and he could not be spared from more important work? Let those whose talents are too good to go to the heathen, answer, if they can. But—such an excuse! The man who makes it slanders his Saviour, and arraigns the wisdom of his God. God the Father knew that the talent of an archangel fell infinitely short of what was required to

The excuse answered.

save a world. The talents, the wisdom, and the power of the son of God, were necessary for this work. The apostles were men chosen by Christ for this special work—brought up at the feet of their Master, and being plentifully endued with the spirit of wisdom, of knowledge and of grace, were sent forth to preach the unsearchable riches of Christ to the heathen. Did Christ mistake the character of the people, and the kind of men who ought to go forth to the heathen? And can we teach Him wisdom?

We regret to find that this absurd and wicked sentiment has found a place in the bosom of many in the church, and if God should permit them, they would act out their feelings upon this subject. When Israel became proud, and worldly-minded, they thought that nothing was too good for them, and any thing was good enough for the Lord. Hence, if there was a blind, or lame, or torn animal in the flock, they gave it to God, while they reserved the good for themselves. Their own houses were ceiled, while the Lord's house was permitted to lie waste? But did they prosper? No, verily. What saith the Lord to proud and wicked Israel, for this and their other sins? "Ye are cursed with a curse, for ye have robbed me, even this whole nation." And wherein did they rob God? It was by withholding from Him the *best* of the flock, and the *best* of all they had. And if God cursed the Jews, for withholding from Him the best of the flock, may we not expect that he will curse our Zion, if she

A plan to procure more missionaries.

withhold from the heathen the best of her sons? Yea, has not God done it? See what a waste of talents, and time, and energy, is now carried on. Men, whose praise might be in all the churches, and who might be pointing the millions of heathen in our world to the Lamb of God, are wasting their energies in contending against one another. They are "doting about (that is, having an excessive and vicious fondness for,) questions and strifes of words, whereof, cometh envy, strife, railings, evil surmisings." "Foolish and unlearned questions avoid," saith the Apostle, "knowing that they do gender strifes." But is this done? The displeasure of God is upon the churches because she has not done her duty to the heathen. She has, I fear, by her erroneous views of Missions, and by her lack of the proper spirit, kept many from the work of the Lord in the foreign field. Let the Church arise to the work, and send to the heathen many of her *best* men, and the Lord will reward her.

Oh, ye champions of the truth! ye contenders for the faith! *a population of six hundred millions of heathen* calls for your aid. Arise, and contend. Victory is sure, and the reward glorious.

In carrying on the great work of Missions, there is something, it appears to me, defective. The continual call is for men, but the men are not to be found. How the defect may be remedied, has occupied the thoughts and prayers of many. Plans, too, and suggestions have been made, but still the

A plan for obtaining missionaries.

great defect remains. The defect I allude to, is the want of some plan by which to obtain men—suitable men for the work. If money be wanted for a particular cause, it can be got. How? By sending forth proper men, as agents, to tell the churches of their duty to give to that cause; and the people will give. But how are these agents to be obtained? The societies or ecclesiastical bodies, which have the conducting of the various Missions under their care, do not wait till suitable men propose themselves for the work. No; they *select* the men, and invite them to engage in the work, promising them all suitable aid and encouragement, and support in their work. There are, no doubt, many now engaged as efficient and faithful agents for different societies, who never thought of being thus employed, until they were officially called to the work. And even if they had thought of it, their good sense and modesty would not have permitted them to give up the labours they might be engaged in, to propose themselves as agents for this, or that society.

Again, if a college or a theological seminary be in need of a professor, do the trustees of the institution wait till some man, who may be qualified, shall propose himself for the vacancy? No, verily; they select a man whom they judge will answer, and invite him to accept the professorship. The fact that he is invited to that work, brings it fully before his mind and leads him to decide. If they did not pur-

The subject continued.

sue such a course, what would be the condition of our institutions? So it is with a congregation. They invite some man to become their pastor, and he accepts their invitation. Do we blame that congregation for doing so? Certainly not; but we should blame them for not inviting some one, as soon as practicable, to become their pastor. In this, as in other things, congregations and societies have hit upon the proper course to be pursued. Now, it is marvellously strange, that while the church shows so much wisdom in many of her plans, that she should fail in this one, of procuring men for the work of Missions. The church may educate young men, and introduce them by scores into the ministry, and yet if these should be left afterwards to choose their field of labour, the heathen, I fear, will still be left destitute. She must do something more than merely educate men for the work of the Lord—in Christian and heathen lands, she must *call* them to it. The plan, then, we would have the church adopt, for procuring the number of Missionaries she needs, is the same that she adopts in carrying on her other operations, viz. to *call* men to the work. Let the American, the Western, the Baptist, the Dutch Reformed, or any other Board for conducting Missions, select the men they believe would answer—let them call these men, whether married, settled or not—let them request the individuals thus called to decide in the fear of God, whether they will accept the invitation or not. What would be the

The subject continued.

effect of such a course? It would be glorious for the church and for the world.

It would, no doubt, bring many into the Missionary field, who think now that they have no special call to the work. As the duty of carrying or sending the Gospel to the heathen devolves on the church as a body, we can easily shift off our duty on to the shoulders of others. Some plan is needed, which will bring the duty home to each one personally, and this, we think, would do it. Moreover, men of experience and knowledge, as well as piety, are needed in the Missionary field; and why should not the church select some of her best men—men who have been tried, and who “have hazarded their lives for the name of our Lord Jesus Christ” at home, and send them abroad to the heathen. If this plan were adopted, our Missionary ranks would soon be filled; and the church at home could, if we judge from speeches made on anniversary occasions, easily spare some of her ministers. The thought is thrown out with the hope that it may lead the church to think of the plan.

What other excuses may be offered for not engaging personally in the work of evangelizing the heathen world, each one may know, by asking himself, why do not *I* go? It is the purpose of God to convert the world, and that, too, through the instrumentality of His church. He has given the command, “Go ye, therefore, and teach all nations.” Go; tell them of the only Mediator, and of the only way to

The duty of the church.

escape from the wrath to come. Carry to them the bread of life, of which you have an abundance, and to spare—of which they are destitute, and without which, they must for ever perish. The obligation to give the heathen the Gospel, rests upon the church, yea, upon every member of it, and God will not excuse any man from doing his part in the great work. What that work is, I pretend not to say. Let each one inquire for himself, “Am I doing all that God requires of me, for the salvation of the world? Ought I not to *pray* more, to *give* more, to *labour* more than I do: yea, ought I not to *go myself*? Is there any difficulty in the way of my telling the heathen, personally, of the Saviour, that might not be overcome, if I only had the disposition and the desire to go?” Ye people of God, look at this subject. Has Jesus entrusted in your hands the lamp of life for the nations of the earth, and do you rejoice in that light, and yet permit the heathen world to wander on in the dark, and finally sink to woe, because it may cost you some pains to give it to them? Ye ministers of Jesus, who are placed as watchmen on the walls of Zion, do you feel assured that you occupy the place that God designs you should? Do you bring the truth of God’s word to bear upon as many different minds as you might, and urge upon them their duty to accept the Gospel, and to give it to others? Are you acting the part of a Missionary to those around you? Are you sure you ought not to be among the heathen? If so, might not the

A word to ministers and Christians. Persecution may be necessary.

people of your respective charges dispense with your services for many weeks in the year, while you should go and do the work of an evangelist among the more destitute, and those who have but little disposition to wait upon God in His house? Private Christians in the Apostles' days, did not think that the great work of the Apostles was to feed *them*. When the church of Jerusalem was scattered abroad, "they went everywhere, preaching the word." Christians may neglect their duty to their fellow-men at home, and the heathen abroad, so long, that God may find it necessary, by the arm of persecution, to scatter them abroad, so that they may fulfil their duty in this respect. They may then be glad to escape with their lives to the heathen, and tell them of Jesus. Persecution sent the Gospel from Jerusalem to the ends of the earth. Persecution brought the Gospel to America—and if Christian people neglect their duty to the heathen much longer, have we not reason to fear that God will *compel* them, by the persecutor's and oppressor's arm, to do what the love of Christ alone should constrain them to do. One year's persecution would then do more to furnish the world with the light of the Gospel, than can be done now in ten years, according to the present standard of Christian benevolence. Ministers and Christians should think of this. What has been, may be.

Ye commissioned heralds of the cross, who sit still with your commissions in your hands, waiting for a

To candidates for the ministry.

congregation ; and ye who have turned to merchandize, or to farming, or to teaching the rudiments of science, hear the call of six hundred millions, who say, Come over and help us. Arise ! go, thrust in your sickles, for the fields are already ripe unto the harvest. The command is, “go” to them, and not “wait till they come to you.”

Candidates for the Gospel ministry, lift up your eyes, and look at the *field*—the *world*. See how much of it yet lies waste. Nearly all the labourers have *crowded* into a corner of this field. Each having chosen for himself some little spot, which he calls his own, has walled it round, like some Dekhune village, to secure it from the touch of those without, and to keep it for himself ; and while his eye is fixed upon that little spot, he seems to lose sight of the wide-spread desolation beyond his little circle, or is satisfied that that field must be cultivated by other hands. We blame them not for pursuing such a course, but would ask, is it the best plan for Ministers to spread the Gospel over the world, by directing their united labours so much to the cultivation of one portion of the field ? Many of them are usefully employed, and cannot leave their fields of labour for any other. There are others who might, but do not choose to do so. If the heathen, then, are to be supplied with the Gospel, you must bear it to them. You have now no attachments, and no connections arising from the relation of pastors to people, to break up ; but, on the contrary, are free

Conclusion.

to select a field where you can live and labour for God. Look, then, at the heathen world ; and while you fully believe that they must perish, unless they have the Gospel, and that you can carry it to them, will you not do it ?

In conclusion, I would remark, that the time has come when the people of the Lord should arise and take possession of the whole earth, in the name of their Divine Master, and for Him alone. Ethiopia is stretching forth her hands for help—the gates of China are gradually opening—the islands of the sea are turning to the Lord—the great river Euphrates is drying up—India and Burmah have received some rays of divine light, and ask for more—Persia and Arabia, if not now, will soon be ready to welcome the Gospel. Thibet and Tartary—who will go and see whether they will receive the Gospel or not ? Thus the world is ripe for the harvest. But oh ! where are the labourers ? Pray ye the Lord of the harvest, that He would send forth labourers into His harvest, so that the **WORLD** may be gathered into the granary of the Lord.

A call from the heathen.

A CALL FROM THE HEATHEN.

THE voice of millions! hear the cry—
Haste! haste, to help us, or we die;
For more than eighteen centuries past
We've called—and must our misery last?

Our light is out—the deepest gloom
Obscures our passage to the tomb;
And none among us now can show
The way of peace—the way from wo.

Our priests are blind, and we, as they,
Wandering from God, have lost our way;
These guides we've followed long—but all
Who follow them, must with them fall.

To gods of wood, and stone, and clay,
We've bowed and prayed by night and day;
We've fasted long, and journeyed far,
To fall beneath Sooboodra's* car.

How cheerfully our flesh we've torn!
And oh! what cruel tortures borne;
What Suttees, too, we've burned with fire!
What thousands, yearly, chose the pyre!

To desperation agonized,
Our little babes we've sacrificed!
But seas of blood poured forth, we find,
Calm not the anguish of the mind.

* Sooboodra is the sister of Juggernaut, and is generally placed on the same car with him.

 A call from the heathen.

Nature's dim light and reason fail—
 A Gooroo's* wisdom can't avail
 To guide or tell us where to go
 To 'scape from inward—endless wo.

Behind, before, above, below,
 The darkness does but darker grow;
 Perplexed—distressed—despairing too,
 Dying, we cry, "What shall we do?"

Upon life's utmost verge we stand;
 "Go on"—How dreadful the command!
 We go—but whither, none can tell—
 To Swurg,† perhaps—perhaps to hell!

For light we supplicate—we cry!
 Have mercy on us, or we die;
 Show us the way, if known to you—
 Is there a Saviour?—Tell us, who!

 AN ANSWER TO THE CALL.

BY W. B. TAPPAN.

People that sit in darkness, we of light
 Do humbly Christendom's neglect confess
 Of her dear Lord's last message, and we bless
 Jesus, who spares, nor frowns us into night,
 For this our sin, as righteously he might.

* A Gooroo is a spiritual guide. Every Hindoo has one.

† *Swurg* is the heaven or paradise of Indru. It is one of the places in which mortals receive the reward of their virtuous actions.

An answer to the call.

We hear, at length, your lamentable cry,
And the Church rises to your help. She arms
Her young men.—Look! the kindling eye
That brightens at the note of war's alarms—
The sinewy souls for whom stern toil hath charms—
The eager tread of those that go to die—
Tell of the men, who, counting earth but dross,
For you, will gladly yield their latest sigh,
So God have glory—Hell have utter loss.

THE END.





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Journal of a missionary tour in India

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