

then, when only God could see, poured out his heart to me and assured me of his entire belief in Jesus as the only Saviour of the world. I could tell you of many more who have visited me at my house and told me the same thing—they believe, sincerely believe, but lack the courage to confess Christ in His own appointed ordinance. A very remarkable instance of this kind of influence I cannot but relate, inasmuch as it strikingly illustrates the way in which God makes use of this agency for His glory. Some fourteen years ago, a pupil trained in one of our schools left the institution a secret believer in Christ. He had a bosom friend who had not been trained in a school of this kind; this friend was bitterly opposed to the truth; when the believer commended Christ to him, he scoffingly rejected the idea of bowing before the Crucified One. The believer then took him aside. 'Come with me' said he, 'and listen to the words of this Book.' He read to him the word of life; as he read the heart of his friend was softened; gradually conviction fastened upon him; he became an earnest believer, and he is now, I rejoice to say, a devoted minister of Christ; but alas! alas! he who brought him to Christ is still outside the fold. I say, does not a case of this kind show that very real and very precious results are flowing from educational work? My verdict, therefore, is, dear brethren, let us despise no part of our mission machinery; let us rejoice in all; let us give a portion to six and also to seven, seeing we know not whether this or that or both alike shall prove good."

The last annual report of the Calcutta Church Missionary Society also gives the following interesting particulars:—

"Amongst the thousands who have in heart broken with Hinduism, there is an endless variety of religious tone and sentiment. . . . The most advanced of this interesting body are, without doubt, standing on the very threshold of the kingdom. They believe all the cardinal doctrines of the gospel, fancy they are clinging to Christ in their hearts, and certainly acknowledge no other means of salvation; but, sad to say, they stop short of the final step. The fear of man, which bringeth a snare, keeps them back. They believe in his cross, but will not take up their own cross and follow Him. Here is an extract from the letter of one such borderer. Years ago, he lived in Calcutta, and whilst here came to believe in Christ, Long has he been kicking against the pricks; his conscience, as well as the advice of his best friends, has ever told him he ought to confess the Saviour in his appointed ordinance; but he has hitherto

hung back. He writes, 'I am always very thankful to you for your kind exertions to save my soul from eternal ruin. I thought that this time I would be able positively to give you the time when I would take the long-wished-for step, but I am sorry to inform you that my weakness prevents me doing so. I am not one of those who hold that baptism is merely an outward ceremony, and not required for our salvation; yet such is my weakness that I cannot make up my mind to sacrifice a little earthly comfort for its sake. I am fully aware that I am pursuing a wrong course, and that if I wait and delay for a 'convenient' time, that time may not come to me at all; but what shall I do? I have been delaying for a long time to confess openly the Saviour, to whom alone I look up for salvation. I need nothing to be convinced that I am doing wrong, and yet I cannot go up boldly to you to receive baptism.'"

United Presbyterian.

The Rajpootana Mission of the United Presbyterian Church has now been carried on for a number of years with very encouraging results. Connected with it are 6 stations, 11 ordained European missionaries, 5 European medical missionaries, 2 European catechists, 1 European female teachers, and 96 native agents. The fruits are represented by 122 native communicants, 262 persons forming a Christian community, 571 inquirers, 77 day-schools, 3058 pupils, and 2461 attenders on public worship.

Calcutta.

In Calcutta not only have the European Protestant bodies been deeply stirred,—the interest has extended to the Ritualistic portion of the Anglican Church; and, more remarkable still, we hear of "immense congregations" of Roman Catholics listening with "much enthusiasm" to the fervid preaching of one of their priests. Meanwhile, the Asiatic as well as the European mind is shaken. We hear of meetings being held by the Bengali Christians which are marked by a spirit of deep earnestness and warm brotherly love. All this arouses the attention of the non-Christian community. The Brahma Samaj looks on in wonder. *Emotion* has been the continual demand of the Samaj; and it now sees that the earnest proclamation of what it held to be worn-out dogmas can unseal the fountain of the heart's deepest, and tenderest, and holiest emotions. Truly, as the *Lucknow Witness* says, the preacher of the Word has now in Calcutta, thus seething with new life, "a magnificent opportunity" of pleading for his Master.