

centor included, without great fatigue.

I spent ten days for change of air at Domus, a place, as you are aware, near the mouth of the river Taptee, where the mission possesses a small house. While I was there a young enquirer came to the mission house at Surat under somewhat peculiar circumstances. He is by race a Parsee, a cousin of Mr. Mervanjee, who is, as you know, under our care as a student for the Christian ministry. The lad had been very ill brought up, and, as was to be expected, had turned out a very ill-conducted young man. He was not accused of intemperance or unchastity; but his naturally fierce and ungovernable temper had been fully developed by unwisely harsh treatment on the part of his friends; and seeing but little regard paid to honesty by them, it is hardly to be wondered at if, as has been said, he was not over scrupulous about appropriating his father's and grandfather's property, without permission, to the furtherance of his own private ends. The consequence was a state of chronic warfare between him and them, which was brought to a crisis by his beginning to attend the services in the Mission Church, and to visit his cousin and the Munshi for Christian instruction. This course resulted in his being turned out of house and home as a hopeless case. After some days his friends professed their willingness to receive him back, provided he promised amendment and gave up attending at Christian meetings for worship. The former condition he was ready to comply with; but stedfastly refused to agree to the latter. In these circumstances he sought an asylum among the native Christians, which the Munshi procured for him in the house of one of them, pending my return from Domus. I hesitated to keep him, feeling that we cannot be too careful to avoid giving any encouragement to young people in quarrelling with their parents. But as they utterly cast him off, and as he earnestly besought us to give him Christian instruction, I could not turn him away without giving him an opportunity of attaining to the knowledge of him whom to know is life eternal. His father and grandfather are both watch-makers by trade, and are well to do in the world. He has also learned the same business. He is at present employed in our type foundry, and seems to be an ingenious and handy workman. And what is better still, his conduct, except in two instances, when he manifested a little heat of temper, has been everything we could wish. A few days ago, while I was engaged in instructing him, a Parsee gentleman called, to whom he had behaved very insolently a short time previously on occasion of asking payment of a bill for his grandfather. He at once recognised the youth and reproved him in such a way as would formerly have been responded to by a burst of passion. But instead of answering in anger, the young man confessed his fault and begged so meekly to be forgiven, that the gentleman, turning to me, said, "Why Sir, the lion has become a lamb under your teaching." The young man observed that he had hoped he had gained eight annas in the rupee (half) of the mastery over his spirit. "Oh much more than that," was the reply, "you seem to have got the whole rupee." Poor youth! his education was so defective that he could not even read when he came here. Now he is able, with considerable ease, to make out a chapter in the Gujarat New Testament, and has committed to memory part of a catechism of Christian Doctrines and Duties. We must, of course proceed with more than ordinary caution in his case. But I trust we may yet be able to point to him before his friends and fellow-countrymen as furnishing an example of the power of the Gospel to effect a cure in a case which they had considered desperate. Attempts are still being made by his friends to induce him to return and live among them. But his reply to them is, "You turned me away from among you of your own accord, and I am willing to return and live among you. But I shall never resume the so-called sacred string of Zoroastrianism; and I must be allowed to walk as a Christian." We cannot, of course, speak confidently of this youth as a convert. But I am very hopeful of him, and am satisfied that we did right in giving him an asylum.