

appointed, as we could not tell, owing to the circumstances in which Mahendra was placed, at what particular time he could be present. Intimation was given to me four or five days ago, that his relations all knew that he had been coming to me from time to time, and that they had determined to confine him more closely, and place another person to watch him. As the intimation came from a source which left no doubt as to the intentions of his relations, I did not expect to see him for many days, and felt that nothing could be done by us in his behalf, save to present our supplications and earnest prayers to the Almighty Father, that he might protect and defend the lad from the enemies of his soul.—To my agreeable disappointment, he came in on Friday, just after breakfast, and after some conversation, declared his firm purpose of not returning to his father's house, and his earnest desire to receive baptism, whenever it should appear proper and convenient. The treatment which he dreaded, made him resolve not to return; at the same time, when the probable results, that might follow his baptism, were laid before him, such as his father's getting possession of his person, by making, or getting made, false statements regarding his age, he announced his willingness to suffer anything which his baptism might bring upon him. But he had a strong impression that, should he not be baptized that day, and again return to his father, a future opportunity might not return soon or at all. He also had reasons for supposing that his relations would give him no further trouble, when they should know that he had really submitted to the initiatory rite of the Christian church.

"All these circumstances had weight with our minds. When Mr. Macdonald arrived at the institution, the whole subject was considered anew, and we felt ourselves shut up to the conclusion that we would be doing wrong in delaying to give baptism to one whom we regarded as a true believer, when the administration of it was so eagerly desired by him, and nothing appeared against the performance of the solemn rite, but a probability of ulterior consequences, which the Almighty could easily avert, if it seemed to him good. We however, felt the propriety of laying the matter before our brethren of the Kirk, and of giving all due weight to their opinion upon a case, in many respects so important. I consulted with Mr. Charles, and found that his opinion was rather for delaying a short time, than by administering baptism on that very day, to give cause for any appearance of precipitancy: at the same time he declared his willingness to be present that evening, and countenance the proceeding, should Mr. Macdonald and myself feel persuaded of the propriety of administering the ordinance that day. I had not time to call on Mr. Meiklejohn then. My colleague and myself, having again viewed the whole circumstances of the case, and having conversed again with Mahendra, did not feel ourselves at liberty to hesitate any longer. Intimation of this was accordingly conveyed to the chaplains, who both came out here in the evening; had a conversation with the lad—were perfectly satisfied with the clearness of his views, and the decision of his mind, and the sacrament of baptism was thereafter administered:—Mr. Meiklejohn commencing the service with prayer, and Mr. Charles offering up the prayer immediately following the baptism.

"I do not know that we could have desired more ev-

idence of fitness in the subject to whom the sacrament was given, than we possessed in this case. May the Lord God follow, what his sinful and unworthy servants have done, with his gracious blessing, and avert all the difficulties which the hatred and revenge of the enemies of the blessed Saviour may be tempted by Satan to stir up.

"Mahendra's father, who is a man considerably advanced in life, having understood that his son was at my house, came about four o'clock of the day on which Mahendra left his house, and used all the persuasion he could, to induce his son to go home with him, and I told him of course, that I was not detaining the lad, of which, indeed, he was perfectly convinced. He could not prevail then, and returned several times the same afternoon, accompanied by other persons, but was equally unsuccessful. The father allowed, in speaking with his son, that he was upwards of sixteen. He allowed the same thing to me also, but that he was of opinion that sixteen years eight months was the period of majority. I suppose that he has found out his mistake, for he now maintains that the age is only fifteen years and some months. The father returned the morning after the baptism, accompanied by his brother-in-law—They were informed that Mahendra had been baptized, and, to appearance, were far more unmoved by the intelligence than I had expected. Notwithstanding of their being aware of what had taken place, they still continued to solicit him to go, promising to allow him all the liberty which he chose. He could not trust them, nor did he have any desire to accompany them, although he had known their words to be true. His father still continues to urge him to return, but we have various clear proofs of his scrupling not to sacrifice truth, with a view to gain his end; so that the son is led to put no confidence in the father's professions. I do not lock upon the age as being of any importance, so far as the baptism is concerned; for surely a youth at fourteen or fifteen may be as competent to receive the truths of religion and to become a member of the church as one at sixteen. But the age is of very great importance so far as the power of the father is concerned; for, if by false or fair means, the father can make out in court, that his son is under sixteen years of age, we can no longer protect him. I believe him to be upwards of sixteen, but it is extremely difficult to get proof which would be sufficient to overthrow the statements which a father may have it in his power to bring forward. The principal evidence will be the *kushli* or horoscope, which the father may, for aught we know, get forged to answer his end. The only subject of my anxiety, then, is about the father's having it in his power to get his son back again. For Mahendra this would be a calamitous circumstance, and I pray earnestly to God, that if any plans are forming to get him back, through Divine wisdom they may be defeated. I will not be able to put you in possession of the circumstances that may ensue, until the next overland mail,—I fear that this letter is already a day too late. Then I shall, d. v., put you in possession of all that occurs, of all the various machinations to which his enemies may have recourse, against our young and amiable friend. May we be enabled to overcome the fear of man which worketh a snare, and to put our trust in God that we may be safe."—*General Assembly's Home and Foreign Missionary Record.*