

sincerity of this zeal he has been called to give abundant proof.

October, 17, 1838.

"He had refused," says Mr. McKay, "to take part in some idolatrous ceremony which was held in his father's house. The father immediately became alarmed, that his son was too far advanced in the way of becoming a follower of the despised Founder of the Christian faith. He, consequently, not only prohibited his son from coming to school, but went to all the families, where his son had either relations or intimate acquaintances attending our institution, and used his utmost endeavor to persuade the parents and guardians to withdraw every one of them from our superintendence. The consequence was, that eight or ten young people were immediately ordered to leave off attendance; and Mahendra was prohibited from having any intercourse with us. After some weeks absence, he was permitted to return; but in consequence of a second alarm, was a second time withdrawn; and, at present, I have no hope that he will be allowed to resume his studies. I, however, occasionally see him. He is continuing to seek after the truth. As is natural to a person so young, and of dispositions so amiable, he seems as yet unprepared to take any step which would separate an aged father and his only son. The bent of Mahendra's mind leads him to the study of the evidences; and this investigation seems just now to occupy a large portion of his time, and to engage almost all his thoughts. He dare not open a book at home; but keeps those volumes which he is now studying, at a friend's house; and seizes every opportunity of perusing them, which his peculiar circumstances permit. His father has tried several plans to lead his mind away from the subject of religion. These having failed, he required his son to attend a Hindu theologian, in order that he might receive instruction in the religion of his countrymen. I have hopes that *this* method, under the direction of Divine Providence, will be of advantage to him. He is not, I think, likely to give credence to a mass of absurdities brought forward as mere dogmas, without one atom of rational evidence. Besides, that which he is now constrained to do, may perhaps prepare him the more for contrasting the two systems, and for preferring that which is true. May the Lord, by the spirit of all grace, lead and guide him to the truth, and prepare his way before him."

"December 17, 1838.

"Of Mahendra, whose case I mentioned to you in my last communication, I have not heard any thing for some time. He was, soon after the time at which I wrote you, prohibited from going any where out of his father's house, unless to some friends in the immediate neighborhood.—Even upon these occasions, he is escorted by two strong Hindustani servants; so that any attempt on his part, to have intercourse with us, would subject him to harsh treatment from these guards, and eventually to imprisonment in his father's house. I hear of him occasionally by a relation of his own, who was compelled to leave the school when Mahendra was taken away from it. He thinks the harsh treatment to which his friend is now subjected, is owing to his having asked his mother one day how old he was. Young people are their own masters at sixteen; and the idea immediately occurred to the minds of those who wish to change the young man's religious views, that he meditated a separation from his family. His friend brought a short letter from him to me lately, wherein Mahendra states his confidence that he is some months more than sixteen; but he has no means of proving that this is the case, should his father deny it."

"February 9, 1839.

"The young lad, Mahendra, whom I have mentioned on former occasions, continues to grow more and more in attachment to the truth; and although his father has him so closely watched, as to prevent him from being immediately admitted into the Church of Christ, I look upon him as a true disciple of our blessed Lord and Saviour.—

A very interesting circumstance connected with this case is, that although Mahendra has been withdrawn from the school, and although he has been prohibited from reading English books or writing,—he has, notwithstanding, contrived to prepare a very long Essay on the Evidences of Christianity, exhibiting a lucid and comprehensive view of the subject, and proving the ability of this interesting youth to 'give to every one that asketh, a reason of the hope that is in him.'"

The Assembly's Committee inform us that while preparing their report, accounts have been received of the baptism of Mahendra. He is now residing with Mr. Ewart in the mission house.

The accounts here referred to are contained in the following letter from Mr. Ewart, dated Calcutta, 11th March, 1839:—

"As I mentioned last month I am now occupying the house at the institution, and find it very convenient and comfortable. Dwarkanath lives with me; and I rejoice to say that Mahendra, concerning whose persecutions for the truth's sake, I have formerly written to you, is now also a member of my household, and has been admitted into the church of the blessed Saviour by baptism. He was baptised in this house, by me, on Friday last, the 8th inst., in the presence of my brethren, Messrs. Charles, McDonald and Meiklejohn, who all concurred in thinking him a fit subject for baptism. One missionary friend, the Rev. Mr. D. Rodt, was also present. It may be proper that some account of the circumstances connected with the solemn step which Mahendra has taken should be laid before you.

"This young man has been known to us for a considerable time, as you have already been informed, as an enquirer after truth. He was withdrawn from the institution about June last year, on account of his refusing to identify himself with the idolatrous worship of his family. He seems to have been greatly stimulated to go on, in his search after truth, by the treatment which he received; and, in the midst of many difficulties, opposition of every kind, and even harsh treatment from his father, continued to prosecute his enquiries after truth. I could see him occasionally, when an opportunity occurred of his getting away from the persons who constantly watched his motions. Various circumstances connected with his progress in attachments to the truths of our holy faith, I have detailed to you in former letters. So early as the time of Mr. McKay's departure I had good hopes of him, and he announced to me his decided belief in the truth of the christian religion in November last; and more than a month ago, expressed his earnest desire to receive baptism. I hesitated for some time, as our brethren of St. Andrew's church had had no opportunity of seeing him, and conversing with him on the subject of baptism and the doctrines of revelation. Even Mr. Macdonald had not seen him often, owing to his having it in his power to come only secretly, and for a very short time. The circumstances too, in which he was placed, had their effect in putting us in remembrance to seek the most prudent way, consistent with revealed duty, of admitting him into the church of Christ. After consulting repeatedly with Mr. Macdonald, I had determined to confine my attention to what the Scriptures declare to be our duty in such cases. We both agreed in thinking that Mahendra was a sincere believer in Christ, and it appeared to us, that the fear of ulterior consequences should not keep us back from giving effect to the Saviour's command, or from following the example of the apostles, who do not appear to have hesitated, in the most trying cases, to give instant baptism to converts.

"Although our minds were duly made up as to the duty of baptizing, no day was appointed for the holy ordinance being administered. In fact no day could be