

ready. He was so—and began to move. At this instant one of his brothers caught hold of him; a crowd collected, and some tumult was excited. The Christian party; however, went on towards the river's bank. Sebo's wife, now almost frantic, rushed forward, and laid hold on him. He let go his upper garment, and she folded it up, sobbing and wetting it with her tears as she would the last relic of a friend gone into eternity. He was unmoved. Some now brought his child, a pretty little girl about seven years old; they placed her at his feet, saying, "Will you make your wife a widow, and your child fatherless?" A younger brother now fell at his feet, and with his forehead on his left foot, held him fast, and bathing his feet with tears, besought him not to disgrace and ruin them. He lay in this position some time. At this time the missionary watched the emotions exhibited in Sebo's face. Every feeling of a brother, a father, and a husband was visible, and almost spoke in his countenance; but he stood in all the majesty of Christian resolution, and to their entreaties not to confess the Saviour, answered, "Christ is more than all to me, and I have given up all for Christ." A neighbouring zemindar now tried in vain to shake his resolution; and then an aged brahmin came and reasoned with him, but was soon silenced. The people were by this time much enraged, and wished the missionary to defer his baptism till the next day. He, of course, declined, unless the candidates desired it. They then applied to Sebo, wishing him to delay the decisive act only till the next day. He nobly answered, "No; I have recorded my vow in heaven for to-day." They then declared that he must make over his wife, children, house, property, and farm to them, as he would see them no more: he, of course, refused formally to comply

with their request. Two hours thus passed. At length, the missionary found it needful to apply for the interference of a police officer, and Sebo was liberated from those who forcibly held him; again he was seized, and a second time liberated in the same way. They had now reached the water side. The missionary went down into the water; the candidates did the same; and the crowd also rushed in, and hardly left room for the administration of the Divine ordinance. They, however, became silent that they might hear the muntra, as they esteemed it, of the Christians.

The candidates boldly broke off their poitas, and their strings of beads; and the missionary said, "Do you acknowledge one God?" "Yes." "Do you believe in Christ for pardon and eternal salvation?" "Yes." "Do you see and feel that idols are vain and foolish?" "Yes." "Will you, till death, love and serve God?" Again they answered, "Yes," and all the multitude heard them. They were immediately baptized. The tie that bound them to Hindooism was now cut, and most part of the crowd dispersed.—*Christian Spectator*.

LIGHTS

OF

REASON AND REVELATION.

NO. I.

REV. SIR,—Having paid some attention to the opinions of different writers on the subject of National Education, I perceive that their chief difficulty lies in not being able to produce a scheme, which would be likely to meet the favour of all sects. But should a Government professing to be Christian stand still here? I should say, No; because it is only by inculcating solid truths in a liberal form, that the fiery edifice of bigotry can be worn off. A powerful, just, and liberal Government should take this ground, if they move at all in the matter; for a government is not worthy the name that will stoop to coax, or yield to be bribed. "Be just and fear not," should be its motto. You know, Sir, that all Trinitarian Christ-