

the Government school, as being the one from which all religious education was excluded. This I was soon compelled to leave for a mission school. The first mission school which I entered, and which I attended during the whole course of my English study, was the General Assembly's. I may observe that it was long before I could be induced to join this school. The religious character of the institution offered the strongest obstacle to my choice of it. My parents were also unwilling that I should become a member of the Bible class, which, they were told, existed in it as a thing of the utmost importance to the Society by which it was supported. The difficulty was, however, finally removed, and my study of the Bible afforded for a time means of religious dispute, which was at first not the least influenced by any regard to sincere discovery of the truth. Happily for me, the late Rev. T. Hunter was placed in temporary charge of the institution. His connection with the school was indeed a blessing, inasmuch as his thoroughly Christian instruction, combined with an earnest spirit, which he displayed in anything connected with the saving knowledge of the Gospel, gave a wonderfully beneficial turn and character to religious discussions in and out of school. My mind was thus gradually disarmed of its Mohammedan prejudices, and I became more and more familiar with the fundamental principles of salvation. In the course of religious conversation, he not unfrequently argued from Mohammed's sinful character, that he could not be the saviour of the world. This mode of arguing made me, under God, perfectly sensible of the inferiority of Mohammedanism, and produced, moreover, an intellectual conviction of the adaptation of the Christian religion to the wants of human souls. But this was not sufficient *per se* to induce me to leave home and become a member of Christ's family. Reason cannot intrude where *lore* is strong. It is not in man to resist her. Her influence is seen in all the dear connections of life. To question her power would be to contradict ourselves. In no one was her influence more strongly felt than in myself, who, notwithstanding all the force of the intellect in my favour, proved utterly powerless against her mighty host—the world and all the connections thereof—until the Holy Ghost came to my aid. Under His blessed influence, I felt and saw that, helpless as I was, I needed Christ for my Saviour, and that an open confession of Him was a thing most essential to my spiritual welfare. This last I learned from Mark viii. 38. It is easy to perceive from the above that my conversion was the result of the operation of the blessed Spirit, not in connection with any particular passage of the Scriptures, but rather in connection with the discovery of the general scheme of salvation as laid down in them. I do not know whether you could have an adequate idea of what a respectable man in this country must suffer on leaving his home and relatives to become a member of Christ's family. It is only by imagination that you can picture to your mind the scene that takes place under the circumstances alluded to. Whatever idea you may have by that means, it is plain that it cannot be of a pleasant kind. All that he suffers, therefore, must be lightened to him by the precious consolation of the Gospel, otherwise he would be crushed beneath the weight. It is my happy experience, and I doubt not the experience of all Christians, that the moment Christ enters, all that is worldly retires without the slightest struggle. Everything becomes new, and Christ the fountain of life and the source of all consolation. Since my conversion, I have enjoyed peace and joy in the Holy Ghost, so that I can truly take up the language of the Psalmist as contained in Psalm xliii. 6. There has been with me no moment of bitterness of heart. Surely the joy of believing in Christ surpasseth the world and the pleasures thereof. The more I meditate on His Word, the more I realize the truth contained in Mat. iv. 4. 'Man shall not live by bread,' &c., &c. I cannot conclude this without alluding to the great kindness of my dear Church—the Church of Scotland—in exalting me, the least of her members, to the most glorious office of the ministry, whereby I have become a fellow-labourer with Christ. For this and her other favours I