

"Towards the middle of his second session he came to the conclusion that Christianity might be the true religion. But the thought of Christianity being true greatly alarmed him, since it required his separation from his friends and idolatrous relatives whom he loved. He therefore relaxed his zeal in the study of the Bible, and again returned to the meetings of the Brahmas. After a considerable time, finding no peace to his troubled soul, he came to the conclusion that the Brahmaist doctrines were shallow and baseless. He now felt that nothing but Christianity was left to him. But, as before, the very thought of separation from his friends made him shrink back from making any further inquiry after its truth. At this time he passed the first examination in Arts of the University, and obtained a First-grade Senior Government Scholarship; and in session 1864 continued his studies in the Third Year's Class. The baptism of some of his friends at the beginning of last year again awakened his conscience, and he began to think upon religion with greater seriousness, and came to the conclusion that he should embrace Christianity. He then joined some of his class-friends in a Bible class, kept by Mr. McDonald at his own house on Sunday afternoons. After a few months he came to the conclusion that Christianity is the true religion, but still he failed to take the decided step of confessing his faith in Christ by baptism. He now began to pray in the name of Jesus Christ, and to observe the Sabbath, and broke off all connection with idolatry. This brought him no true peace; he knew and felt that he was in a false position. But the great plea which he brought forward to justify himself was the imagined sufferings which his young wife would undergo from his baptism, since he thought there was some probability that she would renounce him if he professed his faith in Christ by baptism. But he soon came to feel that when he was bringing this argument against the public confession of Christ, he was virtually showing his want of confidence in God, and his faithlessness in the promises of his blessed Saviour.

"In this agitated state of mind he entered the Fourth Year's Class at the commencement of the present session, and having to read as a part of his class-studies, Paley's "Evidences of Christianity," the feeling of his own sinfulness, and the divine origin of the plan of salvation came upon him with such weight and force, that he felt it his duty no longer to delay his baptism. Accordingly, as I have stated, I had the privilege of admitting him into the Church on Sabbath evening, the 25th of March last. He is our distinguished student this session, and I fervently hope and pray that he may yet become an able minister and missionary among his countrymen. It is but fair to state that he is under deep obligations to Dr. Robson for being the means, under God, of helping much to lead him into the knowledge of the truth."

MISSIONARIES SENT OUT DURING THE PAST YEAR.—During the past year three ordained missionaries, and one missionary teacher have been sent to the Foreign field, viz:—Rev. Messrs. Stevenson, and Mr. Millar to Madras, Rev. James Dawson, and Mr. John Dalziel teacher to Nagpore.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

PROGRESS AND POSITION.

The report laid before the late meeting of Synod of the United Presbyterian Church, after referring particularly to the several missionary centres, gives the following summary:

The progress which is referred to in the concluding paragraphs may both stimulate and encourage ourselves.

"Thus we have had for the year 1864, irrespective of Australia, France, and Belgium, eight separate mission fields; viz. Jamaica, Trinidad, Old Calabar, Caffraria, Algiers, Aleppo, Rajpootana, and China. These missions are wrought by forty ordained European missionaries, four ordained native missionaries, three medical missionaries, fourteen European teachers, and about