

by the relatives of the girl. His conscience also upbraided him on account of previous vacillation and indecision. In short, he felt as if there was a call from God now to decide, since it might prove now or never with him. Accordingly, he speedily made up his mind to abjure heathen society, and cast in his lot with the people of God.

The friends of both the candidates came quickly to the mission house, expostulating, threatening, and persuading them to go back, in the usual way. But both very peremptorily refused. They again returned to the assault on the following day, and with the same result.

At last the mother of the young man came, and actually swooned away, so that they had to carry her home in a litter, like a person dead. Recovering, she returned in a litter on the following day, with cries, and sobs, and imprecations, and tears, entreating her son to accompany her. But the young man, though deeply affected, remained firm in his determination. And, as the pressure on him seemed to increase in severity, it was deemed right, since he was thoroughly prepared for it, to baptize him publicly, on 11th June, in presence of all the scholars, and many people from the neighbouring villages.

At an early period the girl was put to a test, which, to the Hindu way of thinking, was a perfect *experimentum crucis*. Her uncle, who all along seemed more bigoted and more bitterly hostile than her father, finding her deaf to all his persuasions, and immovable in her resolution, angrily and vehemently demanded of her to deliver up to him all her ornaments; these being to the native females the most precious of all treasure, literally their very idols. But, dear though these were to her, and young though she was, and of yet tender age, she did not for a moment hesitate. She pulled them all off, and cheerfully gave them to the imperious uncle, as if they were so many worthless baubles, in comparison with the pearl of great price which she had now found. After this decisive proof of sincerity and fixed resolution, her friends seemed to give her up in perfect despair. And these having ceased to give her much annoyance, it was thought as well to postpone her baptism for a little; more especially as the wife of one of the native Christian

teachers, who had joined him after his own baptism, was under a curse of instruction preparatory to the administration of the ordinance. In that case, it would be very natural that both should be baptized together. And on Saturday (5th inst.), I received a note from Jagadishwar, stating, that as both had expressed their anxious wish on the subject, and both had been adjudged by him as well prepared, he intended to baptize both on the next Lord's day (6th inst.) also adding, that other young men seemed on the eve of making an open profession.

#### UNITED PRESBYTERIAN MISSIONS.

Rev. Mr. Robson writes as follows of the progress of the Mission in Ajmere:

*Sabbath Evening Meetings and Discussions with Hindus and Mohammedans.*—Our most interesting meetings have, however, been on the Sabbath evenings, and have been conducted alternately by Abdul Massih and myself. On the first occasion about twenty natives were present, on the second almost double that number; and at subsequent meetings, from seventy to a hundred of the townspeople were present. We generally read or delivered a prepared address first of all, prolonging it afterwards by explanations, so that the people present might hear as much of the truth as possible before any discussion took place.—The meeting, however, seldom concluded without a controversy more or less animated. The first two evenings we had to deal exclusively with the Hindus.—At the third—a crowded meeting—the Jains came up to the scratch. But, unfortunately for them, the person who bore the chief part in the discussion was a very violent, ill-mannered fellow, who was continually involving himself in contradictions, and extricating himself only by violent affirmations. He came at last to deny that there was any such thing as sin; but shortly afterwards he rose and asked leave to depart, as it is one of the tenets of his religion not to eat anything after nightfall. 'Just sit down,' I said; 'since according to you there is no such thing as sin, there can be no sin in your eating your dinner after dark to-night.' This raised a laugh against him, and he went off in a great rage. After his departure, I pressed the