

trust conversion—he was baptized. He has been a kind of merchant; but he found it very difficult to continue his business after his baptism. We required an evangelist, as a young man, Selim-ud-din, who had been employed in that capacity, had betaken himself to secular work some months ago; and the vacant place has been well supplied by Kurban Ali. He is diligent in visiting Mohanmedan houses; and we are thankful to have his services among an important section of the community whom our schools attract far less than they do the Hindus.

The next case was that of the son of Kurban Ali, a lad of about fifteen. He is now a student in the Institution.

The fourth case was that of the wife of Babu Kali Charan Banerjia, M.A., one of the native professors in the Free Church Institution.

The fifth case was peculiar, and not very satisfactory. A young man was baptized who gave every appearance of sincerity; but it was discovered that he had been previously baptized, had relapsed into heathenism, and had again sought baptism. It is possible, perhaps, that the rebaptism was sought in ignorance, and the first baptism concealed through fear.

We have at present several candidates for baptism. We may, perhaps, have been too dilatory in receiving such into the Church. One applicant—a pupil of the Institution—was carried off by his relatives; and we do not know where he now is.

We can not unfrequently trace the effect of the instruction given in the Institution, after the pupils have left it. A case in point presents itself in the last Report of the London Missionary Society, in which mention is made of the baptism of a young man who received his first knowledge of Christianity in our Institution.

Reports from Rome, Montreux, Lisbon, Cadiz and Stettin show that the Continental Committee of the Free Church has not been labouring in vain. The fact that Presbyterians from different parts of the world, meeting together in the watering places of Europe, are followed by the Gospel from the lips of their own ministers, is in itself, independently of all that is done for foreigners, one for which the Church should be devoutly grateful.

UNITED PRESBYTERIAN MISSIONS.

The following item from Old Calabar, although in a sense sad, is, in another, very cheering, since it shows that, vile as the people are, they are not beyond the reach of the Gospel:

Thursday, 9th February.—This forenoon Enyin Okut Eyo, a church member, died. A native of Mburukom, he was brought in boyhood to Calabar, and, becoming acquainted with the gospel, he resolved to profess it, and was baptized in 1862. He has since uniformly conducted himself in a manner becoming his profession. Commending himself by his consistency to his fellow-members, who elected him to the office of a deacon, and helpful in other matters beside those connected with his office, he would no doubt, had he lived, have been by and by chosen to the eldership. While we lament his death, and, from our small number, we feel deeply the loss even of one, especially of one so useful, and promising to be more so, we cannot but rejoice that another Calabar convert has joined the company of the "spirits of just men made perfect."

Enyin has been long sickly, suffering from disease of the spleen, from which he sought relief in vain. On returning from church on Sabbath evening, after our last communion, he was seized with inflammation of the lungs, which terminated in a rapid consumption, of which he died.