

with their wonted zeal are making great exertions and are succeeding in establishing classes and building churches in several localities.

3. The Presbytery purposes as soon as they feel warranted to do so, to visit the Burleigh road, and to see what can be done in the settlements along it towards providing for the spiritual wants of the people. A visit of inquiry will probably be made during the summer.

Other fields in older townships might be cultivated successfully, if right men and means were available.

By order of the Presbytery,
JOHN LAING, Convener of H. M. C.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

The following is from the April number of the Record—

“The readers of the *Record* will be pleased to hear of six young men being baptized in connection with the Free Church Mission in Bengal.

The first a brother of Luky N. Dass, Howrah (an account of whose baptism is given in the *Record* of November 1862), is the third convert connected with my visits to Howrah within a little more than a twelvemonth. At the time of his brother's baptism, very favourable hopes were entertained of him. When I met the excited villagers on the morning after Luky's baptism, I had occasion to address them on the doctrine of forgiveness of injuries, and alluded to the Lord's Prayer, about God forgiving our sins as we forgive them that trespass against us. Immediately Luky's younger brother, Jodu Nath Dass, a youth of fourteen years of age, rose in the midst of the multitude, solemnly folded his hands, shut his eyes, and repeated the whole prayer, word for word, from beginning to end. It had a very extraordinary effect alike on the people and on myself.

He could not, however, then be persuaded to cast in his lot with his brother and guardian. To preserve his caste, he would not even eat under the same roof with him, but went with his other brother to live in an uncle's house. He however continued to attend, with more or less regularity, my Sabbath class, and visited Luky and his wife. Some months ago he left Hinduism, and took up his abode permanently with Luky. He visited me at my own house, and gave proofs that he was actuated by a spirit of prayer and love. His knowledge is not very extensive, nor is he very clever, but he seems to be a very warm-hearted youth, actuated by an earnest desire to follow Christ's footsteps. He was baptized in the native Church by the Rev. Lal Behari De, the pastor. He is now studying in our Calcutta institution.

On the Thursday following, another youth of the same name, Jodu Nath, but belonging to a higher—the Brahmin—caste, was baptized at Mahanad. His case was already referred to in the *Record*, as the youth whose mind had given way under the excitement and persecution attending his forsaking of Hinduism and all his earthly relatives in order to embrace Christianity. I had then the sad duty of accompanying him in his darkness to his native village. After the public examination of our schools at Mahanad, and the distribution of prizes to the successful scholars, I had the happy privilege of introducing him into the visible Church of Christ, as a child of light. He is now, and has been for the last six months, in his right mind, and quietly rejoicing in Jesus his Saviour.

Again, on Sabbath the 24th of January, at Mahanad, also, four young men were baptized, all more or less connected with one another. The eldest, Ram Chunder Dass, a young man of about twenty-seven years of age, the most influential of them, was the head-master of a Government school. His position indicates him to be a man of considerable education and intelligence. He is possessed of much knowledge of the Scriptures, the result, to a great extent, of his own private reading. He seems also to possess great earnestness and feeling, as was indicated by his answers to the questions put to himself and his companions at baptism.