

behalf would save it from doing so. Let our friends be punctual in forwarding their subscriptions, and diligent in endeavouring to extend its circulation, and it may be found in a short time yielding direct support to funds on which it must, for the present, draw to meet its own expenditure.

(From the *Missionary Record of the Free Church of Scotland.*)

CALCUTTA.

Conversion of Kailas Chandra Goosh.

The baptism of Kailas Chandra Goosh was mentioned in last number.

The following statement by Jagadishwar was drawn up at the special request of the Rev. W. S. Mackay, to whom it is addressed, in a letter dated Bansberin, 12th July :

Kailas is a native of Bijpur, a village in the populous district of Burdwan. After he acquired the rudiments of the Bengali language in his own native village, his father, who had been for some years a vernacular tutor to a family in this place, brought him from home, and placed him in the school of the Vedantists that was here, with the view of giving him an English education. He continued in that school up to the very last moment of its existence, and learned in it the mere elements of the English tongue.

After the Vedantic school was abolished, his father sent him home, being unable to defray the expenses of his son's education either at Calcutta or elsewhere. When, in 1848, our school was opened in this place, he was again brought from his native village, and put under our care, to carry on his English studies. Along with the rest of his class he read that year the elementary books of *Instructor III.*, *History of Bengal*, *English Grammar*, and *Geography*. Like most of our youths at that stage of their progress, Kailas, when he entered our school, gave himself no trouble to think on the subject of religion, but blindly conformed to all the rites and ceremonies of Hinduism because he was taught to observe them from his infancy. As he advanced in his studies, his eyes were gradually opened to see the folly and absurdity of his ancestral faith.—

When, in 1850, the New Testament was introduced for the first time in his class, I very well recollect how strenuously Kailas did contend to defend Hinduism, and oppose Christianity, by bringing all manner of objections against it. He would not, on any account, part with an inch of his ground until he was fairly driven from it by satisfactory arguments, and neither would he admit a single truth of christianity unless he got proper evidence for it. Being of a reflective and serious turn of mind, it was not long ere he perceived the utter futility of the system in which he was brought up from his childhood, and renounced the same,

at least in theory. His mind did not long remain vacant; the pure and the self-endeavouring truths of the gospel soon supplied the lack. All his former doubts disappeared, and he soon became convinced of the truth and divine origin of the christian religion. But all this was a mere head-work; his heart remained unaffected and untouched. He felt no deep convictions of his sinfulness and guilt in the sight of a holy God; neither did he see the necessity of a speedy repentance and faith in the blood of a crucified Redeemer. In this deplorable state he continued for some time.

During the vacation of 1851, Kailas was sent home, and got married. Shortly after his marriage, he became so sick that his life was despaired of for some time; but the gracious Lord, who had stores of mercy in reserve for him, spared him his life. In course of a month he became better, and returned from his country. He joined his class in April, but could not continue in it above ten or twelve days, on account of great weakness, caused by his late severe illness. His father and his other relatives advised him to remain at home until he perfectly recovered, and he accordingly did so. Instead of recovering he became worse, and was for some months a prey to a complication of diseases. For some time he was confined to his bed, and could scarcely move out of it. While he remained in this unhappy state I occasionally visited him, and directed his mind to the momentous concerns of eternity. I endeavoured to impress upon his mind the vanity of all earthly things, and the necessity of our preparing for death and judgment. He listened with attention and seriousness to what was then spoken to him, but no immediate effect was visible, except that my visits tended to make him more thoughtful, more serious, and more inquisitive than ever. With the return of the cold season he was again perfectly restored to his wonted health, and came back to school in December. Nearly the whole of this last year he suffered from extreme illness, and therefore could make little or no progress in his studies.

At the commencement of the present session Kailas joined his class, and has been carefully studying all the books marked for them. Beside reading in his class, he for some time attended Baba Boikantonath's Sabbath Bible class, and, I believe, derived some benefit from it. Some time ago, observing an unusual degree of seriousness in him when he attended the Bible class with me, I thought it my duty to inquire into his spiritual state, and accordingly asked him to have a private conference with me after the lessons of his class were over. He at once freely and frankly opened his mind to me, and said, "Sir, I am fully convinced of the truth of Christianity. I feel myself a very guilty, miserable, and helpless sinner. I know that Jesus Christ is the only Savi-