

tell whether life might not spring out of these deaths—life spiritual out of death temporal? If the affliction were rightly improved by faith and prayer, who could tell but it might prove the prelude to the reaping of souls, and gathering them into the garner of immortality?

Judge then of my delight when, two or three weeks after, this afflicted brother came to Calcutta with two young men, seeking for baptism. One of them was a member of a very powerful and wealthy religious family in Culna, known under the name of Gasains, and leaders of a very peculiar Hindu sect.—It was, therefore, anticipated that every attempt would be made to rescue the young man. The anticipation was soon verified. Some of his friends soon came from Culna to the mission-house. The usual harrowing scenes ensued. After remaining firm for some days, the young man at last yielded to the combined forces brought to bear upon him, and returned, ostensibly for only a few days, to see his mother, and thereby save her from premature death;—protesting that he would soon again return to us, and since then writing a note to me that he would soon be back.

The other young man, though tried also, remained steadfast. It was about the middle of May, during our short hot season holiday; and Mr. McDonald kindly took in hand the instruction of both, preparatory to baptism, visiting them daily for that end, and finally, baptizing the one remained steadfast, on Sabbath, 25th May.

Scarcely had this event transpired, when Shyama Charan Ghosh, the second in charge at Bansheria—another of our out stations on the right bank of the Hoogly, about thirty miles above Calcutta—came to the mission-house with two young men from the highest class, seeking for baptism. About the same time, a third young man, from a village in the neighbourhood of Calcutta, who had been successively in several mission-schools, came to us for the same end.—All of them had trials to encounter—and one of in particular. His grandfather, father, and other relatives came to him day after day. On one occasion, Oungul, an astute native lawyer, came along with them, to puzzle and confound the young man. When argument and persuasion failed, the father would loose

forth upon his son in a perfect tempest of wrath and fury. Indeed on such occasions, he looked like a person possessed of a demon, and the utterance of his anger had all the piercing terrifying power of downright demonic fury.—After trembling before the terrific presence and indescribable sounds of an infuriated father—grandfather and other relatives standing by, sobbing and weeping—the young man, himself bathed in tears, had grace and strength to remain firm; earnestly protesting that he would not, and could not forsake his Lord and Saviour, even on account of father, or mother, or all earthly relatives. The other converts, on such occasions, are able and willing to help in such in different and very efficient ways. Our native pastor the Rev. Lal Behari De, and myself, after much and serious converse with the young men, were satisfied as to their fitness for baptism. Accordingly, on Sabbath evening, 15th June, after an excellent discourse by the pastor I went through the baptismal service—asking the usual questions, and delivering the usual addresses to the newly baptised and others present. The chapel on the occasion, was crowded—seats and passages and all—by a dense audience of native and European ladies and gentlemen, who came to witness the gratifying spectacle of three adult converts admitted together into the visible Church by baptism.

In conversing with these young men previous to baptism, it was pleasing to learn the details of the successive steps by which they were led on from incipient convictions to the final decisive step. It appeared (as it has often done in similar cases before), that it was when reading the 3d (now 4th) of the series of our English Instructor, which contains a distinct epitome of the whole Bible history from Genesis to the end of the Acts, that their first impression were received of the folly and falsehood of Hinduism, and the truth and beauty of Christianity. But being very young and under the entire control of parents and Brahmin priests, they were afraid to give expression to their doubts and convictions. Bathing in the Ganges for ablution of sin, and offering goats at the temple of Kali, &c., began to become increasingly irksome to them; as they now saw such performances to worse than delusive. Accordingly, to