

a thoughtful turn of mind, and in his search for rest for his mind tried various expedients, undertaking pilgrimages to various shrines. At Ahmedabad he was brought into contact with an orphan boy acting as a colporteur, and by him was brought to the missionaries. Through their instructions he was brought to a knowledge of the truth, and is now a consistent follower of the Saviour. Nathoo Hari was also a Brahmin by caste, aged 21 years. He was a pupil in the Rajkote mission school under Mr. McKee. He advanced in his studies, and was able to perform the duties of assistant. With the other teachers he went to the missionaries three times a week for religious instruction. About three and a-half years ago he had a severe illness, which, in God's providence, proved to be the turning point in his history. He was subjected to great persecution on the part of his relations, but he stood the trial, and although by an unjust decision he was prevented from communicating with the missionaries for two years and had all his books destroyed, he remained faithful. Sometimes he met with a catechist at the midnight hour in his desire for Christian instruction and communion. He was baptized in the presence of a large congregation. Govind, the third convert, is a Mahratta by caste, about 20 years of age. The following is the story of this convert, as told by the catechist:—"A native Christian, who generally resides in Rajokte, comes occasionally to Kattiawar and Cutch, for the purpose of publishing the Gospel of Christ, the priceless Saviour, and as he goes he makes known to the people the way of salvation. Those who know not the mercy of God consider that the work we are doing is all to no purpose, but who can understand the will of the Lord?

"In the beginning of 1874 a native teacher went to tour in the province of Cutch, and, in the course of his journey, came to a town called Anjar, and put up in the *dharmasala*, where many Bavas had also put up. About 10 p.m. the teacher began to discuss with one of them, whereupon all the hearers became excited and bitter. The Christian brother not looking to their madness, but keeping confidence in God, told them this word, viz.: That Christ, who is the Son of the living Father, and who by reason of the sins of men gave His own life, did so in order that those who were in *their* poor estate might obtain reformation and salvation—that salvation is not by our own works, and that Christ alone is the true atonement for sin, and that in Him is salvation.

"The people were very much opposed, and when I had spoken a little more, praying God that He would cause to grow the seed which His poor servant, trusting in Him, had sown according to his ability, I lay down to sleep.

SOWING AND REAPING.

"Now, who would have thought that the seed had fallen on good ground and was about to grow? because the place where I had sown appeared in man's sight *exceedingly* hard. But where man thinks not of, there the Lord causes to grow. In the morning the teacher got ready to go to another village. At that time one of the Bavas, who, considering that it would be for (conducive to) salvation, had gone to Dwarka, and having had his arm branded, was returning home, at once stood before him. The teacher told him that what he had said the previous night was for his life and reformation, and that, therefore, if you come along with me, and believe in the beloved Christ, you will be saved. Hearing this, Govind went with the teacher. Afterwards we instructed him, and the Lord soon caused the seed to grow in his heart, and he began to say, 'What must I now do? I will do