

a livelihood from the soil; but, alas! his tenure of the land was of short duration. He felt the disease prostrating his bodily strength; and, knowing that little ground would be required for the reception of his emaciated frame, he bequeathed all his land, consisting of 200 acres, his little stock, and his books, to that College of which he had hoped to be a student. He has thus left an example for those possessed of larger means, showing what they might do with some of their substance, from the possession of which they themselves must soon be removed for ever.

Few young men are to be found equal in honesty of purpose, integrity of intention, and straightforwardness to William McHardy. His mind at the last was much engrossed with eternal things; and his dying advice to all in the enjoyment of health, was to walk at peace with God while in the days of health. It is hoped that, though his sun was not very bright previous to his departure, from the simple reliance of his soul on the atonement of Christ, he found that rest in Him which, to the believer, is the earnest of the rest prepared for the people of God in heaven.

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From the Missionary Record of the Free Church of Scotland.

FOREIGN MISSIONS—CALCUTTA.
Extract Letter—Rev. Mr. Mackay to Convener
 —7th January 1852.

Baptism of Two New Converts.

The main design of this letter is to inform you of the baptism of two new converts—One of them, Samacharan Bhatturjya, is a Brahman by birth; the other, Gobindo Chandra Ghosh, is a Sudra. They are both of them upwards of twenty years of age, and have been brought to us chiefly through the instrumentality of our useful and indefatigable senior catechist, Behari Lal Singh.

Samacharan was for three years at the Ghosparath school, under the late lamented Mahendra and Koglas, and there received the rudiments of an English education. He continued there for a year after their death; but no decided religious impression appears to have been made upon his mind. After leaving school, he was employed for some time in teaching Bengali in one of the common vernacular schools; and, in this department, we hope to find him useful to us hereafter.

Happening to be in Calcutta, looking out for more lucrative employment, he one day was attracted by the spectacle of a missionary preaching in one of the streets. He stopped to listen; and the good seed apparently fell into good ground.

He became anxious to hear more of the gospel, and had recourse to Behari, under whose instructions, aided by regular weekly communications with Mr. Ewart, he was fully convinced of his need of a Saviour, and of the truth of Christianity. From my own conversation with him, I entertained a very

favourable opinion. Both of his sincerity and his intelligence: and I could see no reason to doubt that he was under deep conviction of sin, and fully persuaded that Jesus was the only Saviour, and the only hope of the world.

Gobenda is comparatively uneducated, and knows little or nothing of English. The first step in his conversion, also, was listening to the preaching of a missionary, who gave him at the close a tract, called "The Mine of Salvation." This was taken from him, and torn to pieces by one of his relatives; but he succeeded in procuring another, and never rested until he too found his way to Behari, with whom he latterly went to reside altogether, being unable to endure the ill treatment of his relatives, after they suspected him of a leaning towards the gospel.

He seems a simple, honest, humble-minded Christian: and, like Samacharan, anxious to be the Lord's. As they had both been known to us for months, and had, so far as we could see, sufficient head-knowledge and heart-knowledge of the truth as it is in Jesus, to qualify them for admission into the church, they were baptized on the evening of Sabbath the 28th of December, in the Free Kirk, by Mr. Ewart; and I trust, will be useful fellow-workers with us in this benighted land.

Visit of the Elder of the Two Brothers who were formerly induced to go back to their Parents.

There are other inquirers, chiefly in connexion with Behari, of whom it would be premature to say more at present. But one incident I must mention, as it excited my own mind in no ordinary degree.

This was a visit from Gobardhon Babari, the elder of the two interesting youths who were taken away by their mother, in such an affecting manner, and who have since been the objects of so many prayers. He came first to his friend Baikantunath, one of our junior catechists, and afterwards twice to me.

You will remember how firmly he withstood the tears and beseechings of his mother, until it seemed as if he were certainly to be victorious. But the coming of his uncle, and a few words whispered by him, almost instantly changed his resolution, and took him from us, sorrowful, but of his own free will.

The cause he now explained to us. His uncle whispered to him to look into his mother's palankeen; that he would find a knife there, which she had vowed to plunge into her breast should her sons refuse to return with her.

The knife was there; whether she designed to work upon the boys' feelings, or really, in the desperation of her grief, contemplated suicide, is unknown to us; but the effect upon the lad was naturally overpowering.