

ed vehemently against the baptism of his son. He was led shortly after that to go to the house of a convert, whose wife read to him some verses from the Bible that softened him. By-and-by he had occasion to go to his son's house in order to get him to sign a law paper. While there, he observed his son regular in reading the Bible and prayer. This surprised him. He thought that Christianity meant merely liberty to eat and drink what Hindunism forbade, and he was greatly surprised to find that it was a thing of the heart and life. He was then resolved to read the Bible for himself, and the result was, that convinced of his need of a Saviour, he accepted of Jesus Christ for himself, and applied to Dr. Sargent for baptism. Other native brethren came with him, and commended him as a monument of grace. The missionary was at length satisfied and baptized him. The case is interesting as showing the false impressions which the heathen generally have of Christianity. They know little or nothing of the private life of Christians, because as soon as a man becomes a Christian, they entirely forsake his society. Wider knowledge of this may lead by-and-by to a more general acceptance of the gospel.

There was another interesting circumstance in connection with the Bible which had to do with his conversion. The Bible from which the native convert read to him was a Tamil Bible, which in the absence of her husband the woman had got that her daughter might read it aloud to the family. The Bible which the old man studied was an English one, which he had bought, simply as an English book, that his son might learn English. He did not know what it was, but it looked a good large book, and was very cheap. In God's mercy the book became the channel of light first to the son and then to the father.

In the *Chronicle* of the London Missionary Society, we find a narrative of conversion, that shows, step by step, the manner in which, at home as well as abroad, hearts are turned to God. The subject of the notice is a Brahmin, and an undergraduate of the Madras University. In his own narrative he says that the Brahminical religion never brought him comfort; he was always labouring under a load of care. He had a great thirst for an English education, and so attended an English school. This education fairly laid the axe to the root of caste. Meeting afterwards with a New Testament, he opened it, and read, "Let not your heart be troubled; ye believe in God, believe also in me." In his reading this, God revealed Himself to him, and he had a great desire to know more of Christianity. By-and-by, a friend died, and he could not but ask, "What has become of his soul—is it in heaven or in hell?" Then he came to feel

his sins very terribly. He got acquainted with Christians, and read the Bible.—When he read in the New Testament, "Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" "In my Father's house are many mansions;" "I am the way, and the truth, and the life," the burden was lifted off his soul. He gave himself to Christ, and the more he studied the Book the stronger became his convictions.

To apply for baptism was another trial. But again the New Testament was useful. He read, "He that loveth father or mother more than Me is not worthy of Me," and was able to make up his mind. "Now," he says, "I lead a happy life. I am at ease; my mind is at rest."

From Delhi, in the *Missionary Herald* (Baptist,) we have similar narratives. One is that of a Punjabi, who came to Mr. Smith, read the Scriptures with him daily and decided to be baptized. "In the meantime," says Mr. Smith, "he was working for Christ, as I scarcely remember seeing a native Christian work. The remarkable occurrence took place of four other persons being baptized along with him, whom he had brought to the Lord. He is throwing himself into the Lord's work with a most remarkable zeal. The same missionary, at the same time, was visited by a young Mussulman of good family, who has read the New Testament, and been greatly impressed by it. "I asked him," says Mr. Smith, "what there was in Christianity that attracted him?" He replied, 'There is no Saviour but Jesus,' and 'that there is atonement for sin apart from that of Jesus Christ.' I said, 'Do you know what will be the result of your becoming a Christian? Have you counted the cost?' He replied, 'I have thought it all over. My brother will kill me if he can or dare, and my father will be very angry; but I have surrendered all to Christ, and am prepared to follow Him at the cost of life itself, if He so wills.'

Home Missions.

Report of Mr. A. B. Cruikshank, French Missionary in the County of Pictou.

SOCIAL CHARACTER OF THE FRENCH

On arriving in the midst of our French miners, I was surprised at their thoughtful and respectful reception of me. I found out doing injustice to the working class.