

car of sinners, and that unless I believe in him, I shall be ruined for ever." These sentiments he uttered with so much feeling that I was greatly astonished at it. Then I said to him, "Kailas, if these be the genuine convictions of your mind, and I have no doubt that they are so, I think it is your duty publicly to renounce the faith in which you had been brought up, and embrace the Christian religion." To this he replied, "Sir, I believe it is my duty to do so, but I tremble at the thought of separating myself from my parents, whom I love very greatly, and who love me so much that they have left home, and are come here for my education. They may kill themselves if they see me become a Christian." I then told him, certainly it is very trying to flesh and blood to tear ourselves from those whom we love tenderly; but if our duty to God require this, we must not hesitate for a moment to do it. Then I pointed out to him the following passages from the Bible (Matt. x. 32-39, Romans x. 9, 10; Mark x. 28-31, &c. &c.), and shewed him the necessity of his making an open profession of his faith in Christ. Before dismissing him that afternoon, I read to him the 10th chapter of Matthew, and having made a few short observations on the chapter prayed with him, and exhorted him to seek, by earnest and frequent prayers, that Divine grace by which alone he could hope to surmount all his present difficulties. Four days after, Kailas sought an interview with me in private, and fully disclosed his mind to me again. The first thing that he said to me was—"Sir, I have been praying incessantly these days. The Lord has answered my prayer, in granting me the strength I sought for. I think it my duty to become a disciple of Jesus; and therefore, sir, kindly send me down to Calcutta for baptism." Though not altogether unprepared for this glad news, I was so completely overcome with joy, that for a second or two I could scarcely utter a word. Recovering myself at last, I thanked God for what he had already done on Kailas's behalf. I held another conversation with him, in which I exhorted him to consider carefully the importance of the step he was about to take, to remain firm and steadfast in his convictions of his duty to God, and to strive to walk consistently with his profession in future. Having assembled our little family, I read the 18th chapter of Matthew, and prayed—recommending our new brother to the grace and mercy of our God and Saviour Jesus Christ. In compliance with his request, I sent him down to Calcutta the same evening, under the charge of our friend Babu Baikantonath De, who introduced him to you the next morning—And here my narrative of him ends. I was highly delighted to learn from your last letter that he has given you all great satisfaction, and has been since received into the Church of Christ by baptism.

I hope the Lord will impart unto him every needful grace, and make him a bright ornament to our rising native Church. Let the Lord's name be magnified for the conversion of the youthful Hindu!

Before concluding, I would remark that as a scholar, Kailas has all along given us great satisfaction by his industry and perseverance. At every annual examination except the last, he carried away the best prizes of his class. He is decidedly the best boy of his class, which is now the highest in the school.

BAPTISM OF TWO EDUCATED NATIVES OF HIGH SOCIAL STANDING IN DELHI.

Delhi may be said, in round numbers, to be a thousand miles to the north west of Calcutta. Once the metropolis of a mighty empire, it is still a magnificent city, whose still-remaining mosques, and mausoleums, and palaces, are the wonder of every traveller. Hitherto it has been almost entirely beyond the pale of evangelistic effort, no one having occupied the vast field which it presents but a solitary East Indian missionary of the Baptist persuasion, who died some time ago. It is cheering, however, to learn, from the following communication, addressed to Dr. Duff by Dr. Ross, the government superintending surgeon of the Delhi district, that a day of bright promise has at length begun to dawn on the imperial city. The statement is singularly gratifying, inasmuch as it seems to illustrate the working and tendencies of our great central institutions. Here is a young man, who received his first impressions in favour of christianity in our Institution at Calcutta, he! in the course of Providence, to settle at the distance of a thousand miles, and then, at last, brought openly to renounce his ancestral faith, and embrace the gospel of salvation. Similar cases have occurred heretofore, and hereafter we may expect them to be greatly multiplied.

Delhi, July 28, 1852.

My Dear Dr. Duff,—I persuade myself you will be pleased to read the extract from the *Delhi Gazette*, which I enclose, when I mention that Chimmun Lal, though educated partly in the Delhi college, was afterwards one of your pupils in Calcutta, and that it was while in your school that he first received impressions of the superiority of Christianity over the wretched idolatry in which he had been brought up. You saw him, I think, at Delhi, where he had been for some years my sub assistant surgeon. His baptismal name is Missah Lahai. The other convert, Ram Chunder, you may recollect, as having had a long conversation with him in my house. He was baptized by the name of Esau Das. As you may suppose, this double conversion caused considerable excitement among the natives; but all is pretty quiet again. A number of the students of the college, and scholars of our Christian