

little strange to hear of such modern improvements introduced and in operation in this sleepy country? It is an encouraging sign also to find that missionaries are allowed to preach, even in the streets, in certain villages and towns around this station, without being mobbed or even forbidden to do so. It does look as if religious liberty were coming more rapidly and peaceably than we ever expected.

But in close company with the influx of these foreign elements some bad effects crowd in. The spirit of worldliness and gain is getting possession of some of our own people, especially of the Armenians. Drinking is becoming more prevalent, and the general expensiveness of living has largely increased.—*Bible Society Record, N. Y.*

In a report of the Lodiana Mission there is an interesting story of a meeting in which a prominent Sikh discoursed about one of their sacred books, the Granth of Tegh Bahadur. After the Sikh had read and expounded the doctrine for an hour or more, during which a pure theism was highly commended and heathen and idolatrous superstitions were denounced, the Christian missionary began by saying that he heartily agreed with all that had been uttered. But he placed his sacred book (or Granth) by the side of that of the Sikh, and said: "There is one thing lacking in your book, and that our Granth supplies. There is a wonderful exhibition of God in your book, and its statement of your duty to God is correct as far as it goes. Furthermore, that book tells how a righteous man may be saved, but it has no salvation for a sinner." This statement was then discussed at length, and at last an old Sikh said: "Yes, I understand; the Padri Sahibs are not saying anything against our book. They say the book is right, but we are wrong, because we are sinners. That is perfectly true. The fault is in us, not in the Granth." So pagans and Christians unite in saying that the Bible is wholly unique among sacred books, in that it offers salvation to sinners.—*Missionary Herald.*

A REMARKABLE man every way was Bishop French, who died at Muscat in May last. Going to India more than forty years ago, in connection with the Church Missionary Society, he was made Bishop of Lahore in 1877, but subsequently resigned his bishopric in order to carry out his original desire to preach the gospel to the Mohammedans of Central Asia and Arabia. He was a man of great learning, a master of Hebrew, Sanskrit, Arabic, Persian, Urdu, Hindi, Tamil, and perhaps other languages. He labored with untiring zeal, both in high and in humble ways, to reach and save the souls of men. A year ago he preached in Northern Africa, from Carthage

to Cairo. In February he reached Muscat, preaching in the open air, conversing with the people in their shops and bazaars, visiting the lepers, occasionally meeting bitter opposition, though often receiving a hearty welcome even from the Moslems. It was heroic work which he undertook, especially for one of his age, and the Lord called him home in the midst of his labors.—*Missionary Herald.*

THE DREAM OF A MISSIONARY WIFE.—I dreamed last night that the Lord appeared to me. I told Him what I was trying to do on this great field. I thought perhaps He would promise me an extra laborer because the harvest is so great, and the laborers so few; but instead, He gave me new work to add to the old. I said, "Dear Lord, I am so tired. Is there no way by which I can have a few weeks of rest?" He looked at me so tenderly, so lovingly, and said, "Dear child, I know you are tired—but you will have all eternity to rest in!" The voice was so sweet, so distinct, I started up and said, "Mr. Drake, did you hear a voice?" He said, "You have been dreaming." Wasn't that a precious dream? It has helped me.—*Mrs. A. J. Drake, Iroquois, So. Dak.*

DR. PENTECOST writes: "An astonishing feature of the National Indian Congress was that there were lady delegates present; and on the last day one lady, a native of high caste, appeared on the platform unveiled, and delivered an address extemporaneously in pure English. This is an innovation so marked that it will do much toward shaking the foundation of the hateful and terrible Zenana of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition."—*Missionary Review.*

Selections.

EARLY INDEPENDENCY IN SCOTLAND.*

BY THE REV. JAMES ROSS, GLASGOW.

I.

Just as there were "Reformers before the Reformation," so there were Independents and Independent churches in Scotland long before the close of last century, when the churches commonly known by that name came into existence. In the hope that a brief historical sketch of this earlier Independency may be of some interest, I propose in a few papers to show the extent to which the principles of Congregational Independency were

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