

remained there to Gujrat. But, are not yet over.

came here, his d been living. The friends study and put could be tried; police allowed ge, and when the magistrate bail, to the st disappoint- they got him e broken his l have got him ight be set

after weeks of rge was prov- ion; and the pinion that if and of such he should be has open for ed not say we

on his mot- im here, and putting the m—and that would appeal was mother's. She thought ed a thief he ould then be y as a man er, or fill any efere be dis- d would re- where he arms.

his friends and dishon- d his enem- having be- leet—slander im, so inten- ist's people. this give a ests a man a Christian. y that name n, as nobles west side of s not only d this being

so, his becoming Christian brought a dis- grace on the Sikhs of Gujrat, and on his own relations scattered over the Punjab, that had never fallen on them before. He himself is keenly alive to the importance of the family *izzat*—honour—and he fully realised the difficulties he was likely to encounter. Besides all this, he left his father and mother and all his friends. True, most of them love him, and wish him well, but there is no more for him a father's house. He is the only son of that house.

Then, again, he gave up his religion, endeared to him by many associations—for the Sikh's religion is, as compared with other religions of man's invention, worthy of admiration and attachment. Picture if you can the horror and grief of his friends when they found the Sikh's "glory departed" from his head, and their displeasure when he used the name *Khuda* for God, instead of their mouth- filling *Vagru*. Two or three months after these events (but here I would whisper in the reader's ear) he and I visited Lahore, and it so happened that his father went by the same train. Before we left the station, as we were in the crowd, his father came forward and *kicked* him. The reader from this will understand perhaps more clearly what it is to become a Christian here.

I entreat the reader not to wonder that so few come to Christ, but that any come at all; and I ask him for his prayers for us, and his interest in us, that they who give up all for Christ here may know that their brethren in Scotland love them.

FOREIGN MISSIONS.

The Following interesting account of the Foreign Mission of the Church of Scotland is from the Home Record for Dec.

The next "collection" is appointed by the General Assembly to be taken in December 1880; but many congregations, even besides those who collect by periodical schedule, will be anxious long before that date to aid the only scheme of their Church for carrying Gospel light to the unevangelised nations of the earth—and they have a right to know

its present condition. For the sake, therefore of such as desire to contribute during the present winter, he committee instruct this appeal to be issued now in the form of a leaflet, of which copies will be supplied on application to Mr. MacLagan, 6 North St. David Street Edinburgh. For details of the several stations all friends should Refer to the Report of May, last, and to the 'Monthly Missionary Record,' which rarely lacks interesting intelligence from the foreign field.

Summarily, the work in India is carried on at eight centres, served by sixteen missionaries and a considerable staff of native assistants. Every variety of plan is followed for the influencing of all classes in city and country. The education of the young has always held a prominent place in the system. Vigorous schools, vernacular and Anglo-vernacular, are at all stations—the Bible the foundation and the permeating element of the whole instruction; while we have colleges of the highest order attended by hundreds of students. Ever and anon facts become known attesting the value of such training, in appreciation of which the recent Conference at Bangalore passed a strong resolution, stating that "those missionaries who are engaged in vernacular work desire especially to bear testimony to the powerful effect in favour of Christianity which those institutions are exercising throughout the country, and to record their high regard for the educational work as a necessary part of the work of the Christian Church in India."

The indigenous churches with their own pastors, if not growing rapidly, hold their ground. Preaching in chapel and bazaar and highway is every where practised; and private conversation with individuals on the things of eternity has again and again issued, through the grace of the Divine Spirit, in the open profession of Christ. The adult baptisms of last year were thirty-four, eighteen of