

to his forefathers and his father's house. He then was conveyed to the station, and accompanied Karm Chand to Sealkote, to remain there until the nine days' wonder should exhaust itself.

A few days after I was startled by a letter from the missionary there, stating that, while Karm Chand and Didar Singh were going through the streets from school, a crowd of men had rushed out from the shops in the bazaar, and, beating and thrusting Karm Chand aside, had carried off Didar Singh. Karm Chand had run with might and main from the city to the missionary's house, and appearing before him had, unable to utter a word, literally "lifted up his voice and wept." After hearing his account of the occurrence, the missionary rode off to the magistrate and requested aid in rescuing the youth.

Meantime they had carried Didar Singh to the house of a Sikh land surveyor—a large house well fitted for hiding away a friendless youth. Having got him inside, some one gave him a blow to intimidate him; then desisting from violence, on his crying to them for mercy, they proceeded to take off his *pagri* (turban). Imagine them finding all their tears confirmed when they found that the *kes*—the long hair—was gone. A consultation was then held as to what they should do with him, and one man proposed to give his conveyance to take him away to Cashmere. This very possibly was the plan they would have adopted, and in the meantime, until preparations should be made, he was taken up-stairs and confined in a small room with an iron door—literally imprisoned.

All this time the missionary and the Christians had not been idle. The missionary had, without effect, attempted to force an entrance to the house; but at night the police demanded admittance with a better result. The issue of the parley between the police and the Sikhs was, that Didar Singh was conveyed to the police stations in the city. He appeared next morning before the Deputy Commissioner, and declared that he had been carried off against his will, and wished to go with the missionary. Liberated by the magistrate, he accompanied the missionary to his house, where I had the joy of finding him after a hasty jour-

ney to Sealkote. He remained there some time, and returned to Gujrat. But, poor boy! his troubles were not yet over.

A day or two after he came here, his cousin, with whom he had been living, charged him with theft. The friends wished to get him into custody and put in prison until the case should be tried; but the superintendent of police allowed him to remain in my charge, and when the case came on in court, the magistrate allowed him his liberty on bail, to the great vexation and manifest disappointment of his accuser. Had they got him into jail they would have broken his spirit, as they thought, and have got him to confess anything that he might be set at liberty.

The case came on, and, after weeks of anxiety and unrest, the charge was proved utterly without foundation; and the magistrate expressed his opinion that if men bringing false charges, and of such a nature, were punished, he should be very glad. The way was thus open for punishing them, but we need not say we took no advantage of it.

While the case was going on his mother would come to visit him here, and told me it was she that was putting the cousin forward to accuse him—and that if the case now failed, they would appeal to a higher court. This was mother's love, was it? Yes, it was. She thought that if he could only be proved a thief he might be sent to prison, would then be given over by the missionary as a man that could never be a preacher, or fill any responsible post, would therefore be dishonoured and despised, and would return to his father's house, where he would be received with open arms.

Every effort was made by his friends to save him from the shame and dishonour of being a Christian; and his enemies spread the report of his having become a Christian as the vilest slander they could breathe against him, so intensely does the world hate Christ's people.

Let those who may read this give a thought to the immense interests a man handles when he becomes a Christian. This young man is of a family that name their ancestors men of renown, as nobles and soldiers—come from the west side of Gujrat Zillah. The family is not only honourable but honoured, and this being

so, his becoming a Christian is a great loss to the family. The family realised the encounter. father and I True, most him well, but father's house that house.

Then, again, endeavored to for the Sikh with other worthy of Picture if you his friends w "glory depa their displea Khuda for G filling Vagr after these ever in the re Lahore, and ther went by left the statu his father ca The reader perhaps mor a Christian I I entreat ti so few come at all; and I us, and his i give up all that their bre

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