

I shall send for you. If you then believe and become Mohammedans, all right and good—it will go well with you. But if otherwise, your nose, ears, and hands, must be cut off, according to the original sentence." On which Gopi Nath remarked, "It is all in vain; there is no occasion to wait so long; for, while God is pleased to continue His grace to us, we will not renounce our faith. And as God's grace never fails those who trust in Him, it were better for you at once to order our heads to be cut off." To this the Maulavi made no reply; but made signs to his attendants to take them off to prison, which was at no great distance.

While on the way to the prison, guarded by fierce Mussulmans with drawn swords, Gopi Nath says—"I raised my heart in praise and adoration to the Lord Jesus Christ, for having given us grace to stand firm in the trying hour when our lives were disposed of, and to overcome all the temptations which the Maulavi could hold forth. Repenting aloud the 11th and 12th verses of the 5th chapter of Matthew, I thanked my blessed Lord for counting us worthy to suffer for His name's sake."

On reaching the place of imprisonment, they were surprised and saddened to find already there several other native Christians who had been caught on the preceding day—a British officer, covered all over with festering wounds, and another English gentleman, with his wife and five children, two or three of the latter being grown-up daughters, all of whom had to submit to insult and indignities from their unfeeling keepers. After mutual converse, Gopi Nath proposed, that as they were doomed to die, they had better unite in prayer, and cast themselves on the guardian care of Him who could deliver them from the mouth of the lion; or, if that was not His will, could render them triumphant when undergoing the most cruel death.

When engaged in this exercise, the grim jailor, highly offended, rushed forward, and violently kicking Gopi Nath on the back, sternly command him to desist—adding, that if he prayed properly in the name of Mohammed, he might pray as long as he pleased. On which Gopi's own remarks is: "Our lips were thus truly closed, but our hearts were still in communion with God, who regards the motions and desires of the heart more than the mere utterance of the lips."

Perceiving that Gopi Nath's words cheered his fellow-captives, and that his intention served somewhat to relieve the poor officer whose wounds had become putrifying sores, and who, in his torment, could neither sit, nor stand, nor lie down on the bare ground—the wicked jailor resolved to separate him from his family and all the rest. To this gratuitously cruel change, some resistance was made; on which a body of rebels fell upon them with weapons—dragging Gopi Nath himself outside, and fastening his feet in the stocks—and seizing his wife by the hair of her head—knocking it against a brick—and inflicting a severe wound on the forehead, the impression of which will cling to her through life.

At last, the third, the fatal day that was to seal their doom, arrived; and we may suppose with what intense anxiety they are waiting to receive the order to appear in the Maulavi's presence, and undergo the dreadful sentence. But the day passed away as usual; the Maulavi, from some unknown cause or other, did not send for them. On the sixth day, however, of their confinement, the Maulavi himself came to them; and, looking at Gopi Nath, asked, with a leer of the eye, if he was comfortable? The reply was, "How can I be comfortable, thus exposed, day and night, with my feet in the stocks; but I take it patiently, as such is the will of my heavenly Father." Again, by threatenings, and by promises, he strove to persuade them to renounce Christ, and embrace

the faith of Mohammed—evidently concluding that it would redound more to his own glory, and that of his religion, were he to succeed in making converts of a Christian minister, and his family, than merely to put them to death, even by torture. His patience, however, now seemed exhausted, by the resolute refusal of the poor sufferers, and their steadfast perseverance in witnessing a "grand confession" of the name of Jesus. Accordingly, disappointed and chagrined, he went away, denouncing instant and summary vengeance.

But his cruel and despotic reign was nearer an end than he had calculated upon; and the deliverance of his doomed captives nearer at hand than they had ever dared to dream of. For that very day, the sixth of their confinement, in consequence of the arrival of the gallant, and now, alas! lamented Neill, with his fusiliers, a band of European and Sikh soldiers issued out from the fort to attack the rebels. After a severe conflict, the latter were totally defeated; and, on the following morning, before daybreak, the enemy retreated, and abandoned Allahabad with so much precipitation, that they left their prisoners behind—unslaughtered. Soon were Gopi Nath, his family, and the other Europeans, delivered—escaping like birds out of the cage of the fowler. And soon were they secure within the fort, and cherished in the very lap of Christian kindness. Then did they joyously unite with their missionary brethren, and others, in praising and magnifying the name of the faithful, covenant-keeping God, who had so wondrously sustained them amid such complicated trials and sufferings—strengthened them to make a full and open confession of His blessed name and religion before the enemy—and, finally, so unexpectedly delivered them from the jaws of Satan.

FREE CHURCH MISSIONS IN INDIA— LATE INTELLIGENCE.

BOMBAY.—A letter from Rev. Dr. Wilson appears in the *Home and Foreign Record*, from which it appears, that the progress of missionary work in India is not wholly hindered by the commotions which have been upheaving that country. The natives continued on good terms with the missionaries. Some cases of interest had come under the attention of the missionaries, especially that of a Kurd, who from Teheran had gone to Mosul, seeking Christian instruction. He fell into the hands of the Roman Catholics, who baptized him. Being dissatisfied with their instructions, he came to Bombay where, still dissatisfied with Roman Catholics, he was directed to Dr. Wilson. He had returned to his own country, with the view of settling his affairs and bringing his family to Bombay. Several members of the Eastern churches had presented themselves, seeking instruction, with a view to the embracing of Protestantism.

MADRAS.—At Madras evangelistic services have been held in various halls, or *preaching-houses*. There are often large and attentive congregations of adults.

CHINA,—THE OPIUM TRADE.

The annual meeting of the friends in Scotland, of the Chinese Mission at Amoy was lately held,—Col. Anderson R. A., in the chair. A report was read, the concluding part of which we subjoin, together with statements made by

various parties who were present. In the former part of the Report, reference was made to the encouraging fact, that in the course of the year, two missionaries had been ordained and sent out, two being now supported by the Scottish Auxiliary, and three by the friends in England.

"Before closing this Report, the Committee cannot omit calling attention to the opium trade, as continuing to exercise a most baneful influence on the population of China. Very remarkable events have occurred during the past year, indicating that if the Church were but faithful in testifying against this traffic, a way would be found for enabling this country to wash its hands of further participation in this national sin. A Society in London has been vigorously exerting itself, in the early part of this year, to inform the public of the facts of the case, when suddenly all eyes were directed to China, in April last, by the collision at Canton, disclosing the very unsatisfactory state of our relations with that empire, and requiring the immediate departure of the Earl of Elgin, as a plenipotentiary to the court of Peking, backed with a considerable naval and military force, to restore order and to negotiate a new treaty.

"But an arrest was laid upon these operations ere the troops had reached their destination, by the direful news from India; and those very troops with which we purposed to chastise China were recalled, in order to protect our own Indian territories. It is not less remarkable that the districts where the opium is principally cultivated, such as Patna, Benares, Malwa, and Oude, are the districts most seriously affected by this disastrous mutiny. It is therefore certain that the opium produce of this season will be materially affected by these disasters, as the Company's advances to the small farmers, amounting to about a million and a half sterling, cannot be effectively made, in the present disturbed state of the country. The consequence of this is, that already the price of opium in China has reached a very high figure: thus effectually reducing the number of smokers, from the poorer victims being unable to purchase their wonted indulgence. This method of gradually weaning the Chinese of the vicious habit, was the very object those had in view who were seeking the abolition of the traffic, and which seems now in process of accomplishment by his remarkable interposition of Providence. All that the Government has now to do, is to complete this process by a total prohibition of the growth of the poppy in British India, excepting what is required for medicinal purposes. To those who have no belief in a superintending Providence, these events may seem mere accidents; but to the Church they seem to constitute a loud call to consider her duty, and to follow the leadings of Providence in this matter. The Committee would refer to Mr. Douglass's very decided testimony, as to the evils of opium-smoking, in his letter of September last, given in the Appendix.

"While missionaries at and around the five ports (with the exception of Canton) experience considerable liberty in preaching the gospel, China continues torn with intestine war, aggravated by famine. No reliable accounts have been received of the progress of the revolution, but the rebels are unquestionably in great force, in some of the central provinces. The imperial treasury being exhausted, the Government now resorts to the sale of rank, and other base expedients, for raising money. At Shanghai and Ningpo, the local governments have even consented to levy a tax of sixteen dollars a chest upon opium, to furnish supplies for the Imperial troops. This, however, is without the sanction of the cabinet at Peking. But it is well known that attempts will be made by our own Government to induce the emperor to legalize the traffic and so obviate any infraction of the existing