

them help to hold fast the faith. Now, Lord, we have fallen into the fiery trial; may it please thee to help us to suffer with firmness. Let us not fall, nor faint in the midst under this sore temptation. Even to death, O help us to confess and not deny thee, our dear Lord. O help us to bear this cross, that we may, if we die, obtain a crown of glory." He then kissed his dear wife and children, and said: "See that whatever comes, don't deny Christ, for if you confide in him and confess him, you will be blessed, and receive a crown of glory. True, our dear Saviour has told us to be wise as the serpent, and as innocent as doves. So if you can flee, so; but come what will, *don't deny Christ.*" His wife beginning to weep bitterly, he said: "My dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die, you die to go to Jesus; and if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will all be taken care of; and should they all perish, yet Christ will be for ever. If the children are killed before your face, O then take care you don't deny him who died for us. This is my last charge, O God help you."

Some horsemen now came up, and demanded that he should repeat the "Kulma," or Mohammedan creed; but the good man would not.

Threats and promises were used in vain. "I am a Christian, and am resolved to live and die a Christian," was the firm response.

Before any actual violence was used, the troops were called off in pursuit of some European gentlemen; and this opportunity was seized by the poor wife to make her escape with her children. They were protected temporarily by some of the princes, who used to come to his house to hear of the love of God in Christ. Again she went in search of her husband, and on the way saw a crowd of the city Mohammedans, and him in the midst of them. They were dragging him about on the ground, putting him on the head and in the face with their shoes; some saying, "Now preach Christ to us! Now where is your Christ in whom you boast?" and others asking him to forsake Christianity and repeat the Kulma. His answer was, "No; I never will. My Saviour took up his cross, and went to God. I take my life as a cross, and will follow him to heaven." They asked him, mocking, if he was thirsty, saying, "I suppose you would like some water?" He said, "When my Saviour died, he got vinegar mingled with gall. I don't need your water. But if you mean to ease my pain, do so at once, and don't keep me in pain. You are the true children of your prophet. He went about converting with his word, and he got thousands to submit to him. But I won't: your swords have no terror for me. I fall for Christ." Then a troop came up, and asked what all this was about. The Mussulmen said: "Here we have a devil who won't recant, so do you

kill him." At this, the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words (heard by his agonized wife) were, "O Jesus, receive my soul!" She subsequently endured, but by grace was enabled to resist, much temptation. She forsook not Christ, and He protected her and her little ones. They escaped to the suburbs of the city, where for months they were preserved from starvation by living in the meanest manner, and grinding corn night and day. Afterwards, by charitable aid, they were brought down the country.

This widowed mother is called Fatima. She appears to be a humble, hard-working woman, and now makes herself very useful in the Orphanage, where she has with her five of her daughters. It is one of these to whom your Sabbath School is to have the privilege of providing subsistence and a Christian education. Ask your pupils to pray for this martyr's child, and for all her companions, that they may have grace to love the blessed Lord Jesus.

STATISTICAL RETURNS.

It is proper to remind our Presbyteries of the arrangements made by the Synod, for procuring statistical returns. In the session of 1857, "Presbyteries were enjoined to send annually an attested return, according to the headings of the schedules from each of the ministers within their boards, to the Synod Clerk, within one month of the annual meeting of Synod." It was found, last summer, that this injunction had been much neglected. Much confusion and trouble in making up these statistics after the meeting of Synod were the consequence. The neglect also rendered the statistics very imperfect. It was therefore enjoined by the Synod of last year, "that, in future, presbyteries be more punctual in the return of statistics."

Having been applied to by some parties for printed schedules, we have been quite unable to procure them; and after consulting with the clerk of Synod on the matter we take the liberty of recommending writers to draw up forms exactly similar to those printed in the "published minutes" of last year. There will be no difficulty in this, and it is hoped that the returns shall, this year, be so complete as to cause no difficulty, and at the same time, give a fair view of the church. The statistics of our vacant congregations should form part of these returns, as so many of our churches are vacant, any other course must render them most imperfect as statistics, and this minute and authentic exhibition of our need, may help to bring us supply. We can not complain of imperfect accounts of our church in public documents, unless when applied to, we are in a position to furnish correct statements.
