

for us." And you have much encouragement in doing this, for the fact that Jesus Christ is seated upon his mediatorial throne ruling supreme over all and is constituted Head over all things to his Church. His eye is even watchful and his arm never grows weary; and that eye and that arm are directed by a heart that even glows with infinite tenderness and love towards his church. He delights in the prayers of his people for the prosperity of their Zion. With such encouragement every Christian should fervently implore the blessing of God on his pastor, that his heart may be gladdened and strengthened, and that the end of his ministry may be attained in the spiritual welfare and prosperity of his congregation.

And let me now express my fervent hope that the union which has been formed here to-day may be blessed to both pastor and people. It has been happily consummated without the demon of disaffection and strife creating discord and division. May you all, Minister and congregation, increase in grace as you grow in days and years; and become more and more like unto the all-glorious Saviour in tenderness of compassion and fulness of love. And when all the joys and sorrows and trials and temptations of this transitory existence are past, may you be enabled to assemble together in the celestial temple and to join in the song of the church triumphant.—"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

TRIALS OF A YOUNG SIKH CONVERT.

The following interesting account of the baptism and subsequent persecution of a Sikh has been received from the Rev. J. W. Youngson, our missionary at Gujrat.

Taken to task by a brother missionary at home for not giving more news from the Mission field, I send the following account of the baptism of Didar Singh at Gujrat, and his after-troubles.

My young friend Karm Chand of Sealkote came to visit me, and during his stay he found this young Sikh desirous of embracing the Christian faith. The young man a year before had applied to me for baptism, but I advised him to go to the city in which he had been educated, and there confess Christ. He had educated in Amritsar, but had left school two or three years before he came to me. I was anxious that he should be baptised, because I loved him for his amiable disposition and natural gifts. He left Gujrat, however, and I heard no more of him until Karm Chand came here. During Karm Chand's visit the young Sikh disputed with me in the bazaar, on some doctrine bearing on the truth of the Scriptures, but would not allow that he doubted their divine origin. A few days after he accompanied Karm Chand to my house, and declared himself ready to be baptised. Knowing the extent of his knowledge of the Scriptures, I had no hesitation in consenting to baptise him, my former objection no longer existing, seeing he was now a resident of Gujrat, and so the day and hour of baptism were appointed.

On the Lord's-day after this we celebrated the Lord's Supper, and the evening of the same day he came to me, telling me his friend had got information of his intention to be a Christian, and were ready to carry him off. He was therefore eager to be baptised at once. Moved by his importunity, and impressed by his representation of his friends' feelings, we gathered the members of the church together, and having given ready and satisfactory answers to the questions put to him, he was baptised. The scene was one, once witnessed, never to be forgotten. About twenty years of age, and like Saul, higher than any of his companions, "from the shoulders and upwards," he stood ready to leave everything for Christ and enter the lists as a soldier of the Cross. At his own request his streaming locks—the badge of the Sikh—were shorn, and in parting with them he cut the last tie that bound him