

THE MISSIONARY HERALD.]
APRIL 1, 1898.



SCHOOL AT WANG CHIA FENG.—(From a Photograph by Rev. A. Soverby.)

[APRIL 1, 1883.]

THE MISSIONARY HERALD.

MISSIONARY ANNIVERSARIES, 1883.

TUESDAY EVENING, APRIL 17th.

YOUNG MEN'S MISSIONARY ASSOCIATION.

THE MEMBERS' MEETING OF THE ASSOCIATION

WILL BE HELD AT THE BAPTIST MISSION HOUSE.

H. M. BOMPAS, Esq., Q.C., will preside. Chair to be taken at Seven o'clock.

THURSDAY MORNING, APRIL 19th.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

The Rev. JOHN BIGWOOD, of Brighton, will preside, and deliver an Address.

Service to commence at Eleven o'clock.

MONDAY EVENING, APRIL 23rd.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING,

At BLOOMSBURY CHAPEL, at Half-past Six o'clock.

Chairman—JAMES BARLOW, Esq., of Accrington.

Speakers—Revs. F. TRESTRAIL, D.D., Isle of Wight; T. MARTIN, of Barisal, East Bengal; W. HILL, Secretary of the General Baptist Missionary Society; and THOMAS MORGAN, late of Howrah.

LORD'S DAY, APRIL 22nd.

BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. A. J. Parry ..	Rev. A. J. Parry
Acton	Rev. B. Bird ..	Rev. N. Dobson
Addlestone	Rev. E. F. Cossey ..	Rev. E. F. Cossey
Alperton	Collections in May
Arthur Street, Camberwell Gate	Rev. E. G. Gange ..	
Arthur Street, King's Cross ..		
Balham, Bamsden Road ..	Rev. W. H. Mayers ..	Rev. H. Wilkins
Barking		
Battersea	Rev. J. Haslam ..	Rev. W. Barker
Battersea Park	Rev. W. W. Sidey ..	Rev. T. G. Tarn
Belle Isle		
Belvedere	Rev. J. H. Shake- speare, M.A.	Rev. J. H. Shake- speare, M.A.
Bermondsey, Drummond Road	Rev. Isaac Ward ..	Rev. Isaac Ward
Bexley Heath, Trinity Church Old Chapel ..		
Blackheath, Dacre Park ..		
Bloomsbury	Rev. J. P. Chown ..	Rev. Jas. Smith
Bow	Rev. W. G. Fishbourne	Rev. G. D. Evans
.. Blackthorne Street ..	Rev. J. R. Cox ..	Rev. J. R. Cox
Brixton Hill, New Park Road	Rev. C. A. Davis ..	Rev. R. H. Roberts, B.A.
Brixton, Wynne Road ..	Rev. J. C. Brown ..	
.. Gresham Chapel ..		
.. Cornwall Road ..		
Bromley, Kent	Rev. A. Tessier ..	Rev. A. Tessier
Brompton, Onslow Chapel ..	Rev. J. Bigwood ..	Rev. T. H. Holyoak
Brondesbury	Rev. J. Crouch ..	Rev. J. Crouch
Camberwell, Denmark Place ..	Rev. H. C. Leonard, M.A.	Rev. J. Aldis
.. Cottage Green ..	Rev. H. J. Tresidder	Rev. H. Trotman
Camden Road	Rev. A. Mursell ..	Rev. S. Vincent
Castle Street (Welsh)		
Chadwell Heath		
Chalk Farm, Berkley Road ..	Rev. G. W. Humphreys, [B.A.]	Rev. J. Douglas
Chelsea, Lower Sloane Street	Rev. J. Mostyn ..	Rev. W. Burton
Clapham Common	Rev. T. Hanger ..	Rev. W. Norris
Child's Hill		
Clapton, Downs Chapel ..	Rev. A. G. Jones ..	W. P. Lockhart, Esq.
Commercial Street		
Crayford		
Crouch Hill	Rev. J. T. Marshall, M.A.	Rev. J. T. Marshall, M.A.
Croydon		
Dalston Junction	Rev. J. J. Brown ..	Rev. W. H. Burton
Dartford	Rev. A. Sturge ..	Rev. A. Sturge
Deptford, Octavia Street ..	Rev. D. Honour ..	Rev. J. Spanswick
Dulwich, Lordship Lane ..		
Ealing		

PLACES.	MORNING.	EVENING.
East London Tabernacle		
Edmonton	Rev. W. Hanson ..	Rev. W. Hanson
Eldon Street (Welsh)		
Enfield	Collections	in August
Erith	Rev. R. E. Chettle- borough ..	Rev. R. E. Chettle- borough
Esher	Rev. A. Bird ..	Rev. A. Bird
Forest Gate	Rev. A. F. Riley ..	Rev. A. F. Riley
Forest Hill	Rev. W. Burton ..	Rev. W. H. C. Anson
Greenwich, Lewisham Road ..	Rev. J. Drew ..	Rev. J. Drew
Grove Road, Victoria Park ..	Rev. G. D. Evans ..	
Gunnersbury		
Hackney, Mare Street ..	Rev. J. P. Barnes ..	Rev. T. W. Davies, M.A.
" Hampden Ch.	Rev. W. T. Adey ..	Rev. C. Chambers
Hammersmith, West End	Rev. T. Michael ..	Rev. W. J. Mayers
" Avenue Rd.	Rev. T. H. Holyoak	Rev. C. Graham
Hampstead, Heath Street ..	Rev. W. Brock	H. M. Bompas, Esq. Q.C
Hanwell	London Mission	this year
Harlington	Rev. J. S. Wyard ..	Rev. J. S. Wyard
Harrow-on-the-Hill		
Harrow, Station End		
Hawley Road, St. Paul's Ch.	[P.H.D.]	[P.H.D.]
Hendon	Rev. T. Price, M.A.,	Rev. T. Price, M.A.,
Henrietta Street		
Highbury Hill	Rev. J. M. Stephens,	Rev. R. Sampson
Highgate, Southwood Lane ..	Rev. J. Hanson [B.A.]	Rev. E. Spurrier [B.A.]
Highgate Road	Rev. W. P. Lockhart	Rev. J. M. Stephens,
Hornsey Rise	Rev. F. M. Smith ..	Rev. G. W. Humphreys,
Hornsey, Campsbourne Ch.	Rev. W. Whale ..	Rev. W. Whale [B.A.]
Hounslow		
Ilford		
Islington, Cross Street	Rev. A. Tilly ..	Rev. A. Tilly
" Salters' Hall	Rev. R. Sampson ..	Rev. T. M. Morris
James Street, Old Street		
John Street	Rev. T. E. Williams	Rev. J. Bloomfield
" Edgware Road	Rev. C. A. Fellowes	Rev. J. O. Fellowes
Kilburn, Canterbury Road		
Kingsgate Street	Rev. W. R. Jeffrey ..	Rev. W. R. Jeffrey
Kingston-on-Thames	Collections at	later date
Lee	Rev. W. H. Payne ..	Rev. W. H. Payne
Leyton	Rev. J. Brown ..	Rev. J. Williams, B.A.
Leytonstone		
Little Wild Street		
Lower Norwood, Chatsworth Rd.	Rev. J. Bloomfield ..	Rev. C. A. Davis
Maze Pond Ch.	Rev. J. Owen ..	Rev. J. J. Brown
Metropolitan Tabernacle	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
New Barnet	Rev. J. B. Myers.	Rev. J. B. Myers
New Cross, Brockley Road	Rev. S. Vincent ..	Rev. J. A. Anderson
New Malden	Rev. J. Harvey ..	Rev. J. Harvey
New Southgate	Rev. D. Gracey ..	Rev. D. Gracey
North Bow, Parnell Road		
North Finchley	Rev. E. Spurrier ..	Rev. J. Hanson
Norwood, Gipsy Road	Rev. L. J. Shackelford	Rev. L. J. Shackelford
Notting Hill, Ladbroke Grove	Rev. E. Glover ..	Rev. A. Mursell
" W. London Tab.		

PLACES.	MORNING.	EVENING.
Peckham, Rye Lane	Rev. J. T. Briscoe ..	Rev. J. T. Briscoe
„ Park Road		Rev. E. G. Gange
„ James' Grove	Rev. J. Dann ..	Rev. J. Dann
„ Hatcham Chapel	Rev. T. J. Cole ..	Rev. J. Mestyn
„ Underhill Road		
Penge	Rev. T. M. Morris ..	Rev. T. M. Morris
Pinner	Rev. F. Wells ..	Rev. F. Wells.
Plumstead, Conduit Road	Rev. J. Spanswick ..	
Ponders End		
Poplar, Cotton Street	Rev. J. Douglas ..	Rev. W. T. Adey
Putney, Union Ch.	London Mission	this year
„ Werter-road	Rev. W. Hetherington	Rev. W. Hetherington
Regent's Park	Rev. J. Smith ..	Rev. J. Owen
Regent Street, Lambeth	Rev. E. Mason ..	Rev. E. Mason
Richmond, Duke Street	Rev. N. Dobson ..	Rev. J. Harrison
Romford	Rev. J. Lewett ..	Rev. J. Lewett
Romney Street, Westminster		
Shooter's Hill Road	Rev. J. E. Marten ..	Rev. J. E. Marten
Shoreditch Tabernacle	Rev. W. Cuff ..	Rev. W. Cuff
Spencer Place Ch., Goswell Road		
Stockwell	Rev. H. Wilkins ..	Rev. T. Michael
Stoke Newington, Devonshire		
„ Square Ch.	Rev. J. Williams, B.A.	Rev. J. Brown
„ Bouverie Road	Rev. Daniel Jones ..	Rev. C. A. Fellowes
„ Wellington Road		
Stratford Grove		Rev. G. W. Fishbourne
Streatham	Rev. H. Trotman ..	Rev. H. J. Tresidder
Surbiton		
Sutton	Rev. W. E. Foote ..	Rev. W. E. Foote
Tottenham	Rev. J. Green ..	Rev. A. MacDonald
„ West Green	Rev. A. MacDonald	Rev. Daniel Jones
Twickenham	Rev. W. H. Elliott ..	Rev. W. H. Elliott
Upper Holloway	Rev. J. R. Wood ..	Rev. A. G. Jones
Upper Norwood	Rev. J. Trafford, M.A.	Rev. J. Trafford, M.A.
Upper Tooting	Rev. J. Howe ..	Rev. J. Howe.
Upton Chapel	Rev. W. Barker ..	Rev. B. Bird
Vernon Chapel		
Victoria Ch., Wandsworth Road	Rev. T. G. Tarn ..	Rev. W. W. Sidey
Waltham Abbey	Rev. T. Morgan, 29th	April, Evening
Walthamstow, Wood Street	London Mission	this year
„ Markhouse Common		
Walworth Road	Rev. J. Aldis ..	Rev. R. Glover
Walworth, East Street		
Wandsworth, East Hill	Rev. J. Teall ..	Rev. J. Teall
Westbourne Grove	Dr. Underhill ..	Rev. H. C. Leonard, M.A.
Wood Green	Rev. J. L. Bennett ..	Rev. J. L. Bennett
Woolwich, Queen Street		
„ Charles Street		

JUVENILE MISSIONARY SERVICES.

The following Services for the Young will be held on Sunday, the 22nd April, 1883. The Services, as a rule, commence at *three o'clock*, and terminate at a *quarter past four*. The Hymns and Tunes are printed in this month's *Juvenile Missionary Herald*.

HENRY CAPEEN, *Sec. Y. M. M. A.*

NAME OF SCHOOL.	SPEAKER.
Abbey Road, N. W.	Rev. C. M. Longhurst.
Acton	Mr. S. Cheshire.
Arthur Street, W. C.	Rev. B. C. Etheridge.
Balham	Rev. C. Kirtland.
Battersea	
Battersea Park	
Belle Isle, N.	
Bermondsey, Drummond Road	Mr. J. E. Cracknell.
Bloomsbury	Rev. J. Smith.
Bow	Mr. S. Watson.
Brentford	Mr. W. H. D. Robinson.
Brixton, Gresham Chapel	
Brixton, Wynne Road	Mr. W. Appleton.
Brixton Hill... ..	Mr. W. Tresidder.
Bromley, Kent	Mr. W. H. Buckland.
Brompton	
Brondesbury	Mr. C. Barnard.
Camberwell, Arthur Street	
Camberwell, Charles Street	Mr. R. H. Tregillus.
Camberwell, Cottage Green	Mr. A. M. Hertzberg.
Camberwell, Denmark Place	Mr. J. Gogerly.
Camden Road	
Chelsea	Mr. S. P. Yates.
Clapham Common	Rev. R. Webb.
Clapton	Rev. A. G. Jones.
Cromer Street	(Unites with John Street.)
Croydon	Mr. W. Bishop.
Dalston Junction	Mr. T. Pavitt.
Dartford	
Ealing	Mr. A. J. Faulding.
Esher... ..	Mr. W. T. Lea.
Finchley	Mr. F. E. Tucker.
Forest Gate	Mr. J. M. Davies.
Forest Hill	Mr. W. T. Weekes.
Goswell Road	Mr. J. P. Bruce.
Greenwich	
Grove Road, E.	Mr. J. Mann.
Hackney, Mare Street	Mr. H. G. Gilbert.
Hackney, Hampdon Road... ..	
Hammersmith	
Hampstead	
Hatcham	Rev. T. J. Cole.
Highbury Hill	
Highgate	
Highgate Road	Mr. H. W. Priestley.
Holborn, Kingsgate	Mr. H. Johnston.
Islington, Cross Street	Mr. J. Cornish.
Islington, Saltors' Hall	
James Street, E. C.	Mr. J. Evans.
John Street, W. C.	Mr. J. Milton Smith.
Ladbroke Road, N. W.	
Lambeth, Regent Street	Mr. W. Vinter.
Leo, High Road	
Lewisham Road	
Little Alie Street	Mr. A. Wood.

NAME OF SCHOOL.	SPEAKER.
Lower Edmonton	Mr. J. H. Noole.
Lower Norwood	Rev. W. F. Gooch.
Lower Tooting	Mr. F. W. Pollard.
Maze Pond	
Metropolitan Tabernacle (senior)... ..	
Metropolitan Tabernacle (junior)... ..	
New Wimbledon	Mr. Wm. Friend.
Peckham Park Road	
Peckham, Rye Lane	Mr. S. P. Carey.
Penge	Mr. H. H. Birt.
Poplar	
Regent's Park	Col. Griffin.
Romford	
Rotherhithe	
St. Peter's Park	Mr. J. Williams.
Shoreditch Tabernacle	
Stockwell	Rev. W. Norris.
Stoke Newington, Devonshire Square	Mr. P. Comber.
Stoke Newington, Wellington Road	
Stratford	Mr. A. G. Shorrocks.
Streatham	
Tottenham, High Road	
Tottenham, West Green	Mr. W. B. Mimmack.
Underhill Road, S.E.	
Upper Holloway	Rev. J. R. Wood.
Vernon Chapel, King's Cross	
Walthamstow, Markhouse Common	Mr. H. Capern.
Walworth, East Street	Mr. H. Potter.
Walworth, Ebenezer	(Joins with Walworth Road.)
Walworth Road	Mr. A. Sims.
Wandsworth, East Hill	Mr. J. A. Curtis.
Wandsworth Road	
Westbourne Grove	Mr. H. G. Stenbridge.
Westminster, Romney Street	
Woolwich, Queen Street	Mr. W. Barker.

TUESDAY MORNING, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock, by **ED. MOUNSEY, Esq.**,
of Liverpool.

☞ **NOTE.**—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society are entitled to attend.

TUESDAY EVENING, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

PUBLIC MISSIONARY SOIREE,

At the CANNON STREET HOTEL.

Sir RICHARD TEMPLE, K.C.S.I.,

Late Governor of Bombay, to preside.

Addresses will be delivered by **Revs. W. J. HENDERSON, of Coventry;**

ARTHUR MURSELL, of Birmingham; T. MARTIN, of Barisal, East Bengal; and W. NORRIS, of Calcutta; and S. DANKS WADDY, Esq., Q.C., M.P., of London.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING at Seven o'clock.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Castle Street, Holborn.

☞ NOTE.—As a large attendance is anticipated, it is requested that early application be made for Tickets.

WEDNESDAY MORNING, APRIL] 25th.

THE ZENANA MISSION IN INDIA;
ANNUAL MISSIONARY BREAKFAST,

At the CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Chairman—ARTHUR BRIGGS, Esq., of Rawdon.

Speakers—Revs. JOHN ALDIS, of Westbury; JAMES SMITH, of Delhi, N.W.P.; and others.

Admission by Ticket only, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 25th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MISSIONARY SERMON,

At BLOOMSBURY CHAPEL.

Preacher—Rev. HUGH STOWELL BROWN, of Liverpool.

Service to commence at Twelve o'clock.

THURSDAY EVENING, APRIL 26th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING,

In EXETER HALL.

Chair to be taken at Six o'clock by the Right Hon. W. E. BAXTER, M.P., of Dundee.

Speakers—Revs. LL. BEVAN, LL.B., D.D., of Highbury; JAMES SMITH, of Delhi, N.W.P.; A. G. JONES, of North China; and SAMUEL VINCENT, of Plymouth.

Schools in China.

THE engraving forming the frontispiece to this month's "HERALD" is from a photograph sent home by Mr. Sowerby, accompanied by the following letter :—

"MY DEAR MR. BAYNES,—I am sending you just a few lines to advise you that I am forwarding by this mail a copy of a photograph of one of our schools.

"These boys are country lads, and with their teacher, Chao Hsien Sheng, live at a village, Wang Chia Feng, about three miles from the city. On the first Sunday in every month they come into the city and are examined in what they have learnt. We have four such schools, and by this means have between forty and fifty boys under regular Christian instruction. The expense is a mere trifle, as we pay nothing for the support of the boys.

"In the photograph the lad standing on my right hand, and the one sitting down in front of him, are both employed at Mr. Richard's. The one standing up, Erh wa tz, is a nice bright active lad; his father is servant to some Buddhist priests, but is very anxious that his son should learn the 'tao li,' or Christian doctrine.

"I am thankful to say that everything is going on well here, and I am continuing as much aggressive work as is possible with the men and means at my command. If we had but more men here we might carry on a far more effective campaign, but at present it is terribly hard work. We are in Shansi *less than one man to a million*; if God were not with us, we could not keep on.

"Believe me, dear Mr. Baynes,

"Yours very truly,

"Tai Ynen Fu, Shansi."

"ARTHUR SOWERBY.

Baptism at Simla.

A BRIEF ACCOUNT OF THE CONVERSION OF THE TWELVE
PUNJABEE HINDOOS WHO WERE BAPTIZED IN THE
SIMLA BAPTIST CHAPEL ON OCTOBER 29, 1882.

BY THE REV. GOOLZAR SHAH.

KHAJAN SINGH, aged seventy years, is a cultivator, a resident of Busuntpura, in the Nullagarh district. His two sons, Hurnam and Khurkoo, were baptized here in June, 1880. He was pre- sent at their baptism, but then he did not see his duty to forsake his false religion and accept the Saviour. Since then he came to us several times and heard the Gospel, but was quite unconcerned about his

eternal welfare till, about two months ago, our colporteur, Bhola Singh, went to his village, spoke to him seriously, and prayed earnestly for him, when he was awakened. Our gracious Lord heard that prayer, and softened the hard heart of Khajan Singh. He then saw the necessity of believing in Christ, but was in difficulty of at once forsaking his caste, which was so dear to him. He has now, by the grace of God, been able to overcome that difficulty, and has given himself entirely to the Saviour. He has come to us a few days ago and expressed his mind to be baptized. His knowledge is little, as he is unable to read, but his faith and hope seem genuine, and we trust he has been accepted by the Lord.

Second.

NUNDOO, a young man of twenty, is a cultivator of the village Govind-pura, in the Puttialah district. He first heard the Gospel from our convert Dayaram, his brother, who was baptized here in October last year; but it was only three months ago that he made up his mind to be a disciple of Jesus Christ, when our brother Nehaldas Sadhoo, on his way to Simla, went to his village, sang hymns with his *setara*, and spoke to the villagers on the love of Christ. Among the audience Nundoo was much affected, and made up his mind to come here with Nehaldas. Since he has been with us he has diligently learnt the principal doctrines of our most holy faith, and is now ready to receive baptism. He is an intelligent young man, and is trying also to learn to read. We trust he will be, by the grace of God, a useful Christian in his village.

Third.

HEERADAS, aged thirty years, is a resident of the village Tansi, in the

Umballa District, by profession a weaver. His father died many years ago, and he became a follower of *Shadhooos*, or devotees, who taught the doctrines of Gurn Nanuk. Our brother Nanuk, who was also a Shadhoo, but was baptized here in November, 1880, met Heeradas in his village, and read to him in the Punjabee language a paper which contains the Ten Commandments and the Lord's Prayer. This at once arrested his attention, and he wanted to know more of the religion of Jesus Christ. Nanuk told him about the birth, death, and resurrection of the Saviour, which induced him to become a Christian. He also heard the Gospel at the house of our brother Premdas, of Khandoot. Since he has been with us he has learnt the way of Salvation very diligently, and we believe he has truly accepted the Saviour and become his sincere disciple.

Fourth.

GUJJAR, age twenty-five, is a cultivator, and resident in the village Salamutpura, in the Umballa District, near Khurur, by caste a Hindoo Kahar. He often heard the Gospel from his uncle Lukha, who was baptized here in October, 1879, also from our brother Sewuk Singh, of Paintpura. About three months ago he made up his mind to follow the example of his uncle Sukha and become a Christian. He has, therefore, come to us a short time ago, and has taken pains to learn the principles of our religion, and though he is rather dull of understanding, yet we believe he has sincerely repented for his sins and accepted the Lord Jesus as his only Saviour.

Fifth.

GUREEDAS is the son of our brother Premdas Sadhoo, of Khundooli, in the Umballa district. He is a young man, eighteen years old. His father's

instructions and good examples have been blessed to his conversion. When our evangelist and colporteurs went to his house last month, he received much encouragement, and made up his mind to come up here for baptism. We believe he is a sincere convert, and will be a useful assistant to his father in spreading the truth of the Gospel in his village.

Sixth.

SAWNOO is also a young man, eighteen years old. He is a resident of the village Panitpuras; a cultivator. He has been a candidate for baptism for about four years. In October, 1878, when Sewuk Singh of his village was baptized, he also expressed his desire to join him, but we then thought proper to delay his baptism. Last month, when he was at the mela, at Manickpore, which is about four miles from his village, he found our evangelist and colporteur preaching in that mela. He at once expressed his desire to come to Simla with them. He remained with them all the time they were in the mela, and then followed them here. We believe he has understood the Gospel, and sincerely accepted the Lord Jesus as his Saviour.

Seventh.

BHOORA, aged forty-two years, is a cultivator, of the village Tensevara, near Khurur, in the Umballa District. He was present at the Manickpore mela, and heard the preaching of our brethren. He was then convinced that his gods and goddesses cannot save him from sin, and from the wrath of God; but that Jesus Christ, who died for sinners, can alone save him. He also followed our brethren from the mela to receive baptism. He is rather dull in understanding, and a very simple man; but we believe that, by the grace of God, he has been

truly convinced of his sad condition as a sinner, and of the power of the Lord Jesus to save him. He says that the Lord has given him grace to suffer any persecution that may follow his baptism.

Eighth.

BUDDUM SINGH, age thirty-four years, is a resident of the village Mahrolia, Umballa District, near Kapur. He has also received the Gospel at the Manickpore mela. There he was listening attentively to the preaching and singing of our brethren, and the text, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," entered his heart with such power that he did not think of returning home till he became a believer in the Lord Jesus. Accordingly, he came here direct with our brethren, and is now ready to be baptized in the name of the Lord.

Ninth.

NITHOO, age twenty-four, is a resident of the village Sunana, in the Ropur District. He is a weaver by profession, but for some time past he joined a band of professional singers. He has also heard the Gospel in the Manickpore mela. His attention was arrested by the words, "Jesus died for sinners." He also left his band of singers, and left them for ever, as a company of wicked men and women. He now desires to revert to his own profession of weaver. His knowledge is also very limited, but we believe he sincerely repents for his sins, and has accepted the Saviour who died for him.

Tenth.

GHISSO, age twenty-six, is a resident of the village Sialva, near Khurur, by profession he is a contractor. Our

brother Debidatta, of the same village, often joins in business with him, and finds opportunities to speak to him on the necessity of believing in the Lord Jesus Christ. Ghisso has lately made up his mind to forsake his caste and to become a Christian, and accordingly he has come up with Debidatta to receive baptism. We are glad that the number of Christians is increasing at Sialva, and we trust that three or four of the same village will, by the grace of God, be able to spread the light of the Gospel by united prayers and good works.

Eleventh.

PROTOP, age twenty-five, is a cultivator, of the village Mahsnudpura, in the Umballa District. He is a nephew of our convert Naram Singh, who was baptized here in August last. He came to Simla about two months and a half ago with our convert Koroo, but he had then no intention to become a Christian, nor did he understand anything till a few days ago, by constantly hearing of the sad condition of sinners, and of their salvation by the death of the Son of God, Jesus Christ. He is a very simple man, but we believe the Lord has given him grace to repent and believe.

Twelfth.

HUREE SINGH, age thirty, is a resident of the village Poroud, Umballa District. He is a trader in cattle. He comes to Simla occasionally to sell his goats, cows, &c. We made his acquaintance first in the year 1880. He then heard the Gospel very attentively, but did not think of becoming a Christian. This year the Lord has graciously worked in his heart, and convinced him of the necessity of believing in the Lord Jesus Christ. He came here about a fortnight ago to sell his goats, and

desired to stay with us and to learn more of the Saviour. He seems to be a very straightforward, practical man. He says, "I am an ignorant man; I know nothing of the Hindoo Shasters nor of the Christian Shasters. This I know, that I am a great sinner, and the gods and goddesses and gurus whom I have worshipped all my lifetime have not and cannot save me. I have heard of the Lord Jesus as the Son of God who died for sinners and rose again; I feel He is the true Saviour and have taken refuge in Him, and I desire to obey His command to be baptized." We believe the Lord has accepted him, and we find no hesitation in administering to him the rite of baptism.

Conclusion.

It appears from the above description of the twelve candidates now before us that different means have been adopted by our Lord in drawing sinners to Himself. Of the twelve, three have been drawn by the mela preaching; four by the efforts of their relatives, who have been baptized before; one by hearing the Lord's Prayer and the commandments read to him by one of our brethren; two by hearing the Gospel at this place, and two by the efforts of our brethren, who sang hymns and preached in villages.

Though these men are not educated or well instructed in Scriptural knowledge, yet we sincerely believe, from what we have seen of them after daily conversation for some time, that they have received the grace of God in their hearts, and understand clearly the step they are going to take. They know well that they will be considered outcasts by their relatives, and be subject to persecution. In the face of such knowledge on their part of the consequences of forsaking their caste and re-

latives, and of their assuring us that they are prepared to suffer for Christ, we feel no hesitation in administering to them the rite of baptism. The heart-searching God only knows what is in their minds. But we feel that the Lord has graciously drawn them by His mighty power, and made them willing to obey Him; and thus the word of

the Lord is fulfilled: "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning."

May the Lord bless them, and make them useful servants in His Kingdom. Amen.

GOOLZAR SHAH,

Simla, N.W.P.

An Appeal from Trinidad.

THE Rev. W. Williams, of San Fernando, Trinidad, sends us the following appeal:—

"MY DEAR MR. BAYNES,

"Will you kindly insert in the MISSIONARY HERALD an appeal to its readers for means to purchase a magic-lantern and a good stock of slides for the advancement of our Mission work in Trinidad? The complete apparatus, of good quality, including a large selection of slides, will cost nearly £100. By this means we have every reason to believe that we shall be able to do good to many whom we could not otherwise reach, and we shall also be able to obtain

funds to defray expenses incurred in renovating old and in building new chapels; and, by having a special series of slides on the subject of baptism, we hope to lessen to some extent the prejudice that exists against the true mode of baptism in what may be called an intensely Roman Catholic island.

"Any friend, whose heart and purse the Lord may open, should of course send his donation to you.

"Yours truly,

"W. WILLIAMS."

Village Work in the Agra District.

BY THE REV. J. G. POTTER.

TIME was when the journey between Agra and Muttra, though only thirty-four miles, was both long and tedious; the choice being between the public conveyance, a cart drawn by camels, and a small native cart, without springs, called an Ekka, or possibly a Ghari—an Indian, and certainly not an improved edition of the English four-wheel cab. Within the last few years all this has been altered, and any one can now travel from Agra to the sacred city of Muttra by rail. True, the time occupied in

travelling is not quite according to English ideas (the thirty miles or so of railway travelling occupying about as much time as 130 on any English main-line of railway). Still, as one can travel in safety and comfort at about one-third of the English parliamentary fare, pilgrimages to the sacred Hindoo city, associated with the life of Krishna, are now made easy to all devout Hindoos; and, what concerns us far more, easy access is afforded to the Christian missionary, who goes to tell of One who became

incarnate, not to *destroy*, but to *save* sinners.

THE START.

Availing ourselves of the railway, we started away from Agra on Tuesday, December 12th, 1882, taking with us only such things as we could easily have with us in the train—viz., a small tent, food for about three days, Christian books for sale, and a few other articles. Passing by one small station, we soon arrived at a place called Achneyra, a junction on the railway, about twelve miles from Agra. Having so few things with us, they were soon arranged, and we had the greater part of the day before us. Twice we visited the village, which we found to be both large and flourishing. Both times many gathered round us, and listened attentively to the story of God's love in the gift of His Son. The evening we spent on the station premises, and found plenty of work to do amongst the station employés, who gladly came to converse with us about religion.

After a good night's rest we were ready next morning to start off early, and, whilst it was yet cool, had made our way to a small village, about three miles distant, where we found out the principal man; and, having entered the courtyard of his house, were soon seated, with a number of the man's servants, friends, &c., surrounding us. We sought to preach Jesus to them, but, the man being a Mohammedan, we found more opposition than we should have received from a similar company of Hindoos. Desiring to preach rather than to argue, we bade farewell to our host, and made our way to a village near by. Seeing but few people, and desiring to collect more, we commenced to sing a Christian native hymn to a native tune, and had soon gathered a

crowd of people, who listened attentively whilst we preached unto them Jesus.

MARKET DAY.

The afternoon of the day was spent in the village near where we were staying, and, it being market day, we found the streets crowded with people. Taking our stand under the shade of the sacred peepul-tree, and in front of a Hindoo place of worship, a little off the main road, we spread out our books for sale, and commenced to preach to the crowd who gathered round us; and, by means of preaching and singing to them the Gospel kept them interested for a long time. Many books had been sold, and much had been said, and we preparing to go, when a company of men gaily dressed appeared on horseback, and all eyes were turned in that direction. At first, I, being inexperienced, wondered what all the commotion was about, but soon ascertained that it was a wedding procession, which, as you know, in Eastern countries is (when the parties are rich) a very grand, or, at least, gaudy affair.

Desiring that many of the shopkeepers and others who could not come to listen to the preaching might hear something of the Gospel message, we walked slowly through the marketplace singing; I accompanying the same on my concertina, and stopping at the end of each verse, that one of the native preachers might explain the words of the hymn to the crowd of listeners who gathered round us each time we stopped, and followed us as we walked along.

The hymn we sang was to this effect—

1. The Lord of the three worlds (heaven, earth, hell), became incarnate; and suffered boundless pain and sorrow.

Chorus (repeated after each verse)—Why should I not sing the praises of Jesus?—there is no such friend in all the world.

2. For the sake of the world He gave His life : there is no such beloved one in all the world.
3. For the good of His enemies He came and dwelt amongst them ; practising deceit, they persecuted and slew Him.
4. No one will give his life for his friend ; but Jesus gave His life for His enemies.
5. Come to Jesus, O sinner ; He is, without doubt, the world's Saviour.
6. A thousand times I am calling Him blessed ; may Thy name, O Lord, ever be adored.

A conversation with the superintendent of police, and some further conversation with our friends connected with the railway, concerning the claims of the Lord Jesus, ended our happy day of work for Him.

CHRIST THE SAVIOUR.

Next morning, taking another road, we made our way to a large village called "Baiha." The music, the singing, and the preaching all combined to bring around us a large number of people to listen to the Gospel message of salvation. Trying to use my small vocabulary in telling out that message, I was repeating the well-known text in Hindi: "This is a faithful saying, and worthy of all acceptance," &c., when one of the audience interrupted me by suggesting that I had said that Christ Jesus came into the world to *save* sinners, and that he supposed I had meant to say *destroy* instead of *save*. How glad I was to tell him that Christ Jesus—in contrast to all the incarnations with which the Hindoos are familiar—whilst hating sin, had come into the world to *save* sinners,

by putting away their sin, through the sacrifice of Himself.

After returning to our tent, and taking a little rest and refreshment, we started off to a village in another direction, called Ardyah, where we had a somewhat large and attentive company, who listened for a long time to the story of the Cross.

NATIVE HOSPITALITY.

Next day, early, having packed up our boxes, and sent them forward two stations further on towards Muttra, we ourselves stopped at the intermediate station, Perkhram, and the villages near by. Having inquired of the stationmaster, and also consulted our map of the district, we found that there was a village called Peengree four miles distant ; so, whilst we were yet fresh, we walked on to this village, and, having collected the people, told them the good news of the Gospel. The people were more indifferent here than they had been at the other villages ; so we moved on to another place, hoping that others, though in that same village, might hear us gladly. Finding a native school, we called upon the teacher, and were provided by him with a charpoy, or native couch, to sit down upon, and we soon entered into conversation with him and the head men of a neighbouring village who came to visit us. Here, again, the crowd who gathered round us were somewhat noisy, but as soon as we began to sing to them, and accompany our singing with music, they became quiet, and listened nicely. Being tired after our long walk in the sun, and having taken no food since the early morning, and, moreover, finding nothing that we could buy in the village, I asked the pundit whether he could provide us with any food. He hesitated at first, wondering, I suppose, whether we would eat the

coarse bread which the natives of this country make; but soon, acting upon my suggestion, two loaves, or cakes, were brought out, which, I found, were well buttered; and, to the great surprise, and, I think, pleasure of the many onlookers, I commenced to eat, and made a fairly good meal. After a little rest, we started upon our return journey, when, to our great delight, we were invited by some of the head men of the village to stay and converse with them. We accepted the kind invitation, and a very long and interesting conversation on the truths and claims of Christianity was the result. Thus refreshed, we started once again, and safely arrived at the village near the railway station, from which we were to proceed on to the next station, where our baggage had already been sent. In this village, as in the others, we found a large and interested audience, and kept up the preaching until thoroughly tired out, when we adjourned to the railway station to wait the arrival of the train, only to be once again called back, this time by the head man of the police, with whom we conversed for some time concerning Jesus and His love.

A WARM WELCOME.

Next day, having arrived at our destination overnight, we started, as usual, to preach in a large village, a few miles from the railway station; but, finding a smaller village on our way there, stayed for a while to tell out the old, old story. At first, it seemed as if there were scarcely any people in the village, but, hearing the singing and music, they soon came around us, and, after listening attentively to our message, showed their appreciation by bringing us milk and sweetmeats, and buying nearly all the books we had with us. The village pundit and the owner, or head man of

the place, were especially kind, the one buying a copy of the gospels and Acts, as well as other books; and the other, after buying books, and providing us with light refreshment, offering us dinner if we would wait whilst it should be prepared. With glad hearts we went on our way, thanking God for having thus prepared our way before us. At the next village we found, as usual, numbers to listen to our message, amongst whom were many women, who stood in a place by themselves, not daring to mix with the crowd, but anxious to hear all that was said, and also see what was going on.

MUTTRA, THE SACRED CITY.

Thus going from village to village, we at last reached the Hindoo sacred city of Muttra. Here we preached several times, and had many listeners, but found the interest much more difficult to awaken and sustain than in the villages. This city of temples, blessed for so many years with some small measure of Gospel light, appears, like so many other Hindoo strongholds, to be far less prepared for the Gospel than other and less privileged places. Here almost every shop has its niche in which one or more idols are placed, so that even the passer-by may see them; and one meets with finely carved stone temples almost as frequently as they would find gin palaces in London or one of our provincial towns. Monkeys (themselves objects of reverence) were seen everywhere, and the whole place seemed given up to idolatry.

One pleasing incident, however, occurred before we left this city to return home. Preaching at a street-corner, near the river side, a message was sent to us from a native gentleman, occupying a beautiful house by the river, and, at his request, we paid

him a visit; and in his room, which was arranged very much after the European style, we conversed about the Scriptures, a copy of which he had purchased, read, and seemed deeply impressed with, and also sang our Christian bhajhans, and offered prayer.

Time would fail to tell of all the traces and relics of idolatry we met with during our short preaching-tour, such as sacred bulls, wayside temples, and images, &c. Still, we saw enough to tell us that idolatry was very far

from being a worn-out system of religion that was fast passing away.

Idolatry is still a mighty power in the land, but, thank God, so is the Gospel of our Lord and Saviour Jesus Christ; and, albeit that the great image rises imposingly, towering towards heaven, and millions bow down before it, the stone cut out of the mountain, without hands, shall yet raze it to the ground, and itself become a great mountain and fill the whole earth.

J. G. POTTER.

Agra, January, 1883.

A Century and a Half of Missionary Work.

THE Moravian Church has cause for devout gratitude to God for permitting it to originate modern Protestant missions to the heathen, and then for enabling it to see so much accomplished during the course of a century and a half. The hundred and fiftieth anniversary of its foreign missionary work was suitably celebrated by the Moravian Church at the close of last year.

"A century and a half ago," says the *Moravian*, "our church was practically the first and only one, as such, engaged in foreign missions; now there is scarcely a Christian church that is not engaged therein. Then Leonhard Dober and David Nitschmann were practically the first and only missionaries of Protestantism; now there are in the various fields about 5,800, with 14,000 native helpers. Then the six dollars which Dober and Nitschmann had between them when they left on their mission represented about all the Protestant church, as such, had ever given for the conversion of the heathen; now 8,000,000 dols. is its yearly gift for that purpose. Then

there was not one native Protestant communicant; now there are about 540,000 in all the mission fields. All this in one hundred and fifty years! Give to our God the glory.

"On August 21st, 1732, the first two missionaries of the Moravian church of the *Unitas Fratrum* to the heathen in foreign lands set out from Herrnhut, in Saxony, on their way to the Island of St. Thomas, West Indies. In 1782 there were 27 mission stations, served by 165 missionary brethren and sisters. In 1832 the work comprised 41 stations, with 40,000 persons in charge, served by 209 brethren and sisters; while during the first century 1,199 persons (740 brethren and 459 sisters) had been sent as missionaries. In July, 1881 (the statistics for 1882 are not yet printed), there were 98 main stations, and 15 out-stations, in all 113 stations; 315 missionaries (165 brethren and 150 sisters), among these 30 native missionaries, and in addition 1,471 native assistants; there were 112 schools with 16,437 pupils (in addition, 89 Sunday-schools with 6,651 children and 6,219 adult scholars);

while the number of persons under the care of the missionaries was 74,440, of whom 25,298 were communicant members, the remainder being chiefly baptized children (26,836) and adult candidates for full membership (14,477). The total number of missionaries, brethren and sisters, who have been

sent out by the Moravian Church during these 150 years, is upwards of 2,170."

Does not this record inspire all of us to greater faith in missionary work, and to a renewed determination that speedily the Gospel shall be preached "under the whole heavens"?



A SOOCHOW LADY.—From a Photograph.

Chinese Costumes—A Soochow Lady.

WE doubt whether in any country in the world there is the same amount of quiet vanity displayed as among Chinese females. Their pipe, often of very costly silver and jewelled, and their little pocket toilet-box, containing a looking-glass in the lid and other small parapher-

nalía in its hold, are inseparable from them ; and the small-footed are invariably attended everywhere by a female servant, whose duty it is to see that the one and the other are placed on the table within their reach. The arrangement of the furniture of a Chinese reception-room is very formal. The stiff-backed cane-seated or wooden chairs are placed in rows opposite to each other, but each having a small square table at its side for the use of its occupant ; and it is difficult to get any Chinaman to have his portrait taken without such adjuncts, if they be at hand. The houses of the better classes are generally built round a succession of courtyards, the end and the centre rooms being usually for the family and receiving guests ; the side rooms being devoted to the ladies, nurseries, and offices, domestic or otherwise. The ladies very rarely leave home except on special occasions ; and most of them amuse themselves either with embroidery and gaming or some other frivolous employment, though there are a good many who study instrumental and vocal music, poetry, and painting, and a few who dip into the abstruser learning within their reach. To their apartments men are not admitted, so that, with the exception of a very few foreign ladies, no strangers from the West have seen them *en famille*. But there is nothing very attractive in their boudoirs, if we may credit the testimony of ladies who have had the privilege of visiting them. The toilet occupies fully as much of their time as it does that of the most fastidious worshipper of the fashions with us ; and no lady of the Western world, be she ever so enthusiastic a devotee at the altar of youth and beauty, appropriates more care and time to personal adornment. The Soochow and Shanghai style of head-dress is very neat and becoming. The hair, gathered into a tight coil at the back of the head, falls flat from the parting over the temples, and is there ornamented by a curious arrangement—a kind of rosette of small yellow flowers on each side ; the back hair being fastened by handsome gold or jewelled pins, or other contrivance. The young lady depicted in our present issue had a most beautiful string of pearls passing threefold over the crown of the head from the one floral ornament to the other, presenting a very rich appearance. In the picture it looks as if she wore a cap, but the rich yellow flowers and the lustrous pearls made fine contrasts to her jet-black hair and fair face. She objected to the foreign furniture ; but, as there was no Chinese at hand, she would not dispense with the table altogether, but insisted on arranging the flower-pot, the pipe, the teacup, and toilet-box upon it just as she liked ; and, what is more, she took the book from her servant, who carried it for her, and posed herself just as she sits.

J. T. KITTS.

Tsing Chu Fu, North China.

Our Finances.

THE publication of the following letter from Colonel Croll, of Reigate, will, we hope, induce other like-minded generous friends to come to the help of the Society before the *financial year finally closes on the 10th inst.* :—

“ Beechwood, Reigate, *March 12th*, 1883.

“ MY DEAR SIR,—When you have ascertained the receipts of the Missionary Society for the current year, made up to the 10th of April, you will oblige me by sending the results, and I will send you in return a cheque for a tenth part of any deficiency that may be then shown. Should, however, the receipts balance the expenditure, it is my intention to send a cheque for £100.

“ I am very pleased that the executive did not hesitate to meet the claims so pressing made upon them for additional missionary efforts. And I am sure that the confidence thus placed in the liberality of the churches will meet with the approval of the brethren, as I have no doubt will be evidenced by increased subscriptions in the future.

“ I am, my dear Sir,

“ Yours very truly,

“ Alfred H. Baynes, Esq.”

“ A. ANGUS CROLL.

Many most cheering and welcome gifts have been received during the past month accompanied with warmest expressions of deepened interest in the work of the Mission. One friend writes, when sending £100 :—

“ I never remember any period in the long and eventful history of our much-loved Society so full of hopeful promise as the present. Doors open on all hands; earnest, devoted, well-equipped brethren offering themselves for the work; appeals for more Missionaries of a most urgent sort from China, India, Africa, and Japan; the only thing lacking being the funds to send them forth and support them. Surely there is a very heavy and sacred responsibility resting upon all God's people to enter in and possess the land for Christ. Do we, any of us, give to this grand enterprise to the point of real self-denial?”

“ C. P. H.” sends a gold chain, with the words :—

“ I send this as it is something I can do without. I have been reading the last number of the MISSIONARY HERALD, and feel I must do something for this most blessed work.”

A pastor in the Isle of Wight writes :—

“ My wife and I have been feeling deeply anxious concerning the financial needs of our beloved Missionary Society. It is indeed clear that there is a loud call for extension on every hand, and we cannot continue to pray that the Lord would open doors of access to the heathen unless we are prepared to enter into those already opened.

“ We have been much grieved that we are unable to send an offering in money just now, our income being smaller than at any time in our married life. This being the case, my dear wife has felt that she cannot wear or keep mere ornaments when the Lord's cause is in such need, so, at her request, I send by this

post a case of gold ear-rings, which we beg you to dispose of for the Society's funds."

A lady at Southsea sends £20 "in loving memory;" Mr. Marcus Martin, of London, £20; Mr. J. Short McMaster, of Mitcham, £50, and "A Friend, Norwich, *in memoriam* the Rev. George Gould," £100.

Mr. Thomas White, of Avon Bank, Evesham, writes:—

"I have read with deep concern of your anticipated deficiency on Foreign Mission Account as set forth in the MISSIONARY HERALD for March, and am thankful to learn some good friends have come to your help. I earnestly hope many more will do so.

"In order to render some little aid I enclose a cheque from my father, Thomas White, for £100, and a similar cheque for £100 from myself. I earnestly hope you will be able to commence your new financial year with a clear balance-sheet."

Mr. E. Lejeune, of Manchester, sends £20; Mr. W. Johnson, of Fulbourn, Cambridge, a further donation of £100, in addition to £100 sent last month; Mr. William Thomas, J.P., of Llanelly, £100; Mrs. H. Ness, of Newton Abbot, £100; and "A Friend at Perth," £25.

Many smaller contributions have also been received, several bearing unmistakable marks of rare self-denial and consecrated sacrifice. "A Widow" sends 5s, her "hard-earned savings for ten weeks;" and "An Orphan Girl" £1, "earned by night work with her needle," for the work she "loves beyond all words." Miss Janet Wood, of Camden Road, writes:—

"DEAR MR. BAYNES,—I enclose 4s. in stamps for the General Fund of the Society. It is the offering of a poor woman dying of cancer, who, since her conversion a year ago, has been very much interested in missionary work, and is a constant reader of the HERALD. About nine months ago she began to put by what she could, saying, 'I want to do something for Him, for He has done so much for me;' and so the other day she gave the enclosed to me to be forwarded to you."

Earnestly and prayerfully would we plead with our friends to do all they can to avert a deficiency on the 10th inst., *when the accounts of the Mission must be finally closed*, and, above all, we commit this matter into His hands whose work it is, and to whom belongs the silver and the gold.

News from Agra, India.

MY DEAR MR. BAYNES,—You will be glad to hear that our new chapel on the corner plot of ground is now opened, and services are regularly held therein. We had an opening service on Sabbath-day, February 4th. We have been very materially aided by friends in India in the matter of funds, and feel very grateful that we have been permitted to erect such a building in such a convenient place. As you may remember, it is bordering on four roads, and our desire has been to get Hin-

doos and Mohammedans to come in and hear the Word of Life. Last Sabbath afternoon we had an open-air evangelistic service. I only wish you had been there; we had ample proof that there are a great many natives coming and going along this road, and living about the place. A great crowd gathered round us while we sang, Mr. Potter accompanying us on his concertina, and I then preached to them Christ. After this meeting was over we gave them all a hearty welcome to come in, and a large number came in, and others came into the verandahs near the doors and windows. This, I trust, is the beginning of great things. Our hearts are greatly cheered by this and many other tokens. I wish I could convey to our many friends all I feel in connection with our work. We have not made a mistake about this building, I feel sure. It is not anything *churchy* in appearance, but more like a dwelling-house; and this, I trust, will incline the outside people to come in. I hope to send a photograph of the place by next mail. A friend of ours has promised to pay for three large signs—to be of sheet iron—and quite a number of Scripture portions in Urdu and Hindi to be inscribed on each, and invitations to all to come and hear the Gospel, so that he who runs may read, or rather that they will stand to do so. In the building where we formerly held our services we have opened a school for our native Christian children and the better boys of our other schools. We hope for great things from this school. We have about fifty children altogether belonging to our community, and we have a great work in training all these to be Christian men and women. We needed a school sadly, and now we shall watch prayerfully the growth of this one. You will be also glad to hear that our poor people are continu-

ing their weekly offerings. In 1882, they collected in this way Rs. 32.7; and at the Communion services they collected Rs. 35. This is better than I have known them do before. They now are about to get a subscription-book for collecting among themselves; and I have told them that they must provide a servant to look after the new chapel, and keep it clean, &c., and they are making these arrangements on their own account. Thus, by degrees, we are getting our people to do what seems to be so difficult for them—to help themselves. How we, who are here, wish our churches were self-supporting! But our people have not only to learn, but also to unlearn, and this is more difficult to do than to learn. How I have enjoyed open-air preaching of late! There seems to be a wonderful change coming over the people, so many are eager to listen. We have such large, attentive congregations. Yesterday, and again to-day, we have had large crowds; and so last week and the week before. Yesterday being a holiday, I had five young Mussulmans to visit me—medical students—and we had very profitable conversation. I saw one of them to-day in the crowd as I was preaching. On Saturday last, two other Mussulmans came to talk with me, and I trust God will bless the Word then spoken. I feel that the seed now sown will bring forth abundant fruit, and that, with God's Spirit to bless the Word, we shall have a great work of salvation going on here soon. At Christmas time we had a grand season with our school-boys and our Christian brethren. I baptized three persons on the 24th of December, making six during the year. There are others waiting to be baptized. We had a very good time at Batestwar fair this year; sold a great many books. Many friends will be glad to hear that Mr.

Potter was with us, and worked hard at selling scriptures, and also in preaching to the heathen in their own language. I am glad to say that he passed his first examination satisfactorily, and is now hard at work preparing for the second. After coming back to Agra, Mr. Potter went out with our brethren into the district, and had a very profitable and enjoyable time.

We are working away busily. Our Zonana work is full of promise, and

Miss Johnston hard at work in her dispensary. She had more than 6,000 patients last year. This is a grand work! We are oftentimes weary, and pushed for time, and not able to write. We have a number of friends who look to us for news, and we have it to give, but often cannot do as we would wish in this matter; but our work is moving on, and God is blessing it. Pray for more blessing.

Yours very sincerely,
DANIEL JONES.

Recent Intelligence.

While calling the early attention of our readers to the announcement of our approaching anniversary services, we would earnestly appeal to them to make these gatherings the subject of importunate prayer, that they may be memorable and blessed because marked by special tokens of the Divine presence and favour.

We gladly give insertion to the following notice:—"The meeting and breakfast of the Institution for the Education of the Daughters of Missionaries, Sevenoaks, will be held on Saturday, May 12th, at the Cannon Street Hotel, at 10 a.m.; chairman, George F. White, Esq."

We are thankful to announce the arrival in England of the Rev. A. G. and Mrs. Jones, of Tsing Chu Fu, North China, somewhat benefited in health by the voyage home.

Writing from Sierra Leone, under date of February 24th, on board the African Mail steamer *Lualaba*, the Rev. Q. W. Thomson writes: "Thank God we are all well, and so far we have had a very enjoyable voyage. We are all hopefully anticipating our Mission work."

The Rev. Francis and Mrs. James reached Shanghai on January 21st, after a very comfortable voyage. They will settle at Tsing Chu Fu, and carry on the work hitherto so ably conducted by Mr. Jones, who has just arrived in England.