

for three days before the Mela and the ground became thoroughly wet. The rain, however, made but little impression on the numbers, for we had large representations from all the stations.

I made no effort to number the attendance but taking the estimate of some of the native brethren there were between two hundred and three hundred Christians present, besides many Hindu friends. Several of the latter came from as far as Mhow in order to be present at our gathering.

Committees had been appointed on food, water, lights, tents, accommodation, etc., and the best use was made by the latter of all buildings available.

The meetings began by a prayer meeting in English led by Dr. Woods; this was followed by an address on "The Baptism of the Holy Ghost," a fit keynote for the Convention, and one which was often sounded especially in prayer. Papers on "The Errors of Romanism" and "The Expediency of a Change in the Mode of Burial," completed the Saturday programme. The latter subject is attracting no small attention in India, many thinking the use of a coffin for poor Christians to be extravagant; our Central India church, however, is still loyal to the present custom.

The Sabbath was a day of rest and worship. The Communion service in the afternoon conducted by both missionaries and native brethren was very impressive and helpful. In the evening Rev. Mr. Jamieson, from the Rajputana Mission, held a service in English. At the same time some of us went into the city to conduct street preaching. We formed into two bands and made a tour of the principal streets, preaching for a short time in each conspicuous place.

Monday's programme included "Industrial Work Among Christians," "Training of New Converts," "House to House Visitation by Catechists," "Daily Preparation for Bible Work" and "The Place of the Bible in Preaching to Non-Christians," besides an address on "Zeal for the Extension of Christ's Kingdom."

In the evening the tent was given over to the women's meeting, while the men were gathered to storm the city. And it was a storming. With our veteran preachers and singers from each station we formed quite an imposing little army which in some things might have been taken for the Salvation Army. In the first place we had a band composed largely of native instruments, besides a bass drum, cymbals, concertinas, etc., we also had banners inscribed with mottoes in Hindi, mounted on bullock carts in which also were our Christian boys.

Thus equipped we marched through the streets of Rutlam, stopping at each street corner to proclaim the Gospel Message that Jesus died to save. The old city was fairly roused; the people came

flocking in from every side at the sound of our music and as they gathered one speaker after another mounted a bullock cart and announced in brief but stirring sentences the messages we had been sent to proclaim. In one place a crowd of about 700 people were counted who stood quiet and attentive while four speakers one after another preached a short discourse.

We were careful not to halt nor play the band in front of a temple, nor did anyone's prejudices appear to be injured, for seldom have I seen street preaching with less opposition and better attention; no one disturbed us, no one questioned us, far from it, one after another as we passed implored us to stop and hold a meeting before his shop. One man came up to me and said, "It's grand, Sahib, its grand," and many other tokens had we of interest and pleasure in our gathering.

When darkness fell, torches were provided, and the good work went on. The Gospel had free course and its heralds were unopposed; it was a triumphal march the whole way and every street corner rang with our cry, "*Vishu Masia Ki Jay*" (Victory to the Lord Jesus). Not less than five or six thousand of Rutlam's people must have heard the Gospel that evening.

After dinner we held according to announcement a magic lantern exhibition. The tent was filled, for a large crowd had assembled on account of the evening's preaching.

Tuesday, as announced by the programme, was devoted to Sunday School work. Dr. Phillips, the S. S. Union secretary and veteran S. S. worker of India, was present and took charge of the meetings. He is an experienced man and his words of advice and cheer were most profitable.

The early morning meeting took the nature of a conference in which was discussed the question of forming an Auxiliary S. S. Union for Central India. The matter was decided in the affirmative and the following officers were elected;—President, Lieut. Robert Thomson, R.H.A., who had come from Mhow to be present at the meetings; Vice-President, Mr. I. W. Johory, of Indore; Secretary, Rev. Norman H. Russell and Treasurer, of Ujjain, with a large committee.

Dr. Phillips' talk to the Native Church was particularly helpful, calling on them as it did to enter now the wide open door of teaching India's children the Gospel. "The responsibility" he said, "is yours, not the missionaries," and you must answer for it.

A full question drawer, presided over by Dr. Phillips, was followed by papers on "Teaching the Bible in Day Schools," and Sabbath School Work in Villages and Mohallas."

The day was closed by a mass meeting of children addressed by Dr. Phillips and several native brethren, followed by another magic lantern exhibition especially for the children.

That evening most of the friends left for their homes and before the morrow closed the canvas city had melted away and the Mela for 1894 was over.

It will not, however, be soon forgotten nor its influence dissipated. All were stirred, many let us hope moved to deeper effort for the salvation of India. Especially were our new converts helped and strengthened.

A strong committee composed largely of native brethren was formed to prepare for next year's Mela, which is to be held in Ujjain. Let us pray that it may be even more richly blessed than that of '94, not merely in strengthening the Native Christian Church, but also in shaking to its foundations that ancient citadel of heathenism.—Ujjain.

Yours faithfully,

NORMAN H. RUSSELL.