

school; and, sitting at the ladies' feet, learned English needlework, while hearing of the Saviour and rejoicing to sing hymns in His praise. From the first these three declared their intention of professing the Lord Jesus by baptism, as soon as their knowledge and evidence of faith should be deemed sufficient. They eagerly availed themselves of every opportunity which presented itself of hearing about Christ. Besides attending two nights a week the inquirers' class, they came regularly to our Sabbath and Wednesday evening meetings, bringing with them such crowds of their fellow Bámbees that our audiences overflowed into the verandah. They were constant in their attendance on our Saturday evening prayer-meeting also; and, what was perhaps the best proof of their thorough sincerity, as soon as they learnt the sacred obligation of the Lord's day, they ceased from all weaving and other work, and were found regularly in their places at our morning vernacular service.

Under all these means of grace, it is not to be wondered at that their progress in divine things was great and steady. About the beginning of July, their applications for baptism were so pressing and repeated, that we resolved to gratify their earnest longings, if on examination they showed competent knowledge. Their examination was the first work of our newly constituted church session. For, to aid me in the work of ruling our growing native church, my excellent medical colleague Dr. Sommerville, Chintu Rám, and Umrah, had been chosen and ordained to the eldership, according to the prescribed forms and order of our church. Having met and examined them, and another inquirer who must form the subject of a future letter, all were satisfied with the amount of their knowledge and proofs of earnestness which their general conduct evinced; and it was resolved that the three, Sri Rámjee, Rorá, and Kajji, should receive the rite of baptism at our evening meeting on Sunday the 7th of July. This was fixed upon rather than our morning service, because their former Bámbee caste-fellows, after the labours of the day, would be much more likely to be present.

ENGLISH PRESBYTERIAN MISSIONS.

We copy the following from the "English Presbyterian Messenger," for November:

"FORMOSA.—*Missionaries:* Dr. Maxwell (absent in England), Rev. H. Ritchie, Dr. M. Dixon, Rev. Wm. Campbell. The stations are increasing rapidly. *The Rev. J. Mackay, of the Canada Presbyterian Church, is now settled in the north.*

"Dr. Dickson has been lately much interested and occupied with two new stations. One called Hoanachian, is situated on the Kagi road, about a day's journey from Taiwanfoo; the other place, Toloku, is more remote. Dr. Dixon says that—

"At the former a little band of ten or a dozen meet every Sabbath day. Many more would do likewise were it not that they fear offending the head man of the district, who is very much opposed to the movement. May God overrule all these things for their good! At Toloku between forty and fifty attend the services. Most of them, I am led to believe, have become inquirers. Mr. Campbell and I visited the district about a fortnight ago. We were very well received at both these places and in every town and village through which we passed. The people are Pepo-hoans.