

They are fearfully ignorant and superstitious, being devil-worshippers of the very worst type. They are indeed in a very low social and moral state.

Among these the Gospel has taken a firm hold. The influx of these poor degraded idolaters is widespread in every part of the Telugu country, and began almost simultaneously in in Masulipatam, Raghapurum, and Ellore districts of the C.M.S. Mission.

The first opening occurred in the Ellore district. On my very first missionary journey I was preaching one evening to a band of weavers under the shade of a great fig tree; on the outskirts of the crowd stood a boy of ten years old listening most attentively to the preaching of the Gospel, then heard for the first time. The words were fastened in his heart forever. Cruel treatment from his father could not drive them out, and he was beaten over and over again when he begged hard for leave to be a Christian, yet he persisted in his resolution. At last, by God's providence, my tent was brought round again to the same neighborhood, and then the boy told his father: "Now you cannot prevent me going to the Padari (clergyman); take me yourself and give me up to him." They came one evening to my tent, the great tall father and the little boy. The story was told. Said the father, "An evil spirit has possessed my son, nothing will prevent him from being a Christian; take him and be kind to my son." After many interviews the father himself and many others were gathered in my tent. I was pleading with them for their own life. I asked them would they kindly kneel down and pray to the true and living God. There was great hesitation from their fear of devils, but at last they did kneel down, and, oh! how I pleaded, that they might be turned unto God. It was done in that prayer. When they rose, without demur they signed a pledge to forsake idols and to believe in the one true God, and His Son, Jesus Christ. Nobly they fulfilled their pledge. Before very long they had to confess Christ in the fires of persecution. They were the first in the land who braved the fear of man to obey God. Armed men beat them down by force, and with drawn swords compelled them through the greater part of a day to hold up heavy stones laid on their backs in the burning sun; but they were not to be frightened. "You may kill us," said these professors, "but we will not give up the new religion." They were at last released, and as it was the first beginning the law was invoked and the persecutors punished. In due time the first twelve converts were baptized. Numbers joined them afterwards, and the Word of God sounded out from them into many villages around. In thirty years fifteen hundred Christians are found in the neighboring villages; a substantial church has been built under the shade of the

idol tree, which, with its field, was given over to me by the converts. It is the headquarters of a native pastor who belonged to the place. Another native clergyman and some fourteen other agents, catechists, evangelists, and teachers have been raised from the school of that village. It is called Polsanipalli, and it is a power for good in all the surrounding country.

Providential openings, the public preaching of Christ crucified, and other means brought us more of these Malas. Centre after centre was occupied, churches built, schools established, and congregations formed. The total number of adherents in the Ellore district is not far short of three thousand souls.

### Books and Periodicals Department.

(1) *The Expositor*. (2) *The Clergyman's Magazine*. London: Hodder & Stoughton.

Professor E. Konig, in *The Expositor* for August, gives some useful information regarding the criticism of the "so-called five books of Moses." The article is called "The History and Method of Pentateuchal Criticism," and shows that the theory that the first five books of the Bible are not wholly the work of Moses was broached as far back as the second century, and has been alluded to by occasional writers ever since. He says with regard to it, "It is plain that the controversy was not the fruit of caprice, and that it did not spring in a moment out of a single head." Professor D. S. Margolionth has some useful observations on the fragment of Ecclesiasticus noticed in the July number of *The Expositor*. Other articles are in keeping with the high standard of learning and research usually found in this periodical. *The Clergyman's Magazine* continues its "Lessons in Faith and Love," as gathered from St. Paul's Epistle to the Philippians, and has several sermons and outlines for discourses. "Foreign Missions" are continued by Clericus Anglicanus, the subject being "Things Touching the King."

(1) *The Sunday at Home*. (2) *The Leisure Hour*. (3) *The Boy's Own* and (4) *Girl's Own Paper*. (5) *Cottage and Artisan*, etc. London: The Religious Tract Society.

In *The Sunday at Home* for August, "Rival Philanthropists," a story of collecting for Zenana missions, teaches a good lesson; some delightful thoughts of the land of the heather are given in "Scotland One Hundred and Sixty Years Ago"; "Dr. Adrian: A Story of Old Holland," is continued, and shows many points of interest. "Sunrise in Japan," by Katharine Tristram, is a pleasant and well illustrated sketch of that interesting country. The writer takes a favorable view of the influence of Christianity upon the people. The name "Gasu," or "Jesus," is at least known, whether correctly or otherwise, amongst great masses of the people. *The Leisure Hour* for August is a holiday number, and has several interesting stories. Besides these, "The Round Towers of Ireland" will interest many, and also "The Land's End," with its four attractive illustrations. "Glimpses of Johnson in Eighteenth Century Oxford" promises well, both as to reminiscences of the great "Doctor," and also of the Oxford of his day. *The Cottage and Artisan* is an unusually fine number, and the children's literature throughout is as good and attractive as ever.

*The Homiletic Review*. New York and Toronto: Funk & Wagnalls Co.

*The Homiletic Review* for August, which has just come to our table, is especially rich and varied in its contents. Principal Dawson opens the Review Section with the concluding article on "Natural Facts Illustrative of the Bibli-