

It is only the ignorant who argue against it. To the thoughtful it contains invaluable truths. We feel that we are not able to act up to its moral standard. If we try to do so, we cannot get on in the world." The temporal sacrifices involved prevent many from making a public profession of Christianity. Although caste prejudices have strong hold on the people, it is encouraging to know that they are being gradually undermined by the teaching of the Word of God and the advance of education.

The Telugu revision is now going on with the great advantage that the Rev. Dr. Hay has returned to India to give his whole time, to the work, for which he is pre-eminently fitted, his connection with the London Missionary Society having ceased. An arrangement has been made whereby he will be supported during the progression of the work by your Committee.

It is in connection with the Telugu that your Committee have taken the important resolution referred to at the close of the present report. They are sensible of the kind manner in which this resolution has been received, both at home and in India, and of the generous appreciation of their motive in passing it. The resolution is now under consideration of Baptist missionaries in India, whose opinions will shortly be forwarded to Madras and London.

One of the most interesting features of the past year has been a Bible tour taken by the staunch friend of the Society, the Rev. E. Lewis, of Bellary, who has been justly called the prince of itinerating missionaries, accompanied by three colporteurs. He gave to it seventy-four days, and visited nearly 150 towns and villages. It is not possible to give the whole of his journal, full of interest though it is, but a few extracts must be made.

The following extract needs a few words of introduction. About the year 1860 a Hindu goldsmith named Seeta Ram received from a Bellary colporteur a few portions; through the help of a merchant he got possession of the Telugu Bible; for about three years he kept up a meeting for Bible reading in his own house, and at last died honoured and beloved, he never having seen a Christian teacher. When Mr. Lewis visited Bookapatnam in 1873 he found about twelve persons, intelligent and devout Christians, who still maintained these meetings. On his second visit to the town in 1875 he received further evidence of the genuineness and permanence of this work. Frequent visits had since been paid, so that he was not unprepared for the state of things he found on this journey.

On Sunday morning the 6th we arrived in Bookapatnam and remained there till the following Friday morning. These five days were as full of work, as full of joy and of triumph in Christ as we have ever had. The limits of my journal will not admit of more than an indication of what we saw and heard. As soon as our arrival was known the members of this interesting community came to our tent for service. They were four of the five persons whom we baptized last year, one being away from home, and eight others who join in Christian worship. It was a pure unmixed joy to us to read the Scriptures and pray with them and to preach to them. The Word of God is to these simple, honest believers, as the very bread of life. At the close of the service four adults came forward and asked to be baptized. In the evening, about five o'clock, we again met and talked together for some time of the preciousness of God's Word and of Christian experience. It was amusing to me to see the look of wonder and astonishment with which my colporteurs looked on and heard the Bookapatnam people talk of the Scriptures, and quote and explain several passages. One of the colporteurs who had not before been in this town remarked to me, "This is wonderful, these people quote the Scriptures and explain them as though they had been Christians and enjoying the best of Christian instruction for twenty years." At the close of the evening service it was our great joy to baptize the four persons above mentioned.