

Among these we may not expect to do much for long years to come. Our principal hope of success is in preaching to the common people; among these, the faithful, persistent preaching of the Gospel will accomplish a great work. In this direction, rather than in school-teaching or educational work, as is the case with some societies, should our strength be expended, and by the blessing of God I feel sure that ere long the hearts of those who are interested in that work will be rejoiced at tidings of success."

The same. Nov. 1, 1875. "As to just what caste is, I cannot tell yet, more than that it separates the people into classes. Those of one caste will have nothing to do with another caste: they will not eat together, nor sleep together, nor occupy the same place together, nor even use water from the same well or tank. To break any of the rules regulating the system is to lose caste, which is worse than losing life, as many would rather die than become outcasts. As an instance of the way in which they regard any interference in this,—while we were away on our tour we were one evening driving through a town, and passed a well where some women were drawing water. Being very thirsty, and not thinking, I dipped a small dish into one of their jars of water. I saw at once that I had committed an offence, and our catechist told us that as soon as we were out of sight the woman broke the jar all to pieces. It would be a great offence and insult for a European to enter a Hindu house. It would have to be thoroughly purified at once. * * * The little I see of the religious customs and character of this people is sufficient to convince me of their degradation. I have almost concluded that the Hindus are the vilest people of the East. Their religion is vile and degrading to the lowest degree."

Rev. R. Sanford. Dec. 25, 1875. "The house we occupy is very pleasantly situated, about a mile from the town, on the highway to Vizianagram, which is fifteen miles distant. The house stands on a gently elevated spot of ground and commands a good view of the sea. The steamers as they call, sometimes three or four a week, are plainly seen from our verandah. Our compound contains about three acres. There are a few shade trees about the house. It is two-stories in height, having spacious or broad verandahs on the upper as well as the lower flat. The lower flat contains five good rooms besides two bath-rooms. The upper contains three rooms, besides a bath-room. Two families could be quite comfortable in the house. The rent is twenty-five rupees per month, i. e. \$11.36—very reasonable indeed. Mr. McLaurin in Cocanada was paying 45 rupees for quite an inferior house and compound."

The same. April 14, 1876. "I do not know of any mission work among the Telugus that is known under the name of 'Zenana work.' The women of all the castes, except the Brahmin and a few other of the high castes, enjoy much freedom. They mingle freely among the people in Bazaar and in the public ways. Probably our best course, at present, is to attempt something in the way of a girls' school."

The same. June 23, 1876. The following is an account of a journey performed by brother Sanford in company with brother McLaurin, to visit the churches of the Cocanada Mission: "On Wednesday morning, Sept. 29, we started, comfortably fitted out, on board the mission boat. Sailed up the canal which connects with the sea at Cocanada, until we reached Doulaishwarum, about 37 miles dis-