

or four villages, from thirty to forty miles distant. Several friends had accompanied these men part of the way, and then sent them forward to gain more knowledge of the gospel. Their first knowledge of the truth appears to have been derived wholly from Christian publications. Mr. Sutton remarks, "So far as I can learn, the first tract was conveyed to them from Balasore, five or six years ago. They say it was the Gospel of Mark, given to a man with a loaded bullock; he could not read well himself, and put the tract on the bullock's back, where it got wet and damaged; but on his arrival at the village, he gave it to one of the inquirers, who made out a good deal of it; they next got the 'Jewel Mine,' and subsequently, most of the tracts we have published. Their case affords a remarkable illustration of the words—

*'Though seed lie buried long in dust,
'Twill not deceive our hope;
The precious grain shall ne'er be lost,
For grace insures the crop.'*

It appears that, in the case of these persons, the books they obtained, under the Eternal Spirit's influence, enlightened their minds, and impressed their hearts. In the first place, they gave up the worship of idols, and read the better part of their own shasters and the Scriptures for instruction. Advancing in their course, they gave up Hindooism, and read the Christian books only. They had not yet lost caste by submitting to baptism, but persecution broke out against them. Some that were unstable shrunk back; others were faithful to the light they had received, and sent their two brethren as a deputation to find out the missionaries, and solicit their advice. Those two arrived at Cuttack, and found the missionaries. The native preachers soon began to converse with them, and were greatly delighted. They attended the missionary prayer meeting, and showed considerable knowledge of the Scriptures. Rama

Chundra, thinking they might need help, offered one of them money; he declined the offer, remarking, "I have rupees about me; and do not you remember the Lord's words, 'I have meat to eat that ye know not of?'"

In a short time, Rama, Doitaree, and Bamadab were despatched along with the two men to the neighbourhood from whence they came, that the native brethren might ascertain the state of things, and make a report to the European missionaries. Rama soon returned delighted, with his feet blistered though his haste. He gave a very pleasing account of his new friends; stated that they had most of the Christian tracts, the Gospels, the Acts, and some of the Epistles; and they read and understood them remarkably well; and he pronounced them not inquirers but confirmed Christians. The converts offered to burn a number of their own shasters; but Rama advised them to wait till one of the missionaries should visit them.

Encouraged by these statements, Mr. Lacey very shortly afterwards went to this interesting field. Sebo, the principal person among them, requested baptism; but feeling that, by submitting to that ordinance, he might sever all relationships, and break every domestic tie, he trembled while he sat on the ground and conversed with the missionary, who encouraged him by reference to various passages in the New Testament. Mr. Lacey saw several others; one of them said, while tears streamed from his eyes, "I have no Saviour but the Lord Jesus—I have no trust but in him." The morning came of the day appointed for baptism. A description of the scene that now took place, the narrator writes, would almost fill a volume. At the appointed time, the missionary, with a party of native brethren, went to the house of Sebo, and inquired if he was