

After we took leave from them we took our meals, and after 12 we are preaching to our coolie about salvation; that time our friend Mallakarganaswami came to take some wisdom; he brought some people with him. We sing 117th hymn, and preach Matt. 5th chapter, 1 to 15; afterwards we talk about caste; we spend three hours; 25 people listened to us. After to some farmers and some komaties standing in a street near the post office, we preach about salvation; 30 people there. After 6 we took our meals. At 9 p.m. we went into Weaver-street. They were reading lingapurana; we listened a little time, then we took our Bible and B. Kotiah read John 14 chap. 1 to 6; Matt. 1 chap. 18 to 25, and we sing there two or three hymns. Afterwards some goldsmiths called us and we went there and preach about salvation from 10 till 1; 80 people listened. Then we say to them, don't forget what we say, God will bless you all. They say this is the best way. We told them "Try and see the best way, you don't forget these words." Then we took leave from them.

16th—We went Weaver-street. There we preach about caste; afterwards we told them about salvation; 25 people there heard.

Evening we went to the komaties; there we saw some farmers and some other people too. We told them about the Saviour's birth; 50 heard.

17th—We start from Laloor to Puro.hedivalas and Samasiraddipulla and Bagammavalsa, in these three places we preach salvation; 80 people heard. Evening we went to Pattatpatnam and preached about salvation; 25 people heard.

18th—We start from P. to Cheverdoo. We preach there to some Brahmans and some other people about castes and salvation; 30 people heard. Evening, we went to two Guddapa villages and preach salvation to 40 people.

19th—We went to Bantoomakarea and Sembara, and preach in Farmer-street of Jesus' birth, Matt. 1 chap. 18-25. Evening we went to Mackowa; that night we preach to some goldsmiths; 30 people heard.

20th—We heard there was a saint there and went to see him. He was singing about Rama. Then we told him, these words are foolish words. After we went near him and ask his history, and we ask him, "Why are you doing these works?" He say "For nothing." Then we tell him some wisdom; he says these all true words. When we ask his name he said Abram's son. We told about Abraham's story, after he says, "I will come after one month to Bobbili, and will leave these works all and live Christian life." Evening we start from Mackowa to Kannanapett. When singing Uppalanuriminado came to hear; we preach to him and others from 8 to 10; 25 heard.

21st—Morning we went into the town; we preach creation and salvation from 8 to 12; afterward we take leave from them; 80 people heard us. At 3 we start from Kannanapett and arrived in Bobbili at 5 p.m.

G. NURIAH, B. KOTIAH, G. KAMIAH.

God will bless this report.

Bobbili, April 21st, 1883.

Bimlipatam.

DEMONIACAL POSSESSION.

Miss Hammond writes: I am going to give you part of a conversation I recently had with a native about demoniacal possession.

You know this is common in this country, and the na-

tives often say they see demons, and I am not prepared to say that they do not, or that they are never possessed by them: Satan runs rampant out here, and he holds his power over these poor people with a death grip.

Well, this man said, that in his early childhood a very intimate friend of his father's died.

Their friendship was of years standing, and the one who died had always been regarded by the other, and by the community, as a man of great excellence and piety. That is, in the Hindu point of view.

Well, he passed away from earth, and all his friends believed that he had entered upon a happier existence than this.

Shortly after this, the man who told me, then a little boy, was possessed with a devil. It was the first instance of the kind in his father's family, and was regarded as a great calamity, particularly by the father, who was also a very devout Hindu. The child was acting as possessed people will, when the father in great grief came and spoke to the demon. Asked who he was, and why he had come to trouble his household. To his surprise and horror the demon replied, "I am —," giving the name of his dead friend. Then came the question, "How is it that you who were considered so gooly and upright, are lost?" The demon said he did not know how it was, but that he was lost. The man then asked, "Why have you, who were once my friend, come to trouble me, and injure my child in this way?" The answer was, "I am in the world to do evil; I did not know that the child into whom I had entered was your son, I will leave him and never trouble him again." All signs of possession immediately disappeared, and the boy, a man now, has never had any further experience in this line. He is an earnest thinker about Christianity, and we hope, some day, that he will openly acknowledge the power of our Lord Jesus Christ.

He has seen many cases of possession, and once when a young girl was raving like a lunatic, he took her hand, and wrote the Saviour's name upon it. She sprang away with a wild cry, asking why her hand was burning.—*Can. Record.*

The Annual Report of the Telugu Missionaries.

The long looked-for report of the Canadian Baptist Telugu Mission has come to hand, and is full of most cheering and encouraging matter. God is blessing the work of His servants on the Canadian Baptist field in India.

It has been our custom for the last few years to reprint the entire report; but, owing to the lateness of its arrival, a pressure of other matter, and the fact that very full extracts have already appeared in the *Baptist Messenger*, and *Visitor*, we shall only give our readers a few of the statistics.

At COCANADA the missionaries are *Mr. and Mrs. Timpany*, and *Miss M. J. Frith*. Three native preachers, eight school teachers, two colporteurs and two Bible women are employed. Baptisms during 1882 were 43; church membership on the 31st December was 167.

TUNLI.—*Mr. and Mrs. Currie*. Two preachers, one teacher, one colporteur, D. Chinnamma and C. Hannah, Bible women. Baptisms, 17; membership, 35.

AKIDU.—*John Craig*. One ordained preacher, six unordained preachers, one colporteur, seventeen teachers. Baptisms, 220; membership, 820.