

Rev. J. R. Stillwell, could give to it. Mr. Leflamme has been in charge since his return to India.

At present the work on the Cocanada field comprises two churches, one for English speaking people and the other for Telugus, each with their Sunday School—comprising altogether 12 teachers and 80 scholars. The English speaking church was, previous to Mr. Leflamme's return, in charge of Dr. E. G. Smith, in co-operation with Rev. J. E. Chute, while both were learning the Telugu language. This church has 65 members, and, together with the Telugu church of 94—makes a total membership of 159.

Besides the ordained preacher, there are 6 unordained and 6 colporteurs.

The Zenana work among the women and children is in charge of Miss Simpson, who has 3 assistants, 3 Bible women and 3 teachers.

A large number of caste women in Cocanada are able to read, and so a great number of tracts are distributed. There are two caste girls' schools; one has a membership of 24, though some are irregular in attendance. The other has the names of 71 on the register, and the average attendance is good. There are also 6 Sunday Schools in the pillas or villages, in connection with this work.

Then we have the Girls' Boarding School, with Miss Baskerville as missionary, and a staff of 4 teachers. The new class-rooms were finished and the dormitories well under way at the close of last year.

There are 95 names on the roll, with an average attendance of 63. Boys 45, average 20. Last year, 4 were baptized among the boarders, and 1 girl and 2 boys among the day scholars.

There is a singing class in connection with the school, also a class for women.

The school felt hard times last year, on account of famine prices.

The Timpany memorial school in Cocanada is the only Protestant boarding school for English and Eurasian children between Madras and Calcutta—a distance of 700 miles.

Girls of all ages are admitted to the school, and boys up to 15 years of age. No boys are admitted to the boarding department, as this would necessitate a separate establishment.

The school opened last year with 15 boarders.

The teachers are Miss Folsom, Miss Spooner, Miss Morris and Miss Ward, and one Munshi.

This school is supported almost entirely by the missionaries and English speaking people of Cocanada.

Now the review of the work done the last 23 years upon this field, consisting of Cocanada and 61 surrounding villages, with a population of 125,000, reveals this result:

Two churches, membership 159. Two Sunday Schools, with 12 teachers and 80 scholars, and 6 Sunday Schools in outlying villages, and a staff of workers consisting of 1 ordained minister, 6 unordained, 2 colporteurs, teachers 3, Bible women 3, and 3 Zenana workers, besides the teachers in the Memorial School.

Now, ladies, this is something of the work that we, not as a Circle (as we sometimes think of it), but as individuals, have been helping to do.

Let us ask the old question: Has it paid?

Consider for a moment:

Up to the year 1800, there was not a native Baptist in all India. Now there are more Baptists in India than in all Canada. Think of it.

The church members in the English, American and Canadian missions, number considerably more than 100,000.

How can we say, in the face of these facts, that missions in India do not pay?

The converts baptized in the Canadian missions alone, in 1895, exceeded every other year; but last year, 1896, a still larger number, 478, were baptized.

The church membership at the close of 1896 was 3,726: the official workers, as seen in a staff of 11 ordained ministers, 61 evangelists, 5 colporteurs, 25 Bible-women and 64 Christian teachers. There are 90 Sunday Schools and 2,910 scholars.

And so mission work *has paid, does pay, and will pay*. but it will pay us only as we invest.

REVIEW OF THE FIELDS AT PRESENT.

Cocanada, with 61 villages, population 125,000. Opened in 1874.

Tuni (north of Cocanada 35 miles), 300 villages, population 140,000. Opened in 1878.

Adiku (75 miles from Cocanada, 25 miles from railway), 300 villages, population 100,000. Opened in 1880.

Samulcotta (85 miles north of Cocanada), 208 villages, population 125,000. Opened 1890.

Vuyyuru (the most southerly field, lying on the Kistna river), 350 villages, population 150,000. Opened in 1891.

Peddapuram (north of Cocanada), 180 villages, population 125,000. Opened in 1891.

Ramachandrapuram (south-west of Cocanada), 200 villages, population 250,000. Opened in 1892.

Narsapatnam (north of Cocanada), 240 villages, population 140,000. Opened in 1892.

Total number of stations 9, number of villages 1831, total population 1,190,000.

GOD had one Son on earth without sin, but never one without suffering.—*Augustine.*