

lent and public-spirited Rajah of Pittapore. A school has been maintained with an average attendance of about fifteen scholars. Ellen, the Bible woman, has taught it part of the time and her husband the remainder. We hope to see the work much strengthened here during the coming year. There is another village school in Mirnapaud twenty-four miles from Cocanada, on the "Cocanada Canal." This is a new village opened up in October by the baptism of a man who was teaching a school on his own account there, and by the baptism of a number of others. They with some help from the Church will build a school-house as soon as a site is secured. In Muramunda where a good many have been baptized and others are coming, a house will be secured, and a school started. The village is between two and three miles from Mirnapaud. At Nullur where for a number of years one or two Christians have been living, the work has apparently taken a fresh start, some have been baptized, and others are ready for baptism.

Two Colporteurs are at work. One is paid by funds given by the "American and Foreign Bible Society," and the other by the Mission. The entire Cocanada Mission field is now being systematically visited by these men and tracts and Scripture portions sold wherever there are any persons to buy. About all the opposition they meet with in this work is from Brahma school teachers.

I find as a rule a respectful hearing is now to be obtained in most of the villages from a good many of the people. While the worship of the gods is still kept up pretty much as it has been from time immemorial, there is a wide-spread and growing conviction among the most thoughtful of the people that idolatry is all a lie. Our great want now is undoubtedly a devoted, trained ministry who will go to their people with straightforward burning earnestness, and deliver the pure, loving message of Jesus, the Christ of God. About double the number of baptisms of any previous year have taken place, and the outlook is more encouraging than ever before, and so we enter on another year. Other men laboured and we are entering into their labours. Men like the pioneers of other societies who laboured at Rajahmundry and Narsapur through long years of patient toil, broke ground and sowed seed, the harvest of which those who come after now reap.

**ENGLISH WORK.** The English work began almost as soon as Mr. McLain came to Cocanada years ago and has been kept up. Mr. Craig, until his removal to Akidu, took the responsibility of this part of the work. Our justification of our work is that "there are people who wish it, and profess to be benefited by it." There are aspects of divine truth held by us as Baptists, such, for instance, as "A spiritual church membership," &c., that we deem it necessary to emphasize in the interests of a pure Christianity.

The English work was much strengthened during the year. Eleven were added by baptism, and in October a Church of twenty-one members was organized. The congregation has met all its expenses, and invested in addition a considerable sum for the purpose of providing a permanent meeting-room or chapel. The little church and congregation gave Mr. and Mrs. Craig a farewell, that was as nice a thing of its kind as I ever saw at home. Amongst other things the sisters gave Mr. Craig Rs. 150 for the work in Akidu.

We hope that God will raise up out of the English work one to minister to our English people in holy things. Once that they have a place of their own for worship, and are thus free from the burden of rent, they could do considerable towards the support of the ministry among them.

A Sabbath School Lord's day morning, a service in the evening, and a Prayer Meeting every Wednesday evening have been well sustained.

**STATISTICS.** - *English Church.* - Baptized, 11; excluded, 1; present number, 21.

*Telugu Church.* - Baptized, 30; excluded, 5; present number, 67.

(Cocanada, January, 1881.

A. V. TIMPANY.

### Bimlipatam, (1875.)

REV. R. SANFORD,	M. ANTHONY,	} <i>Native Assistants.</i>
MRS. SANFORD,	MARK LESLIE,	
	V. VENKATASWAMY,	

The first six months were occupied in completing the building work already in hand. At June 30, this work ceased, and the accounts were sent home to the Society.

During this time we were unable to give particular attention to the spiritual needs of the people beyond our Sabbath services and religious conversation as opportunity offered. The Woman's Meeting under Mrs. Sanford's care, and religious exercises in connection with the Girls' School under Miss Hammond's charge were shared by them as it seemed expedient. Miss Hammond was with us. Then, in consequence of the Chicacole Station being left vacant, as a temporary measure, she was induced to go there and look after its interests.

In July, August and September we endeavoured to give more especial work to study and Mission Work. In this respect, however, we could not accomplish all that we desired. The monsoon rains began in June. This year the rains were unusually heavy and frequent, rendering Mission travel on the field quite impracticable. Added to this, a very severe attack of whooping-cough completely prostrated our two children. They were nearly three months in such a delicate state that they required vigilant care. This was too great a tax on Mrs. Sanford's strength. Acute rheumatism setting in, she was obliged to keep her room nearly a month. During this time Miss Ellen Samuels, one of our Church Members, rendered valuable help in the Sabbath School and Prayer Meeting for native women and girls.

On the 31st of October it was our privilege to baptize one of the boarding girls.

We embraced the first opportunity to visit Chicacole. Took family, three native helpers, and tent. Found Miss Hammond keeping the Mission premises in order; and the Mission workers at their appointed service. Spent three days there including the Sabbath. The Church came together in Conference on Saturday evening. One young woman asked baptism, but on examination it was thought wise to defer the case a little. On Sunday evening after the other exercises were over we observed the Lord's Supper.

Monday morning at sunrise we re-crossed the Chicacole river intending to traverse that section of country south of the river and along the sea-coast. One of the native brethren from Chicacole accompanied us, two bandies brought the tent and luggage. There was no road, we came to Coopilly twelve miles from Chicacole and there pitched our tent, remained three days preaching in all the villages within reachable distance; some were visited a second or third time. Thence we removed to another central place; in this way our work was prosecuted, going forth daily in two bands taking different directions. The people in nearly every village listened respectfully. They frequently responded that they had not heard of Christ before. Their utter ignorance of the Gospel was clearly manifest. The number of villages reached was sixty-two. Spent another Sabbath in