

A—Yes, fourteen Societies are represented in the Telugu field. Four of these are Baptist Societies. About one-half the missionaries and four-fifths of the converts among the Telugus are Baptists.

Q—What part of the Telugu country is occupied by our missionaries?

A—That portion lying along the coast from the Kistna River to Vizagapatam. The Baptists of the Maritime Provinces occupy the territory yet further north, and the American Baptists that to the south as far as Madras, and to the west into the Nizam's Dominions.—(Point out on the map).

Q—What is the population of our mission district?

A—About one million, seven hundred thousand.

Q—What is their religion?

A—There are two religions among the Telugus, the Hindu and the Mahometan.

Q—What is the religion of the Mahometans?

A—They believe in one God, whose prophet is Mahomet. They deny the divinity of Christ. Their religion degrades rather than elevates the people.

Q—What is the Hindu religion?

A—It consists in the worship of idols. The people worship all sorts of images, as well as birds and beasts, snakes and spiders, sticks and stones. They are said to have 330,000,000 gods. Their worship consists in offerings of rice, sugar and fruits, and in times of pestilence, etc., of bloody sacrifices to their gods.

Q—Can these people be saved without Christ?

A—No. Peter said respecting Jesus, "And in none other is their salvation; for neither is there any other name under heaven, that is given among men, whereby we must be saved."

Q—How many missionaries have we in this great field to tell these dying people of Jesus and His salvation?

A—Twenty six men and women, who are aided by about one hundred native workers (preachers, teachers, colporteurs and Bible women.)

Q—What is meant by a mission station?

A—It is the place the missionary has made the centre of his missionary work in the surrounding region embracing in some cases a very large district. Here he has his home and the mission buildings.—From this centre he makes his tours among the villages scattered thickly over his field.

Q—How many such mission stations have we?

A—Nine.

Q—Name and point out the four oldest stations.

A—Cocanada, Tuni, Akidu and Samulcotta.

Q—What divisions have been made of the Cocanada field?

A—(1) Cocanada, Mr. and Mrs. Davis, Misses Simpson and Baskerville; (2) Peddapuram, Mr. and Mrs. Walker; (3) Ramachandrapuram, Mr. and Mrs. McLeod.

Q—Name and locate the other new stations.

A—(1) Vuyyuru, Mr. and Mrs. Brown (the farthest south of our stations). (2) Yellamanchili, Mr. and Mrs. Laflamme (between Tuni and Vizagapatam). (3) Narsapatam, Mr. and Mrs. Barrows (directly north of Tuni, and the farthest north of our stations.)

Q—Who are our missionaries at Akidu?

A—Mr. and Mrs. Craig and Miss Stovel.

Q—Who at Tuni?

A—Mr. and Mrs. Garside and Miss Rogers.

Q—Who at Samulcotta?

A—Mr. and Mrs. Stillwell and Miss Hatch.

Q—Have the contributions of our people for this work been increasing?

A—Yes, very largely. The average per year for the first five years was \$2,650.82; for the second five years, \$4,196.98; for the third, \$8,040.49; for the fourth, \$12,318.41; and for the fifth, \$20,081.82. The income last year, the 26th year, was \$29,280.98.

Q—Have the Sunday schools been helping in this good work?

A—Last year the Sunday schools contributed \$1,888.55.

Q—Will the Sunday schools do better still this year?

A—Yes, we shall gladly sacrifice some of the material good things which we owe to the Gospel, in order that the poor degraded Telugu children may have the Gospel brought to them.

Q—Has the work in the field been successful?

A—In very large measure. Mr. McLaurin baptized 133 in the first year (1874) of our work, as an independent mission. From about the time Mr. Timpany was sent out (1867) Thos. Gabriel, a native, had been preaching in Cocanada and vicinity. The seed thus sown produced an early harvest. After so brief a time, there are now twenty-one churches and 2,736 church members.

Q—How does the success of our work compare with that of other societies working among the Telugus?

A—Though one of the last to enter the Telugu field, our mission now stands third in the list of fourteen societies in point of number of church members. For this we have great reason to thank God and take courage.

Q—With what fields of the American Baptist Mission were our earliest missionaries connected?

A—In 1870 Mr. Timpany opened the station at Ramapatam, and when he left in 1876 there were more than 700 members. His was the honor also of opening the Ramapatam Seminary which has done so great a work in the educating of a native ministry. Mr. McLaurin's early work was on the Ongole field. During the two years he had charge of this field he baptized more than eleven hundred persons. Four years after he left Ongole to open the Canadian mission at Cocanada, there came the great pentecostal blessing on the Ongole field. 9,606 were baptized in one year, and of these 2,222 were baptized in one day, nearly as many as on the day of Pentecost in Jerusalem.

7.—RECITATION, (By a boy).

THE LIGHTHOUSE AND ITS KEEPER.

BY GEO. T. REA.

On a sunken rock in the open sea

Stood a lighthouse high and strong;

And the lamp was there with its splendid flame,

And the keeper, all night long.

But the keeper had naught of pity or love;

A hard, selfish man was he;

He shadred the lamp, and sent out no light

O'er the dark and perilous sea.

'Safe in comfort himself, the mighty ships

Might strike, or go safely by.

"Let them strike, or go down, who cares?" said he;

"Men have only once to die."

One dismal night, by a strong wind driven,

Came a ship with all sails spread:

No one thought of danger; for no one knew

Of the sunken rock ahead.

Fast sweeping along came the sail-clad ship,

The white foam leaped from her prow:

"All's well!" cried the watchman pacing the deck:

"All's well!" passed from stern to bow.