

On Sabbath evening an English service was held at a mission house, at which quite a number were present. A letter from Bhagavan Behara, our ordained preacher, saying there were three men waiting for baptism, decided us to go out and see them. We started on Thursday evening and reached Akulatampara, our stopping place, about 7 A.M. on Saturday.

The Christians were waiting for us and gave us a hearty welcome. Soon after our arrival, the three candidates for baptism presented themselves, along with the naidoo of another village who was baptized by Brother Armstrong. He has been trying to live as a Christian and a heathen at the same time, but came at length to see it was a hopeless effort, and decided for Christianity. Some time before our visit, he had made a feast, and with the three new converts, sat down and ate with the other Christians, thus publicly breaking caste and renouncing heathenism. From what was told us, we gathered that there was a great crowd and a great row, but no violence was offered. With the three new converts and the naidoo, *i. e.*, the head of the village, we were on the whole much pleased. The latter especially, is a very superior man, of much influence, and capable of doing much good. Of the other three, one was a carpenter, bright and intelligent in appearance, and anxious to become a preacher. Another was the brother-in-law of the naidoo, a man of decision and character from his appearance. The third was of the Komatee, or merchant caste, he was not quite so prepossessing as the other two, but still a superior man.

The latter and the carpenter are allowed by their caste to wear the sacred thread, but had thrown it away when they broke caste.

A church meeting was appointed for the afternoon, at which the three related their experience, not so fluently, of course, as they might have done if they had been born and brought up in a Christian community. But it was considered by the other Christians as quite satisfactory, and the vote to receive them was hearty and unanimous.

As representing the Chicacole church there were present the eight members living in the two villages and five from Chicacole, who went with us—four of them boys in the schools and one a colporteur. These with ourselves and two native preachers from Bimlipatani, made quite a respectable gathering in point of numbers.

The arrangements were of a very primitive order. Our two travelling chairs served us, while the others sat on the bare earthen floor, some in the house and some on the verandah. In the yard in front, most of the time, there was a larger audience of heathen looking on. The naidoo and the other three men live in a large village named Komanapalli, just across the river from Akulatampara, and they desired that the baptism should be on their side. So the naidoo invited us all over to take breakfast at his house. He and the other three were coming across the river every morning to eat with the Christians, as their own people would not cook or do anything for them.

Sunday morning was somewhat rainy, but between the showers we crossed the river in a dugout (*i. e.*), a large log scooped out. Along one side was a large crack caulked with rags, and my first step into the boat, brought out a lot of caulking, and the water came pouring in in a stream, so we had to wait a while for repairs.

After a short visit to the naidoo's house we went down to the river side. A large crowd had gathered, but as it rained, only a part of the people followed us. No opposition whatever was offered and during the whole service the order and attention were very good. Returning to

the house, preaching to the people who had gathered round at once commenced, and went on for two or three hours till breakfast time. After it was over, as the rain continued, at it we went again. The people listened attentively and showed no hostility. The naidoo spoke and made, what I considered, a very effective speech. To close the ceremonies, just as we were leaving, the naidoo brought his child along to be named. He was a boy fourteen months old, and had been waiting for his name for some time, till the missionaries should be present at the ceremony. There had been some doubt as to the proper name, so it was decided by lot. Three names, Samuel, Timothy and Benjamin were written on pieces of paper, and the one drawn by the father was to be the proper one. After prayer by Brother Sanford, the father drew out a piece of the paper on which was written "Timothy." Thus the name was settled upon. This finished our work at that side, so we came back to Akulatampara to observe the Lord's Supper. While waiting for preparations, the Rajah of the town came to see us and we had a long talk. He seems well disposed towards Christianity, of which he has quite a knowledge, and friendly to the Christians. In the evening twenty-one sat down to the Lord's Supper. Quite a company this, in an out of the way heathen village, in the midst of a heathen country. May the Lord speedily and greatly increase the number in those two villages.

A school is needed at once, and the Christians were urged to do all they can towards establishing one. Judging from what we saw, we hope ere long for an accession to the number of Christians in those two villages. In Bhagavan Behara we have a *good man*, exerting a good influence wherever he goes. We need many more such men. May the Master call and prepare them and send them out into this vineyard.

We returned to Chicacole Thursday evening, just a week from starting. On Saturday afternoon a church meeting was held, when two of the school girls were received for baptism, and Nathan, the school teacher, his wife and mother, were accepted upon a letter of dismission from the Belhampore church. After the baptism Sunday morning, Brother Sanford had Telugu service in the school room; in the afternoon the Lord's Supper was observed, and in the evening a preaching service in English was held.

MR. AND MRS. HUTCHINSON arrived in good health at Bimlipatani on Christmas eve. They remained with Mr. and Mrs. Sanford until Monday, the 26th of December, when they started with six bandies for Chicacole, reaching that station on Wednesday the 28th, and were joyfully welcomed by Miss Hammond after their long journey of 10,000 miles, and more than three month's duration from leaving Great Village in Nova Scotia.

THE WORK AT HOME.

Ontario and Quebec.

SUBJECT FOR PRAYER.

For a continuance of the blessing upon the Girls' School at Cocanada; that grace, wisdom and strength may be given Mrs. Timpany rightly to train the young people under her care; and that many souls in the Cocanada field may be brought from darkness to light during this year.