

talking. Some of them said, "we hoped to be baptized." I told them that if all went well, in ten days I should come back and bring Mrs. Timpany. So we hope to do.

We reached Cocanada at two o'clock on Tuesday morning, and, thank God, found Mrs. Craig a little better. The girls had rested themselves by changing their work, had a good time, and came back well pleased with what they had seen and heard. They were well reminded of what Christianity had done for them, by seeing the difference between themselves and the heathen girls. They were led to desire more culture, that they might be better able to tell others about Christ. If our mission boat never did any thing else than enable us to make this one trip, it would have been money well spent.

A. V. TIMPANY.

Feb. 25, 1881.

#### BAPTISM OF A CASTE MAN AND A CASTE WOMAN.

(From the Christian Helper.)

During all my time in Ramapatam only two Sudra people were baptized. It is a hard thing for these Hindus to break caste. Their friends would much rather see them die than become openly Christians. Last October I baptized the first Sudra convert on this field since I came to it. As far as I am aware, it was the first case of a Sudra coming since the mission was Canadian. I mention this to show how hard and slow the work is at first among the caste people. No great movement has yet taken place among the caste people in any of the Baptist Telugu missions. I am satisfied, however, that such a movement cannot be much longer delayed in some of the missions where the gospel has been long and widely preached. I have hopes that in the Cocanada field the work is commencing to some extent.

Last Sabbath ought to be a red-letter day with us. Josiah, the native minister, baptized, in our baptistery, close to the chapel, a caste man and a caste woman. For the caste man we can make no claim, but that the Lord sent him to us to be baptized. He is a matriculant of Madras University, and has long loved the Saviour. He learned of Christianity in the Free Church College in Madras, and found Jesus one day ten years ago, while sitting and reading some Christian hymns under a tree in his father's garden. Twice before this he had tried to carry out his purpose to become a Christian. The first time he attempted to do so he was violently restrained by his people, and after a time they got him married, hoping to entangle him so that he could not break caste, and become an open Christian. The plan succeeded for years, but more than six months ago he tried again, and was nearly killed by his heathen relatives and their friends. He was knocked down in the street and carried like dead to his father's yard. There he was put down and confronted by his father, who brought a large Bible and told him that he must swear on it never to again attempt to become a Christian. To which he replied, "You may kill me, but what you ask I will not swear, nor yet promise." The father then smote him on the mouth with the book, and broke off one of his front teeth. They tried to get him to eat food, but this he would not do for fear that it was poisoned. He did not eat until he had food from some friends he could trust. They kept him shut up for three weeks, and guarded him. Thinking him cured they relaxed their watchfulness, and he came away by steamer from Madras, and was baptized here. He told me, "I would not get my father punished, and if I tried again in Madras to get baptized, it would have been prevented. Christ said, 'If they persecute you in one

city flee ye to another,' and this I have done, for baptized I would be."

He does not know whether his wife will come to him or not. It has been a literal fulfilment in his case of the command of the Saviour to leave all. As to the caste woman who was baptized, see the *Link* about *Lukshmi*. Her case is as remarkable a one as I have met in all my mission experience. The Lord can save His own.

A. V. TIMPANY

#### Bimlipatam.

(From the Christian Messenger.)

From Bro. Sanford we learn that on the 15th Feb. he went to Bobbili, the residence of Bro. Churchill. Mrs. S. and two children accompanied him, and expected to remain at Bobbili while Bro. Sanford and his native helpers would engage in evangelistic labours, journeying in the direction of Chicacole. On the 6th Feb. Bro. S. visited the seaside and baptized one believer. He says, "We are anxious to see a general movement among the people. May the Lord show them their need of salvation."

Under date of 22nd Feb. Mr. Sanford writes from Chicacole:

"We have successfully accomplished our preaching tour thus far. Our tour across from Bobbili was nearly in a direct line, forty miles in all. There is no highway, but bandies come with difficulty through a way worn by the traffic between the villages. We made the distance in three days, preaching as we came. On the first day, viz, Saturday, we stopped at a village in order to eat. The people crowded around us, giving no opportunity to satisfy hunger. We kept them three hours preaching the way of life, singing and reading to them. Still they lingered until we left. I presume there were 300 in all.

On Sunday we called at a village called Kagam. Here the people from all the surrounding country came together to hold a fair. They brought all sorts of produce from their fields and their home manufactories, besides metals, fish, toys, foreign cottons, etc. Probably there were a thousand persons present. A good opportunity was presented to dispose of Scriptures, tracts, and handbills, and to make known the gospel. Here was our congregation all ready to hand, though we had nothing to do in calling the people. My three native helpers and myself had our work here for the day. There was toil; but there was joy as well.

"At several other places we had seasons of deep interest.

"Vinkatasawmy, whom we left behind at Bimlipatam on account of his child's illness, came on to us this morning. He had taken a difficult route, and had preached in some twenty-five other villages.

#### Tuni.

(Extracts of a letter to the President of the Ontario Women's Society.)

We have moved the school to town, and engaged an assistant teacher, but as we were not willing to exclude Malas from the school it does not flourish as we could wish. Of the fifty-six pupils enrolled soon after the removal a number have withdrawn.

Ever since coming to Tuni I have been wishing and looking for a Christian woman who could be employed in Bible work. Our few Christian women have their family cares, and cannot do regular work, though recently they have shewn a very commendable desire to assist as