

Christians. Reference has already been made to the community of goods instituted in the earliest historical period, and subsequently we find the Apostles not only exhorting every Christian to lay by on the first day of each week some part of his earnings, to be expended in the relief of needy brethren, but themselves acting as almoners of their bounty. See Acts, XI, 29-30; Romans, XV, 25-27; 1 Cor., XVI, 1-4. The Scriptural answer to our question seems sufficiently clear and significant. We leave it with the hint that a close analogy might probably be found to exist, both as to their condition and its causes, between the poor Christians of the first century and the New South Indian converts of the nineteenth.—*Rev. Dr. Scudder, of the Arcot Mission, at the Bangalore Conference.*

OUR INDIAN STATIONS.

Cocanada.

ON BOAT "CANADIAN."

(*Mr. Timpany to the President of the W. F. M. Societies, of Ontario.*)

MARCH 15TH. I sat down more than an hour ago to write to you, and got as far as the date. People came to see me and hear about Christ. I have no doubt that some of them will come to the Saviour and be saved. One of them was a Sudra woman, to whom Mrs. Timpany talked for a long time, while I spoke to the men. When she was taking leave, I spoke to her for some time. She seemed very clearly to apprehend the way of life through Christ and the futility of idols. I do think the Spirit of God has come down as never before upon this people. Faith in idols is fast becoming a thing of the past with multitudes.

Again the writing has been interrupted for two days. I had got so far, when the people came for baptism from the village where we were moored. There were *twelve*, eight men and four women. I examined them one by one, and, being satisfied, baptized them in the canal as the sun was sinking in the west. After the examination was over, I talked a while to those who had gathered and listened. One woman, a sister of one of the men about to be baptized, said to me, "I have believed, and because I would go to the meeting with the Christians, my husband has taken the two elder children and left me with this little one at my breast to live as best I may." Of the four females baptized, one is a young woman who will go to the girls' school at Cocanada after vacation.

This morning, 17th, I walked a couple of miles, and held a meeting in a village where heretofore there were no Christians. A man and his wife were received, and I baptized them in a channel close at hand, and then came back, reaching the boat at one o'clock, tired, hungry, and hot. These two converts are apparently very nice people; the woman's face fairly glowed as she spoke of her conversion. Six months ago she went to visit her mother in Nuramanda, and was there converted. There are about 300 people in their hamlet, and I doubt not their coming is the death of Satan's rule in it, others will be converted. One of the heathen men said "It is now only a question of time for all to come." All will not come at once, but they will come, a few or many, until all are Christians. Last October, the village of Nirnapand was visited by me, and the first converts there baptized. It is now a Christian village. The head men are all Christians. This is the first Christian village on the Cocanada field. Eight days since I baptized nine people there. One of the women baptized I will put

into the girl's school at Cocanada, and train for a *matron of the girls* and for a Bible woman. She has a little girl who has learnt to read in the school kept in the village by Buchiah. Her husband had two wives. The other wife, though not the principal one, has three children, one of them an infant, so she was kept, and Rebekah, at her own request, set aside.

SCENE AT THE BAPTISM OF A CASTE MAN.

(*From the Canadian Baptist.*)

Yesterday we had a most painful scene at a baptism. It is only three weeks since that two Sudras were baptized. Yesterday two more were baptized—one of them, Nariah, one of our teachers, has for a long time desired thus to obey the Saviour.

The morning services were all over, and a large company were gathered round the baptistery to witness the rite. They had sung a hymn, and Josiah had just commenced to make an address, when we heard some one coming with a great cry. In a moment, Nariah's wife burst like a mad one into the company, and threw her arms about her husband. He stood for a while, and then she tried to draw him away. Then he tried to break away, but she held him fast. A number of the Christian women crowded around and endeavoured to break her grasp, but she threw them away like children, and the painful scene went on. At last I told them to sing a hymn. While this was being done the baptism of the other candidates began, and I unlocked the woman's grasp: she sank to the ground and rolled and beat herself with her hands. The husband was baptized, and went to change his clothes. His wife was crying, "You shall not baptize my husband." Some of the women said, "It is done, and cannot be undone." After a while they took her to Mrs. Timpany, who talked to her, but apparently to little purpose. There is a little girl between seven and eight years of age; no other children. I told Nariah, legally the child belonged to him, as she was more than seven years old, and to keep her. If he did so, he would get the mother. The mother did her best to keep the child, but it was no use. We told her neither husband nor child was hers unless she did as a wife should. I told her we would do nothing to break her caste; that she could cook food and give it to them, and keep her caste as long as she was disposed to do so. I could not but pity the woman, for if she came with her husband she would lose her relatives, and if she kept with her relatives she would lose her husband.

This is the attitude of Hinduisms towards Christianity at present. A Hindu may live as heinous a life as it is possible for a man to live; he may lie, steal, commit murder, go to jail, in fact do any thing but get baptized, and it is the duty of the wife to cling to him. But as soon as a man becomes a professed Christian by baptism, his wife will be invited to leave him and disown him as if dead. Caste is a devilish system, and from what I saw of its workings yesterday I hate it, if possible, more than ever.

A. V. TIMPANY.

Feb 28th, 1881

Akido.

A FEW PARTICULARS ABOUT THE LAMENTED DEATH OF MRS. JOHN CRAIG.

(*Gathered from a letter to W. Craig, Esq., of Port Hope.*)
Mrs. Craig remained at Cocanada about five weeks after the baby was born. She left there with her husband