

powerless. Many a time in the Punjab have I seen small boys crowd in among the women and girls, and sit at the feet of the zenana missionary, looking up into her face as if she were an angel. Men sometimes object to women preaching. Let me remind you of the words of the Master, "Whosoever shall do the will of my Father which is in Heaven the same is my brother and sister and mother." As for my own experience, once I was not willing to speak for Christ: I said "O God, don't use me." I said many bitter things: but at last it came to me as a duty and I have taken up the work. Let God fill your heart and shew you these women, and you'll follow God. Look at Deborah. The children of Israel had done evil and the Lord had sold them into the hand of Jabin, King of Canaan: this man had nine hundred chariots of iron and oppressed the Israelites. God told Deborah to do a certain work: did she refuse? No. The men were fainthearted: Barak the king was timid: But Deborah said "Up!" Sisera was slain, and while his mother and her ladies were looking forth from the palace windows and anticipating the spoils he would certainly bring, Deborah was singing a song of victory. She had followed God and He had not left her: at His command the clouds dropped water and the subterranean fires of earth were kindled; and God gave the victory to a woman. Deborah, I think was a *Majoresis* in the army.

Jael, the wife of Heber, took the hammer and slew her foe. If God puts the hammer into my hand I'll not let a single enemy of God go. God uses the *weak* things very often. Before our marriage my husband and I agreed that if God should call either of us to work, the other should not stand in the way. When Major Tucker joined the Salvation Army it seemed hard at first, but God came to my heart and took out a great deal of worldliness and selfishness, and then I was ready for work: He put great joy into my heart.—*Indian Witness.*

OUR INDIAN STATIONS.

Cocanada.

THE TELUGU ASSOCIATION.

From various sources, most cheering news comes of the Association of native Christians which convened at Cocanada on the 20th, 21st and 22nd of January. Mrs. Timpany says: "Our own Telugu Association was the finest meeting ever held in this Mission, indeed, I think I may say, north of Ongole. We are *growing*! Do you realize it? There were between three and four hundred Christian Telugus at this Association, and many of them fine specimens of Christianity! All our missionaries were here. Mr. and Mrs. Currie, Mr. and Mrs. McLaurin and Mr. Craig." Mrs. Currie also writes:—"I have felt my heart stirred and refreshed in witnessing the gathering together of so many Telugu Christians, in attending the meetings, etc. The chapel-schoolhouse was crowded for three days with Telugus. We all feel like working harder than ever (if that were possible) and praying the Lord of the harvest to send the blessing of the Holy Spirit that more of the slain may live."

MISS FRITH.

Our lady missionary is working earnestly and with a will at the language, is loved by all, and is bright and happy. Her studies were interrupted for a few days by attendance at the Conference of Canadian Missionaries at Bobbili and the Telugu Association, but she was again hard at work.

REV. A. V. TIMPANY.

In order that prayer may be made on his behalf, we publish the following from a private note from our

devoted brother:—"I was very sick the latter part of October—came to death's door; but, thank God, I came up again. I found it hard to die. Oh, this work of preaching the Gospel to the heathen. I found how dear it was to me. I have hope now that the fever will gradually wear away. The middle of December I went with Mrs. Timpany and Mr. Craig north to Calcutta and thence to Delhi, Agra, Allahabad, Cawnpore, Lucknow and Benares, and back to Calcutta for the great Mission Conference, in which I had a part. The trip did me good; but in Calcutta I caught a severe cold by sleeping in a damp room, and on my way down on the steamer had fever again for a day or two. I dared not go to Bobbili to our Canadian Conference, but came straight home. I have not been sick since I came home, and have been putting in to the work here."

Tuni.

Mrs. Currie writing from Cocanada, says of the work at her own station:—"The day before we left Tuni two Sudras, from Chundrooti, were baptized upon a profession of faith in Christ. They are now experiencing the truth of the words that "they who would live in Christ Jesus must suffer persecution." May the Lord help them to stand firm.

You will be glad to know that we have secured two more Bible women. Their names are Chinmama and Martha. Hannahma will be unable to do much for a while. Jane, who lost her baby some months ago, has resumed work to some extent. Another year's hard fight with heathenism has commenced. If only all our workers and ourselves can be kept from hinderances—but the Lord knows what is best."

Bimlipatam.

At the opening of the New Year, Miss Hammond removed from Chicacole to Bimlipatam, carrying with her the boarding girls, and re-entering upon the work at the latter station which was broken up when she was called away early in 1880 to take charge of the Chicacole station. Many circumstances have combined to make this change necessary, one of which was the lack of accommodation for the girls at the latter station, while at Bimlipatam they can find all they need to satisfy the demands of health and comfort. Miss Hammond, who was not at all strong last summer, is now in excellent health.

Chicacole.

The buildings on the compound at Chicacole entered upon the New Year in all the glory of a fresh coat of whitewash, presenting an outward appearance of purity to which they had long been a stranger. The mission work was moving onward in a very encouraging way. The school was prospering. The colporteurs and Bagavan Bayrah were out touring monthly. Suthenah, who had finally decided that he could not and would not perform touring work, left the service on January 1st.

Gorahute, the Teckally teacher was pursuing his quiet but successful course. As the result of his labors two more had been baptized and four or five others were awaiting a visit from the missionary before making a public profession.

A village of Saurah tribe of about one thousand inhabitants have asked for a school, and an effort will probably