

Second—We must have stations in which to do our work. The house and compound here in Cocanada cost the General Society more than ten thousand rupees. Fully half the work done here by means of this house and compound, is work done directly for the women and girls. Towards this Rs. 10,000, the women gave nothing. Towards repairs, taxes, etc., they give nothing. You built the chapel, Yes—mostly. All the months of my time given to it, and the land on which it stands were given by the General Society. It is true the chapel is used for males as well as females, but it must be borne in mind that while you, sisters, were doing this work, some of which properly belonged to the General Society, on the other hand the General Society was doing work that properly belonged to you. The same remarks hold good respecting the boat which the women of the West mostly paid for.

Third—Were I a single Missionary, I would receive from the Society only two-thirds \$800. of what I now receive (\$1,200). The other third of my support, \$400, is given because of the wife. And while nominally Mrs. Timpany gets no salary, really, through me, she does get \$400 a year, and she earns it. As a rule our wives do as much work along with the husband as any single woman would. Before the women at home began to work directly in Foreign Missions, the wives of Missionaries were not able for lack of means, to do for their Christian women and for heathen women what they are able to do now, and are doing; neither were the Missionaries able to do for women what they are able to do now. Your Board this year gives \$500 towards Mrs. Timpany's and my support. To the question that some will ask, "Does this go to enlighten the women of Heathendom?" I would answer "Yes, every cent of it, and more." But again, it may be said, "You and Mrs. Timpany would have been supported if the women had not organized and had not contributed as they do now." Yes, that is true—and it is just as true that our hands would have been tied, and our work hampered without the help you have given, whereas now, we are able to make the most of ourselves. The \$500 that you save to the General Society enables me, and I might add, Mrs. Timpany also, to travel more, and evangelize more. The trip of three weeks, just closed, will well illustrate my point. Twenty-three were baptized. Some of them were females. Some of them will come to the girls' school, and others will send their girls to the village schools that we are establishing.

When some of our sisters read my letter, and that I made a trip, and twenty-three persons were baptized, they will rejoice; but it may be that it will not occur to them that fully one-half of the blessing represented by twenty-three added to the Lord and His people, comes under the head "Work for the Women." "Light for our Heathen sisters." You should see how those mothers look when we tell them that we will take the girls and educate them. They know what this means, for they all know about the "Girls' Boarding School."

Fourth—It has been worth all it cost, for me to be able to stand up in the chapel and say, "The Christian women of my country did this." Every woman and girl there, and they are a good half of the congregation, is ennobled in her own eyes, and in the eyes of every man thereby. It is help not to be measured by numbers when I am able to say, before all, to the young girl, "Come to the school, I can take you, the women of my land have given me money to enable me to do this." I believe God has led His people better than they thought in their methods of work. Female education, because

of caste, in its initial stages, was almost entirely confined to the lower classes, where cast was no great hindrance. The blessed and ennobling results of education upon them has stirred up the caste people to desire something better than animal culture for their women. Now the caste people themselves are moving in the matter. In this region there are hundreds of girls now getting an education in which no mission has any direct hand. Let them learn to read. They will get tracts and books and read them, and their idolatry like that of Lukshamma, about whom I wrote in the LINK, must go. As soon as a woman finds out that she is wrong religiously, she tries to get right, cost what it may. A man is not so.

Finally—Our Society is a new one. It has had all its stations to start almost at the same time. This is costly, and does not show at the time. I believe, indeed I know, you women are quite in place in sharing this initial cost. If any of our sisters at home get restless under this, it is because they do not rightly understand the case as it is really. Another two or three years at most I think this preparatory work will be nearly done and funds that now necessarily go into land, brick and mortar, will go into direct mission work. We are ready to welcome a single lady, or two, just as soon as the Society is prepared to send them out and provide for them without crippling other and necessary work. There is plenty of work waiting for the worker. The harvest is ripe to the reaper. Personally, I would like to see a young lady come out when the McLaurin's come. I believe the General Society would not be a dollar poorer for it now or hereafter. I think that the added interest that would be the result would more than make up the additional expense. You know that much as you women have done, as yet only a tithe of our Christian women have entered into the work. More workers mean more income. I am said to be too sanguine, so what I think may not be best; still, whatever may be my temperament, this I can say, that I have seen more success in India than I hoped for. It is hard to be more sanguine than the promises of God, when we ask a whole country of the Lord, as John Knox did when he said "Lord, give me Scotland or I die." He got Scotland, for he asked a kingly gift from a King.

In a few weeks I expect to begin the wall about the "Girls' Quarters." We have just bought a house, cost Rs. 2,200, for the English Baptist Church, and for our work across the river in Jugganaikapoor. We do not propose to take Mission money to pay for it, but if any one has a gift for this work it will be most acceptable, and I think pleasing to God. We have some nice Christian young women in our English church. I am thinking seriously of asking one or two of them to engage in Zenana work. They have the language, can stand the climate, will need but small salaries, and there will be no home passage to pay. What say you sisters to this? With kindest Christian regards to all, yours truly,

A. V. TIMPANY.

Cocanada, March 20th, 1881.

New Brunswick.

MISSION HELPERS NEEDED.

Miss C. A. Hammond writes an earnest appeal from Chicaco for such help in her arduous work as can only be rendered by an unmarried woman, whose heart is full of love to Christ and her perishing fellow creatures. It is evident that the field for such Christian workers as are anxious to devote their lives to the work of carrying light and hope and life into the regions of darkness, despair