

can do well, and other which only men can do; but it ought to be done in concert. Women's work should not be confined to women, nor men's to men; each needs the influence of the other. The members of our missions have ever considered it one of the most important parts of our work to teach the women to go to church and worship with the assembly of God's people. This is more Christianizing than many times the labor spent in private teaching while leaving the church-going out. It is a mistake, too, to suppose that men cannot teach women in China, and women men.

The English Baptists of Shan-tung had a church containing quite a good proportion of women, where the missionaries were both single men. One of their native assistants, whom I know well, was in the habit of making village tours, teaching both men and women at their homes, and examining them in Bible lessons, no one deeming it improper.

One sex cannot be Christianized without the other. We wish a great many schools for girls, but we do not wish to see these girls married to men without Christian education. We must therefore have schools for boys; and missionary women, as a rule, must take the school department for both sexes. Moreover, men often come to missionary ladies for religious instruction, and women to missionary men. In short, the men and women of a mission must co-operate and make such division of labor as shall seem best according to circumstances.

Then single ladies going out must be sent to an established mission where they can have a home, suitable protection, and companionship. Our main great work is to evangelize the heathen nations by organizing and training Christian churches. Ladies as well as gentlemen should work in connection with a church, or with reference to one in the near future. We want men for our pastors, and we want churches composed of men and women. One of my life-long battles has been to break down the prejudices which keep women shut out, by insisting that it is proper and a duty for women to go to church where there are men, be instructed and baptized by a man. Continuously, slowly, I have proceeded, but the battle has not been unsuccessful. If a woman says to me, "I will be baptized if you will baptize me: I cannot have a man do it," I know she is not yet a thorough Christian. When truly converted she becomes willing to be God's in God's appointed way. We go out to teach them whosever Christ has commanded, and not to endorse heathen ideas or perpetuate heathen customs where they conflict with Christianity. Then is this the best idea for the societies, only looking at the work here at home? Pressure should not be made upon the board to send out too large a proportion of ladies.—*Heathen Helper.*

A Hopeful Sign in India.

Writing in a current number of the *Indian Evangelical Review*, the Rev. R. V. Modak, a native minister of Ahmednugger, presses with great force and energy the duty of the native church, not only to support itself, but also to enter independently upon the task of advancing the kingdom of Christ. "Now, in the goodness of God," he says, "there is a Christian government in India, and all have full religious liberty. Our faith therefore is not tried by persecution, as of old. But if we will show by all the means in our power that Christianity is of infinite worth to us, we shall convince the people around us of its truth. And the way to do this is as follows: We must assume the expenses connected with our own religious

privileges, and must undertake the work and expense of preaching the gospel to our countrymen; and whatever sufferings and losses come upon us in this work, we must cheerfully meet them. If we persevere in such a course, we shall certainly convince multitudes of the truth of Christianity."

What the Telugus do for Themselves.

BY REV. A. V. TIMPANY, COCANADA.

THE question of self-support in missions, as treated in the *MAGAZINE* for March, 1883, was read by me, and I doubt not by many others, with a great deal of interest. I do not hesitate to say that the members of the Telugu church in Cocanada now give more than they did as heathen. Some time ago I threw the entire finance of the church upon them. It was not long before they earnestly took most vigorous steps to raise funds. So much so was this the case, that my wife said she thought they had too many methods.

But I started this letter to say something about this question as it bears upon the missions in the south Telugu country, especially the mission at Ongole. I had occasion to say some time since, in a very public way, that the chief characteristic of the Ongole work was the amount of work done for which no mission money is given. I still adhere to this most emphatically. I will give an illustration that has recently come to my notice. Brother Craig of Akidu, is the Canadian Baptist missionary between me and the Kistna River, which is the boundary between the Ongole field and the Canadian Baptist mission. Mr. Craig wrote to me that his colporter had found a number of people in a region not before visited, who were believers, and wished to be baptized.

Some two years before, a man from a village west of Ongole some eighteen miles, got along so badly with his fellow-Christians in his native village, that he left, and came away north of the Kistna, and settled. But the root of the matter was in him. He had learned to read in the school in Ongole. As he earned his living, he talked and preached. The result was, that about twenty people had believed, the men had had their long tuft of hair cut off, and "they had commenced to take a collection."

How was it with thousands of the Christians on the Ongole field and my old field of Ramapatam before they became Christians? They were in the pay of the caste people, to perform certain important services in the heathen worship of these caste people. They had pay in money, clothing, and grain. More times than I can tell, have I had these servants of idolatry tell me what they would have to give up and lose by becoming Christians. After they were drawn by the love of Christ to become Christians, not seldom were they pulled by force into the village of the caste men, and beaten because they would not do, could not do, that which from time immemorial they and their fathers had done. I will hazard the assertion that what the Christians lost in this way alone was more than the foreign-mission money paid into the Christian community for teachers, preachers, etc., amounts to altogether.

There was P. Ramiah, now gone home to glory, who was a priest with hundreds of disciples and a fine living. He gave it up, and went to shoemaking, from which Mr. Clough called him, at my request, to study. There is S. Gooriah, who was a priest. He gave it up, and commenced to carry wood on his head, and sell it in the villages,