

up between them, when she had to put her right foot under the sheet toward him, and he to step upon it with his right foot, to show her subjection to him, the Brahmin then untied the knot between them, and took the kaneees. They sat down again, and the sheet being removed the Brahmin called for his marriage fee. The bride and groom's friends each brought five cocoanuts and five bananas. One of each of his were placed in his hands by the Brahmin, a little rice sprinkled in, a kanee called for and put in, then all passed through into the hands of the Brahmin. The groom's part of the fee deposited, the bride had to go through the same performance with her share.

After all had been passed into the Brahmin's hands, he complained that it was not enough. The music had been toned down a little by this time, so we could hear the friends reply that each had given five and that was sufficient, and they would give no more. Other Brahmins rushed in at this stage, saying muntras and extending their hands for presents, but receiving none they complained bitterly.

The officiating Brahmin then called for presents for the bride, and several rupees were handed in by one and another. But just at this stage, as the thunders rolled and the lightning flashed, my coolie horses came behind me and said a great storm was coming. I handed in my present, in which were some Christian books; the Brahmin took it, made muntras over it, and laid it down in front of the bride. Then I hastened away, but the storm caught us when half way home, peal after peal of thunder, the vivid lightnings almost continuous, the wind so high my coolies could scarcely walk against it, and finally the rain in torrents. They say the people went into the house and the wedding festivities were kept up until morning.

The bride came three days after to say good-bye, as she was going to her husband's village. She promised me she would never worship idols, as she knew they had no power, but would read the Bible and sing Christian hymns to the women of the village where she was going.

We had prayer and said good-bye, I promising on my part to pray for her, and to go and see her whenever we make a tour in the direction of her village. Will not some one who reads this pray for her too?

M. F. CHURCHILL.

Bobbili, May 4th, 1887.

### Cocanada.

*My dear Mrs. Newman.*—At a meeting of our half yearly Conference on Tuesday last it was

*Resolved*, that we record our deep thankfulness to God for putting it into the hearts of our brethren Rev. J. Davis and Rev. H. F. Ladham and our sister Miss Alexander to offer themselves to the work, and that they are to be laborers together with us in our Telugu mission field.

*Also resolved*, that we also record our gratitude to God for raising up, from what we feared might be the bed of death, our dear brother Rev. J. McLaurin, and also for the safe arrival of our three missionaries in Canada.

The rest of the Conference was taken up with the passing of the estimates, which the secretaries will receive in due form.

Yours, in the work,

S. I. HATCH.

Aug. 15th, 1887.

Sec. Mis. Con.

Through the LINK I desire to send my hearty thanks

for the share of the Montreal box which came to me: Meats, fish, fruit, cheese and flour we all received, and they are a great treat to us after the native fruits and native flour, etc. The home people can scarcely realize how much they are appreciated. The Wingham quilt fell to my lot, and I desire to thank every one personally whose name I see written there, but as that is almost impossible, I hope they may take the thanks recorded here. Some may think our thanks late in coming, but as the box was addressed to Mr. McLaurin it was delayed a long time at Madras, and when it arrived here it was just too late to catch a mail for the LINK. Again thanking you all.

I am your loving sister in Christ,

S. I. HATCH.

P. S. — We are all very sorry to learn of Miss Muir's illness, and are praying earnestly for her recovery.

### Acknowledgments.

1. Some time ago I was wanting the back numbers of the LINK, but am very glad that I can say some very kind and generous friends supplied the want. These back numbers are valuable as containing largely the history of our mission.

2. We have received from the Port Hope Sunday School the following volumes: Reign of Grace, Priscilla, Heart Treasure, Aids to Devotion, Messiahship of Jesus, Doddridge on Regeneration, Manual of Baptism, Wiberg on Baptism, Infant Baptism, The Supper Institution, Howell on Communion, The Baptists, The Baptists of Sweden. If we had Dr. Armitage's History of the Baptists, we might feel we had the finishing volume in this line.

3. As explanatory of what I wrote before, I may add that by "Bible Readings" I intended designating "Kitto's Daily Bible Illustrations," 8 vols., presented the Seminary by Mr. John Craig.

4. I must add that we have a very valuable addition to the Library in Chamber's Encyclopedia, 10 vols.

J. R. STILLWELL.

### THE WORK AT HOME.

Third Annual Report of the W. B. M. U. of the Maritime Provinces, Convened at Pr. Edward Island, Aug. 20, 1887.

As we ascend the hill of another year's work, and look back over the way we have come, a gladness takes possession of us that is known only to successful warriors; and we ask —

What shall we render to the Lord,  
How tune our hearts to sing,  
For all the victories we have won  
Through Jesus Christ our King?

For day by day by His strong hand  
We are led on and up,  
And with the precious Lord Himself  
Our souls are made to sup.

How prosperous our work has been,  
How steadily we go,  
How we have triumphed in the Lord,  
And put to flight each foe.