

all some anxiety. Since the famine has passed by I doubt the possibility of finding many such. We need very much a few children over whom to have complete control, in order to educate them for teachers in our schools and helpers in our mission work. But if the Lord gives us converts among the young, as He is doing at present in Chicacole, it will be more advisable to educate them. I hope to say more on this subject at a future time.

"Sisters, accept my hearty thanks for all your kindness and for the welcome you have given me on coming home. I rejoice at the increase of your members and of your usefulness; during the ten years you have been working for Foreign Missions the Lord has blessed you, and the fruit has appeared in souls converted to Christ from among the heathen of Burmah and India. May the Lord increasingly bless you at home and abroad.

"Miss Hammond is nobly bearing her share in the Lord's work. Need I ask your sympathy and prayers for her, Mrs. Sanford and Mrs. Churchill, who are spending their strength, as I have spent mine, in endeavors to extend the knowledge of Christ where they ignorantly worship the gods made by their own hands." We then listened with much pleasure to an address by Mrs. Dr. Blackall, of New York, in which she gave us an account of the work in the Western States, which was full of interest and instruction, and will be long remembered by all.

A very excellent paper, prepared by Mrs. C. B. Eaton, subject, "Should we make Missions a Study?" was read by Mrs. Allwood. Stirring speeches were made by Mrs. Blackall, Mrs. Kempton, Mrs. Masters, Mrs. Chipman, Mrs. Hall, Mrs. Wallace, Mrs. Martell, Mrs. Tingley, Mrs. Stiles, and others whose names we did not learn, upon the necessity of our work and the different modes of conducting it so as to produce the best results.

Such an interchange of thoughts and feelings was greatly blessed, even there, for some who had not been doing anything for some time pledged themselves to go home and start in the good cause.

A letter was read from the Secretary of the Aid Society in Fredericton, giving information that a box was in course of preparation for the missionaries, and stating that any one who wished to send anything to Miss Hammond or the other missionaries, could have it enclosed. Mrs. Dr. Rand will receive all donations for that purpose.

A collection was taken, amounting to \$12, and the meeting closed by singing "The morning light is breaking."

M. E. MARCH,

Sec. of the Central Board, N. B.

WOLFVILLE, N. S.—A special meeting of the Wolfville Women's Missionary Aid Society was held in the vestry of the Baptist Church on Friday afternoon. The object of the gathering was to meet Mrs. H. M. Armstrong, (formerly Miss Norris) missionary to the Telugus. Though very brief notice had been given, a good number of ladies assembled. An address of welcome was read by Miss Cramp, Secretary of the Society, which was responded to at some length by Mrs. Armstrong, who gave in her interesting style an account of her work among the women of the land which she has made her home for the last ten years.—*Star*.

AVLESFORD, N. S.—*Dear Link*:—We are sorry we cannot report more favourably in regard to our Aid Society, but are happy to say, we have never lost our visibility. Quite a number of our dear sisters have gone to the better land; where we trust they are reaping the fruit of their labour. Some have returned to other parts of our country; this with some untoward circumstances have tended to lessen our funds.

We have still some warm hearted friends with us, that are ready to every good work. The *Link* is appreciated among us. We are anxiously looking for a visit from our returned missionaries Brother and Sister Armstrong, hoping it will aid the cause.

Yours very truly, MRS. C. TUPPER.

Aug 20, 1880.

BEDEQUE, P. E. ISLAND.—A meeting of the Women's Missionary Aid Society was held on Tuesday, September 7th. A goodly number were present. Our meetings during the current year have been very well attended, and in some instances quite interesting. The Society is blessed with a faithful president. Receipts of the meeting, \$5.75.—ADA J. HOOPER, Sec.

THE PRESENT number of W. M. A. Societies in Nova Scotia is forty-four. These, with some others, now extinct, have raised the sum of \$12,117.49 during the past ten years, a large portion of which has been expended in building operations.

THE AMOUNT raised by 37 of the Woman's Mission Aid Societies, of N. B. for the year ending August 1880 was \$506.

THE W. M. A. Societies of P. E. I. report \$154.60, contributed to the general fund, for the year just closed.

EXPENDED.—There have been expended from the general fund of the Women's Societies of Nova Scotia, New Brunswick, and Prince Edward Island, during the year, \$75 for the support of Mrs. Armstrong's three little girl boarders; \$500 for a school house in Bobbili; \$1000 to aid in building the Mission House in the same place; \$1,600 to complete the Mission House in Bimlipatam; \$400 to finish the Mission House in Chicacole; \$400 for Miss Hammond's salary, and \$500 to defray Mrs. Armstrong's travelling expenses home; making in all an outlay of \$4,475.

### Work among the Women of India.

SPEECH BY THE REV. DR. MURRAY MITCHELL AT THE ANNUAL MEETING OF THE INDIAN FEMALE NORMAL SCHOOL SOCIETY.

As a missionary from India, acquainted, or as one that ought to be acquainted, with India, I think I ought to tell you something of the condition of India, and the duty of your society in connection with that country. Suffer me just in a sentence or two to say I hope we do not forget that we are entering (perhaps have already entered) on an entirely new era in regard to the work among the women of India. The state of things is now entirely different from what it was when I went to India, some forty years ago, and I do believe that inasmuch as God is throwing open doors that were shut for ages, that have been closely barred for ages past, our duty to enter in at these opened doors as far as in us lies, is proportionately greater; and we shall be sinning against God if we do not put forth all our strength, and enter in. Let us not forget that for the long space of three thousand years the condition of women had been sinking, sinking, steadily sinking; getting worse and worse, and finding in the lowest depths a lever still. When you go back three thousand years, and study the ancient books of India, you see that woman then occupied a place of respect, if not of honour. She worshipped by her husband's side in the family worship, and so on; but there were many things introduced in later days, entirely unknown in India three thousand years ago—things of the worst character, such as suttee, systematic female infanticide, child marriages, infant marriages in many cases, the prohibition of the remarriage of widows, polygamy, with its horrors; all these had no existence three thousand years ago, but were only gradually introduced since the commencement of the Christian era. Two thousand years ago the condition of women in India was far higher and happier than it afterwards became. If we study the old books of India—not, perhaps, the very oldest—the dramatic poems, for example—we see a beautiful description of female character. But most unhappily, as I have said, the position of woman has gone on declining. If, then, there be any who have persuaded themselves that heathen religions are like very muddy streams, which gradually run themselves pure, that their doctrine becomes purer and purer, and their customs purer and purer, I should say to you that such a belief is entirely contradicted by our experience in India. Hinduism has hitherto, throughout the ages, gone on becoming worse and worse; and what it would have become had it not been confronted by Christianity, and compelled to retreat from some of the positions it was prepared to take up, what it would become no one can venture to say. Well, we are come to this new era, and we must put forth every effort to take advantage of this wonderful position which God has given us in that distant land. I, of course, rejoice, exceedingly when I hear of Japan, China, Central Africa, and all the rest, but I cannot forget, as a Briton, that there is a special responsibility resting upon us Britons in connection with this magnificent Eastern Empire; let us never forget that.

Well, this society takes up not the inhabitants of India altogether, but the women of India, and I rejoice that it does take up a field limited in a sense, yet large enough truly. Surely, when we think of the 120,000,000 of women in India, we should remember that the women are not only more than half the population of India, but form by far the most influential half, especially as regards their share in moulding the character of the rising generation. I have often seen young men whose eyes have been opened to the folly of heathenism and who were kept within its ranks by the earnest entreaty of their mothers, by the tears of their mothers, who appeal to them if they would not

break their mothers' hearts not to become Christians. "Wait a little longer," the mothers will say sometimes, casting themselves at their sons' feet and embracing them, "Wait until I am dead, and gone, and do not break my heart by becoming a Christian while I am alive; when I am gone you may do as you like." Well that, dear friends, is a most painful infliction for a young inquirer, and it has been the greatest hindrance that has hitherto retarded the progress of those natives who would become Christians. In our own institution I have often seen cases of this sort. One day the young man seems to drink in the truth as we speak it, but the next day he is an entirely changed young man, and is evidently determined to listen to nothing, to hear not a word. You keep the young man and ask, "What is the matter with you to-day? The truths you seemed to love to hear yesterday you seem to care nothing for to-day—how is it?" Then perhaps he bursts into tears and says, "Well, my mother has been speaking to me, and she has warned me to hear nothing about religion. I am to learn as much as I like of grammar, geography, history, &c., but when you talk about religion I am not to listen to a syllable." Well, that shows you that working against such home influence is truly working at a tremendous disadvantage. I have sometimes compared it to a man who is rowing up a stream which is swiftly flowing down, and actually bearing him in the opposite direction. We make progress, thank God, but we hardly make any progress compared with what it shall be. When the time comes when the women of India are brought over to our side, then we shall be as the rower who has turned down the stream and is sweeping along with the current. When the influence of women, now so powerfully exercised against us, shall be used on the side of God and His truth, then shall we indeed see great things. God hasten that time.

Well, I rejoice exceedingly in every form of effort on behalf of women. All our mission schools, day schools, orphanages, normal schools, and Zenana visiting; these are all most excellent institutions and are doing a noble work. But let me say, dear friends, let it not be supposed that you can at all estimate the amount of good done by the Zenana visitors when you have a record of the number of baptisms.

The other day a lady wrote home from India to my wife, and she said, "We have been out to day visiting a number of Zenanas. I have visited eight, and I believe that in every one of these eight Zenanas there is at least one faithful follower of Christ." Are these women baptised? Not one of them. The world knows nothing of them, the Church of Christ knows nothing about them, except in so far as this mention of the fact or the writing of that letter may go; their names are not written in the roll of the Church on earth, but they are written in Heaven. Yet these women bear in their families for the most part an admirable character, and do honor to that Saviour whose name they profess so far as they are allowed to do so. When they are led to the knowledge of Christ, their husbands generally offer them this alternative, "If you insist upon baptism you will leave me, but if you will be content not to be baptised I shall not interfere with you, and you will not interfere with me." The woman is very likely to say—and I am not prepared to say she is doing wrong under the circumstances—"I will remain." She does not like to leave her husband, her children, her home, and be turned adrift, and so she waits on in the hope that her husband may change, and that, though he now refuses his permission, she may yet be permitted to profess Christ. Sometimes, of course, when liberty to worship God is refused her, she leaves, and I have had some most remarkable cases of women who left home because they were not allowed to profess Christ, and were compelled if they remained to take part in the heathen worship, and that of course they utterly refused to do.

LITTLE THINGS should not be despised. Many straws united may bind an elephant.

AT THE RECENT ANNIVERSARY of the British and Foreign Bible Society, the Bishop of Gloucester referred to the labor required for the translation of the Bible, and said that though portions of the Scriptures had been translated into two hundred tongues, only fifty-six had the whole Bible, so that the missionaries had still an arduous and a holy work before them.

"IT IS CURIOUS TO NOTICE," says Rev. F. A. P. Sheriff, of the Lahore Divinity College, "how thoroughly possessed the Mohammedans of the Punjab seem to be becoming with the expectation of the triumph of Christianity. One man actually urged this as a proof of Mohammed's inspiration and power of predicting, as there is a tradition that he foretold that Christianity would prevail throughout the world."