

we joyfully add to our collection this month. Its title is *Two Telugu Girls*. Another valuable addition is *Our Part of the Work*, by Miss Jennie McArthur, read at the annual meeting in Montreal.

THE NEXT ANNUAL MEETING of the Ontario Women's Society will (D.V.) be held in Toronto, early in October, 1883.

SECOND MARKHAM CHURCH, ONT.—The women of this church and congregation met on the 12th Oct. to organize a Mission Circle. Mrs. Joseph Rattcliff was appointed President, Mrs. Andrew Henderson Treasurer, and Miss M. E. Baker Secretary. The Circle begins with a membership of twenty-one and good prospects of an increase. The fees are to be paid quarterly.—M. E. B.

BEVERLY, Ont.—Mrs. B. Shaver reports the formation of a Mission Band, of which her S. S. Class composed the nucleus. At the second meeting the membership was thirteen, some of the dear little girls bringing 5 cts. and all the others 2 cts. each.

PORT HOPE, ONT.—It is now nearly a year since our Mission Band was formed; we have had twelve meetings during the year, one of which was held publicly. At our regular meetings the average attendance has been fifty. We have collected during the year \$42.74; \$10.00 of this amount was collected at our public meeting. In April we sent \$15.51 to the Treasurer of the Central Board, Toronto, the remainder, \$27.23, we sent to Mr. T. D. Craig for the Samulotta seminary. We are thankful that we have been enabled to accomplish so much, and trust that the ensuing year will be as successful.  
ANNIE CHISHOLM, Secretary

### Maritime Provinces.

FAREWELL MISSIONARY SERVICE.—On Thursday evening, Oct. 26th, a very interesting service was held in the Leinster Street Church, Saint John, under the auspices of the Foreign Mission Board, in connection with the public designation of the Rev. I. Chipman Archibald to the work of a Foreign Missionary. Shortly after ten o'clock he was accompanied to the Intercolonial Railway Station, where he took the train for point Lévis, to catch the steamer *Dominion* for Liverpool; whence he proceeds without delay to his future field at Bobbitt.

Bro. Archibald's extensive acquaintance in Nova Scotia, especially in connection with the day and Sabbath Schools, and his useful, methodical work when associated in these departments of labor, will insure for him and our Foreign Mission cause an additional interest. His deep earnestness, his active piety, and ardent love for the Master at home, will give him a power for good abroad. The general feeling is that the Board made a wise choice.  
*Christian Messenger.*

### Woman's Work for Women.

BY MRS. E. G. LOUGHRIDGE.

"PREACH the Gospel to every creature," was our Lord's very explicit command to His Church; and, in obedience to this word, missionaries go everywhere preaching the truth. We may not neglect any class without disobeying this command, at least without failing to fulfil it in entiretiness.

Zenanas, properly speaking, are the women's apartments in Mohammedan houses; and perhaps no women in India are forbidden to appear in public except those of the Mohammedans, and the ancient military caste of the Hindoos. The wives and daughters of Brahmins, merchants, and higher castes of Sudras go and come freely in public. But, while this is true, women and girls of such classes will no more mingle with a mixed crowd of people in the streets, unless escorted by their husbands, fathers, or brothers, than cultivated ladies do in Boston or any other civilized country. Hence it is that, unless a preacher chance to speak in the street sufficiently near to enable those women to listen from their own doors or windows, they seldom hear more than a few words that may happen to catch the ear when passing a company where a preacher may be speaking in the street, or as they may stop for a few minutes on the outskirts of a street congregation.

It is as true in India as in any country that women wield a very powerful influence over society. Though held in ignorance and as inferior to men, yet men consult their wives, and particularly their mothers, freely on family matters, and to a large extent are controlled by them. Women are the repositories of the superstitions of the country, and perhaps few intelligent missionaries would dispute the perfect truthfulness of the following statement in the census report of Madras presidency for 1871: "There can be no reasonable doubt that the religious festivals and fairs of the country are maintained mainly through the influence of Hindoo women. Their ordinary life is dull and cheerless, and the pilgrimage is looked forward to for months as the only relief from the routine of home duties.

Now, while we have few zenanas, properly speaking, here, there are whole streets full of houses where live women and girls of respectable classes,—nice-looking, neatly dressed, polite women, many of them in very comfortable life, some of them wealthy, who spend their lives in household cares, and their leisure hours in idle gossip and tattle for want of other means of occupying their minds. These women are perishing for the Bread of Life. Many of them do not know it. Not only so, but they hold their children's, and to a large extent their husband's destiny in their hands. They seldom hear more than a word or two of the Gospel at a time, as just stated. They cannot read, hence books are of no avail. Nor can men gain access to them at home. But there are very few of these houses where a woman could not gain an entrance after one or two friendly calls at the door, if not at once. And here lies woman's work for women. Twenty thousand people live within easy reach of us, and a dozen women could find all that heads hands and hearts could do. We trust that at least two can be found ready to come to us at once.

*Hanamaconda, India.*

All things invite to action. What we give, we must give directly; and what we do, we must do at once. We have great aims—aims worth living and dying for—that the wilderness may rejoice and blossom as the rose, that slaves may drop their shackles, that nations may change their gods, that Christ may finish his triumphs over all the powers (human and satanic) which through the night of ages have insulted the majesty of God and prolonged the misery of man. These are our aims—aims vast as the joy of Jesus; and our prospects, to borrow the well-worn words of our Judson, are "bright as the promises of God."—*Rev. Dr. Starnjord.*