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MISSIONARY HELPER,

PUBLISHED BIMONTHLY,

BY THE

Free Baplist Moman's Missionary Sociely.

"FREELY YE HAVE RECEIVED, FREELY GIVE."-Matt. 10:8.

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JANUARY, 1879.

No. 1.

My DEAR SISTERS :- With the new year you will receive the first number of the second volume of the HELPER. To some of you it has begun to be familiar, and to its new readers we extend a cordial welcome. Thankful that the untrodden way has been so free from perils we go forward, cheered by your kind appreciation. That these pages may be suggestive of patient, practical work and meet the wants of the workers in their varied conditions, we shall need the help of you all. If you have found success in some new method do not keep it; if a new thought has inspired your heart, give it for the help of another heart, it may be fainting and discouraged. In the truest sense nothing is ours, until we have given it away. To the good things hoped for, we are to add from the treasure house of one who has long stood as a beacon light on the home shore, some facts which will be especially valuable, and we trust our pages, increased in number, will be crowded with helpful thoughts.

With the dawning year let us watch for a better record. Let us seek a fuller appreciation of the work and sacrifice of Christ that we may be led into a more loving and obedient service. And may the prayer of faith be the magnetic cord which shall bind all our hearts to the throne of heaven and reach down to heathen India and the sunny South; may blessings untoid attend all the work done for the hastening of the coming of that kingdom which shall reach from sea to sea.

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THE STAR THAT GUIDES.

BY MISS L. A. BALL.

In his account of the stirring scenes attending the downfall of the Papal power in Rome in 1870, Mr. Van-Meter relates a touching incident. When the long-closed gates of the beloved city were opened, as though the hand of God were upon them, the Italian army and long-banished exiles came pouring down wild with enthusiasm, and it was feared with revenge. Hearts trembled that night in Rome preceding their entry, for fear of the conflict that might wage. But the early dawn found a company of wives, mothers and children, waiting at the gate to greet the exiles who, it was expected, would come in with the army.

The Italian army entered; the exiles came with them. As a mother recognized her son, a wife her husband, a child his father, they clasped in joyful embrace, while tears and cries of joy were mingled. The soldiers' hearts were melted by the scene. Reunited friends fell into the line, and the bursting ranks became a troop of glad home-comers and welcoming friends, with hearts too tender for conflict. As they marched on through the dear, familiar streets, a soldier raised his eyes to the bluest, clearest Italian sky that ever opened above a day so eventful, and saw a star gleaming full in mid-day. He points upward and shouts: "The star that guides!" The gaze of the whole line turns to the bright omen, and the cry breaks from lip to lip: "The star that guides!"

The unlooked-for success, usefulness, and interest of the HELPER awake a thrill of delight that involuntarily breaks into the almost forgotten words, "The star that guides!" It has, indeed, arisen in God's own time, and by His own direction, to guide the thought, purpose, and action of our devoted women to worthy work. A year ago not half of us had any but the most general sense of the work waiting in our own fields. Not a third were stirred by any deep sense of obliga-

The Star that Guides.

tion to promote by personal effort the various missionary enterprises, and to a very few belonged the rare honor and high privilege of inaugurating a general, united, specific "woman's work for women."

To "the women in the sewing rooms of our cities, in the farm houses of our prairies, in the kitchens all through our borders, who have never thought of life as anything more than a 'bread-winning and bread-bestowing existence,'" of whom Mrs. Phillips wrote in the July number, the HELPER has been a star to point their generous souls to broader views of the world's needs; and sweet charity, who has so long stayed at home with these dear women, following its bright gleam, has gone abroad. Is it not an omen, also, of the useful future of the churches? The work of the year, as shown by the treasurer's report, is a surprise. The Girl's Hall at Harper's Ferry, so well pushed forward, and the Children's Missionary in India, already settled to her work, and others just entering the field, must inspire us to more and better service during the present year.

Month by month the little magazine is most truly a *missionary helper*. In moments of joyful gratitude for its successful work, it is in more than poetic sense, "The star that guides."

A writer in a recent number of the *Helping Hand*, speaking of "Our Greatest Need," says : "We hear much about the wants of the work, and the need of money to carry it forward. True, money is indispensible ; but there is something we need more than money, something without which millions would be useless and with which millions would come," and then quotes remarks of Dr. Broadus, thus : "We want more prayer for the heathen, prayer for the missionaries, prayer for the converts from heathenism; and I feel compelled to add, prayers for the pastors at home especially; and through them the people will be blessed. If we had more dependence on God, and less upon human instrumentality, we should honor him more, and not fail of our reward. We need earnest, *believing* prayer."

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REMINISCENCES.

By MRS. M. M. H. HILLS.

ORIGIN OF THE F. BAPTIST FOREIGN MISSION.

Not far from the year 1830, Rev. Amos Sutton, an English General Baptist missionary in India, was stationed at Pooree, the seat of the far-famed idol Juggernaut, which name means "Lord of the world." His second wife was an Amercan lady, the widow of Rev. Mr. Colman who went from Boston to Burmah soon after Dr. Judson entered that field. One day Mr. Sutton, in view of the dense mass of heathen around him and his few co-laborers, became very despondent. His wife called his attention to the Freewill Baptists of America, that their theological views were in unison with those of the General Baptists, and that they published a paper called the Morning Star which was edited by Elder John Buzzell. She suggested that, perhaps, they might be induced to unite with the General Baptists in their foreign missionary work. He immediately addressed a letter to Elder Buzzell, but, not knowing just where to direct, left it in his desk. His fit of despondency passed off, and the letter lay forgotten in its resting place. Months afterwards a package arrived from England. Among its wrappings was a Morning Star, which, furnishing the address of the editor, reminded him of the letter. On looking it over he thought, "It may avail something; I will send it." Soon it was speeding on its errand, and in due time was received and published in the Star, of April 13, 1832. The following were its closing sentences : --

"I have lived more than six years in the province of Orissa, and a great part of the time close to this enormous Juggernaut. I have seen the mangled victims of his infuriated adorers lying by hundreds upon hundreds, exposed to the birds and beasts. I have listened to their dying exclamations, Juggernaut! Juggernaut! and have seen them die with the words on their lips. I have seen the pit dug, and the fire kindled in it, to consume the young widow with her husband's corpse; and in one instance I succeeded in saving her from this horrible death. I have seen Juggernaut in his triumphal car dragged by thousands of his worshipers - men, women and children; and I have seen the wretched victims crushed beneath it, with a thousand other horrors which well nigh overwhelm the mind at the mighty power of the god of this world. The gospel is the antidote for all these miseries. Under its influence the Hindoo Brahmin who has set fire to the pile which consumes his living mother and dead father, has become the meek and affectionate preacher of the reign of mercy, and has died converted by the grace he proclaimed to others. Come, then, my American brethren, come over and help us. The way is as short and safe from India to heaven as from your land of privileges. Come and win some of these trophies to deck the crown of Jesus, and then remove from earth to heaven, and say: 'Here I am, Lord, and the children which Thou hast given me.""

Soon after the publication of this letter, the Freewill Baptist Foreign Mission Society was formed, with Elder John Buzzell for its first president. In June of the next year, at the New Hampshire yearly meeting at Gilford, Mr. Sutton appeared in person. His health having failed, physicians advised a voyage to a northern climate. So he decided to visit the F. Baptists of America, and, if possible, secure some missionaries for India. As he arose to speak, his pale, emaciated face at once enlisted the sympathies of his large audience, judged to be about 3,000 people. He thus commenced his Sabbath address:

"As I arise to speak, I seem to see the millions of India with bended knees and tearful eyes, saying: 'Sir, plead our cause — plead it effectually.' There are in India 33,000,000 of gods. More missionaries are sent out from Juggernaut to invite people to make pilgrimages to this temple than there are sent from all the Christian world. I have seen 250,000 people congregated at once at the temple of Juggernaut, and have seen the poor worshipers throw themselves under the wheels of the idol's car, where they were crushed to death."

Mr. Sutton's vivid and graphic delineations of the sorrows

of those who hasten after other gods, seem to remove his hearers to the very seat of idolatry, and tears, sighs, and even shrieks, spoke the deep sympathy of many hearts. A collection of \$100 was taken, probably the first one of any note ever given for foreign missions among F. Baptists. Said Rev. David Marks, in reporting this meeting: "How criminal has been our ignorance and neglect of this holy enterprise, and how wonderful that Providence which has illumined our darkness."

MARY SUTTON.

Mr. Sutton brought with him a little Hindoo girl, five or six years of age, who, of course, excited much interest. He and his wife had adopted her as their own, and given her the name of Mary Sutton, under the following circumstances : One day Mr. Sutton went out of Balasore on a preaching tour, and as he came to the entrance of a village near by, found a woman of good caste lying by the road in the agonies of cholera, with an infant of about eight months beside her. The woman with her husband had come a long distance from the north part of Hindostan on a pilgrimage to Juggernaut, when the mother was seized with cholera, and the husband and father abandoned both wife and child and hastened onward for a sight of his god. Mr. Sutton administered medicine to the poor woman, and did what he could to restore her, but on the third day he found her dead, and the famishing infant trying to draw nourishment from her cold breast. On seeing Mr. Sutton she stretched towards him her little hands, with a supplicant expression which, he said, would have touched a stone, and which said to his heart, "O sir, have pity on me, for if you do not there is not a being in the wide world that will." He then went among the villagers and tried to induce some one to feed the child, offering to pay any expense, but all in vain. He asked a rich Brahmin (priest) near whose house the dead woman lay, but he too refused. Said Mr. Sutton to him: "What is to become of the child?" "O, she must die, too; it is nothing but a

Reminiscences.

girl." After some two hours' perseverance he obtained a little milk, which the poor thing took with much greediness, and crawled after him for more. He could not abandon her, so he took her home, and she became a member of his family. Well were Mr. and Mrs. Sutton rewarded for their pious care, for as she grew up she became a Christian teacher as well as an accomplished, interesting young lady. Our missionary, Mrs. Bacheler, in one of her letters, said: "Her assistance in our school is invaluable. She has done nobly, and our mission owes her much. In after years it was my privilege to hold a written correspondence with her, and her letters were full of interest. She used to speak of the great debt of gratitude she owed to God, who, to use her own language—

"Did parental love impart, In stranger breasts to me ;"

and she felt that the smallest return she could make was to devote herself unreservedly to his service. Subsequently she became the wife of a very useful, well-educated native preacher in Calcutta.

OUR FIRST MISSIONARIES.

Mr. Sutton labored two years in this country, except a few months' absence in England. Sept. 22, 1835, found him a happy man on Union wharf, Boston, with a company of twenty-one missionaries, including himself and wife, ready to embark in the ship "Louvre." Four of this number were Eli Noyes and Jeremiah Phillips and their wives. The others were missionaries of other denominations, most of whom had been secured for the heathen field by Mr. Sutton's untiring labors, for, in his zeal, he had paid little attention to denominational lines. Mr. Noyes was from Jefferson, Me. He married Miss Clementine Pierce, of Portsmouth, N. H., the only surviving daughter of her widowed mother, who had followed seven daughters to their graves. This sacrifice on the missionary altar cost both mother and daughter a severe and painful

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struggle, but it was finally made with cheerfulness. Mr. Jeremiah Phillips was from Plainfield, N. Y., and was a student in Hamilton College, which he left for a missionary life. He married a dear friend of mine, Mrs. Mary E. Beede, of Dover, N. H., the young widow of Samuel Beede, who, at the time of his death, was editor of the Morning Star. Mrs. Beede from childhood had been imbued with an earnest missionary spirit. When, indeed, but nine years of age, in her childish zeal, she decided to become a missionary at once, and actually packed her trunk, expecting to accompany her brother, Rev. Rufus Spaulding, then under appointment to a Methodist mission in Africa, not in the least doubting his willingness to accept her service. Mr. Marks and myself being in Boston for the purpose of finishing arrangements for the voyage of the missionaries, it was our precious privilege to be present in the throng of several thousands assembled on the wharf to witness the departure of the "Louvre." Said Brother Noyes: "The long wished for moment has come, and I can say 'Welcome, sweet day of rest.'" Taking Brother Phillips by the hand he said : "I thank my Heavenly Father that he has given me a fellow laborer to accompany me to idolatrous India. A short time since I thought I must go alone, and it was somewhat painful to me." The missionaries stood together on the side of the ship facing the throng, with cheerful faces undimmed by a single tear. There were singing and prayer on the wharf, after which Mr. Sutton, as he looked upon the various groups of weeping friends upon the shore, said to them : "This is not a sorrowful day to us. It is the happiest day I ever saw. We are going to preach the glorious gospel to the heathen. Do you, in this Christian land, be careful that you do not neglect it. If you do, how will those condemn you to whom we are going ! Friends, think of that." At II o'clock, A. M., as the ship moved from the wharf, the missionaries commenced singing :-

> "Yes, my native land, I love thee ; All thy scenes I love them well,"

and continued until their voices were lost in the distance. We gazed till the ship appeared a mere speck and vanished from our sight.

Of this large company of missionaries that sailed on that memorable day, Rev. Jeremiah Phillips, our senior missionary, alone remains in the field, and he is now enfeebled by disease.

To be Continued.

ROXY'S EXPERIENCE IN AUXILIARIES.

By MRS. M. S. WATERMAN.

CHAPTER III.

AFTER settling in Fallowfield and becoming acquainted with its various organizations, I learned that no W. M. Society was numbered among them. The women said they were ready and anxious for more system in their work — were only waiting for a leader, and they were sure of one in me. They would do just what I told them to do, and stand by me. And what could mortal woman wish for more?

We met, planned, and organized. The form of the constitution adopted was much the same as at Evandale, and yet the result was very different. There one felt she were dragging the whole society through the slough of conservatism; here everything was unconstrained and voluntary. They were "willing of themselves." They believed in the two-cent method. They had heard that if each woman who is a member of a F. B. church in the little State of Rhode Island should pay two cents per week, the sum of twenty-five hundred dollars would be raised each year; in New Hampshire more than four thousand would be raised, and in Maine eight thousand. They said let every woman in our church give, at least, this amount. If any are unable to do it, we will help them to earn it, that no one may be deprived of the privilege of exercising a true benevolence. All of this was to be in addition to what they were already doing.

With these views we began. The work has increased upon our hands till it has become a great work, and yet it is so easy because each one "has a mind to work." Our monthly meetings are well attended.' We meet at two o'clock sharp, and sew for two hours ; the work is then laid aside, and after singing and prayer, missionary intelligence is in order for an hour. Sometimes we have one or more essays. At these meetings we make arrangements for our quarterly meetings. These quarterly meetings are very interesting, and draw a crowd. We hold them in the evening. The exercises consist usually of two essays, two recitations, the reading of a letter from some missionary, and short speeches. These, interspersed with singing, occupy about an hour and a half. Of course we have prayer and the reading of reports. Sometimes the juvenile missionary society under our charge unites with us in these exercises. At the close we take a collection. This is to furnish material for us to make up into garments for the poor of our church and neighborhood, or to send in our barrel to Harper's Ferry. Many second hand garments are brought to us to be used in either of these ways. When the meeting is concluded the women come up freely and pay their dues; those who are not members present their names, and so this does away with the necessity of collectors, who generally have the hardest part of the work.

Our society at Fallowfield comes nearest to being my "ideal" one than any other I have known. It is based upon principle, and thus it has the same groundwork as the gospel. The work is not done for vain show or from heartless impulse. When the upspringing shoots and tender blades, the beginnings and blessings of Christian work are to be cared for, to be watched and watered, cherished and husbanded for the harvest, the women expect to do it together — not the many leave the few to do the whole work. We clasp hands and work and pray for an abundant blessing, and it comes

Mission Wheels.

with an overflowing treasury, an increased interest, and the smile of the Master, and so we trust will this society continue to do till the kingdom of this world shall become the kingdoms of our Lord and of His Christ.

MISSION WHEELS.

A wheel has both a supporting and a moving power, and the relation which the wheels of any carriage bear to the body above it is a picture of that which the various officers of the Woman's Missionary society bear to the work itself. In every carriage each wheel or set of wheels has a service of its own to fulfill, and its maker forms and shapes it so that it may best occupy its own place.

Let us study for a few minutes the duties and obligations belonging to some of the offices in our society. The must-be officers of an auxiliary are a president, a secretary, and a treasurer. The evident duty of a President is to preside at the regular meetings, or to see that some one is prepared to do it, and to superintend the work generally. It is almost an axiom that none but workers are interested in the cause of missions, and this officer needs to cultivate all her arranging and organizing faculties, that she may learn how to speak and act through others, and thus increase the number of interested Often it is better policy for her to appoint some one ones. else to take the lead in the meeting, and two others to prepare the programme for it, for whether this is simply a prayer meeting or one with essays and recitations, there should always be preparation. If it is a meeting for prayer, the objects and persons to be prayed for should be selected beforehand, and assigned to individuals. If I know that I am to pray for Miss Crawford to-morrow night, I shall be thinking of her needs and praying for her in my own home during today and to-morrow; I shall look up her last letters in the Star or HELPER, to see what the special cry of her heart is,

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and when the hour of prayer comes I shall have a real petition to ask of our heavenly Father, and my faith in the answer of that petition will have been strengthened by my meditations.

If the President has foreign letters to copy or read, let her give them into the hands of some young lady who has no interest in this work. One cannot copy a letter, or read it in public, without remembering its contents, and thus a seed may be sown which shall result in a life of service in foreign fields. These are merely hints of the many ways there are of working through others. At each meeting of her auxiliary the president should ascertain from the treasurer and secretary what has been accomplished during the month, and make a record of the same, and at the end of three months she should sum up what has been done, and report accordingly to the Quarterly Meeting secretary.

The Treasurer's duty is to keep accurate accounts of all money matters, and collect. We trust the day will soon come when this word *collect* shall be blotted out from our mission vocabulary, and every subscription shall be brought in quarterly or monthly as cheerfully and thankfully as the children bring their little mite boxes and empty them at their own meetings.

A Secretary's duty is to keep a concise record of what takes place at each meeting, which she should read, at the following one. These records may be of interest and use in after years. She should also keep up a regular correspondence with some missionary in the field, or with one of the teachers or pupils at Harper's Ferry, and occasionally write to other auxiliaries for the benefit of her own society. These officers should work together earnestly in increasing the circulation of the HELPER. It will be well, however, to have in each auxiliary an agent or solicitor for the same, who shall have charge of the subscriptions.

What are the duties of the Quarterly Meeting secretary or assistant? The first thing required is to arrange for a regular woman's missionary meeting at each session of the Quar-

What Wait Ye For?

terly Meeting. At this she should urge and assist in the forming of auxiliaries and children's bands in all churches where there are none. This secretary shall also require of the auxiliaries in her Quarterly Meeting a regular report not only of their ways of working, but an exact statement of what they are doing in dollars and cents. These will afford interesting matter for the Quarterly Meetings, and will, we trust, create a friendly rivalry among the societies, and increase their activity and faithfulness.

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The district secretary has the appointing and oversight of the quarterly meeting secretaries, and through correspondence with them, and by means of annual reports from them, she will be prepared at each Yearly Meeting to know exactly what has been done, and to judge intelligently of the needs and demands of our mission cause.

"And whatsoever we do let us do it heartily, as to the Lord, and not unto men," and "let every one wherein she is called, therein abide with God." E. D. J.

WHAT WAIT YE FOR?

By F. M. K.

Why stand ye idle, my sister? Your heart is both loyal and true; The harvest is white for the laborers, And the Master is calling for you.

You are ling'ring beside the reapers, As they toil in the noon-tide sun;

Have you help nor comfort to give them Ere the work of the day is done?

The perishing grain is around you, It falls by your side as you stand; Will you gather no sheaves for the Master? It is waiting, just now, for your hand.

Then tarry no longer, I pray you,

You can work even here, by the gate. The Master may cease from His calling,

My sister, O why will you wait? PASCOAG, R. I., Nov., 1878.

The Missionary Helper.

CORRESPONDENCE.

MY INDIA LETTERS.

Our readers are indebted to Miss Cilley for the following extracts. She says: ----

"I send with others an extract from Mrs. Marshall's letter of nearly a year ago, that the friends in Alpine and Cayuta, N. Y., may see how greatly needed was the money they pledged for their respective teachers. God help them to keep these teachers at work, not for three or six months or three or six years only, but till India is saved."

"I cannot thank you enough for the help you are sending me for two new Zenana teachers. I have so few now that they cannot more than half do the work that needs to be done. One is obliged to go to four and five houses in an afternoon. You well know from experience how little time can be given to each house. And even with the working force I have I am getting in debt. I have not thought best to cut down the work, but have been hoping help would come from somewhere. Yesterday we had a meeting of the Zenana committee, composed of Babus and ourselves, and they wished me to charge four annas a scholar for all who are taught. I am very much encouraged in having the Babus propose this themselves. It shows they are interested in the work, and are willing to help sustain it." E. P. M.

"It is always our plan, when in the country, to find the village *patsala* (school) before going out for a bazar talk. Perhaps it is because the children are more impressible. At any rate, the score more or less of happy faces is the most attractive feature of the village for me. Our plan is a simple one. Tuphan Pundit is an old teacher, and notwithstanding his indolence, which would make him unendurable were it not for his exhaustless good nature, he always brightens up when he gets into a school-house, and is sure to make a good impression. This, followed with timely and judicious praise for teachers and deserving pupils, is sure to open the way for a generous distribution of our attractive little books, which so often remind me of sugar-coated pills, so ingeniously is the

Correspondence.

remedy for moral ills concealed within the pages of some pleasing tale. There is great opportunity for tact and skill, both in making and selling religious tracts. Every leaflet should have a place dedicated to Christ; but it is a great mistake to have his picture for the frontispiece.

"In many of the *patsalas* we find girls and boys reading in the same classes, and we rejoice in the sight as one of the fruits of our blessed religion. The villagers do not realize that Christianity has effected this; the teachers would most likely ridicule such an idea if suggested to them. But where was female education a subject of public interest before the advent of Christian religion? It is the leaven working among the masses; scarcely recognized, as yet, but it is working, and the end will be glorious, for India will be the Lord's.

"Once more, after spending several weeks among pure heathenism, we have come within the limits of Christian influences. What a marked change! There we might have starved in the midst of plenty had we not providentially taken supplies with us, and gathered fuel with our own hands, so persistently the people refused to sell to Christians. Here, in a country poverty-stricken compared with that through which we have been passing, we are pressed with the kindness of the people, who as persistently decline to take any adequate return for the good things they so freely bring us. The secret is that we are now in the midst of the Santal country. During the last few years our schools have been planted in the villages lying all around us. The people recognize us as their friends and benefactors; and, instead of rudely repelling us, they are only too glad to welcome us to their homes and show their appreciation in these little acts of kindness. This, too, is leaven. Here and there we are privileged to hide a little in this seething mass of vice and superstition. For the time being we may seem to lose it, but its effects are certain as the laws of the Eternal. R. M. LAWRENCE.

MIDNAPORE LIFE.

The rains have come at last, and with them innumerable flying and creeping things, both small and great, from the tiniest mites of live things to the largest beetles and grasshoppers and cockroaches. The last are almost as large as little birds, and they sometimes fly nearly across a room. Sometimes the table is covered with them, and if they were

not such a discomfort it would be interesting to watch them. for they are really pretty, and of so many kinds. The white ants swarm once a year, which is the end of them. On a warm, close evening, when you really have rather hard work to keep in the neighborhood of comfort, you are all at once aware of company - a host of flying creatures cover everything; you look to see where they come from, and from holes and cracks round the doors and walls, which you had never noticed before, numbers of creeping things are crowding on each other and crawling out as fast as possible. Now. behold the wonder! The moment they reach the air they are no longer creeping but flying things! Their name is legion, at least. But their reign is short, for following closely after, legions of large, black ants come trooping on. In a couple of hours or so numerous collections of white, gauzy wings are all that remain of this little specimen of "nature's goings on." Perhaps this is the way that she has of getting rid of a surplus white ant population.

July 30.— The thinnest, fleeciest, whitest clouds are shimmering down to the earth in the early morning sun. From a seat on the new school verandah, looking over to the chapel, it is very pretty. The grand old peepuls are just the other side of the road by the chapel gate. Their dark polished leaves tremble and glint through the sunny rain. It all looks so soft, yet bright and cheering. How much beauty there is all around us, if we will but open our eyes to see it.

Life is going on among us. Just in front the school boys are setting out young trees and pulling up weeds. They work but an hour, and it needs a sharp lookout to see that the fifty boys get useful, vigorous exercise. The school is prospering well. Two weeks ago we began a "convert's band meeting," in imitation of the one at New Hampton. Ten belong to it. This week the members were urged to select each a friend, for whom they would pray each day. If this plan is carried out there will soon be more than ten belonging to the band.

August 1.— The Zenana work is as full of interest as ever. To-day Phulmonie got a letter from the secretary of the society that supports her. She was much pleased and, perhaps, just a little proud. A little while ago her bosom friend, Poddi Moni, received one from her home secretary, and a picture. These letters do the teachers great good.

MRS. S. P. BACHELER.

ON THE WAY.

S. S. CITY OF LONDON, Oct. 30, 1878.

I wish I could tell you how glad I was last Saturday morning as I came on board to find no less than eleven letters from as many of my dear friends in America awaiting me. I cannot estimate the good it has done me to come in contact with the earnest workers whom I am leaving. . . . As we neared the northern shores of Ireland, it was a bright, beautiful day, and the very sight of land had the effect to revive the hearts of all the sea-sick ones. Dr. Cheney, though quite weak, was up on deck with the rest of us, enjoying the scenery. During the forenoon we saw the wonderful Giant's Causeway. We were not near enough to see the peculiar formation of the rocks. Not the least interesting object at this point was the old Giant himself, who had been for ages sitting on his rocky throne guarding his domains; while the wild waves come rolling, dashing, and beating against him in their fury, he calmly sits in all his grandeur, looking out upon the broad ocean which stretches before him. Oh, that we, as Christians, might stand as firmly and calmly amidst the storms of life, being planted on the Rock of Ages!

We spent only two days in Glasgow, during which time we visited the old cathedral, founded in 1175. The long lines of massive stone columns which supported the roof look as though they were built for eternity. The crypts are all damp and very gloomy, fit places for confessionals of the Romish Church. The Established Church of Scotland now holds services in one of the chapels of the building. Just in the rear of the cathedral is the Necropolis. It is used only by the wealthy people of Glasgow. As we stood at the cathedral door, a funeral procession passed before us and wound its way up the The hearse was large, drawn by four coal-black horses, hill. and was heavily decorated. Its driver, as well as the drivers of the carriages which followed, were dressed in deep mourning and wore long, black crape veils on their tall silk hats. This appears to be the fashion in Scotland, for we noticed a similar practice in Edinburgh. A few moments later we saw the procession returning. The veils had been doffed, so soon are all signs of mourning dropped, and again they rush into the busy world. On the brow of the hill, in a very prominent place, stands John Knox's monument, though he was buried in the old St. Giles churchyard in Edinburgh. The graveyard has, however, been leveled and paved. The restingplace of John Knox is marked by a small iron plate about six inches square, fastened into the pavement, and bears his initials. In St. Giles Church we were shown the spot where the great reformer stood when he preached his powerful discourses which shook Scotland. His old pulpit has been removed to the museum, where we saw it. We girls were determined to see the new University, so, although it was late in the afternoon, we hurried through the park and up the hill, where we had a good view of the immense building, which measures 600 feet across its front.

The first dinner bell has just rung. I am writing with my portfolio lying in the upper berth. As it is growing too dark to write with any comfort I will drop my pen for the present. We breakfast at 8.30, lunch at 1 and dine at 5.30, and those who wish it may have crackers and cheese at 9 in the evening. We have been sailing along the shores of Portugal nearly all day and we expect to see Gibraltar early in the morning.

October 31.- I wonder if you will care to follow us all through Edinburgh, for it is a long tramp and I fear you will become guite tired. One full day we had for this place. The next we left for London. It is eleven hours' ride in an express train from Edinburgh to London. Here I did but little sight-seeing. We are now in the Mediterranean sea. To-day the sea has been very calm, like a "frog pond" the Captain says, and the air is warm and balmy. This has been rightly called the "Blue Mediterranean," for it is not the dark blue or nearly black of the Atlantic, but a beautiful indigo blue. We had a very fine view of the rock of Gibraltar. It is really a stronghold. The hill fairly bristles with fortifications. Our Captain, who is very kind, went quite near to the rock so that we might have a good view of it. On both sides of the straits are old Moorish towers. For a long distance after leaving Gibraltar we were in sight of the mountains of Southern Spain, then our course takes us further to the south, so that we see the shores of Africa for a day or Sunday, at midnight, we sighted Malta. We were very two. anxious to see this island on account of the Bible history connected with it. We did not go nearer than two or three miles to it, but there being a good moon we saw the outlines of the island and also the lights along the shore.

I want to tell you of the Conference held in London, but all I can attempt to do is to give you a glimpse of it. It commenced on Monday evening, Oct. 21, and closed on Friday evening, the 25th. There were three sessions daily and all of the meetings were full of interest. It was a rare feast. The opening service was presided over by Sir William Muir, who had been in government employ in India for a long time, and is in full sympathy with missionary work. His address of welcome to delegates from all parts of the world was very good and appropriate. Tuesday was devoted to hearing reports from the work in Africa as carried on by all societies, in America, England, Scotland, France, Italy, and Germany. A most excellent paper was read by Rev. Dr. Stewart from Livingstonia, a new mission station opened on the shores of Lake Nyassa. Very cheering were the reports brought from the various portions of this continent. It is truly wonderful how the hidden lands of the interior of Africa are being brought to light during these last few years. Africa, who has for centuries been stretching out her hands to God, is now in these latter days, and in the appointed time, receiving the. bread of heaven for which she has been famishing.

India claimed the attention on the third day. This being English territory very much interest was awakened in all questions brought up for discussion. While the conference was engaged on the subject of higher education in India, Mr. Payne, missionary from Calcutta, spoke of the doing away of the Sabbath by the Indian government since the 1st of October, 1877, so that now any business can be legally transacted on the Sabbath. The effect produced by the bringing up of the subject was very much as if a bombshell had been thrown into the camp. Two or three government officers were on the platform; one instantly arose and called Mr. Payne to order. Sir William Muir, then in the chair, to restore order, said that they were drifting away from the question. Another man wished to know what right they had to dismiss such a subject. From the cheering, the sympathy of the audience was evidently on the side of the speaker. The question was, however, dropped, and the work went on as before. The present Governor-General of India has never been regarded as possessing much piety, and this is one of his acts which, I presume, he or his successor will be forced to undo.

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China and Japan next passed before us with their teeming millions, and then came the Islands of the Sea. Dr. Clark, Secretary of the American Board, spoke at some length on its work in the Turkish Empire. It was most intensely interesting, you can well imagine, to hear from every heathen land in the whole world, and that, too, from the lips of persons who had themselves been workers in these different fields. All brought the same news; mighty obstacles there were in every land, but the Almighty hand that ruleth in the heavens was gaining most glorious victories everywhere. While hearing of the wonders, I fancied I could already see that innumerable host which no man can number, which had been brought up from every nation, kindred, people, and tongue, stand before the throne in white robes with palms in their That glorious day is surely coming! Is it not a hands. blessing that we may each of us have a small share in hastening that day? Let us not slacken our efforts, either in India or America, but do our utmost to rush the work forward. JULIA E. PHILLIPS. Yours in loving service.

LONDON, Oct. 22, 1878.

. My VERY DEAR MRS. HILLS: -

• We are attending the missionary meetings.* Do you · know how I wish so much you were here ? I have been thinking of you so many, many times during the meeting this forenoon, and almost bringing you over the sea right into the great assembly. Didn't you hear them cheer Mr. Moffat of Africa (Livingstone's father-in-law), when he came in? Well, it will do your soul good to know how keenly and truly he is appreciated here. This forenoon the subject was "Africa." During one of the speeches the whole audience burst out in unrestrained applause, as the venerable worker for Africa came up the aisle. His beautiful black eyes are still bright and keen, while his long, full beard is white as snow, giving him a patriarchal look very becoming and honorable. A few black hairs still keep their youthful places on his head. Although eighty years and more have left their unmistakable impress, we felt that he was more a clear, blessed echo from Africa's dark coast than an old man standing on the very "brink of the river." His remarks were intensely interesting. I think if I were young I would surely go to Africa. Africa now is the land for Christian effort to exhaust itself.

By the way, I like the new missionaries very much. Mr. Burkholder wears well. He was invaluable during our voyage and sea-sickness across the Atlantic. He seems to possess sterling good sense. Miss Millard and Miss Hooper are very good and lovable, and I trust will make good workers.

* The World's Missionary Conference.

Workers in Council.

Our trip to Glasgow was safe and quick, and delightful to those who were not sea sick. But alas! for poor me! How I do pity myself at sea. I had two or three tolerable days out of the ten. The children are well and doing nicely. We start for Liverpool day after to-morrow. We anticipate a quick voyage from Liverpool to Calcutta. . . . How can I be thankful enough! The Lord is good to us all.

Lovingly,

MARY R. PHILLIPS.

WORKERS IN COUNCIL.

CENTRAL MAINE.

THE Buxiliary connected with the Free Baptist church in Augusta, Me., marked its second anniversary by a public meeting on Sabbath evening, December 15. The evening was stormy, but the large lecture room of the church was filled. After singing by the choir, the president of the society, Mrs. C. F. Penney, read selections of Scripture, and prayer was offered by the pastor. This was followed by encouraging reports from the secretary and treasurer, giving a record of the work of the year, from which it appears that the society has met regularly on the second Sabbath of each month, and that there has been a constant increase in attendance and interest. She says: "Since our organization we have sent funds for the support of a native Zenana teacher, but there was no one for whose support we felt responsible, until in October last, when photographs of native teachers were received and from these we selected that of Emelene Taffny, in whom, as our own, we feel an especial interest.

"The remaining funds will be used for furnishing a room in Myrtle Hall, the bedding for which has already been sent, together with a large box containing clothing, books, paper, etc., and this will constitute the amount of our work in this direction." By the aid of our admirable map — which ought to be in every church — the stations occupied by our missionaries were pointed out, and much valuable information given, needful to an intelligent understanding of the work in India.

The president read an essay, reviewing the mission work of the church for sixteen years past, which closed with this earnest appeal to the members of the church: "Let us remember this vow we took upon ourselves when we entered into fellowship with this church, viz.: 'We covenant and agree that we will give of our substance to sustain the benevolent enterprises of our denomination, such as missions, education, liberty, schools and the like.'" Then followed the recitation of that beautiful poem of Mrs. Charles, entitled : "The Cruse that Faileth Not," beginning with —

> "Is thy cruse of comfort wasting? Rise and share it with another; And through all the years of famine, It shall bless thee, and thy brother."

An interesting sketch of the lives of the three Mrs. Judsons was then given, the recital of whose sacrifices never fails to awaken the sympathy of any Christian heart. After singing a grand old missionary hymn, a paper from the pen of Mrs. M. H. Hills was read, entitled : "Reminiscences of our first Missionaries, and their Work." An exercise entitled "What the Bible says about Giving," closed the programme of the society. Remarks were made by the pastor in conclusion.

The meeting was most hopeful in attendance and interest, and cannot fail to aid not only the society in its work, but to promote as well the mission work of the church. Com.

RHODE ISLAND.

THE Greenville Auxiliary Society held an interesting and profitable public meeting at the church on Sunday evening, October 27. Mrs. J. F. Steere read an instructive biographical essay upon the lives of Mrs. Harriet Newell and Ann Hazeltine Judson.

Miss S. C. Mowry also read an essay entitled, "The End not Yet," in which she emphasized the idea that we should not look for the end of missionary labors in this life. As in the time of the Crusades, the weary children were wont to ask at every town, "Is this Jerusalem?" so we are too apt to look for the end of our work. Our Jerusalem is far away yet. But there is nothing discouraging in this. Great things have been accomplished. Miss Mowry congratulated the Society on its success the past year, and the growing interest at the present, and hoped that when the end shall at last be reached it may be said of each member, "She hath done what she could."

Miss Orra A. Angell gave a short but very interesting address relative to her work among the Freedmen, in the school at Tougaloo, Mississippi. This school is under the charge of the Congregationalists and is very similar to our school at Harper's Ferry. Miss Angell thought no one could help being interested in this work and in the colored pupils.

She spoke of one of the young lady graduates who had been offered good positions in the North, but felt it her duty to teach her own people at the South. Many of the pupils are very modest and graceful, and good singers. She thought the Harper's Ferry jubilee singers good representatives of many of the schools South. There were also recitations, select reading and correspondence. The exercises were interpersed throughout with music.

OHIO.

If any one fears that the interest in missions is on the decline in Ohio, will they please turn to the treasurer's report in the Star of October 2d. At the time the collections there reported were taken, it was intended that a missionary supported by the Ohio River Y. M. should be one of the company which sailed in October. The churches of this Y. M. responded so heartily to the call for money, that during the few weeks previous to the 5th of October, fully half of the personal salary for the first year had been raised. The State Association meeting at Cheshire, September 3d and 5th, assumed to raise funds necessary for the outfit, passage, and the extra salary of three hundred dollars to be expended by the missionary in employing native helpers. It was hoped that the share of the Association, amounting in all to one thousand dollars, could be raised by October 5th. Four weeks, however, seemed a short time to raise so large a sum, or even as much as was necessary to raise before sailing. Upon mature consideration it was thought advisable that their missionary, Miss Nellie M. Phillips, should remain in America one year longer. It is the intention that she spend the year in Ohio, in order that she and the churches which assume her support may become mutually acquainted. She is expected to visit every church, helping to increase the interest in missions and collecting aid for them. At the end of the year's work, September, 1879, she is to sail for India. Sincerely do we hope that Ohio friends will so gladly respond to the plea for help that the delay of her work in India, will, in the end, prove to be a gain. Miss Phillips has given up her situation as teacher in the Rio Grande College and is busy in Ohio, visiting at the rate of four churches a week.

SHENANDOAH. VALLEY.

Rev. A. H. Morrell writes, Dec. 3: "Last Sabbath night I presented the cause of missions to our people at the Normal School Congregation, assisted by two young ladies of our church, who read extracts from the History of our foreign missions, and from the HELPER, the words of Rev. J. L. Phillips. The occasion was intensely enjoyed by the audience, which was unusually large. The next day I sent \$6.00 to Bro. Fernald as a collection on the card system."

Miss Brackett says: "School closes Dec. 24 with twenty-five more names than were on the roll one year ago. Three days of vacation week will be given to our Teacher's Convention. Myrtle Hall will soon be ready for the company of girls, who have in the past cheerfully borne the inconvenience of boarding themselves in crowded rooms, and for many others who will come here for the first time.

When I contrast this prospect with that of one year ago, I feel grateful to God, who put our cause in the hands of the Woman's Mission. May this institution long be a credit to the friends who crowded around it in its darkest hours."

MYRTLE HALL, Dec. 9, 1878.

Names of those that have paid twenty-five dollars for finishing rooms: --

Merrimack Street Sunday-school, Manchester, N. H.; Mrs. I D. Stewart, Dover, N. H.; Mrs. F. S. Mosher, Dover, N. H.; Mrs. Maggie Cook, Lewiston, Me.; Mrs. Lavinia Fox (two rooms); Freeman Bard, Hartford, Me.; Rev. S Curtis, Concord, N. H.

N. Sandwich Sunday-school (Olive Branch). — Henry E. Palmer, Bath, Me.; Mr. E. A. Smith, Dover, N. H.

Saco Sunday-school — Rev. G. C. Waterman, Dover, N. H.; Mary Barr; Mrs. Vaughan, Farmington, Me.

Mt. Vernon Church, Lowell, Mass. — Harper's Ferry, Q. M. (two rooms to be named John Brown and Gerrit Smith); Mrs. M. M. H. Hills (Marks Hutchins' room); Sunday-school, Portland, Me. (Portland Room); the Woman's Missionary Society (two rooms); Church and Sunday-school, South Berwick, Me. (South Berwick room); Little Seed Sowers, Main Street Church, Lewiston, Me.; India room; Young Ladies' Aid Society, Lyndon Center, Vt. (Lyndon Literary Institution room); Mrs. C. Brooks (Brooks room).

The pledges are as follows : -

New Hampton, Sunday-school, \$20 paid; Ladies' Society, Bowdoinham, Me., \$15, paid: Main Street Sunday-school, Lewiston, Me., \$13, paid; Main Street Auxiliarv, Lewiston, Me., \$13, paid; N. Berwick, Maine, Church, pledged; Mrs. J. M. Brewster, pledged; Mrs. R. J. Morrell, pledged; Mary A. Prescott, Candia, N. H., pledged; Young Ladies' Society, Augusta, Cen., pledged; Try Class Room, pledged.

NOTES AND GLEANINGS.

THE missionaries arrived in Calcutta Nov. 28. Thank God!

In the March number, we will give the names of the three churches or persons, that have sent in the largest number of subscribers for 1879.

A good old lady from the West writes us that she wishes us to publish once a month, and actually sends increased pay, saying that two months is too long to wait for such news.

UNAVOIDABLY on our part, a small portion of the November issue was imperfect in printing and binding. Any subscriber having an imperfect copy we will try to furnish with a perfect one if she will return that which she has. In these days of "failures" no one regrets the investments in the bank of heaven. He who sat over against the treasury keeps the books with great accuracy and pays large dividends. Let us increase our investments.

THE gospel car is mightier than Juggernaut's. Two of that god's priests have been converted and are preparing for the Christian ministry. The true "Lord of the world" is come to Orissa, and the usurper must make way.

THE Pope has sent ten Jesuits to Central Africa to evangelize the countries traversed by Stanley and Livingstone. The mission will cost \$40,000, and the priests will take with them 500 porters, servants, etc., who will be unarmed.

THE first subscriber for 1879, acting upon Mrs. Lowell's suggestion and the promptings of a generous heart, pays not only her own subscription but that of some other person who may not be able to do so. We like and commend the example.

"I would advise no mother to leave her own children unfed while she went to cook her neighbor's breakfast. But if her neighbor was poor and miserable and blind and naked, and in want of all things, it would be like Christ to send a portion, if she could not go to her."

WE take great pleasure in recommending *Good Times*, a magazine edited by Mrs. M. B. C. Slade, as especially adapted for use in Sundayschool concerts, temperance and *missionary* meetings. *Mission* Bands will find it a valuable help. The second year commences with September, and will continue ten months. Price \$1.00, or 15 cents per copy. Will our readers who wish to subscribe send to us?

MR. Spurgeon puts a home question to those who are in doubt as to the real use and necessity of foreign missions. "Dear friends," you sometimes say, "Will the heathen be saved if we do not send the missionaries? I will ask you another question, Will you be saved if you do not send out any missionaries? because I have dreadful doubts about whether you will. Do not smile. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?" — Link.

WE would especially urge upon every auxiliary and mission band, church and Sabbath-school, the importance of being supplied with a map of our mission in India. Used in connection with the map of Asia it will help to locate the field in whose cultivation we all are interested, and bring it nearer to us, so that it will not seem altogether "foreign." The price of the map is reduced from \$1.00 to 75 cents, as the stone from which they are printed is nearly paid for. Lyman E. Page, son of E. W. Page, Esq., is the agent for this map, doing his work gratuitously, having no other interest than to sell as many as possible for the furtherance of the cause. He will send maps to any part of the country, postage paid, on receipt of price. Address P. O. Box 2,817, New York City.

The Missionary Helper.

Children's Niche.

LAMBS OF JESUS.

Lambs of Jesus, guarded, sheltered By the Shepherd good and true, Eating of his greenest pasture, Drinking in his sweetest dew, — There are others Who might eat and drink with you.

Far off in the darkest mountains, Little lambs are wandering bold, Knowing not there is a shelter, Knowing not there is a Fold And a Shepherd Who would shield them from the cold.

Send some word of pity to them, Saying to the wanderers, "Come, Let our shepherd be your shepherd — There can never be but one, — Let one sheep-fold Be our everlasting home."

-Little Helpers.

ANOTHER MISSIONARY MEETING.

BY M. B. C. SLADE.

Sadie (Annie entering). — I have been wishing to see you, to remind you that it is nearly time for you to go on another soliciting tour.

Annie. — Oh! I'm glad. We had such an interesting time before that I shall be delighted to go again. See, here come the other members of our committee.

[Several girls enter.]

Sadie. — Girls, we have been talking about mission matters. Mattie (acting as president of the Band). — Just the subject I had in my mind. I know it is time for you to begin your collecting, but I have, first, another mission point to discuss with you all.

Lizzie. - What is it?

Mattie. — A gentleman, who is one of the most distinguished mission workers in the country, has written us a letter, in which he is kind enough to say that he thinks our soliciting plan was capital, "but," he adds, "I think there is a better plan still."

Lizzie. - What is it? I like new ideas.

Mattie. — In the first place he says, "When next for good we go abroad," we ought to have some of the boys included.

Avis — Yes, but how are we to include boys unless they manifest a willingness to be included.

[Three boys enter.]

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John. — See here, I'm all ready to join you. Just ask me. You don't suppose all the mission interest in this Sundayschool goes into one ear and out at the other of us boys, do you? I'll join you, and be glad of the chance.

Charlie. - And I.

Sidney. — And I too; and I know of more who will, if you'll only speak to them about it We come to mission concerts and read the missionary papers, and think just as much of missions as you do; only girls have such a faculty of showing their interest.

Phila. — You are all very welcome, I assure you, boys.

Mattie. — But now, young gentlemen, listen to the rest of our friend's suggestion. He says, "Have some of the boys included, and then make the whole lot earn their money instead of soliciting it from others." What do you think of that, young men?

Sidney. — I think that's quite another thing.

John. - So do I, but I won't back out.

Annie. — Ah! ah! remember we all belong to the "Anti-Slang Society."

John.—Oh, excuse me, young ladies! I mean that, hav- ^{*} ing put my hand to the plough, I will not turn back.

Charlie. - But what is the gentleman's notion about it ?

Clara.— He thinks that "the real, moral culture of giving is just in proportion to the sacrifice made."

Sadie. — And he wants us, while getting as much money as we can for the mission cause, to get just as much good as we can for ourselves.

John. — *That's the talk* ! Excuse me again, girls. I mean to say that I like the gentleman's view of the subject.

Sidney. — I like it, too.

Charlie. - And so do I.

Lizzie.— But to accomplish it how shall we go to work? that's the question.

Phila. — Then the question answers itself, like an echo, "Go to work."

Avis. — Yes, but the how remains unanswered.

Clara. — I know that "where there's a will there's a way," but there seems to be so little that boys and girls still in school can do to earn money.

Lizzie. — Somebody suggest something.

Fohn. — I don't see any difficulty. Just let your interest in this cause be strong enough as a motive, and the ways of earning money will come fast enough.

Annie. — Very well, how? Mention one way, if you please. *Fohn.* — Oh, for us boys, carrying papers, for one thing. There's always a standing advertisement of "News-boy

Wanted."

Charlie. — The little fellows might go on errands.

Sidney. — And we larger ones might have some gardenpatches.

Mattie. — Gardens planted in December! I speak for all your early vegetables.

Sidney. — Good, madam! I'll remember that, and hold you to your bargain. There's another year coming, and I, for one, do not enlist under your mission-banner as a "threemonths' man." I say, let's all make arrangements, another year, to have some missionary gardens.

John. — Good for you? I'll have one, and call it Burmah. Won't it sound well when I say, "My field of labor is in Burmah?"

Lizzie. — Yes, and it will help to remind you of the little human plants in the Burmah mission-field.

Sidney. — And, Miss Mattie, you've spoken for all my early vegetables, please remember; and you said nothing about the price. I warn you I shall charge a good big one, all for the cause ! I mean to call my field Zulu. I'll ask my folks to call me at five o'clock in the morning, to labor in the Zulu country.

Lizzie. — When the breakfast-bell rings, don't forget yourself and go crawling in at the door on your hands and knees, as our missionaries have to do down there when they enter the huts of the Zulus.

Avis. — Where is the Zulu country?

Annie. — Down in Southeastern Africa, just east of the Orange Free State, that sent its products to the Centennial, you remember.

Lizzie. — Let's sing the "Zulu Song." A lady in the mission wrote home that the Zulu children were fond of singing "Shining Shore," and she asked to have a song written for them. Here it is in "The Robin." (All Sing.)

Clara. — You ought to learn that song, Sidney, —

They come to us from Freedom's land,

The gospel tidings bringing.

It would sound well in your Zulu field, at five o'clock in the morning.

Charlie. — I mean to call my potato patch Patagonia. Do you suppose any one remembers that Patagonians have souls?

Phila.—I never heard of missionaries going among them, did you?

Lizzie. — Let's read up in the mission papers, and see. If not, Charlie, by talking about your Patagonian mission-field, who knows but you may suggest sending somebody to them?

Charlie. — You know our geography says that the Argentine Republic claims Eastern Patagonia; and now that the good and wise Sarmiento is president of the country he ought to do something for his Patagonian neighbors.

Sadie. — But, girls, what are we to do? The boys have settled their plans: what are ours?

Annie. — I'm sure I don't know. We can do things enough, but will they pay? that's the question.

Mattie. — It must pay. I believe in the moral culture part of our friend's plan; but I tell you, boys and girls, our school in Burmah must have money, and I don't intend to lose sight of that fact.

Clara.— Perhaps our mothers might help us by their suggestions.

Avis. — Very likely; but as we are in search of the greatest good, let's think it out ourselves. That's the way we do " with our problems at school; nobody wants help on them. It's worth ten times as much to think them out alone.

Phila. — Suppose we have a Fair, and make and sell all sorts of pretty things, and useful things, too.

Mattie. — Good! Let's have an apron sale, with every imaginable kind, from the daintiest ruffled lawn to the black-smith's leather apron.

Charlie. — I'll tell you: have a Juvenile Cooking Table, on which every bit of the cake and cookies and things shall have been made by you girls. We boys will patronize that department.

Annie. — Let's have a table on which we shall offer for sale everything you boys can make or carve, with your everlasting whittling, or, better, with your saws.

Avis. — Really, this does seem to be a good way to combine our efforts. Hands for a fair up, — a Mission Fair !

John. — 'Tis a vote. We'll read "Macedonian" and "Helping Hand," and the rest of the mission papers to you while you sew.

Mattie. — But we mustn't overlook the last part of our letter of advice: "Earn it by work — or self-denial."

Avis. — I do really suppose more of the moral culture would come in there, don't you, Clara? Clara. — Yes; for when we get interested in our Fair, that would soon come to be just fun.

Lizzie -- While self-denial, for any cause, never gets to be "just fun," judging from my slight acquaintance with it.

Clara. — I call for suggestions as to how we shall deny ourselves in the interests of Burmah, Patagonia, the Zulus, and the mission cause in general.

John. — Ladies and gentlemen, allow me to make a speech: let me suggest that there be no suggestions, but that each and every member of this Juvenile Mission Society practise self-denial on his own hook, keep his self-denial to himself, and pay the proceeds into the treasury.

Charlie. — Good! I like that! You see if a fellow resolves to deny himself for a good cause, there is always some aunt or grandmother, or somebody, to tell of it, and then folks praise him untll he is tired of the sound of it.

John. — This is what I should dread. For instance, suppose I conclude to deny myself a new fall hat, and give the price to the mission fund. Maybe I'd just as lief do it as not; maybe I shouldn't, after all, care so very much for the new hat; but who wants all the fellows to get hold of it, and every time they see your old hat, sing out, "How are you, Burmah!"

Mattie. - But what will you do first?

Avis. — I move that we now adjourn and begin this denial at once. — Good Times.

QUESTIONS ON INDIA.

1. Describe the river Ganges.

2. Tell about a pilgrimage to the temple of Juggernaut.

3. What are the names of the principal idols of the Hindoos?

4. How many gods in India?

5. How do the heathen pray?

6. How far is Midnapore from Calcutta?

7. Are the girls taught in the schools with the boys?

8. Who was the first Free Baptist missionary?

9. Who are our missionaries in India at the present time?

Children's Niche.

LETTERS FROM THE BANDS.

We would like to place under this head extracts from the "Busy Bees," "Seed Sowers," and "Helping Hands," scattered all the way from Minnesota to Maine, short reports of meetings held, hints of what you do and how you do it, and the way you make your meetings interesting. All these things will help and stimulate. Would you like to talk with each other in this way? And will not some of our young friends in India who are learning of Jesus tell their story?

THE smallest post-office in the world is kept in a barrel and has no postmaster. It is situated, or rather hung, on the outermost rock of the mountains overhanging the Straits of Magellan, opposite Terra del Fuego. Every passing ship opens it to place letters in or take them out. Every ship undertakes to forward all the letters in it that it is possible for it to transmit. How many homes have been made bright by these messages left in the barrel post-office! It hangs there by its iron chain, beaten and battered by the winds and storms; but no locked or barred office on land is more secure. — Children's Work for Children.

JAPANESE BREACHES OF PROMISE.

After a Japanese lover has proven false to his vows, the deserted maiden rises at about two o'clock in the morning, and dons a white robe and high sandals or clogs. Her coif is a metal tripod, in which are thrust three lighted candles; around her neck she hangs a mirror which falls upon her bosom; in her left hand she carries a small straw figure - the effigy of her faithless lover - and in her right she grasps a hammer and nail, with which she nails it to one of the sacred trees that surround the shrine. Then she prays for the death of the traitor, vowing that if her petition be heard she will herself pull out the nails which offend the god by wounding the mystic tree. Night after night she comes to the shrine and each night she strikes in two more nails, believing that every nail will shorten her lover's life, for the god, to save his tree, will surely strike him dead. It is a curious illustration of the hold superstition yet has on the Japanese mind.

CONTRIBUTIONS

RECEIVED BY THE

FROM OCT. 18, 1878, TO DEC. 12, 1878.

MAINE.

East Parsonsfield Auxiliary Presque Isle "for na-		
tive teacher South Waterboro, Miss Mary Brackett and Mrs. Sarah Hanson, each \$12.50 for native teacher.		50
	\$40	
NEW HAMPSHIRE.		1
Concord, Children's Mission Band for Miss I. Phillip's salary Concord Auxiliary, towards furnish- ing Rev. S. Curtis' room in	\$15	00
Myrtle Hall Dover Auxiliary, Washington Street Church, for room in	15	00
Myrtle Hall	25	00
VERMONT.	\$55	00
Berlin, Mr. Furrer Corinth Auxiliary, 2d Church O. Hubbard Lyndon Centre, Young Ladies' Aid Society, to finish a room	\$4	30 75 25
South Strafford Auxiliary, for	25	
Myrtle Hall	0	00
MASSACHUSETTS.	\$36	30
Blackstone, Mission Band, for Miss I. Phillip's salary Charlestown, Abagail Stevens Lowell, Little Mission Helpers, for	\$5 I	00
Miss I. Phillip's salary Lowell, First F. B. Church	5 26	00 95
RHODE ISLAND.	\$37	95
Pascoag, Young People's Mis-		

sion Society, for Miss I. Phillip's salary..... \$25 00

DOVER, N. H.

OHIO.

Richland and Licking Q. M.		
Auxiliary, \$7.20 for Zenana		•
work, and 93c for Home Missions	\$8	
Seneca and Huron Q. M. Auxiliary	15	00
Springfield Church, Home Mis-		
sions		50
Springfield, Dutch Cross Church,		
Home Missions	-	55
	\$24	18

IOWA.

Mount Hope Church, for Foreign Missions...... \$1 00

MINNESOTA.

Minneapolis, Auxiliary \$5 00

MISSOURI.

MISCELLANEOUS.

Mrs. B. F. Hayes, Mrs. V. G.		
Ramsey, Mrs. G. W. Rich,		
Mrs. C. F. Penney, Mrs.		
Pease, each \$1.00 for Mrs. J.		
L. Phillip's share in a room in		
Myrtle Hall, to be called India		
Room	\$5	00
Mrs. Moulton, Mrs. Perry, Miss	*3	
E. Deering, Mrs. Lowell,		
Rev. O. T. Moulton, each		
\$1.00 for Mrs. Jeremiah Phil-		
lip's share in same room		
np s share in same room	5	00
	e	
	\$10	00
Total amount	£ 0	
Total amount	p240	14

MISS L. A. DEMERITTE, Treasurer.

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THE

MISSIONARY HELPER,

PUBLISHED BIMONTHLY,

BY THE

Free Baplist Moman's Missionary Society.

"FREELY YE HAVE RECEIVED, FREELY GIVE."-Matt. 10:8.

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MARCH, 1879.

No. 2.

THREE centuries and a half ago, Cortez with his band of followers landed at Vera Cruz. Before proceeding further in their work of conquest, and as a stimulus to its accomplishment, they burnt their ships behind them. Henceforth there was before them the alternative of either victory or death. From a merely human point of view it does not seem strange that the former was secured, though won by the greatest daring and in the presence of extreme peril and hardships. All was staked. The prize was secured.

Stepping from the low plane of worldly and selfish ambition to the high plane of Christian work and experience, the same law or, at least, a similar one prevails. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." So said Christ, and thus gave expression, not simply to a principle but to the principle which occupies the position of the foundation stone of his religion. Few, indeed, of the utterances of Christ were pregnant with a broader and deeper significance. Though paradoxical, these words are expressive of a truth rich and precious, and one exemplified in every true life and noble work. From defeat comes success; from sacrifice, reward; from life lost, life found.

Everything noble and enduring is born of sacrifice. How have not those experiences, regarded as the richest and held as the most sacred, had struggles, disappointments, and even heart-rendings for their precursors. The sunshine is the more

glorious after the storm. The enterprise to which the Christian toiler, be he minister or missionary, or layman, devotes himself with the greatest zeal and energy, and at the same time with the greatest trust in the Master, having for his motto, "This one thing I do," will, other things being equal, prove the most successful. And the same principle applies in respect to the whole individual life. All laid upon the altar, the savor which ascends is most sweet, grateful and enduring, That which seemed flung away returns again enriched in value beyond computation. How great, indeed, will be the riches and possessions of heaven in contrast with the losses and sacrifices of earth!

How glorious and blessed would it be, could the worker in every field and in every undertaking, without distinction of age or sex, become in every particular actuated by the law and spirit in question! To be sure there will be losses of ease, of gratification, of ambitions, and of many things now held dear, but there would be findings of truer Christian experiences, of nobler aims, of larger results and all those things held by God as of great price. When these latter things shall be attained, how small and insignificant will the former seem in contrast with them! With what sweet relish and heartfelt satisfaction will the words be repeated, "Lost but found!"

In no department of Christian effort do these truths find a better application than in the one which has for its object the giving of the gospel to the heathen. The principle of life saved would tell us that we have heathen at home, and that we must retain here all our money and laborers. This same principle, let it be remembered, once voiced itself thus: "Why was not this ointment sold for three hundred pence and given to the poor," and received the fitting rebuke from the Son of God himself. On the other hand, the principle of life lost breaks the box of ointment, and bids us send laborers and money abroad, leaving the result with him whose command we obey. This result, however, is sure and blessed. It is manifest not simply in sheaves gathered on heathen soil, but also in the churches at home. Indeed, it is not always that we have to wait "many days" for the return of the bread cast upon the waters. Well did Bishop Simpson say in his lectures, recently delivered before the theological students of Yale college: "I believe the missionary cause more than any other meets and subjugates the selfish feelings of men. To it we owe the large contributions made to-day to the erection of churches and the endowment of literary institutions. It is true these are not missionary in their character; but the missionary idea, in its immense grandeur, so fills the heart and and enlarges its sympathy and so counteracts the selfishness of every bosom that it leads to grand and noble giving. In almost every instance the liberal benefactors of institutions have had their hearts touched or opened by this missionary spirit." Shall not this truth, so grand and inspiring, increase our faith and quicken our efforts? B.

GO AND TELL.

By MRS. V. G. RAMSEY.

The eastern sky was gleaming with the first bright dawn of day, And the morning mists were lifting where the holy temple lay. When women, bearing spices, through the silent city sped To the sealed tomb, where Joseph had laid the precious dead. They found the tomb unclosed, — an angel bright and fair Was sitting at the portal, but Jesus was not there.

They passed with awe and wonder, and the shining stranger said, "Why do ye seek the living among the slumbering dead?

- "Victorious and triumphant, the Lord is risen indeed Ye bring Him precious spices, of these He has no need. But, if you love Him, hasten His triumph to proclaim, And this shall be the incense ye offer to his name.
- "Go tell the wondrous story of His redeeming love; Sweeter than richest spices your humblest word shall prove." What honor in that message! What glory in that word! And, as they gladly hasten, they met their risen Lord. O'erwhelmed with joy and wonder, low at His feet they fell. "Pause not," He said, "But hasten the glorious news to tell." And this is your commission, ob, women saved by grace! To tell of Christ arisen, to all the human race.

REMINISCENCES.

(FIRST YEARS OF THE F. B. INDIA MISSION.) By Mrs. M. M. H. Hills.

In the last number of the HELPER we left our missionaries on board the Louvre, Sept. 21, 1835. At that period a voyage to India, with its outfit, was a very different matter from what it is now, or has been since the opening of the Suez canal and the organized line of steamers. Ships were then from four to six months on their passage around the Cape of Good Hope to Calcutta. The Louvre made the voyage in about four months. Messrs. Noyes and Phillips were very kindly received at the General Baptist mission at Cuttack, in Southern Orissa. After a general consultation, it was their mutual judgment that it would be better for our missionaries to plant an independent mission rather than to labor jointly with the General Baptists at their stations. So. they went inland about two hundred miles to Sumbhulpore, a large town on the Mahanuddy river, and the center of a large population. It was also in the vicinity of the Coles or Khols, one of the aboriginal tribes of India, among whom missionary labors have since been so marvelously successful.

At that early day letters were long in reaching India, and long in returning. But in addition to this, by some unaccountable delay, nineteen months passed away before letters from America greeted our missionaries, while the detention of their remittances — leaving them four months without money had caused them much suffering. In their extremity God raised them up a friend in the person of Mr. Babington, an English merchant in Sumbhulpore, who, though not a Christian, supplied them with provisions, thus mercifully saving them from starvation. His name should be held in grateful remembrance by all lovers of our mission. Also, Messrs. Roberts and Penny, of Calcutta, hearing in some way of their distress, sent them a loan of money.

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Reminiscences.

This first American package bore to Mr. Phillips the sad tidings that his dear father, who came from Central New York to Boston to be present at the departure of his son, took the small-pox, and that he and his wife had died of the disease many months before. The missionaries had removed into some cheap houses they had built, and had commenced their work with encouraging prospects. Mrs. Phillips had evinced a happy faculty for acquiring the language, so that she was already able to manage the school. But alas! for human hopes. Sickness came and no physician was within reach. The natives were dying by thousands around them. Mr Noyes' little daughter of sixteen months fell a victim. Mr. and Mrs. Noyes were both very ill. Said Mr. Noyes, in describing their distress, "The voice of mourning echoed through the air every night. There we lay, day after day, and night after night, groan answering to groan. During the time it became necessary that I should be bled. My wife was lifted from her sick bed by the natives, and managed, with a trembling hand, to perform the operation. Mr. Phillips buried his first-born, and his wife soon followed. He shrouded her in a winding-sheet and buried her with his own hands." Her death occurred Nov. 3, 1839. In a letter announcing his bereavement, Mr. Phillips said : "I have had to drink deep in the bitter cup. The very dregs have been wrung out to me. But it is God who has done it; what can I say? . . . The distresses came when no kind brother or sister could be near to speak a word of consolation and assist in performing the last duties to the dead."

The latter part of November Mr. and Mrs. Noyes went to Cuttack for the purpose of recruiting their strength, and Mr. Phillips, whose health had also failed, followed the latter part of January, 1838. Mr. Sutton and his co-laborers advised the temporary relinquishment of the Sumbhulpore station, and offered our missionaries their station at Balasore, which had been left vacant by the return of one of their missionaries to England. Balasore was then a city of 15,000 inhabitants, near the sea, and the chief town in the district. It had a few English residents and a physician. It was a severe trial to Messrs Noyes and Phillips to abandon Sumbhulpore. They felt that good seed had been sown and much light diffused in that extensive and long-neglected country. Indeed, fruits of those labors did appear after many days. But the unerring finger of Providence seemed to point to Balasore, and thankfully accepting the generous offer of the Orissa brethren they entered upon their work. They brought six of their Sumbhulpore orphan school-children, collected others, and soon had a promising school, nor was it long before they rejoiced over converts from heathenism.

In June, 1839, Mr. Phillips married Miss Mary Ann Grimditch, adopted daughter of Mr. Mack, Baptist minister at Serampore. She was left an orphan at the age of six years, by the death of her father in the Burmese war. During this year the missionaries prosecuted their work energetically at the station, and in the cold season traveled quite extensively in the country, telling the good tidings to the heathen, and distributing large numbers of tracts and portions of the Scriptures.

Jan. 17, 1840, Mr. Phillips became the father of twin sons whom he named James and John, and expressed himself as having no greater desire respecting them than that they should prove themselves worthy their apostolic names and become good ministers of Jesus among the heathen. How well his aspirations have been realized regarding James is known to us all. John, when he was nealy fifteen years of age said to me, "My father will have to give up the hope of my ever being a missionary or a minister. I can't be either, but I will work to sustain those whom God calls." He subsequently engaged in business in Chicago, and I have been assured that he has kept this promise with Christian fidelity, having rendered no small pecuniary aid to his father, and also to his brother Jeremiah and sisters, while pursuing their collegiate studies. Five of the latter are missionaries.

In February, 1840, a man presented himself at the mission, saving that he had come 250 miles from the Talinga country to hear about the invisible God and how to find him. Somewhere, three tracts had been put into his hands, which he took to his village, where they were read openly. He said, "They told about one true and invisible God, and one Jesus Christ who was said to be his Son and the Saviour of sinners. The books for some time were daily used in the center of the village, till some of us began to conclude that if the books were true then the religion of the country must be false. At this many were displeased and said that by reading them they should become outcasts. Only eight remained firm, and as we met with much opposition, we made it our practice to retire once or twice a week to the jungle to read the books and pray to the invisible God. We gave up the worship of idols, and broke all the badges of idolatry. At length we concluded we needed some one to teach us the true religion. My comrades said to me, 'You are the oldest and we will send you in search of a teacher. You shall go to him and become a Christian, and then return and tell us; and where you go there we will go, and what you do that we will do.' Then all took an oath by the book of the invisible God, which they held in their hands, and I departed. After traveling some distance I was told there was a Padre Sahib at Balasore. Thus hearing, I came to this place and inquired for your house; and now, sir, I wish to hear the word of the Lord by which I and my comrades may be saved." Mr. Noves, to test him, said, "This is a year of great scarcity. If you become a Christian, you will, I suppose, expect something to live upon." "Sir, I am no beggar. I have sufficient for the support of myself and family. I always felt I was a sinner, and after reading those books I felt I was a great sinner. My sins are as numerous as the drops of the ocean." Mr. Noyes asked if he learned from the books how sins could be forgiven. He said, "not clearly, but I learned that Christ was the Saviour of sinners." Do you know what He did to save them?" "That is what I wish to know." Mr. Noves then taught him the mission of Jesus, to which he listened as for life. Soon afterwards he gave satisfactory evidence of being a true believer, and Mr. Noyes baptised him and another interesting convert.

[To be continued.]

THE HINDU, WHO IS HE?

IN Woman's Work for Woman, Padri Sahib is writing a series of articles on India. We present the following one to our readers, as it seems to give definite information in regard to that class of people by whom our missionaries are surrounded. It may awaken a thirst for a careful study of the history of India and its races: —

The simplest answer to this question would be given by saying, He is a native of India. And this is the definition common in the minds of thousands of people in this country. This answer would not satisfy the Hindu, however, much less many of the various nationalities of India. Let us see if we can get any better understanding of "our Aryan brother."

One thing very apparent to all who have been in India is the variety of different and mixed nationality represented in every large town and city. This variety is seen in the physical structure, facial appearance, color, and often in the speech of the people. How is it to be accounted for? Have we here one race metamorphosed by climate and other influences, or have we a medley of nations? These questions are partly answered by history, partly by philology. From these sources we learn that, away back in prehistoric times, a Tartar race emigrated from the regions north of Hindustan, and pouring down through the passes of the great Himalayas began to spread themselves over the plains of India. They found the land already occupied by a people ready to dispute their right of possession. A long war ensued, resulting in time in the extermination of all the aborigines, excepting such as took refuge in the fastnesses of the mountains. The descendants of these aboriginal tribes are recognized in the Santhals, Bhils, Garos, Kohls, and other tribes inhabiting the hills and mountains of Northeastern Bengal and Central India.

After the Tartar occupation of India — no one knows how long — the advent of a new people was announced. The Aryan hordes inhabiting the regions of Central Asia, somewhere about the Hindu Kush, having spread themselves over Persia and Europe, penetrating as far as the British islands, now turned eastward, and descending through the passes northwest of the Panjab, invaded India, and conquering their Tartar predecessors they either brought them into servitude or drove them into the southern part of the peninsula. The descendants of these Aryan invaders are those who founded the Hindu nations of India. The religion of the servile Tartar races having been gradually absorbed into the religion of their conquerers, these races became a part of the Brahminical hierarchy, and so are properly called Hindus. Still, owing to the power of the caste system, the ethnical lines are kept distinct. Here then is the Hindu of the period. Small additions have been made from among the Nepaulese and other hill tribes to the Brahmin hierarchy, forming *new castes*, but changing, in name at least, the national distinction. Properly, therefore, none should be described as Hindus who do not owe allegiance to the Brahmins. Certainly no others are so regarded by the people of India themselves.

The succeeding invasions of Pathan and Mogal, of Portuguese and English, have added largely to the population, introducing new races, or mingling races by intermarriage with the Hindus, or by proselyting them to foreign religions. But in all this the Hindus keep themselves pure by cutting off the rebellious members. No one in India would speak of any of the forty million Mohammedans as Hindus. Having intermarried with their converts, the Moslems appear as a separate people, just as Europeans and half castes are separate. The case is different with Christian converts, inasmuch as they, as a rule, do not intermarry with their Christian rulers, and are, therefore, the nucleus of what will be the Christian Hindu people of India.

To Western Workers.

THE November number of the HELPER stated that Miss Cilley would spend the winter working for missions in the Central Association. This was the arrangement, but the death of my brother's wife occurred so soon after mother died, that I could not go when expected. Then the care of those left in both families — three little ones and three men — holds me still. But while I wait God gives me work to do, even for my own India. As Western Home Secretary, allow me a word with our workers.

From some of the Western District secretaries I receive enthusiastic letters. But the West is so unwieldy, the churches are so far apart, that one can go but little, and must there-

fore write the more. Let us aim to organize a society in each church; let us not rest till there be everywhere Q. M. organizations, and let its public meeting be one of the best enjoyed at each session. You will not need to ask twice for some good time to call your own if you will but take it and improve it. Get an hour when you can expect a full house, especially when the women can come, and then pray, and talk, and give, till God blesses the work and your own hearts most abundantly. Where there are not Y. M. organizations let us organize at our next Y. M. sessions.

The Central Association, at its last meeting, asked the ladies to organize Auxiliaries, and the official letter from its Secretary asking me to come and work among them, said, "We desire especially to arouse the women of the association to systematic effort in behalf of missions." Can I not help now before I come to you? Mrs. E. D. Jordan, the Home Secretary for the East, kindly offers to assist me, so write to her and you will get inspiration from her letters as I do. She will give you in New York, or in the West, directions for organizing and carrying on the work, and perhaps a letter now and then for your meetings.

Finally, let me ask, are you taking the HELPER? It will aid you and make your work far easier. See that large clubs are secured for it and you will aid the work here and in India. The *Morning Star*, too, should be taken by all—it is an inspiration every week.

Let me ask Mrs. Brewster to print the addresses of the Western District secretaries,* that those in each Y. M. may know where to address their secretary. She may not know you need help. Write and tell her. If we work, success shall result. LIBBIE CILLEY.

Mrs. Toothaker, of Maine, leaves by her will \$1,000 to the Home and F. M. Societies each, and \$500 each to the Education Society and Storer Normal School, thereby building an enduring monument in the gratitude of those who shall be blessed by her benevolence.

* See Notes and Gleanings.

The Woman's Interest at our Q. M's.

THE WOMAN'S INTEREST AT OUR Q. M'S.

It is not a pleasant task for us to take a part in public meetings, but the needs of the missionary work, both home and foreign, are so great that we must talk and pray for it wherever we can reach the largest number of people. Previous to the session of the Cumberland Q. M., at South Gorham, our secretary sent a card to each of the active churches in the county with the following request: "Will you please ininform me if there is a missionary auxiliary in your church? If there is, will you give me the number of its members, and of the meetings held during the past year. Also the amount of money collected, and the number of subscribers to the MISSIONARY HELPER? Will you also see that a delegate is sent from your church to South Gorham to represent the missionary interest there?"

To thirteen such requests, only six answers were received, revealing to us the sad fact that in our whole Q. M. we had but three auxiliaries and three children's bands in the same churches.

January 29 was a most lovely winter's day. The sleighing was excellent, and the little church was well filled. A sermon was preached at 2 o'clock, and from 3 till 4 was devoted to our work. As is often the case, two of the women whom we had depended upon for assistance were unable to be present. But we had Divine help and the sympathy of our good ministers. A full programme of this meeting may be of assistance to other timid and shrinking secretaries :—

1. Singing two stanzas of "I Need Thee Every Hour." 2. Reading of selected passages. Prov. 19: 17; Prov. 11: 24 -30; 2 Cor. 9: 6-8; Ps. 126: 5, 6; Gal. 6: 9; 1 Cor. 15: * 5-8. 3. Prayer for the success of our meeting and work, by Rev. C. S. Perkins. 4. Reading of list of churches to get the names of the delegates.

We then sent our thoughts and sympathies to Jellasore, India, and listened to the reading of two of Miss Crawford's

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letters, and of one from one of her native teachers, Miss Nelly Cole. Earnest prayer was then offered for this dear, brave woman and her work in India, by Mr. R. Deering.

So united were the hearts of the audience in this prayer, that we believe Miss Crawford must have received at that moment a heavenly telegram, bidding her "Be strong and of a good courage, for the Lord thy God ; He it is that doth go with thee; He will not fail thee or forsake thee." Two verses of "From Greenland's icy mountains" were sung, followed by verbal reports of the work in West Buxton by Rev. F. K. Chase, and of that in Portland by Rev. C. S. Perkins. A most encouraging and interesting letter from the auxiliary in West Falmouth was presented, and a short talk was given by the Q. M. secretary upon the reasons why women in America should work for women in India, and upon the need of forming auxiliaries in our Q. M. The claims of the HELPER to our cooperation and assistance were pleaded, and twelve new subscriptions for the same were received. A poem was then read by Miss Mattie Roberts, and the service closed with singing, "Work, for the Night is Coming."

The York Co. O. M. met at Saco, February 5th, and our meeting was held at 2 o'clock on Wednesday afternoon. Mrs. Mosher was expected to attend this, and, when we arrived in Saco, Wednesday morning without her, we found that so much dependence had been placed on her presence, that no other preparation had been made but to give out the appointment for the meeting. There were present, however, three earnest women and two young girls, who had a mind to work and were willing to do whatsoever their hands found to do. The materials we worked with were several copies of Life and Light, packages of letters from Miss Crawford and Miss Julia E. Phillips, and a letter written by Mrs. Morrell, of Harper's Ferry, to the children. We trust that good seed was sown by the use of these in some barren heart, which shall make its wilderness blossom like the rose. Mrs. Hutchinson, an earnest worker, conducted the meeting. Very few auxiliaries can show as active

Myrtle Hall.

and successful a record as that of the Saco church, and it is due largely to the faithful labors of its officers. This society was formed in last July, and have collected since then over \$100. They hold regular monthly meetings with a large attendance, and the doings of each meeting are recorded in full by the secretary, and read at each succeeding meeting.

The women of the Otisfield Q. M. which was held on February 5th, were to have the assistance of Mrs. D. F. Smith, our returned missionary. In these Q. M's there has been excellent preparation for these meetings by the writing of original essays on practical subjects connected with our womans' work. E. D. J.

MYRTLE HALL.

ONE floor of Myrtle Hall is already occupied; more funds still are needed, especially to meet incidental expenses which are not included in finishing rooms. The treasury of this society is open to receive money for this purpose. If auxiliaries and individuals will pay for doors and windows \$3.00 each, or take one or more shares in the hall, \$10.00 each, it shall be applied on the incidental account.

The rooms are all taken, but they must be furnished at an expense of about \$20.00 each. Some societies can furnish the bedding for these rooms better than they can give money; to such we make an especial appeal. Forward your boxes of material as fast as possible to the following address: Miss Lura E. Brackett, Harper's Ferry, West Va. Persons from the East can send via boat from Boston or New York to Baltimore, then by B. & O. R. R. Those sending boxes will make a careful estimate of their value, and send the same to the Treasurer of the F. B. Woman's Missionary Society of Dover, N. H. It shall be reported at the close of our financial year.

The work has been wonderfully blessed, and we doubt not the same kind care will be over it to the end. Let none of us fail to do our part, nor cease our labor until every brick, window, and door is paid for, and every room furnished.

L. A. DEMERITTE.

WHY WE CANNOT FORM AN AUXILIARY.

WE are confident that the following words from *Life and Light* will be helpful to more than one, who is shrinking from her convictions of duty, through timidity and fear of failure. We suggest that those women, who have experience and are in possession of the enthusiasm and strength that comes from connection with a live, working auxiliary, go out and help to organize and encourage new societies:—

First. "We cannot form an Auxiliary, because there is no one willing to take the office of President or Secretary or Treasurer."

My dear sister, there is a short way out of this difficulty. Offer to take one office yourself. When one person has consented, the others will follow.

"But I do not feel as if I could." This is encouraging, for the women whose service the church most needs are not those who are sure they can succeed, but those who are willing to try.

Be willing to run the risk of mortifying failure for Christ's sake. These are days when hundreds of diffident women have nerved themselves to do what seemed impossible, for the love of their dear Master. Will not you?

But, Second, "We cannot form an Auxiliary, because we cannot raise the amount required to constitute one."

Well, then, put aside for a time the thought of money at all. Try to gather a little company to pray for the multitudes in darkness, and those who are trying to save them. Remember that the Woman's Board needs your prayers, even more than your money; and not only your social prayers, but your daily, heartfelt prayers in secret. An Auxiliary of a dozen persons who pray faithfully in their closets for the missionary work, will be a power in itself.

"But the money!"

For the first year leave that unpledged. Let the measure of your gift be your ability.

But do not forget in your prayers to ask that the means may be forthcoming for the work, and debt forever done away with ; and thus you each may be a faithful steward. And see if at the end of the year, your Auxiliary has not given more than you dared to hope.

CORRESPONDENCE.

LETTER FROM BALASORE.

THERE had been about three weeks' vacation in the Zenana department, and I had been absent from the station a week besides, so that on my return I was quite anxious to begin teaching again. I had such a pleasant time making my first calls at the houses where I teach that I want to tell you all about it.

My first call was at the home of one of our deputy magistrates, Gopal Babu. He has a very good English education. I am sure that many of our college students would be very much astonished and perhaps a little mortified to note his . familiarity with English literature. His table is quite loaded with English books and newspapers. His family have, in many respects, almost European manners. It is very gratifying to notice occasionally a Hindoo home where the women are treated with respect.

The numerous screens, winding, dark passages, and persistently closed doors, so noticeable in most of the houses we visit, are wanting here. The wife, a pleasant lady of about twenty-two, received me in the *presence of her husband* with as much ease and cordiality as a home friend might have done.

After a pleasant chat with the Babu and his wife, the children, two little girls of about nine and five years of age, came in. They seemed quite pleased to have me come back. Hiran, the eldest, who is studying English, displayed with a great deal of pride the amount of studying which she had done in my absence. Her father takes much pains with her education. He seems anxious, especially that she should learn English well. The younger scholar is a timid little one who stood gazing at me with her great eyes, quite pleased, but saying never a word unless spoken to directly.

I have often had long talks here on the subject of religion. They believe much of the Bible, but the Babu, professedly belonging to no sect, is at heart a deist. He says he cannot understand in the least the necessity of an atonement. So, while he admires the character of Christ, and considers it most worthy of emulation, he does not look upon him as anything more than human. It seems sad as well as strange to see how very unreasonable these professedly reasonable people can be.

My next call was upon a much poorer family, though not

less interesting. Here I never see the Babu ; his wife and widowed sister-in-law are my pupils. After my visit home was duly discussed we went to reading. The widow, a pleasant, quiet little lady, had some time before asked me for a Testament. This she was now reading with the deepest interest. Very often in the course of the lesson I remember how she stopped to look up in my face, with such a happy, earnest expression on her own, and exclaim, after reading of our Saviour's words and deeds : "O how kind, how loving and beautiful." At last she said : "I wish we could obey this Saviour, but how can we? We would be turned out of our homes with no means of support, and we would be thought low and vile for appearing among people ; but I do pray to Jesus in my own house, and I believe he hears me."

I called at one more house that afternoon, and found another cordial welcome awaiting me. My pupil at this last place is a widow, a very extraordinary woman indeed. Her husband died when she was about seven years of age; since that time she has used every possible means for acquiring an education, so that now, in spite of poverty and numberless other obstacles, she is quite proficient in both Bengali and Oryia. She has a very tender heart. I well remember seeing the tears fill her eyes as she first heard the story of the cross.

Do you wonder, dear friends, that I came home from my work very happy that day? Surely the morning is dawning in India. Yours in Christian love, IDA PHILLIPS.

MIDNAPORE LIFE.

SEPT. 6th. The Zenana work this morning was very pleasant, that is the work part of it. The sun just blazed, and the ground, brimful of water, steamed, while the rank vegetation everywhere, often growing in the water, made the air full of odor. In the gullies and winding lanes the trees often meet overhead, and the water and vegetation come close to the narrow paths. The dwellings in the midst of all this are wet and steamy, and sometimes nearly stifling ; the thick hedges make it still closer. This is what we call the "bazars," though the real bazar roads are quite another thing. The carriage is left on the road while the teachers go on foot among the houses. Some of our houses are on the street, but not many of them.

However, this is not quite what we intended to talk about. In one of those secluded houses, in and in, even from the se-

Correspondence.

cluded entrance, a lovely Braman lady and her daughter were learning. While Jessie was explaining, "Come unto me," etc., the lady's face lighted up and she said : "Yes, that is just what the prince's wife told me the other day." Jessie asked," Have you seen her?" She answered, "Yes, she sent an invitation for me to come and see her, and she talked a great deal about Jesus, how he really could answer prayer, that he had even answered hers; and she told me to believe every word the teachers said, for they were all true and good, and would make me happy." Hearing this, all discomfort seemed nothing and less than nothing. My soul exulted.

The readers of the HELPER may wish to know how these shut-up ladies can visit their friends. Listen ! A palanquin, (which you may know is a long, covered box, with a door at each side, and a pole inserted in each end,) is brought by the men of the family into the Zenana apartments. After those who are to make the visit are in, it is shut up tight and a cloth thrown over, so as to hang down all around. Then the bearers carry it wherever it is to be taken, and it is carefully set down in the Zenana of the friend's house. This kind of visiting is not much indulged in, and, it would seem, is confined to ladies who have had several children. This is the rule; of course there are exceptions. In other houses marked attention showed that the teaching was good, and in all encouraging.

MRS. S. P. BACHELER.

FROM NELLY COLE TO MRS. DEERING, OF PORTLAND, ME.

JELLASORE, NOV. 16, 1878.

MY DEAR MOTHER: Accept my love and kisses. I have received your letter and for this am very happy. First I learned that you are well and in comfort. Through your prayers I, also, am now well, and am passing my days pleasantly. Last month I was very ill with fever. In the village where I teach, for fourteen days I was ill. Then I sent word to Miss Crawford, and she sent and had me brought home, like a dear mother as she is to me. For nine days the folks in the house where I boarded would not give me a drop of water to drink or to bathe with. They would not leave it anywhere within my reach. Had Miss Crawford not brought me home I must have soon died. The dear Lord has saved me from death, and is giving me time and strength to labor more in His vineyard.

You say you cannot do work here, hence I must be your substitute. I was much pleased to hear that. If I, all the time, do this work well, the blessing of the Lord will rest upon me. You know I am an unworthy child; I can do nothing great, but if in accordance with His will I do the little faithfully which he commits to my hands, he can make that little great. I wish to work for him until my latest breath. Never forget to pray for me. I have now been home nearly a month.

To-day, after coming from covenant meeting, I am writing you. In the place where I teach there are still many ill with fever. The girl who went to supply my place has returned, and Monday I must go back. My substitute says twenty children attended the school while she was there. She thinks them eager to learn. All the girls in Miss Crawford's school send love to you. Be kind enough to write me again. My prayer is that the Lord will bless you and all his people.

With love, your daughter,

NELLY COLE.

Accompanying Nelly's letter is the following from Miss Crawford : ---

MANY hearty thanks to you for writing Nelly. Your letter did her good. Poor girl! when I heard how ill she was, away in that heathen village, I sent Silas Curtis at once with medicines, but he wrote back that there was little chance of her recovery in that place, so I sent bearers, and had her brought home on a cot. She soon began to improve and at the expiration of three weeks seemed well and strong. This morning, long before the sun was up, she was on her way to Bahma-na Berea, to resume her work. Silas has been spending a week in that village. He was to return Saturday, but instead of coming wrote me this: "Several to whom I have given medicine are much better, and now they say, "You have been doing good to our bodies, now stay a few days more and do good to our souls." I go from house to house to talk with families. They receive me with great love and urge so hard for me to remain that I have concluded to do so." His letter shows that he is greatly cheered. He says, "I cannot tell you now of all the good signs, but will have much to say when I get home." He supposed Rev. J. Phillips would be here to spend the Sabbath and administer the Lord's Supper, but not being well he did not come, still I was glad Silas remained to preach to the heathen. Much prayer is needed for God's blessing on all our efforts. We are sowing the seed, and a harvest must come sometime.

Yours affectionately,

L. CRAWFORD.

OUT IN CAMP.

BHIMPORE, Dec. 25, 1878.

DEAR FRIENDS AT HOME: A merry, merry Christmas for each and every one! We have just dined under a magnificent Banyan tree. We are at "home again."

Well nigh four years ago, as we touched the dear old American shores, our whole souls sung "Home again, Home again, from a foreign shore," and we wondered if our cold hearts were capable of keener joy! But who hath ever measured his capacity for joy or woe even in this life? or how shall we tell you of the inexpressible delight and gratitude that thrilled us through and through as we glided up the Ganges, and dropped our anchor in Calcutta harbor, and met the dear ones awaiting us there. Our voyage across the Atlantic was too rough for us sea-sick mortals to appreciate anything but its brevity. *Two* of our large party, however, "had *never* a qualm," not even of conscience, for they "went about doing good," and trying to raise us "poor fallen creatures."

The World's Missionary Conference, at London, though not what we had anticipated, was a rare treat. To stand "face to face" with veterans from remote heathen shores, and from the Isles of the Sea, was indeed a privilege, but the crowning feature of the assemblage was the presence and voice of the venerable Mr. Moffat of Africa as we have said before.

From Liverpool to Calcutta we were blessed with a Christian captain, and calm seas unruffled by a single stormy day. It was a most delightful voyage. Quite the reverse of the one we made fourteen years before, which commenced with a wild gale that swept our brave captain overboard; was marked with severe storms, dead calms, and head winds, and ended in a long, dreary rain and a scarcity of the bare necessities of The decade that followed in India witnessed the terrilife. ble famine with its untold misery; our mission with all its bright prospects at the point of death; the heart of every member of it well-nigh crushed with despair ere the crisis was reached and it began to rally, and, finally, a fearful cyclone that swept like a besom of destruction through our little homes. Now we are saying to ourselves, "Is this delightful voyage a bright foreshadowing of the days to come?"

We entered the Ganges Thanksgiving day, November 28, and never were our hearts more thankful. How our spirits flitted between the American and Indian shores, and how the tender "good byes" and the joyous welcomes struggled for the victory that day! All the way up the river the old palms gracefully waved their welcomes. The banks, arrayed in living green, stretched out their bright lengths for us, and sooner or later from the hearts in the mud huts there will come a true welcome, for we have "glad tidings" for them which "will fly from shore to shore."

And what a hearty welcome we had at Midnapore! How bright and beautiful our old home, all ready for us, looked! Over all the gates, the new school house, printing office, chapel; here, there and everywhere, the natives had posted the word "Welcome," in English and Bengali, and the Saturday evening after our arrival they gave us a reception, which made us quite as grateful as any we had received on the home shore.

Our Yearly Meeting was holden at Midnapore, and every member of our mission family was present. I need not try to tell you what a joyous meeting it was, nor how bright and encouraging the work looks, though its vastness is so overwhelming that we find ourselves crying out, "Who is sufficient for these things?"

At the close of the Yearly Meeting came the wedding.* The native chapel was beautifully decorated for the occasion, and was well filled with Europeans-station people-missionaries, and native Christians. Just as the sun had fallen below the horizon, and the whole sky was glowing with inexpressible beauty, and a holy hush was creeping over all nature, up the broad aisle there was a faint rustling of muslin, pure and white, a soft floating of a gossamer veil—a scent of bridal flowers a moment's pause; then clearly and surely from two devoted hearts, "I promise," "I promise," and they were no longer "twain." Let us whisper to you, curious sisters at home, that the bride looked very beautiful, and the bridegroom just as bridegrooms always have since the first one beheld his lovely helpmeet. Our simple table at the wedding supper was graced with wedding cake from Lewiston and Pascoag, and home fruits, which brought the dear ones on that precious shore very near to us, and you may each remember you had a "reserved seat." At 9 o'clock that evening a "vine-covered cottage" was opened, and the happy couple entered it, as we all sung "Home, sweet Home," and from our hearts prayed that it might be indeed a bright home in this dark land.

The next day found us packing up, or rather packing away, every conceivable thing in order to start for the Jungle. At noon, some of us on horses, the rest in a tip-cart (my phaeton),

• Mr. R. M. Lawrence with Miss Frankie Millard.

were off for the Santal country. I wish I had time to tell you how our bullocks got tired, laid down by the roadside and would'nt move an inch, and then during the night ran off and were nowhere to be found in the morning, and also about our spending the night on straw in a little school-house, and, best of all, of our little meeting in that same house, where one of the Santal men said at the close of the service : "This is the first time I ever heard of this God or this new religion. What is it all about?" Need I tell you we forgot the weary day, forgot we had mud walls around us, and rice straw for our beds, and simply thanked God for the privilege of bearing the first glad tidings to one sad, weary heart ! To-day, at 11 o'clock, way off in the distance, we saw our little umbrella tent peeping out from under this grand old tree, and here we are, but must leave you now, to send a cooly off thirty miles to get us a little bread. Yours affectionately, MARY R. PHILLIPS.

TO THE LADIES OF THE F. B. M. SOCIETY.

We, the Storer Normal girls, of Harper's Ferry, wish to express a word of thanks to our kind friends for their arduous work in befriending a struggling institution. We know something of the sacrifices that have been made by you. Though many, many miles separate us, it cannot lessen our esteem and gratitude towards you. We have had the pleasure of seeing some of you and hope to see others, but we will not run the risk of giving our thanks verbally to all of you, but avail ourselves of the privilege to explain them in as emphatic a form as written words will allow.

If you could have witnessed the preparation for the removal, eager faces and happy hearts would have still better verified what we wish to express. Those of us who were crowded at the Lockwood House, and some who have come in recently, took up our abode in Myrtle Hall, January 11, occupying the whole of the first floor. As we look back to the time when there was nothing save a foundation, it seems almost impossible that we now have such a noble building; and we are very grateful for your efforts and for the many prayers that have ascended to God for our prosperity.

When we think of our dear fore-parents, how *they* were deprived of their rights by the cruel bonds of slavery, we are sad that what is ours to-day was never theirs. Yet, glad and grateful, trusting that their loss may prove to us an eternal gain, may we in the coming years requite them for their hard struggles! It was supposed that our oppressed race had no need of education, but thanks be to the Supreme Ruler, such prejudices have been partially obliterated, and may the time soon come when they shall be known no more. And while we enjoy these blessings we would not be forgetful of the millions in benighted lands, who know nothing of the *true* God and his infinite love and mercy, but in their blindness "bow down to wood and stone."

Perhaps there are some who would like for us to tell you how Myrtle Hall is located. The front faces the east where the rising sun presents a grand and picturesque scene. We also have from the same point the confluence of the Shenandoah and Potomac rivers, rushing on to the ocean. On either side of us are heights within which we are encircled. The view is grand from every point.

We are hoping to dedicate the Hall at our next anniversary in May. We are thankful that God has made you his agent in obtaining for us the right which enables us to-day to fit ourselves for honorable and useful lives.

A number of us can only attend school a part of the year. Many of us leave with the brightest hopes of returning, but fortune does not always smile upon us, and pecuniary affairs do not always allow us to do as we would like.

We trust that this Hall may prove the sentiment of a stanza of the beautiful corner-stone hymn : —

A monument this Hall shall be To Science, Truth, and Industry, A monument to woman's name,— Grand work for woman is its aim.

We thank you every one with more gratitude than can easily find expression in the words, "God bless you."

We close by saying, Long live the Woman's F. B. Missionary Society! Gratefully, Storer Normal Girls,

By ETTA LOVETT.

INDIA ADDRESSES.

Mrs. J. Phillips, Dantoon, Bengal,	India.
Miss Lovina Crawford, Jellasore, Orissa,	4.
Mrs. O. R. Bacheler, Midnapore,	"
Mrs. A. J. Marshall, Balasore, Orissa,	"
Mrs. Dr. J. L. Phillips, Midnapore,	"
Mrs. R. M. Lawrence, Midnapore,	"
Miss Julia E. Phillips, Dantoon,	"
Miss Ida O. Phillips, Balasore, Orissa,	"
Miss Hattie P. Phillips, Dantoon, Bengal,	66
Miss Jessie Hooper, care R. M. Lawrence	, Midnapore, India.
Miss Mary E. Bacheler, Midnapore, India.	

WORKERS IN COUNCIL.

WESTERN MAINE.

Miss Hasty, Dis. Secretary of Me. Western Y. M., writes to the Home Secretary thus: "I find no greater obstacle in my work than indifference on the part of those from whom you have reason to expect help and sympathy. The majority of the pastors in this Q. M. think but little of Women's Missionary meetings, and it is with inward fears and quakings that I mention the subject to them. Indeed one can scarcely realize the depression and contracting influence they bring to bear upon their churches and people." Is not this very true which she has written, and are there not also some of our most intelligent and best pastors who will not understand that the women's work and the children's work is all one, and that both are in harmony with that of the parent Society?

Of the East Parsonfield Auxiliary she says: "They have no pastor and no meetings in their church, but they come together regularly every month and pay the month's due at each meeting. Those who are not members are invited to be present, but are charged eight cents for admittance."

NEW HAMPSHIRE.

MRS. Bradley, of Danville, Secretary of the Auxiliary, writes: "Our last public meeting was an original preparation by our worthy President, Mrs. Lowell. The first fifteen minutes were spent in singing by the congregation. Then came the general exercise of Questions on Giving, answered by different members of the Society, mostly from the Bible. These were interspersed with singing by the choir and original recitations. A paper was read entitled 'The Missionary Echo' containing interesting missionary intelligence and other entertaining matter. There was also the singing of solos and quartettes."

WE have the following cheering words from among the mountains, under date of February 17. Mrs. Wiley writes :--

"At our solicitation, Mrs. F. S. Mosher, District Secretary of the New Hampshire Y. M., was with us at the last session of the Lisbon Q. M., which convened at Littleton the first of this month. Saturday afternoon was devoted to the consideration of our several missions and the Sundayschool. Mrs. Mosher made an eloquent appeal for the HELFER, and spoke in the interests of Harper's Ferry. Sunday afternoon Mrs. Mosher treated us to a very excellent address on the subject of missions in general and the work and aims of the Woman's Missionary Society in particular. The collection which followed amounted to \$38.51. Of this \$25 is to pay for finishing a room in Myrtle Hall, Storer College, which will be furnished by the Littleton church and be known as the Littleton room. The \$13.20 which Mrs. Mosher refused to accept as traveling expenses, is to be paid towards furnishing her room in Myrtle Hall. Mrs. Mosher bore away with her the benediction of many toiling ones in this vicinity, who were helped and encouraged by her visit."

VERMONT.

At the late session of Corinth Q. M., which convened with the Second church in Corinth, a Woman's Mission meeting was held, which has been the custom for more than two years. Our difficult usually has been to find the most convenient hour. At this time it was Saturday afternoon, precisely at 6 o'clock, continuing until half-past 7. Our exercises are usually as follows: Prayer by some sister; opening remarks relative to our work, its interests and needs; the Secretary's report of the preceding meeting; reports from Auxiliary Societies in the Q. M.; also from others, if we have them, followed by an essay. At the present meeting, instead, we were favored with an address from Mrs. A. J. Dutton, which was listened to with interest. Then followed remarks by various sisters, our pastor, and others who wished to speak a good word for the work. The time was all occupied, and the occasion one of interest. Every hour spent thus should tell on the future interests of our mission work. Will not our agents in each Q. M. arrange for a meeting at each session? Do let us be urgent in the cause.

MRS. F. P. EATON, Dis. Sec.

WE learn of the following barrels being sent to Harper's Ferry: Lavinia Fox, Ashford, N. Y., I barrel, valued at \$45; I barrel from South Norridgewock, Me., by Miss L. Walker; Mrs. Bean, of Limerick, Me., says: "We set a valuable barrel rolling December 26, a Christmas gift to Myrtle Hall." It is especially desired that those who send barrels or boxes shall report the same to Miss DeMerritte, with their estimated value.

SEVERAL young ladies in Hillsdale, Mich. (list given in receipts), have sent in amount \$5 to be applied on Miss Ida Phillips' salary. This sum is made up of prizes awarded in the Hillsdale F. B. S. S. for the best-drawn maps of Palestine; a condition of the contest being that the successful ones should donate their prize to Foreign Missions.

MRS. P. Messer, of Great Bend, Kas., the mother of Mrs. M. M. Pinney, died on Dec. 28, 1878. Just before her death she gave \$1 for India. This money she intended to send on her birthday. She would have been eighty-four years old on the 11th of January.

New Auxiliaries.

Champlin, Minn.—Twenty members. They are to finish a room in Myrtle Hall for their first work.

Agency City, Iowa-Sixteen members. Meet every Thursday afternoon.

Minneapolis, Minn.-Wish to finish a room in Myrtle Hall.

Brunswick, Me.-Sends for five copies of the HELPER, that it may live.

Weld, Me.-Strong in the purposes of its workers.

Hamlet, N. Y .- Welcome.

WILL each Auxiliary and Band correspond with its Q. M. or District Secretary as soon as it is formed? Also, let us know of your existence; send name of your Secretary.

NOTES AND GLEANINGS.

"SIX cents" is the answer we give to a correspondent who inquires at what price a single copy can be furnished.

WILL agents or persons sending us names please state which are new subscribers, or give the former initials to those renewed?

FOR "India Map" address Lyman E. Page, post-office box 2,817, New York city. Every church should have one. Price, 75 cents.

A GOOD friend sends us \$3.00 to pay for ten copies, to be sent to worthy persons not able to subscribe, in the Shenandoah valley.

WE, who look into the grave filled with the light of the cross, do not know how dark it is for the heathen.—*Heathen Woman's Friend*.

ONE woman, during forty years of active service in the Sandwich Islands, educated 1,000 Hawaiian girls.—Id.

BRAVE Mary Lyon used to tell her pupils to go where no one else was willing to go. Sixty of her graduates became missionaries for Jesus.—Id.

THE thank-offering called for among the Baptists, in view of the great awakening among the Teloogoos in India, amounted to about \$6,000 up to January I.

OUR list of subscribers now numbers about 2,200. We hope to reach 3,000, and shall be able to do it if all our friends do their whole duty. Some 500 who were subscribers last year have not yet renewed. There is a marked deficiency in some portions of the West and the Provinces.

It is a matter of general interest and thanksgiving that the Woman's Board (Cong.) has recently received a pledge of \$25,000 for the endowment of a woman's department in Armenia College at Harpoot, Eastern Turkey. Mrs. Albert Bowker, President of the Board, is appointed one of the trustees. The Christian college becomes, sooner or later, a necessity in the development of the missionary enterprise. Happy the man or the woman who has the means and the heart to contribute to their success.

"THE Field is the World" is a pamphlet containing in verse a portrayal of the peculiar need of each heathen and nominally Christian country where missionaries are stationed. It is sufficient in length and suitable in character to occupy a large part of an evening, and can be brought out in a variety of ways, with or without costume. It contains directions for such use. It can be obtained by sending 25 cents to its author, Mrs. G. Clinton Smith, Springfield, Ill. All money received above its cost goes towards the support of a missionary in China. We commend it for its value.

RECENT tidings from Southern India indicate the continuance of the remarkable movement towards Christianity on the part of the people. Following the reports of large accessions in Tinnevelly, under the care of the Church Missionary Society, and among the Teloogoos, where the American Baptist Board have had such success, comes the news from the Madura District that the missionaries of the American Board are receiving large numbers to their churches. Hundreds of natives, and in one place, Mandapasalai, nearly a thousand, have abjured idolatry and professed their desire to come under Christian instruction.

In accordance with Miss Cilley's request we give the names of District Secretaries of Western Y. M.'s, as follows: Michigan, Mrs. Mary P. Platt, Hillsdale, Michigan; Ohio and Pennsylvania, Mrs. T. H. Drake, South New Lyme, O.; Ohio River, Mrs. I. Z. Haning, Rio Grande, O.; Ohio, Mrs. Hannah Bennett, Blanchester, O.; Central Ohio, Mrs. J. B. Lash, Bloomville, O.; Indiana, Mrs. D. A. Tucker, Millhousen, Decatur Co., Ind.; Northern Indiana, Mary Humphrev, Lignoier, Ind.; Illinois, Miss Martha Pouley, Blackberry Station, Ill.; Wisconsin, Mrs. A. Kenan, Oshkosh, Wis.; Iowa, Mrs. A. Bratt, Quarry, Marshall Co., Iowa; Northern Iowa, Miss L. E. Champlin, Waterloo, Iowa.

WE learn from letters bringing renewals and new names that some subscribers failed to receive the HELPER regularly last year. We sought faithfully and with care to mail a copy to each subscriber, oftentimes doing, for the convenience of agents and others sending us lists at club rates, what was not included in the terms offered, viz: writing the name of the subscriber on the cover, and including the whole in one package directed to the postmaster. It is better to send them to the address of some person who will be responsible for their distribution. Again, it is sometimes difficult to determine just what the address is. Will any one failing to receive her copy please notify us *at once*? It seems unavoidable that there shall be some mistakes, but we are always glad to supply another copy.

Many have done nobly. In the fulfillment of the promise which we made in our last issue, we would state that the three ladies who sent us the largest number of subscribers are Mrs. E. W. Porter, Paige Street church, Lowell, Mass., 67; Mrs. M. M. H. Hills, Washington Street church, Dover, N. H., 58; and Mrs. Thomas Tyrie, Saco, Me., 53. To these we append the names of fifteen other churches from which the largest number of subscribers is received. Roger Williams church, Providence, 50; Main Street, Lewiston, Me., 47; Olneyville, R. I., 40; Haverhill, Mass., 36; Park Street church, Providence, 35; Portland, Me., 32; Greenville, R. I., 31; Barrington, N. S., 30; Hillsdale, Mich., 30; Mt. Vernon Street church, Lowell, Mass., 26; Augusta, Me., 25; Great Falls, N. H., 25; Farmington, N. H., 25; New Hampton, N. H., 24. There are doubtless other churches which have done as well and even better in proportion to their numbers.

Children's Niche.

Children's Niche.

OUR DUTY.

We, who 'mid the noon-day splendor Of the Sun of Righteousness, Know full well the old, old story, That the Saviour came to bless,— Shall we hear the cry of millions Plunged in shades of deepest gloom, Millions surely, swiftly hastening To a dark and hopeless tomb?

Shall we hear, and all unheeding Shut our eyes and close our ears, Walking in our own bright pathway Careless of their prayers and tears? Shall the love of self o'ercome us, And our offerings ne'er be laid On God's altar, for his children Perishing for lack of aid? No! we'll tell the dear old story Of the One who reigns above, How he left the realms of glory With a heart so full of love; How he lived and how he suffered, In this world of sin and woe, That his weary, guilty children Might the bliss of Heaven know.

Yes! we'll tell the dear old story By our *prayers* and *offerings* given, To dispel the shades of darkness To disclose the joys of Heaven; What were wealth or earthly pleasure, To the bliss of those who know They have won some gems for Jesus, While they're laboring here below? - Ior.A.

BESSIE'S GOLDEN CROWN.

This article is written by a member of one of our most promising Bands. Bessie's act, from some points of view, may seem strange, but is it not a miniature picture of that sacrifice which many a real Christian worker is gladly making, as she enters, more and more, into the spirit and meaning of Christ's teachings and example?

ONE sultry day in August little Bessie came home from church very demure. The sermon had been about missions, and the description of the wretchedness of the heathen very vivid. It was seldom that a sermon had any meaning to Bessie, for her little body was far too active during the service. She could 'nt resist the temptation, when the people turned around for singing to pull very slyly one of the bright-red hairs belonging to the little boy in front of her, and many a game of "peep-a-boo" did they have over the back of the seat.

But to-day little red-haired Ned was 'nt there, so Bessie sat close beside her mamma, and listened to the story of the

heathen, and her soul was stirred to its very depths; that was what made the little one so sober. She kept tight hold of her papa's hand and walked quietly along, while she usually skipped, and the blue ribbons on the little white hat, that were always blowing and tossing in and out among the yellow curls, hung straight and prim, as if they, too, were dreaming of the poor beings far over the sea.

After they reached home, and during dinner, every one wondered what ailed Bessie. Grandma took her on her lap and thought she must be sick, and, as she smoothed the soft hair and white forehead (as only grandma's can), breathed a prayer that God would bless and keep her "little sunbeam." But mamma knew that the little brain was busy and the little heart almost bursting, but she said not a word, feeling certain that before Bessie went to sleep that night she should know all about what troubled her; and as she felt tired, she went into the cool parlor to lie down. In a little while Bessie slid quietly down from grandma's lap and went to find her mamma. As she opened the parlor door and went in, a bright thought seemed to strike her, for she ran forward and picked up a braid of her mamma's false hair as it lay on the floor. She looked at it a moment, then catching up her little pink sunbonnet and a pair of scissors, ran out through the yard and down into the orchard back of the house, and threw herself down under one of the old apple trees. What was she going to do?

Well, Bessie had determined to do something to help the "heathum," as she called them, but what it should be she had only just decided. She thought she might cut off her long yellow curls and send them to India; and, said Bessie, "mebbe some 'ittle girl heathum what ain't got any curls could wear 'em, and would 'nt she be glad; and when she died, and I died too, I'd see her way up in heaven, and p'raps God would pat my head and say, here's 'ittle Bessie, what gived away her curls to that poor 'ittle heathum, and mebbee he would let me wear one of the 'golden crowns'

60

that the minister said we could have. Poor heathums ain't got no curls !" So clip, clip, went the bright scissors, till one by one the shining curls lay in her lap. As she looked at them a large tear dropped down. They were all gone ! No more curls for Bessie! but the bright vision of the "golden crown" kept dancing before her eyes, and she began to pick the long green grass around her to tie them together with. Bravely she worked; but when it was almost finished, Bessie was so tired and sleepy. Slowly the little fingers became still, and the large eyes drooped, and bright Bessie was asleep.

The shadows grew long on the grass; the little birds in the old tree above her head were twittering their glad good-night, and the beautiful calm of a Sabbath twilight came stealing softly down. Her mother missed her, looked all around the yard, up and down the street, and as a last resort, walked down through the orchard. There, beside a rock, lay a little pink sun-bonnet, and a little farther on she saw Bessie fast asleep; in her chubby hand were the curls tied together with grasses, and at her feet lay the scissors gleaming among the green. Her little face was flushed, and a roguish smile played about her lips, and she looked so sweet and happy.

Poor mamma! Gently she carried her into the house, and just as she laid her in her little bed, the great eyes opened, and Bessie murmured, "I's got a 'golden crown,'" and then they closed again, leaving her mamma to wonder what her little pet could mean, and to shed silent tears for her darling's golden curls. Perhaps that night, in her dreams, little Bessie was borne far away over the meadows, far, far above the old apple trees, and beyond the dark green hills, to the "land of flowers," where some day, she, with other children, and the "little heathums," too, shall sing together around the throne of Him who loves the little ones, and has promised to every little giver a bright and shining golden crown.

LETTERS FROM THE BANDS.

BLACKSTONE, MASS.

THE Mission Band at Blackstone held their regular meeting Tuesday evening, January 28. Much interest was shown in "Questions on India." As we listened to accounts of India and her need of the gospel, we longed to do more towards sending the good tidings of the truth there. How often we forget what we ourselves owe to missions; forget those early Christians who left home and friends to bear the name of Jesus to England's shores!

By the aid of the mission map, the stations of the different missionaries were pointed out. Then followed a sketch, "Strange Scenes in India," read by one of the members. "All the way long it is Jesus," was well rendered by our quartette of male voices.

Members of the Children's Mission Band gave the recitations, "Our little Sisters," and "Is Your Lamp Burning?" Another reading, "The Legend of the Organ Builder," by Miss Mann, followed. Music closed the evening's entertainment.

The band was organized last summer, since which time the interest seems to be steadily increasing. The last meetings have been encouraging in all respects, the attendance is good, and we all hope to do more work this year, both for India and Home Missions. IDA J. COLE.

A SAD, STRANGE WEDDING.

You understand something of "caste" in India — that, as a rule, each one must marry in his or her own caste. The high caste Brahmin is an exception. He may marry a good many wives, but the first must be of his own grade; the others may be lower. In the latter case, it is considered an honor to all the bride's family. Miss Brittan, Calcutta missionary, relates the following incident: "A little while ago. a Brahmin, over eighty years of age, was carried down and laid by the Ganges to die. Then a little girl of only eight years was brought and married to that old man, her parents thinking it a great honor for their daughter to marry a Brahmin. They did not care what the poor little girl suffered, for, of course, the moment the old man died she was a widow, and must bear all her life the sufferings attached to that condition. The higher the caste of the man the greater the privations his widow must endure."

Contributions.

A FAMOUS TEMPLE.

In Java is the great temple of Borobodo, built for the worship of Buddha. It is in the shape of a pyramid, some four hundred feet square, nine stories high, and ascended by a series of huge steps. This is four times as high as the houses you usually see, which are two stories and one-half. This immense stone building covers nearly four acres. Buddha was a great priest in India who was born 543 years before Christ came into the world. He was a good man, and a great teacher. He taught self-sacrifice, kindness to the poor, love for all, and a pure life. When he died he was made a saint by the people, and worshiped. There is a legend that of all the lamps kindled in his honor, all ceased burning save the one offered by a poor woman. Thus showing that they believed the only God they knew anything about was more tender even to the poor than to the rich.

YOUNG PEOPLE'S MISSIONARY SOCIETY of Augusta, Me., says, "We hereby desire to purchase two shares of the salary of Miss Phillips. Enclosed please find \$10.00 to pay for the same." A good investment, and the interest will never fail.

MRS. J. A. KEYES, of Montague, Mich., sends to Miss DeMeritte \$1.00, and says, "There is no Auxiliary anywhere near us, hence I send alone. My little folks number four, and we have concluded to call ourselves a Missionary Band and take one share in Miss Ida's salary, which I intend to send in quarterly installments." We hope others will follow this noble example; where there is a will to give there is always a way.

CONTRIBUTIONS RECEIVED BY THE

Free Baptist Moman's Missionary Society, FROM DEC. 12, 1878, TO FEB. 12, 1879.

MAINE.

Auburn, Aux. Court Street church.	\$5	18
Augusta. Young Peoples' Society, for Miss I. Phillip's salary Biddeford, E. M. H., for Miss	10	00
Crawford		00
North Berwick, Auxiliary	11	52
Pittsfield, Auxiliary, for native teacher	10	66
Portland, Little Seed Sowers, for support of Alice Rich, India	5	00

Lewiston, Auxiliary, Main Street		
church	31	18
Topsham, Auxiliary	10	00
West Buxton, Auxiliary	4	co
West Falmouth, Auxiliary, for na-		
tive teacher	10	00
West Falmouth, Children's Band,		
for Miss Phillip's salary	5	00
West Falmouth, a friend, for F. M.	ī	00
West Waterville. D. R. Menter,		
for Myrtle Hall		80
	_	

\$105 34

NEW HAMPSHIRE.

Candia, Mrs. M. A. Prescott, for finishing room in Myrtle Hall,	\$5	00
to be called Prescott room, and for L. M.	25	00
Concord, Auxiliary, balance for furnishing Rev. S. Curtis'		
room	5	00
Danville, Auxiliary	10	
Great Falls, Mrs. J. Jones		00
" Mrs. Ivory Fall		04
Manchester, Lewis Lamb, Charlie Chapman, Charlie Dougan, Frank and Arthur Hardy,		
Alfred Brown, and Harry Quinby, members of a S. S. class, for Miss I. Phillip's		
salary. New Hampton, Affxiliary, for na-	.1	25
tive teacher	21	50
Northwood Auxiliary	26	

VERMONT.

\$96 04

Lyndon	Centre.	Children	of S. S.,		
for 1	Miss I. F	hillip's sa	larv	\$2	EO

MASSACHUSETTS.

Bernardston,	Mrs.	E. C.	Jenness,		
for Myrtl	e Hall.			\$2	o

RHODE ISLAND.

Apponaug, S. S. class, Miss H. Phillip's salary Carolina Mills, Mission Band, Miss	\$2 00
Phillip's salary	5 00
Chepachet, Ladies, for Miss H. Phillip's salary.	2 50
Greenville, Mission Band, for Miss	10 00
I. Phillip's salary Hope Valley, Mrs. F. Barrows, Miss H. Phillip's salary	
Olneyville, Auxiliary, Miss H.	1 00
Phillip's salary Olneyville, Children's Sewing Cir-	12 50
cle, Miss H. Phillip's salary	5 00
Pascoag, Auxiliary, Miss H. Phil- lip's salary,	45 00
Pawtucket, Mrs. Monkhouse, Miss H. Phillip's salary	1 00
Pawtucket, Auxiliary, Miss H.	
Phillip's salary Providence, Mrs. A. E. Amsbury,	6 25
for Myrtle Hall Providence, Miss M. L. Sumner,	5 00
for Miss H. Phillip's salary. Providence, Helping Hands, Park Street church, for Miss I. Phil-	1 00
lip's salary Providence, Mrs. M. A. Stone, Greenwich Street church, for	5 00
Miss H. Phillip's salary Providence, Auxiliary, Pond Street church, for Miss H. Phillip's	5 00
salary	1 25

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Tiverton. Busy Bees, for Miss H. Phillip's salary Tiverton, Ladies' Benevolent So- ciety, one-half for Miss Phil-	2	50
lip's salary and one-half for Myrtle Hall Friends of HELPER, per Mrs. J. M. Brewster, for Miss H. Phillip's	7	03
salary	1	00
Miss H. Phillip's salary	1	97
NEW YORK.	20	00
Hamlet, Mrs. E. C. Spencer, for		~

Poland,	Mrs.	Ċ.	Bravt	on. fe	T	₽5	00
Myrtl	e Hall.					5	00

\$10 00

OHIO.

New Lyme, S. S., for Miss I. Phil-		
lip's salary	\$5	00
Prospect, Sarah W. Cratty	5	00
Rio Grande, Miss Nellie Phillips,		
for Myrtle Hall	2	00
Springfield, Jessie Posten and		
Jessie Hartfield, 25 cents each,		
one-half for Myrtle Hall and		

one-half for India 50 \$12 50

MICHIGAN.

Genesee, Q. M. Missionary Society.	513	57
Genesee Q M. collected as fol-	-	
lows: Davison Church, \$4.55,		
one-half each H. M. and F.		
M.; Dayton, \$1.04. H. M. and		
12 cents F. M.; Flint River,		
\$1.07 F. M.; Goodrich, \$3.87		
H. M. and \$4.11 F. M13		
cents expense	14	63
Hillsdale, S. S. class \$5. and S. S.		

6 50

- Hilisdale, S. S. class §5, and S. S. §1.50, all for Miss I. Phillip's salary
 Hillsdale, Winifred Spaulding, \$1; Marian Spaulding, 75 cents; Lewis Spaulding, 75 cents; H. Lester Horton, 75 cents; Emi-lie Barnes, 50 cents; Julia Rey-nolds, 50 cents; Kittie Mills, 50 cents; for Miss I. Phillip's sal-arv. and all received for prizes 5 00
- ary, and all received for prizes awarded in the S. S....... Montague, Mrs. J. A. Keyes, for her family Missionary Band, towards Miss I. Phillip's salary. 1 00

640 70

MINNESOTA.

Minneapolis, Mrs. H. Keith, F. M. \$2 00

SUNDRIES.

Mrs.	P.	Messer,	for	F.	M.	•••	 ••	\$1	.00	
		Total					 	\$392	08	

MISS L. A. DEMERITTE, Treasurer.

THE

MISSIONARY HELPER,

PUBLISHED BIMONTHLY,

BY THE

Free Baplist Woman's Missionary Society.

"FREELY YE HAVE RECEIVED, FREELY GIVE."-Matt. 10:8.

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MAY, 1879.

No. 3.

"GET thee up, eat and drink, for there is a sound of abundance of rain." These were the words of the prophet of old as the eventful day on Carmel drew to a close. The end of the three years and more of drought, causing famine, suffering and death, was nigh, and now the king is bidden to prepare for what was before him. These words of the prophet were those of faith. After long-continued prayer and the sending of his servant seven times, he was told: "Behold there ariseth a little cloud out of the sea like a man's hand." Faith, then, became sight, and the heavens were soon black with rain.

Nearly forty-five years ago our mission in India was undertaken. Amid hardships and privations, discouragements and almost "infinite toil," it has been carried forward. The apparent results have been small. Many of our readers, as year after year they have contributed their offerings and sent their prayers to heaven, may have asked, "Where is the visible sign of the promised rain?" The recent intelligence from the missionaries indicates that a small hand-sized cloud is in the sky. God be thanked for the prospect that the toil, the self-denial and the patience of the earlier and later missionaries are being rewarded; that faith is being changed to sight. May this little cloud gather blackness till it shall be apparent to all our eyes, and from it may plentiful showers of God's refreshing grace be poured upon the thirsty field, and also upon all hearts quickening and strengthening them. May we hear the voice speaking to us, "'Get thee up, eat and drink," make haste to be ready for my work."

With joyfulness do we hail the appointment of a day of prayer, in view of the encouraging prospects. From closet and family altar and the public congregation let unceasing prayer, attended with faith, go up to him who "giveth the rain," and in answer thereto we may expect that "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

SOROH and the neighboring villages breaking caste ; intelligent men at Contai studying the Bible and seeking teachers for their wives and children ; Bhudruck asking for Christian leaders ; thousands of women and girls in Midnapore to be gathered in and taught; new zenanas opening ; Myrtle Hall to be dedicated in May ;— these are the opportunities demanding our earnest attention ! Well may the question be asked, where are the reapers to gather the grain and garner it ?

The language of every new-born soul is, "Lord what wilt thou have me to do?" The love of Jesus, and the value of his sacrifice for us, become more and more apparent as we understand more fully their preciousness and meaning. In moments of joy, in view of this love, we exclaim "had I a thousand hearts to give, Lord they should all be thine." In view of the sacrifice do we as earnestly say, "Lord, what can I do for thee and for those for whom thou hast died." "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

THE religious interest at Storer Normal School is of a most cheering character. It is to be hoped that its friends will see to it ab once that all their pledges are fulfilled. It is especially desired to dedicate the building free from debt, in May, at the close of the term. To do so we must raise nearly \$800. Shall we have a month's earnest, solid work and much prayer for this enterprise? There should be no failing or faltering now, but rather each one doing what she can.

What We Need to Do.

WHAT WE NEED TO DO.

DURING the past century and a half, there are six names that stand out prominently in the history of Foreign Missions. They are Schwartz, Carey, Judson, Morrison, Wilson and Duff. Each of these men spent about forty years in earnest work for the Master, and most of them found a grave in the land of their adoption, after passing their threescore and ten years.

Dr. Duff, of Calcutta, was perhaps more exclusively devoted to the cause of general education than any other one of these men. Some years before his arrival in Calcutta, the East India Company had been compelled by the English government to adopt certain measures for the education of the higher classes of native gentlemen. Among other institutions, a Sanscrit College was founded in Benares, the holy city of the Hindus, but neither in this nor in any other of their schools was the English language allowed to be taught.

Some idea of the fruitlessness of their efforts to educate and enlighten the people may be learned from a document left by Bishop Heber, who visited the college at Benares some years after its establishment. Listening to a lecture from one of their learned pundits, learned in Eastern lore, he writes : "I heard him identify the North Pole with Mount Mere and the South Pole with the tortoise that supports the Hindoo cosmogony, while he made the sun go round the earth. Such science, and with the age of reason for theology, were almost the only means used to carry out the plans of the English government to educate the people."

The church which sent out Dr. Duff said to him, "Do not settle in Calcutta, and do not teach English in your schools, for you will make the people worse instead of better by teaching them English." He did both of these things, though so contrary to his instructions, and now, after the lapse of fifty years, the church of Scotland has reason to rejoice that this

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far-seeing young disciple disregarded her instructions in this matter. His little school, at first numbering only twenty young men, soon increased to hundreds, and some time after when the government wanted to establish a medical school to train native youths in a better medical practice than the most assured one of their own, they could not find young men connected with their own institutions who would dissect the human body. Their customs and caste prejudices subject the person coming in contact with a dead body to great inconvenience and render him impure for several weeks thereafter in their eyes. Dr. Duff's students had been educated to understand the fallacy of these customs and practices, and he told the professors of this medical school that he would send them students, even from the highest caste, who would use the scalpel. The first one who volunteered was a Brahman, the highest caste in India.

From small beginnings the education of native boys and men has assumed large proportions and exerted a wide and healthy influence through this vast empire; but until quite recently the education of women has been almost wholly neglected. This system of religion teaches that women have no souls, while the men who still cling to their idols, and their number is legion, expect after passing through various states of transmigration, finally to reach the Hindoo's heaven, absorption into their great god, Brahma. Perhaps about the highest idea the women have of heaven is sometime to re-appear on the earth as men. I remember, during our first year in India, that we employed a Brahman pundit, or teacher. One day he came telling us that his brother's wife had just died from the bite of the cobra, a deadly snake. When asked if they had killed the serpent he said, "Oh, no! the soul of my mother, sister, or other relative may be in that snake, and were we to kill it we might be killing some one of our family." To take the life of the meanest creature is a crime among a large class of Hindoos on this account. , Custom renders it necessary for a house to be closed to the outside world twenty-

What We Need to Do.

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one days after a death has occurred in it, and we find it very difficult to enter these houses, where we are teaching, within these prescribed limits. I visited one of my zenanas as soon as I could after the death of a little child, a son and heir, and found the women inconsolable in their grief. Waiting a little for their loud wailings to cease, I noticed an aged woman come in and sit down by the grandmother, and, listening, heard these words, "" Don't cry so; may be this dear little boy of yours will next appear on the earth as the son of a mighty king." This seemed poor comfort, but a great deal better than to crawl on the earth as a serpent. I thanked God then that I had a more glorious message to carry to these stricken ones—the assurance that their lost babes were forever safe in heaven; but they found it hard to believe that this new religion was for women as well as for men.

The work we have undertaken to do, my sisters, is to educate and, under God, to christianize these women. To do this we must have a native as well as a foreign agency. A recent article from a lady near Calcutta, who has had wide opportunities for observation, says: "Most, if not all, of our missionary circles, are alive to the importance of increasing our native female teachers." Our own schools. and most especially the one under charge of Miss Crawford, with the blessing of God, now affords a large number of native women who, under a well organized and effective superintendence, can do a great work for their less favored sisters. A missionary, who is by nature and grace endowed with the capacity, ought profitably to use an amount, in most cases, equal to her own salary in the superintendence of native teachers for zenanas and girls' schools. Let me ask you to remember this, sisters, as you send forth your messengers to the dark places of the earth, and equip them thoroughly for their work. Does the magnitude of the work of giving the gospel to more than a million and a half of women included in our mission territory in India appall you? Remember, you are only required to do what you can, and for this you are held responsible. As you would stand unperjured when you appear at the final judgment, seek to know and do your whole duty to the hungry, starving souls of your sisters in India. It is cause for devout thankfulness that such a beginning has already been made. Through your benefactions many homes are visited by your missionaries and the native teachers employed by them. God

grant the present year may be fruitful in results, and let us pray that wider and broader plans may be inaugurated for carrying on our work in India.

HERE AND THERE.

Long years ago, in childhood's early morning, The heathen's cry I heard ;

And all my youthful heart was filled with yearning To carry them the word

Of life eternal — blessed bread from Heaven! To starving souls to break,

To hide within their darkened minds the leaven, Till all their lives partake.

'Twas otherwise decreed ; but still I'm praying The mission work God speed.

With flying footsteps haste — make no delaying ! Go, teach, by word and deed,

The blessed love of Christ, with patience sowing All waters close beside ;

Tell dying souls of life's blest fountain flowing From Jesus' piercéd side.

And we, who may not cross the ocean's billow To work in foreign lands,

With earnest prayer the laborers may follow And stay their drooping hands,

As Aaron did and Hur the hands of Moses, Until on Israel's side

The victory turned — then, when this battle closes, And Christ our blessed guide

Shall come to gather from among the nations A people for his name,

From Afric's sands, from India's mission stations, From islands of the main,

They'll come, resplendent, clad in robes of glory, With music loud and long,

Joyous they'll come to tell redemption's story And join the victor's song.

MRS. JESSIE E. JORDAN.

Raymond, Me.

Reminiscences.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

(FIRST YEARS OF THE F. B. INDIA MISSION.)

It had been decided to plant the standard of the cross at Jellasore, about thirty miles northeast of Balasore, on the mail route to Calcutta. Thither, in March, 1840, Mr. Phillips removed his family from Balasore. The village, Patna, near Jellasore, which he selected for his home, contained about 4,000 inhabitants, while there were many other villages of considerable note near by, also nine or ten markets within a short distance, which were resorted to by all classes, thus affording excellent opportunities for sending tracts and portions of the Scriptures to all parts of the district. Again, blessed with health, Mr. and Mrs. Phillips zealously commenced work at their new station with hopeful prospects.

May 16, 1840, Rev. O. R. Bacheler and wife, members of our churches in Boston, and Miss Hannah W. Cummings of the Lowell church, sailed for India, where they arrived September 13. They found Mr. Phillips writhing again under another crushing blow. A little less than a month previous to their arrival, his second wife, scarcely twenty-one years of age, died at Midnapore. Some time in July she was attacked by an insidious fever which baffled the skill of an English physician from Balasore, who stayed with her eight or ten days, and then left, saying that he had done all he could for her. He advised, in case the fever should abate and the patient rally, that she should be taken for a change of air to Midnapore. After a few days, favorable symptoms kindled bright hopes, and she was conveyed in a palanguin fifty miles to Midnapore. Here, with her husband and twin babes, she was very kindly received and tenderly cared for by the family of Rev. John Brooks, General Baptist missionary. The change, however, availed nothing. The death angel came Aug. 16, 1840, and made our brother again a widower, and his babes motherless. During the latter days of her illness

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Mrs. Phillips was delirious much of the time. In her sane moments she expressed unshaken Christian trust, resignation to God's will, and readiness for her departure. Her last remembered audible utterance was - with James then just six months old before her - "God bless my darling child !" Before John could be brought to her bedside, her mind wandered. Her sacred dust rests in a grave in Midnapore, where that then helpless babe, now grown to a vigorous manhood's prime, is warring with heathen hosts, and its reminder of his mother's dying blessing must often be an incentive to the performance of earnest, faithful work for Christ. The wife of a British officer kindly took charge of John for the time being, and in a few days the bereaved husband took James, and, returning to his desolate home in Jellasore, again applied himself to missionary work.

Since the article in the last HELPER, on the early years of our India mission was written, additional facts have been learned in regard to the lamented missionary, the second Mrs. Phillips. Her father was a British officer, her mother a Eurasian woman — the daughter of an Englishman by a native wife. Rev. J. Mack, a Scotch Baptist missionary, associate of the three great men at Serampore - Carey, Marshman, and Ward - adopted her, with the consent of her mother, after her father's death. Hence she was brought up in a very intelligent, refined, missionary family. Her habits and early ideals, her intimate acquaintance with both the Hindustance and Bengalee language, with her earnest and sincere piety, peculiarly fitted her for the duties of the wife and helper of a missionary; while her genial, generous disposition, excellent culture, and beauty of person fitted her to shine in good society.

Dr. Bacheler and party, the newly arrived missionaries, found Mr. Noyes at Midnapore, where he also had gone for a change. For three months he had been suffering severely from chronic dysentery, and it was feared that he would be obliged to leave the country to save his life. But a few weeks' stay in Midnapore, under the treatment of two physicians, had, he hoped, effected a cure, and he joyfully returned to Balasore with the new missionaries as colleagues, and again prosecuted his work with his accustomed ardor.

[To be continued.]

THE EXTENT OF THE FIELD.

The following is the second of the series of articles in *Woman's Work* for *Woman*, by Padri Sahib, the first of which appeared in our last number. It contains just the kind of information which our readers need:—

"How far do you live from Philadelphia?" inquired an English gentleman of me in India. "Oh," said I, only about three hundred miles." He looked at me, smiled, and finally said: "Only about three hundred miles?" He thought I was joking, for in his mind America was so small that three hundred miles would have carried a man well on from one ocean to another !- I enlightened his mind as to the true dimensions of my native land, and immediately confidence was restored. This little incident well illustrates the ideas of many in America concerning India. Wherefore, reader, before you laugh at my English friend, be sure the laugh may not be turned upon yourself, when you begin to tell us your notions of the geography of India.

Well, where is India? An elder of the Presbyterian Church once answered this question in the hearing of a friend of mine by saying: "I don't know very well where it is, but I guess it is somewhere in France!"

It will not, therefore, be out of place to make a few statements with regard to the geographical features of the country.

India is situated in the southern part of Asia, and is bounded on the north by the Himalaya Mountains; on the east by Burmah and the Bay of Bengal; on the south by the Indian Ocean, and on the west by Afghanistan, Beloochistan, and the Arabian Sea.

India is in general diamond-shaped. The extreme distances are about eighteen hundred miles north and south, fifteen hundred east and west. It contains one million, four hundred and seventeen thousand, five hundred and forty-seven square miles. To get a more definite idea let us compare its size with that of countries with which we are better acquainted. The United States of America contains three million, two hundred and sixty thousand and seventy-three square miles of territory. India is therefore almost one-half as large as our own country. Again, take Germany, and add to it France, Spain, Portugal, Italy, Switzerland, and the Netherlands, and still you have not as large a country as India.

If we turn to the population of India, we are scarcely able to realize the immensity of the multitude. Two hundred and forty millions of people are huddled together within its limits, and yet large tracts of the country are either uninhabited or but sparsely populated! In some places from four to six hundred people live on a single square mile! And this fact, more than any other, testifies to the marvelous fertility of the soil. For India not only produces the food supply of its own population, but in addition exports millions of bushels of wheat and rice to other countries; and this she does notwithstanding the large amount of land absorbed in the production of opium, indigo, hemp, rhia, jute, mustard, and other oil seed.

The wonderful fertility and wealth of India has ever made it a prize worthy the ambition of the world's great conquerors, from the days of Alexander to those of the servants of the East Indian Company. The multitude of its precious souls now open to missionary effort ought to make a field worthy of the best efforts of the Christian Church to conquer for Christ. Under the present government, the missionary is not only *permitted* to go anywhere in India with the good news of salvation, but the whole power of the British Empire is pledged to secure him in his *right* to go. No other heathen country is so open to missionary effort. In no other is life and property so secure. Surely these facts should encourage even the most faint-hearted to " enter in and possess the land."

Do not All Church-Members Do THE SAME?

WITHIN the limits of a New England city lives a humble Christian Scotch woman, who seems to have learned some secret not widely known, certainly not widely practised, as to Christian giving. In the late unprecedented season, when her husband belonged to the class "out of employment," the little family of four were supported by her own daily labor from house to house, in doing family washing. One morning in the early spring she appeared at the parsonage with a little paper parcel containing "money for the missionaries," amounting in all to two dollars and thirty cents, which she quietly laid on the table by my side.

"Why, Mrs. B—___!" I exclaimed in surprise, when I had counted over the little hoard, "how can you give so much? Don't you need it for yourself?"

Do not All Church-Members Do the Same?

"Oh no!" she answered in her rich Scotch brogue, which I will not attempt to reproduce, "it is the Lord's. He has been so good to provide work for me all this winter, that I want to be sure he has his part of all I earn. I always put away a part of every dollar for him."

"That is a good habit to fall into," I answered, thinking of the joy there would be on missionary ground, if all Christian women had this habit.

"Yes," was the answer, "I was taught to do it in the old home in Scotland. We always had a little box for missionary money standing on the shelf; and when any one in the family—father, or mother, or children—had any money, no matter how we got it, a part of it was put in the Lord's box before we spent any for ourselves."

Her husband had learned the same lesson also, in his father's house, and sometimes reminded the good woman that she had taken nothing out of her last dollar, hardly patient to wait till the note had been broken, and the sacred portion set free. Her children also entered heartily into the same plan, never spending a dime for self till a part of it rested safely in the little box. The discussion—in which the good woman surely got the better of her friend, and which cannot be given here — ended with, "Why, Mrs. H—, don't all church members do the same?"—*Life and Light*.

A WRITER in an exchange says: "Once upon a time we invited a contribution from a well-to-do sister for foreign missions. She gave *twenty-five cents*, alleging her inability to do more. A few days after we met her in a dry goods store, and saw her pay seventy-five dollars for some trimmings for the outside of her dress. This sister evidently considered the gratification of her pride of more importance than the salvation of heathen souls. Let such, if there be any as are disposed to imitate her example, think how such acts appear in the sight of God."

WE are pained to receive the intelligence of the death of Mrs. Alice Sandborn Coldren, of Howard City, Mich. Mrs. Coldren was a graduate from Hillsdale College, in 1876. She early gave her life to the service of the Master, and it was her strong desire to become a missionary to the foreign field, but her failing health obliged her to relinquish this hope. Her husband and parents have the prayers and sympathies of many friends in this afflictive hour.

WAYS AND MEANS.

IN looking over a few of our exchanges, we were very much interested in the different ways and means which are planned and adopted for obtaining money for the Lord's treasury. We cull a few and add others which have come under our observation. If one method fails another may be tried. Persistent work, with the blessing of God, will succeed.

An exchange tells of a person who for some time has devoted every two-cent piece which comes into her possession to her mite-box. Several dollars had accumulated during the year, and the lady feels sure she is none the poorer for not having spent them upon herself.

A southern Illinois pastor writes to the *Heathen Woman's Friend*, of a simple plan by which the work may be greatly helped in some rural districts: "I am pastor of a circuit where the ladies know nothing about getting up fairs, suppers, festivals and the like, but I have succeeded in interesting them in a very simple way of raising money for the Woman's Missionary Society. Some forty of these have promised each to rear a brood of chickens, the proceeds to be given to mission work. If their forty hens have ordinary success we may expect one of the largest collections for the W. F. M. Society ever taken on a country charge."

One of the churches in Indianapolis (colored), has a flourishing auxiliary. Its members are many of them washerwomen. All of them work hard, but they meet at five o'clock every Sunday afternoon to pay their two-cent dues. What an example for some of us who might do much more !

The Swedish women of the Chestnut street Methodist church, Providence, earned for mission purposes in a few months fifty dollars and fifty-seven cents, by sewing after working hours.

A Secretary, in the *Heathen Woman's Friend*, reports attending eight missionary teas in Iowa in two months. At these an abundance of provisions was prepared by the "loving Marthas" and well served, missionary intelligence read, Chinese shoes

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and photographs of the missionaries and natives exhibited, questions asked and answered, new members and subscribers secured, and prayer and songs of praise. At another place a missionary mite sociable was substituted. One sister attending the annual March meeting, and hearing of the different plans and methods, came home deeply interested, and donated a plum tree that had always been barren. She had spared it "one more year " several times. This year she spared it for the missionary cause, and lo! it blossomed and brought forth fruit.

A most willing and able worker in Maine thus gives us a bit of her way of saving: "When the appeal was made to the people at the Yearly Meeting, the silent prayer of my heart was 'Lord, what wilt thou have me to do' toward paying off this debt hanging so heavily upon us. I listened for the answer and became convinced that five dollars of the money I had called my own belonged to the Lord, and I gave it freely. I came home in a comfortable state of mind. The next Thursday evening our pastor, at the prayer-meeting, laid the subject of debt before us, saying it must be paid even if we had to sacrifice our luxuries to do it. I had made no sacrifice in what I had done. What is my luxury? I said, and the answer came, 'Your coffee.' I was accustomed to use two pounds a month at thirty cents per pound. My next prayer-meeting meditation was, can I give up my coffee? I answered from the depth of my heart, by Divine help I will. My coffee pot remains on the high shelf, and my courage has not failed."

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CHEERING INTELLIGENCE.

MR. Marshall, in a late number of the *Star*, writing from Soroh, gives the joyful intelligence of the readiness of scores and hundreds of natives to renounce their idols, to break the cruel fetters of caste, and to accept the teachings and regulations of the new religion, the gospel of Christ.

Dr. Phillips also says : --

The gospel message was never more respectfully and

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eagerly received by Hindoos, Mohammedans and Santals than now. Barriers are broken down, and active opposition to Christianity has ceased. The mind of this people is undoubtedly exercised, even strongly exercised by the doctrines and facts of the Christian faith. I firmly believe that a better day is about to dawn on this field."

Miss Crawford, speaking of Soroh, says :---

Where brethren Cooley and Smith long ago sowed the seed the grain is ready apparently to harvest. Our brother Rama (deceased,) and an aged lay brother used to be seedsowers in the vicinity of Soroh. There was the home of the old man while he was a heathen, and so long as he lived he used to make visits now and then to his old neighbors and exhort them to repent. Bhobarrie, too, and Silas formerly made many preaching tours that way, preaching Jesus as they went. More recently brothers Miller and Hallam did itinerate in those villages. In later years brother Marshall and Kamal and Joseph have labored in that part of the vineyard. Now the time of harvest seems at hand, but alas, how few are the reapers!

MISS HATTIE PHILLIPS' JOURNAL.

MISS Phillips sent the journal of her voyage to her sisters in America for their own use, but not for publication. However, her permission to make extracts on topics of general interest, for insertion in the HELPER, has been reluctantly obtained. Omitting very many things of value descriptive of her short stay in England and Scotland and of their voyage thither, we commence with the arrival at Port Said, Egypt.

M. M. H. H.

On arriving at our landing at Port Said, in Egypt, we found long lines of people swarming along the shores in baggy blue trousers, and white trousers, crowned with turbans, fezzes, anything or nothing — such grotesque looking creatures. When we had fairly stopped and a stairway had been lowered, a dozen or more boats, manned or womaned by the most weird looking beings, crowded as closely as possible around our boat to secure passengers to go ashore; and oh! the jargon! As soon as permission was given, several peddlers with their packs came up on deck like monkeys. One of them, in displaying various fancy articles, took out some necklaces of "Turkish amber," so-called, price four shillings. One of our ladies who had lived in India and knew the tricks of the trade, said: "Four shillings? That means one." "No, missus, two, two shillings." "No, only one." "Take 'em, missus?"

At last, brother James having agreed with one man for our party, we went ashore. It chanced, however, that there were more of us than their regulations allowed; so to avoid the eyes of the harbor-master, the responsible one of the three employes stowed himself away under the seat in the prow of the boat, leaving the rowing to the other two employes. No sooner had we touched the shore than a beggar, claiming to be blind, led by a forlorn specimen of a child, stood ready to be endowed. Our persistent refusal to give to these saved us from similar annoyances during the whole two hours or more that we were on shore. A fine specimen of the "genus Turks," attired in a short, white skirt and black body coat, Turkish fez, and shoes of the same sort, magnanimously placed himself at the head of our procession as guide. And then the outriders, or more correctly outtrotters that we had ! I assure you we marched in state through the town. As we passed down the street, the shopkeepers came out and in the most hospitable manner invited us to walk in. When at last we ventured to accept this courtesy of one, our retainers followed suit, and you would have thought that not a few of them were partners in the firm from the zeal they displayed in making sales. As soon as the purchases were made one who seemed to flourish under the name of Achmid, gathered them up and led us on to the next place. Two or three donkey men followed us around and quite pressed their wares (donkeys) upon us. Their backs were scarcely as high as the donkey man's waist, and to urge them on he generally gave them a stern push. When I queried if one of them was named Yankee Doodle, the man immediately assented.*

As we reached Point de Galle (Ceylon), we saw several Cingalese boats, which, at a distance, really looked like a floating log manned by crows. Two or three of them came alongside with some sort of trumpery for sale, but as orders had been given not to let them on board, no one caught the rope that they repeatedly threw to us, consequently they were soon far in our wake. One thing I noticed about them, which set them decidedly in contrast with both the mixed population of Port Said and the Hindoos, and that was their cheerful, laughing countenances. It is such a rare thing to see a heathen laugh; you may laugh with all your might right in his face, but he

*In some places in Egypt the donkey men confer on their donkeys the names of the great men of Europe and America, of whom they have heard, as Bismarck, Gladstone, Washington, Lincoln and also Yankee Doodle. Probably Miss Hattie knew this. remains as somber as possible. As for jokes, either they have no appreciation of them, or else it is against their principles to show it. There are, of course, exceptions to this. A pundit rarely ever laughs at his pupils' blunders, no matter how ludicrous. The native Christians, on the contrary, seem invariably to accompany "Nomaskar," with a broad grin.

[To be continued.]

MY INDIA LETTERS.

MRS. Lawrence gives me a description of "the wedding" which I now give to you. The wording I have slightly changed, omitting some details. 'Twould never do, for instance, to tell you that she says that she has the noblest husband in the world, for not a wife of you would believe it, and just think — not believe a missionary! Surely I must omit *some* of the letter:

"Just after sunset on the 17th of December, a carriage containing Mr. and Mrs. Phillips, Mr. Lawrence and myself made its way to the little chapel nestled among the trees. The chapel was beautifully decorated with flowers for the occasion, and as we neared it we heard sweet music bidding us welcome. I walked in with Mr. Phillips and Mr. Lawrence with Mrs. Phillips. We came before the altar, and Mr. Marshall pronounced us 'husband and wife.' After the ceremony we went back to Dr. Phillips', where I had been stopping. The English residents followed us there from the chapel, and their words were full of kindness and good cheer. The wedding cake and tea were served, but not until we had a few words of prayer by Dr. Phillips; then the English people went away, leaving many good wishes with us; and we, the missionaries, were left by ourselves. Then came visiting, music and another supper, prepared by Mrs. Phillips and Julia. After reading of Scripture and prayer by the elder Mr. Phillips, the people began to disappear.

"Between nine and ten o'clock the carriage again drove up to the door, but this time to take us to our own snug little home a few rods away. Mr. and Mrs. Phillips went with us, and as we neared the house, we heard many voices singing that dear old song, 'Home, Sweet Home.' The missionary friends had met there to welcome us. They led me in, and almost the first thing I noticed was the painting of my angel mother covered with flowers, and father's picture, too, wreathed

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in white. Well, Libbie, when I saw this that they had done and much more than I can tell-you in a letter, the great tears just rolled down my face, but they were kissed away by these same dear friends. Their kindness I can never, no never, forget!"

GLEANINGS.

KANTAPORA, Jan. 3, 1879. THIS lovely afternoon finds our party, consisting of Mr. and Mrs. Marshall and their three little ones, Miss Ida Phillips, and Mr. Lawrence and myself, out in the country for mission work. We left Balasore, the place where Mr. Marshall lives, yesterday, and reached this *bungalow*, as it is called, last evening. These *bungalows* are comfortable houses built by the government at convenient distances on the public roads, for the accommodation of its servants, and other Europeans are allowed to put up in them while passing through the country. No one occupies them as permanent residences, and any one remaining in one of them for more than a week must pay rent. The distance between these *bungalows* usually is eight miles, and is called a *dowk*.

In traveling, we usually make only one *dowk* a day with each horse, for they have not the power of endurance that our home horses have. If we do not have horses enough to change, and wish to make several of these stages in a day, as is often the case, three or four coolies are found, who are quite willing to work for the money received, and they draw the carriages, and get us along our journey almost as fast as the horses do.

Well, it looks very strange here in India, scarcely one thing that resembles what we have in America. I have not seen a railroad as yet, or many public roads. The latter are very nice, being almost as smooth as a floor. These roads are built and kept in repair by the government, but the people are taxed for the means to do it. The population is very dense in the Midnapore District, 500 to the square mile, and, in this part of the country, 300 to the square mile.

We are now traveling on the Juggernaut road, toward Pooree, where is the great temple of that god. Long lines of beautiful shade trees, on either side, extending into the distance as far as the eye can reach, afford a grateful shade to the weary pilgrims, dragging their toilsome way to and from the sacred shrine, and who seem to think that one look at the soulless, senseless log they call a god, will atone not only for all past sins, but for those they may commit in time to come. To set out shade trees, construct artificial ponds, and build houses for the accommodation of pilgrims, are all works of religious merit, and are supposed to cover a multitude of sins. Pilgrims may be seen passing back and forth upon this road at almost any hour of the day or night; and, here and there, groups of them turn aside by some pleasant stream, or in some grateful shade, to cook their simple meal or sleep until it is time to move again. Toward morning, chilled by the night dews of the cold season, these poor, deluded pilgrims often gather around a scanty camp-fire, and forget the weariness of the way in chanting the praises of the gods, or in a vigorous pull at the *hooka* (native pipe), without which the true Hindoo seldom leaves his home.

There are no fences here, only hedges around the compounds or yards. This is a great rice-growing district. Everywhere you look you see rice-fields, only a few yards square, surrounded by a ridge of earth, so that in the rainy season the water will stand upon the fields, which is just what the rice needs. They set out the rice just as we plant cabbages at home. It is at first sown in little beds, and when nicely started it is transplanted and afterwards When it is nearly ripe the natives brake it weeded. down with heavy bamboo poles, and then cut it with small sickles. When they get two good-sized bundles they strap them upon a bullock or small ox and carry them to their homes. These native people are afraid to live alone, so they build their houses together, perhaps eight or ten or more families in a place. They often go a long way to their work, but they prefer this method to living upon their farms, and so the country is filled up with these little villages. In most cases the rice is carried to market on these bullocks. The road is so thronged with them that when we try to take a walk either night or morning it is quite unpleasant. And of course there are just as many unloaded ones going back from the market.

This is the cold season, but in the middle of the day we cannot be out in the sun for its vertical rays are so very, very hot. The hot weather commences in February. As we were driving out last evening I saw ten tame elephants and two camels feeding; some of the elephants were eating the branches of trees which had been given to them as we feed hay to horses. Christmas has come and gone but I can scarcely realize it, it is so much like summer. The air is full of birds, the flowers are in blossom, the woods are green. The grass is not good in this country, and every animal looks as if it had a hard time to live. The most of them are nothing but skin and bones. I have seen a few sheep covered with hair instead of wool, a great many goats and monkeys, and a few jackals which make music on the midnight air, with a cry so human that you would think that there was a crowd of wild children near, the first time you heard them, so we have jackal concerts for our nightly entertainment, and the no less musical cawing of the crow by day. There are great numbers of parrots here and other birds of beautiful plumage, but they are not sweet singers.

Many of the trees are beautiful. The mango orchards remind me of the apple orchards at home. They tell me that the mango is a luscious fruit, but this is not the season for them. Indian butter is not fit to eat, and I do not touch it. We could scarcely live here without rice. The bread we get is made from wheat raised in the northern part of India. Chickens and ducks are plenty, vegetables scarce and very poor in quality, being coarse and insipid as a general thing. I have seen a very few poor potatoes, but these are a luxury not to be often indulged in when selling at from four to five dollars a bushel. At some seasons of the year they may be had at half these rates, but only for a short time. It costs more to live in India than it does at home, because so much of what we use has to be imported, and English traders want large profits for doing business in India. By living like the natives we could live very cheaply, and that is the only way it can be done.

We see very few English people except in the more important places. There are several families in Midnapore, but where we now are we see no white faces, nor do we expect to see any until our return to Balasore.

Instead of carpets we use matting, made of a kind of grass. The roofs of our houses are made of bamboos thatched with rice straw. Timber is very scarce and therefore very dear.

But my letter is already too long, so no more to-day.

FRANKIE MILLARD LAWRENCE.

MIDNAPORE LIFE.

SEPT. 26, 1878. This morning the Judge Babus' little wife let us peep into her own room. Her low little cot was covered with a ragged quilt. The room is small, not a bit of carpet or mat on the brick floor. A box or two and some old lamps in a corner make up the furniture. No, one thing more, a card picture of the "three worthies" in the fiery furnace, and the "form of the Fourth" in their midst, painted in bright colors, was hanging on the wall. We had given it to her a few days before, and it was pleasant to see it. This little lady probably has, at least, a thousand dollars' worth of gold ornaments, and most lovely muslin garments. Her husband's apartments are well furnished, though not in the best of taste. His reception-room is quite handsome; but the dark, desolate little place where she who ought to be the genius of this home lives and moves and has her being, is in sharp contrast.

As an indication of advancement, we noticed that when the Judge in all his pomposity walked into the room where we were, she didn't pull her muslin over her face and try to shrink away as formerly, but really sat still and went on with her reading, though in a whisper. She must be now nearly fourteen. She has a good deal of character. She has just finished working a handsome pair of slippers for her husband, which seems to make him very gracious. She told Mary that she prayed every day to Jesus. The two widows, also, in a shy whisper, and glancing round to see that no one was hearing, told us that though they had to go through the forms of Hindu worship they prayed every day to Jesus.

Oh! this work is very sweet, and we are very happy in it. Mrs. S. P. Bacheler.

STORER NORMAL SCHOOL.

THE importance of an institution like this cannot be understood by comparing it with any one of the many which dot New England. Yet could you in that favored region spare one of yours?

In addition to the number of regular teachers that Storer has sent to the many places where, but for them, there would be none to go, there is a class of transient pupils who count the few weeks spent here the happiest of their lives. Inside these walls scores have learned to read and write, scores who by some chance have drifted thither for three or four months, perhaps, and in that time have acquired only the rudiments of an education, 'tis true, but enough to lift them above the old level, and to cast off shackles that will never more bind them, for what is more cruel than the bondage of ignorance? But, if in addition to this the chance pupil, in his brief stay, has learned to submit his heart to the influence of the Spirit of God, how great will be the change over his whole life? If the Bible, no longer a sealed book to him, is now to become his daily guide, who can estimate the importance of that one short term? There are others who come and come again, until able to take good rank in letters. These, too, exert an influence broader and higher than the former, the effect of which, even at this early period, the institution is beginning to feel.

During the present term there have come in several young men and women whose only teachers in the free school have been former pupils of Storer, and it is with a feeling of pride and satisfaction that we assign them to the advanced classes. Five years ago persons coming from the same neighborhoods were obliged to begin in the preparatory department. Mission schools, established after the war, reached the larger towns, but only the free school system carries the light of knowledge to remote country places. When young men and women, who, by dint of hard labor and much self-denial, have fitted themselves for teaching and have born the seclusion of some country district, send us pupils of their own who would do credit to the care and training of any first-class teacher, have we not a right to feel that the end is not yet.

L. E. B.

The joyful intelligence is received that a work of grace is going on in Storer Normal School. Twenty-five of the students have recently given themselves to Christ. Ten of the twenty colored girls, already occupying Myrtle Hall, are included among these converts. How God is answering prayer! Who that has contributed to this colored teachers' training school, does not thank God?

SUBJECTS FOR PRAYER. — "If ye ask anything in My name I will do it." During the month of May the women in all our auxiliaries are asked to unite their petitions to God that more money may flow into the treasury, and during the coming June to especially pray for new workers to go into the opening fields of Bhudruch, Contai or Soroh. Let each secretary request that the subject of prayer for the month be mentioned with the notice of the monthly meeting.

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WORKERS IN COUNCIL.

WESTERN MAINE.

THE auxiliary connected with the Saco church held its first public meeting on Sabbath evening, March 2. The weather was fine and the church well filled.

After singing "From Greenland's Icy Mountains," the President of the Society, Mrs. H. B. Hutchinson, read selections from Scripture, and prayer was offered by Dea. O. Durgin.

A short sketch of our first missionaries was then read by a young lady member of the Society, followed by a very interesting paper by the President on "the Phillips family," giving a brief history of the honored father and mother, the son and tive daughters. Many are they who, through the labors of this devoted family, have been brought from darkness into God's marvelous light, and been made sons and daughters of the Lord Most High.

Following this paper was a very earnest prayer by Dea. J. L. Emery for brother Phillips, Sen., whose white head and bending form tell the unwelcome truth that not many more years can this aged servant of God break the bread of life to starving India. Strong and earnest were the petitions to our Father that health might be granted a little longer, that he may see the work he so dearly loves more abundantly blessed.

An original poem, founded on an incident in one of Rev. Mr. Sutton's tours, was read by a young lady also a member of this Society. "What Mamie knows about Jesus," was very sweetly told us by a dear little girl. Other recitations and readings were excellently rendered by our young friends, all pointing to the one great end and aim of this Society.

A very interesting letter from Miss Julia Phillips dated "Bhimpore, January 7," giving a sketch of the week in camp in the jungles was read, and a short address was given by the pastor, after which a collection was taken, amounting to seven dollars and thirty cents.

A few remarks by the Secretary, who is soon to leave for a new field of labor, followed by a prayer and benediction by the pastor, closed these interesting exercises.

"Attending this 'Woman's Missionary Society Meeting' is a 'treat' I have never enjoyed before," one brother remarked. We hope that many more such "treats" are in store for the brothers and sisters of the Saco church. Truly, one of the best ways to get the public interested is to interest the public.

This church and Society have done nobly during the last eight months. May they increase in every good work and hear the Master's "Well done, good and faithful servants," and be granted an abundant entrance into His kingdom. B.

EASTERN MAINE.

MRS. Palmer, Secretary of the Sebec Q. M., reports a meeting held with the Milo church, March 15, thus : --

"We met Saturday afternoon at two o'clock. The church was filled with an attentive audience. The exercises opened with singing by the choir, followed by prayer, offered by Rev. B. L. Gerry. The minutes of the last session were read by the Secretary. An interesting letter from Miss Julia Phillips was presented. Miss Crawford came very near to us in one of her valuable letters, which always encourages us to go forward as we catch inspiration from her brave soul.

Rev. S. C. Whitcomb gave an address, and Mrs. Wade read an original essay. The exercises closed with singing, and were of great interest and profit. The interest is increasing, though we cannot report as many auxiliaries and bands as we should be glad to do. I wish the number who take the HELPER was much larger. It cannot be selfish to wish others to enjoy it, too."

KANSAS.

A voice from the prairies of Kansas says : — " Dear sisters and friends of the HELPER, I am glad to say that the HELPER is well worth what it costs, and has been a comfort to me during the past year. It has helped me to forget my own trials while thinking of those so much worse off than myself. My thoughts have been carried across the seas to my heathen sisters who sit in darkness while I am permitted to enjoy gospel privileges in this blessed Christian land, America. We regret that we could do no more for the support of the missionaries, but hope in the future to do something; will endeavor to swell the subscription list as much as possible.

This country is new and thinly settled, and there are but few F. Baptists here. There were but four last June, but in October our numbers increased to thirteen. We then organized a church and hope to organize two more churches soon. The work is hard and requires time and patience. We have to make long rides across the bleak prairies through rain and snow, often driving ten miles without seeing a house. We feel willing to sacrifice and to suffer for Christ's sake. Where He leads we will follow. May the brethren and sisters, East and West, largely respond to the mission call this year, and in giving you will be blessed. Let us in the West rally and forget to say, hard times. Let us go to work in earnest and be 'helpers' indeed, more and more for the dear Lord's sake."

NEW AUXILIARIES.

Milton Mills, N. H .- A new Band also organized.

The Home Secretary asks each District and Q. M. Secretary to make persevering efforts to organize one new Auxiliary or Children's Band during each quarter of the year. Owing to the pressing needs of India and Harper's Ferry she requests each of our Auxiliaries to try to increase its membership one-fifth during the month of May.

NOTES AND GLEANINGS.

In view of the encouraging features of our mission work, the Corresponding Secretary of the F. M. Society has appointed the first Sunday in May as a day of prayer. We hope it will be observed in all our churches. Will each auxiliary help in its observance as far as practicable.

THE Home Secretary wishes to call the attention of all District Secretaries to the Seventh Article of the Constitution, printed in the November HELPER. She also suggests to each Q. M. Secretary to send a written invitation to her district Secretary to attend the session of the Quarterly Meeting.

WE can furnish the HELPER for January and March to any persons desiring them, and shall also be glad to add several more clubs to the subscription list which numbers only 2,550.

THE January number was sent to each subscriber, or to the person responsible for a club for last year. Only those renewing have been furnished with the March number.

WILL not our friends make a little more effort for the present year. The information we seek to bring to our readers we hope is of that practicable, helpful kind that is desired. Others need to have it, and the publishing committee need the help that will come in payment.

SOROH and Bhudruch, just now interesting names in our India mission, are cities located in the Balasore district, south and west of Balasore. Contai is situated near the coast, sixty miles from Midnapore, and thirty-five from Jellasore. In this subdivision there are 450,000 inhabitants.

By invitation of the Mission circles of Providence and vicinity, the annual meeting of the Woman's Baptist Missionary Society will be held in this city April 22, 23, 24.

In a late *Star* there are reports from thirteen Quarterly Meetings, occupying a column and a half, and in but one of them is the subject of foreign missions mentioned, and that was the Sebec which says "Essay on Missions by sister Wade." What a text to preach from !

EVERY educated person knows the peculiar position of Hindu women of the upper classes; how they are entirely secluded, and how in their case an ordinary missionary finds no access to them. But if a female missionary knew something of medical science and practice, readily would she find access, and while applying her medical skill to the healing of the body, would have precious opportunities of applying the balm of spiritual healing to the worst diseases of the soul. This state of things is peculiar and exceptional, and not only warrants, but demands peculiar and exceptional measures. Would to God we had such an agency ready for work ! Soon would India be moved in its innermost recesses ! - DR. DUFF.

ONE of our exchanges prints the following at the head of its first column and first page: OUR REQUEST, *two cents* a week, or one dol'ar a year from all the women in our churches; and this, not by diminishing other gifts, but by saving it from ordinary or useless expenses.

MANY of us have to lament not so much a want of opportunities in life as our unreadiness for them as they come; and "it might have been" is oftener the language of our hearts than complaining words. God sends us "flax," but our "spindle and distaff" are out of repair.

THE revival work among the Teloogoos continues. Rev. Mr. Clough reports that during eighteen days in December he baptized three hundred and sixty-seven persons, and that the converts are doing remarkably well.

THE Karens in India are a remarkable example of a missionary people bearing largely the expense of supporting their own pastors. In some localities, as in Bossein, they have now for twenty-five years not only done this, but sustained their own schools, and also given generously to support missionaries among the surrounding heathen. And the account before us adds that there have been no fairs, grab-bags or other ingenious devices for raising money without feeling it. In fact this work among the Karens of Burmah is the gem of Baptist missions. The mission was begun just half a century ago, and now there are 394 churches, nine-tenths of them self-supporting, and 19,915 living members.

A mistake crept into "Reminiscences" in the last number. Nov. 8, 1839, should be Nov. 8, 1837, and June, 1839, Jan., 1839.

A writer in the Star thus summarizes the work of our Society since its organization in 1873: --

From its published Reports, I read that the Free Baptist Woman's Mission Society was organized at the session of the N. H. Yearly Meeting in June, 1873. Its receipts have been as follows, the Society's year ending Sept. 30, in each case : Cash on hand, Oct. 7, 1873, \$535.40; receipts, 1873-4, \$667.59; 1874-5, \$1,108.25; 1875-6, \$1,269.64; 1876-7, \$2,166.03; 1877-8, \$3,691.58, making a total of receipts since its organization in 1873 to Oct. 1, 1878, \$9,438.49; and its total disbursements for the same period, \$7,513.95. Their disbursements each year have never exceeded their receipts. As far as it goes, can we find fault with thus much of financiering on their part? Any one who will take the trouble to sum up the items given in the Reports will see that \$4,898.04, or about 65 per cent. of all the disbursements, have been appropriated to Foreign Missions, \$2,022.04, or about 27 per cent., for Home Missions; \$593.24, or about 8 per cent., for home expenses, about one-third of this 8 per cent. being paid to an agent in the home field during one year; taking this out it would reduce the home expenses to about 5 per cent. of the disbursements, or averaging about \$79 a year. The Society cannot be accused of selfishness in bestowment of its funds. Of its disbursements to the foreign field, about \$3,000.co have been spent on its own missionaries, while about \$1,800.00 have been given to other than its own missionaries.

Children's Niche.

OUR LITTLE SISTERS.

[For four little ones.]

First Voice. -

Away in the tropical meadows,

Where the wonderful Ganges swells, 'Neath the palm-trees' beautiful shadows My dear little sister dwells.

I never have stooped down and kissed her, Our arms we may never entwine,

But I know she is surely my sister, Since God is her Father, and mine.

But oh ! ere a year is ended, She may sink in a terrible grave, And her last little cry may be blended With the rush of the Ganges' wave ; For they tell me the heathen mother Her babe to the river-god throws, — O'er many a sister and brother The rush of the Ganges flows.

Second Voice. -

Where the billowy waves are swelling, Oh, thousands of leagues from here ! In an isle of the ocean, dwelling, I, too, have a sister dear; I never have stooped down and kissed her, Our arms we may never entwine,

But I know she is surely my sister, Since God is her Father, and mine.

No one in the isle is fairer

Than she, nor so happy and gay. But oh! I'm afraid they will bear her To the terrible shrine away.

And my sister may now be seeing The last of her days so fair ;

For many a human being Is offered to idols there.

Third Voice. -

I, too, have a sister; I love her, Though God in his wisdom has made

The hue, her young face and form over, Of Africa's tawniest shade.

I never have stooped down and kissed her, Our arms we may never entwine,

But I know she is surely my sister. Since God is her Father, and mine.

There is sorrow in every feature, And pain in my sister's soul; She is bowing before a creature, All loathsome, and grim, and foul; For Africa lies in darkness So thick that it seems to me My poor little African sister The morning will never see.

Fourth Voice. -

Oh, hear us! our fathers and mothers, Our sorrowing spirits cry; And help to our sisters and brothers Send quickly before they die! Send and tell how the Good Shepherd leads us To God, — the kind Father above; And how from the heavens he heeds us,

And looks down upon us with love.

All.-

- For our spirits all stoop down and kiss them,
 - We entwine them with love and with prayers;
- In heaven we must meet and not miss them,

Since God is our Father, and theirs.

- M. B. C. S., in Good Times.

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Children's Niche.

THE CHILDREN'S MISSIONARY.

WE thank the dear children that are working so nobly to support Miss Ida Phillips, and feel assured that a better acquaintance with her will deepen their interest in her and her work.

Ida is the youngest of the eleven living children of Rev. Jeremiah Phillips, one of the first Free Baptist missionaries to India. She was born at Whitestown, N. Y. Her brother, Dr. J. L. Phillips, and four of her sisters, are missionaries in India, and another, her sister Nellie, is to join them next year. She has in this country two brothers, one of whom is pastor of one of our Western churches, and three sisters, two of whom are living in Michigan and one in Indiana.

Mrs. Phillips came home to attend to the education of their large family in 1852, while her husband remained a year or two longer, till his health utterly failing, he, too, returned. After a stay of a few years in his native land, Mr. Phillips' health became established. Then, day and night, the heathen, worshiping idols, in their ignorance of God, were calling these parents back to their former work, so that their souls knew no rest. The children had all become Christians, and were so imbued with the missionary spirit that many and earnest were their prayers that God would open the way for their parents' return to India, though they knew that this involved the breaking up of their pleasant home and their being scattered among strangers. God answered their prayers, and homes for them in Christian families in different states were secured. A Sabbath afternoon prayer meeting had long been a family institution, in which each child took part. And now, before the final separation, the parents and children were gathered for their last Sabbath family prayer meeting. Little Ida was about eight years of age, and when it came her turn to pray she plead thus: "O Lord, thou hast promised when father and mother forsake me that thou will take me up," etc. Soon afterwards she went to her new home in Illinois.

The Missionary Helper.

In due time the parents, with their son James and his wife and their daughter, Julia, were in Providence making preparations for their India voyage. Some friends who were assisting them saw the agony of the mother at leaving her children, though she vainly sought to suppress it, and as she repeated to them the touching prayer of the youngest of her flock they felt that it was a sacrifice God did not call her to make; believing, also, if she went back to her India home without one child to gladden it, when she once had so many, that she would be of little use to the mission, they frankly told her so. (James and Julia were going to a station about fifty miles distant from hers.) She said, "I promised God if he would convert all my children and fit them for usefulness that I would go anywhere to serve his cause." A discussion followed which changed her views of duty. Finally, the father yielded and he at once telegraphed for Ida to be forwarded to her sister in Chicago, who soon brought her to her parents. She spent a short time with me, and she surprised me by unfolding a plan of missionary work which, child as she was, she had marked out for herself. "First of all," she said, "I must learn the language. You know that until I do, I can't understand a word the natives will say, neither can they understand me. Still there are things I can at once do to assist mamma in the school;" and so she went on, enumerating various items she could attend to that would relieve her mother, while she herself was acquiring the language.

In after years, her mother wrote me that she carried out her plans, and also that during the terrible famine that visited India soon after their arrival, when millions died of starvation, and the missionaries had to devote themselves to the work of feeding the starving, Ida rendered her invaluable assistance. When she was about twelve years of age she returned to this country to prepare herself by hard study for future missionary work. During her years of student life, her teachers bear ample testimony to her faithfulness as a Christian worker. She graduated from Hillsdale College a year

Children's Niche.

ago last June, and in October following she sailed for India. She had so well retained the language that on her arrival she could speak it like a native, and thus was able to enter at once upon her work of teaching the women and children shut up in the zenanas of Balasore to read the word of God. She is hopefully rejoicing over some who, she thinks, are trying to understand and obey that Word. Ten native educated Christian girls assist her. They teach in about one hundred houses. MRS. M. M. H. HILLS.

THE MAY PARTY.

I WISH to tell our young readers about a May party which the little ones of our children's Band enjoyed. Never were flowers more abundant at this time of the year. The sun shone brightly and from all directions came the merry boys and girls with their baskets, prepared for a picnic. They met in an orchard adjoining the hall where they always meet. Two swings had been prepared for their pleasure and were kept in constant motion by the light-hearted party. Like bright-hued butterflies they flitted hither and thither. A few grown persons were present to guard from danger and help the timid ones to enjoy themselves with pictures and stories.

After playing awhile they adjourned to the hall and arranged themselves into a semi-circle. The pastor's wife joined with them in repeating the "Lord's praver." Then one of the older girls read the beautiful story of that company seated on the green grass, fed by the loving Saviour. Sweet songs were sung and a collection taken. All who were not provided with a penny were furnished by one of the good ladies, who not only loves the children dearly, but also the cause for which they are working. All eyes followed her as she left them a moment and returned bringing a beautiful wreath of flowers. Appropriate pieces were spoken by the bridesmaids, and then little Callie, the fairest of that "rosebud garden of girls," was crowned "Queen of May," and so dignified did she seem that she reminded us of a real calla. From more than one heart went up a prayer that she might one day wear a starry crown.

The older girls soon set the long table which, with its bou-

quets of flowers, frosted cake, cream pies and the like, looked very tempting to the little ones, and so rapidly did the "goodies" disappear that some of the children of a larger growth were apprehensive about their share, but we soon found these wise little maidens had saved enough for a second table. After tea, of which the kind pastor partook with them, and a merry romp, a story or two and a little talk about "their missionary" they parted, carrying to their homes the sweet recollection of a half-day well and profitably spent.

MRS. M. B. WINGATE.

QUESTIONS ON INDIA.

Who is a Brahman?

What is a pundit?

Who is a Babu?

What is a bungalow?

Are there railroads in India?

What is the principal article of food of the natives; how grown and also cooked?

Do the children have playthings?

How do the Zenana ladies visit each other ?

Why does a Hindoo woman fear to die?

THE ARAB'S PROOF.

A Frenchman who had won a high rank among men of science, yet who denied the God who is the Author of all science, was crossing the great Sahara in company with an Arab guide. He noticed, with a sneer, that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed; till at last one evening the philosopher, when he rose from his knees, asked him with a contemptuous smile, "How do you know there is a God?" The guide fixed his beaming eye on the scoffer for a moment in wonder, and then said solemnly, "How do I know there is a God! How do I know that a man and not a camel, passed my hut last night in the darkness? Was it not by the print of his feet in the sand? Even so — "

Children's Niche.

and he pointed to the sun, whose last rays were flashing over the lonely desert - "that footprint is not that of a man." -American Missionary.

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LETTERS FROM THE BANDS.

GREENVILLE, R. I.

THE Greenville Mission Band is interested and active. It was organized two years ago and numbers forty-two members. The President is eighteen, and most of the members are considerably younger. We have regular monthly meetings at which we have literary exercises relating to missions.

On the evening of the 7th of March, the Band gave an entertainment consisting of recitations, motto exercises, tableaux, and singing, with cake and ice cream afterwards. The meeting was opened with a chorus by all the members of the Band, followed by reading of Scriptures by the President, and prayer by one of the members of the Band, who has become a Christian since its organization. We netted twentyseven dollars, so that this year we shall be able to send fifteen dollars to Harper's Ferry and pay the twenty-five subscribed towards Miss Ida's salary.

The Band sends greeting to sister Bands and hopes to hear from others through the HELPER.

CARRIE E. BARNES, Cor. Sec.

The following money has been received by Mrs. L. Dexter, Dist. Sec. of R. I., for Miss Hattie Phillips' salary, and has not yet been forwarded to Treasurer: Balance of collection at Mission meeting, 52 cts.; Woonsocket, Mrs. Obed Paine, \$5.00, Ella F. Paine, \$3.00; Providence, Park St. Aux., \$12.15; Greenville, Aux. to constitute Mrs. L. D. Given L. M., \$20.00; Foster. Union Church Aux., per Mrs. J. M. Fenner. \$5 00; Providence, Roger Williams, Aux., \$56.00; Georgiaville, \$10.00; Tiverton, Ladies' Benevolent Society, \$8.00. Total, \$119.67. In last issue of HELPER \$5.00 credited to Olneyville Children's Sewing Circle should have been to Farnumsville Children's Sewing Circle.

CONTRIBUTIONS

RECEIVED BY THE

Freq Baptist Moman's Missionary Society, FROM FEB. 12, 1879, TO APRIL 1, 1879.

MAINE.

Biddeford, Auxiliary, \$2 for Miss

Portland, " Little Seed Sowers,'	,	1. 1.	1 100
for Alice Rich, India	- D	2 00	0
Portland, Auxiliary, for teacher Mrs. Anna Koonjah	2	0 00	C
South Parsonfield, Auxiliary, fo Myrtle Hall	r	5 00	F
Myrtle Hall. West New Portland, Auxiliary, fo F. M.	r .	0 00	-
NEW HAMPSHIRE.	20	7 77	
			N
Ashland, Auxiliary, for F. M Bristol, Mrs. Harvey Brown, to constitute herself and Mrs	D DI	2 50	V
constitute herself and Mrs Curiis Smith, of Ashland, L	•		1 v
M's	. E	00 0	1
Dover, L. A. DeMeritte, for Myrtle Hall. Laconia, Mission Band, for Miss I		5 00	
FullDDS Salary	1	5 58	N
Laconia, Auxiliary, \$11.50 for fin- ishing "Laconia" Room in Myrtle Hail, to complete L.			
Myrtle Hail, to complete L. M. Mrs. L. Malvern, and \$6.50			E
for F. M New Market, Auxiliary, for Zenana	I	8 00	
teacher	1	3 00	
Whitefield, Mission Band for Miss I. Phillips' salary	6	00 Ó	M
	\$110	0 08	12
VERMONT.			
Corinth, Auxiliary, 2nd F. B. Ch. Corinth, A. J. Dutton, Mrs. A. J. Dutton, Mrs. J. Robie, Mrs.		, 00	E
F. P. Eaton, 50 cents each for Myrtle Hail.	2	00	A
East Williamstown, Auxiliary 50 cents, for Harper's Ferry St. Johnsbury, Classin S. S., fer		15	
St. Johnsbury, Classin S. S., for Miss I. Phillip's salary		25	
South Stafford, Auxiliary. \$5 00 each, Myrtle Hall and Zenana		- 3	W
work, and towards Mrs. B. F.			
Jefferson's L. M		00	
MASSACHUSETTS.	\$23	40	C
Bernardston, Mrs. E. C Jenness, for F. M Dorchester, Grace and Willie Wea-	\$2	00	
ver, for miss 1. Phillip's sal-			Sp
ary		50	
ary Haverhill, Auxiliary, to furnish room in Myrtle Hall, and to constitute Mrs. Emily A. Page			
L. M.	20	00	Da
L. M Lowell, Coll's January and Febru- ary 1st, F. B. Church	32	94	
	\$55		
Dover, N. H.			ss I
CORRECTION\$2.00 credit to M	Irs.	the second	

RHODE ISLAND.

Greenville, Mission Band, for fur-	\$10	00
nishing room in Myrtle Hall Providence, Mrs. ——, Park St. Church, finishing room in Myr-	15	00
tle Hall	25	00
NEW YORK.	\$50	00
Martinsburg, Mrs. Warren Arthur \$2 00 F. M.; \$1 00 Harper's Ferry	\$2	00

Vest Oneonta, Auxiliary, for teacher Pulimuni..... 10 00

\$13 00 NEW JERSEY.

lewark, Miss L. F. Remrick, F. M. \$1 30

OHIO.

. Liberty, Auxiliary, for Zenana work \$11 21

MICHIGAN.

Iontague, Family Mission Box, for Miss I. Phillip's salary.... \$2 51

WISCONSIN.

vansville, a friend, for Zenana work \$1 00

IOWA.

Agency City, Mrs. M. D. La Force, Misses Lottie, Lizzie, Julia, Mary and Emma Carmon \$1 00		
each, and five ladies 25 cents each	\$7	25
Champlain for Harper's Ferry	I	00
	\$8	25

MINNESOTA.

hamplin, Auxiliary, to finish room in Myrtle Hall...... \$25 00

MISSOURI.

pringfield, S. L. Dittrick, for scholar, Zulsi...... \$12 00

INDIA.

antoon, Mrs. Jeremiah Phillips, two shares in "India" room, Myrtle Hall......\$10 00

\$390 96

L. A. DEMERITTE, Treasurer.

f Minneapolis, Minn., should have been credit to Auxiliary of that place.

THE

MISSIONARY HELPER,

BY THE

Freq Baptist Moman's Missionary Society,

"FREELY YE HAVE RECEIVED, FREELY GIVE."-Matt. 10:8.

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Vol. II.	JULY, 1879.	No. 4.

THERE are some cheering signs of promise manifest during the past few months. The first of these is the fact that on the delightful first Sabbath in May thousands of hearts bowed in prayer, that many in India and America sent up petitions to the throne of grace, that many faithful women beseiged it, to whom came the answer, assuredly precious : "O woman, great is thy faith, be it unto thee even as thou wilt." The depth of fervency in many hearts on that day may have voiced itself in language expressive as that of one worker who was thankful that she awoke at half-past one that she might thus early begin to pray for the prosperity of Zion.

Again, on May 30, the patriot's day, Myrtle Hall, at Harper's Ferry, was formally dedicated to the service of woman's advancement. This undertaking, which had its conception in hearts that throbbed because of human oppression, now stands as a monument to the fidelity of Him who sets "the captive free." Faith and hope and anxious waiting are changed to grateful realization.

There are indications that in many auxiliaries new recruits are being added to our ranks, and also that fresh forces are coming into the home field. Welcome, thrice welcome! The Master hath need.

In India the Bible school, which promises to admit women as well as men, is a fixed fact. It was opened on May r with appropriate exercises, in most humble quarters, it is true, but the promise is sure that there will be fruitage of this enterprise, which is, in the highest sense, the result of consecrated, sacrificing, persistent labor. From it shall go forth a constant, ever-widening influence in favor of Christian learning.

All through the mission field the doors are opening wider and wider to Christian workers. As we look we see almost numberless arms stretching to us for the bread of life. Never has the prospect for the ingathering of souls from the ruins of heathenism been more promising.

But upon the brightened prospects there is one deep shadow. The veteran missionary, Rev. Jeremiah Phillips, one of the first to enter the field, and the earnest toiler in it for almost half a century, now worn with labor and emaciated with disease is obliged to leave the land to which his energies have been given, and in which his earthly hopes have centered. May his life be spared during his westward journey!

"By This Conquer."

BY MRS. E. C. JENNESS.

For more than eighteen centuries the triumph of the Gospel through the conquering power of the cross has been the strong hope of the Christian church. There have been, however, days of darkness and days of light.

It makes but little difference whether the student of history, searching into the dusty archives of the past, credits or not the story that the Emperor Constantine, while going to one of his battles, saw a cross suspended above the mid-day sun, upon which was inscribed these words, "By This Conquer." Whatever may have been the circumstances that influenced the warrior to trust less in the sword and spear than in the standard of the cross, one thing is certain, the condition of the pagan world around him was elevated.

The question may well be asked what was that ruling power in his hand, that beat back the dark waves of idolatry, and in the very childhood of Christianity won its tens of

"By This Conquer."

thousands from their gods of wood and stone to the glorious light of the Gospel. Not civil nor military law, though both were subservient to his will; not wealth even, this under his control was only a servant for the work. The all conquering agent was the cross of Christ, and this cross made attractive. One historian says, "Here is dated the downfall of paganism."

The worship of idols was not forbidden, but beside the heathen temples the Emperor caused Christian churches, of rich and rare design, to be erected. He believed that in order to effectually overthrow pagan worship something better must be supplied. Here was the great secret. Today, whole cities and communities are loathing their idol worship and eagerly welcoming the missionaries to their homes. The dear brothers and sisters of our own mission band, in their several fields of labor, emphasize this fact, that much of their success depends upon presenting the new religion in an attractive manner. Often can they carry a balm to the soul, because they have first won the heart by assuaging some physical pain. From their recent letters, it seems that the poor idolators, for whom they have so long toiled, are now ready to renounce their idol worship, and are hungering and thirsting for something better. The one need is the means by which to carry forward the work, to conquer by the cross.

"The field is the world" in which every one has a part to perform in the wonderful plan of conquering sin. All are missionaries, or ought to be, and however humble or exalted the conditions of life, none of us are excused. "Jesus planted his standard so high above our horizon that all humanity may gather beneath it." Living under the shadow of the cross, victory is sure, whatever sacrifices we may have made are forgotten, and self is lost in love for the Master.

Noble examples in the past have gone to their reward, leaving for others the unfinished work. Soldiers of the cross, unmindful of themselves, are pressing forward to the front ranks in the Christian warfare. Loudly they call for us in the background to take for ourselves the watchword, "By This Conquer." The Missionary Helper.

THE MASTER'S WORK AND OURS.

BY MRS. E. S. BURLINGAME.

JUST before our Saviour left the earth, He gave His followers some work to do. He gave it in these words: "Go ye into all the world and preach the gospel to every creature." His people have been at work at the task for eighteen hundred years, and yet it is far from completed. Still there are millions who have never heard that Jesus came to redeem them. Let us look at these words of our Saviour a little more closely.

Go. "But we cannot all go," you say. True, but we can all help send those who can go, just as, during the War of the Rebellion, the true men who stayed at home helped send those who went. In this sense we ought all to go.

Go ye. The command is to each one of us. Many try to excuse themselves from doing anything to help evangelize the world. Something unusual in their cases excuses them. But what answer have they to the command—Go ye.

Go ye *into all the world.* Many say, "Oh, there is so much to do right here at home, I cannot give anything for people who are so far away." But the Captain's order is, into all the world. Those who have broad Christian sympathies are alive and wide awake to needs here, there and everywhere. They look up and say, — Oh, Lord, help me to do all I can to bring the whole world back to Thee.

And preach the gospel. By life and precept we are to preach this gospel at home. By our money, prayers, and efforts in all possible directions, we are to preach it to the destitute in our own and to the heathen in foreign lands.

To every creature. Our mission will not be ended until every man, woman and child on our earth has heard the glad tidings of redemption. It is estimated that if the churches throughout Christendom would work together in this matter, giving at the rate of two cents per member each week, before the close of the present century, the gospel tidings might be carried to the remotest portions of the earth. Will not every one who reads these words, pledge herself to do her part towards bringing about so glorious a result? Reminiscences.

Reminiscences.

BY MRS. M. M. H. HILLS.

(FIRST YEARS OF THE F. B. INDIA MISSION.)

October 4th, 1840, witnessed the first Christian baptism in Jellasore. The subject was Rama, a young Brahmin, who subsequently became a very eloquent and successful preacher. A month later Mr. Phillips baptized two more native converts. The station at Balasore had been also blessed with a very interesting convert — Prasuram, a pleader in courts of law. He likewise became a very efficient teacher and preacher, and for a time rendered the mission much service. About this period he wrote the Corresponding Secretary as follows : —

"O MY BELOVED BROTHER MACK SAHIB: Receive endless salutation from your little brother, Prasuram. . . . O, beloved brother, the invaluable holy Shaster at Balasore, at the hand of my merciful and beloved sahib Noves, I have found. . . . After I became a little acquainted with it, I left the worship of the false gods of my forefathers, also nearly one thousand friends of my caste, and with my wife and four children sought the mercy of the Lord Jesus Christ, for I learned that he had taken the sin of the whole world upon his head, and had died and that at the last day he would be judge of heaven and hell. Hence, I, fearing much, asked him to forgive my sins, give me strength to do his will, and at last give me to sit at the right hand of God. Thus hoping, in the name of Christ, I was baptized, and in this act the mercy I have found is beyond what I can express. . . . That the ensign of Christ may be raised, that all the false gods of wood and stone may go to destruction, and this world become heavenlike, I daily make supplication. . . . I am now engaged in instructing fatherless children, whose father the Lord has become. I also preach the word of salvation in the bazar, and, from village to village daily teach the happy news. One of my relatives, with his wife and children, has broken caste, and is living near me. May the Lord make his mind steady. When you send missionaries to preach the gospel in every town in Orissa, my mind's wish will then be free, and not before."

Near the close of the year 1840, the boarding school at Balasore numbered thirty-five pupils. Ten orphans who, when taken into the school, were in a starving condition, had died, and others had run away. The school at Jellasore had twenty-seven pupils. These schools afforded great encouragement, as the children were entirely removed from the contaminating influence of the heathen. Several of their number possessed excellent talents, and manifested much interest in the Sabbath School and in the worship of God; but then, as now, this department of their work was sadly crippled for want of funds.

The missionaries, during the following cold season, were abundant in labors, making tours in the country, preaching and distributing books and tracts. In the meantime Miss Cummings was transferred from Balasore to Jellasore, as on the 12th of February, 1841, she became the third wife of Rev. J. Phillips. Here, with the care of her husband's twin babes, and the Boarding School, she filled an important place in the mission.

With the coming of Spring, another dark cloud settled over the mission. Mr. Noyes was so violently and obstinately attacked by his former malady, that all were satisfied he could live but a short time without a change of climate. His wife also had become a confirmed invalid. His mental struggles were very painful. Said he : —

"Alas, how can I leave these fifty souls that with much labor I have gathered from the heathen wilderness. I have often thought that death itself would be preferable to the abandonment of my work, but days and nights of exquisite pain have at length forced me to cry out, 'Carry me from the field, for I am wounded !' Two considerations cheer my heart and aid me to bear up under the trial of leaving the scene of my labors. The first is, that my work in the Lord has not been in vain. I have widely distributed portions of God's written word, and have his unfailing promise that it shall not return to him void. These I have baptized, it is to be hoped, are the children of God, some of whom, I trust, are already in glory, as they died rejoicing in hope of a glorious

Reminiscences.

immortality. The second consideration is, that while I cannot labor *among* the heathen, I may be able to labor *for* them in our home churches, and there successfully plead their cause."

Mr. and Mrs. Noyes sailed from Calcutta in May, 1841, and October 17, after a perilous voyage, landed in Boston. The former was greatly benefited by the voyage, while the latter remained a sufferer for several years. Mr. Noyes soon engaged in labor among the churches in behalf of the mission.

Thus Dr. Bacheler, with a very partial knowledge of the language, was left with the work of the Balasore station on his hands, and nobly did he meet the emergency. A small church had been gathered there, also another at Jellasore. September 27, 1841, these churches were organized into an association called the Balasore Quarterly Meeting, and here, Rama, the young Brahmin convert, who had been for a year under Mr. Phillips' training, received license to preach.

The missionaries at both stations were often sickened by the revolting heathen rites performed within a few rods of their own homes, especially during the hook swinging and Ruth Jattra festivals. The Ruth Jattra is Juggernaut's annual festival, when, in almost every considerable village, the small images of Juggernaut are taken from their temples and given a ride on a rough car, drawn by his worshipers, while at Pooree, a crowd of 200,000 to 250,000 from all parts of India are congregated for his abominable worship, and where, for ages, his devotees had thrown themselves beneath the wheels of his ponderous car to be crushed to death. Brother Bacheler wrote : —

"This year (1841) as usual, an immense crowd passed Balasore on their way to Pooree, more than 20 000 passing daily. Thousands perished. So great was the number of the dead at Pooree, that the innumerable multitude of beasts and birds of prey were able to devour but a small portion of the victims, so the magistrate was obliged to dig large pits in the sand, into which hundreds were thrown together. The pilgrims, as they passed, brought in their train numbers of dogs, jackals, vultures and crows, fattening on the carcasses of the slain. The roadsides were strewed with the sick, the

dying and the dead, while the stench was almost suffocating. Our two native preachers labored incessantly from morning till night, preaching and distributing books, thus scattering 4,000 religious publications over a portion of country hundreds of miles in extent." The present Mrs. Phillips, writing about this period, from Jellasore, of their interesting school, says: "The cholera is making sad havoc among the children. Four among the most promising, became a prey to it this week. As our house is but a few rods from the great Juggernaut road, we see large numbers of pilgrims pass daily - a painful sight. Some have died under a large banyan tree near our house, and, as is always the case, their bodies were devoured by dogs and jackals and vultures, for no man careth for their bodies or souls." Thus, through such harrowing scenes were our missionaries compelled to prosecute the cultivation of their small oases in this great heathen desert. The Christian community in Balasore numbered at this time ninety-seven, that at Jellasore perhaps nearly as many.

Very interesting fields of labor claimed the attention of our missionaries as they traversed the country around them, among which Bhudruck was prominent. This village, about forty miles south from Balasore, stretching for nearly two miles through one continuous mango grove, contains about 5,000 inhabitants, while in the country around it are found markets nearly every day in the week varying in size from 500 to 2,000 people; and forty miles square the country is densely populous. Bhudruck seems so important as a center for missionary operations, that from that day to this all our India missionaries have been pleading for a laborer to be stationed there. Those in the field, in their preaching tours, have visited it from time to time. It is in the villages clustering around Bhudruck that have occurred the late very interesting movements about which our present missionaries have recently written.

[To be continued.]

BIBLE EXERCISE.

BY MRS. A. E. PENNEY.

What was God's best gift to man? God so loved the world, etc. — John iii. 16. What should be the measure of our giving? Freely ye have received, freely give. — Matt. x. 8. What is first accepted in giving?

If there be first a willing mind etc. -2 Cor. viii. 12. Who should give?

Every man as he purposeth in his heart. -2 Cor. ix. 7. To whom should we give?

As we have therefore opportunity, etc. - Gal. vi. 10.

What promise to those who honor God by giving?

Honor the Lord with thy substance, etc. — Prov. iii. 9-10. Also, Give and it shall be given you, etc. — Luke vi. 38.

Also, If thou draw out thy soul to the hungry etc. — Isa. lviii. 10-11.

What did Jesus observe at the temple treasury?

And Jesus sat over against the treasury. — Mark xii. 41-42,

What was his comment on this act?

And He called unto Him His disciples — Mark xii 43 – 44. What spirit did David show in making his offering to the Lord?

And the king said unto Araunah, etc. -2 Sam. xxiv. 24. Is it safe to refrain from giving?

There is that witholdeth more than is meet, etc. — Prov. xi. 24.

As God's stewards what is required of us?

Moreover it is required in stewards, etc. — 1 Cor. iv 2... To whom do we all belong?

And ye are not your own; for ye are bought with a price, etc. — I Cor. vi. 19 – 20, last clause. Also I Cor. ii. 23.

THE LANGUAGES OF THE HINDUS.

"Do you speak Hindu?" Such is the question often addressed to missionaries who have returned from India. The "Hindu language" is spoken of in the newspapers and other periodicals of the day. Well, what of it? Why, there is no "Hindu language!"

The *lingua franca* of India is called Hindustani, though more properly called Urdu. But this is not the language of the Hindus, though spoken by many of them. It belongs to the Mohammedan portion of the population of India.

The language of the Aryan conquerors of India was the Sanscrit. This has long since been catalogued among the dead languages. But the languages spoken by the Hindus today are mostly derived from the Sánscrit, as Italian is derived from the Latin. The principal of these are the Hindi, spoken all over Northern India, excepting Bengal and a part of the Punjáb. It is the nearest the original Sanscrit of all the languages of India, and is spoken by about fifty millions of people. Then there is the Punjábi, spoken in the north-western part of the country; the Bengali, spoken in Bengal; the Mahratti and Gujratti, the languages of Southwestern India.

Each and all of these languages have numerous dialects, so that people speaking the same language often have the same difficulty in understanding one another that the London cockney has in comprehending his Yorkshire countryman. The inhabitants of the southeastern portion of India, being for the most part descendants of the Tartar predecessors of the Aryan invaders, speak an entirely different class of languages from those just described. The chief of these is the Telugu and the Canarese. Then the aboriginal tribes inhabiting the mountains have a language with dialects peculiar to themselves.—*Woman's Work for Woman*.

NOTES FROM THE SOUTH-LAND.

BY MARILLA.

There's a note on the breeze from the bright South-land, Which comes to my spirit to-day,

And oft as the leaves by these zephyrs are fanned, Methinks there's a voice that would say:

Good-night to the darkness of sorrow and grief Enshrouding us long with its pall,

The dawn is appearing to bring us relief;

There's light and there's learning for all.

Good-night to the thralldom of mind and of soul, Farewell to the heart-breaking chain;

Our song of thanksgiving through ages shall roll, That slavery no longer shall reign.

Thank God! for the morning which dawns on our race, And wakens to freedom of mind;

Yea, thank him ever for the mercy and grace Christ Jesus has brought to mankind.

GREAT BEND, KANSAS.

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MISS HATTIE PHILLIPS' JOURNAL. - CONTINUED.

Nothing of special interest occurred during the four or five days between Pt. de Galle and Garden Reach. Going up the Hoogly river we saw many strange sights, and I found it difficult to realize that I was returning to my native land. The channel of the river is so shifting and treacherous that its navigation requires the greatest care. Arrived at Garden Reach, about six miles below Calcutta, we anchored to wait for daylight and the tide to take us up. James put off almost immediately in a native boat for the city, to learn what preparation had been made for us. He had not been gone long, however, when General Litchfield, our American consul, arrived. He reported that arrangements had been made for our entertainment at different places . . . That evening Miss Lathrop and I went to the American Missionary Orphanage in Calcutta, where we met with a very cordial reception from the ladies of the Institution. In the morning sister Emily and her husband came to meet us. I could not see that the latter had changed a hair. Emily certainly has changed. She has grown so thin as to make her face look quite long. We spent a good share of the day in the Bazar. Old China, or Radhu Bazar, is Port Said intensified. The street is narrow and winding, full of hawkers of every description - people running out of their shops to call you in, beggars, &c., &c. The moment your gharrie stops, two, three or half a dozen rush up on either side, and shout their wares upon you.

As we reached Point de Galle, we saw several Cingalese boats, which, at a distance, really looked like a floating log manned by crows. Two or three of them came alongside with some sort of trumpery for sale, but as orders had been given not to let them on board, no one caught the rope that they repeatedly threw to us, consequently they were soon far in our wake. One thing I noticed about them, which set them decidedly in contrast with both the mixed population of Port Said and the Hindoos, and that was their cheerful, laughing countenances. It is such a rare thing to see a heathen laugh; you may laugh with all your might right in his face, but he remains as somber as possible. As for jokes, either they have no appreciation for them, or else it is against their principles to show it. There are, of course, exceptions to this. A pundit rarely ever laughs at his pupils' blunders, no matter how ludicrous. . . . The native Christians, on the contrary, seem invariably to accompany "Nomaskar," (thank you,) with a broad grin.

They frequently ask six or seven times as much for a thing as they expect to get. . . . We made most of our purchases of two baboos who had been recommended by Mr. Hallam, with the understanding that they should ask a fair, just price, and we should not beat them down, and in the main this agreement was adhered to.

APRIL SUNSHINE.

April sunshine, April showers, April brooks with violet banks, April woods all aglow with Anemones, Solomon seal and myriads of tiny flowers that quite outvie Solomon. Home! April! may our right hands forget their cunning when we forget thy bursting beauty and the tender lessons that smile through all thy tears.

It is April here, too, with sunshine. Oh, such sunshine! We creep under our umbrellas to keep out of it; at nine bar the glass doors to keep out its fiery heat; at noon shrink away from it as you would from a furnace blast; at five in the afternoon the radiation from the soil is scorching; at six old Sol has spent his fury, the hot winds die away, and the cool sea-breeze comes in, and the nights are tolerable — sometimes comfortable. Day after day this flood of fiery sunshine, without a drop of rain or a shadow of a cloud, has been pouring down upon us until the mercury ranges from ninety-three to ninety-eight in our closed rooms — our cool retreats.

But tropical vegetation fairly revels. in this heat. The peepul trees are coming out in their new gala robes of delicate pea green. The beautiful tamarind, with its dense, feathery foliage, wears a deeper shade, the magnificent Banyan, "father of all trees," every shade from tender buds to leaves dry and sere. But in their midst, queen of tropical April, stands the mango, in deep, almost invisible green, laden with delicious ripening fruit, and here and there among them flashes the fiery Flambeau, true child of the sun. As I was riding through streets lined with these trees to my work, I could but think what wondrous beauty above, what works of Divine touch and finish !

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Then, as the motley crowd of suffering humanity in all its rags, disease and filth rushed by and the old dust from the heated road blew in my face, the loveliness above was lost in the misery below, and unbidden came a sigh for a glimpse of the comely faces that crowd our home streets, and for one peep at the home wayside violets and tiny flowers which never raise their modest heads in the glare and blaze of this proud clime.

But I am intensely more interested now in certain little groups of black boys and girls, and some lonely widows and little girl brides, in the zenanas, than I am in the dear old mossy brooks or this tropical splendor. Oh! the faces and the scenes that come to me when the day's work is done.

The first house I entered this morning a woman about 20, jeweled, and be-jewcled, the only wife of a proud. Brahmin, glided quietly to my side with her book and dainty knitting for her morning lesson. Her dark eyes and costly gems flashed and sparkled as she left her room and stepped into a chance ray of sunshine that fell upon the verandah, and as her face lighted with unusual pleasure I thought "It's not so bad to be a 'zenner' woman, after all." Her lesson was well learned, and being recited animatedly, when suddenly I beheld, standing right before her, a woman young and fair, with eyes riveted on my pupil, drinking in every syllable. Her long, flowing hair, partly concealed by the white mantle carelessly thrown over her head, fell about her shoulders, while her whole attitude and rapt attention made a very striking picture, and I half involuntarily said, "Don't you want to read, too?" Her eyes filled with inexpressible sadness as she replied, "Oh, yes! So much I long to read those beautiful stories and do that pretty work, but I am a widow and have been since I was a little child and I can never read, sew or do anything that others do, I must live on and on and be nothing - nothing - do nothing." As the last word died away she disappeared in one of the little dark rooms allotted to zenana women, which are in such perfect keeping with a Hindu widow's dark fate. The teacher with me said that she did fairly begin to read at one time, but the Brahmin and his wife forbade her looking at another syllable or learning anything, and that she was allowed no privileges more than our caste.

Do we wonder that they cry out, "Oh! for the days of blessed suttee when the fires of the funeral pile put an end to

widow's woes!" Well may we of Christian lands thank the Lord that we are not zenana women.

Here and there with Mrs. Bacheler's faithful zenana teachers (formerly Miss Crawford's orphan girls) I went among the poor where the little brides sat waiting their teachers, then into gulleys and alleys where the poor women left their work and spelled out the first words of the first primer, or listened to some Bible story or blessed hymn reminding them of a better land than this, where the weary rest and are never tired any more. From the zenanas, which are now in a flourishing condition, we hastened to one end of the city to visit one of our new ragged school - or schools for the very poor. A barber had invited us into his shanty. The charred bamboos and blackened straws hung threateningly over our heads on one side and the bright blue sky looks down lovingly on the other, while four shaky mud walls surround us. Who? Why the teacher and twenty or more dirty, almost naked little ones, whose heads really look not a little like the half burned thatch above us, as their stiff, unkempt black hair stands out in every direction. But, clearer than any blue sky, shine out forty little black eyes telling of the love and sadness in twenty little souls just back of them.

These little wild waifs will be kept in school by dint of great tact, hard work and pure love. So far they are doing well and the native teacher seems proud of them.

It was very interesting to see them grab at some little strips of paper, pure and white, cleaner than anything else they had ever seen, on which I had written a few Bengali letters. But one touch of the little unwashed hand and its whiteness had gone forever. Still, day after day, they brought those same papers till the penciled letters were lost in the dirt. Among these children are a few very bright ones gems worth saving and polishing. But who can tell? By and by some of the common ones may shine with a surer light. One school more in the next ward and our morning work is done.

The same class of poor little ones, nestle under a magnificent Tamarind tree, whose dense and beautiful foliage makes a most grateful shade and a delightful school-room. *To-day* how many of these schools might be opened had we *money*? *Will* not some of the home Societies and juvenile Bands take one of these little schools which *fifty* dollars will support a whole year? MARY R. PHILLIPS.

OUR ZENANA TEACHERS.

They are thirteen in number, including the matrons, Chandu-ma, Poddomoni, Jessie Emmeline, Phulmoni Caroline, Rotini, Katurah, Annie Page, Rasmoni Dukhu-ma, Sarah and Bandorburi. Perhaps a few words about each of the four unmarried girls and the matron who live in the zenana house in our own compound may not be uninteresting. A zenana house is, as you may know, wholly enclosed, having communication with the outside world by usually one door.

Chandu-ma, the matron of our zenana house, has been with us many years. She is an old woman and was with Miss Cilley, who at one time gave an account of her conversion from heathenism, but it may be new to many of the readers of the HELPER, so we will repeat it as heard from the old lady's lips. Her daughter, Katurah, one of Mrs. Bacheler's Balasore school girls, was the mother of two children, Sarah and Daniel. While yet a young girl Sarah was converted; she united with the church and was determined to bring her heathen grandmother to the Saviour. She and Ruth, a girl of her own age, now our native pastor's wife, often talked to her about God, telling her only He could save her, but she laughed at them and said the heathen gods were her gods, they would save her.

One day she went to gather wood in the jungle and on her way home saw a large bear drinking water close by the path she must go. It was so late in the evening that no help could be called; then she bethought herself of the God the two children had told her about so many times, and who they said could save her. She prayed to Him to keep her safe from the bear, and he answered her prayer for she went unharmed on her way, the bear not so much as looking up at her. This so sunk into her mind that when her little granddaughter was taken from her, who told her she was not going to die but only going to the beautiful place where God lives, and begged her to believe on Him who takes away the fear of death, she was ready to believe and be baptized. Since then she has been among us, and is always ready and willing to watch with and take care of the sick and suffering.

Poddomoni, or Poddie as we call her, is one of the famine orphans left by her parents when a child and taken to Miss Crawford's school at Jellasore, which was her birth-place to the new life as well as her home for many years. She was a farmer's daughter, and once during rice-threshing one of the kernels flew into her eye and destroyed it. She came to Midnapore when the zenana work was in Miss Cilley's care and returned to Jellasore when it was temporarily broken up on Miss Cilley's going to America. When Mrs. Bacheler took up the work she made an appeal for helpers to the girls of Miss Crawford's school. Poddie of her own free will offered to come and work for the Master here. Since then she has worked in the zenanas, and though personally the least attractive of our four teachers, still she is called to more and better houses than any of the others.

Phulla, her fellow-worker and companion, came with her, and they have been firm friends almost ever since. Once they had a quarrel and until it was settled both of them fasted and cried. Both of them have had dangerous illnesses, and the devotion and patience with which each was nursed by the other has been really touching. She says she cannot remember anything of her life before she came to Miss Crawford's school an outcast from her own family, given away, perhaps, that there might be one less mouth to feed.

Jessie worked at Balasore under Mrs. Smith for a time, and then taught in Jellasore until she came here. She is an excellent teacher and a beautiful knitter, which is an accomplishment she is called upon to teach in many of her houses. She has a soft pleasant voice and is a favorite with her pupils. She can remember nothing of her life before she came into Miss Crawford's school as a very little girl.

Emmeline has been with us about a year. She is a Mussulman by birth, and when a little girl she ran away from her mother and home and took refuge in the Jellasore school, and would stay with Miss Crawford, though her people tried hard to get her back to the old home and bad life. She and Jessie live in the large room of our mud zenana house, the old lady, Chandu-ma lives in a little corner room, while Poddie and Phulla have two rooms divided by a low partition on one side of the little court. One room is the sitting and sleeping room, the other they cook and keep their boxes The walls and floor are mud and of a brown color. in. The house and yard always look neat, clean and tidy, and though small and what you might think very uncomfortable, is really a palace compared with many others in which richer people pass their lives.

Long years ago when our house was occupied by the Colonel of the Midnapore regiment, this was the gardener's

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house, and beyond it there used to be the remains of the old garden. Now it is a "plantain orchard," and the plantain trees form a pleasing background to the brown roofs. The house has been enlarged and very much improved since the girls first occupied it. MARY P. BACHELER.

DANTOON.

Miss Julia Phillips writes thus, in April: "Hattie and I are alone at this place, for father and mother left for Midnapore yesterday. Dear father has been failing quite rapidly within the past two or three months. There seems to be no cure for him, only relief from intense suffering. I fear he has but a short time to be with us. How much a strong man is needed to take up the work which father's weary hands must give up. Pray much for this, and also that the Everlasting Arms may be about us when the hour of trial comes.

The work here grows in interest. We have already fortytwo pupils, and still more are calling us. During March we opened one Girls' School, and I hope we may have another this month. I have never been in a place where the people seemed so glad to hear the Gospel. From the highest to the lowest, all listen with interest. Every day I feel that the prayers of friends at home are being answered in our behalf, for we find so much to cheer us." A little later Hattie writes : "We regard our prospects

here very encouraging indeed, so far as the natives are concerned; but some one is so much needed to take dear father's place. How greatly the Lord has blessed and honored him by allowing him to remain so long in his chosen field. No one can go about among the people of this section without meeting on every hand the fruit of his labor. What a glorious crown of rejoicing will be his! It does seem sad that he must leave this inviting field, which he had labored so hard to enter and establish, and where he has suffered so much. The leading natives of the place, not Christian men, express and really seem to feel the deepest respect and regard for him. They say, 'We have seen many Englishmen, but never a man like your father, always ready to help. He has given his life for the mission work.' Let me send my thanks to the Rhode Island ladies for the twenty-five dollars sent us for zenana work. Julia and I are very anxious to make the work self-supporting as soon as possible. This is a very encouraging field. Almost every day that passes we are more or less crowded with visitors — almost exclusively men — and was there a strong man here, he would hardly need to go outside the house to find all the work in the way of preaching that he could well do. As it is, my sister does a part of the talking, the native preachers do what they can, and many people go away without a word spoken to them, because there is no one to do it. Last week a man from a distance met Julia in the bazar, and, after asking for books, he said, 'There is one thing I want you to tell me, how can I be saved?'

Who could ask for a better opportunity to preach Christ and Him crucified?"

SOROH.

Miss Ida Phillips thus writes to a friend of the work now so encouraging at Soroh:—

"We are out of town working among the people who cannot be reached by the work in town. Never before in the history of our mission have there been found so many people ready and waiting to hear the good words, and a large number are ready to break away from Hindooism entirely and take a firm stand for Christ?

My sister and I go out into villages about camp, morning and evening, and visit from house to house, talking to the women whom we find. In many of these houses, my sister says that two years ago she was by no means made welcome, and in some places hardly permitted to sit down on the verandah; now we scarcely find a house where they do not seem glad to see us and press us to repeat our visits. My zenana work this year is particularly encouraging, more houses being regularly visited than ever before."

ANNIVERSARY-DEDICATION.

THE year just closed is one long to be remembered with satisfaction and deep thankfulness. The attendance has been such as to warrant the belief that, with enlarged accommodations, the number of pupils will increase proportionally. Also a much larger number than ever before have been able to remain in school the entire year. The friends of the school will rejoice to know that faithful and efficient work has been

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done by assistants, who are graduates of the Normal Departments and are still pursuing their academic course.

The temperance campaign is no small part of the year's work. In a land where bars are numerous, liquor traffic respectable, moderate drinking encouraged in select society and tolerated in the churches, it is not strange that the public opinion of the school needs to be educated up to the point of total abstinence. Term by term is the battle renewed, and each successive effort adds some important victory.

The twelfth anniversary was an occasion of much interest. The hope of years was to be realized and Myrtle Hall to be dedicated to the cause of the education of women. The examination of classes occupied all of two days. On the first day the committee was made up from the home force, while the second found the number increased by a reinforcement of five persons from New England : Rev. E. W. and Mrs. Porter and Mr. and Mrs. Russell, of Lowell, Mass., and the President of the Woman's Missionary Society. Wednesday night a thoughtful and attentive audience gathered in the chapel to listen to a lecture by Mr. Porter, the subject of which was "Elements of Manliness in Character." The lecture was adapted to the wants of the listeners. The exercises of Thursday consisted of an oration before the Alumni by J. H. Skipwith, and at night very entertaining select readings by Mrs. Burlingame. For Friday, Decoration Day, had been reserved the parts of most of the scholars, as on that day the early trains would bring relatives and friends, to many of whom "freedom had come too late" to bring to them the joys of school privileges which they sought all the more earnestly for their children.

The graduating class number ten, five young women and five young men. In the academic course the orations, essays and discussions included a wider range of themes than ever before.

At 3 o'clock a large crowd assembled in front of Myrtle Hall, where, one year ago, with hope and trust, was laid the corner-stone. The poem, written by Mrs. E. W. Potter, whom other duties had called away, was read by Miss Coralie L. Franklin. A most appropriate address was given in behalf of the Woman's Missionary Society, by Mrs. L. R. Burlingame. The dedicatory prayer was offered by Rev. J. Holmes, of Martinsburg. The hymn, written by Mrs. V. G. Ramsey, was then sung by the College Glee Club, and at the last strains of music the people turned away with renewed faith in the future of the institution, with thankfulness to the countless friends whose benevolence has reared the comely brick structure, and with deep gratitude to God for His blessings and providential care over Storer College.

L. E. BRACKETT.

TO FRIENDS IN OHIO.

Since the Ohio people have called me their "adopted child" in the missionary cause, I feel in duty bound to give my foster parents some knowledge of the work in which they are making it possible for me to engage. For the most of the time since November I have been visiting the churches of the four Ohio Y. M's. This work I have found very interesting, though in many cases quite arduous, as any work would be which required constant travel.

What, in general, do I find to be the interest in missions you may ask? Well, on the whole, perhaps not unlike the weather. Sometimes dull, cold, dark, like an early spring day, when the clouds hang low, hiding the sun and giving no rain, when in spite of himself one becomes disheartened with the lack of life everywhere. What a pity that when the light is only a few feet above them, so many of our churches are built under the clouds! No wonder some of the members cannot believe the light of the gospel will ever illuminate the heathen world. Who could imagine for a moment the miracles that the sun accomplishes every day, if he never saw its light except through an inch hole in the roof?

But there are bright days as well, and I shall always be thankful that it has been possible for me to know so many to whom our work in India seems almost as dear as it does to the workers themselves on the field; so many who have been filled with thankfulness at the present encouraging prospects, and are praying that the field so near ripe for the harvest shall not be left without needed reapers. Many times when I am in India will the thought of your earnest work and prayer for missions lead me to feel more deeply my own responsibility. I must not fail to tell you of a new plan which I fear may disappoint many of you, as in many respects it has disappointed me, though I myself suggested it. Last spring I had a letter from sister Ida telling of her work among the women, in which among other things she wrote: "One woman I found yesterday who seemed really interested. An

Correspondence.

old crone she was, extraordinarily black, and having sore eyes. She seated herself near me, and after I had talked of Christ for some time she broke in with, - 'What you say is all good enough, but what is the matter with my eyes? I came to look at you. I don't know much about the learned things you are saying, but my eyes just ache continually.' I must say it almost made me wish I had stayed at home a few years longer and studied medicine. One can get so much nearer the needy heart if she is able to do something to relieve the pain of the body." This with other things of the same kind that I had often heard before, set me at once to thinking that perhaps I was making a great mistake in going to India without the medical study which Ida had so much desired, and which on account of her health she had been obliged to abandon. Immediately I wrote to friends telling them that as they were in the field and knew the needs of the work better than I, I should leave the question of my studying medicine for them to decide. If they said "No,' I should be ready to sail for India in September; if "Yes," I should do what I could to make myself more useful to the mission by a knowledge of the curative art. Eight weeks after the letter was written, one little word came trembling along the wires half way around the world, and did not lose its way on its long, long journey, but came straight to me and answered my question. That word was "Yes." I was then at Burghill, O. Soon after I left my work and came home to Hillsdale, and have already begun my studies.

How long I shall continue them I have not yet decided. If the appeals for some one to work in Dantoon are not soon responded to, I shall not have the heart to stay long here, but otherwise, I shall probably remain for the full three years' course of study.

And now, dear sisters, I know you are all ready to rejoice with me that after nearly fifteen years of separation we hope soon to see our parents in America.

I have been trying hard to imagine how it will seem to say "father" and "mother" again, and to care for them in declining years as many of you have been privileged to care for aged parents. Many times it seems like a strange dream of some happiness that is never to be realized. Oh, pray for them, that they may not, like Judson, aged and infirm, looking longingly westward for sight of his native land, die among strangers, and find an unmarked resting place beneath the waves.

HILLSDALE, Mich.

NELLIE M. PHILLIPS.

The Missionary Helper.

WORKERS IN COUNCIL.

THE N. E. CONVENTION.

At the New England Convention, held at Lowell, Mass., Wednesday evening, April 23, was given to the Woman's Missionary Society. Mrs. M. M. H. Hills read a paper on the duty of Free Baptist women to the mission work in India. She gave graphic pictures of the condition of women in different heathen countries.

These were followed by statements relating to the condition of women in India. They are virtually slaves. They must not eat with their husbands, speak their names, or walk with them. The lower caste, from which are most of the converts to Christianity, are bearers of burdens, and as such are subjected to severe hardships. The high caste women are found in the zenanas, where they are subjected to the severest seclusion: Of the 3,500,000 inhabitants in that portion of India assigned as our field, it is estimated that there are 1,000,000 women in the zenanas. How great is the work committed to us and how great is our responsibility ! In our work in their behalf, we have made a good beginning in the cities of Midnapore and Balasore. Much of this work is done by native helpers who have been able to penetrate these secluded abodes. The lower castes need to have a work done in their behalf, and Mrs. J. L. Phillips has formed plans for their welfare in which she needs aid and co-operation. There are, also, openings at Bhudruch and Contai.

This Society asks of each woman in the denomination two cents per week over and above what she ought to pay to other benevolent objects. Should every woman do this, there would be raised \$40,000 annually! But we fail to do this, and why? One cause is lack of intelligence. To impart this, we should make the best use possible of our Quarterly and Yearly Meetings. Much can be done also by the circulation of the *Star* and *Helper*. The world is ripe for the harvest, and ours is a great world.

Mrs. E. W. Porter, of Lowell, read an elaborate and excellent paper on the Reflex Influence of Missions. To labor for the salvation of the heathen meets a want of our nature, develops our spiritual life, and makes us more efficient in every branch of Christian service.

Mrs. Hills read an extract of a letter from Mrs. Phillips, making an earnest appeal in behalf of the lower caste women and children, and asking for means to aid in reaching them. The specific thing asked for was means of conveyance. Mrs. Hills stated that a subscription had been started for that purpose.

RHODE ISLAND.

A business meeting of the Rhode Island District of the Woman's Missionary Society was held in connection with the Free Baptist Association at Pascoag, Wednesday, May 21. The ladies representing the mission interest of the various churches assembled in the vestry at halfpast four o'clock. In the absence of the District Secretary, Mrs. J. F. Steere, of Greenville, was called to the chair, and Mrs. G. S. Andrews, of Providence, was chosen Secretary. Prayer was offered by Mrs. Burlingame, of Providence. A letter was read by Mrs. Burlingame, from Mrs. Dexter, and also a financial statement which showed that the work undertaken one year ago had been successfully carried forward, and that the sum required for the passage of the missionary supported by the women of the churches was nearly all raised, and also that for threefourths of her salary. The reports from the various Auxiliaries and Bands, read by their respective Secretaries or some delegate, contained many encouraging features and gave the impression that the zeal manifested in the beginning of the undertaking was to be equaled by the patience in carrying it forward. Several new societies had been formed and the membership of others increased.

Mrs. Dexter was requested to act as treasurer for the coming year, and a motion prevailed to raise a small sum each year for incidental expenses of State work. A committee of four was appointed to co-operate with the District Secretary, and Mrs. J. M. Fenner is to take charge of the work in the W. R. I. Q. M.

Encouraging words were said by Mrs. Brewster, who also read letters from the missionaries. The meeting adjourned to two o'clock on Thursday afternoon for more public exercises.

THE meeting on Thursday was presided over by Mrs. A. Given, of Greenville, and opened with singing by members of the Pascoag Mission Band. This was followed by reading of the Scriptures by Mrs. A. J. Kendall of Pascoag, and prayer by Rev. Mrs. Fenner of Connecticut.

Mrs. A. L. Gerrish of Olneyville then read an ably-written paper entitled "The Open Door." She gave numerous carefully prepared statistics concerning the rapid growth of Foreign Missions, and earnestly presented the need of more laborers in this field "white for the harvest." At the conclusion of this article the audience joined in singing Coronation.

Next came a map exercise on India. An interesting account of the work being carried on by our missionaries was given which concluded with extracts of letters from the Misses Phillips and others.

Miss S. C. Mowry then read an excellent essay on mission work, in which, while commending the much already accomplished, she urged the strong necessity of continued and unwearied efforts towards "the end" which is "not yet." Mrs. L. R. Burlingame here made a most earnest

The Missionary Helper.

plea to women to rouse themselves to a greater zeal in the mission work, and her stirring words on its claims and necessities, her appeals to the hearts and consciences of her hearers were listened to with the closest attention. The meeting closed with the singing of the Doxology.

F. E. K.

MICHIGAN.

Let me tell all who read the HELPER that there is now a Woman's Missionary Society in the Michigan Yearly Meeting. We met and organized during the session held at Capac, on Friday afternoon, May 30. This Society is auxiliary to the Woman's Missionary Society, and is to be composed of the several Quarterly Meeting and church societies. Two Quarterly Meetings only could report societies already formed. The Grand Rapids Quarterly Meeting Society has lived and worked for over twenty-eight years, and the Genesee Quarterly Meeting Society has been organized about one year. There are several church societies in other Quarterly meetings, and two more, at least, will organize at their next session. The spirit of work prevailed and a zeal for missions was manifest — a zeal that shall result in solid service for God, India and our feeble churches. The Yearly Meeting Conference voted to give to this society the Friday evening of each Yearly Meeting session for its public meeting.

Mrs. Mary P. Platt was appointed Yearly Meeting Secretary and Treasurer for our society. This may need explanation. The Constitution says : "As Treasurer she shall only be expected to take and forward to the proper Treasurers money received at the annual meeting, by collection or otherwise. Money secured by Quarterly Meeting Societies shall be reported but not sent to her." Is this plainly understood ? Money secured by Quarterly Meeting or church societies for Foreign Missions should be sent to Miss L. A. DeMeritte, Dover, N. H., Treasurer of Woman's Missionary Society. All money for Harper's Ferry or the Freedmen's mission farther west should be sent to Miss DeMeritte, too, but as these missions are a part of the Home Mission work, this money should also be reported to Rev. L. B. Potter, Lansing, Mich., Treasurer of the Yearly Meeting Home Mission Society, and the regular home mission funds for church extension, etc., should be sent to Brother Potter. I am most anxious that we work willingly and joyfully for our State Home Mission Society. It has our confidence, and the need of its existence we know and all too keenly feel.

Let us, then, in Michigan, thanking God for the bright outlook of to-day, so act that each to-morrow shall be full, not of promise alone, but of actual, glorious results. India, our India, we will love. For her, for the home work, for the dark ones in the Sunny South, we will pray. And shall this be all? I hear your answer No. To these we will give time and

Workers in Council.

money, not now and then an hour, not once in a few years a dollar, but monthly or weekly, as long as we live we will give regularly, systematically to this work. Give a few cents at a time, if our gifts must necessarily be small, give more if possible, but give as well as pray without ceasing, and thus and thus alone will success be sure and uninterrupted.

Yours in loving service,

S. L. CILLEY.

Miss Cilley was with us at the June session of the Montcalm Q. M. She spoke Saturday evening to a large and interested audience on our work in India. A great interest was created in missions and a good foundation was laid for future work.

A W. M. S. of the Montcalm Q. M. was organized with twenty-six members. Mrs. Dr. Lord, of Howard City, was elected president; vice-presidents, Emma Smith and Mrs. R. Merrett; secretary and treasurer, Mrs. Tunis Link, and a collector was chosen from each church in the Q. M. The mission cards were distributed among the people, men as well as women, and about fifty dollars per year has already been pledged by the different churches, and more signatures will probably be obtained EMMA L. SMITH, Secretary pro tem. by the collectors.

OHIO.

Mrs. J. B. Lash, Sec. of Cen. O. Y. M., writes thus: "The Q. Meetings in this Y. M. each have a Mission Society. The programme for public exercises is about the same in each, which in our own Q. M. are held on Saturday evening of the session. After the meeting is called to order we have singing, prayer and reports from the churches, then select reading, essays and short speeches, and at the close a collection. We adopted this plan and it works nicely. There were those not in favor of our having all the even-ing, but we occupied it, not saying much about it, and now it is expected. Miss Nellie Phillips has been through the southern part of the State, and I trust done

good service. We hope we may have her soon to help us.

In December last I had a paralytic stroke which affected my left side. I was for a time perfectly helpless. My speech was also affected, and I could not read or write for three months. I am improving slowly, and hope to be able to do some mission work during the summer, but cannot expect to do as much as usual. On this account I have secured a little over half the number of subscribers for the HELPER that I did last year. I feel we must make it a monthly another year and will do all I can, but can not labor as I have in the past."

NOTES AND GLEANINGS.

THE HELPER comes to the middle of its second year with hope and cour age. We want a few more persons to enjoy the reading furnished in these columns, and so we make the same offer as last year, to furnish the HELPER. for fifteen cents to all who will subscribe from July. The chapters of Reminiscences of the F. B. Mission are so valuable, that anyone not beginning her subscription with January, will surely sustain a loss. There remain some two hundred more copies of the January and other back numbers.

ANY subscriber receiving at any time an imperfect copy of the HELPER shall be supplied with a readable one on application to us, stating the fact.

MONEY can be sent to us either by post-office order, by registered letter, or in stamps, though larger stamps than three-cent ones are not desired.

MRS. E. W. Page, a member of this Board from New York, and also one of the Publishing Committee, has recently started on a trip around the world. She is accompanied by her husband and youngest daughters. They expect to visit our mission stations in India. We send after them kindest wishes for a prosperous journey as they leave the western shore, and shall watch eagerly for their return, and the knowledge and inspiration they will bring back with them. Mr. and Mrs. Mosher also sailed from New York, June 7, for an absence of a few months in Europe. May they find the rest and refreshment so much needed.

SINCE the beginning of modern missions the Bible has been translated into 212 languages spoken by 850,000,000 human beings and distributed at the rate of nearly twelve every minute. All this has been done by missionaries. Thirty-nine of the languages referred to never had a written form until the missionaries created it.

THE sweetest life is to be making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself. — Edward Bickersteth.

WOMEN'S missionary societies, which have accomplished so much in the United States, are about to be organized in England. The English Presbyterian Church is soon to have one whose object will be the education of Chinese women. This has grown out of the interest of a number of Presbyterian women in London in a girls' boarding-school in Amoy.

THIS year for the first time the Women's Union Missionary Society took part in the May anniversary meetings held at the Broadway Tabernacle in New York. Miss Brittain, the well known zenana missionary, spoke for the first time since her recent return to this country.

THE various women's foreign missionary societies of America collected during the year 1878, \$438,402.83.

THE Missionary Herald notes the following encouraging sign of a new era in Syria: The Mohammedans have at length wheeled into line with that advancing column, led by the Protestant missionaries, which is moving on to the education and enlightenment of Syria, and the disenthrallment and elevation of women in the East. The mere fact that Mohammedans will pay for the education of girls is one of those striking pivotal events which mark a new epoch in history.

Two of our exchanges, Life and Light, the organ of the Congregationalist Woman's Board of Missions and The Heathen Woman's Friend, the organ of the Methodist Board, have each just completed ten years of their existence. Both have gained strength and influence, year by year, and have done an efficient work. · Children's Niche.

Children's Niche.

THE FOUR RUPEES.

A gift has come to us over the seas, A gift of beautiful, bright rupees; And who do you think has sent us these?

Was it one of the rajahs, rich and grand, Who live in that wonderful, far-off land— The land of simoon, and sun, and sand?

Or was it some Brahmin, who has thrown Forever away his gods of stone, And worships the Christian's God alone?

Or was it the Viceroy, who controls The destiny of those million souls From Kyber to where the Hoogley rolls?

Nay, none of them all ;--nay, none of these Has sent us this royalty of rupees From that strange sun-land over the seas.

Who was it then ?-Listen and I will tell ; For surely 'tis something to ponder well, Till the truth of it makes our bosoms swell. 'Twas an eight-year-old, brown-faced Hindoo lad

Made gift of the four rupees he had, To help us at home: for he was sad,

Because he had heard his teacher's fear, That the Work of the Children, over here, Might wane with the waning of the year.

And therefore he brought his four rupees, And eagerly whispered, -- " Sahib, please Send *this* for the work beyond the seas! "

Sweet, innocent faith, that did not doubt That his four rupees would help us out

Of the troubles that compass our Work about !

-Ah, think of it Christian children !--Can You let this heathen of Hindustan Do more than you for his fellow man ?

Christ save this orphan, who of his store Gave all to aid us; and may his four Rupees increase to a thousand more !

- Selected.

A SCRAP-ALBUM.

THE Mission Helpers of the Greenwich Street Church, Providence, sent a scrap-album filled with pictures of various kinds to Miss Phillips, at Balasore, last fall. She thus speaks of it in a letter to Mrs. Davison, the directress of the Band :---

"I take much pleasure in writing to acknowledge the receipt of the scrap-album, the pictures and other things which you sent me from the Mission Helpers. They are all most acceptable, and they will, I assure you, be a real help in my work. Not only in school and for children are these pictures useful, but in my Zenanas; among the women I find them great helps in pleasing and interesting my pupils. Pictures are so rare that have any merit, either in the subjects treated or the manner of execution, that these are a perfect wonder to them. I must not fail to mention the little painting in water colors. I was very much pleased with it, and hope the little girl who sent it will keep on painting until she can make a very nice picture."

Doubtless you have often wished for some way to help your missionary. Let me suggest that you send her a picture-album for each of her Zenana teachers. When they are supplied, Miss Bacheler, at Midnapore, would be very glad of others for her helpers and teachers, and I am sure Mrs. Phillips will want pictures and picture papers for her ragged schools, of which she speaks in her sunshiny letter in this number of the HELPER. What joy and delight they would afford to the girls in the Orphanage at Jellasore. The bright worsted and painted mottoes with which you have so cheered your homes and brightened the walls of your Sunday School rooms, would be very much prized in the shut up homes of the Zenana women, and might serve as copies for them to imitate, for they are very fond of worsted work, as well as ornaments. If you will prepare some albums and pictures they can be sent to India, though I cannot tell you how today, but will do so at a future time.

PAPER FESTIVAL.

The Little Seed Sowers of the Main Street Free Baptist Church had a Paper Festival Thursday evening, May 15, at which twenty-seven dollars were netted. The Band consists of about thirty-five members. A few of these, however, are too small to attend the meetings, or do anything but pay their fifty cents a year. The oldest member is now fifteen. They hold regular monthly meetings (usually at the house of one of the directors,) conducted after the model given in the May number of last year's HELPER. Some of the topics of this year have been India, Turkey, China, Harper's Ferry, the Moravian mission in Greenland, Mexico and Rome.

The meetings are usually lively, interesting and profitable, and often gladly attended by some older friends of the Mission cause. It rarely happens that any of the members who have parts assigned come to a meeting without some preparation.

For a week and a half preceding the 15th, the prevailing topic among the Seed Sowers was the Paper Festival. But some of you are wondering what a Paper Festival is. Each boy and girl was to collect old newspapers, pamphlets and waste paper of any kind, and take them to the vestry where the festival was held. After a goodly number of people had arrived, the various packages, bags and barrels were put upon the scales and weighed. The largest quantity brought by any one was eighty-two and a half pounds, the next in size was seventy-two and a half pounds. A prize of fifty cents was given to the one having the most, and twenty-five cents to the one having the next most. Some old iron was also contributed. which, together with the paper, was sold at a junk store. The members of the Band each wore some article made of paper; most of the girls had paper aprons, collars and cuffs, and the boys had tissue paper sashes. The posts of the vestry were prettily decorated with tissue paper, and in the centre of the room was a kind of pagoda, built chiefly of spruce boughs and evergreen vines. Just inside this pagoda the little saleswoman or salesman (for they changed several times,) stood behind a table of fancy articles. Among other articles for sale was a variety of garden seeds, furnished chiefly by good old Father Chaney. A long table was invitingly spread with cake and furnished with ice cream, and a smaller table was laden with plates of candy. After the paper was weighed the scales were used, during the otherwise unimproved minutes, to weigh people at three cents each. During the evening, a young lady read an appropriate and amusing piece entitled "Mrs. Purdy's Perquisites," from Life and Light. Next was a recitation of Bible verses relating to seed sowing, by twelve of the seed sowers; and last, but far from least, came a dialogue entitled "A Visit from Kardoo and Mohenee," given by eight girls. Kardoo and Mohenee, the two Zenana girls, wore the Hindoo dress. The dialogue was peculiarly appropriate and finely rendered, and ended with a "Call to Duty," -the voice from the Zenana sung by Kardoo and Mohenee, with chorus by all. L. A. H.

LEWISTON, MAINE.

THE EGG DANCE IN INDIA.

THIS is not as one might expect from the name given it, a dance upon these fragile objects. It is executed in this wise : The dancer, dressed in a corsage and very short skirt, carries a willow wheel of moderate diameter fastened horizontally upon the top of her head. Around this wheel threads are

fastened, equally distant from each other, and at the end of each of these threads is a slip-noose, which is kept open by a glass bead. Thus equipped the young girl comes toward the spectators with a basketful of eggs, which she passes around for inspection to prove that they are real, and not imitations. The music strikes up a jerky, monotonous strain, and the dancer begins to whirl around with great rapidity. Then, seizing an egg, she puts it in one of the slip-nooses, and with a quick motion, throws it from her in such a way as to draw the knot tight. The swift turning of the dancer produces a centrifugal force which stretches the thread out straight like a ray shooting from the circumference of the circle. One after another the eggs are thrown out in these slip-nooses, until they make a horizontal aureola or halo about the dancer's head. Then the dance becomes still more rapid, so rapid in fact that it is difficult to distinguish the features of the girl; the moment is critical; the least false step, the least irregularity in time, and the eggs dash against each other. But how can the dance be stopped? There is but one way that is, to remove the eggs in the way in which they have been put in place. This operation is by far the more delicate of the two. It is necessary that the dancer, by a single motion, exact and unerring, should take hold of the egg, and remove it from the noose. A single false motion of the hand, the least interference with one of the threads, and the general arrangement is suddenly broken, and the whole performance disastrously ended. At last all the eggs are removed, the dancer stops without seeming the least dizzied. The eggs are then broken in a flat dish to prove that there is no trick about the performance. - Scribner's Monthly.

AN ACROSTIC FOR "LITTLE SEED-SOWERS."

The first letter of the following verses placed in their order will spell the name of one of our missionaries: --

τ.	Psalms	114:	2.	8.	Psalms	69:	16.	
2.	66	59:	17.	9.	46	41:	4.	
3.	66	33:	22.	10.	66	71:	8.	
4.	46	II:	1.	II.	**	141:	2.	
5.	66	18:	30.	12.	44	57:	2.	
6.		145:	2.	13.	44	122:	6.	
7.	66	51 :	7.	14.	""	47 :	6.	
							E. D.	J.

Contributions.

CONTRIBUTIONS

RECEIVED BY THE

Free Baplist Moman's Missionary Society,

FROM APRIL 1, 1879, TO JUNE 1, 1879.

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MAINE.

Auburn, Auxiliary, Court Street		
Church	\$9	38
Augusta, Auximary, for teacher		-
Emeline	4	00
Berwick, G. W. Chamberlain, for		
Myrtle Flall	10	00
Gardiner, Aux., for Zenana work.		00
Otisfield, do., for Myrtle Hall		00
Pittsfield, do., for native teacher	9	50
Portland, Mrs. F. E. Rich, for Mrs. J. L. Phillips' work		
Mrs. J. L. Phillips' work	5	00
Presque Isle, Auxiliary, for teacher		
Jessie		50
South Limington, Auxiliary		00
Steep Falls, Miss Hannah Hobson Vinal Haven, Mrs. H. C. Good-	2	00
win, for room in Myrtle Hall.		
Wells Branch, S. S., for Myrtle	5	00
Hall		00
West New Portland, Auxiliary,	4	00
for F. M	10	00
West New Portland, Mrs. Abagail		00
Butts, for Myrtle Hall		00
Unity, Mrs. Mary Stevens		00
	_	
	\$92	38
NEW HAMPSHIRE.		
MEN MAATOMIKE.		
Ashland, Mission Helpers, for		
Miss I. Phillips' salary	\$10	00
Concord, Auxiliary	15	00
Concord, Auxiliary Danville, Mrs. J. A. Lowell, for	-	
room in Myrtle Hall	5	00
Danville, Auxiliary Danville, S. S., for Myrtle Hall	IO	00
Danville, S. S., for Myrtle Hall	14	00
Fremont, Mrs. Lavinia S. Hook,		
for Myrtle Hall	I	00
Gilmanton Iron Works, S. S., for		
Myrtle Hall	. 2	16
Lisbon, Q. M., room in Myrtle	T	
Hall	25	00

- Lisbon, furnishing Mrs. G. F. Mosher's room in Myrtle Hall
- Hall. New Hampton, Young Ladies' Miss. Soc., for support of Tir-
- rah Hampton..... New Market, Mrs. B. F. Haley, for room in Myrtle Hall.....

Raymond, Mrs. Jos. Fullonton, for		
Myrtle Hall Rochester, F. B. S. S., for Myrtle	I	00
Hall	3	45
Foster, for Myrtle Hall	10	00
Wolfboro', Mrs. P. H. Chesley, H. and F. Miss., each one-half	2	00

\$130 87 VERMONT.

S	outh Barton, collected by Mary		
	E. Drown: \$2 89; do. Carrie		
	Folsom, \$1 15; do. A. I. Gray,		
	27 cents ; do. S. S., 69 cents, for		
	Myrtle Hall	\$5	00

MASSACHUSETTS.

I. Phillips' salary Dorchester, Grace and Willie Weaver, for Miss I. Phillips'	\$5 00
salary Lawrence, ladies of Church, for	50.
Myrtle Hall Lowell, Miss E. M. Dame, for	10 00
Myrtle Hall	50
Lowell, First F. B. Church	19 64
Lowell, Miss W. G. Henry, 30 cents; Mrs. W. B. Davis, 75 cents; a sister, Mt. Vernon Church, \$1 co, for Mrs. J. L.	
Phillips' work Lynn, Mrs. Helen M. Dore, for	2 05
room in Myrtle Hall Melrose, Mrs. L. W. Gilman, for	5 00
room in Myrtle Hall	5 00
	\$47 69

RHODE ISLAND.

Apponaug, Church, for Miss H. Phillip's passage and salary Auburn, Church, for Miss H. Phil-	\$4	26
lips' passage and salary	5	92
Centerdale, Church, for Miss H.	-	
Phillip's passage and salary	2	00
Chepachet, Mrs. J. M. Purkis,		
passage and salary	-	00
Foster, Union Auxiliary, salary	3	50

	· · · · · · · ·	And Consol	
Georgiaville, pledged to Miss Julis Phillips for Miss H. Phillips		INDIANA.	
outfit	12 10	La Grange, Q. M. collection, fo Miss I. Phillips' salary Ridgeville, Mrs. Catherine Pierce	\$6 62
Greenville, Auxiliary, salary Greenville, Mission Band, for Miss I. Phillips' salary Hope Valley, Mrs. Fayette Bar-	10 00	for Myrtle Hall	5 00
Hope Valley, Mrs. Fayette Bar- rows, toward "Brewster" room, and towards L. M. of	F	HUNDE	\$ 16 62
Mrs. D. M. Salisbury Olneyville, "Cup Bearers," for	1 00	ILLINOIS.	
Olneyville, Auxiliary, for Miss H.	25 00	Prairie City, Auxiliary IOWA.	\$8 65
Phillips' salary. Pascoag, Auxiliary, for Miss H.		Agency City, Auxiliary, for F. M. Madison, Mrs. McFerren, for Mrs	\$6 00
Phillips' salary Pawtucket, Auxiliary, for Miss H. Phillips' salary	1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1	Phillips' schools Quarry, Mrs. A. Pratt, for F. M.	1 00
Pawtucket, Mission Band	5 00		
Providence, Auxiliary, Roger Williams Church, salary Providence, Mrs. D. M. Salisbury	- 1 Le	WISCONSIN.	\$7 50
Providence, Mrs. D. M. Salisbury \$1 00; Mrs. A. D. Smith, \$1 00; Mrs. Welcome Angell,	. When	Kilbourn City and Big Spring Church, Mrs. J. B. Stowell,	
\$1 00; Mrs. Welcome Angell, \$1 00; Mrs. T. G. Earle, \$1 00; Mrs. E. B. Smalley, \$1 50; Mrs. A. E. Amsbury, \$1 50; Mrs. A. Y. Thurston,		cents; Miss A. Notion, 75 cents: Miss A. T. Augir, 40	
\$1 00; Mrs. E. B. Smalley, \$1 50; Mrs. A. E. Amshury,		cents; one-half each, H. M. and F. M. Ladoga, Mrs. N. A. Tinkham, for	
\$1 00, Mrs. A. Y. Thurston,		Ladoga Mrs N A Tinkham for	\$1 65
50 cents, Miss Abby Salisbury, 50 cents; Mr. J. L. Barber, \$1 00; Park Street Church,		her children, for Miss I. Phil- lips' salary	1 00
\$100; Park Street Church, towards furnis hing "Brew-			
ster" room, and towards L. M	and the second	MICHIGAN.	\$2 65
of Mrs. D. M. Salisbury	8 50		
Providence, Auxiliary, Park Street Church, for Miss H. Phillips'		Genesee Q. M., collected as fol- lows: Goodrich Church, \$3 42	
salary Tiverton, "Busy Bees," for Miss	13 00	F. M. and \$2 42 H. M.; Da- vison Church, \$5 41, each one- half; Deerfield Church, \$2 01;	
I. Phillips, salary Tiverton, Ladies' Missionary So-	2 66	half; Deerfield Church, \$2 or;	
ciety, for Miss H. Phillips'	0.00	do, Flint River Church, \$1 80; do, Guilford Church, \$1 00;	
salary	1 82	do. 13 cents expense	\$15 93
Tiverton, Children's Society, for M188 H. Phillips' salary	1 16	Hillsdale, Missionary Society, F. B. S. S., \$5 00 for Miss I.	
Reported in May number of HEL- PER, by Mrs. L. Dexter	119 67	Phillips' salary, and \$5 oo to Myrtle Hall	10 00
	\$270 74		\$25 93
NEWYORK		MISSOURI.	\$*3 93
NEW YORK.		Springfield, Mrs. S. L. Dithick, for Myrtle Hall	\$5 00
Ashford, Lavina Fox, for Myrtle Hall	\$5 00	MINNESOTA.	
OHIO.		Minneapolis, Auxiliary, for Myr- tle Hall, and toward L. M., of Mrs. A. A. Smith	
Broadway, "Busy Bees," for F.			\$9 00
M Broadway, Auxiliary, for F. M . Seneca and Huron, Q. M. Auxil-	\$1 00 3 00	ONTARIO. Ottawa, Mrs. T. B. Hudson, for Mustle Hall	\$r
iary	15 50	Myrtle Hall	\$5 00
Seneca and Huron, collected at	1 N N	SUNDRIES.	
public meeting, for "Ox Cart Fund"	7 50	Try Class, for Miss Crawford, 25 cents, and F. M. \$1 75	\$2 00
	\$27 00	Total,	\$656 03

Dover, N. H.

MISS L. A. DEMERITTE, Treasurer.

Genesee Q. M., collected as iol- lows: Goodrich Church, \$3 42 F. M. and \$2 42 H. M.; Da- vison Church, \$5 41, each one- half; Deerfield Church, \$2 01; do, Flint River Church, \$1 80; do, Guilford Church, \$1 80; do, 13 cents expense	\$15	93
B. S. S., \$5 00 for Miss I. Phillips' salary, and \$5 00 to Myrtle Hall	10	00
MISSOURI.	\$25	93
Springfield, Mrs. S. L. Dithick, for Myrtle Hall	\$5	00
MINNESOTA.		
Minneapolis, Auxiliary, for Myr-		

Ashford.	Lavina	Fox, f	or	Myrtle	
					\$5

Broadway, "Busy Bees," for F. M.	\$
Broadway, Auxiliary, for F. M .	
Seneca and Huron, Q. M. Auxil-	
Seneca and Huron, collected at	1
public meeting, for "Ox Cart	
Fund "	- 10

THE

MISSIONARY HELPER,

PUBLISHED BIMONTHLY,

BY THE

Freq Baptist Moman's Dissionary Society,

"FREELY YE HAVE RECEIVED, FREELY GIVE."-Matt. 10:8.

Vol.	II.	SEPTEMBER,	1870.	No. 5.
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IT was the love of Christ for Paul which was the great incentive in his life and work It deepened his earnestness, strengthened his spirit of self-denial, and quickened his activity. By means of this love he was in the highest sense useful and successful. The love of Christ has wrought wonders in the hearts of men, and according as there has been a true conception of it, has it been the impelling power in all beneficent labors. Nowhere is it more needful than in missionary efforts. The missionary himself needs it. Beyond any necessity for his work which may appear from the condition of those around him, is the fact that Christ's love embraces them, and he is thereby constrained to labor for their salvation. Without this love the home-worker will soon tire and falter at his post of duty; but with it any burden becomes light, and labor a pastime. And in the seed-sower, wherever his field, or whatever his routine of duties, it begets patience to wait in hope for the coming harvest. "For the love of Christ constraineth us."

THE Annual Meeting of the Woman's Missionary Society will be held in Olneyville, R, I., in connection with the Anniversaries of the Freewill Baptist Benevolent Societies, which will commence on Tuesday evening, October 6th. We urge every woman who can, to attend these interesting exercises. Many important questions need to be considered, and plans for increased efficiency adopted. It is hoped that Miss Cilley will be present from the West.

The Missionary Helper.

WHAT CAN BE THE MATTER?

BY REV. JEREMIAH PHILLIPS, D. D.

ARE the fountains of the great deep being broken up? So we thought on reading in *The Missionary Review* for May and June, under the head of *Bequests and Legacies*, that no less than thirty-seven donations and legacies, amounting in all to \$594,514, had of late been made to various benevolent objects, among which Home and Foreign missions had come in for a generous share, no donation being less than \$250, and the largest for any one object \$100,000! Besides this, the same number informs us that "the Female Society, founded by the late Mrs. Banyard, of London, had received in twenty-two years, \$1,617,985, one-third of it being from the poor, for carrying forward its benevolent and Christian work. Its workers are in Syria, India, Burmah, and Madagascar, as well as in many cities and parts of Europe."

In the same connection we are also told, "the thirty-ninth Report of Müller's Bristol Orphanage says, that since founding the Institution we have received, simply through prayer and the exercise of faith, more than \$3,920,050."

Now, what does all this mean? Has some one or more faithful pastors been repeating and charging home St. Paul's . exhortation to his son Timothy, viz.: "Charge them that are rich in this world, that they be not high-minded and trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life."

Has the time already come when Christians are afraid to die rich? And if afraid to *die rich*, how about the safety of living, with large sums of their Lord's money hoarded up to rust or to breed strife and contention hereafter, while more than 800,000,000 of their fellow beings are sitting in the region and shadow of death, that is, famishing for want of *the bread of life*?

640

By the same mail which brought us *The Missionary Review* we also received the *Morning Star*, for the ninth and sixteenth of April, which both pained and delighted us much; pained to hear again the story of an empty, overdrawn treasury and missionary debt, set forth by our venerable Bro. Curtis; delighted to read the ready and most cordial responses of Brethren Bowen, Adams, Penney and others, to the appeal of the faithful treasurer.

It may be true that among us Free Baptists, not many wise men after the flesh, not many mighty, not many noble or rich are called. But of this we are by no means certain.

Common fame must be more than ordinarily at fault, or we have tens, if not hundreds, and possibly thousands of members, who could, if so disposed, pay every cent that is expended on our mission work, Home and Foreign, and be all the better for it in the end. If such there be, we fear they have not as yet learned to "*distribute*, willing to communicate, *laying* up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Again we say, *if such there be*, we commend them to St. James, v. 1-6. Also to St. Paul, 1st Tim., vi. 10.

But the foregoing record presents an encouraging lesson or the poor, as well as an example for the rich. He, whose, are the silver and the gold, is not A BEGGAR, in want of our money. He, who sat over against the treasury and saw the poor widow's *two mites*, which make a farthing, could say "Of a truth I say unto you, that this poor widow hath cast in, more than they all." God looks at the heart and not at the summing up of the figures.

In the above estimate, more than half a million dollars are expressly said to be the contributions of *the poor*. What a vast number of *widow's mites* it must have taken to make up that *one-third*, the grand sum of \$539,325! And yet not one of them all is overlooked or unobserved by our Heavenly Father. "*The Lord loveth the cheerful giver*," be he poor or be he rich. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." How simple the terms! We must, in fact, give *cheerfully* in order to have our offerings accepted.

MIDNAPORE, June 2, 1879.

The Missionary Helper.

Reminiscences.

BY MRS. M. M. H. HILLS.

(FIRST YEARS OF THE F. B. INDIA MISSION.)

EARLY in the year 1841, Mr. Phillips having learned that there were numerous settlements of Santals in the vicinity of Jellasore, visited several of their villages in company with Mr. Bacheler. Two years previous Mr. Noyes had met with some of these people while on a missionary tour in another section of the country. He came suddenly upon oneof their villages in a dense jungle, and was surprised to find himself so soon transported from the Oriyas to a people who could not understand a word he said. Their color was blacker, their features different, and their language more soft and musical. An old man who could speak broken Oriya, told him they were Santals. He inquired if they could read. He said they were wilderness men and had no occasion to learn letters. The Santals are believed to be one of the aboriginal races of India, and in some respects they present a happy contrast to the Hindoos, who look down upon them as greatly their inferiors. They have never embraced the religion of the Hindoos, neither are they so fettered by the system of caste. They worship the sun which they believe to be God or his brightest image, or some idol formed for the time to represent the sun. They are proverbial for honesty and truthfulness, and punish the crime of adultery in a fearful manner; while the Hindoos are given to thieving and lying and shameful licentiousness. Their women, unlike the Hindoo women, do not veil their faces when they meet with men, but are the companions of their husbands in their pastimes as well as their labors, and when widows they are permitted to marry if they choose. Both sexes are passionately fond of music, and spend whole nights singing songs, composed often impromptu by the singer, dancing and indulging in a fermented drink prepared from rice. One afternoon,

Reminiscences.

Messrs. Phillips and Bacheler came upon a company of about 600 engaged in an annual dance, much resembling the North American Indian dances. Though the Santals have lived from time immemorial among the Oriyas, they have preserved their distinct nationality. Hitherto their language had never been reduced to writing, so Mr. Phillips improved this first visit among them in commencing a Santal vocabulary, for which, at that time, he obtained about 150 words. Thus early this despised race became an object of much interest to our missionaries, and ever since has shared as much of their labors as the pressing duties at their stations would allow.

Meantime, the boarding-schools having received a large accession through the severity of a famine, Mr. Bacheler sent home an appeal for aid to enable them to keep these homeless, beggared orphans for school-training. In emphasizing the importance of taking them while children he stated, as a trait of the Hindoos, that they were as indifferent about the future as the brute. So careless were they about providing for the wants of this life even, that thousands of day-laborers could not possibly raise a capital of four-pence ! He added, "I have not yet seen, to my knowledge, a laboring man who was worth enough to own a hoe costing twenty-five cents. Mechanics, of course, must have tools, but twenty-five or fifty cents will supply almost any mechanic with tools."

About this time our Foreign Mission Board was much cheered by a bequest from Miss Sarah Chapin, of Campton, N. H., of a property estimated at \$4,000. It was first willed to the Baptist Foreign Mission Board, but on learning that the Free Will Baptist Mission Board refused the contributions of slaveholders, she left her legacy in its care, requesting that a portion of it, as the Board should direct, might be used for the anti-slavery cause.*

During the cold season, ending about the last of February, 1842, the missionaries, aided by the native preachers, per-

^{*} The year previous Hon. Gerritt Smith sent fifty dollars to our Foreign Missionary Treasury for the same reason.

The Missionary Helper.

formed a great amount of labor in sowing the seed of God's word among the heathen as they traveled from place to place. Mr. Bacheler found some in distant villages where Mr. Noyes had proclaimed the gospel, who, though they did not avow themselves Christians, had abandoned idol worship, and read and prayed. Rama and Sebo, the latter a native preacher from Cuttack, assisted Mr Phillips. Sebo showed much adroitness in presenting truth so as not to arouse the prejudices of his hearers. The Hindoos regard the killing of a cow a much greater crime than the murder of a man. On one occasion Sebo was illustrating the parable of the prodigal son, and, in portraying his reception at his home, he represented his father as ordering one servant to bring a new raiment, another to bring ornaments, a third to call a fisherman, and still another to call a fowler to bring game, thus evading any allusion to the killing of the "fatted calf."

During the succeeding summer and fall the missionaries were greatly encouraged by several interesting conversions at Balasore, mostly among the larger children of the school. Still their hearts were sad and sore, that after many piteous pleas for a reinforcement, six years had passed, finding only two missionaries and their wives to reap in this great harvestfield; the same number that at first entered it.

DEDICATION OF MYRTLE HALL.

As stated in the July number of the HELPER, Myrtle Hall, at Harper's Ferry, was formally dedicated on Friday, May 30th. The dedicatory address was delivered by Mrs. E. S. Burlingame, President of the Woman's Missionary Society. We have space for only a few extracts from this excellent address. Among other things she spoke of the reflex influence of the work at Harper's Ferry upon other benevolent work. After speaking of its influence upon the other Societies, she said:— But no one of our Societies has been so much strengthened by influence exerted here as our Woman's Society. When the call for help stirred our souls, a little over a year ago, it seemed almost impossible that a Society which, previous to that time, had in a whole year given but \$350 to this school, could, in a comparatively short time, raise \$1,000. But by trust in God, and by persevering and judicious effort, it was done and more than done. And, to-day, we are a stronger Society because it was done—stronger in a broader and more intelligent sympathy; stronger in a consciousness of power to act when occasion calls for action, and stronger in our faith in God's willingness to help earnest workers.

Of the direct influence exerted by this school upon the young people who gather here from term to term; of the refining, elevating, educating influences, that are as precious seed sown in the surrounding communities, as these young people scatter to their homes; of the good name and enviable reputation already obtained by graduates from this school; of the faithful, persevering labors of the teachers and other veteran workers here, who have stood so steadily at the helm and wheel, when the sailing was smooth and the sky bright, and when the clouds gathered blackness and dangers threatened, you who are here know far more than I can tell you. He who makes the end from the beginning can alone truly estimate the far-reaching extent of such influences and such labors.

But, Mr. President, we are here to-day for a definite object. You have asked our Woman's Missionary Society to assist in the dedication of this noble structure. We thank you for the honor, and only wish that there might be gathered here representatives of all the Societies and Sabbath Schools which have assisted in this work, that they might be rewarded by feeling the inspiration of this occasion, and impressed anew for future work. This building has many A little girl said a short time ago, "I want to go owners. to Harper's Ferry some time and sleep in one of those rooms, for I own a brick in that building." In city, village, and country town, in the East and in the West, everywhere, are scattered those whose mites or larger sums are built into these walls and have given these doors and windows their places. The furnishings of these rooms have been planned and prepared by the busy brains and hands of women, very few of whom will ever see them in their destined places.

May the young women who enjoy the privileges here afforded become imbued with the same desire to benefit others that has actuated these donors, and thus make this Hall the means of a great blessing to their race.

It is eminently fitting that on this Decoration Day, when all over the broad land the nation stoops to honor with flowery tribute the graves of the heroes whose death brought life and liberty to a captive race, there should be dedicated a building designed to help in the education and elevation of those who will be future teachers and home-makers among this people. Some day the grass will grow green over our last resting-places. May it be true that the memories of the good which we have done will so linger in the hearts of those whom we leave behind, that they may love to scatter flowers on our graves. But it is an inspiring thought that when we have all lain down to rest, this Hall will silently go on doing the work which we have given it to do, and will furnish successive generations of young women with opportunities for culture that they would not otherwise have enjoyed.

The name which has been given to this Hall is an especially happy one. All through the year, amid summer's heat or winter's cold, covered deep with snow, or peering out into the sunshine, pelted with cold rains, or fanned by soft southern breezes, the *myrtle* keeps its freshness and greenness. So may the influence of this institution be an evergreen one, keeping its life and vigor through all vicissitudes. On the top of a dry and arid hill a fountain bursts forth. The trickling streamlets that issue from it, soon clothe with freshness and verdure. the whole hillside. So we believe that the influences which shall flow from this Hall will bring life, growth and vigor to this whole Shenandoah Valley. And as the vapor from these streams, formed into clouds, falls in refreshing showers in the regions beyond, so may elevating influences originating here, be felt in all these adjoining countries and extend indefinitely.

And now, Mr. President and friends, in behalf of the Woman's Missionary Society, which I represent here to-day, and in behalf of the denomination, Sabbath Schools and Societies which have assisted in this good work, let us hereby dedicate to God, to humanity, to education, and to womanhood, this noble structure, the fruit of so many prayers, toils, and sacrifices. And when we shall finally all be gathered on the other side of the river, may the good Father grant that

Dedicatory Hymn.

sometime, somewhere, there may be a meeting of all who helped rear Myrtle Hall, all who shall ever be engaged within its walls as teachers or pupils, and all who shall be benefited by their influence, that we may measure in eternity's light the amount of good done here.

DEDICATORY HYMN.

The following hymn, written by Mrs. V. G. Ramsey, was sung by the College Glee Club

With grateful hearts and joyful songs, We come, O God, to-day; We own thy grace, and at thy feet Our humble work we lay.

Thy pitying eye, that never sleeps, Has seen our toil and tears,

And thou hast heard our constant prayer Through all the weary years.

Our prayer that thou wilt sanctify The labor of our hands,

And with thy presence bless this house That now before thee stands.

Not here alone may science shed Its radiance pure and bright, But may the glory of Thy truth Be as the morning light.

And here let ransomed spirits tell The wonders of thy grace,

Which with the sinless hosts above Doth give the sinner place.

So will we joy amid our toil And bless Thy loving care,

That from our poor, imperfect work, Doth bring a fruit so fair, —

That from the lowliest of the poor Can mold the jewels bright, That in Thy diadem will shine

Like stars of living light.

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FOREIGN ASIATIC LANGUAGES USED IN

INDIA.

THE advent of the Moslem armies from Central Asia into India was chiefly due to a desire to secure the treasure of the wealthy Hindu Rájás. Accordingly the first invasions of the Patháns of Ghazni were' scarcely worthy of the name; they were rather predatory excursions. Successful robbery of the gold, silver, and precious stones of the infidel Hindu inspired by the always co-ordinate zeal of the Moslem robber for the spread of the faith of Islám, soon led to the design of acquiring the territory of and the establishment of a Mohammedan empire in India. The result was the Pathán and Mogul empires of India.

The Mohammedans brought with them the Arabic and Persian languages. The former was the language of religion, the latter the language of the state. But neither ever became the language of the Mohammedan people of India. The language which grew up as the representative of Mohammedanism among the people, as we have already said, was the Urdu or Hindustani language.

I call attention to this fact particularly because the idea has somehow or other become popular that the Arabic is generally, or at least extensively used all over India. I have myself seen articles in print, and heard eloquent statements in public lectures, showing how wide is the influence of the Arabic Bible in India, in China and distant parts of Africa. These statements imply that the Arabic language is well understood by large numbers of people, especially those of the better classes in these Mohammedan countries. Every Moslem is expected to read the Koran in the Arabic language, and the conclusion is drawn that he understands what he is reading in that language.

Now, I am unable to say anything with regard to the knowledge of Arabic prevalent in China and Africa, but for India I can confidently assert that not one Moslem in ten thousand understands the Arabic sufficiently well to understand the *meaning* of the Arabic Bible. Tens of thousands of them can read the *text*, but that is nearly all they know. The *merit* of reading the Koran does not depend on their understanding what is read, but simply on the reading of the text. The idea, therefore, that the Arabic translation of the Bible exerts any considerable influence among Mohammedans in India is altogether a mistaken one. The use of the language is almost entirely in connection with the public and private devotions of the people, *i. e.*, the reading of the text of the Koran, and of prayers repeated from memory in the same language. A few learned *Maulvies* have a tolerable knowledge of the language, and a few more understand the meaning of portions of the Koran, but the mass of the people and the great majority of their priests are ignorant of the language, excepting the mere ability to read the text of the Koran. The influence of this language does not, therefore, extend beyond the lines of Mohammedanism itself.

The knowledge of the Persian language is more general, being largely wrought into the vernacular Urdu. Besides, until the conquest of India by the English, the Persian was the state or court language of the emperors. It is still taught in all the government and mission schools in Northern India.

A wide-spread knowledge of Persian among the Hindus has exerted a powerful influence in the propagation of Islam among them. This is owing to the fact that not only the text books in school, but all works on science and literature, are prefaced with, if not permeated by Moslem doctrine and the praises of Mohammed. The influence of a monotheism like Mohammedanism thus brought to bear on the minds of idolators could not but make itself felt in numerous proselytes to the faith of Mohammed. — Padri Sahib, in Woman's Work for Woman.

"WHAT shall we have to interest our next auxiliary meeting?" is a most puzzling question to many of our women. "One piece we may read from our HELPER, although we know that all of our members have read and re-read the last number at their own homes." Our missionary women in India, realizing this need, have agreed to prepare interesting, foreign intelligence, which they will send regularly to our Home Secretary, for the benefit of the public meetings of our societies. But to copy these knowledge-giving letters is an almost impossible pen-and-ink task. Shall we not have a papyrograph, or electric pen, and some one appointed to take charge of it at our next anniversaries, that this great need may be supplied with promptness and ease? D.

CORRESPONDENCE.

FROM REV. AND MRS. J. PHILLIPS.

Our readers are indebted to Mrs. Hills for the following extracts : -

MIDNAPORE, April 2, 1879.

You see I am not at home. A change in my case led me to ask James to come and see me. He arrived last Friday morning, and Mrs. Phillips and I accompanied him here Monday night. I stood the journey better than I feared I should; but I came none too soon, as I have already required attention such as only a skillful physician could render. As there is no doctor at Dantoon, I can hardly see my way clear to return there. Could I only see the man here to take my place, I could feel much more reconciled to leave my work. As it now is, I am quite disqualified for work, and the approach of warm weather does not bring relief as it did last year.

Julia has now been with us at Dantoon about a month and a half, and the way she takes hold of the work and makes things move is quite cheering. She, dear, good girl, is a little host within herself, ready and practiced in almost any kind of work, from cooking a dinner to leading a meeting. The people, old and young, at Dantoon, are fast coming to like her much. . . . Our dear Hattie is, in her way, a pillar of strength, very accurate, scholarly, and most industrious. She is very firm, and acts from principle. She appears to be in love with the work, and is advancing in the language. If Nellie comes next autumn they may be able to hold the fort, even should there be no man to stand by them. But O! such an inviting field; and how I do long to go on and cultivate it for the Lord Jesus. O, that our people could but see and feel the need and the blessedness of this God-like enterprise, and be led to do their whole duty. Do plead for a man for Dantoon immediately.

. . . Your brother for the cause of Christ among the heathen.

J. PHILLIPS.

MIDNAPORE, April 16, 1879.

. . . . It is not long since I wrote you, but my heart is full, so Iwrite again. We arrived here on the

Correspondence.

morning of the 1st inst., since which my husband has had the best attention and medical advice; but there seems little or no improvement. At times his sufferings have been so intense that it has been all I could do to stay by him. So far as I can judge from all that his medical advisers say, I can have no hope of his improvement to a degree that will enable him to do much, if any more, for the cause he loves more than life. It now appears that his work in India is done, and that he will return to his station no more! This fills our hearts with sadness.

We have been allowed to labor on in our own chosen field much longer than most foreign workers do. O, that we were young again, and, with our present knowledge of the language and the people, could continue the work. Most gladly would I toil on many years more, but the cause is not ours, but God's. He intends to carry it on without our poor services.

The work in Dantoon has begun in a most encouraging manner.

After months of annoyance and trouble, a site for a building was secured, on which my husband pitched his tent and began work. There he remained two months, coming home occasionally to help me keep up the work at Santipore. On the 17th of January, 1878, I joined him at Dantoon, and we went into our "wigwam," where we lived three months, and a large share of the time they were months of great suffering to my husband. During February there were several days-days of intense anxiety-when I feared he would go into convulsions and die. We sent for Dr. Bacheler, who succeeded in relieving him. On the 18th of April the walls of our bungalow were up and the roof on, and we moved in. But there were no doors, no plastering, and the floors, or the ground where the floors should be, was as if it had been ploughed and then partially tramped in. . . . About the end of November we were glad to say good-bye to the last workman. Then our dear children soon came, and inspired us with a fresh hope and a new joy, and we ardently desired to work on here a few years longer. For this end, my husband went to Midnapore and Calcutta for medical advice, but none of the physicians gave encouragement of recovery, and now, after months of the best treatment that could be obtained and constantly hoping against hope, we are compelled to give up and leave all.

Early next month I must return to Dantoon, pack up our

effects, visit our "dear little home" at Santipore, holding there a parting meeting with our dear people, make a short call at our early home in Jellasore, spending a day there with dear sister Crawford, and then leave Orissa never to return. O, my dear sister, I cannot tell you with what sadness this thought fills my heart. Who will act as a shepherd for those sheep gathered into the fold for whom we have so long toiled and prayed?

Ida is still strong and hard at work, but she has been obliged to reduce her number of houses from one hundred and nine to about eighty, not being able to attend to so many with such a small number of teachers.

Our people did well to send out so many new workers and return the old ones last year, but very much more must be done if we would hold the positions we have gained, even among the Oriyas. Bhudruck has been calling and waiting for a man, lo! these many years. The Santals have been pleading and waiting still longer, and I greatly fear they must still wait. And now there is Dantoon and Santipore with not a man to care for the weak believers or the perishing unbelievers. Sister Crawford and our dear daughters must struggle on alone till new help can come.

May the good Lord arouse our people to a sense of their duty, and help them to do it and that speedily.

H. C. P.

S. S. CITY OF CARTHAGE, July 22.

Before this reaches you, you will have heard that we are on our way home. Nearly twenty-eight years ago we brought James and John to Calcutta and saw them on board ship bound for America. On the 18th ult., James saw us safely on board steamer bound for London. We have had a very pleasant, quiet passage thus far. This is so unlike our former rate of travel that I cannot realize that about the 25th we expect to anchor in the Thames, and then shall be only ten days from New York. I feel all the time as though our journey must end in India, and that we shall again meet our dear mission workers and native Christians. Until the last few days I have had but little hopes that Mr. Phillips would ever see America, but he is slowly improving and things wear a brighter aspect. I have not suffered a day from sea-sickness.

Correspondence.

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My thoughts many times return daily to our chosen field of labor. I love to dwell on its present condition and go back over its history; and I am more grateful than I can express that we could remain so long. Almost the hardest thing I did before leaving, was to say "good-bye" to Miss Crawford. It seemed almost like dividing myself. She accompanied me to the outer gate, and there we parted, and I can never think of that parting without tears. God bless our good, devoted sister.

P. S. We arrived safely in London on the 28th, and expect to be in New York the 15th of August. H. C. P.

A FIRST VISIT TO A ZENANA.

We dropped anchor at Garden Reach, six miles below Calcutta, a little before sunset, Thursday, November 28 — Thanksgiving Day at "home, sweet home." Our excellent consul, General Litchfield, who, according to universal testimony, is a noble Christian man, ready for every good work, came on board soon after, and it was decided that Miss Lathrop, of the American Union Mission, and I should go ashore, the rest remaining until morning. We, Miss Lathrop and myself, were to stop at the American Mission Orphanage, the "Home" being under repair.

Of the meeting with friends I do not know how to write, hence shall not attempt to. After spending three days (Friday, Saturday and Monday), in Old China, Bow and Radha Bazars shopping, I had a spare day, for we were not to start for Midnapore until Tuesday evening. Having expressed a wish to see a zenana, one of the ladies kindly offered to take me with her. Immediately after breakfast we started, going in a gharrie, for although it is now cold season, and one is not uncomfortable in ordinary spring clothing, there is something in the vertical rays of this Indian sun that strikes upon one's brain most oppressively, when otherwise the heat is not at all uncomfortable.

Turning a few steps off the main street, we entered a gate in a high wall, which admitted us to an open court. Passing up a flight of brick stairs, we entered the chief apartment of the family we were to visit, for there were others in the same house. This was quite different from ordinary zenanas, the windows which extended to the floor opening directly on to the public street. I don't think I ever saw a photograph of a native that could by any possible stretch of the imagination be considered pretty, and I used to wonder to hear Julia sometimes speak of the women as being beautiful, but here surely was a very nice matronly looking woman. The one ear that was uncovered was pierced in three or four places up the rim and strung with as many ornaments, but the face was good. I think if I had had jewels in my ears I should have felt like getting behind the door and taking them out. Her little girl had one in her nose which hung down over her lip, in a disgusting manner. Life in India is quite enough to satiate one with the practice of boring the flesh for the sake of wearing jewels. Both of course were supplied with bracelets; I do not know that I have seen a woman without them since I came. I think I counted seven or eight on each wrist of the child. Some of them are very like the bangles worn at home of late.

The room contained a real bed, though I was told this was doubtless appropriated by the "lord" of the house ; a dish of some sort was suspended from the ceiling to keep its contents from the ants; some shelves in the wall contained a variety of nondescript articles, among them a hideous image of a cow or ox, said to be a toy and not a god ; a clock on the wall told the woman when to prepare meals for her lord. There were a variety of other things in the room, but they looked more like rubbish than anything else. The woman had three children. The eldest boy was at school, the little girl and baby boy at home. The latter lay asleep on a straw mat, with scarce a thread of clothing. Indeed, it is only among the native Christians, and not always among them, that clothing of any sort is provided for babies.

The woman and her little girl were both pupils, and reading from primary books, hence their Bible lesson was given orally, both listening with fixed attention. When the child was examined on the previous lesson, given two weeks before, she was found to have forgotton much, but the mother had retained the whole. She, too, had begun to learn a little English and I heard her read her lesson, while the little girl read Bengali to her teacher. Then came the fancy work. Wishing to save her teacher the trouble of selecting colors for her, as she usually did, she had sent out and bought zephyrs of a dozen brilliant colors and shades to make her boy a pair of socks. Her teacher was fairly puzzled to know how to combine them. Their ideas of beauty seem to be very much the same as were those of Jacob in the selection he made of his favorite son's coat.

We staid nearly two hours at this place, then went to another close by which was built in the usual fashion — a hollow square for the men, beyond which was another for the women. This was the home of a formerly wealthy family, but their fortunes having declined the establishment was not well kept up. The mother-in-law had died some months previous. She seemed to have been an exception to the general rule among them, for she was described as having been a very lady-like and lovable person. A mother and two daughters were the pupils here. The elder daughter, about fifteen, was herself a mother, carrying a child, perhaps a year and a half old, on her hip, the invariable mode among them. She had married a man of poorer family than her own, hence he had come to her home instead of taking her to his, according to the usual custom. The teacher and mother gave the younger daughter, about eleven years old, a bad name. She would not be controlled by anybody, would lie, steal, and had been caught teaching her sister's baby to steal pice from its mother. Her mother said she could do nothing with her, but her friends had been asking her why she didn't marry her to some one; so now the matter was settled and she was to be married in a week. Two young men had been offered; one, well educated and a nice young man, but rather poor; the other ignorant but rich, so he was chosen as the favorite (?) one to marry the little vixen. I had heard all my life of this marrying of children; but to see it with my own eyes, and to hear of a woman of twenty-four being a grandmother made it seem deplorable in a way I had never realized before,

Having other matters requiring my attention I did not remain to hear the lesson, but returned, longing for the time I should be able to begin work among these benighted creatures. HATTIE P. PHILLIPS.

A NOTE FROM MISS HOOPER.

DEAR MRS. BREWSTER: Becoming acquainted with you through the HELPER, I hardly feel towards you as if you were a stranger, and I have come out here on the verandah to have a little chat with you. A little more than a year ago in dear old New Brunswick, I trudged through mud and slush to get subscribers for the HELPER. Now I am beneath the "sunny skies of India," face to face with the stern realities of heathenism.

I wish you could have been with Mrs. Phillips and myself last evening and seen the group of men, women and children by whom we were surrounded. I often wonder where the people all come from, and how they live, huddled together in those mud houses. Going into a village, sometimes you will scarcely see any one; soon you will see them emerging from their homes in numbers enough to establish a colony in any uninhabited land. Such bright, pretty children I often wish I could adopt every one, although I confess, "soap and water would make a wonderful transformation." We have our hearts 'set on having a school house in that district. Mrs. Phillips is trying hard for it, and I am sure we shall have it as she has "no such word as fail in her vocabulary." I almost see the mud walls going up now, but we want the villagers to build it themselves even if we have to wait, as they will appreciate it much more, and take better care of it. I should tell you that it was to visit a school, "assembled under a tree for a school-house," that we went there. After examination as to merit for prizes we went, "followed by the crowd," to their homes and hung up the little prize pictures, which gave them as much pleasure as we would receive from a fine oil painting. One sad looking home I cannot forget, - a widow with several children, sitting on the floor, the thatching all gone from the mud walls; the hot sun shining into it by day, and soon the rains will be here. When these people receive the "Gospel," they will surely help each other; as it is now, they live and often die neglected by their own kindred.

But I must stop as the sun has suddenly disappeared. One word more. Will you kindly solicit communications for the HELPER from the New Brunswick women? I want to feel that we are one in one common cause. 'Trusting we all have an interest in your prayers, I am

Yours affectionately,

J. B. H.

MIDNAPORE, May 21.

THE GLIMMER IN THE DARK.

We were making a trip from Dhaborie to Bhimpore. Some two or three miles from the highway, in a little villiage, lived Chandmoni, a Santal woman, with whom we had become acquainted a number of years ago, and who had taken a good deal of interest in learning to read. Wishing to see how she was prospering, two of us who were mounted on ponies took. one of the School Inspectors as guide and went across the country to find her. We were amply repaid for the extra travel, for we not only saw her, but learned from her own lips that she was in the habit of praying daily. This was not all, for she had talked to her husband about Christ until he now joined with her in her devotions. She had not stopped here, but had been to her heathen neighbors with the story of Jesus, and told them what she knew of him. Here certainly was real cause for encouragement. In the midst of midnight darkness and with no Christian within miles of her, she had kept her lamp burning, sending its cheering rays out into the gloom to lighten the path of some poor wayfarer groping his way in the dark. She was purchased by her ignorant husband, according to their custom, when a girl. Being treated in a most cruel manner by her husband and his parents, she begged her father to allow her to leave him and remain at home. This he refused to do, because in such a case he would be compelled to refund what had been paid for her. She was therefore obliged to return with a sad, heavy heart to her husband's home, who at once forbade her to either read or pray. She has, however, through Divine aid, at last gained the victory. Thank God, His Spirit is as ready to enter the humblest abode in the depths of the Santal jungle as in the most favored home in our dear America.

The old Santal drum had sent its strange, rolling sound out on the quiet evening air, and soon the villagers came flocking together to attend worship in our tent, pitched under the wide-spreading branches of a mammoth banyan. Soon our tent was full, and yet their dusky forms were seen crowding about the door. We packed them in as closely as possible on the floor, but still there was not room for all. Stepping through a side opening, I went to the outside door and invited all of the women to my tent. Soon we had a good number, and with them came two or three men. I read a portion of Scripture and explained it in the simplest language. It was deeply interesting to notice the eagerness with which the women listened to what was said, as well as asking and answering questions about it. As we knelt in prayer, I said that any one who wished might also pray. As soon as there was an opportunity, one of the young men, in a clear voice, offered several short, simple petitions. He was not a professing Christian, but had heard of Christ and prayed in • secret. Another evening came and went, and yet another, bringing with them these simple-hearted people of the forests to hear the word of God. Sunday was our last day with them. The evening service was well attended. While talking with the women and telling them how they must pray to Christ, and tell him everything, and ask Him to forgive their sins, one of them looked up into my face in such a confiding manner and said, "You will tell Him all about us, won't you?" May I ask each and every reader of the HELPER to answer the request of this poor, ignorant Santal woman? Will every one of you go and tell Jesus all about those lost ones, and then endeavor to answer your own prayers?"

JULIA E. PHILLIPS.

BHIMPORE, Jan.

"MORE AND MORE UNTIL THE PERFECT DAY."

PINE woods fragrant with the delightful arbutus and graceful little May queens come to us in our visions only this year. Though they, with so much that our hearts hold dear, have vanished from our grasp, still our faith is brighter and brighter, and our blessings who can number?

The Bible school is a blessed reality. Young men, who said to us as we taught them in the jungle, "Give us the chances your young men in America have and see what we'll make ;" also others from the other stations who have been so desirous to fit themselves for life's stern battles, are here girding the armor on with a zeal and courage that would put to the blush many a faint student in more favored lands.

May 1st found not only the names of these young men on the roll, but those of their wives, too. These same women are now applying themselves to their lessons with an earnestness that savors of victory. They do their own house-work, prepare their lessons and recite two hours daily, and are learning to sew, and all this with one or two little ones "tugging at their skirts."

Oh! good sisters in favored America, you, who in the smoke of the cooking-stove and the clatter of the sewing-machine, have so long stifled the inner cry for mental food that your minds are barest skeletons, be cheered and stimulated to better things by the example of these women in this dark land; also be warned lest at the great ingathering of talents yours be simply a "hidden one."

The number of students that came exceeded our preparations for them, but some one suggested that our horse had died very opportunely, consequently there was spare room in the stable. The straw was also stacked outside, and in two days there were five impromptu dwellings accommodating as many families. The students put up the brush-wood partitions while their wives plastered them with mud.

The students' morning prayer-meeting is remarkably well attended, and is a season of humble, earnest pleading for Divine help. It usually closes before sunrise. As the weather has been intensely hot we have been obliged to work very early in the morning. For months we did not have a single shower, and from nine till five were prisoners in our own houses. The hot winds and fiery sun barricaded us most effectually. The burning breath of the one and the mad rays of the other sent us half reeling to our inner rooms when we ventured out on to the veranda during the middle of the day. But May 13th, the long-looked for cloud was above us and the big drops were actually falling. We rushed to the veranda and were fairly feasting our eyes, when a vivid flash and a tremendous crash at the same instant sent us bounding into the house. Oh! how the torrents poured down upon the thirsty earth then, and the wind blew fearfully. In twenty minutes streams quite like little rivers were flowing around the house and down the street. The earth was so thoroughly baked it could not absorb it at once, and very quickly every inch of ground between our house and the next one was under water. In an hour the bright sun was shining again and our doors were all thrown wide open, and we were luxuriating in the delightful coolness and the marvelous beauty that a thunder shower always awakens here, when a messenger from our chapel compound came to tell us that the flash which sent us in so quickly had sent two beautiful boys to their long home. At dusk these two boys were wrapped in simple mats, serving both as shrouds and coffins, and laid side by side in one grave.

The next day was charming beyond description. Our children were in ecstacies at being out of prison again, and able to run out and in as they did in America. But we could not forget the little sleepers in the quiet church-yard, nor the poor heathen mother who was spending the day prostrate upon the grave of her lost son weeping and wailing as only a heathen mother can, with no blessed hope of reunion "in the sweet bye and bye."

The suddenness and intensity with which nature works here make us feel our own helplessness as we never did at home, and ever and anon we hear the voice of the great I AM, saying, "stand still and see that I am God and there-is none beside me."

The sun shines brightly in an unclouded sky. In an incredibly short time, the heavens are as black as ink, a *blinding sand* storm is sweeping through every crack and cranny, the wild winds blow from every quarter when, halt! An instant of death-like silence, every leaf is still! Peal on peal, and on marches a tropical thunder storm in all its terrible grandeur. Every once in a few years these storms swell into hurricanes and cyclones, which sweep through the country and leave nothing but death and ruin in their track. Again, weeks and months roll by, and the heavens are brass; a fearful famine is the consequence and thousands die for food.

In the morning the strong man goes out in the pride of his strength, cholera overtakes him, and at evening the fresh sods are placed over his grave. Just now the small-pox is raging all through the bazar, and we see men, women and children by the road and alleys, one mass of disease, but this, strange as it may seem, we fear almost none though we often come in contact with it. "The plague shall not come nigh thee," is verified daily, and our little schools among the very class most afflicted are flourishing, and we are looking to you for money and help, the lack of which troubles us much more than all the fearful things we could tell you about this wonderful land of beauty and sorrow. Our home letters are fragrant with the lovely arbutus. Sell a few and send us the money for our poor bazar children.

Yours in loving service,

MARY R. PHILLIPS.

MIDNAPORE, July 1st.

LATER. What you say about systematic effort made me say "amen" all the way from here to Smith Street. I'm thankful the Rhode Island women are doing so well. How good it was in dear Mrs. Hills to get my "push-push" at Lowell, and money enough beside to fit up a bullock-cart. I have had a present of some bullocks, so have a carriage ready for my teachers, a few of them at least. Oh ! what quantities of money I could use for these poor, poor creatures, and so surely will it pay.

I have already four schools, two of them are small and the others have a good number of pupils. I am astonished at the caste among the very poor. The first fruit of these schools is a little Santal girl, whom I have engaged as teacher in the Bengali alphabet. Will some little band or class support her one year? Ten dollars *only* / They shall hear from her once in three months. Father and mother Phillips sailed on the 18th ultimo. Their Indian life-work is done, and they must be nearing the home shores.

ONE of Miss Crawford's native girls has been praying for "God appointed" men to be sent to India.

Our auxiliaries are requested, during the months of September and October, to unite earnest prayers that such a man and woman as are best fitted to occupy the section and work of Rev. J. Phillips and wife in India may present themselves as missionary candidates. D.

WORKERS IN COUNCIL.

MAINE.

At the Maine Western Yearly Meeting, held at South Cornish, June 18th, one hour of Wednesday, P. M. was occupied by the Woman's Mission cause. A full report of the work for the year was given by the District Secretary, Miss Hasty.

Two new auxiliaries and one band have been formed, making the present number of auxiliaries thirteen; children's bands, seven; amount of money raised, \$369.40; a large portion of this has been devoted to the needs of the Parent Society, and it does not include the money raised by the children. Number of MISSIONARY HELPERS taken, 242. Each of the four Quarterly Meetings has a secretary actively at work, and at nearly all of the quarterly sessions some time has been successfully occupied by the Woman's work.

The great need in this district is that of women to go ahead and bear the responsibility of organizing and sustaining auxiliary societies; consecrated women, who are willing to lead in prayer, and who will attempt anything which Christ commands, believing that "I can do all things through Him which strengtheneth me." After this report Miss Cora Grant read a most interesting letter from Miss Julia Phillips. Mrs. Jordan then read an essay on "The Opportunities of our Mission Fields in Virginia and India," which was followed by an able address from Rev. F. K. Chase, upon the words, "For whosoever hath to him shall be given," proving that every woman who engages in this beloved labor of elevating her own sex, receives a hundred fold in this life in physical, intellectual, and spiritual development. These exercises were interspersed with excellent singing. Thursday morning a prayer-meeting was held in the little school-house, when earnest loving petitions were sent to our Heavenly Father, beseeching Him to bless the labors and hearts of our missionaries.

E. D. J.

VERMONT.

Mrs. G. M. Prescott, Assistant District Secretary for Wheelock, Q. M., thus reports a successful meeting held for the first time in this Q. M:-I suppose you are interested in all items relating to "Mission work," and so I will give you an account of our first public missionary meeting holden in connection with our last session of the Wheelock Q. M., at Sheffield, Vt. I had felt for a long time that something of the sort should be done, but circumstances had not favored such a movement, but feeling quite sure of being able to attend the last session, I wrote to ladies in several of our churches asking them to take a part, and every one, without a single exception, responded cheerfully. We went up to the O. M., and asked for a little time to be appropriated to the mission work. Some thought that one hour would do, and some another, and as it seemed necessary that all who desired should have the privilege of preaching we were in considerable doubt about securing sufficient time for what we had prepared; but finally, Sabbath morning, at ten o'clock, was the time designated. We would have preferred a less public occasion, but the brethren seemed to think that the most suitable hour, so we acquiesced. The exercises were as follows: Singing -"Go work in my vineyard"; reading of the ninety-sixth Psalm, by Mrs. G. M. Prescott; prayer by Rev. W. L. Noyes; singing - "What shall the harvest be ?"; Essay by Miss Chapman, of Sutton ; subject - Foreign Missions; select reading by Mrs. Switzer, of St. Johnsbury; Essay by Miss Elva Nichols, of Lyndon; subject - Our Mission Work; select reading by Mrs. M. Atwood, of Sheffield; Mrs. F. L. Wiley, of Whitefield, N. H., then gave us a short address, referring to the manner of doing mission work in the Lisbon Q. M., though more particularly that done in her own society. Closed by singing "From Greenland's Icy Mountains."

A collection and pledges were taken, amounting to a little more than \$25. So ended our first mission meeting. All seemed pleased, and hoped we would hold similar exercises during each session, and we mean to do it so far as is practicable.

Mission work has received a new impetus in this region since anniversaries; they were just what we needed to inspire us to nobler endeavors. Should anything I have written encourage any of our sisters in other Q. M's. to similar exertions, you are atliberty to make any extracts from this for the "HELPER." Resolve to do and the work is half done.

From reports obtained during the last months, we feel that the interest in Missions is on the increase in Vermont, yet there are parts of it which we hope to hear from. I have urged the importance of holding mission meetings occasionally, believing it to be one great means of stimulating our work. From the Assistant of Wheelock Q. M., I have the programme of their first meeting which convened with their recent O. M. The exercises consisted of essays, select readings, etc. A general feeling was manifest that time was profitably spent, and that this was only a beginning of meetings. There is similar report from the Auxilliary Assistant of S. Strafford. I report an interesting missionary meeting in connection with Corinth Q. M., which convened recently at E. Orange. To hear reports from different Societies, and remarks from brothers and sisters, serves to encourage us to greater action, and it is enlivening to see the young ladies interested with us. We were favored with the reading of a beautiful poem, by a Miss Richardson, of East Orange. I have also an Auxilliary Assistant in Stanstead, Q. M., which is a late thing. Also an Auxiliary Society recently organized at Stanstead.

We hope to see a steady and growing interest in the Mission work among our sisters, and *time* will tell of our labors done, of work accomplished.

MRS. F. P. EATON, Dist. Sec.

CORINTH, June 26, 1879.

MICHIGAN.

The June session of the Hillsdale, Q. M., which convened with the Hillsdale church, was decisive in the interests of missions.

• On Saturday afternoon a missionary meeting was held, Mrs. J. W. Winsor, presiding. Timely addresses from Miss Cilley, upon "Work in India," and from Miss Nellie M. Phillips, upon her "Work in Ohio," were given. We listened to truthful words from ohers also. Following these exercises a Woman's Missionary Society was organized. Miss Phillips was elected president, and a vice-president from each church. Miss Anna P. Stockwell was chosen secretary and treasurer.

The interest manifested told plainly that the need of this society was widely realized, and that many were ready to help scatter the seed of God's truth throughout the world. Miss Cilley was appointed by the Q. M. Conference to visit its churches, and she spends the month of July in the work.

On Sabbath morning, July 6th, she spoke at the Dover church, where her earnest words will long be remembered. An auxiliary society was organized in this church. Cards were distributed, and about thirty dollars pledged and collected.

We trust that the inspiration of her words will prompt all of our churches to earnest and continued effort in this cause.

ANNA P. STOCKWELL.

At the session of the Van Buren Q. M. just held at Gobleville, a Q. M. W. M. Society was formed. Pastors and people here have for years done something for missions, but they feel now that with a systematic plan of working they could do more, and that more easily, and others who now do nothing would be induced to help. So this Society was formed, and an hour was given to it, for a public meeting at each Q. M. session. Cards are to be used in all instead of part of the churches, and the watchword seemed to be now and hereafter, steady, earnest, united work all along the line. Mrs. Anna Barton, pastor of one of the churches in the Q. M., was chosen President, and Mrs. Perry Sheldon, Secretary and Treasumer. A Vice-President was chosen from each church. These Vice-Presidents act as collectors, and with the other officers, form a Board of Managers. S. L. C.

WISCONSIN.

Mrs. Ada Kennan, Secretary of Wisconsin Y. M. W. M. Society reports that three Quarterly Meetings in their Y. M. hold a missionary meeting at each session, and that there are five church societies in working order. She aods: "Auxiliaries might be formed at other points if some one had the time and means to visit them and work them up. We need a thorough canvass of the State by a live and zealous, earnest, thoroughly informed person. I think that a goodly number of subscribers to the HELPER might be secured if effort was made to get them. I regret very much the unsatisfactory condition of our work, though I do think the indications are more hopeful than a year ago, and far more hopeful than two years since."

MINNESOTA.

Mrs. C. L. Russell, of Champlin, in her letter of July 30th, requesting that two names be added to her club of seven, says :-

"Our woman's society here is small as yet. We organized last November with seven members, and now we number thirty-one. We hold monthly meetings which are growing in interest each month.

We have had one concert or public meeting, with quite a full house and the people were much interested. We shall give another soon, and we hope by these and individual work to keep the interest on the increase.

If nothing more is accomplished we will try to furnish informationregarding the mission work and fields. We are trying to circulate the HELPER, and though our progress is slow, yet we are glad to get even one new name, for it gives the light the people so much need. May Godmake it a blessing and a help to the cause, as I know it must be."

NOTES AND GLEANINGS.

Rev. and Mrs. Jeremiah Phillips arrived in New York on Thursday morning Aug. 14th. They went to Whitestown, and thence go to Hillsdale.

WE can furnish no more back numbers of the HELPER. Commencing with the present number we will furnish it for the remainder of the year, for ten cents.

Miss Cilley has been doing good service in Michigan in forming bands and obtaining subscribers for the HELPER.

ALL the large religious denominations are conducting educational movements among the freedmen on a large scale. There are scattered through the southern states, under the patronage of different denominations, thirty-nine chartered and endowed institutions for the higher education of colored people as teachers, ministers, physicians, farmers, and mechanics. Besides these, there are sixty-nine schools of a lower grade. It is calculated that in the last sixteen years twenty million dollars has been contributed and invested in the work of educating the freedmen. — *Mrs. Storug.*

MISSIONARIES in South Africa are discovering traces of identity among the Zulus to the ancient Israelites. It is said that they have generally marked Jewish features and their language is full of Jewish idioms.

PERSONS or Sabbath schools wishing to send their papers or books to the colored people will find a worthy recipient in Thomas Yarbrough, Milton, North Carolina. He is one of the Normal school boys, and has recently organized a Sabbath School with fifty scholars in a dark region. Also send to Alfred Adams, at Beaver Creek, Maryland, and Jacob Rideout, Berryville, West Virginia. Rev. A. H. Morrell, Harper's Ferry, is ready to scatter any such helps where they can do good. Always prepay the cost of sending.

So much to do at home! Not right to spend so much abroad while there are so many not much better than heathen at home. "The churches of America are spending three per cent. of all they spend for religious purposes for foreign missions. How long will it take to pay the debt we owe heathenism at the rate of three per cent. worth of gospel to them, and ninety-seven per cent. worth to ourselves?"

"SIR," said a Brahmin priest to a missionary, "what is it that makes Christianity exercise such a power over the daily lives of those who embrace it, making them more energetic, more moral, more noble? Our religion does not do it. Please give me the secret?"

"IF there were no heathen to be enlightened, no poor to be relieved, no erring souls to win to Jesus, the church would need to be translated at once from her place militant to her place triumphant, else she would languish unto death for lack of the proper use of her energies."

"WHAT wealth of character is garnered by those who live not unto themselves, may be seen by a glance at those noble women whose praise is in all the churches. It is a sad pity not to understand the delightful privilege of using our powers in blessing others."

The Missionary Helper.

Children's Miche.

THE HEATHEN CHILD'S PLEA.

[A dopted from A delaide Proctor, for Missionary Concert, by Mrs. B. F. Hayes.]

I beg of you, I beg of you, my brothers,

you, As for something even more;

From the depths of your heart's pity let it be,

Pray for me !

I beg of you who praise the name of Jesus, Exulting in his love for you, Who find his word so sweet and precious,

O tell, does Jesus love me. too? The light which gives you joy, I cannot

see, Pray for me!

I beg of you, calm souls, whose wondering pity

·Looks on paths you never trod ;

I beg of you who suffer, for all sorrow Must be very near to God;

And heathen woe is vastly greater than you see,

Pray for me!

I beg of you, O children, for he loves you, And he loves your prayers the best ; Fold your little hands together,

And ask Jesus that we also may find rest,

That he story of His love may be told to us. Pray for us!

I beg of you who walk before as shepherds, Leading flocks in pastures green,

- Whose tender hands upraise the little lambs,-
- O, that your pitying eyes could once have seen

These other lambs that are not folded thus ! Pray for us!

I beg of you who sow your seed in springtime,

Waiting long for ripened wheat-boles,-One broad field is white now for the reapers,

And the harvest is men's souls! O, when will laborers come in love and

gather us?

Pray for us!

I beg of you, I beg of you, my brothers,

For an alms this very night:

- I am standing at your hearts' door, HIS little one,
 - Do not shut me from your sight!
- And the charity you give my soul shall be

Pray for me!

PAKA DALE.

[This letter was written to Mr. Frost's Sabbath School at Brunswick, Me., by one of Miss Crawford's teachers.]

JELLASORE, Feb. 23, 1879.

You are strangers to me, but I love the same Saviour that you love, and find pleasure in his service. In this Orissa country the Lord's work is progressing. Far more than formerly the people now wish to hear the gospel and learn what they must do to be saved, and we trust that many will soon openly confess Jesus. At present I am engaged in a school three miles from home (Miss Crawford's boarding-school is my home). Another girl and an old woman go with me. About twenty children attend my school. They are interested in learning. They can repeat the Lord's prayer and several hymns, and they learn passages of Scripture which Phebe and I select for them. We have worship with them mornings. At first I read a little from God's word, then they

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repeat a hymn, then I pray, and at the close of my prayer they say the Lord's prayer in concert. When this little season of worship is over school begins.

The people of this heathen village are kind to us; and appear glad to have christianity taught. They say "Our idols are nothing, there is one God only." The women are especially glad to hear, and they come to us and after talking awhile they say, "The One you worship is true." When we first came to this village they manifested enmity to the christian religion, but now they show only friendship. Pray much for us that we may be able to work for the Lord. Pray also for the children whom we teach, and for all the people in their village. Accept our christian love. We have never seen you, but trust you and we are "one in Christ Jesus." More preachers are needed to go through all the villages preaching Christ. Your little friend, PAKA DALE.

DEAR PEOPLE IN THE S. S: The girl who wrote the above to you, was made an orphan by the dreadful famine of 1866. Do any of you know what it is to go hungry? I can never forget the sights I saw during that fearful famine. Poor creatures at a distance heard we were feeding the hungry. They came in and some were so, nearly dead when they arrived that they ate one meal only and expired. One day our public stores failed to arrive. I searched my own house for eatables, made gruel for some of the weakest ones, took all the milk I could obtain for the babies, and went to the hospital to deal it out. Oh, that dreadful day! Some seized me by the ankles as I passed. They were lying on the floor and seemed too weak to speak, but their looks, their glaring eyes spoke more forcibly than words. Tears come into my eyes now as I think how they suffered. After doing what I could, I crossed the road and went to my own home, not there to eat of the fat of the land myself, for there was no "fatness" in the land. There were many orphans on my own premises, and I must feed them. With what an aching heart I went to bed that night! Little sleep came to my relief, and in the morning I again went to the hospital and found many dead. Poor, poor creatures, does their sad, sad death excite your pity? Then know ye that the loss of the soul is as much greater than that of the body as eternity is longer than time. Even now, there is a famine in this land for "that bread which came down from Heaven." Great multitudes have not God's word, and *many*, very many there are who could not read it if they had it. We are 'trying as far as lies in our power to teach the people to read. Our teachers, though but famine orphan girls, must be fed while they' teach. A generous Christian gentleman in Michigan contributes to the support of the one who has written you, but I have fifteen more girls engaged more or less in teaching. I am looking to the Lord for help, and he does sometimes send help from unexpected quarters. Is he sending by you? Yours in the Saviour's work,

LOVINA CRAWFORD.

GOOD CHEER FROM MISSION BANDS.

The last meetings of our Band have been more than usually interesting and the attendance very good. The usual public meeting was held on the evening of July 22d. On this evening the children's band, known as the Busy Bees, met with us, bringing their mite boxes to be opened for the first time. The mite box system has been very pleasing to our Busy Bees, and the returns from them were excellent.

A Bible exercise from the "HELPER"; questions about heathen gods, recitations, and readings, interspersed with music, gave us pleasant entertainment for an hour. One of the readings by "Mamoona," in Hindoo dress, was greatly enjoyed.

Nor would we omit to mention a letter to our band from Miss Ida Phillips, and as her work in the Zenana houses was described, we seemed to lose sight of the distance between us and India, and fancied we could see those dark faces looking up into ours and asking to be taught about Jesus.

We do feel it a privilege to work for this cause. Our band now numbers about thirty-five members. We hope to be earnest workers. IDA J. COLE.

BLACKSTONE, MASS.

WELCOME to your ranks the Lansing, Mich., Young Peoples' Band. On Thursday evening, June 5th, we talked with the good people of the Free Baptist Church, in Lansing, of our work in India, its needs, etc., and at the close of the talk they proved themselves to be *doers* and not hearers alone. A Young Peoples' Band was enthusiastically organized and thirty dollars pledged at once. They secured weekly pledges using the Mission cards, and were themselves astonished to see how much the many littles amounted to. "Why!" exclaimed one who had been so busy securing pledges that she had not thought to write her own name, "why, thirty dollars already, and there are lots more that must pledge. I declare I havn't signed myself." It was decided then and there to support a Zenana teacher who should labor in Mrs. J. L. Phillips' care in Midnapore. To take a share in the support of the Young People's Missionary, was spoken of, and no doubt the Society will decide upon that, or a room in Harper's Ferry. Something for God we will hope and believe these brave young friends will continually do, and do always well. S. L. C.

On the eve. of May 3d the Ashland, N. H., Helpers had a May Festival and Apron sale. A table of fancy articles and long line of aprons made by the girls, a table of Mayflowers gathered by the children and so arranged as to be divided easily into small boquets to sell, and ice cream made by the boys, were all sold, and nearly \$20 were cleared. Adding the collections taken at the meetings, they had \$22.25 to give this season. Ten dollars was devoted to the salary of Miss Ida Phillips, and \$12 to Harper's Ferry. The singing and speaking by the Helpers was nicely done, and all, both old and young, had an excellent time. PASTOR.

CONTRIBUTIONS

RECEIVED BY THE

FROM JUNE 1, 1879, TO AUG 1, 1879.

MAINE,

Abbott, Auxiliary Abbott, Mrs. S. Warren Canton, S. S., for Myrtle Hall Cornishville, Auxiliary, for F. M. Dover at d Foxcroft, Auxiliary East Corinth, Busy Bees, for Miss	\$5 46 1 00 51 5 50 3 25	Limerick, Auxiliary, for F. M Milo Church North Berwick, Mrs. Hannah Johnson Portland, Mrs. R. Deering, for support of Nellie Cole, India,	. 1	00 05 00 00 00
I. Phillips' salary East Corinth, Auxiliary East Lamonie, S. H. Remick, for Myrtle Hall Kenduskeag, Mrs. J. J. Banks	2 50 7 50 1 00 1 00	Portland, Little Seed Sowers, for support of Alice Rich Saugerville, 1st Church Sebec, Mrs. E. Morrill Sebec Church South Dover, Auxiliary	2 1 3	00 93 00 10

| LaGrange Church...

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South Parsonsfield, Mission Band, for Miss I. Phillips' salary South Parsonsfield, Auxiliary, for	2	50
native teacher	7	50
Topsham, Auxiliary		00
West Buxton, Auxiliary West Buxton, S. S., for Myrtle	6	00
Hall	5	00
From a friend, for Mrs. J. L. Phillips' school for poor chil-	1	•
dren Collected at Quarterly Mission	25	00
Meeting	11	00

NEW HAMPSHIRE.

Bristol, Auxiliary	\$13
Bristol, Chi dren's Miss. Society,	3
Lake Village. Mission Band, for	-
Miss I. Phillips' salary	5
Milton Mills, Busy Bees, for Miss	
I. Phillips' salary	10
Milton Mills, Auxiliary, for Mi-s	
Crawford's work	10
New Hampton, Ladies' Mission	
Society, New Hampshire In-	
stitute, for support of Tirzah	
Hampton	9
Strafford, Second F. B. S. S., for	2
Myrtle Hall	2
	2
Tamworth Iron Works. H. S. &	
A. M. Russell, each \$1.00	2
Whitefield, Mission Band	4
Wolfboro', Mrs. E. J. Jenness	

VERMONT.

Corinth, Second F. B. Church, for		
Н. М	\$1	92
Corinth, Auxiliary, Second Ch	3	50
Highgate, Auxiliary	3	00
St. Johnsbury, Children's Band	I	25
St. Johnsbury, Auxiliary	10	00

MASSACHUSETTS.

Blackstone, Busy Bees, for Miss * I. Phillips' salary	\$5	00
Haverhill, Auxiliary, towards L. M. of Mrs. A. D. Dudley	12	00

RHODE ISLAND.

Georgiaville, La ies of Church for Miss H. Phillips' salary Greenville, Miss. Band, for Miss	\$13	00
I. Phillips' salary Pascoag, Young People's Mission	5	00
Society, for Storer College	15	00
Pawtucket, Miss. Band, for Miss Hattie Phillips' salary	5	00

DOVER, N. H.

-	Providence, Helping Hands, Park St. Church, \$5.00 for Miss Ida Phillips' salary, and \$5 for furnishing Brewster Room,		
	Myrtle Hall	10	00
	Providence, S. S. Roger Williams Church, for Miss I. Phil.ips'		
1	salary	21	42
		\$69	42
1	NEW YORK.		
	W at Omeonta Children's Mis		

sion Band, for Miss I. Phil-lips' salary

OHIO.

Harmony, Q. M. for Zenana work, \$9.15

IOWA.

Fort Madison, Mrs. M. T. Butter-00 field, for F. M \$5 00

WISCONSIN.

		ds	\$4	00
Grande	Prairie,	Auxiliary	 8	00
ŧ			_	-

\$12 00

\$5 00

MICHIGAN.

4 00	Genesee, M.;	Q. M., \$10.58, for H. \$14.45, for F. M., 14	
\$59 19	cents	expense	\$24 89

MISSOURI.

Keytesville, Mrs. M. H. Hunter,	
\$2.00 for H. M. ; \$4.00 for	
F. M	\$6 00

MINNESOTA.

Champlin, S. S., for Miss I. Phil-lips' salary \$5 00

INDIA.

Dantoon, Miss Hattie Phillips, her		
pledge for India Room, Myr-		
tle Hall	\$5	00

SUNDRIES.

fo n () T	Class, for Myrtle Hall, \$25,00 or finishing, balance for fur- ishing room in Myrtle Hall, I have already sent to the reasurer of Storer College, 1.70; making a total credit or Try Class Room of \$40,38.)	\$47	68
	Till and a control beddinges		

Total \$426 o8 MISS L. A. DEMERITTE, Treasurer.

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\$17 00

THE

MISSIONARY HELPER, PUBLISHED RIMONTHLY,

BY THE

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Freq Baptist Moman's Missionary Society,

"FREELY YE HAVE RECEIVED, FREELY GIVE."-Matt. 10:8.

Vol. II.	NOVEMBER, 1879.	No. 6.
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THIS little publication has been keeping steadily on its way, which has gradually become more prosperous, until it now reaches the second halt in its course. The welcome it has received, the kind words spoken of it, and the expressive resolutions endorsing it, have led to a firmer conviction that its publication was not prematurely undertaken. The assurance has come to us again and again that the HELPER is a valuable aid to the workers; that by means of it there is obtained a greater unity of purpose and concert of action in the plans and aims of the society, while the glimpses obtained through the correspondence, of the darkness of heathenism, renders many fold more apparent the brightness of the blessed sunlight in which Christian women now live. So our desire is intensified to go forward, trusting in Him whose wisdom is freely given.

It is gratifying that, by means of strict economy and much gratuitous service, this second year closes without embarrassment with 3,000 subscribers. The question naturally arises : What are the plans for the future? We should be glad to answer to those who ask so earnestly and persistently for its monthly appearance that it shall be so issued. But with the present number of subscribers it cannot be done without increase in the price, which would thwart the purpose of "scattering it like olive leaves." It has therefore been decided to continue its publication once in two months, until the number of subscribers shall reach 5,000.

THE seventh annual meeting of the Woman's Missionary Society was held, in connection with the anniversaries of the denominational benevolent Societies, at Olnevville, October 7-0. The attendance was unusually large, bringing face to face many who had become familiar, through their mutual in terest in and devotion to the various causes represented. From our own special gatherings we missed the genial presence of our Home Secretary, who was prostrated with a severe illness, but whose wasted strength, we are thankful to learn, is returning.' We were very glad to welcome Miss Cilley to New England, and to this annual occasion. With a heart full of zeal, possessing strong faith and courage, she cheered and inspired us. Her public address was marked for its simplicity and earnestness, and her word-pictures brought vividly before us homes and scenes with which she had become familiar in India. We would not fail to mention the quiet presence of Mrs. Brackett, one of the efficient teachers in the Normal School, who faithfully urged the importance of further means of development for the young women who come under her care; nor the valuable address of the President of the Society, which was full of practical suggestions that gathered their inspiration largely from her recent visit to the famous valley of the Shenandoah.

From the report of the Foreign Secretary it was apparent that the hands of our little band of missionaries and teachers are full, and that others are needed to help bind and gather in the sheaves; that seed-time and reaping are very near together. The Home Secretary's report, though necessarily deficient in facts and dates, showed that there is a deepening and strengthening of purpose to carry forward the legitimate work of the society, as it is understood, while from the Treasurer's report, there appeared a slight falling off in contributions for some special work, but those for general purposes had increased. As a whole, it was evident that there had been a careful solicitude for the Lord's Treasury. Resolutions were adopted, expressive of sympathy with our West-

Editorial.

ern sisters, and of a desire for a closer and more vital union of effort; also that the work of the society at the South should be broadened and energized.

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It is difficult to reproduce the spirit of this meeting, but it surely indicated advancement and greater consecration to the elevation of woman. Each anniversary should definitely indicate the progress made, and mark some distinctive point gained; and in these respects the one just closed may be regarded as eminent. Standing side by side, and looking back over the year's work, gratefully recognizing the seal of approbation given to our service, we were led to exclaim : "Wonder of wonders, that He who made and redeemed the world, should accept us as laborers together with Him." Shall we not joyfully accept such honor, and hasten to take hold, with our feeble hands, of the barred gates of ignorance and superstition, that the King of Glory may come in.

THE MISSIONARY REVIEW is the name of a bi-monthly missionary magazine which has just completed its second vear. Rev. R. G. Wilder, a returned missionary, is its editor and publisher, and its place of publication is Princeton, N. J. Its terms are \$1.50, in advance. It contains sixty-four 12mo. pages. It is undenominational in character, and aims to take a survey of the whole field of modern missions. Its able articles, its broad scope, and its pungent criticisms entitle it to a foremost place in missionary literature. Perhaps no single magazine published contains such accurate and valuable information of the progress of the work, as carried forward by all denominations. The number for January and February, 1879, contains an article by Dr. J. L. Phillips, entitled "Missionary Pastors," and the number for November and December, just issued, has quite a full and a very appreciative account of the operations of our parent Foreign Missionary Society. We would gratefully acknowledge the courtesy and generosity of the editor.

The Missionary Helper.

WHAT CAME OF IT.

BY DR. J. L. PHILLIPS.

It was one of the brightest Sabbaths in Nova Scotia. The little country meeting-house was filled to overflowing, with an intelligent and eager congregation. The good pastor had been called away, and we were alone among entire strangers. Having broken an arm by an accident that befell "the royal mail coach" between Digby and Yarmouth, only the Friday evening before, we were feeling hardly equal to the service demanded of us, and upon entering the house of worship, we were looking in every direction for help. Presently one of the brethren said that a minister of "the regular Baptist Church" was in the audience, and at our request he was invited to a seat with his irregular brother in the pulpit.

It was a missionary meeting, cut short considerably by the intense pain of that poor broken arm in the sling, but it did seem that men and women never listened so attentively as on that Sabbath afternoon, to a crippled and bandaged speaker, who was obliged to keep his seat, and do his work very quietly. Our "regular" brother showed himself a true friend from the first, and rendered aid but for which we should have suffered more. We were moved to ask him to say a few words at the conclusion of the service, and he cheerfully responded. Something having been said about what children might do for missions, he took up the thought, and spoke somewhat as follows :—

"One of our lady missionaries from the far East visited this Province a while ago. She was endeavoring to organize missionary societies among the women and children of our churches. She came to my church, and there organized such a society. My little daughter, but eight years old, wished to join this new society. Thinking her hardly old enough to enter into such work, I strove to dissuade her from her purpose. She, however, could not give it up. She must

join the missionary society, and do something for the poor heathen. She was so much in earnest about this that she would plead with me with tears, would go to bed weeping, and rise with red eyes and a pale face, still to beg for my consent. It finally came to me, that perhaps my own notions as to the part children could bear in this work might not be quite correct, that possibly the Lord was speaking to the child in a way that I knew not. I yielded; my little daughter became a member of the missionary society. It was interesting to see her deep and intelligent interest in all the plans of this society. She worked with remarkable zeal for the poor heathen children away off in Asia; and, before I knew it, the same Holy Spirit who called her into this work was revealing to the child her own heart. She found herself without the Saviour whom she wished to make known to the heathen. She sought the forgiveness of her own sins, and was soon rejoicing in her new-found hope in Christ. My friends, I may say that I owe the conversion of my child to letting her join the missionary society."

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Have our fathers and mothers thought how much good their children might receive by thus early bringing them to feel and work for the benighted heathen? How many a son and daughter might thus be saved from the allurements of gay and godless society! The story of that Nova Scotia pastor has been told by others. We distinctly recollect several instances where the workers in these little missionary societies have been converted, and brought into the Church. When busy about gathering money for giving the blessed gospel to the heathen, the solemn thought came in upon their hearts, "*I have not obeyed the gospel myself.*" And while they thought, the fire burned, until they had made a full surrender to Christ. Thus early is it possible to drive the devil of selfishness out of a child's heart. Christian parents, will you try this method ?

There comes back to me, while I write, the anxious faces of mothers and fathers in dear America, who have told me, with

The Missionary Helper.

deep sighs and bitter tears, of wayward, wicked sons and daughters, roaming far from home; and I seem to hear afresh. at this distance, that oft-repeated request, " don't forget my child, do pray for him." Nor have I forgotten those wayward ones. But oh ! how often I have thought, had your good, kind father and mother, O poor wanderer, lonely and lost, only put something good to do and to think of into your wild heart and idle hands, you might have been saved all this ! Take warning, you whose homes are bright to-day, where sorrows more cruel than death have not entered, and where shadows darker than night have not settled. Give the little ones something good, something brave, something noble, to do. Teach them to think of the children of these pagan lands, and train them to plan and provide for their relief. So will you, under God's gracious blessing, save your dear ones from sin, and bestow on them the joys of beneficence.

Let there be a general rally among the boys and girls of all our homes. It is wonderful how much they can do for missions. Only the other day I was reading that the English Church Missionary Society sends out annually, to the children and young people, little collecting books and cards, and also boxes, to be used by them in gathering money for missionary purposes. These books and boxes, together with the sales of work by juvenile workers, have netted for the society, in the year ending March 31, 1878, the sum of \$227,930.00. Do the parents of our children know how much these little ones can do? Encourage them to try. Drop a cheering word from the pulpit, good pastor, to spur the children to action. Begin the work, Christian parent, in your own house, and begin it at once. God bless the children, and grant them great success in their missionary efforts.

MIDNAPORE, INDIA, July 25, 1879.

The great multiplicity of castes in India is shown by a recent census in one of the native states in the southern provinces. The government is said to recognize "four hundred and twenty different Hindu castes."

Reminiscences.

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Reminiscences.

BY MRS. M. M. H. HILLS.

(FIRST YEARS OF THE F. B. INDIA MISSION.)

During the cold season of 1842-1843, Mr. Phillips, accompanied by Rama (native preacher), made several missionary tours. One was quite extensive in a section northwest of Jellasore station, never before visited by a missionary. Their reception was always civil, books and tracts were well received, and their message listened to with attention. "But alas!" Bro. Phillips wrote, "they stumbled at the 'stumbling stone and rock of offence.' Down with idolatry, and preach one eternal Almighty Ruler of the universe, and you meet with little or no opposition, but the moment you introduce the Lord Jesus Christ as the only Saviour of lost sinners, all become skeptical at once, and ready to fly in your face. 'This is a new thing; our books tell us nothing about such a being.' How true it is 'that the world by wisdom know not God.' Still, occasionally they met encouraging cases. One old man asked with apparently deep feeling, "How shall an old man, who has committed thousands and thousands of sins, obtain salvation?" As the missionary, in a plain, simple manner, directed him to a Saviour crucified for our sins, the old man, turning to one near him, said in a faltering voice, "True, this is true! Fourteen hours have gone to waste. It remains to do the best we can with the two that are left."*

Mr. Bacheler, with native assistants, also labored abundantly during this cold season in the country both north and south of Balasore. He thus speaks of his visit to Dantoon our new mission station—where a large heathen festival was then being held: "On our way we observed in all directions, companies of men, women and children, dressed in their finest robes, bending their way to the banks of a very large tank—

*The Hindoos divide the day into sixteen hours.

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the place of the meeting. On reaching this tank, we beheld, on the declivity of the opposite shore, an immense multitude, all clothed in white, which rendered the scene most striking and picturesque. The distant heights alive with human beings, the numerous companies, pressing in all directions, forcibly reminded me of the Saviour's saying, 'The fields are white all ready to harvest.' Probably not less than 40,000 people were present during the day. The Hindoos thus account for the occasion of this festival : A certain king wished to dig a large tank which he could not accomplish in less than twelve years. He besought Indra, the god of rain, to withhold rain over a certain space for that time. The god consented, and in twelve years the immense tank was completed. It is one mile long by half a mile wide, and very deep. Ever since its completion, an annual celebration has been held on its banks. The religious ceremonies of the day consisted in bathing in the tank, singing, dancing, making offerings to the Brahmins, etc. Brother Phillips having come from Jellasore was busily engaged when we arrived. The throng was so great that we could preach very little so we distributed all the books we had with us, and then sent to our tent, three miles distant, for another supply, which arrived just in season to be distributed as the assembly was dispersing."

Among the most disgusting objects the missionaries encountered were the *byragees* or *boishnobs*—the Hindoo holy men. They seldom or never wash themselves, but rove about with their bodies covered with mud and ashes, looking as filthy as a swine after rolling in the mire; still the people have a terrible dread of their curses. Some even of this class the power of the gospel had transformed into meek, pure and loving disciples. Mr. Bacheler had one such, Luchandas, a native preacher from Cuttack, to aid him for a time in his work. For twelve years he was a *boishnob*, and during all this period he washed himself but two or three times, frequently inflicting on himself severe austerities. Once he

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spent three months in a solitary mountain, living on weeds alone, till he became so much exhausted that he was unable to walk, and only saved his life by crawling down to a neighboring village and recruiting himself by slow degrees. By practising these austerities he became so holy in the estimation of the Hindoos that he was worshiped as God, and the proudest Brahmin (priest) would esteem it a privilege to drink the water in which his feet had been washed.

The missionaries had suffered severe trials in consequence of the defection of some of the native Christians, but during the few recent months they had also rejoiced over some accessions to their little churches. In a little more than a year Mr. Phillips had baptized two converts, and Mr. Bacheler five. One of these was a girl named Lucy, fifteen years old, who had been in the school about three years. Mr. Bacheler, in speaking of this case, said: "On a cold, blustering, No vember night, soon after our arrival in the country, we heard a strange, moaning sound on our veranda. Going out we found an almost naked little girl, crouching behind a post, vainly trying to shelter herself from the blast by means of a miserable rag. She was one of the most wretched objects I ever beheld. On her head were twelve or fifteen cavities of the size of a large straw penetrating the skull bone. These were filled with worms, whose incessant gyrations constantly cast up putrefying matter from the cavities beneath. The sight of a fellow being thus the prey of devouring worms before death claimed its victim was a horrible one. She was soon restored to health, and entering the school, gained knowledge so rapidly that for the last year she had been employed as an assistant in the school."

Nov. 18, 1843, Rev. James C. Dow and wife, of Livermore, Me., sailed in the ship Charles, from Charlestown, Mass., to reinforce the mission. Mr. Dow's father, though not a professing Christian, generously defrayed most of the expense of his outfit. Mrs. Dow's father also furnished a considerable part of hers. As the ship went first to Maulmain, Burmah, the new missionaries did not reach Calcutta till the 7th of May, 1844. Mr. Dow in referring to his detention in Burmah said: "I had several interviews with the venerable Dr. Judson, the pioneer of American missions in Burmah. He has been and still is an indefatigable worker, and his success has been equal to his labors. Future ages will rise up and call him blessed."

Great was the joy of Messrs. Phillips and Bacheler on the arrival of the new missionaries. Mr. Phillips was in Calcutta waiting for them. He said, "Seldom has my heart beat higher than when standing last Tuesday on the banks of the Hoogly, I watched the graceful and majestic motions of the Charles as she entered port with most of her canvas spread, while the stars and stripes of my country floated proudly at her mast head. Before the ship reached her anchorage I sprang on board, and in a moment had all my fears and anxieties regarding our dear brother and sister set at rest. Brother and sister Dow were at length with me, in good health and spirits, and ready, with heart and hand, to join us as fellow laborers in Orissa." As the intelligence reached Jellasore Mrs. Phillips wrote her husband: "My spirits are raised to such a pitch that I can hardly compose myself to write; I am so happy! so happy!" Mr. and Mrs. Bacheler were sharers in the same joy. The newly arrived went to Balasore where they remained six months, devoting themselves closely and successfully to the study of the language. Mr. Dow generally went to the market daily, and being a singer he always commenced singing in Bengali. This drew around him a crowd of listeners, gazing in astonishment, at hearing a white man sing in their own language.

Towards the close of November, 1844, Mr. and Mrs. Dow removed to Midnapore, a city of about 70,000 inhabitants, fifty miles north from Jellasore. Mr. Dow wrote, "This is an excellent field for missionary labor. The city covers nearly as much ground as Boston, with native houses packed in almost as close as they can be. It would require eight or ten missionaries to occupy the field properly. When I look into the place swarming with its tens of thousands, all in the grossest darkness, and most degrading ignorance, I ask, what can an individual do here?" Later he wrote: "Midnapore would be an excellent place for commencing work for the Santals. They live within a short distance, and come in by hundreds almost daily. They supply nearly the whole city with

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Reminiscences.

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wood, much of which the women bring in on their heads. Their poverty is extreme. Something should be done at once to give them the gospel. The prospect of their immediate conversion is far greater than that of the other natives of India, as they have no system of religion to which they are strongly attached."

A dark cloud again hung over the mission. Mr. Bacheler's noble, faithful wife, who had become so prostrated with disease that the Balasore government physician insisted that nothing but a long sea voyage could save her life. The mission was in great distress. Mrs. Bacheler felt that if only her own life was concerned she would remain at all risks rather than her husband should leave his work. But for the sake of the two little ones God had given them she was anxious to live. Her husband suffered keenly. He said, "We have served a long apprenticeship. The preaching of the gospel to a strange people in a stranger tongue, from being a cross has become a pleasure. A little band of native christians and orphan children has been collected around us, and we were ready to say, here let us toil, here, if it be the will of God, let us die. But in the midst of all this how are our plans frustrated, and our fondest hopes destroyed !" Mr. Phillips in writing of this great trial said, "But leave his station and work, brother Bacheler must. If he go to America there is no saying anything about his return. Here I am, the same as alone, as brother Dow has gone to a new station, and commenced a new language. Balasore is to be left vacant after all that has been done there! What are we to do? Shall we make our small number of stations smaller? Shall Midnapore be given up and brother Dow be stationed among the Orivas? Or shall Balasore be left without a gospel messenger to preach to its destitute thousands? I am exceedingly distressed on account of this state of things. Nine years have I toiled here, while one wave of affliction after another has rolled over me, and still I am permitted to live and labor, but it seems as though I cannot go on much longer at this rate. Brother Noyes was called away after remaining five years, and now brother Bacheler is on the point of leaving in a shorter time while there is no one here nor in America ready to take his place. What I complain of is that we are left to struggle on, so few in number that when sickness or accident removes a brother, there is no one near to enter into and carry on his labors."

January 9, 1845, Mr. Bacheler left Balasore with his invalid wife for Calcutta, intending to be guided as to their future course by the advice of the missionary friends and physicians of that city. On their way they rested a short time at Jellasore, and on the 15th arrived at Mr. Dow's in Midnapore. Here Mrs. Bacheler sunk rapidly, and on the 20th inst., death terminated her journey and her sufferings. In her last hours, conscious that her change was near, she said, "I had hoped to live on account of my children and to serve God more faithfully, but the will of God be done." She said she had. great satisfaction in dedicating her children to God, and could but feel reconciled to his will concerning them.* The be reaved husband made her a grave at Midnapore—a second time made sacred as the resting place of the mission's precious dead.

This afflictive event, made it no longer necessary for Mr. Bacheler to leave the field. Returning to Jellasore, Mrs. Phillips kindly consented to care for his little ones while he accompanied Mr. Phillips on missionary tours. It is not strange that he wrote, "On entering this work I find myself ever disposed to contrast my present feelings with those of former years on similar occasions. Then my home was paradise, and when my work was done I returned to it not only with pleasure, but with enthusiastic delight. Now that home is desolate. She who formed the centre of my earthly happiness, who cheered my solitude and rendered my exile from friends and native land, a happy one, is not there! But I thank God that the gospel, which I am permitted to proclaim to the perishing heathen, is all powerful to sustain, all sufficient to comfort and cheer me in my present severe affliction, and I never went forth to my labor with greater interest, and with a stronger desire to be entirely consecrated to the work."

OUR thanks are due Dr. Cheney for a copy of the English "General Baptist Magazine." It contains, among other good things, the admirable address of Dr. Cheney on the "Free Baptists of America," delivered before the General Baptist Association in June last. Were it not for our crowded pages we would gladly make extracts from it.

^{*}Both of her children became Christians many years ago. Her son, Mr. Albert Bacheler, for several years nast has been the honored and successful principal of the High School of the city of Manchester, N. H.

China's Millions.

CHINA'S MILLIONS.

Over the dark blue sea, Over the trackless flood,

The little band is gone

In the service of their God.

The lonely waste of waters, They traverse to proclaim, In the distant land of Sinim, Immanuel's precious name.

They have heard, from the far-off East, The voice of their brother's blood!

A million a month, in China, Are dying without God!

O speak good words for the noble few, Who the gospel sickle wield,

And reap some sheaves, with weary hands, On the edge of the harvest field.

But beyond their utmost efforts, Four hundred millions lie ! And a thousand preachers were all too few

To reach them ere they die.

But hear, O hear ye, for yourselves, The voice of your brother's blood; A million a month, in China, Are dying without God!

-Selected.

How vast the area (of China), how profound the need, how urgent the claims of that vast empire! The Christian Church has not begun to think of it yet in a thoroughly earnest spirit. When will the wail of the dying millions be heard ?— Spurgeon.

"THEY grope their way amid the doubt and darkness of heathenism, down to the 'Valley of the shadow of death,' while we, . . . 'Sustained and soothed by an unfaltering trust, approach the grave, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams.'"

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SUNSHINE AND SHADOWS.

"WITH long life will I satisfy him and show him my salvation." After the scorching, parching, fiery, hot season days, June comes here with a refreshing draught that is inexpressibly grateful. It was peculiarly so this year, as the usual thunder showers of this season reached us but two or three times during all these summer months.

The rainy season began about the middle of June. The dry, scorched earth drank in the showers, and was clothed, as by magic, with the loveliest verdure. It is impossible to conceive how rapidly and luxuriantly vegetation of every kind grows here during this season. True, we looked in vain for home June roses, making the air fragrant with their sweet perfume, and we ate June strawberries by proxy, for they graced home tables, weary leagues away from us. But we feasted our very souls in the marvelous beauty that the early rains awaken everywhere; in the magnificent trees, fresh as from nature's own finishing touch, bright and beautiful beyond description; in shadows deep and Eden-like; in the sun playing hide-and-seek with clouds, popping out with his wonted brightness for an instant, then darting behind a massive pile, and peeping just above it to remind us of the "silver lining" heart-clouds have, too, and in sunsets too glorious for human pen, and in moonlight evenings glowing with charms the day never knew.

But there were shadows in our homes and on our hearts that no June beauty could chase away—vacant places that may never again be filled. Two of our number had gone out to return no more. Oh ! the mysteries of life. The brevity of three-score years and ten !

As the sun, now and then lingering at the western portals, sets the whole heavens aglow with its departing rays, so may our dear ones wait long at the "golden gate," and cheer on the home toilers with their rich experience in this sunny land.

In the beautiful valley of the Mohawk, and on the merry banks of the Merrimac, they spent their childhood's sunny days. In the schools of fifty years ago, from which went out the very bone and sinew of our nation, and in an atmosphere of faith and prayer, they learned the great lessons which have

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carried them through a forty years' struggle with the powers of darkness in this great valley of the Ganges—a river sacred to heathen deities, but which, from its first bursting forth among the Himalayas, sparkling and pure, to its muddy entrance into the Bay of Bengal, has flowed red with human sacrifice; and what of sacrifice have not these two toilers known in the valley of such a stream !

Fields, white for our harvesting, remind us of their first furrows and seed-sowing in tears and loneliness. Little churches in the midst of heathen temples, pointing heavenward, Christian communities, among idol-worshipers, tell us of their long suffering and self-denial, and to-day the Indian government officially acknowledges its gratitude to him who labored so faithfully for the Santals.

The roth of June we gathered on the banks of the Oossye (a river in Midnapore), and on the deck and by the side of a tiny river boat, asked Him "who hath measured the waters in the hollow of His hand," to guide them safely to the home shore. Then we sang "In the sweet by and by," and watched the little boat way down the river, and came home to realize that two of the oldest and strongest pillars of our mission had been borne away.

But we bear it as best we can, remembering that our loss is their gain. May every wind and wave speed them on to their dear children, and the blessings of a civilized and Christian land, from which they have been separated fifteen long years; and may the returning winds as speedily bring help to this needy field. Dantoon, Jellasore and Santipore are without a shepherd, while heavy cares and responsibilities fall upon Miss Crawford and Miss Phillips, who are to-day bravely at their posts.

VALUE OF MEDICAL KNOWLEDGE.

But much as we long for help here, we congratulate the Ohio people in their wise decision to give their missionary the advantages of a medical course. Would that the wheels of time could roll back for us! Wouldn't we know something of the blessed "healing art?" Wouldn't the sick and dying welcome us, and the well respect us as they never can now? Wouldn't these barred doors fly open, and these proud Brahmins fairly beg for us to come in ?

You favored ones, with doctors at every turn, little do you know what it is to be ten, twenty and thirty miles away from

all medical aid, in a land where disease does its fatal work with a rapidity unthought of among you. We remember days and nights of watching and waiting by sufferers on the very threshhold of death, guided solely by blind instinct. What an angel of light, and a messenger of life, a little sure knowledge would have been ! A doctor's "M. D." may be invaluable in civilized life, but it avails little here unless it means practical ability to heal. Young ladies, hoping to labor in foreign fields, be sure your influence will be enhanced just in proportion to your ability to save. Save the body, and in nine cases out of ten the mind will be in your keeping. You may not be able to take a medical course of study, but you may, with a little sacrifice, become thorough nurses, and able to witness the horrors of disease with a stout heart and firm nerves. Here, to-day, lady physicians may enter homes where no man is admitted. In a high-caste family a young and beautiful woman was stricken down. The station physician was called to the outer court. The Brahmin greeted him with : "You can't see my wife, but if you'll save her I'll give vou anv sum." "But I must see her." "You can never see her or enter her room." "I'll go away and call again in an hour, while you think about this." The doctor left, and returned in just an hour. The proud husband with a face full of agony exclaimed, "Oh, doctor, save my wife!" "I can't unless I see hcr." "You can never see her, and she must die." The Brahmin went his way, and the physician his, and soon after the young woman was on the funeral pile. An extreme case - true. But that high-caste women sicken and die with no proper medical aid is the rule and not the exception, and she who can step into these hidden, private rooms, and stay disease or drive away death, holds a most enviable position among the heathen. For example, Miss Swain, of the Methodist Church, and Miss Seeley in Calcutta, whose brief life was so full of service. Hence, our word of cheer to the little band striving to send us a missionary truly equipped for the battle here.

Just now we are fighting again against fearful odds. Five of our helpers gone—two to America and three to the hills to pick up the stitches that have been dropping for long years with no respite. But we foreigners are greatly blessed in the delightful weather we have had all through July. Refreshing showers, instead of the heavy, sickening rains. But, as one poor native said to us, "Your life is our death." Our

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little schools are doubly interesting and doubly full, and little ones by the road-side are begging for one teacher more, begging so that it does seem somebody at home must hear and answer.

MARY R. PHILLIPS.

MIDNAPORE, Aug., 1879.

A RAINY SEASON TRIP.

Visits to the district are usually made during the cold season, but as there was such a call for work, especially about Sorah, we could not wait for that time but started out at once, hoping the rains would favor us, as they did. At Sorah, markets were visited daily where the "Old, old story" was told to eager multitudes. This being in the midst of the cultivating season, and the village roads being full of water, visiting among the people was almost impossible. However, our good brothers, Kumel and Joseph, went to one of the villages visited last cold season, and were most hospitably entertained for the night by a Brahmin. The next day they visited the old man who has been the leader among the people who are breaking caste, and found him as determined as ever to continue in the way in which he has lately started. He also entertained the native brothers, and had them eat with his family. The next day he with others came to see my husband at the bungalow. The long earnest talk that followed I feel sure must do a great deal towards showing him his duty, and helping him to do it. Kumel is a great help to such people. For a whole year after being convicted of his duty he remained still in caste, struggling against his convictions, lacking the courage to act up to them. We visited as far as possible in the village near the bungalow. There the people received us like old friends, making kindly inquiries about ourselves, and why the missibaba had not come. Tarama and the barber's wife of whom we have spoken before were quite as interested as ever in listening to us, and would give no time for the common idle talk of others. Both of . these women have learned to pray and tell me of the peace they derive therefrom. They seem to have the true faith that God will hear them. We are more than thankful to see them laying aside their idols, and accepting the one true God instead, yet we long to see the faith and strength of purpose that will enable them to put on Christ, and confess him.

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On another visit to the same village going up to a house, I asked if I might read and talk with them. The old woman I met seemed a little fearful, and said I better go to a neighbor's house near by. Just then her brother, a Brahmin, came along and said, "Sit down, sit down, we are not afraid of you, you have been here so often you have come to be our neighbors." This settled the matter, I sat down and had a long interesting talk with a number of men and women that gathered around. At Bhuddruck my husband visited the baboos, and I called on their wives. I found the Dr. baboo's wife reading English nicely. She tells me that both she and her husband have given up idolatry, and that she reads the Bible and prays every day. We were very glad to find that the magistrate's wife had started a girl's school, secured a government grant and subscription for its support. She has not yet introduced anything bearing directly on Christianity, but is on the lookout for an opportunity when it will not injure the school as she feels sure it will now. The house Mrs. Smith worked so hard to build still stands as she left it, needing repairs badly, and the people about needing much more the help of a good missionary occupant. Work is ready at hand, all about the bungalow waiting for some one to do it. From Bhuddruck the wants of our little Christian village at Suntepoora were attended to, and then we turned our faces homeward. Our last stage into Balasore was very rainy; soaked through and through we reached home safely, never more glad to see its inmates and enjoy its comfor

EMILY L. MARSHALL.

Balasore, Sept. 6.

NOTE FROM MISS HOOPER.

My DEAR MRS. BREWSTER:-

This being "over-land-day" I will defer writing no longer. You are wondering how this climate agrees with me, and how I am affected by new scenes. The change is indeed great from the bracing, frosty air of my New Brunswick home, to the burning sands and hot winds of India; nevertheless, it is not altogether unbearable. Strange sights and sounds affect me still more deeply, especially on the Sabbath. My mind then turns from the discordant sounds of noisy drums and cymbals, with groups of natives, to the quiet Sabbaths in the land of my childhood, where the cheerful chiming of bells falls on the ear of those who are quietly wending their way to the house of God to pray and praise.

I must hasten—there is no time for these reflections. Everywhere the reality is pressed home on one's heart, that there is a vast responsibility resting on those who have been freed, to do something for the liberation of these souls bound with fetters of superstition and ignorance. The change that religion makes can be seen here at a glance. This reminds me of my visit to the Orphanage, at Jellasore, under Miss Crawford's care. After a weary ride of several miles, in which many sad sights met our eyes (Miss Bacheler was with me), this little home, nestling among the trees, seemed like a paradise. One cannot be there five minutes without feeling that the spirit of love reigns supreme. Surely from this home many will go in the future, as they have done in the past, to scatter the flowers of hope and love along the pathway of their less favored sisters in the huts and zenanas.

There is great necessity of funds to pay teachers to train the numbers of poor children "up in the way they should go," and "when they are old they will not depart from it."

I go to the zenanas now in the mornings with the native teachers, Miss Bacheler being at Dantoon with Miss Hattie Phillips, and Mrs. Bacheler not being able to go regularly. As often as I enter these secluded homes I'm impressed with the thought, that it is better to begin at the foundation at once and teach the children. But I forget that there is no free, happy childhood among the little girls here. They are old married women at fifteen ! Different castes marry at different ages. A Hindoo woman's lot is truly a hard one! In one of the zenanas there is a pretty little woman of fifteen, whose lord and master forbids her receiving instruction in the Bible. In the same house is a pretty young widow who is not allowed to learn to read anything, either secular or religious. Every morning, as I enter, I have to pass through the room where this pompous babu sits, and although he invariably rises and says "Good morning," I do not feel much like returning a cheerful reply, as I know his pretty little wife is not permitted to repeat a verse of Scripture, or a stanza of a hymn. Do pray earnestly for the entrance of the Word which giveth light into these dark and cheerless **JESSIE B. HOOPER.** homes. Yours very truly,

MIDNAPORE, July 14.

PILGRIMS FROM POORI.

Miss Ida Phillips after describing the preparations for a trip to Metrapore, a preaching-station some seven miles from Balasore, and the effect of the frequent showers of the rainy season, gives us a glimpse of one of the most pitiful sights connected with the worship of Juggernaut :--

"In-doors the mats on the floors, the shoes on their racks, the books shut up in their cases, all grow white and green with mould. I have even found a piece of varnished furniture, supporting quite a forest of mould. Out of doors every thing is as fresh and green as warmth and showers can make it, so that when the sun does look out, it is upon perfect wonders of vegetable luxuriance.

In the midst of all this dampness and these drenching showers, the poor pilgrims are wearily making their way home from the great car festival just passed in Poori.

I think no sight has made me feel more deeply the utter wretchedness caused by this false religion, than that of the crowds of women going back to their homes, hundreds of miles distant; their poor hearts just as impure as ever, their minds, if anything, darker than before; for then they had some hope, at least, that a sight of the great god might help them. I have never seen so many women going to Jugarnath as this year. The majority of them seem, from the absence of all color in their dress, and of ornaments from their wrists, to be widows.

Agents, called *pandas*, are sent out from Poori by the priests of the Jugarnath temple. They are, I think, without exception, the very lowest class of men in the country. They paint their faces and bodies with yellow and white paint, and smear themselves from head to foot with ashes. The hair is allowed to grow during a whole life time, and remains night and day, month in and month out, coiled about their filthy These are some of India's saints. They penetrate heads. every part of the country, telling everywhere the wonders that Jugarnath can perform for those who honor him by a pilgrimage. The women, being the more ignorant, are most easily persuaded to believe these things-the widows, especially, are readily induced to break the monotony of their hard lives, even if it bring keener suffering, and to seek at once the favor of the gods, and their friends, by the only path left open to them.

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The *pandas*, according to the proficiency in their business, gather companies varying from five or ten, to forty or fifty; these they conduct to the priest who sent them out, and he enriches himself by the innumerable fees and sacrifices which are exacted from each poor wretch who visits the shrine, though he be left to starve in consequence, as many do. From the priest at Poori, the *panda* receives a commission for the pilgrims whom he brings.

The grand car festival over, the pilgrims are left to get home as best they can, or die in the attempt. The return trip is by far the hardest. Already foot-sore, and very likely sickened by the long journey in the heat, with no money left, the two or three hundred miles, and perhaps even more, seem stretched out to twice their former length. But things are changing. The men are not to be persuaded as in former days, and now the time for enlightening the women has come. An English official, residing near Poori, said not long since, that if the *pandas* were not allowed to go about and almost *compel* pilgrims, Jugarnath's shrine would be wholly neglected."

INVALIDS "ABROAD."

JULY 28.—We three invalids left home for Darjeeling. It was a hot, sweltering day. We took second-class passage in the barge towed by our little Midnapore steamer.

We reached Calcutta late in the afternoon of the 29th (Tuesday), and stayed till Friday noon. The preparations for a three months' stop in Darjeeling were made altogether by my husband. We were in a small, unventilated room, so the punkah had to be pulled day and night. Almost as soon as we were in the cars it seemed like a new world, for we had air to breathe. Our passage was secondclass, of course. After about four hours, we came to the Ganges, very broad and rough, yet refreshing. Here the railway passengers cross the river by a steamboat, an hour's ride, and find other cars waiting. My husband, who was a third-class passenger, came to our compartment windows, at the large stopping places. At 9 o'clock, Saturday morning, we reached Silligori, the end of the railway journey. Here were tongas waiting to take us the remaining forty-eight miles. The tongas are two-wheeled carriages, with canvas tops, drawn by two mountain ponies, which are changed every four or five miles.

Here the mountains were seen distinctly, and after a few miles we began to go up, and oh! how exhilarating it was! just like home woods and valleys. Soon we began to see clumps of ferns by the wayside. Our first stage by tonga was to Kerseong, twenty-nine miles. Before leaving home we saw in the papers that there had been a serious landslide within a few miles of Kerseong, which had swept the mountain road sheer down, leaving the Pargolar-jhora (crazy stream) to dash adown the mountain side in her former independent glory, before man had tried to tame her. The hundreds of coolies had made no headway, for she just rushed down all their efforts to get the road up. Of course, there was a constant fear of that dreadful place before our eyes. Our road wound round and round, back and forth, but always up-the high mountain on one side, and a good wide road, with a stone wall protection on the other. The ponies danced along merrily. How can my poor pen tell about the mountains ?- by turns lovely, picturesque, wild, grand, sublime, awful !

Above Silligori the people change decidedly, taking the Mongolian type. They are much better looking, have fair complexions, broad faces and Chinese-looking eyes. Many of the women and girls working on the roads were fine looking. Some of them had as many as five strings of rupees, which gave them a rich look, to say the least. It was astonishing to see what large stones the women lifted, and even young girls carried heavy basketfuls. Sometimes the road just before us was filled with stones and debris, but by the time our lively little ponies were there they found a path through, the last obstruction often disappearing about an instant before the tonga wheels claimed the place. I forgot to mention that in Calcutta an invalid young lady from the American Zenana Mission Home joined our party, so we were four. Miss S. is a great worker, not only in zenanas, but, in connection with others, among the sailors and soldiers, in the coffee-rooms, and, in fact, she is almost a city missionary. We prize her company very much. To return to our journey. At every place for changing ponies, the girls got out for a little walk. The road people had huts perched here and there, where they could find a place. At last, on a turn in the road, we came in sight of the broken road, and found it thoroughly rebuilt. The long posts below, and the stonework, and over all, the road with a thick wood railing, seemed

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secure; but when we looked up the bare mountain side and saw the cause, we felt afraid. High up there are many wild, straggling streams coming down, and as they progress they are wilder and fiercer, and come down over a number of irregular, rocky channels, leaping, rushing, dashing, roaring, as if bound to carry all before them. This is the worst part of all the way from the railway terminus to Darjeeling. Our ponies "tore" over the whole, and we all breathed easy. At 5 o'clock, P. M., we reached Kerseong, right among the mountains and clouds. It was rainy and cold. The dark bungalow was occupied by two young men, who didn't seem called upon to move. Afterwards they did. A man to sweep and a rousing fire, and after that a cup of tea and something to eat, made us happy.

It was Saturday night. A last year's acquaintance of my husband sent us jelly, biscuits and tea. On the Sabbath she and her family and a few others came in, and a sweet hour was spent in worshipping God. The glorious scenery all around was an aid.

At 8 o'clock Monday morning we were all on board the tongas, bound for the last up. And up we went, though never suddenly. The ponies could always canter along. All this Darjeeling road is cut out of the sides of the mountain, and goes very much back and forth, so that the road we cantered over an hour before, is sometimes fifty feet below us, and running parallel to the one we are on. We reached the end of the wheel-road, about noon, nineteen miles. This was Darjeeling, at the tonga depot. A "chair" was got for me, a pony for Miss S. (Dr. and Mary going on foot), and we began the ascent to our eyrie, a mile and a half. Each house here, is built in a place scooped out of the mountains. Ours is one mile and two-thirds up a two mile mountain. It is a nice little house with eight rooms. We have four, and the other four are occupied by a doctor and family just back from the Afghan war. At the east of us, our mountain goes up abruptly a third of a mile, and on the top is the Darjeeling "Boys' School." At the south is the Waterfalls mountain. At the west, in front of us, is a wonderful panorama, a deep valley, and beyond, a gradation of ranges, ridges, and summits. At the north, is the greater part of the Darjeeling residences, beyond that, ranges of mountains, and twice since we have been here, beyond that, the snowy range-the everlasting snows-have greeted us, silvery white.

On the lower summits around us, and on the sides of some of the mountains, are the tea planters' gardens, and among them, their houses. Tea is the biggest word, and the biggest thing in these regions.

It is Sunday, we have been here almost three weeks. Dr., Miss S., and Mary are gone to meeting at the Union Chapel, where the doctor preaches to-day.

MRS. S. P. BACHELER.

APPROPRIATIONS FOR 1880.

WILL not our various auxiliaries, now, at the commencement of another year's work for the mission fields, redouble their efforts to increase the interest already existing, by the diffusion of missionary intelligence, and by securing additions to their membership? Will not many societies aim, the coming year, to raise a sum for our definite work, equivalent to two cents per week from every sister in their respective churches, seeking, in some way, to supply such deficits as may arise from inability, or unwillingness on the part of any to contribute? And can there not be many new auxiliaries formed?

The Board, at its late annual meeting, made appropriations for the coming year, in amount equivalent to nearly three thousand dollars. It also voted that, should the receipts of the year fall short of the appropriations, the treasurer be instructed to pay on the last quarter's remittance, a proportionate amount of each appropriation for the work at Harper's Ferry, and the zenana work in India, save Miss Bacheler's salary.

It will be plainly understood that it is not the intention of the Board to incur debt, and yet its members long to take on more work—to widen its operations many fold. Will you not help us, you who read this, to make it possible to thus enlarge, and especially make of no effect this vote, which, we are sorry to say, seems to indicate a possibility of the failure of some one to do her whole duty.

It is not money we want of you, dear sisters, this is the means, not the end—rather the linking of your soul with the needs of your hungry sisters, and these both to Him who has the infinite supply.

WORKERS IN COUNCIL.

NOVA SCOTIA.

Minutes of fourth annual meeting of the Free Baptist Woman's Missionary Society of Nova Scotia, held at Beaver River, Yarmouth County, Sept. 11, 1879.

Officers and members convened in the Temperance Hall, on Thursday P. M. at 1.30 o'clock, Vice-President, Mrs. Royal, in the chair. Opened by singing, "What a friend we have in Jesus," and prayer by Mrs. R. H. Crowell. Roll of officers called, minutes of last meeting read and approved, then proceeded to elect officers for the ensuing year: Mrs. J. F. Smith, President; Mrs. S. N. Royal, Mrs. F. Babcock, Mrs. Mary Tooker, Vice-Presidents; Mrs. James Cushing, Corresponding Secretary and Treasurer; Miss R. A. Hopkins, Recording Secretary; Miss Susie Smith, Miss Azuba Letson, Mrs. B. B. Woodworth, Mrs. R. H. Crowell and Mrs. Babcock, District Secretaries. The matter of having the Corresponding Secretary's report published in the minutes was thoroughly discussed, and it was considered advisable to have the work of the society brought more fully before the people. A committee was appointed to make arrangements for the public meeting. Closed by singing "Work, for the night is coming."

Friday P. M., met in the church according to appointment, Vice President, Mrs. Babcock, presiding. Opened by singing, and prayer by Mrs. Cushing. Parts of the 2d Psalm and 16th chapter of Mark were read by Mrs. Royal. Constitution read by Recording Secretary. Corresponding Secretary then made a full and interesting report of the work done in the societies during the year.

Twenty-three auxiliary societies, and five juvenile societies were reported. Amount of money raised, \$378 62*. Mrs. R. H. Crowell next spoke to good effect, advocating the introduction of the MISSIONARY HELPER and *Religious Intelligencer* into Christian homes in the place of the trashy literature often found there.

Recording Secretary read a few extracts from a letter written by Rev. J. Phillips and wife before leaving India. Mrs. Scott spoke with deep feeling of her interest in the work, and was followed by Miss Hilton in a most effective address, in which she spoke of woman's work for woman as a social elevator, not only among the heathen, but among ourselves. Rev. J. F. Smith expressed a kindly interest in the woman's work. Rev. G. A. Hartly, in a short but good address, told us something of the work Miss Hooper was doing in India among the children, that being the work she seems to prefer. Rev. J. Walker, from Maine Central Y. M., spoke of woman's work in reference to training the children in order that the rising generation may grow up in the missionary work. Closed by singing, "Hold the Fort."

R. A. HOPKINS, Secretary.

PROVINCE OF QUEBEC.

MRS. J. E. MASON, Secretary, *pro tem.*, reports a meeting of the F. B. Woman's Missionary Society, held in connection with the Stanstead

*Amount has since been made up to \$400 00, and forwarded for salary of Miss J. E. Phillips.

Quarterly Meeting, which convened at Missawippi, P. Q., Sept. 27. The exercises were varied and interesting, consisting of singing, select readings, etc., by the ladies, after which an invitation was given to the ministers and other friends of missions to speak. Some very stirring five-minute speeches followed, which had an influence upon the pockets, as well as the hearts of the audience, as a collection amounting to \$17.43 was taken, which was regarded as very liberal, considering the small number present. She urges thankfulness and courage.

MINNESOTA.

A Woman's Missionary Society was organized during the Q. M. session held with Crystal Lake church Friday afternoon, Sept. 26th. Mrs. C. L. Russell, of Champlin, was elected President; Vice-Presidents were chosen from five churches in the Q. M. It was thought best to have a public meeting, and the Q. M. gave one hour Saturday A. M., from II o'clock to 12.

The President called the meeting to order and the exercises were as follows: Singing; Reading, Matt. 25th Chap., commencing at 14th verse, by Mrs. A. A. Smith of Minneapolis; Prayer was offered by Rev. L. Hathaway; Singing; Mrs. Russell gave a history of the Auxiliary Society in Champlin; also what they had been doing the past year, which was listened to with marked interest; Reports were called for from churches that had Auxiliary Societies; Minneapolis and Champlin reported encouragingly of what they had done the past year; Other churches which had been doing good mission work without any organization also responded ; Mrs. J. D. Hutchins of Minneapolis, followed with a selected reading, and Mrs. J. D. Batson of Castle Rock, read an essay; voluntary speeches were called for, and Rev. Messrs. Russell, Batson, Staples, Hathaway and Herrick cheerfully gave us much encouragement in our new work. A great deal of enthusiasm was manifested; one aged brother remarked that it seemed to him that mission fire pervaded the whole assembly. Mrs. Russell gave us a very earnest talk, pleading with us to be active and faithful in this great work; tears were in many eyes. We then sang "From Greenland's Icy Mountains," and a prayer by Rev. Bro. Hayden of Champlin, closed our first public meeting.

MRS. L. E. LEIGHTON, Q. M. Secretary.

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MICHIGAN.

Mrs. Platts, Secretary of Michigan V. M., sends words of encouragement to the workers in her district. She says that since the organization of the Y. M. W. M. Society in May last, the reports received from the different secretaries indicate that a good number of auxiliaries have been formed. Also young people's and children's bands organized, and a fair amount of money raised. There exists a good interest, and it is constantly increasing.

In order to sustain this interest, her advice is *never* to let the time for a meeting pass without holding it. Have the meeting by all means, if the attendance is small. As another means, she urges the various secretaries to make *prompt* returns. Faithful promptness is a good motto to adopt. If in any direction help is needed, she will gladly give what she can, if the ladies wishing assistance will write her.

NOTES AND GLEANINGS.

PLEASE send renewals and new subscribers for 1880 at once !

FOR prospectus of the HELPER for 1880, see the third page of the cover.

An article of a very interesting and practical character, from Mrs. Brackett, is crowded out of our pages. It shall appear next time. Meanwhile be diligent for the work there.

A photograph of Miss Crawford is offered to our readers, taken from a picture left with Mrs. Hills, on her return to India. It is regarded as an excellent likeness of this noble woman. The artist has made us very liberal terms, and it is hoped that the sale of these pictures will bring a little revenue to the treasury of the society, and afford much pleasure to the purchasers. Copies are to be had at the office of the HELPER for twentyfive cents each.

REV. MILO J. COLDREN, late of Howard City, Mich., sailed for India, Oct. 25. He will labor in connection with Rev. A. J. Marshall, at Balasore.

THE old Kirk and Free church of Scotland have both begun Christian work on the island of Cyprus.

"HAPPY is he who has learned this one thing: to do the plain duty of the moment quickly and cheerfully, whatever it may be."

ON Saturday, Oct. 11, fifteen missionaries of the American Baptist Missionary Union sailed in the steamer "Anchoria," from New York, for fields of labor in India.

THE twenty-ninth report of "Müller's Orphanage," says: "Since founding the institution, we have received, simply through prayer and the exercise of faith, more than \$3,920,050."

SEVERAL of the best known of Mr. Sankey's and Mr. Bliss' hymns are being translated at Lucknow, India, into the vernacular of that country, for use in a Christian church of which a native is a pastor.

REV. W. C. VAN METER and his wife left on the 12th, for Rome, in the "City of Berlin." His work in Italy has been wonderfully successful. Twenty other missionaries were on board this steamer for various countries.

THE Hillsdale Herald speaks of the quarterly election of officers for the Ida Phillips Missionary Society. The Treasurer's report showed that a steady purpose was maintained by its members to have a part in the support of this missionary.

THE contributions of the native Christians of the Church Missionary Society in Southern India have increased in the last ten years from \$10,437, to \$16,296.50; and those of the native Christians to the London Missionary Society in one district have risen from \$306 to \$1,617 — more than five-fold.

THE American Missionary says that the coming season twenty more girls will be added to the number of Indian students at Hampton, Va. Their due proportion is regarded as essential to the success and value of the effort. When the Indian prisoners from St. Augustine returned to the Territory, and their wives and families turned out to welcome them home with rejoicing, the long-dreamed-of meeting proved such a shock to the reconstructed braves that some of them broke from the company and ran away to the woods, refusing to have anything more to do with their affectionate but very dirty squaws. The situation was humorous but tragic, and withal very natural. How could they walk "the white man's road" in such companionship? And how could they walk it alone? The co-education of the Indian boys and girls is the only hope of permanent Indian civilization.

Children's Miche.

THE PENNY YE MEANT TO GIE.

There's a funny tale of a stingy man,

Who was none too good, but might have been worse;

Who went to his church on a Sunday night, And carried along his well-filled purse.

- When the sexton came with his beggingplate, The church was but dim with the can
 - dle's light;

The stingy man fumbled all through his purse,

And chose a coin by touch, and not sight.

It's an odd thing, now, that guineas should be

So like unto pennies in shape and size ;

" I'll give a penny," the stingy man said ; "The poor must not gifts of pennies despise."

- The penny fell down with a clatter and ring,
 - And back in his seat leaned the stingy man.
- "The world is so full of the poor!" he thought;
 - " I can't help them all; I give what I can."
- Ha, ha! how the sexton smiled, to be sure,

To see the gold guinea fall in his plate ! Ha, ha! how the stingy man's heart was wrung, Perceiving his blunder but just too late!

"No matter," he said, " in the Lord's account

That guinea of gold is set down to me.

They lend to Him who give to the poor; It will not so bad an investment be."

- "Na, na, mon!" the chuckling sexton cried out,
 - "The Lord is na cheated, he kens thee well;
- He knew it was only by accident That out o' thy fingers the guinea fell.
- "He keeps an account, na doubt, for the puir;

But in that account he'll set down to thee Na mair o' that golden guines, my mon,

Than the one bare penny ye meant to gi'e."

There's a comfort, too, in the little tale, A serious side as well as a joke;

A comfort for all the generous poor, In the comical words the sexton spoke.

A comfort to think that the good Lord knows

How generous we really desire to be, And will give us credit in his account

For all the pennies we long to "gi'e."

-H. H., in "St. Nicholas," for Oct.

SUSIE'S SPECULATION.

It was almost missionary day, and Susie's box was nearly empty. She shook it slowly, as if the rattle were some satisfaction, but she knew just what was in it as well as if her sharp eyes could see down into the crack. One nickel, one twocent piece, and three pennies; and there between her thumb and finger was one penny more,— such a pretty new one that it seemed almost a pity to send it down into the dark little box.

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"I wish pennies would grow," said Susie. "How nice it would be to plant them in the garden like potatoes, and then dig up a whole basketful!"

"I can tell you how to make them grow," said Cousin Lil. "Let me see how many have you?"

"Only one," said Susie, eagerly, "but I could break open my bank."

"Oh! no," said Lil. "Never carry all your eggs in one basket; that is a Chinese proverb, and means, don't risk all your money in one speculation."

"What is a speculation?"

"A plan to make money grow. Now let me see; can you crochet?"

Susie shook her head and looked ashamed, for mamma had offered to teach her months before.

"Never mind. I know you can knit."

"Not much," said Susie. "I always forget to seam and to narrow, and the stitches slip off the needles."

"But this is very easy knitting, just back and forth like a garter."

"Oh, I can do that. I made a long pair of reins for Teddy last Christmas."

"Well, then, you are to go to the store and buy a dozen balls of candle-wickings and a pair of wooden needles. The needles will cost ten cents and the candle-wickings sixty cents. I'll lend you the money."

Cousin Lil counted the money from her purse, and Susie ran away on her errand. She came back presently, with her cheeks like roses, and a happy sparkle in her eyes. "Mr. Hall asked me if I was going to set up a candle factory, and I told him it was a plan to make money grow, and he said if I'd teach him how, he'd give me all the candle-wicking in his store."

"We'll show him," said Cousin Lil. Then she took the wooden needles and a ball of wicking, and set up a row of twenty stitches.

"That is all. Now, Susie, you are to knit back and forth, just as you did for Teddy's reins."

"How many times?" asked Susie.-

"Until you use up one ball."

"And then what?"

"Then it will be done,— a nice, soft, thick, knitted dishcloth, just what mamma and Aunt Mary and Mrs. Bell and lots of other people will want to wash china and glass with. When you knit up all your balls you will have knit up a dozen of them, and you will put them in your pretty Indian basket, and go and sell them, and so many people will want them that you will not have half enough."

Susie laughed at the idea, and knitted very busily, and the great, loose stitches grew so rapidly that before she knew it, the big ball was a little one, and then ended in a tangle.

"What a nice dish-cloth!" said mamma. "I think I will engage this first one."

Aunt Mary engaged another, and Mrs. Wood another; and before the dozen were knit they were all sold to people who saw the busy little knitter at work.

When they were all done she put them in her Indian basket, and Cousin Lil dressed her like a little old woman, with a funny cap and spectacles, and a knitting-sheath on her side for the big needles to stick in. Mrs. Mason saw her and called her in. "What are they?" she asked, peeping into the basket.

"Missionary dish-cloths," said Susie, "but these are all engaged."

⁴⁷ Then I will engage one to be knit," said Mrs. Mason; and old Mr. Ranney engaged six, one for each of his sons' wives. Mr. Hall was so much pleased with the little old lady that he offered to give her a dozen more balls if she would knit him a dish-cloth; and young Mr. Will engaged one, because he said if he was ever married his wife would want one.

Susie came home very happy, with her purse full of silver.

"Now," said Cousin Lil, "We must make up our cash account:

I dozen dish-cloths at 20 .							\$2	40
Needles, 10; candle-wicking,	60		•	•				70

\$1 70

Leaving you one dollar and seventy cents for your mite-box."

"Splendid!" said Susie. "I'm going to knit the other dozen right away. Only think, Lil, I shall make two dollars and twenty cents on them. I believe I'll be a life member, or maybe a board of managers."

"I shouldn't wonder," said Cousin Lil; "and when you have supplied the town with dish-cloths, I'll tell you another way to make pennies grow."—*Emily H. Miller, in "H. W. F.*"

GIRLS IN CHINA.

" IT is a girl! Be quick, bring water and drown it!" is too often the first greeting received by many a girl who ventures to make her advent into the world in China. Her poor little existence is soon ended; her innocent spirit goes back to God who gave it, and her body is sometimes left by the roadside to perish. If they are permitted to live, they are often bought and sold. A missionary says: "Some months ago, in walking near a neighboring village, I met a man carrying two large covered baskets on the end of a pole over his shoulder. Cries were issuing from the baskets, and I made him stop and let me see what was in them. There were three babies, one in one basket, and two in the other, all lying on their backs, blue with cold and hunger. The man was a babymerchant, and had taken out six in the morning to sell, and having disposed of half his stock, was returning at night-fall with the remainder. He said if I would take them all, he would sell the lot very cheap. I suppose he would have considered a dollar a piece a sufficient compensation."-Life and Light.

CONTRIBUTIONS

RECEIVED BY THE

Free Baplist Coman's Dissionary Society, FROM AUG. 1, 1879, TO OCT. 1, 1879.

MAINE.

Abbott, Church	\$
Acton, Mrs. Ira Fox	I
Atkinson, Mrs. E. B. Page, Mrs.].	
P. Hart, Mrs. E. Morrill,	
cach \$1.00, for native teacher.	3
Auburn, Aux., Court St. Church.	11
	**
Augusta, Auxiliary, support of	
Emeline	13
Biddeford, Auxiliary, \$2.00 for	
Miss Crawford	26
Dover, Mrs. E. D. Wade, for	
native teacher	x
Dover, Mrs. Ella and Miss	
Greenleaf, each 50 cents for	
native teacher	T
Dover, Mrs. Everett	1
Dover and Foxcoft, Children's	
Mission Band, for Miss I.	
Phillips' salary	3
East Dixfield, Auxiliary	6
Ellsworth, Quarterly Meeting	3
Exeter, Church	
	38
Farmington, Q. M. collection	
Kenduskeag, Mrs. J. J. Banks	I

	Lewiston, Mrs. B. F. Hayes, of		
50	Aux. Main Street Church, to-		
00	wards support of a teacher for		
	Mrs. J. L. Phillips' work	5	00
	Lewiston, Aux., Pine St. Church.		
00	for native teacher, and to		
49	constitute Mrs. R. L. How-		
	ard, Bangor, L. M	20	00
00	Lewiston, Little Seed Sowers,	-	
	Main St. Church, for Miss I.		
02	Phillips' salary	25	00
	do. towards furnishing room	-3	
00	at Harper's Ferry	0	00
	Lewiston, Aux., Main St. Chutch		60
	Lisbon, Aux., Second Church		50
00	Lisbon, Mite Gatherers, for Miss		20
00	I. Phillios' salary		00
~	North Berwick, First Church	~	00
	Penobscot, Y. M., for native	-	00
00	teacher,		
36	Pittsfield. Mission Band, for Miss	5	25
			60
00	I. Phillips' salary	2	00
00	Pittsfield, Mrs. C. Jordan		-
84	Plymouth, Mrs. A. Abbott and	-	
00	Mrs. S. Whitcomb, each \$1.	2	00

Saco, Aux., native teacher, for		
Mrs. J. L. Phillips	10	00
South Dover, Mrs. C. St. Clair		10
Squirrel Island, Mrs. P. T. Knowlton	I	00
York County, Q. M. collection	II	06
	_	_
	\$206	72
NEW HAMPSHIRE.		
Alton, Mrs. L. Y. Thompson,		
\$1 oo each H. M. and F. M.	2	00
Belmont, Auxiliary, First Church	2	00
Candia Village, Auxiliary		00
Danville, Auxiliary		00
Dover, Miss Sarah Lowe, for		
Myrtle Hall	5	00
Dover, Aux., Washington Street	3	
Church, of this \$5 oo by Mrs.		
C. Brooks, towards Mrs. J.		
L. Phillips' work	26	88
Great Falls, Mrs. C. H. Little-	30	00
field		~
New Market, Auxiliary		04
Sandwich O M		00

VERMONT.

Corinth, Second Church	3	00
East Williamston, Auxiliary Lyndon Center, Little Helpers,	5	00
for Miss I. Phillips' salary	1	50
St. Johnsbury, Children's Band, for Miss I. Phillips' salary South Strafford, Aux., Harper's	1	25
Ferry, \$5 00, Zenana teacher, \$5 00 for L. M. of Mrs. B. F.		
Jefferson	10	00

RHODE ISLAND.

Auburn, Ladies of Church, for	
Miss H. Phillips	6 50
Auburn, Sunday School, do	8 05
Blackstone, Mission Band, do	10 00
Carolina Mills, Y. P. Missionary	
Society, do	8 00
Chepachet, Church, do	2 00
Farnumsville, Ladies of Church,	
do	5 00
do Foster, Union, Auxiliary, do	7 00
Foster, Union, Mrs. Scott, do	50
Olneyville, Auxiliary, do	
	12 50
Pascoag, Auxiliary, do	25 50
Providence, Mrs. M. A. Stone,	
Greenwich Street Church, do	5 00
Providence, Auxiliary, Park St.	
Church, do	5 75
Providence, Aux., Park Street	
Church, towards furnishing	
"Brewster Room," and to	
complete L. M. of Mrs. D. M.	
Saliebury	5 60
Providence, Mission Helpers,	3
Greenwich Street Church, for	
Miss I. Phillips	5 00
11100 1. A mmps	5 00
-	

DOVER, N. H., October.

Providence, Aux., Roger Wil- liams Church, for Miss H.		
Phillips Providence, Auxiliary, Pond St.	12	50
Church, do Providence, Miss M. L. Sumner,	3	75
do	I	00
Pawtucket, Auxiliary, do	6	25
Tiverton, by Sadie Robertson, do West Scituate, Ladies of Church,	5	00
do	5	50

\$140 52 CONNECTICUT.

East Killingly, Ladies for Miss	
East Killingly, Ladies for Miss H. Phillips	4 00

NEW YORK.

West O	neonta, Aux.	, for	support		
of	" Phulmonie	**		10	00

OHIO.

East Liberty, Church, for Zenana		
work . Harmony, Quarterly Meeting, for	3	35
Zenana work Prospect, Sarah W. Cratty for	12	51
native teacher Union, Church, \$4.90 for Zenana	25	00
work, and 26 cts. for H. M.	5	16
York, Church, for Zenana work.	3	87

\$49 89

MICHIGAN.				
Montague,	" Home	Missionary		

Box," for Miss I. Phillips'		
salary	2	50
salary Reading, Linus Scott Parmelee,		-
for Y. M	2	00

\$4 50 IOWA.

Postville,	Mrs.	G.	W.	Hanks,	
					I CO

MISSOURI.

Springfield,	Grisela	A.	Dittrick,		
for supr	port of Z	ulsi		13	00

KANSAS.

Great Bend, for Mrs.	Mrs. M. M. Pinney, J. L. Phillips' work.	1	50

CALIFORNIA.

Wheatland, E. T. Major 7 00

MISCELLANEOUS.

M. R 1 00

\$568 80 Total amount,

MISS L. A. DEMERITTE, Treasurer.

00

\$20 75

\$108 92

SIXTH ANNUAL REPORT

OF THE

FREE BAPTIST

Woman's Missionary Society,

PRESENTED AT ITS

ANNUAL MEETING,

AT OLNEYVILLE, R. I., OCTOBER, 1879.

PROVIDENCE: J. A. & R. A. REID, PRINTERS. 1879.

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OF THE

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REPORT

OF THE

CORRESPONDING SECRETARY.

THE work of the Woman's Missionary Society during the last year, has been very similar to that of the preceding one. In many localities the interest has been deepening and broadening; particularly, this seems to be the case in the West. In New England the work is becoming more thoroughly systematized, and we trust the time is not far distant when each auxiliary shall have some specific object in which to engage its energies. The Rhode Island ladies, with the care of Miss Hattie Phillips' support, show no lack of enthusiam. She is peculiarly their missionary, and they will be true to the trust committed to them. So with those auxiliaries which have assumed the charge of zenana teachers. Corresponding with those teachers, becoming familiar with their work, feeling that for their success, they, in a great measure are responsible - how can it be but that such auxiliaries shall have a deeper and stronger love for the cause in which they are engaged ?

DANTOON.

The letters of our missionaries continue to be sources of encouragement and cheer. Miss Hattie Phillips, the lady last sent by this Society, stationed at Dantoon with her sister, while diligently prosecuting her studies, is eagerly seizing every opportunity to aid in the work to which she has devoted her life. Of her Miss Crawford writes: "She is truly a noble young lady; and, if her health is spared, will be sure to be successful."

The encouraging success which is attending the work among the women of Dantoon, may be seen by the following ex-

tract from a letter of Miss Julia Phillips: "We have here quite a number of real zenanas, besides a numerous population of common people. It is only six weeks since we began our work, and already we have more than fifty pupils, including the girls' school. We hope to get the babus to pay for the instruction of their wives and daughters, and thus make the work as self-supporting as possible. One of my best women said to me recently: 'You ought to charge all of us for instruction. You, of course, are putting yourselves to a great deal of trouble and expense, and it is only right that we should share the expense.' This was greatly cheering.

We are being called to new houses every few days. Living as we do, near the great highway, and being the only white family within ten miles, a great many come to see us out of curiosity. Aside from the house and its surroundings, our sewing-machine, and the organ, are the lions to be seen, and are equal to the seven wonders of the world. Almost every evening we have a large company of men to hear the organ. We improve these opportunities, and thus the 'old, old story' is told over and over again to eager listeners."

ZENANA WORK AT BALASORE.

From Miss Ida Phillips' Report, we extract the following :--

"More than a year has passed since I first came to Balasore; but so swiftly has the time flown that I can scarcely realize the fact. Work that then seemed strange and rather difficult has grown easy, and to-day I am more than ever thankful that I am able to be here.

In zenana work this year, I have had in view two principal objects : one, an increase in religious instruction — the other, a more thorough course of general study. The old prejudice against woman's education has become wonderfully weakened, and it is the easiest task imaginable to find even more than enough pupils to occupy all my teachers. But their ideas of an education are very vague. They consider themselves

Report of the Corresponding Secretary.

quite learned if they are able to read a little and write even less. To persuade them to persevere in their studies, in spite of household cares, innumerable festivals, and in many instances personal dullness, is one of my hardest tasks. I have been much pleased to see an improvement in this direction.

The Hindoo girls' school which Mrs. Smith established, is doing well. The babus take a great deal of interest in it, supporting it entirely themselves.

The following statistics may give a more definite idea of some parts of our work :---

Number of houses visited at the beginning of the year	, 68
Present number,	112
Number of pupils at the beginning of the year,	120
Present number,	170
Average,	145
Number of teachers,	. 9
Present number,	IO

Though my work is chiefly in the zenanas, I have been out in the district a good deal of the past season, and visited the women from village to village. No work that I have seen or done since coming has interested me so much as this. I had not imagined that the poor ignorant women of Orissa were so prepared to receive the Gospel. Next year I hope to have much more work to report."

AN OPENING FIELD.

Miss Mary Bacheler, the past year, has been attending to her routine of duties with her characteristic energy and hopefulness. She is at present at Darjeeling, whither her parents have gone for recuperation and rest. She writes, under date of August 15: "There is some prospect of zenana work being started here, as there are about twenty-five Bengali families as yet there is nothing more than talk about it, but we hope, when the weather is pleasanter, to commence."

THE ORPHANAGE.

Miss Crawford's letters are so full of work, that we sometimes wonder if she ever rests. She says: "My heart, every day, thanks God for the strength he gives me to work. We are

praying, with the churches at home, that the Lord will send us more laborers. I long to have Mrs. Smith return; how much she is needed, few at home can realize." In her last letter, dated August 29, after giving some account of her visits to the schools, sometimes walking miles in the heat, she added: "O, if I could only write you, so that you could show the wants of the mission to others! Just now Mrs. J. L. Phillips has a crushing amount of work."

HARPER'S FERRY.

The assistance rendered by the society for the school at Harper's Ferry, has not varied much from that of the previous year. One teacher has been supported, and about twenty girls aided in the prosecution of their studies.

Says Mrs. Brackett : "Probably the most interesting work to be reported from Harper's Ferry is that on Myrtle Hall. One year ago it was only four brick walls; now it is a comely, though unornamented structure, of three stories, of twelve rooms each, above the basement. The first and second are completed—except that they are only partially painted—the third is behind these by about half the plastering. The rooms are each 15x13, with two windows. A good supply of bedding has been sent, and contributions to buy the other furniture for about a third of the rooms. The first floor, which was occupied from New Year's till June, came into use just in time to leave the places vacated to young men, for whom there were no rooms left in the boys' hall.

There has been expended on the building since the laying of the corner-stone, May 30, 1878, about \$5,500; \$2,000 of which should be credited to the Woman's Missionary Society half of it to this year's work. The ladies of this society deserve credit for much more than their actual contributions, for their enthusiastic and persistent efforts have been indirectly the source of most of the receipts for Myrtle Hall. May they find their reward in seeing more and better work done for the Master, and in seeing, ever active and prevalent in Myrtle Hall, that spirit which has once, already, brought into the fold of the Shepherd every occupant not before a Christian.

The assistant pupils, towards whose pay the Society made an appropriation a year ago, have done good service in teaching, and have gratefully and profitably improved the opportunity thus afforded them of continuing their studies.

Can one who has had a share in this noble enterprise, fail to be grateful for the opportunity of assisting to a higher plane of Christian womanhood, those so long fettered by the cruel chains of caste and prejudice?

PROGRESS.

It is earnestly desired in the coming year, to form and execute broader plans, and to increase the work of the Society in various directions. All around are open doors into which we long to enter. Our watchword is *progress*; and we cannot be satisfied unless each year witnesses a marked increase in the efficiency and labors of the Society. But in order for this, the treasury must be replenished.

And now as another mile-stone has been reached, and this afternoon we celebrate our sixth anniversary, the question is, how can the apathy, the utter indifference existing among so many professing Christians be changed? How can the women of our churches be led to realize that it is to the Gospel they are indebted for the blessings that so beautify their own lives and homes, and that they are verily guilty while refusing to assist in sending that Gospel to the ignorant and degraded? Is this question a difficult one? Are we sometimes well-nigh discouraged at the little interest felt in a cause that should enlist the warmest sympathies of all, particularly of every Christian woman? But the battle is not ours, it is the Lord's. Let this thought bring courage and hope. The results are His, and we know those results are sure.

Armed with the levers that can move the world—prayer and work—with renewed zeal, with aims and purposes more fully consecrated, may we each, at the threshold of this new year, start forth with a noble ambition to merit the encomium of the Master: "She hath done what she could."

J. A. LOWELL.

HOME DEPARTMENT.

GRATEFULLY do we acknowledge to-day, that it is only in the strength and guidance of our Lord, that we have reached any and all successes, since our last annual report.

Six years ago a voice plainly called us to join hands in making Jesus known to the millions of sister women sitting in darkness, whose mothers and foremothers had sat in darkness through all the ages past. So clear was the voice, so full of love, that we could not mistake it — it was the Lord's! And His blessing upon us, in obeying this call, has deeply wrought the conviction in our minds that He meant it no less surely for our own spiritual health and growth, than for the salvation of those to whom He so imperatively bids us stretch out pitying hands. We are, therefore, both glad and thankful to day, not only because of the little our Lord has enabled us to accomplish, but also for the very fact that He has so plainly set us this work, and that we have had a mind to do it.

But we are aware that Satan never sees any new enterprise for extending the kingdom of Jesus, without setting his forces at work to defeat, or at least to impair its success; and so it behooves us to be on our guard against his wiles, lest, by "some dainty temptation," he both pervert the blessing God intends for ourselves, and diminish the good results of our efforts for others.

OUR HOME SECRETARY.

Chastened we are to-duy, because one of our most consecrated and earnest workers — our beloved and efficient Home Secretary — has been lying, for two months, prostrated by a very painful and critical illness.

Mrs. Jordan's labors, in the past year, have been most faithful and assiduous. She has inaugurated an excellent system for securing, four times a year, a report from each quarterly meeting, through the District Secretaries. Owing

· Home Department.

to her very severe illness, these papers are not attainable; and it is, therefore, impossible to present, in this report, an exact statistical exhibit of the Home work of the year now closing.

The following Secretaries' Reports will give a general idea of the degree of interest and activity in their respective districts:—

MAINE.

Penobscot.-District Secretary, Mrs. Wade, writes: " I send you not only words of greeting, but also words of cheer. There has been this year a decided increase of interest in missions among the women of Eastern Maine. Whereas, formerly, at our yearly meetings, we had to do our missionary business with perhaps half a dozen ladies present, at the recent yearly meeting in Bangor, when it was announced that those interested in the Woman's Missionary work would repair to the vestry without delay, the vestry was filled ! All seemed anxious to learn more about our missionaries, their work, the people among whom they labor, and especially what they themselves could do to carry forward the work. Interesting missionary meetings, fruitful of good results, have been held in connection with several quarterly meetings. Encouraging reports are returned by the Ellsworth, Aroostook, Exeter and Sebec secretaries. Amount of money raised this year, about \$200."

Maine Central.—District Secretary, Mrs. Fernald, writes : "This district now includes fourteen auxiliaries, of which nine belong to the Bowdoin quarterly meeting, four to the Farmington, and one to the Edgecomb. Only twelve of these have sent in their annual report. The membership of the societies reported is three hundred and ten, and the four children's bands connected with them have enrolled seventy names. The HELPER, a most welcome visitor to us all, has in these auxiliaries a circulation of one hundred and eighty. The societies in Augusta, West Bowdoin, Lewiston—Main street and Pine street,—each support a native teacher. Last week, the Main street (Lewiston) Society voted, as a

congratulatory present to Miss Julia Phillips, the support of another native teacher to be under her direction at Bhimpore."

NEW HAMPSHIRE.

District Secretary, Mrs. Mosher, having been absent in Europe since last May, is unable to give a full report. "Upto the time I left home," she says, "I believe the interest to have been greater than any previous year. Our efforts to secure Q. M. secretaries were not wholly successful, but in three of these-Rockingham, Belknap and Lisbon,-we have had very efficient workers. A report from one of these, the Belknap, states that more is being done to form societies in the churches than ever before. I also attended the Lisbonquarterly meeting. It was a very interesting session, and we were surprised at the desire evinced by the women to learn more of both Home and Foreign Missions." The immediate result of the meeting to which Mrs. Mosher herealludes was, as reported by Mrs. Wiley, Q. M. Secretary, a collection of \$38.51. Of this sum \$25 finished the "Littleton Room," at Harper's Ferry; and \$13.50, which Mrs. Mosher refused for her traveling expenses - she having been invited there to address the ladies - was paid towards furnishing her room in Myrtle Hall.

VERMONT.

Mrs. Éaton, District Secretary, writes: "We have recently made an effort to have our work better understood. In some of our six quarterly meetings we have assistant district secretaries, who are doing very effective service. Others, I feel confident, are ready now to engage in the work with more energy. At our recent Y. M. we met with some zealous, faithful workers from different societies. At our woman's missionary meeting, Saturday evening, Mrs. Smith was present and made an address, which, with other remarks and exercises, made an interesting occasion." Mrs. Eaton reports eleven auxiliaries, three children's bands, four new auxiliaries or bands formed during the last quarter. Subscribers to HELPER, eighty.

Home Department.

RHODE ISLAND.

Mrs. Dexter, District Secretary, writes: "The interest evinced in the mission enterprise in our State has greatly cheered and encouraged its earnest workers. The sisters in nearly all the churches have nobly done their part in the efforts to secure funds for defraying the expenses of our missionary. With a will to do the work assigned by the Master, they have remembered that we are not simply to receive and gather, but also to give and scatter. Let timid hearts be encouraged in that our work has been, thus far, so successful. We have succeeded in raising money sufficient for both passage and salary of Miss Hattie Phillips. Our receipts have this year been largely increased over those of any previous year. It required faith for the ladies of our little State to undertake the work necessary to the adoption of a missionary, but He who is the fountain of all our resources has honored that faith and blest us liberally."

CHILDREN'S BANDS.

One of the most interesting and promising features of our home work, is seen in the children's bands. They are working especially for the support of their own missionary, at Balasore. One and another band promptly volunteered to adopt the little Santal girl, mentioned in the September HELPER. These little workers have also sent substantial aid to Harper's Ferry. One band has finished and partly furnished a room in Myrtle Hall.

Wherever there is one earnest woman, who both loves children and pities those who need their help, there the boys and girls can easily be interested. And where there is a will there is a way for them to raise a little money, whether in the city or in the country. In their meetings they are learning about the various peoples in the world who have but just begun to see the blessed light that Jesus brought; and about the vast proportion of the earth's surface still lying black upon the missionary map. These lessons enlarge their hearts, carry their thoughts out from themselves, and cannot

fail to bring many of them into the field, by and by — intelligent and earnest workers.

OUR MAGAZINE.

This little messenger of the Cross is doing, in its quiet way, a much needed and most excellent work, whose fruit will more and more appear. Its information concerning the different fields and departments of missionary labor; its historic articles, by Mrs. Hills—worth many times the price of subscription; its fresh, graphic, and colloquial letters from the missionaries; its practical suggestions concerning methods of successful work at home, for the support of missions; are, together, steadily promoting an intelligent interest in missionary enterprises, and efficiency in their prosecution.

The HELPER has been conducted with strictest economy, and eminent ability; and has secured, among the ladies forming the auxiliaries, a very encouraging measure of that patronage it so well deserves. There was in its treasury, at the end of the first year, a surplus of \$189.50. This sum was placed on deposit in the Rhode Island Hospital Trust Company. At the beginning of the second volume, the magazine was enlarged, by the addition of eight pages, and was improved in the quality of its paper, and in mechanical finish. This was done without an increase in its subscription price. The subscription list, at this date, numbers 2,984 — an increase of about 600 over last year.

In looking back upon the year now closing, while we are thankful that a few have given largely of interest and fruitful service with their money, much more do we rejoice in the littles that have come from fresh sources; in the new groups of Christian women and of children that have this year joined our ranks. We welcome them! We give them joy, that their hearts have been moved by even ever so little of the same love that sent Jesus into this world. We are especially glad for every auxiliary that has been formed in a weak church, because, without cant or extravagance, we can confidently prophesy that they will receive more than they give, even in this world — to say nothing of the treasure they are thus laying up, and the joy in reserve for them when they shall meet, in another world, even one, who, by their aid, has found the way from the darkness of heathenism into heaven.

A. C. HAYES,

For Home Secretary.

THE WORK IN THE WEST.

Your Western committee submits the following report of the home work and workers in the West:---

Mrs. Platt, Secretary for Michigan Y. M., writes "Since the Michigan Y. M. F. B. W. M. Society was organized in May last, I find by the reports, sent in by the different secretaries, a good number of auxiliaries have been formed, children's bands organized, and not a small amount of money raised. There is a good mission interest, and it is on the increase. Fourteen auxilliaries and three children's bands are reported in this yearly meeting."

The women of the Yearly Meetings in the Ohio Association have taken decided forward steps in mission work. The labors of Miss Nellie Phillips have borne excellent fruit. The Ohio district secretaries have not been idle. Mrs. Haning writes: "The mission interest in the Ohio River Y. M. the past year has been greater than in any previous year of its history." Mrs. Lash reports success in her district, and speaks with gladness of the faithful helpers she finds in the different quarterly meetings under her care. She quotes one of her secretaries as saying: "If there is any possibility of success in this work, by the help of God we intend to succeed." Other Ohio secretaries report earnest work done, though there are few women's organizations in their yearly meetings. For the Ohio Association, seventeen societies are reported.

The secretaries of the Indiana Yearly Meetings report no organizations during the year, although some mission work has been done by the women.

The Iowa Yearly Meetings have united, and though Miss Champlin has been most faithful, she has but one society to report. However, her words are brave, and she is finding the rift in the clouds. Of our work in Illinois, we have been unable to learn. The Wisconsin Secretary, Mrs. Kennan, has been unable during the year to do her usual effective work. The ground there is simply being held. The Yearly Meetings of the Central Association are organizing W. M. societies by request of the body. Thirteen of these societies have been reported. Through New York, and largely in the West, the conviction of those most interested is, that we need to organize more thoroughly, and more promptly and conscientiously to carry out our established system for mission work.

We rejoice in the deepening interest in our mission in India and in the South, and we believe that one agency in this awakening has been the public meetings of the missionary societies in their respective churches, and at the different quarterly meeting sessions.

Permit us, with one accord, to say that THE MISSIONARY HELPER has been an invaluable aid to us in our mission work (a helper in the truest sense), and having our utmost confidence, we pledge to it our heartiest support. Knowing that many societies in the West are not reported at all, and believing, too, that many of the most faithful and efficient workers have as yet few statistics to give, your committee beg leave, in conclusion, to ask your earnest prayers for God's blessing on the unknown workers, the secret gifts, the still battles fought, the silent victories won.

MISS S. L. CILLEY,

Secretary for the West.

Treasurer's Report.

TREASURER'S REPORT.

RECEIPTS.

Cash on hand Sept. 30, 1878			\$1,924	54
Contributions from Oct. 1, 1878, to Oct. 1, 1879,				
as follows :				
For Home Missions \$	54	24		
" Foreign Missions	129			
"Rooms in Myrtle Hall	347	-		
" Incidentals for "	167			
" Outfit of missionary		50		
" Miss I. Phillips' salary	297			
" Miss H. Phillips' salary part of, outfit and				
passage, by ladies of Rhode Island .	694	00		
"Work at Jellasore	143			
" Mrs. Bacheler's work at Midnapore .	100			
" Mrs. J. L. Phillips' " " .	62			
" Work at Balasore		50		
" Zenana work in general	248	~		
" Mission debt		50		
" the general work, Home and Foreign .	852	31		
Total contributions	- 3-	3-	\$3,109	27
			- 31 7	
Interest on money loaned	•	•	5	40
" " for Myrtle Hall				55
Postage paid by MISSIONARY HELPER	•	•	I	12
Total to account for			\$5,051	88
DISBURSEMENTS.				
Appropriation for Miss Crawford's work at Jellasore	\$200	00		
" Miss I. Phillips' work at Balasore	240			
" Mrs. Bacheler's " at Midnapore	240			
" work at Santipore		00		
" " students at Harper's Ferry .	100			
" " Assistant Teachers at ".		00		
" " rooms in Myrtle Hall		94		
" " incidentals for Myrtle Hall .	162			
" " incidentals for Myrtle Hall . " " " due due	162	22		
" " incidentals for Myrtle Hall . " " " due September 30, 1878	162 668	22 71		
" " incidentals for Myrtle Hall . " " due September 30, 1878 Appropriations for Bible School and debt	162 668 7	22 71 40		
" incidentals for Myrtle Hall iiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiii	162 668 7 250	22 71 40 00		
" incidentals for Myrtle Hall iiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiii	162 668 7 250 209	22 71 40 00 55		
" incidentals for Myrtle Hall iiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiiii	162 668 7 250 209 329	22 71 40 00 55 00		
" " incidentals for Myrtle Hall " " September 30, 1878 Appropriations for Bible School and debt Salary of Miss Mary Bacheler " of Miss I. Phillips, in part " of Miss L. Brackett " " of Miss L. Brackett " " " " " " " " " " " " " " " " " "	162 668 7 250 209 329 320	22 71 40 00 55 00 00		
" " " " " " " " " " " " " " " " " " "	162 668 7 250 209 329 320 239	22 71 40 00 55 00 00 00		
" " incidentals for Myrtle Hall " " " Generation of Miss Mary Bacheler " " of Miss I. Phillips, in part " of Miss Hattie Phillips, in part " of Miss L. Brackett Outfit and passage of Miss H. Phillips, in part Printing reports for two years " " " " " " " " " " " " " " " " " " "	162 668 7 250 209 329 320	22 71 40 00 55 00 00 00		
" " incidentals for Myrtle Hall " " " Generation of Missel School and debt " Generations for Bible School and debt Salary of Missel Mary Bacheler " Generation	162 668 7 250 209 329 320 239 113	22 71 40 00 55 00 00 98		
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" " " " " " " " " " " " " " " " " " "	162 668 7 250 209 329 320 239 113	22 71 40 00 55 00 00 98		

Of this sum there is due salaries and sundry other accounts, \$693 65. LAURA A. DEMERITTE, Treasurer.

I hereby certify that I have examined the foregoing account and find it correctly cast and properly vouched.

MRS. E. B. CHAMBERLIN, Auditor.

The amount received from the different States is as follows :-

Rhode Islan	nd						\$921 22	
Maine .							768 21	
New Hamps	shire						594 60	
Massachuset	tts				120 23	12.	152 08	
Ohio .							134 53	
Vermont .							 123 62	
Michigan							103 53	
New York							53 00	
Missouri .							49 00	
Minnesota							46 00	
Try Class in	Myr	tle					41 64	
Collection at	t Ani	nive	rsary				26 37	
Iowa .							22 75	
Indiana							16 62	1
India .							15 00	
Wisconsin		-					15 65	
Illinois							8 65	
California							7 00	
Ontario							5 00	
Kansas							2 50	
New Jersey							1 30	
Sundries	• 1						1 00	

Total

\$3,109 27

SUPPLIES SENT TO HARPER'S FERRY

\$161.50

MINUTES.

ANNUAL MEETING, 1879.

THE Free Baptist Woman's Mission Society met in the vestry of the church at Olneyville, R. I., Wednesday, Oct. 8, 1879, at 9 o'clock, A. M., according to notice given in the *Morning Star*. The President, Mrs. L. R. Burlingame, occupied the chair, and prayer was offered by Mrs. G. C. Waterman.

In consequence of a misunderstanding in the anniversary appointments, the Society adjourned, to meet at the same place at 1.30 o'clock.

Met according to adjournment, and Mrs. I. D. Stewart led in prayer. The records of the last meeting were read and approved.

Voted, That a committee be appointed by the Chair to nominate officers for the ensuing year. The committee appointed were Mrs. Hills, Mrs. Penney, Mrs. Rand, Mrs. Dexter, Miss Cilley, Mrs. Brackett, Mrs. Waterman.

Mrs. Hills presented the report of the Committee on Constitutions appointed last year. (Report not in hand.)

Voted, that the report of the committee be divided, and that the part referring to regulations and instructions to missionaries be adopted.

Voted, To recommit the remainder to the committee.

Voted, That (by request of the committee), the following names be added to said committee: Miss DeMeritte, Mrs. Burlingame, Mrs. Stewart.

At the invitation of the Society, Mrs. N. C. Brackett appeared before the ladies and presented a very interesting report of the work at Harper's Ferry, and made an urgent appeal for the present needs.

Voted, that the request of Mrs. Brackett for further appropriations for Myrtle Hall and other interests, be referred to the Executive Board.

Voted, to adjourn, to meet for anniversary exercises in the church, at 3.15 P. M.

ANNIVERSARY EXERCISES.

The President, Mrs. L. R. Burlingame, presided. The congregation sang "Jesus shall reign where'er the sun," and prayer was offered by Mrs. G. H. Child, of Connecticut. Report of the Corresponding Secretary, Mrs. J. A. Lowell, was read by Miss Perkins. The report of the Home Secretary, Mrs. E. D. Jordan, prepared by Mrs. B. F. Hayes, was presented by her, and the Report of the Treasurer, Miss L. A. De-Meritte, was presented. All these reports were adopted.

The reading of the reports was followed by singing "Look ye saints, the day is breaking." Mrs. L. R. Burlingame then gave an address, taking for her theme the interest at Harper's Ferry, and eloquently describing the school, its surroundings, the work already accomplished, and the needs still appealing for aid.

Miss S. L. Cilley, a returned missionary of the Free Baptist Foreign Mission Society, was then introduced to the audience. In a familiar, but very impressive manner she repeated the story of some of her own experiences as a missionary, and must have awakened in the hearts of her listeners, a new and more real interest in India and the cause of her neglected daughters.

At the close of the address, Mrs. Brewster suggested that a collection be taken, the proceeds of which should be presented to Miss Cilley as a surprise gift. The collection was taken, amounting to \$35.28. Adjourned to meet immediately in the vestry.

ADJOURNED MEETING.

Met according to adjournment. Prayer by Mrs. J. M. Brewster. Report of Committee for Nominating Officers, presented by Mrs. Hills, was adopted. The following is the list of officers for the ensuing year. (See page 2 of this Report).

Miss Cilley then addressed the Society, giving a cheering account of the women's work in the West. Other members expressed interest in the same, and it was voted, that the matter of making some arrangement for co-operation with the women of the West, and the Central Association be committed to the Executive Committee.

The following resolution was subsequently adopted by the Board :--

Resolved, That we recommend to our western sisters the advisability of their becoming auxiliary to their State Association, when, in their judgment, they can best serve the cause of missions in giving to other societies and interests, as well as to this Society; that we deeply feel the advisability of co-operation and unity of effort, and to promote this we suggest that they adopt the same system of quarterly reporting as is used by the Woman's Missionary Society, and that they report to the Home Secretary; that, to effect a closer union, we urge, that whenever the churches in the West can raise their apportionments without the aid of women's organizations, said organizations become auxiliary to the Free Baptist Woman's Missionary Society.

A partial report of Committee on Constitution presented, is as follows : --

An examination of the records shows that two changes have been made in the Constitution—one at the annual meeting in Providence, in 1874, and one at the annual meeting in Saco, in 1876. No proper notice of either of these changes is recorded; so that it is the opinion of this Committee, that each change in the Constitution is null and void, and therefore the Constitution stands as originally recorded.

Voted, That the report be adopted.

Miss DeMeritte gave notice of the following changes in the Constitution : --

That "Mission" after "Woman's," in Article I, be changed to "Missionary," so that Article I will read: "This organization shall be called the Free Baptist Woman's Missionary Society,"

called the Free Baptist Woman's Missionary Society." That Article 2 be changed by striking out "is" after "its object," and substituting "shall be;" by striking out "gospel light" after "destitute of," and substituting "them;" by striking out "by sending out and supporting female missionaries and teachers in fields occupied by Free Baptist Missions," and substituting "by sending to such women missionaries and teachers, and by establishing schools among them," so that Article 2 will read: "Its object shall be to give the Christian religion and education to women destitute of them, by sending to such women missionaries and teachers, and by establishing schools among them, and for this purpose to enlist and unite the efforts of women in forming auxiliary societies in our churches."

That Article 4 be changed by striking out "a" before "Home," and substituting "two or more;" by pluralizing "Secretary" after "Home;" by striking out "Committee on Missionary Intelligence," and substituting "Publishing Committee;" by striking out the word "thirteen" after "a Board of," and by adding, after the word "Managers," "consisting of the President, the Corresponding, Recording and Home Secretaries, and thirteen other ladies," so that Article 4 will read: "The officers of this society shall be a President, five Vice-Presidents, a Corresponding Secretary, a Recording Secretary, two or more Home Secretaries, a District Secretary for each Yearly Meeting, a Treasurer, an Auditor, a Publishing Committee, and a Board of Managers, consisting of the President, the Corresponding, Recording and Home Secretaries, and thirteen other ladies. These officers shall be elected annually, and shall hold their offices till others are elected and qualified."

That Article 11 be changed by striking out the words: "This Board shall act in conjunction with the Free Will Baptist Foreign Mission Board, and its action in the appointment and remuneration of missionaries, and its designation of their fields of labor, shall be subject to the approval of said board," and substituting "The relation of this Board to the Free Will Baptist Foreign Mission Board, and to the Free Will Baptist Home Mission Board shall be that of an associate worker," so that Article 11 will read: "The Board of Managers shall select and appoint missionaries, designate their fields of labor, appropriate the funds in the treasury, fill vacancies in the offices of the Society, and execute such other business as may be necessary for accomplishing the object of the Society. Five may form a quorum. The relation of this Board to the Free Will Baptist Foreign Mission Board, or the Free Will Baptist Home Mission Board shall be that of an associate worker."

That Article 13 be changed by striking out "which must be previously given," and substituting "said change having been given in writing at a previous annual meeting," so that Article 13 will read: "This Constitution may be altered, at any regular meeting, by a vote of two-thirds of the members present, notice of said change having been given in writing at a previous annual meeting."

Voted, That whereas, by the report of Committee on Constitution, the President, Corresponding, Recording and Home Secretaries are no longer members of the Board, by virtue of their offices, these ladies are invited to meet and advise with the Board.

The following resolutions were presented by Mrs. Brewster and adopted : ---

Whereas, Frequent conference in regard to the plans and work of any organization is necessary for its efficiency, therefore

Resolved, That we recommend that our Board of Managers hold semi-annual meetings, at least, at such time and place as may be expedient. Whereas, We realize that some of our most efficient workers are bearing unequal bur-

Whereas, We realize that some of our most efficient workers are bearing unequal burdens in traveling, and other expenses, and *Whereas*, It does not seem advisable to use the funds of the treasury designed for

Whereas, It does not seem advisable to use the funds of the treasury designed for direct missionary work, for other purposes, therefore *Resolved*, That we recommend that an incidental fund be created for defraying the

Resolved. That we recommend that an incidental fund be created for defraying the necessary expenses of the Board of Managers in attending all meetings, save the annual meeting, and also those of delegates to do work for the Society, should any important business require their appointment.

Resolved, That we recommend that each contributor be invited to add, for this purpose, five or ten cents yearly to her contributions, and that this fund be disbursed by a committee of three ladies chosen from the Society.

Resolved, That we recommend to our sisters in each Yearly Meeting to provide for defraying the extra expense essential for successfully carrying forward the work within its own limits, such as furnishing its secretaries with stationery, postage, and other necessary items.

Voted, That Mrs. W. H. Bowen, Mrs. T. L. Angell and Mrs. A. C. Hogbin be a committee to disburse the Incidental Fund.

Voted, That the reports be published in the HELPER, and the bill presented to the Treasurer.

Rev. Mr. Chase, of West Buxton, Me., came before the society and spoke in behalf of forming Mission Bands, expressing the conviction that they were an important element in the mission work, and giving some incidents coming under his own observation.

Miss Cilley expressed, with much feeling, her gratitude for the gift of surprise from the society.

Adjourned to the call of Corresponding Secretary.

S. A. PERKINS, Rec. Sec.

CONSTITUTION.

ARTICLE 1. — This organization shall be called the Free Baptist Woman's Mission Society.

ART. 2. — Its object is to give the Christian religion and education to women destitute of Gospel light, by sending out and supporting female missionaries and teachers in fields occupied by Free Baptist missions, and for this purpose to enlist and unite the efforts of women in forming auxiliary societies in all our churches.

ART. 3. — The payment of \$1 per year shall constitute membership; \$20 life membership; and the payment of \$100 within the term of four years shall constitute a lady an honorary manager for life.

ART. 4. — The officers of this Society shall be a President, ten Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Home Secretary, a District Secretary for each Yearly Meeting, a Treasurer, an Auditor, a Committee on Missionary Intelligence, and a Board of thirteen Managers. These officers shall be elected annually, and shall hold their offices till others are elected and qualified.

ART. 5. — The duties of President, Vice-Presidents, and Recording Secretary, shall be such as are usually performed by such officers.

ART. 6. — The Corresponding Secretary shall conduct the official correspondence with the missionaries, call meetings of the Board of Managers when she deems it necessary, or when requested by not less than five members of the Board.

ART. 7. — The Home Secretary shall maintain correspondence with the various District Secretaries, endeavor through them and others to carry forward the work of the Society, and report to the Board annually.

ART. 8. — The District Secretaries shall labor to secure the formation of auxiliary societies in each church in their respective Yearly Meetings, by the appointment, if they choose, of Assistant Secretaries in each Quarterly Meeting, or by any other method they may deem most effective to carry forward the work, and shall report quarterly to the Home Secretary.

ART. 9. — The Treasurer shall carefully credit all moneys received, and shall pay out none except by order of the Board of Managers. She shall also give bonds with security satisfactory to the Managers, in a sum not less than one-third the amount given by the Treasurer of the F. W. B. Foreign Mission Society.

ART. 10. — The Committee on Missionary Intelligence shall prepare, and publish for circulation, such items of news as it shall judge best calculated to promote the object of the Society.

ART. 11. — The Board of Managers shall select and appoint missionaries, designate their fields of labor, appropriate the funds in the treasury, fill vacancies in the offices of the Society, when any occur, and execute such other business as may be necessary for accomplishing the object of the Society. Five may form a quorum. This Board shall act in conjunction with the F. W. B. Foreign Mission Board, and its action in the appointment and remuneration of missionaries, and its designation of their fields of labor shall be subject to the approval of said Board.

ART. 12. — This Society shall hold its annual meeting in October, due notice of which shall be given by the Corresponding Secretary.

ART. 13. — This Constitution may be altered, at any regular meeting, by a vote of two-thirds of the members present, notice of which must be previously given.

CONSTITUTION FOR AN AUXILIARY.

NAME.

ARTICLE 1. This organization shall be called the Woman's Missionary Society of the Free Baptist Church of _____.

OBJECT.

ART. 2. Its object shall be to secure systematic contributions for missions, and to diffuse missionary intelligence throughout the community.

MEMBERSHIP.

ART. 3. The payment of two or more cents a week shall constitute any woman a member of this organization.

OFFICERS.

ART. 4. The officers of this organization shall be a President, Vice-President, Secretary and Treasurer, and an Agent for the MISSIONARY HELPER. These officers shall constitute an Executive Committee, who shall have supervision of its affairs. They shall be elected annually, and shall hold their office until their successors are duly elected.

DUTIES OF OFFICERS.

The President, in addition to the usual duties of a presiding officer, shall, in ART. 5. advice with the other officers, arrange the programme for its public meetings.

ART. 6. The Vice-President, in the absence of the President, or her inability to act,

ART. 6. The vice-president, in the absence of the President, or her maining to act, shall perform all the duties of her office. ART. 7. It shall be the duty of the Secretary and Treasurer to give notice of all meetings, to record the proceedings of each session, to make quarterly reports to this organization, and to the Quarterly Meeting Secretary. Also, to collect the piedges, to keep an item account of moneys received and forwarded, and make quarterly remittances to the Quarterly Meeting Treasurer. ART. 8. It shall be the duty of the Agent of the HELPER to secure subscriptions, to

receive and forward the pay for the same to the publisher, and, if obtained in clubs, to receive and deliver the copies to the subscribers.

TIME OF MERTING.

ART. 9. The regular meetings for prayer and the transaction of business shall be held upon — of each month, and the public meetings not less frequently than four times a year. The annual meeting shall be held on — .

AMENDMENTS.

ART. 10. This Constitution may be amended at any regular meeting of the organization, by a vote of two-thirds of the members present, notice of said change having been given in writing at the previous regular meeting.

PLEDGE FOR MISSION BANDS.

We desire to help children in this and heathen lands to learn about Christ, who died to save us and them. We therefore promise to give, by earning and savinga week for this purpose; and to meet once a month to work for this cause, and to learn about Missions.

RECEIPTS OF THE WOMAN'S MISSIONARY SOCIETY, BY STATES, SINCE ITS ORGANIZATION, JUNE, 1873.

	1873.	1874.	1875.	1876.	1877.	1878.	1879.
Maine			\$407 80	\$365 19	\$592 54	\$862 01	\$768 21
N. Hampshire				408 19			
Vermont				41 62		162 25	123 62
Massachusetts			56 00			223 53	152 08
Rhode Island						746 95	
New York				15 00	3 50	171 14	53 00
West Virginia						154 46	
Ohio			2 00		90 00	192 43	134 53
Indiana						33 85	16 62
Illinois					27 85	35 65	8 65
Iowa					15 00	5 05	22 75
Michigan				I 00		27 39	103 53
Wisconsin				7 00	5 45	33 03	15 65
Minnesota			12 55	26 00	21 60	35 40	46 00
Missouri				12 00	33 00	25 00	49 00
Kansas						12 00	2 50
Other States						4 54	13 30
Miscellaneous	*******	•••••	58 99	31 45	27 17	343 43	100 96
	\$535 40	\$667 59	\$1108 25	\$1260 64	\$1798 03	\$3601 58	\$1126 22

Total receipts, \$12,196 71.

Life Members.

LIFE MEMBERS.

Mrs. C. A. Bradley, Prov. R. I. " E. Boles, Haverhill, Mass. 66 A. N. Brayton, Georgiaville, R. I. 66 R. E. Brockett, Bristolville, Ohio. 66 Mrs. H.S. Booker, Haverh'l, Mass. 66 " H. Brown, Bristol, N. H. 66 Miss L. Crawford, Jellasore, India. Mrs. B. F. Chase, Lewiston, Me. 66 " M. D. Cristy, Dover, N. H. 66 O. B. Cheney, Lewiston, Me. 66 66 A. Cheney, Ashland, N. H. 66 S. F. Chase, Lewiston, Me. 66 " 66 B. Chandler, 66 66 J. W. Carr, Ft. Fairfield, Me. 66 66 S. Curtis, Concord, N. H. 66 66 S. W. Cratty, Marion, Ohio. " E.B.Chamberlin, Dover, N.H. " " O. Pitts, Lewiston, Me. Miss Julia E. Phillips, India. " R. Deering, Portland, Me. 66 C.E.K.Davis, Chelsea, Mass. Miss M.J.Dudley, CandiaVill. N.H. " S. J. Dudley, 66 66 Mrs. E.A. Dudley, Agency City, Ia. Miss G. Dittrick, Springfield, Mo. Mrs. L. Dexter, Providence, R. I. Miss Augusta Dodge, Burnham, Me. lage, N. H. Mrs. J. A. Dana, Ashland, N. H. E.E.Davis, Minneapolis, Minn. " S. P. Richter, " " D. F. Smith, Dover, N. H. J. L. Sinclair, N. Sandwich, 66 M. A.Davis, Farmington, Me. Miss L. A. DeMeritte, Dover, N.H. Marcia C. Emery, Burnham, Me. Miss C. Everleth, Waldoboro', Me. N. H. Mrs. E. Fisk, Bristol, N. H. A. J. Fairbanks, Greely, Col. " L. Fox, Ashford, N. Y. " D. M. Graham, Chicago, Ill. " L. D. Given, Greenville, R.I. " M. M. H. Hills, Dover, N. H. " C.W.Hussey, Farming'n, N.H. " W. C. Hulse, Bristol, N. H. 66 " H.M.L.Holland, Limerick, Me. 44 66 I. J. Hall, Biddeford, Me. 66 " F. H. Harris, Pascoag, R. I. 66 66 46 66 M. F. Hopkins, 46 E. C. Jenness, Bernardstown, Mass. Mrs. E. D. Jordan, Portland, Me. 66 " B.F.Jefferson, S.Strafford, Vt. " P. T. Keeney, Fabins, N. Y. 66 66 " 66 A. K. P. Knowlton, Lewiston, J. Т. R. I. Me. 66 Mrs. S. Libbey Thompson, Con-66 tai, India (deceased). Me.

Mrs. S. J. Lothrop, Bristol, N. H. " H.Sibly, Candia Village, N.H. A. Lovejoy, Pascoag, R. I.

- F. S. Mosher, Dover, N. H. E.B. Moulton, Haver'll, Mass.
- L. Malvern, Laconia, N. H.
- J. Malvern, Haverhill, Mass.
- " W. A. Nealey, Tiverton, R.I. Miss E. L.Oliver, Hyde Park, Mass.
- Mrs. E. Peck, Fabins, N. Y.
 - E. W. Porter, Lowell, Mass. G. Prescott, S. Deerfield, N.H.
 - E. P. Prescott, Concord, N.H.
 - C. F. Penney, Augusta, Me.
 - C. S. Perkins, Boston, Mass.
 - M.C. Pinkham, Haverhill, Mass
 - J.L. Phillips, Midnapore, India.

- Mrs. Chloe Paine, Georgiav'l. R.I. " Sally J. Payson,
- Edith R. Porter, Lowell, Mass.
- Miss H. Phillips, Dantoon, India. Mrs. M. A. Prescott, Candia Vil-
- Mrs. E. A. Page, Haverhill, Mass.
 - " G. W. Rich, Portland, Me.
- Mrs. C. D. Sargent, Sutton, N.H. " OliveStevens, Haverhill, N.H.
 - " C. H. Swan, Providence, R.I.
- Miss C. O. Smith, Concord, N. H.
- Mrs. I.Sinclair, N.Sandwich, N.H.
 - " I. D. Stewart, Dover, N. H.
 - " M. W. L. Smith, 66
 - Curtis Smith, Ashland, "
 - D. M. Salisbury, Prov. R. I.
 - P. G. True, Ogden, N. Y.
 - E. True, Rochester, N. H.
 - G. D. Vittum, Ashland, N. H. (deceased).
- Mrs. E. D. Wade, Foxcroft, Me.
 - G.C. Waterman, Dover, N. H.
 - F. L. Wiley, Whitefield, " R. B. Wares, Haverhill, Mass.

 - Ward, Georgiaville,
 - H. F. Wood, Concord, "
 - P. R. Wight, East Otisfield,

APPROPRIATIONS FOR 1879-80.

INDIA.

For	the Orp	hanage,	Miss Craw	for	d						\$ 200	00	
For	zenana	work at	Midnapore								200	00	
"	66		Balasore								240	00	
**	"	66	Dantoon				-				100	00	
For	Mrs. J.	L. Phillip	ps' schools	at	Mi	dn	apo	ore			200	00	
For	Miss H	ooper's	use								50	00	
For	Mrs. La	wrence's	use .								50	00	
For	Miss Ju	lia E. Ph	illips at B	hin	ipo	re	•				100	00	
For	salary o	f Miss 1	M. Bacheler	r (2	ena	ana	a to	eacl	her).	250	00	
For	salary o	f Miss I	da O. Phill	ips							400	00	
**	"	** **	Hattie	P.	Ph	illi	ips		•	•.	400		

\$2,190 00

STORER NORMAL SCHOOL, WEST VIRGINIA.

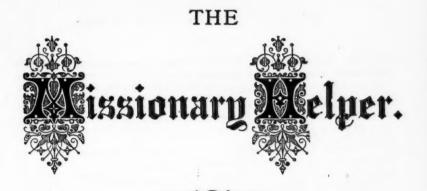
For salary of Miss Br	rac	ke	tt	•					2.0		\$ 320	00
For assistant pupils												
For aid of students	•	•	•				•	•			25	00
For improvements in	M	lyr	tle	H	all		•	•	•	•	150	00
											\$615	00
Total	•			•		•					\$2,805	00

INDIA ADDRESSES.

Miss Lovina Crawford, Jellasore, Orissa,	India.
Mrs. Sarah P. Bacheler, Midnapore,	**
Mrs. Mary R. Phillips, "	**
Mrs. Frankie M. Lawrence, "	66
Miss Jessie B. Hooper, "	66
Miss Mary E. Bacheler, "	66
Mrs. Emily P. Marshall, Balasore, Orissa,	"
Miss Ida O. Phillips, " "	**
Miss Hattie P. Phillips, Dantoon, Bengal,	66

POSTAL RATES.

Letters can be sent to India for five cents per half ounce, newspapers for two cents for each four ounces, and postal cards by attaching a one-cent stamp. Mark all letters, etc., via Brindisi. Mails leave England every Friday.



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BY THE

free Baptist Woman's Missionary Society.

"Freely ye have received, freely give."-Matt. 10:8.

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