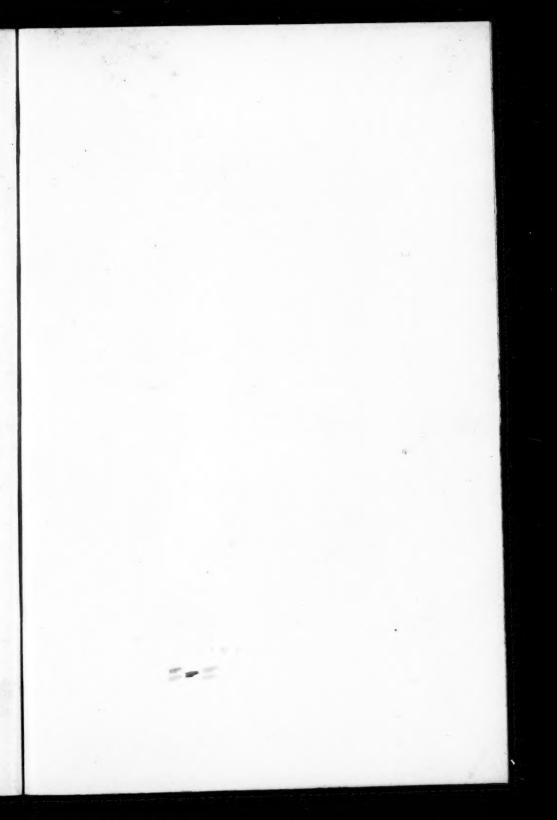
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PUBLISHED BIMONTHLY,

-BY THE-

Preg Baptist Moman's Nissionary Society.

VOL. III.

JANUARY-FEBRUARY, 1880.

No. 1.

A DEEP shadow is cast on this opening volume, and a pain enters all our hearts as we read that our veteran missionary, Rev. Jeremiah Phillips, died December 9, at Hillsdale, Michigan. Weary with the struggle against disease, and worn with the conflict with heathenism, he receives the crown at a little less than three-score and ten years. His dying legacy was, "India is sure for Christ. I have no doubt of it. The progress of the Gospel is already greater than most of us know."

Thousands, in Christian America and heathen India, while they lament his death, will be inspired by his heroic, Christian example. The mission, the history of which his life spans, and the missionary spirit which he awakened in the hearts of Free Baptists, are his enduring monument.

> "Finish thy work, then go in peace, Life's battle fought and won; Hear from the throne the Master's voice, "Well done, well done."

Shall we have 5,000 subscribers for the HELPER? This is a question for Free Baptist women to answer. In reference to it Mrs. Hills makes a stirring appeal in the *Morning Star*:

Her words are so pertinent and excellent that we are constrained to reproduce a large portion of them:—

"Five thousand subscribers will change our bimonthly missionary magazine to a monthly, without an increase of price. Shall the year 1880 witness such a success? It both can and ought. How easily it can be done in this way. Let every agent who has secured clubs not only do all in her power to retain her former subscribers, but canvass for new ones. Where there are no agents, and even where there are, let any or every sister who loves the cause of missions make a persevering effort among her acquaintances to secure subscribers.

Says Dr. J. L. Phillips, in a recent letter: 'How wonderfully well the *Missionary Helper* is doing. I rejoice in its success, and hope it may find its way into all our churches, east and west. It seems to me that the subscription list might be multiplied many fold, by the united efforts of our sisters in the denomination. I hope the ministers are giving it a hearty welcome. How very much a hearty word from the pastor can do! And, on the contrary, how much a cold word from the pulpit can do toward settling people in their indifference! In my travels among the churches I had a fine opportunity of finding out the potency of both these forces.'

Let us keep in mind that 'the entrance of knowledge giveth light;' and how greatly, as a people, we need the light of more definite information in regard to the condition and the terrible needs of the nations without the Gospel, the state of our mission treasuries bears unmistakable testimony. Now that God has unbarred the gate, and broken down the walls that until recently shut out the entrance of his Word among the great heathen nations of the East, and has opened a way into the heart of the dark continent of Africa, which, instead of a desert, is found to be crowded with human beings, and the prophetic time has come when knowledge is increased and many are running to and fro, is it not criminal in God's sight for a Christian to remain ignorant of duty because of his ignorance of the conflict Christ's invading soldiers are waging with the powers of heathen darkness? In our late terrible war, how almost breathlessly we watched for tidings from the battle-fields. In the present conflict which the Gospel is waging to depose Satan from his usurped possession of the kingdoms which belong to Christ, is it possible for a Christian, interested in the world's conversion, not to watch with the deepest interest for tidings from this great moral and spiritual battle-field? Nay, verily."

A HAPPY NEW YEAR.

Sometime, in our dream of the future, we say,
Sometime, when our life shall have passed away,—
In the hour when our wondering eyes behold
The gates of pearl and the streets of gold,
While with ravishing music Heaven's arches ring,—
There will lovingly fall from the lips of our King,
E'en to us poor sinners, the gracious word:
"Enter now, beloved, the joy of thy Lord."

But the joy of our Lord, when He walked below,
Was to bring Heaven's light to earth's gloom and woe;
To seek the lost; the hungry to fill;
*To do, day by day, his Father's will.
And to each disciple who follows his Lord,
There is coming ever this tender word:
"Take now this bliss which has no alloy;
Enter in to-day to thy Master's joy."

His work is His joy; enter in, enter in,—
There's a world to reclaim, there's a kingdom to win;
There are lost ones to seek on the mountains cold;
There are lambs to bring to the sheltering fold;
There are blind eyes to point to Christ our King,
Dumb lips to be taught the new song to sing;
And our Captain to each faithful worker is near:
Take His yoke, and He'il give you a joyful New Year.

From the north and the south, from the east and the west,—
From the far isles set in the ocean's crest,
Helpless hands are outstretched to you and to me,—
Helpless voices are crying in agony.
Be it ours to follow our Lord's command,
To point them all to the pierced hand;
And in helping others, 'twill surely appear
There will dawn for ourselves a blessed New Year,

Selected.

[&]quot;Freely ye have received, freely give." Are you obeying this divine mandate? Are not 80,000 Free Baptists able to carry on our Indian Mission? What shall be the record for this centennial year?

A MIND TO WORK.

BY MRS. B. C. JENNESS.

AGAIN the New Year sends forth its merry greetings. While Memory lingers to review the past, Hope, crowned with the bright flowers of expectation, points to fairer fields where harvests are waiting to be garnered. A befitting time to-day, where the two paths meet, to raise a new song of praise and thanksgiving for blessings already given, and in childlike trust pray for more of that faith and love which purifies the heart, and for a mind ever seeking to work for others' good.

Christ wants a service of joy and gladness, so that all labor in his cause shall be a delight, self-denial and suffering a pleasure. Priceless privilege: to be a co-worker in the wondrous plan of the Gospel. It makes but little difference where the post of duty is assigned—in public or in private life, in the tumult of the crowded city, or away in some prairie or mountain home. Everywhere the Leader is the same—the orders and the work, if rightly understood, the same.

. As a mission band our success will very much depend upon united effort, a mind to act in harmony. Christ the central thought—the motive power. Instead of "What wilt *Thou* have me to do," has not a want of union, a feeling ing that the burdens were for some one else, been many times a great hinderance to the work?

The Bible gives us a most beautiful example of willing workers. In furnishing the tabernacle, the command for the offerings was: "Whosoever is of a willing heart, let him bring it, an offering to the Lord." Without delay the women gave not only their rings, bracelets and jewels of gold, but all who were skilled and "wise-hearted," spun and brought their oblations of blue, scarlet, and fine twined linen. It is not for a building of wood and precious stone, the Master calls, but for laborers to aid in rescuing souls who, made

pure by His blood, shall be jewels fitted to adorn the temple of the Most High. Whatever the result, however little or much has been or may be accomplished, the sum total will never be complete, until all with one accord have a mind to work.

"THE MORNING COMETH."

A WRITER in the Missionary Review, who was some years a missionary in India, in a continued article under the above head, gives some reasons which indicate clearly that the dawn appeareth. Some of the signs of the times which point to its near approach are found in the facts that God has opened the way for the general diffusion of the Gospel, in the preparatory work which has been done by modern missions, in the spr ad of the English language among so many pagan nations, and in the native agency which has been raised up for the work.

Another cheering sign of the dawning of a better day, he then adds, is the late movement in behalf of the women of pagan lands, what is significantly called "Woman's work for Woman." Here opens a new and broad field; and the ready and liberal response of Christian women is a new star of hope. Without the Christianization and elevation of pagan woman, Christianity in those lands would fail of its power to bless. Woman's work for woman, therefore, meets a want in missionary work of surpassing magnitude.

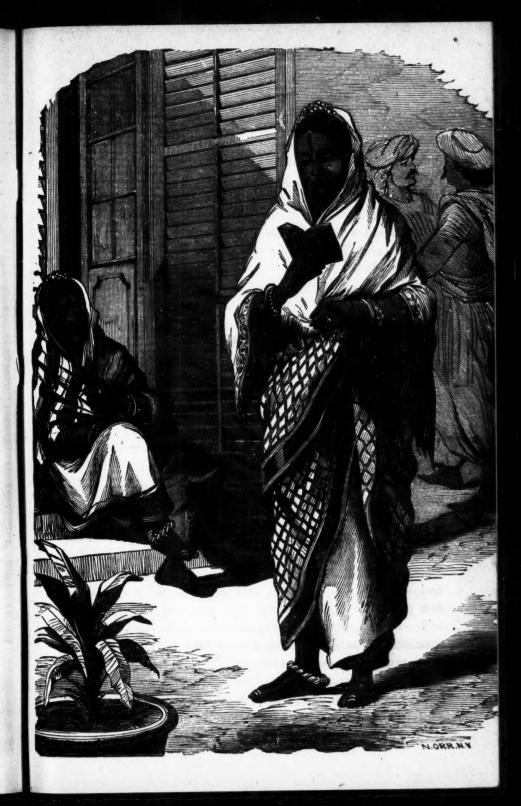
The simple fact that woman is nothing in pagan lands—that as wife, mother, daughter, sister, she has no position in society, nothing of what we call female influence—tells the story of woman's degradation, and of the inestimable value of every well-directed effort for her emancipation and elevation. A new era has dawned; the morning light is breaking in upon woman's dark night. There is at this moment not a more completely open and hopeful field.

HINDU WOMEN.

WE present our readers for the first time, with an illustration. It represents a class of persons, among whom our missionaries teach. They form an interesting study, and show somewhat of the effect of the elevating influences of Christianity.

We are told that Hindu women are the most perfect in form and graceful in motion of any in the world, and that they are often very beautiful, of the true Caucasian type - having descended from the ancient Aryans, - that they have gentle, quiet ways, and low, sweet voices. They are of all shades of color, from the Italian up to the darkest brown. The garment they wear the year round is a Sarree, a straight piece of cloth of various kinds, a yard wide, and five or six yards long; but they load themselves with ornaments, often carrying many pounds in weight. They have black hair and eyes, and slender hands with tapering fingers. In some parts of India the wives of the high caste have been shut up in zenanas for 800 years, a custom rendered necessary by the Mohammedan invasion, and enforced by the added teachings of the Shasters. The great mass of the women, however, are not secluded, but are required to perform out-door labor - oftentimes the most degrading and laborious drudgery. They are married when very young by their parents, and often become mothers at a very early age. They are the slaves of their husbands, and are subject to their cruel mother-in-laws. They have been kept in the most absolute ignorance until within a few years.

In all savage and uncivilized countries, the position of woman is greatly inferior and subordinate to men; but we are told that among the Hindoos her degradation has not a parallel in the history of the race. She is absolutely nothing, has no individuality, and is without a soul, unless she has a husband. The Holy Shasters teach: "She who slights not



her lord, but keeps her mind, speech and body devoted to him, attains a heavenly mansion. He is her god, her priest, and her religion. If he laughs she must laugh; if he weeps she must weep; if he sings she must be in ecstasy."

But notwithstanding the weight of all the accumulated mass of corrupt teaching, and oppression, and cruel degradation, the missionaries tell us that many a woman bears on through her weary life with a heroism that is truly remarkable, and worthy of a place among that of the noblest women of any nation.

These teachings to-day are losing their force; barriers are giving way, and the powerful, elevating influence of Christianity is being felt. Liberal Hindoos want their wives and daughters taught, and are asking for schools and teachers for them; and woman there, as elsewhere, is showing that she is capable of development. Noticeable illustrations are found in the following facts:—

At the time when the boys were to be sent up from the missionaries' school for heathen at Dehra, to be examined for admission to the government University, one bright girl asked the missionary why girls could not compete. He mentioned the request in a letter to the chancellor, adding, "Why not?" In reply permission came for girls to enter the lists for examination.

Of seventy-three boys and one girl who went up from different parts of the country, only eleven were successful,—and among those eleven this Indian girl ranked fourth, and was admitted to the Calcutta University, where she is now prosecuting her studies, and this, too, before England had admitted women to any of her universities. A little time since a bright Hindoo girl of high caste in Bombay, after prosecuting her studies as far as the mission school could give, began the study of medicine, convinced that in no other way could she so well serve her countrywomen. At the medical schools in Bareilly and Benares are native Christian women who are taking high rank.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

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

During the year 1846, Mr. Bacheler, accompanied by a native preacher, occupied about two months in a long missionary tour of 650 miles through the country west and south of Balasore, and returned by way of Cuttack. In their route they spent ten days in Sumbhulpore — the place where Noyes and Phillips commenced their missionary labors. Mr. Bacheler, in writing a summary of this trip, said: "We visited the territories of twelve native rajahs (kings), and preached the ever-blessed Gospel before kings and princes. Hundreds heard for the first time of a Saviour, while others who had previously become somewhat acquainted with the principles of Christianity, were again instructed in the way of life. . . . In obedience to the commands of our Lord, we have gone forth with the holy Scriptures in our hands proclaiming their life - giving doctrines to many who would otherwise have died ignorant of a Saviour's advent. A large number of Gospels and tracts have been scattered in many a lonely jungle and retired hamlet, and we look for the blessing of Him who has said: 'My word shall not return unto me void. "

He thus wrote of his visit at Sumbhulpore: "My first object, after my arrival, was to seek out the grave of sister Phillips.* I had no difficulty in finding it, as a substantial stone monument had been erected over it. I stood beside the mortal resting-place of our departed sister with a melancholy pleasure—sad at the thought that she had died so young, when but just entering on a sphere of usefulness, with more than ordinary talents for the work in which her whole soul was engaged. But the reflection that she died with her armor on, bearing a noble testimony to the blessedness of the Gospel, in the midst of the enemy's land, that her

[.] Mr. Phillips' first wife, formerly Mrs. Beede, of Dover, N. H.

influence had not died with her, but had been felt across the ocean in her native land, exerting on the hearts of others that same spirit which had led her to forsake the endearments of home for the lonely lot of the missionary, cheered my heart, and caused me to feel that, trying as the vocation of the missionary is, I would exchange it for no other. It is natural to mourn the premature departure of those who bid fair for usefulness in the Master's service, yet it often happens that such, like Samson, accomplish more by their death than in all their life beside. The removal of Harriet Newell was a mysterious providence to her almost discouraged associates, but the influence of her death still continues to be felt, fanning, in many a heart, the missionary flames. Of such, it may emphatically be said,

'Long do they live, nor die too soon, Who live till life's great work is done.'

I pitched my tent in a beautiful mango grove, near the grave. The moon was at its full and the evenings delightful, and I often spent them in solitary musings at the monument. The Coles, who inhabit a small hamlet near by, often came out to ascertain the cause of my loitering about a grave, at such a time. They, no doubt, thought me a singular being, as they look upon the resting-place of the dead only with feelings of horror. Brother Phillips' house was but few rods from the grave. Nothing now remains but a heap of dirt and some loose stones to mark the spot; that of Brother Noyes was at the other end of the town, half a mile distant. A portion of the brick floor still remains, on which stands a small native hospital.

I had not been long in the place before I had ample proof that, though our brethren had been absent more than eight years, neither they nor their instructions were forgotten. An interesting young man, who had received a New Testament from Brother Noyes, which he lost by the burning of his house, besought me to replace it. Another had received two or three tracts from Brother Phillips, which he had carefully kept, and, to convince me that his statement was true, repeated a considerable portion of one of them. Most were familiar with the instructions of those who taught them the worship of the Wisahasa, or invisible God. As our brethren were but imperfectly acquainted with the language at the time of their residence here, and

labored under many severe trials, I did not expect to find any remains of their influence. In this I was most happily disappointed, as I found that their instructions were as fresh in the minds of the people as though they had been absent but few months instead of eight years. During our stay in Sumbhulpore we had excellent congregations, both night and morning, in different parts of the bazar. One young man came to our camp with the full determination of becoming a Christian. He remained with us a day and night, and the thirsty man could not fill himself with the satisfying element with greater avidity than this young man drank in religious instruction.

Five days after leaving Sumbhulpore, we came to Sanpore a large town of perhaps 5,000 inhabitants. The king of this district was a boy about ten years old. We paid him an early visit, and preached to a large audience before his door, he being one of the hearers. I had taken a volume of Scripture for him, which I offered to his secretary in his presence. He refused it with a sneer. The boy, however, came in the evening with his retinue, and asked for the book I had of-

fered in the morning."

The king of Bambodie district listened respectfully to the message of the missionary, took him over his grounds, and showed him his gardens. He believed the reason of his being king was on account of having performed a severe penance in a former birth, and that now, if as a king he performed penance, in his next birth he should be an emperor. So he was devoting his life to bodily mortification, wearing no shoes, eating no dinners, bathing four times a day, etc. Mr. Bacheler labored to show him a more excellent way. Though he seemed convinced, he left him with little hope of his obeying the truth.

Six or eight persons at Mr. Phillips' station were wishing to be baptized, but he thought it best to wait a little longer to test the genuineness of their conversion. He had gathered several Santal lads into his school, and with much patient labor, was acquiring their language, with the hope of future

labors for the salvation of this wild people.

Aug. 12, 1846, Miss Sarah P. Merrill, daughter of Rev. A. Merrill, of Stratham, N. H., sailed for India in company with some Presbyterian missionaries. After a voyage of more than five months, she landed in Calcutta, and, accompanied by brother Dow, went thence to Balasore. Far different sights, this India trip presented her, from those in the land she had so recently left. Soon after her arrival she wrote:—

"I will not attempt to say much of the horrors of heathenism, but simply tell you that the one-half was never imagined. On our way here at Bustah, we saw a heart-rending sight — a small spot of ground strewed thick with the skulls and bones of pilgrims who have died here on their way to Juggernaut. One poor creature died while we were walking within a few feet of him. The miserable rag with which he was covered was taken away, and he lay unnoticed in the burning sun. The next day nothing but the skull and a few bones remained — the former was being picked by a dog." How such scenes remind one of the declaration of Holy Writ: "Their sorrows shall be multiplied that hasten after another god."

A NEW YEAR'S GIFT.

We wish to call the attention of our readers again to the Missionary Review, a notice of which was given in the November number. The more glimpses we find time to get of its well-stored pages, the greater is our desire that every pastor, who should be a leader in all missionary work, shall have the stimulus of the facts and information which it affords. It is a repository of missionary information. It aims to give a summary of the missionary work of all denominations and agencies, the world over. Its editor was for many years a missionary himself. Rev. R. G. Wilder, Princeton, N. J. \$1.50 in advance. No charge for postage.

It may be a little late to give this *Review* for a holiday gift, but more than one pastor, perhaps, failed to receive any sort of a token of good will; so putting mites together, let this be the good thing which shall regularly greet and cheer him, and should there be a few spare pennies, do not fail to add the MISSIONARY HELPER for, or as a companion.

CORRESPONDENCE.

FROM MISS HATTIE P. PHILLIPS.

SUNSET RIDES.

This month has been vacation with me, but it has been only a change of work. Busy in the house all day, I take a quiet saunter on my pony at sunset—such glorious sunsets as India affords! Our bungalow is situated between two bazars, little more than an eighth of a mile apart; hence it is quite impossible to take a ride—except across the rice fields—without passing through one or the other of them. They certainly do not afford such sights as one would choose to see on a pleasure ride, but it has given me an opportunity to observe the people and things more closely than when the hurry of work took me through at far greater speed. Do you care to look through my eyes at some of the sights seen here and there, now and then?

One doesn't take many steps on the high road at any time of day, or in either direction, without meeting numbers of jatras — pilgrims — a large majority being old men, and widows of all ages. Poor, wretched, weary, filthy, footsore creatures, spending their "money for that which is not bread, and their strength for that which satisfieth not;" the hungry look, if possible, more visible in the eyes of the returning than in those of the out-going pilgrims. When shall that hunger ever be satisfied? Now and then we see among them two or three shrewd, well-kept looking ones. Who are they? They are the vultures; Brahmins who go about the country, gather large companies of widows, conduct them down to Pooree, on the way defraud them of nearly all they possess, and, having reached the shrine, leave them to wander the weary way back as best they can, or stay there for want of means to return. Thousands of these poor creatures are thus stranded, homeless, friendless, penniless, while the merciless Brahmins return to repeat their villainy.

Here is a man with his face so nearly covered with mud—holy soil—that he looks like a horrible mask. Another has his head shaved—except a spot about the crown, the size of his palm; this is cut short, but has in the centre one long lock, tied up in a loop, which, at the expiration of his vow, will be cut off and presented to his god. See this poor

wretch who has gazed at the sun until he is stone blind; but he is so holy, his maintenance is secure wherever he goes.

This is the week for Durga pujah - the worship of the goddess Durga - and people are out in their holiday attire, the brightest of bright yellow and red - often the two combined. . . I see a babu approaching - ah, yes! he is a pundit from a neighboring village, and knows a little English. He gives two quick jerks of his fist towards his face — tut! his nose is in danger! - and says vigorously, "Good morning, sir/" The time of day is a matter of no consequence. Children all along the road say, "Nomaskar," some boisterously, others quietly, while now and then a sweet-faced little one—some of these children are beautiful—looks up with such a beaming face, and lisps the word of greeting so winningly, that only a heart of stone could suppress an answering smile. In the other bazar, children whose style of dress - or undress - would shock our little folks at home, step out, and, with a grace I never saw in children at home, touch their foreheads, make a matchless bow, and say politely, "Missebaba, Salaam." The brightest objects in all the bazar are the children. One can hardly look at them without coveting them for their own sakes, for the good of humanity, and the glory of God. Shall we gather them into schools? The answer must come from over the water.

Will those dogs let Don step on them rather than move? Poor, mangy wretches! I don't wonder they court death. If Bergh were to walk through this bazar, I fancy he would reload a six-shooter several times; nor are the dogs the only creatures that would receive his attention. See that poor cow that has had one leg broken off, and goes hobbling on three; that poor calf that drags its broken leg after it; that poor cow that has fallen down for the last time, but may live on for days; and many more that look like mere frames for carrying a skin which appears fairly mouldy. They are sacred animals; it would be an unpardonable sin to kill one of them. Don recognizes the old stopping-places, and can't understand vacation at all. Now and then we meet one of our pupils of the lower castes on the street, and receive a polite salutation. Here we pass a temple of Juggernaut. The brick enclosure is a complete ruin, and no one attempts repairs. A well-fed, sinister-looking Brahmin sits at the entrance, and appropriates the pice

left in the temple by the wretched pilgrims who enter. What a fine location for a chapel! Who knows what may be in the years to come! Here is a poor, old, bent, wrinkled creature - turn and look in her face. Does she hate everybody? Did she never love anybody? Was she ever a sweet-faced baby? Who would guess it? Very, very little of the love that shines through the windows of the soul, beautifies the face, and makes one grow old sweetly, serenely, in this country. Will there ever be? See those uncouth daubs of red and white coloring on the walls of the houses; that is done for pujah worship. That poor child! He'd be a beauty but for his friends. They've put great rings of lamp-black around his eyes, tied a part of his hair in a knot on top of his head, and the rest hangs in stiff locks matted with clay. We pass the house of an English-speaking babu: his two little boys, on this gala day, are happy in clean white shirts. Why not? But here is a company seated in a circle on a verandah. What are they doing? Ah, these men are ambitious; they don't live under the rule of Her Majesty, Victoria the Good, and in the blaze of the nineteenth century for nothing; they are civilized! Look — do you see? Hearts, diamonds, spades, kings and queens! The main festivities for the week are being held at the house of a petty rajah, two miles away, but there are a few who are worrying out a little holiness by keepup a dismal dhum, dhum, on a drum, accompanied by various other sounds that would suggest penance rather than praise.

. . Here's a party of manacled prisoners, under guard of native police, probably on their way to Balasore. What did that boy throw into the grass? Possible? A firecracker? Well, that sounds patriotic and home-like. See that poor boy! What an old face! He has a life-long infirmity; one of his knees bends both ways, and at every step, you almost fear his leg will break in two. He is employed to herd cattle, to keep them out of the rice fields. He, too, is uncivilized, not

having learned to live without work.

Here is the postman. It is the day for home mail — ah, thanks! what a feast! Don is almost asleep, but knows instantly if I drop the bridle, and deliberately turns face about for home. But that pace won't do when home letters are to be read, my little fellow; so come!

DANTOON, Oct. 28, 1879.

TWO WIDOWS OF THE BRAHMIN CASTE.*

Mrs. J. Phillips, while accompanying her late husband in one of his missionary tours, visited Doli, where she was invited by the young widow of a Brahmin to visit her house. On entering it, she found a large company of women and children waiting her coming. Among them was the mother of the young widow, whom she discovered to be very intelligent, and who was also a widow. Says Mrs. Phillips: "She was looking very sad and thoughtful. I said to her, 'Well, Auntie, what do you think about these gods that are made of stone, wood, and earth? Can they save you from sin, and make you happy and pure?' She replied, 'I used to believe in all of them, and was very careful to perform all the ceremonies they required, and make all the needed offerings. But by-and-by, my husband died, and I was left in great grief; but as I had a son and some property, I got along very well, till my son, then a young man, became very ill. I feared that he too would die and leave me alone in the world, with no one to carry me away when dead, or set fire to my funeral pile; † and how could I bear so much grief! I went to the family priest for advice. He told me to make certain offerings to the gods he named, and also to the Brahmins, and my son would certainly recover. In order to make the matter quite sure, I made offerings to all that I could and to the Brahmins, but in spite of all, my son died. I was in despair, and cared nothing more for home, and so started off on pilgrimage, hoping to obtain present peace of mind and future salvation from sin. I bathed in the Ganges, worshiped all the gods at Gaiga, and went to see Juggernath, but all to no purpose. I was more unhappy, and far more dissatisfied with our religion, and I shall go no more. Now, I wish to hear about this new religion. You say that it is the only true religion, and that it will give peace of mind and make the heart pure?' I sang, read, and talked of the blessed Saviour, and tried to make the way plain to their dark minds. listened attentively, and seemed to understand, and a happier season I have seldom enjoyed; my heart was full of joy and thankfulness.

^{*} The highest caste in India is the Brahmin or priest caste, which is subdivided into castes of different grades.

[†] The Hindoos burn their dead, the nearest male relative lighting the pile.

Next morning, I was again called by the younger widow to her house, and she wished me to come and sit by her side, saying, 'I wish to hear every word.' I replied, 'No, you have your calsi of water just by you, and you are preparing your fish for breakfast, and should I chance to touch either they would be spoiled, and you would have to throw them away.' * 'Never mind these. Who has any caste, now? I take no notice of these things now, except when some friend is near by, but we are alone now.' I gladly talked to her for some time of the love and sufferings of Christ, and answered her various questions. She seemed overjoyed at hearing of the way of salvation, and begged me to remain several days that she might learn all about it. Several women came to the door, and as they stood looking in and listening, she showed me her silver bracelets and asked, 'Is there any sin in wearing these? My neighbors tell me that it is wrong now that my husband is gone, but what do you say?' I replied, 'No, there is no sin in it, and if you loved your husband, and these bracelets cause you to remember his love and kindness. I think you had better wear them.' With joined hands and bowed head she thanked me; and then, holding up her hands to the women, she said, 'The Mem says it is not wrong and why should I hide them away?' Turning to me with a mingled expression of joy and sadness, she said, 'I did love my husband; and these bracelets, which he put on my wrists when we were married, remind me of his love and kindness to me, and make my mind happy; so I have kept them on and shall continue to wear them.'

Mrs. Phillips called again on these Brahmini widows. She says, "The first question was, 'How long can you stay?' I told them I must leave early next morning, and I could hardly keep the tears back as I looked into their sad, disappointed faces. The elder one said, 'Why must you go? You have been here but a short time and told us just a little of this new way of salvation, and when shall we ever hear again?' The younger widow said, 'Yes, you have come here and lighted just a little taper in our dark minds, and when will you come again? You can't come in the hot and rainy seasons, and before the next cold season this little light will have gone out. Why can't you stay?' I explained the matter to them

^{*} If a Christian chances to touch even a vessel containing food or water belonging to the Hindoos it is counted by them unclean, and has to be thrown away.

as well as I could, told them more of Christ and his love, and assuring them that I would remember and pray for them, I reluctantly left, giving a tract to one and selling a book to the other. I have not seen these dear women since, but have felt great peace and confidence in praying for them."

A WORTHY EXAMPLE.

Miss Crawford, in her letter in the Helper for September, says that a generous Christian gentleman, in Michigan, contributes to the support of Paka Dale; and she asks that others take on the support of more of her fifteen girls who are at work teaching the women and girls near their own homes.

This noble man, Charles Martindale, of Sparta, has lately gone to be with God, that Father, Saviour and Friend, whose presence and companionship were so real to him here.

His home was one of refinement, of love, of helpfulness to others. Hardest to bear will be the loss to the wife and children, but the Sabbath school, the church, the community, and the Quarterly Meeting are stunned by this providence. A man of deep piety, true culture, sound judgment, and broad sympathies, his influence was widely felt, not only for Christ's work near home, but for the cause of temperance and missions. The following letter, written to him by the teacher he has so long supported, will be of interest for his sake as well as that of the writer, faithful little Paka Dale.

S. L. C.

DEAR MR. MARTINDALE:

Through the mercy of the Lord, I am now well and happy, and to love and serve Him is my great wish. I pray to Him daily, that He will help me to work in His vineyard many years. In His service there is great happiness.

I now go to a heathen village to teach. The place is nearly four miles from our mission home. Twenty boys and girls come to learn. Another girl goes with me to help teach, and an old woman goes with us too, for if girls in this country go about without such a protector, they are sometimes insulted. Our pupils are now learning well. A few months ago, when we began this school, they did not know a letter. Very few of the fathers know how to read, and not one of the mothers. We not only teach the children to read, but teach them about

the Lord; pray much for them that the work of the Lord may be done in their midst, and pray for ourselves that we may have strength to work well. On the way to our school we have to pass through two bazars, and to cross a river in a boat. Many of the people we pass on the road, are pilgrims who are going to Poori to see the great Juggernaut, or, having seen that idol, are returning to their homes.

Last month, four of Miss Crawford's scholars, and another who comes to our Sabbath School, were baptized. A few others remain unconverted. Pray that they may soon repent. They are small, but have been taught much. I have a sister smaller than myself (younger, though in size, larger), who is not a Christian. Our parents died in heathenism. Formerly, when I went to a heathen village to teach, the people were careful not to touch me, lest they should lose caste, or be polluted, and they did not wish to hear about Christianity. Now the women will call me to sit down with them, and they listen very attentively while I read the Word of God. Sometimes they give me food.

Do please pray much, that the time may soon come when all the idols will be forsaken, and all the people believe in the true God. Pray too, that all in Orissa who do believe in the Lord, may be faithful in working for the salvation of others.

A NOTE FROM THE VALLEY.

Miss Brackett says: "We had a very good missionary meeting here a month ago. Our Auxiliary and Sunday School will raise \$25 for the support of a native teacher in India.

Work has so multiplied on our hands that I have not time to write you of the many things I would like to say about the school. Did you ever live in a house with workmen all about? They have just left the upper stories. The balusters were finished only yesterday. Add to glazing, plastering, painting, pounding, the confusion of forty girls trying to do their own work, and you have some idea of what we have been trying sweetly to endure, hopeful because of better days ahead. School is larger than ever before at this season. Twenty-seven rooms are already occupied, and others are engaged. The house will be full by the first of January. What could we have done without it!"

Doors Opening Wider.

BY MRS N. C. BRACKETT.

I wish that the Sunday school children, their parents, and all who have contributed their mites and their larger sums for the building of Myrtle Hall, but have not the privilege of looking upon its walls, could realize the comfort their sight affords the teachers of those for whose shelter they were built. These walls assure us that, for the present, the pleasure of saluting returning students, and new ones, is no more to be marred by the questions: "Where shall we put them?" "Is there a room that isn't full?" and the like. The liberal supply of bedding relieves us of the fear that some may be kept from school because their scanty earnings will not hold out to buy quilts and sheets; and of the disagreeable thought that there may be those whose early habits were such that the making of sheets may seem to them unnecessary, even though the wardrobes be very respectable. But thoughts of how comfortable they will be, and we shall be, are not all that are suggested by the sight of these walls. We hope to be able to accomplish more perhaps not to secure so much better lessons from books, but in many ways to bring about more rapid improvement.

This hope is not founded on the fact that we are to be less crowded; more on the assurance, we feel, that this copious stream which has been flowing to us, and has borne the piles of bedding and these beautiful and substantial walls, shall not be dried up, but will continue to come to make it possible for us to do for the girls many things that our limited means and strength, and their crowded and scattered quarters have put outside the possibilities.

The results of last year's efforts show that whatever needs to be done for the girls for whom Myrtle Hall was built is practicable to the noble Society whose aim is to turn woman's benevolence more directly toward the worthy object of helping the women who have been kept down by heathen and barbarous institutions. To these institutions slavery was no exception. The iron heel of the monster trod more heavily upon the women than upon the men. And our efforts for the girls have the stimulus of the acknowledged principle that a race can rise only in the proportion that its women are elevated.

Last year taught us that there is not so much necessity to urge people to exertion as to make known to them what ought to be done. These are some of the much-needed improvements that might soon be made for the benefit of our girls if we had the means: We desire to have a cookroom in the basement of Myrtle Hall, with a range, kept in fuel, to save theirs, and thus do away with cooking in the rooms where they must eat, study, and sleep - a practice hardly consistent with the highest civilization, or with very rapid advancement toward it. Above this cook-room, and heated by the same fuel, by means of a register or drum, we wish to have a study-room, furnished with chairs, tables, and lamps, which will save them not only expense, but the danger of sitting in cold rooms, and studying by insufficient lights. In this same room we desire to have them taught to sew. This, perhaps, is our most urgent want, the facilities and force to teach needle-work. The many, many reasons why this should be done, are plain to every woman. But there is one special consideration, which might not occur to those who have had no opportunity to study the situation, that, with skill in some lucrative work that could be done at home, a mother could many times save her young daughter the dangerous snares which beset girls in too many places of service on the soil where the mothers were slaves, no more to the wills than to the lusts of their masters. to this same end, that they may be more independent of doubtful places of service, as well as for the many reasons that naturally suggest themselves, we would employ a competent person, from among the more experienced students, to overlook all their work, especially the washing and ironing, and give instruction when needed.

I would not convey the impression that these things have been left, hitherto, entirely undone, but would have the truth known that, as the number of classes has increased in consequence of the larger school and wider range of studies, they have been crowded out so that every year's close finds us regretting more and more what has been left undone. May we not hope, putting our trust in God, and the Woman's Missionary Society, that we may have less of these regrets in the future—that before many years we may have all these helps in operation? And then, when we have the appliances and force to do all that can be done by human effort, with the Divine blessing, for those who find their way to these walls, may we not hope that the means may be vouchsafed us to send some suitable person as missionary to their homes, to point out the way to others, to help them plan how to earn and to save, so that they may come hither? May we, the women of the North, laboring for our needy sisters in the South, aim high, ever remembering that what we do for the women, we do for the race—that to lead a people upward, it is of the first importance to make the mothers, guides.

HARPER'S FERRY, W. VA.

WORKING CAPITAL.

A STATEMENT of figures and facts, at the present time, may stimulate to good works and answer questions as to the policy of the Woman's Missionary Society, in its financial management.

In the first place, the Board has increased its appropriations over last year more than six hundred dollars. The amount needed each quarter to meet the demand is about \$745. One has only to compare these figures with the receipts for the months of October and November, \$272.99 (this includes only \$3.00 of the amount Rhode Island will pay for the quarterly dues), to realize how much the contributions must be increased. Last year, outside of the regular work, over five hundred dollars were raised for Myrtle Hall. The Hall needs more money, and our treasury is open to receive it. All this work calls for enthusiastic labor on the part of the lovers of this Society, and if they are aroused by the pressing needs of our missionaries, at home and abroad, to give a margin over present appropriations, the Board will be glad and eager to increase them.

Some, anxious to know the best way to use their money for the Master's service, may be asking if, with the reported cash in the treasury Sept. 30, 1879, the Woman's Society does really call for any special efforts in its work? A question which

wish to answer in as clear a manner as possible.

I copy from the Treasurer's report, that cash on hand Sept. 30, 1879, was \$1,400, and liabilities were \$693.65. These liabilities did not include the quarterly remittance for work in India, then due, because the Board did not make the appropriation for it until after the accounts of the Treasurer were closed for the year. After allowing for these, and for printing the annual reports, there was an overplus of a little more than three hundred dollars. I have included in liabilities, money in the treasury for special objects, as well as bills unpaid.

Two facts should be taken into consideration in deciding whether this money ought to remain in the treasury or be immediately used for the general work. First, all remittances to India are made quarterly, in advance, and a month in addition is allowed for the mail to reach there. Second, in some quarters of the year more money is received than in others. For the two last, ending with September 30, the receipts are generally larger than for the two first, ending

with March 31.

One can readily see, with no reserved fund, what the result would be if a surplus at the close of the last quarter, no larger than the one we now have, should be immediately appropriated to the work. When that season of the year comes in which the contributions fall off, if they should fall below the quarterly payment, this treasury would not be in a condition to meet these demands. All know how a society's inability to pay its bills as they become due weakens its efficiency and embarrasses its workers.

So, for the sake of the cause, it seems necessary that this Society should have either a surplus as large, or larger than it now has, or a working capital. The latter is preferable. By this I mean money, which, by the choice of the donors, must be set apart and used only as a collateral, or a security, when money must be obtained to meet immediate demands

upon the treasury.

Are there not those who, seeing the need of such a fund, will give to the Society for this purpose. The Board, in an informal way, has endorsed such a plan, and the Treasurer of the Society is allowed to use her influence in this direction. Every dollar received for this purpose the present year will allow that much of the surplus to go into the

regular work. In this movement no one advocates a reserved

fund, but a working capital of about \$300.

A summary of our work, including increased appropriations, the special work at Harper's Ferry, the need of more helpers in India, and the purpose of the Board to build upon a sound financial basis, has in it the assurance of pressing need, and the hearty response of the lovers of this Society to its appeals in the past bids us believe that they are ready for hearty co-operation with its work now.

L. A. DEMERITTE, Treasurer.

By some delay the following was omitted from the Reports: Miss Hasty, the Maine Western District Secretary, reports "two new auxiliaries and one band; making the present number of auxiliaries thirteen, and children's bands seven. Amount of money raised during the year, \$369 40. A large portion of this sum has been appropriated to 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 devoted to the consideration of our work."

FURNISHING ROOMS. Mr. Morrell, in the Morning Star, says that "furniture for all but seven or eight of the thirty-six rooms (above the basement) in Myrtle Hall is already promised or paid for by individuals or societies." He adds that "such as have been hesitating will do wisely to make haste a little, or be disappointed in not securing the opportunity of furnishing one of these rooms, as some were in being too late with their very kind offer to finish."

We do hope that some one will feel moved to a very generous contribution for the furniture of the reception room. Has any one thought especially of our teacher's room?

BLANKS. A very thorough and excellent system is being put in operation for obtaining reports of the work done in the churches, in co-operation with this Society. This system comprises blanks for the Auxiliaries, the Quarterly Meetings, and the Yearly Meetings. The blank for the auxiliary is to be filled out promptly by its Secretary, and forwarded to the Q. M. Secretary, who will, from the sum of those in her

section, make her report to the Y. M. or District Secretary, and the latter will at once forward the aggregate to her respective Home Secretary. Instructions are to be found on the back of each blank, which will aid the various Secretaries.

It is hoped that very great care will be taken to make this effort to connect the links in the chain which should bind together the parts of the Society, a success, or, in other words, that there may be a vital union of the twigs and fibers with the branches, of the branches with the limbs, and the limbs with the tree, for organization is the very first principle of a vigorous life.

These blanks can be obtained of Mrs. B. F. Hayes, Lewiston, Maine, of Rev. J. H. Durkee, Phænix, N. Y., of Miss

S. L. Cilley, Hillsdale, Mich., and at this office.

"HISTORICAL SKETCHES of Woman's Missionary Societies in America and England," is the title of a neat volume of 145 pages, 16mo square, recently published by Mrs. L. H. Daggett, 278 Bunker Hill St., Boston, Mass. Price 75 cents; in paper covers, 50 cents. These sketches are twenty-one in number, and contain interesting information relating to the origin and history of the societies of all denominations, including our own Society. The volume exhibits much painstaking, and will prove valuable to missionary workers. It has an excellent introduction by Miss Hart of Baltimore. We hope every one who can, will send for a copy. It is well worth the price. Send to Mrs. L. H. Daggett.

WORDS FROM HOME WORKERS.

The last quarterly session of the Woman's Missionary Society of the Seneca and Huron Q. M. convened with the Lykens Church, on Saturday evening, Nov. 15, 1879. The President, Mrs. Eastman, conducted the exercises, which opened with singing by the choir, and prayer by Mrs. Johnson. The programme consisted of select reading, singing, and encouraging words on mission work, spoken by several persons. The subject of the Woman's Missionary Society becoming auxiliary to the Ohio State Association was introduced by Rev. Mr. Gleeson, followed by spirited remarks from several present, both for and against, ending by a unanimous vote of the society to remain auxiliary to the parent society.

The following resolutions were offered concerning the death of Mrs.

Martha Waller, which occurred Oct. 4, and were adopted :-

Whereas, It has pleased our Heavenly Father to remove from our midst, our dear sister, Martha Waller, therefore,

Resolved, That in her death our Missionary Society has lost a faithful worker in the Master's cause, and the Church one of its most efficient members.

Resolved, That we extend to the afflicted husband and family our heartfelt sympathy in their great bereavement.

Resolved, That a copy of these resolutions be forwarded to the Morning Star and MISSIONARY HELPER for publication.

Mrs. McKibben,
"Huffman,
"Larne,
"Lee,
"Committee.

The collection at the close, which was \$5.00, was given towards paying the expenses of Rev. Jeremiah Phillips and wife to America. Our society seems to be increasing in interest.

MRS. JENNIE WALKER, Secretary of Seneca and Huron Q. M.

"Now I want to tell you of a new sister which we have, a wee bit of a child. I drove down to —— last week, through the deepest mud, and helped organize an auxiliary there. It has but five members,—only five, but there is hope that more will join them. But it will live, for it has considerable vitality. The church has but twenty-five members and so poor, and so utterly discouraged. One of the members said, 'We have done nothing for others for years, and no wonder we are so weak.'

We are prospering finely. Last Sunday evening we had a public meeting, which was very successful. There were 350 present, and we took a collection of \$10, and gained ten new members, which means \$10 more, at least. One old gentlemen joined us as an honorary member three years ago. I spoke of this, and four gentlemen are now added to this list. Our programme was not a difficult one: Voluntary by choir, Scripture Reading, Prayer, Report of Secretary, Report of Treasurer, Singing, Essay—'The Open Door,' Recital, Mathematical Problem, Map Exercise, Reading Letters from Missionaries, Recitation—'The Penny Ye Meant to Gi'e,' Collection, Remarks, Doxology."

Mrs. Davis, from Farmington, Me., writes, "We have organized a little society here, numbering thirteen, and we hope to secure more subscribers, and more members soon. I have succeeded in having Mrs. Smith visit us, and she is now holding meetings with our different churches, and we already see an increased interest in the work. We have organized five societies in the Quarterly Meeting since June."

"When we held our public meeting in May, our entertainment was certainly much indebted to the Helper. For instance, we had a long dialogue from the January number, and another, "My Sisters," by four little girls. We had them dressed in white, and prettily trimmed with May flowers. There was a letter from Mrs. Lawrence, and I introduced the Bride by reading the paragraph describing her marriage in a letter of Mrs. J. L. Phillips. So you see how valuable your little magazine was to us."

Rev. A. H. Morrell says:-

"I am anxious that the 5,000 names for 1880 may be obtained. I find the most impressive services we can put into our missionary concerts here, is to have the young ladies or young gentlemen called out to read the rich intelligence it brings us in regard to the cause of missions, both at home and far away."

An earnest worker from Saco writes:-

"We entered our second year the first of September. We have eight more members than last year which brings our number to forty. Our meetings are held the first Monday in each month, and there is an increasing interest in the cause of missions. We look eagerly for the Helper, and are willing to work for its circulation, hoping the time will soon come when we shall have it monthly. We have fifty-three subscribers, and expect to add a few more."

"In this far-away land (Kansas) we do not receive our mails regularly, and the last Helper was so long in coming I feared it would never come. When we sat together in our little cottage home, devouring its contents, I could but wish you were where you could witness our enjoyment."

NOTES AND GLEANINGS.

At the time of our going to press, renewals and new subscribers are coming in rapidly. Judging from the indications, there is prospect of an increase of subscribers, but in order for our list to reach 5,000, all our friends will need to work hard.

In consequence of a press of business among paper makers, and the large fire in Boston, the issue of the present number of the HELPER has been delayed.

For information for workers, see 3d page of cover.

Rev. O. R. Bacheler and family have returned from Darjeeling to Midnapore, improved in health.

Miss Cilley has returned to her home in Michigan, and is to spend the winter in Hillsdale. In addition to the care of her brother and his two motherless children, she is hoping to pursue medical studies. Her address as Western Home Secretary is simply Hillsdale, Michigan.

An account is given, in an exchange, of a church that has secured eleven large home-made missionary maps, with the help of graduates from the public schools, at a cost of but \$9.00 for material; whereas, to buy maps covering the same ground would cost \$100.

"The healthy Christian life finds its inspirations, not in contemplating its own spiritual states, but in beholding Christ. In the memoirs of most successful missionaries we find little record of subjective experiences. They were absorbed in viewing the needs of men, and the love of Christ. They spent not much time in gauging their faith. They were looking unto Jesus, the beginner and completer of it."

Children's Niche.

SONG OF THE "WILLING WORKERS."

Only a band of children,
Sitting at Jesus' feet,
Fitting ourselves to enter
Into His service sweet.
Softly His voice is calling,—
"Little one, come unto me!
Stay not, though weak and helpless;
Child, I have need of thee!"

Take us, dear Saviour, take us
Into Thy heavenly fold!
Keep our young feet from straying
Out in the dark and cold.
Call us Thy "Little Helpers,"
Glad in Thy work to share;
Make us Thine own dear children,
Worthy Thy name to bear.

Only a band of children,
Sitting at Jesus' feet,
Fitting ourselves to enter
Into His service sweet;
Seeking His light to guide us
Wherever the way is dim;
Learning His beautiful lessons,
Longing to be like Him.

Oh, with pure hearts and lowly,
Help us, dear Lord, to go;
Bearing the glad, sweet story
Unto sad hearts below;
And reaching the pearly portals,
May the welcome, sweet, be given,—
"Pass through the gates, my children,
Of such is the kingdom of heaven."

L. T., in Children's Work for Children.

OFFERINGS TO THE GENIUS OF CHRIS-TIANITY.

A MISSIONARY COLLOQUY.

[A young lady represents the Genius of Christianity. Her arm rests upon a large cross beside her. An altar stands before her on which she lays the gifts as they are presented. Six misses represent different religions.]

Genius. - Whence come ye, children?

All.—From our far-off homes. We bring votive offerings to thy shrine.

Gen. - Do ye owe me aught?

All. - We owe thee all.

[Indian girl steps forward.]

Gen. - And thou, dark-haired daughter of American wilds,

what bringest thou?

Indian. — There are no rich fabrics or glittering gems in the wigwam of Menona. Her wildwood life is simple, her gifts of little worth. She can bring thee only the berries that grow upon the hillside, and the flowers that blossom in her native vales. Though her offering be poor and simple, she brings with it the gratitude of a faithful heart.

[Presents a basket of berries and one of flowers.]

Gen. - Thy gift is precious. Has Christianity done aught

for thy tribes?

Ind.—Where Menona's people have yielded to thy sway, thou hast given them peaceful homes. The bloody scalp hangs no longer at the warrior's belt. The forests echo no more with the horrid war-whoop; they resound with the voice of prayer, and with hymns of praise to the Prince of Peace.

[African girl steps forward.]

Gen. — And here is one from the darkest of dark lands-But yesterday, one of the bravest of the sons of Christianity crept to his grave in the heart of Africa. A messenger from the country hallowed by the death of Livingstone can but be welcome.

African. — My home is surely the darkest of the dark, yet even Ethiopia stretches out her hands to God. A better day is dawning for Africa. Our people are no longer stolen from their native shores and dragged to the vilest servitude beneath the cross, the symbol of thy love. I bring thee broken fetters, for thou makest all free.

[Throws down a broken chain. Genius sets her foot upon it.]

Gen. - Yes, thank God, for all the race are brothers.

Af.—I bring thee a bird of glorious plumage, and a wedge of glittering gold. My land is rich in these, and when thou hast carried thy sceptre over all its hills and plains, it will add much to the world's wealth.

[Genius takes the bird and the wedge of gold.]

Gen. — Thy bird of rainbow hue gives hints of hope for Africa. God hasten the day when all thy people shall be rich with the gold tried in the fire!

[Hindoo girl steps forward.]

Hindoo. — Mine is also a glorious land, but ah! so sick and sad with the oppressions of evil. Tens of thousands of the infant daughters of my country are put to death each year. Those who are unkindly spared, live but to be the slaves of slaves. There is no life, no love, no hope for India's daughters, except as they find rest in Christ.

Gen. - And will they come to Him?

Hin. — Yes; even in the zenana prison the hearts of thousands leap for joy when they hear the whisper of His name. I bring thee an image of one of the gods of India.

His temples are falling to decay. We know that the time is not far distant when our beautiful land shall be given to Christ for His inheritance. Thy sons and daughters love our people; they bring us the good news of salvation, and they sleep sweetly after their years of toil, among our dead. I bring thee also a casket of jewels from our mines. Thou bringest us the priceless pearl, and it is fitting that we return thee our best.

Gen. - Thanks, daughter, thy gift is good.

[Chinese girl steps forward.]

But who art thou?

Chinese. — Wong-kin-se, from the Celestial kingdom. I have not many words, for only yesterday the missionary lady taught me that I have a soul. I bring thee the type of my servitude (presents a pair of Chinese shoes). The women of my land may not be respectable unless they submit to the terrible torture of having their feet brought down to this baby smallness. Miserable as this crippling is, it is nothing to the cramping of heart, and brain, and soul, to which our religion holds us all. Where we let thee come, thou settest free the sons and daughters of China.

[Mohammedan girl steps forward.]

Mohammedan. — And I, good Genius, come from the land of the Koran. The followers of the false prophet have lost their military power; the flash of the cimiter no longer sends terror to the Christian's heart; our temples of learning have fallen to decay; we are yielding to the power of the prophet of Judea. He who rose from the dead must conquer all. I bring thee the symbol of our faith.

[Hands the genius a crescent.]

Gen. — Thy crescent pales before the rising of the Sun of Righteousness; I hang it beneath my cross. But here comes one with slow step and downcast eye. Who art thou, daughter?

[Hebrew girl steps forward.]

Hebrew.—A child of the apostate race who said: "His blood be upon us and upon our children." Through all the long, sad centuries the curse of our fathers has rested upon us. We have been outcast and hated, and now at the last we come bending unto thee.

Gen. — Welcome, thrice welcome! Our Master was of thy race.

Heb. — Yes, Messiah ben David was the Lion of the tribe of Judah; but oh, that terrible mistake of my people the day our Paschal Lamb was slain! He who was our real Passover, to whom all the prophets bore witness, he died upon the cross, — God's Paschal Lamb. They laid Him in the sepulchre, but angels rolled away the stone, and the women, his bravest, truest friends, found that He had risen. Jesus of Nazareth burst the bonds of death and triumphed o'er His foes. I bring thee our Scriptures, the Bible of the Hebrews, full of prophecy of your — our Christ. I entreat thee, come quickly to my people, telling them the glad story of Him who was dead and is alive forevermore.

[Hands her a parchment roll.]

Gen. — Your gift is most precious; I hold it to my heart. And now, my children, as ye go back to your homes, let each bear to her people the good tidings of great joy that shall be to all nations; let each do her utmost to hasten the time when

"Every kindred, every tribe, On this terrestrial ball, To Him all majesty ascribe And crown Him Lord of all."

[Congregation join in singing this verse without announcement or prelude.]

-H. W. Friend.

FROM an English missionary publication we glean the following: It was harvest time, and in several villages we met with a company of youths, who, like Christmas choristers, were going about the district, from village to village, and singing a simple but sweet song. As they sang they beat time with their fingers and palms upon drums, hung round their necks, and danced in a circle to their music. By their side was a large basket nearly full of rice, and the people would from time to time throw in a handful as they sang. How like the ancient custom of wassail singing, in the North of England, on New Year's morning.

"Bring us out a table and spread it with cloth,
And bring us a mouldy cheese, and some of your Christmas loaf.

We have a little purse made of stretching leather skin, We want a little of your money to line it well within."

CONTRIBUTIONS

RECEIVED BY THE

Free Baplist Moman's Aissionary Society,

FROM OCT. 1, 1879, TO DEC. 1, 1879.

MAINE.		VERMONT.	
Abbott, Miss Martha Gordon and		East Orange, Auxiliary	8 00
Miss Lydia Bartlett, 25 cents		South Strafford, Aux., for girls at	
each, for native teacher	\$ 50	Storer College	5 00
Abbott, Mrs. O. Brown and Mrs.			4
B. Warren, 50 cents each, for			\$13 00
native teacher	5 00	RHODE ISLAND.	
Augusta, Auxiliary, for Mrs. J. L.	3 00	Pascoag, Young People's Miss.	
Phillips' work	5 00	Soc., for Miss I. Phillips' sal-	
Augusta, Young Peoples Soc., for		Providence, Mrs. M. A. Stone,	25 00
Miss I. Phillips' salary	10 00	Providence, Mrs. M. A. Stone,	
East Otisfield, Auxiliary	3 00	Greenwich St. Church, \$1 00 each, for Mrs. J. L. Phillips'	
East Parsonfield, Mission Workers	4 00	school, and school at Harper's	
Ellsworth, Q. M., for Zenana teacher	12 00	Ferry	2 00
Houlton, Gleaners, for Miss I.	12 00		
Phillips' salary	5 00	•	\$27 00
Lewiston, Auxiliary,	4 00	NEW YORK.	
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Society, for Harper's Ferry	7 00		-
Lyndon, Mrs. Martha E. Hall,	,	OHIO	\$6 00
for F. M	50	OHIO.	
New Portland, Aux., for F. M	5 00	Broadway, Auxiliary, for F. M	4 00
Parsonfield, Q. M., for Miss Craw-			
ford's school	5 40	MICHICAN	\$4 00
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South Dover, Mrs. James Crom-	.5 00	Kent City, Miss Libby Cilley	1 00
met and Mrs. B. Ayer, 25 cts.		Montcalm, Q. M., Woman's Miss.	
each, for native teacher	50	Society	5 70
South Parsonfield, Auxiliary, for		Y. M., H. M. \$12 41., F. M.	65
native teacher	10 00	\$11 18., 18 cts. expense	23 41
West Bowdoin, Children's Band, to support Santal teacher of		pri ton to do expense	-3 4.
Bengali language connected			\$30 76
with Mrs. J. L. Phillips' work.	10 00	IOWA.	
	\$107 90	Lodomillo, Ladies Aid Society	4 00
	, , .		-
NEW HAMPSHIRE.		WISCONSIN.	\$4 00
Belmont, Mission Band, Sec'd F.			
B. Church, for Zenana teach-		Burnett, Auxiliary, for Zenana	
er in Mrs. I. L. Phillips' work.	10 00	work \$5 00	10 00
Dover, Aux. and Young People's			\$10 00
Soc., Wash. St. Church, for		PROVINCE OF QUEBEC	-
Myrtle Hall for one of	5 00		
Mrs. Bacheler's native teachers.	10 00	Compton, Church Stanstead, Q. M., for F. M	4 50
New Market, Auxiliary	9 00	" Auxiliary in Church	9 40
Whitefield, Mission Band, for Miss	,		7 40
.Phillips' salary	5 00		\$31 33
	4	The second secon	-
	\$39 00		\$272 99
Dover, N. H.		Miss L. A. DEMERITTE, Treas	urer.

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-BY THE-

Areg Buptist Aoman's Aissionary Society.

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No. 2.

"They that were scattered abroad went everywhere preaching the word." Acts viii, 4.

On, on they pressed, where Scythia's snowy heights
In gloomy grandeur rise;
And where Olympus veils from human sight
Its summit in the skies;—

Through Grecian cities, famed for wealth and art,
With fearless steps they trod;
Bearing alike upon their lips and hearts
The precious Word of God.

Imperial Rome, upon her seven hills, With awe their message heard; And far-off islands listened and were still, As they received the Word.

Alike in peasant's cot and princely hall, One theme inspired their tongue; Alike to rich and poor, to great and small, Their words of warning rung.

Oh, would their spirit rested on us still,

Moving each careless soul;

Then with the joyful tidings we might fill

The earth from pole to pole.

v. G. R.

WOMAN'S WORK AT HOME.

BY MRS. B. W. PORTER.

But a small fraction of our Christian women can work personally among the heathen. Very naturally, then, the question arises, "What may we do at home, — we whose feet may never press the soil of India, but whose hearts are crossing the waters daily in pity, sympathy and love for the sisterhood sitting in the bondage of heathenism?"

The first answer that comes spontaneously to our lips is this: We may pray for them. The agency of prayer is all powerful. If "prayer moves the hand that moves the world," what, then, may we not do? Weak and powerless, indeed, we are of ourselves, and yet, with united hearts at the throne of grace, through the Spirit's help, we may have power with God.

We test the efficacy of prayer upon our own hearts when weary or perplexed; when our tasks are more numerous than we have hands or time to apply to them; when our physical energies fail us, or even when severest conflicts are within, so that towering above us seem to be dizzy heights that our human strength may never scale; or, as for a time, we totter on the precipice below which seem to be depths unfathomable. In such emergencies what precious relief we find, what strength, what sweet faith and trust in pouring all our wants into the ready ear of our Heavenly Father. If, then, our prayers bring such blessings to our own hearts, may they not bring the same to others,—to other hearts for whom Christ died?

Let us remember the words of sacred promise: "Delight thyself in the Lord and He will give thee the desire of thy heart." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

But linked with this is another response to the question what may we do at home? For it is not prayer alone that is

to bring the desired results, but as in conjunction with our alms it rises as sweet incense before God. Good old Cornelius—the record of whose memorial service is given in the sacred Word—sent heavenward, in unison, his prayers and alms. Clasping hands with this is the equally emphatic record that "faith without works is dead, being alone." Then let us give, as well as pray; so give that the treasure-box of God's house may be full, wanting nothing.

Economy is good in its place, and we may need to use it largely in other things, in order to give abundantly, but let us not begin its practice in our benevolence. In the millennial future we may come to realize that God's people need to be admonished lest they give too freely, but since the golden dawn of that glorious day is not yet at hand, let us, both by precept and example, teach the God-ordained way of freely giving. As another has it,

"Joyfully give!
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not the pale bud from the June roses blowing,—
Give, as He gave, who gave thee to live."

Yes, we may do very much through prayer and alms-giving, but vastly more when we add to them active and energetic service.

It was not enough, through the lapse of centuries, for human necessities, that the answer thereto, of even divine help, be voiced from cloud and burning bush, or conferred by the shining hand of angel messengers, but that God's love should take form and walk among men. So now, for these same wants, as great as when they imploringly pressed around the cross of Christ, our prayers and alms must be borne to them by the same living agency. For, has he not said: "I walk and I talk in you?" Hand must press hand, and heart answer responsive to heart in its throbbings. Eyes bedewed with sympathy, and lips tremulous with emotions of love must add their emphasis and make more perfect our mission. We want no weak and partial service, but we want to minister to the world Paul-like, aye, Christ-like, as He who "came not to be ministered unto, but to minister, and to give His life."

Various are the ways in which an energetic life may show

itself. There is missionary intelligence to be scattered, even as by the way-side, that some may take root and bear a harvest in God's own time. Knowledge is no less power here than elsewhere. To act is to know. Action is not born of ignorance. Lightly may lay the cause of missions on many a heart whose prayers, alms and labors would be consecrated to its service if truly enlightened. As knowledge is scattered, they who receive it scatter again, until farthest shore is reached by the undulations from one little pebble of truth. Our labor in this respect has been facilitated by the advent of the Helper. It is a long-needed educator, and should be in every home.

Then there is the missionary meeting, — a grand field for labor, — whose interests are to be allied to those of the church. She cannot have greatest efficiency without them. The spirit they breathe, the breadth they reach are vital to her life. We want to make them deep and fascinating with interest, by the vigor we shall put into them, and the warm love of our Saviour that shall glow in their utterances. We must save them from the dullness and prosiness of the missionary concerts of by-gone days, which drove from them all but those who, under irksome tasks, felt that they must sustain the mere apology.

Let us freshen them with the warm words of active workers in the field, those words bedewed many times with the tears of their sacrifice, and with the tender words of childhood, on whose precious youth-time the Gospel ways are just beginning to dawn. Let us glean for them pithy items, here and there,

giving all the variety possible to their exercises.

But another part of our work—aye the holiest—is the educating of our little ones. The trite saying, "As the twig is bent," etc., grows no less true in the advancing years. If to the mother's heart one boon is more precious than another it is to see her children growing up into the true spirit of Christianity, seeking out and walking in the foot-

steps of Him who was earth's first missionary.

How sweetly and naturally they learn to do as mother does. If they see her systematic offerings, a portion of everything set apart for the spreading of God's kingdom, for the lifting up of the fallen women and children of heathen lands; if they see that in no emergency can it be infringed upon; if they listen to her earnest prayers for those that are in darkness, and for those that are laboring to lead them to Christ,

how soon the life-picture will be daguerreotyped upon the child's heart. Aye, if every Christian mother in our land was printing these pictures daily, what an army of mission-

ary workers would the next generation afford.

Within a single decade the hand of our Master hath laid at our door new and increased responsibilities. We must meet them. Through the simple gospel agencies and the promised triumphs of the Cross, we may. Far and near await the feet of those who are to carry the good tidings when the Cross of Christ shall be discovered to them. Then let us raise it aloft:—

"Fling out the banner wide and high, Seaward and skyward let it shine; Nor skill, nor might, nor merit ours: We conquer only in that sign."

REMINISCENCES.

BY MRS. M. M. H. HILLS.

(SECOND DECADE OF THE F. B. INDIA MISSION.)

DURING the cold season of 1847 Mr. Phillips wrote from Dantoon, February 5: "Eleven years ago this day, I arrived in India. It is now seven years since I first preached in Dantoon bazar. I have generally preached here yearly, sometimes oftener, ever since. My reception has usually been cold, often repulsive; 'Dantoon is a hard place to get hearers,' had come to be a common remark; but the present season manifests a marked change. There is an evident stir among the people, - a disposition to hear the Word of Life. Few stand up in defense of their gods. Persons of the first respectability ask for books and seek information. Some speak openly of becoming Christians; others propose forsaking the worship of the gods a year, and then, should no evil follow, abandon them altogether. Rama, our dear native brother, has been wonderfully animated by what he has seen and heard. He seems confident that the time for an extensive breaking away from the strongholds of heathenism is at hand. May it prove to be even so. Hindooism is certainly losing its hold on the people. When the Holy Spirit shall be poured out on this people, multitudes will be prepared to embrace the truth. O, for grace to labor in faith, believing the promises."

Mr. Phillips had acquired so much knowledge of the Santal language as to be able to converse fluently on general topics, and to impart considerable religious instruction. Having reduced the language to writing, he published a tract of eight pages, - the first ever printed in that dialect, - and a primer of twelve pages, which included the Ten Commandments and the Lord's Prayer. He had also collected materials for a grammer and a vocabulary, and had translated four or five chapters of Matthew's gospel. While he found the acquisition of this hitherto unwritten language an arduous work, yet he declared it a delightful one. He said, "I recollect no study that ever afforded me more unmixed enjoyment than that I derive from this. My hic, hec, hoc, etc., never yielded me a tithe of the pleasure I experienced in digging out the roots and tracing the branches of the words that compose this strange language. Every word, every sound required is of no doubtful utility, hence I am urged on by a kind of necessity, the like of which I never felt before to the same degree." The construction of the language was so complex, that Mr. Phillips thought two or three languages, like the Bengali and Oriya, might be acquired with the labor requisite to learn the Santal. He sent home, as an example, a Santal verb, showing that in the indicative mood, present tense alone, there are more than one hundred and ten distinct forms. His intense interest in this wild race, induced him to open a Santal department in the Jellasore boarding schools, where he gathered ten Santal boys. When the first came to the station they were almost as uncultivated as the monkeys in their native jungles. Yet they learned so well, that in a little more than a year nine of them could read the Oriya Scriptures, and commit to memory their Sabbath They seemed not only willing, but desirous school lessons. to be taught Christianity.

The urgent needs of the mission were now painfully calling for more laborers, and besides, Mr. Dow's state of health began to cause anxiety. Said Mr. Phillips: "Our brother calls

us a scouting party, and what more are we? We have entered, and, to some extent, spied out a portion of the enemy's country. We have reported to our brethren-in-arms, assuring them that if they faint not, they are well able to encounter the enemy, and take possession of his strongholds. Express after express, has been sent to solicit reinforcements. Meantime, we have had a few skirmishes with our foe, and through God's mercy have been victorious, so far as to plant Immanuel's standard among his enemies. This standard we have resolved to defend, or perish in the attempt. A few have abandoned the enemy, and are now fighting on the Lord's side. A fearful misgiving of heart in a number of others, encourages us to hope they will soon follow. Thus we are laboring, and toiling, and watching, - sometimes in despair, when we see with what fearful odds we are contending; then a ray of hope lights upon us, victory inclines to our side, we gird ourselves afresh, and rush to the contest. Anxiously we look for the arrival of each successive post, with the hope of being cheered by the joyful news that succor is at hand. Judge of our sad disappointment, when we are told that although brethren are ready and waiting to come, the churches do not furnish the means to send them."

Mr. Phillips and Dr. Bacheler dispatched a joint message to the Mission Board, offering—in case their lives and health were continued—to share their salaries for three years with a new missionary, on the condition of his being sent out the coming year. This, they said, would require no small sacrifice on their part, but they felt that their duty to the heathen demanded it, rather than that a fellow-laborer should be kept from the field. "Were anything," they continued, "short of the eternal interests of our fellow-men at stake, we would not thus continually harass you, for we know full well how it afflicts you to say, 'No, we can do no more;' but souls for whom Jesus died are sinking in endless night, and we cannot be silent."

During the year 1847 (we have not the exact date), Miss Sarah P. Merrill — whose arrival in India was noted in the last issue of the Helper — became the wife of Dr. Bacheler, and besides the care of his children, soon made herself useful in the superintendence of the two schools in Balasore,

numbering sixty pupils. Dr. Bacheler had in training, a small class of native preachers, some of whom he usually took with him in his cold season missionary excursions. one of these excursions, with three of his class, he spent five days at a fair near Dantoon, where 5,000 or 6,000 people were usually in attendance. He said, "I never saw men more devoted to their work; they labored incessantly, from morning till evening, and often continued preaching till late A neighboring mount afforded a good pulpit, at night." where they were constantly surrounded by an attentive congregation, some of whom made many interesting inquiries in regard to Christianity. On the last day of the fair Dr. Bacheler, on going to the preaching stand, found the native brethren in an ecstasy of joy over a man with whom, the preceding evening, they had an earnest conversation. On that morning, he had been actually preaching to the multitude, denouncing idolatry and professing his full belief in Christianity; but, mingling with the crowd, he had passed out of sight. While Dr. Bacheler was taking a little rest in his tent, he said, "I suddenly heard a strange voice, accompanied with a shout from our post. On going out, behold! our new friend was hard at work. He was expert in quoting from the shasters and showing their absurdity. Some brahmins (priests) tried to silence him by ridicule, but he refuted them with great boldness, and soon had all the field to him-I told the people that sometimes the Spirit of God operated in a peculiar manner upon the hearts of men, and I was not sure but what they had just seen and heard was the effect of the Spirit's operations; at all events, they had heard truths which they would do well to ponder. Here was a poor laborer standing up boldly to reprove his spiritual teachers, who, while professing to point out to the people the way of life, had only been involving them in mist and darkness, leading them straight down to the gates of death. I learned that our friend had long been reading our books, and had been favorable to Christianity, but had never before come out so boldly. . . . Our souls were not a little cheered by this incident . . . We are sowing the seed extensively. We wait in faith, believing the harvest will come - a time of

blessing, when the teeming multitudes of India shall rejoice in God their Saviour."

During Dr. Bacheler's stay at the Dantoon fair a wealthy landholder who had long been ill, came to him for medical advice. Said Dr. Bacheler, "I gave him medicine, for which he offered to reward me handsomely. This was refused. He then gave two rupees to my little daughter.* This she was not allowed to retain. A few days after he came again, bringing a handful of rupees, which he begged me to accept. I told him the object of our mission was to do good, not to obtain wealth, and that though I gave medicine freely, I expected nothing and could receive nothing as a compensation. He said he had rupees enough and was well able to reward me. I replied that I, too, had enough; that my wants were all supplied; that I could on no consideration accept a fee. He seemed surprised, and went away. Our native preacher, Rama, soon came in, saying the Zemindar was spreading our fame all around, telling the people that we were altogether different from anybody he had ever seen, — we would not take rupees when offered us. Hitherto they had thought us actuated by sinister motives, —playing some deep-laid scheme for the acquisition of wealth. The Zemindar offered to give us land for a house, rent free, if we would plant a mission there, and also build a house for a native preacher. A brother of the Zemindar made the brahmins who surrounded him look blank by declaring himself a Christian, and seating Rama on his own mat by his side. We feel that these things portend the dawn of a better day."

THE DAWN APPEARETH.—At a recent missionary anniversary it was said: "In my travels around the world I saw not one single *new* heathen temple. All the pagan worship I saw was in old, dilapidated temples."

Lord Lawrence gives this testimony to the labors of missionaries: "They have done more to benefit India than all other agencies combined." Sir Bartle Frere says: "They are working changes more extraordinary than anything ever witnessed in modern Europe."

^{*}A rupee is about 50 cents.

EARLY TRAINING.

BY MRS. H. C. PHILLIPS.

TEACH the children to give, and the coming men and women will not be penurious. Teach them to pity the poor, and when they become men and women they will not turn a deaf ear to the cry of the needy. Or, "Train up a child in the way he should go, and when he is old he will not depart from it."

About as soon as our children were able to understand a reward for well-doing, they became, without constitution or by-laws, a missionary society. The object of this society was to give pleasure to the children, encourage prompt and cheerful obedience, the proper discharge of every duty, and the opportunity to acquire money, that they might learn the blessed-

ness of giving.

A daily roll of merit was kept, and at the proper time notice was given that the children's society would hold a meeting in the dining-room. No calling or urging was needed to secure a full attendance, for every member was in his or her place in due time, and in the best possible spirits. They were seated in a circle, and, after listening to a story, or short talk, the roll was examined, and each one was rewarded accordingly. The pice were put into the hand of the smallest little one able to walk, and she took them to the child whose name was called, and kept all in the highest glee by her cunning little ways and speeches. The distribution of rewards was no sooner over, than the same little one, box in hand, went to each member for a contribution, which, being counted and talked over, was placed in a bag marked "Poor." This bag, with all the other bags or boxes, was put into the drawer, and the meeting was dismissed. Every Monday morning from ten to fifteen very poor people, all diseased, some deaf and others blind, came for a little help. I furnished the pice, but called on the little ones to distribute them, as this greatly pleased both the poor and the children. Now and then one of these poor, friendless ones would come to me crying, and say, "While I was gone out to beg, the cattle came and eat nearly all the straw from my little hut, and I am begging pice to buy more." The children were then called on for a contribution, and each came with bag or box and gave cheerfully, thus making the heart of the poor very glad.

On the approach of the cold season, the bag marked "Poor" was brought out and emptied, and some added to its contents, and cloths for our poor were purchased. On the next Monday morning each of them was cheered by receiving a cloth from the little hands that had given the money to buy them; and there was no mistake about the happiness of the children and the mother.

Shall we, or shall we not, heed the injunction, "Train up a child in the way he should go," and then trust the fulfillment of the promise, "When he is old he will not depart from it?"

"THE GOSPEL IN ALL LANDS" is the name of a new illustrated monthly missionary magazine, published by Anson D. F. Randolph & Co., New York, and conducted by Rev. Albert B. Simpson. It is a large octavo, and is to contain not less than forty-eight pages. Its specific object "is to advocate the great object of the world's evangelization." The first number, for February, is a marked specimen of excellence in every way. It is devoted to Africa, "the dark continent." Its page is beautiful, its illustrations are varied and abundant, and its several departments are full. A generous portion is devoted to miscellany, religious news and impressive incidents. Should this number prove to be merely a specimen one the work will be deserving of the highest praise, and the most liberal patronage. It will be a great educator for the family, as well as a help for missionary workers. Its terms are \$2.00 per year; ministers and theological students, \$1.50; foreign missionaries, \$1.00. We would gratefully acknowledge the receipt of the first number, and express the sincere hope that such a feast of good things may continue to be spread for many readers.

[&]quot;THE CHRISTIAN TIMES" is a religious monthly journal devoted to missions, temperance, the Sabbath school, woman's missionary work, children's work for children. It is a quarto of twenty-four pages, and of beautiful mechanical appearance. Its principles "are Evangelical in their substance, Congregational in their form, and catholic in their spirit." It has the special excellence of embracing in itself the fields occupied by several other publications, all of which claim the attention of earnest Christian workers, and it cannot fail to be in many ways helpful. Terms, \$1.00 per year. Address Christian Times, Boston, Mass. P. O. Box, 182.

St. Theresa's Half-pence.

In a cell of her quiet cloister, Theresa, the novice, knelt, And poured, in a moan of sorrow, The pitiful grief she felt.

For life with its sharp seductions,—
Its bitterness, toil and pain,
Its pleasures that seemed so mocking,
Its laughter that seemed so vain,—

Had sickened her heart with sadness, And driven her forth to find In the depth of the silent cloister That solace for which she pined.

But the thought of the poor and wretched, The lost and the erring, lay Like a weight on her tender spirit, That troubled her night and day.

"I sit in my blissful musings, And prayerfully draw sweet breath, Whilst those I have left behind me Are pressing their way to death!

"I dare not be happy, seeing
God's mercy and wrath so braved:
I dare not in calm content me,
That only my soul is saved!

"Yet what can I do to help them?
And where have I strength to win
Their hearts from the woes and sorrows,
Their feet from the paths of sin?

"And what can I give the weary,
To lighten their burdens sore,
Since only a single half-pence
Is left of my home-brought store?

"But if in the faith of the Master, Confiding, and strong, and bold, I offer it, He, in His richness, May swell it a hundred fold!

"Ah, nothing can I and a half-pence Accomplish, howe'er so small; Nay, nothing — but God and a half-pence Can compass and conquer all!"

- Margaret J. Preston, in "Faith and Works."

CORRESPONDENCE.

[FROM MRS. BACHELER.]

HOME AGAIN - HINDRANCES.

I can't tell you how thankful and happy I am to begin again to work for Jesus. But I have to be careful, and I find that work and writing can't both be done, and as many others can write, and as my work is pressing, it seems duty that the

strength I have should be all spent in work.

We are now in straits. We have tried to lighten the zenana debt by selling some of the appliances for zenana work, but still nearly a hundred dollars of debt remains. To-day we open another house, where these pupils are to It is nearly two miles away, in the lower part of the Jessie and Emmeline, who are to teach in it, have already thirteen houses, not one of which can they begin to do justice to. Poddie and Phulla have even a larger number of houses, and Rutini and Annie Koonjah have as many. This kind of teaching is very unsatisfactory. Certainly one hour ought to be spent in each house, for most of the pupils have two lessons, at least, beside the religious teaching and their work. Our force, both of teachers and horses ought to be doubled. What shall we do? We used to get from six to eight dollars a month by subscriptions from gentlemen and ladies of the station; but one by one these good people have been transferred to other places, and their successors as yet have not entered into the spirit of our work. It may be, that as I shall be able to get out among them a little and become acquainted, they may help. Pray for us. I know vou do.

MIDNAPORE, Dec. 1879.

[FROM MARY R. PHILLIPS.]

COMMENCEMENTS - GOOD THINGS.

The great colleges at home have had their commencements, and young men and women have gone out to direct the thought, and mould the character of young America. Commencement exercises in Midnapore are over too. There is something inexpressibly sad in the thought that one's youthful school-days are over. Every *leaving* footfall seems to echo "gone, forever gone," and we look anxiously into the future, and wonder how each will fill or miss his appointed mission

in life, and how he'll stand alone in the battle from which none are exempt. Yesterday these queries came forcibly and sadly, and we realized, as never before, the immense power for good or evil that goes out from our colleges and schools. We were seated in the large hall of the Government College (formerly "High School") surrounded by 500 boys and young men from the first families in Midnapore. Their faces were very bright and intelligent, and they were dressed in Indian costumes of white, and native silks of various colors, with glittering caps of embroidered velvet, and flashing chains of

heavy gold.

The President, a tall man, with keen thin features and eyes beaming with kindliness, clothed in flowing white muslin, greeted us very cordially. Then, one after another, the proud young brahmins came forward and delivered their orations in English, fluently, doing justice to the native ability to acquire a foreign tongue. Then the magistrate of the station, sent from England by Her Majesty, presented the prizes, — gold and silver medals, histories, poems, etc. Then, one by one, these young men went out to come in no more. But oh! how unfitted. Sent out upon life's tempestuous sea with no compass. Sent into the heart of the battle with no armor on.

What should we think of the company that would send a captain to sea with one of our ocean palaces—laden with richest treasure and manned with bravest men—without a compass, telling him to guess his way, or trust to the chance winds that sometimes send vessels into port. Just this the English government is doing, as she sends from her schools young men freighted with cultured thoughts, manned with strong wills and brave hearts, but denied a compass and chart, inasmuch as the Bible has been a forbidden book all through their course of study. It has never pointed one of them to the haven of eternal rest, never told them of the one great Pilot, who could carry them over the treacherous quicksands to the very end of the long voyage.

Thus thousands of young men are sent from the schools here to make the *future* of Bengal, with no knowledge of the Bible. As they stepped from the stage yesterday we longed to roll the wheels of time back for them, that they might

begin again, with the Bible in their hands.

We have had our monthly commencement and awarded prizes too. Seventy-five little waifs from crowded, dark, mud

huts among the poor, came to our school-room to-day. No silk, not even a shade of white, graced their pretty little forms, and old rags, black and filthy, fluttered here and there. How their weary eyes would have danced at the very thought of wearing a shining cap! But childhood bliss is not dependent upon these things, and the happy little ones recited their new lessons quite as proudly as the college brahmins, and received their penny prizes far more gratefully. As they repeated the Lord's Prayer, texts of Scripture, and sang blessed hymns, we dared to hope some little ray of light had entered their dark minds, that never will go out. Just now let us kindly thank every one who has sent us a penny, even, for the support of schools for these same children. Pledges have come for two schools; still, what multitudes might be reached and what numbers saved from an idolatrous life, had we only the wasted pennies on the home shore. Maybe some small bands or societies would like to take shares, or divisions, of \$10 each in these schools.

How the time has flown away! More than two months since this little sheet was commenced, and to-day we are wishing each other a "Happy New Year." Surely the first day of this new decade is a happy one to us, for a new helper from home has reached us. Mr. Coldren arrived two hours ago. Truly may our hearts be thankful to-day, that he has been so mercifully sent to us.

How I wish the friends who slipped the beautiful things into his boxes for dear ones here, could come into our sitting-room this minute. Like so many curious children, we are peering into the depths of the trunks, as one after another the packages come out, while the little centre-table fairly groans and flashes with its strange burdens, and could you donors look into two faces, you'd have your reward, and say

again, "It's more blessed to give than to receive."

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We wish you and many others could have been at the wedding, which passed off so pleasantly in the little chapel at Jellasore. Indeed, our good Miss Crawford made the occasion a very delightful one to those of us who could forget our own loss. But the light which has gone out from our own home will shine brightly in the jungle, and our hearts are full of gratitude that at last the Santals have a missionary and his wife in their midst.

Our Yearly Meeting, at Balasore, was full of cheer. By far the most encouraging we have ever had: First, the blessed spirit that prevailed, and compelled the missionaries, native preachers, and teachers, and helpers, to take hold of the work, "shoulder to shoulder" and "heart to heart," with scarcely a lagging one, or a discordant note; second, the great advancement in the women; and third, the cheerful response from many native Christians in regard to self-support. Since then we have been to Contai, and can say to the friends at home interested in Contai, that we were most cordially received by the educated native gentlemen there, who plead with us to send them teachers at once for their wives and daughters. Truly, the night is past, and even we are beholding the dawn.

VISIT TO HARPER'S FERRY.

After a brief visit in Washington I arrived here late on the evening of the 4th of February, and met with a most cordial reception from Rev. A. H. Morrell, whose name I found to be a household word in Maine, as well as in many other parts of New England. The first snow-storm of the season occurred only a few days before, and the weather was very cold, quite unlike the "Sunny South." The next day we gladly accepted an invitation to dine with Professor and Mrs. Brackett. The interview before being called to dinner was very pleasant, but short, for these hard-working, faithful servants of the Society were obliged to return, at the call of the bell, to their various charges in the school, where Mrs. Brackett, as well as her husband, spends the whole day. Her four children are now all old enough to be in school.

Friday evening I attended one of the social meetings of their lyceum. A new President was chosen who, on taking the chair, made a few very pleasant remarks, and closed by thanking them for the "high and exalted office" they had conferred on him. Then followed the reading of an essay by one of the young ladies. The debate was very spicy and original; some of the young men spoke remarkably well, while all did themselves credit. A paper, the contributions for which were furnished by the students, was read, and was loudly applauded. The exercises were interspersed with the singing of negro melodies, which interested me greatly. The very successful effort to bring this element of the colored race

into a more quiet form of Christian worship is no doubt a

very important step in the right direction.

Miss Brackett, Saturday evening, took me through the rooms of Myrtle Hall. The basement, used for cooking and washing, was cleared at this hour, but the study, well warmed and lighted, and furnished with chairs and tables, and a few pictures on the walls, looked very inviting, and was well filled with young ladies busy at their lessons. Could the donors who have contributed to the finishing and furnishing of the different rooms for these students, and all those who are to come after them,—for this is not a work for today only,—see how comfortable and cosy they look, I am sure they would thank God that He opened this way for

them to express their benevolence.

The reception-room and also the sitting-room for the lady principal, on the first floor, has a very pleasant outlook and some inside attractions; but it may be interesting to the friends of this institution who enjoy giving, to know that, in the opinion of the writer, an easy chair, as well as a few other articles, would contribute to the comfort of the tired worker when she has a little time for rest. This is equally true of the two houses occupied by your mission families. A comparison between them and our cosy New England homes makes the contrast striking. I trust the uncomplaining workers will pardon this suggestion. It is true missionaries should be a self-denying class of people; but what few physical comforts both home and foreign missionaries enjoy, will surely not render them less efficient. Possibly they may add to their usefulness. It falls to their lot to have trials to bear in which those who support them in their work can have no part—except as they bear them in the arms of faith to the All-loving Father. This letter is already too long. There are other things I may speak of hereafter.

Very truly yours,

MRS. D. F. SMITH.

A SPECIAL NOTE.

[We know our readers will be very glad to read the following communication from a brother in the field.]

My Dear Mrs. Editor: Some kind friend for the past year has been sending me the Missionary Helper. It is appreciated. In September of last year, just before leaving Canada for another term of service in India, with my family,

I met Mrs. Smith, at her cousin's, —Mr. Hudson, —in Ottawa, Canada. We had a most delightful visit, and I expect some of them know about the copy of your paper sent to me. The last work I did in Canada was getting a paper, *The Canadian Missionary Link*, started. It has lived, and is likely to, as I learn in a recent letter from its devoted editor, Mrs. M. Freeland.

This whole work in which you women are engaged, at home and abroad, is of the Lord of life and glory, and has been and will be blest. I believe it marks one of the great eras in the world's evangelization. It may be the last and most blessed, coming as it does with light and culture for the family, and to make a home.

The first missionary that I ever saw was one of your Foreign Missionary Board, — Rev. C.B. Hallam. The address he gave us was worthy of the man and the cause.

A little more than four years ago I had been at Cocanada, my present home, with my family, to visit my brother-in-law, the Rev. I. McLaurin. On coming on board of the steamer that was to take us to Madras, we found sitting in the cabin an elderly lady and gentleman, engaged in writing. I distinctly remember the thoughts that flashed through me as I looked upon them for a moment: "Two kind souls, and lovers of Jesus, I am sure." We were not long in learning that they were Dr. and Mrs. Phillips of Orissa. We were more than delighted, and the pleasure grew until we parted at Madras, to meet no more till we stand with the millions of the redeemed around the throne. God bless those old soldiers of the cross, and make us worthy to follow in their footsteps.

God has given us large blessings among the Telugus. Some twelve years ago we had scarcely seventy Baptist members among this people. Now there must be quite sixteen thousand, and the work goes on. The work of the Canadian Baptists in the North Telugu country is comparatively new, but is full of promise. There are now five stations. A sixth will soon be added. At present I am making my first extended tour on this Cocanada field, which a year ago I took from the wearied hand of Brother McLaurin. Last Sabbath I baptized, in the presence of some one hundred and fifty Christians, fifty-two new converts. They have heard for years, and the Gospel has melted the hard heart at last. This is only a drop in the bucket of what is coming. This

people will turn unto the Lord.

Your day has come in Orissa. The days of hope deferred are past. Sons and daughters of those who sowed in tears and suffering, go in now and reap, reap, REAP, for the harvest has come. Your brother in Christ,

A. V. TIMPANY.

ON BOAT, Dec. 26, 1879.

AN OPEN LETTER FROM THE HOME SECRETARY.

To the Dear Old Girls and the other Earnest Women: -

My Dear —: Which name, of the many good women whom I would like to summon for a talk this evening, shall I write in this blank? School-girls of other years — now widely scattered —God bless them! Mist from tender recollection dims my eyes as they come to my thought, one by one, and in classes. And then — the hosts of noble women of the several states! I cannot select one only out of the many. Mrs. Brewster will, perhaps, let me send you an open letter, through the Helper; for I wish also to say these same things to all its readers.

And now the first words of greeting that rise from my heart to you all are: "Grace be unto you, and peace, from

God our Father and our Lord Jesus Christ."

You ask if I have invited you to a talk about missions. Really, I had not thought of that word, but since it is introduced, did it ever occur to you that, of the three things it implies, namely: senders, something sent, and receivers, we see only the two brightest? And since, as we use the word, that which is sent is the most precious thing conceivable—the very light of life eternal—what a wonder of grace it is that we are set, for our short space in the ages, upon the illumined hills among the senders! Our fore-mothers, could they speak, would bid us be very pitiful to the receivers, for they belonged to that class.

I want to have with you a slow talk about familiar things; stopping often to think, letting our thoughts sink deep enough to take root, if they are good and true and ought to

bear fruit.

As Mrs. Dr. Phillips said, in a talk to some ladies just before she sailed: "Prime work is not long." This is,

indeed, a seed thought, whose fruit should appear in your lives and mine, in greatly quickened activity. Let us, my dear old friends and new, wake up to the fact, before it is too late, that no whit of real work will be done by mere sentiment and well-wishing, be this ever so sincere and strong. No good thing was ever yet done without some one, somewhere, putting forth positive effort in its behalf. Even Jesus performs His work among men through the activities of His body, the Church. From the exertions of persons, who seemed to themselves able to do but the smallest service, marvelous results have sometimes followed: because these persons were living members of that body, sensitive to the promptings of His Spirit, which animates it. Are you each, and I, healthy members of His living body, - responding promptly to his volitions? No light question this! Its answer involves more than we can conceive of benefit or loss, not to ourselves alone, but to the world. In our Lord's picture of the final judgment the condemnations pronounced

were all for not doing.

We sometimes pray that the Lord may lead us in a plain He has opened for us one very plain path, in which we can proceed to best purpose by joining hands. Nothing can be plainer than that He wishes us to be very much in earnest in walking in this way, for it has a much-needed blessing for our neighbors, who had fallen among thieves near home; and it leads directly to a vast host of the lost ones whom he came to seek and save. A certain class of these last He has manifestly committed to us. If He should speak to-day from Heaven, He could not proclaim more plainly His interest in them, than He has already done. We must not forget that unheeded repetition of His words has left our ears dull of hearing, and our hearts unresponsive, but our inattention has not changed the meaning of the words,—a thought to dwell on! for He says the word that He has spoken shall judge us at the last day. He, changing not, puts the same soul into the words to-day as when first He uttered them. And so that last injunction that fell from His lips on earth, is still issuing from His presence to every one who takes his word as law: that we proceed to let every person in all the world know what He came to reveal to men, viz.: that they all have a father whom they can love; — a Holy Father, whom they are blindly groping after; that He Himself is their Elder Brother; that if they

will believe His message, they may take His hand, always reached down to them; and He will cleanse them from their sins, and lead them penitent to His Father and theirs, who will gladly forgive all, and take them at length to His presence forever! Is not this a blessed message? Are we slow

to send it? Do not some of you long to carry it?

Well, as I was saying, this plain path in which he has set our feet, leads directly to a "great door, and effectual," opened first in our prime, to multitudes of high caste heathen women, who can be visited by women only. often mentioned, but do we take the fact home, into the inner chamber of our souls, where we sometimes feel how much it is worth to us that Jesus cleanses from sin; that He comforts and bears up the suffering soul that trusts Him; that He comes again and takes unto Himself our darlings, when their bodies, as garments, fall off; that we can look joyfully forward to His coming for us;—do we take the fact home and look at it by the light of the Golden Rule? Did Jesus hope this knowledge of their case would be enough to thoroughly arouse us? To some it has been enough. Do you think He is satisfied with what we are doing? No. Nor do I; and we want—in both senses of that word, need and desire — to move more vigorously, more enthusiastically, as we should wish others to do for us in a change of circumstances. Shall I then make a few practical observations, while we look behind us and before, and take our bearings.

Well, then, to begin with, let us fix this firmly: that the Free Baptist Woman's Missionary Society never was designed to draw away resources from the blessed work which we are all—fathers, mothers, brothers and sisters—carrying on together, through our general missionary societies. But our organization aims to meet a great and crying need of special help in departments where women are especially interested, viz.: among women whom women only can reach, and children whom women most naturally nurture and instruct. It is intended that the members of the auxiliaries of this society, while they go on to make offerings as much as ever, and more, and to collect those of others for the treasury of the parent society, shall, for our special work, make additional offerings. These offerings — of two cents each, per week, at least — are easily gathered by little personal economies, in ways which loving women with a will for it, are finding. By means of these, we are reaching directly into the presence of those imprisoned heathen women, of whom one of our missionaries says: "It would do your very soul good to see how the dear love of Jesus surprises and delights them; to see them take in, strangely to themselves even, but surely, the foundation principles of the Gospel." We are supporting very promising schools for heathen children. We are, with great pleasure, extending the "Gospel of the hand," to aid our freed sister-women to obtain the education they and their race so

sorely need.

Well then, good friends, to accomplish all these things, you must, every one, go to work. Interest other women and the dear children. Write letters; help the women in other churches to organize societies. Ask the Lord to suggest to you what He would have you do. And when he suggests do not shrink, even if it requires something you have not been accustomed to. He may suggest some curtailing of table or wardrobe expenses, - a curtailing which no one but yourself would ever notice, not even your own family. By this means you might sow the seed for a wonderful harvest, and, as Mrs. Purdy said: "nobody the wuss. for it." Dear sisters, do not lay this down and think no more of these things. Write me that in this good year 1880, the Lord is showing you how you can do more for Him than ever before. You know He says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Yours truly,

A. C. HAYES.

NOT THE TIME TO REST!

When the ladies who constitute the Board of Managers of this society met, last October, they pondered well the question of how much they could safely appropriate to each branch of the work. Besides the salaries of our missionaries and teachers, there was an appropriation for Miss Crawford's Orphanage, and the schools which her Christian girls are teaching in the surrounding villages,—but we wanted to promise her more help than we dared. Then there was the zenana work at the various stations, and Mrs. Phillips' Ragged Schools at Midnapore, in which she is lavishing so much of her strength. We did wish we might strengthen her hands with a larger corps of native teachers. Then there was

Julia Phillips, now Mrs. Burkholder, going, in November, with her husband into the jungles among the Santals. We remember how she begged us to "hold the rope" while she went down into the mine; and some of us believed so many hands would be extended that we could hold it with a stronger grip than others deemed it safe to promise. There was Hattie Phillips, so bravely holding the post at Dantoon - now made vacant by her father's death. Surely, for her there must not be, for a moment, the least removal of care and sympathy. Then there were, - but you know them all, who are dependent upon the help we - just we-reach out to them. Well, the first quarter of the year is gone, the second almost gone, and the receipts have fallen much short of the quarterly appropriations. Now, from which of our dear devoted toilers in the vineyard shall we draw back the helping hand? For which of the brave ones, down in the mine, shall we let the rope hang weakly, tremblingly? Not for one of them, - dear brave souls; not for a moment to make them fear. Do not we, every one, say this? A MEMBER OF THE BOARD.

ENCOURAGING ITEMS.

Mrs. J. F. Smith, of Beaver River, Nova Scotia, says: "I am trying to secure a large number of subscribers this year, for I feel that an influence is carried into each family-circle it enters that cannot fail to arouse a deeper interest in the mission work. All who have taken it express an increased interest in the cause of missions."

"Last Monday evening, at our regular meeting, one of our sisters said she felt she ought to make a thank-offering to the Lord for His blessings bestowed upon her; so she gave five dollars for Miss Crawford's benefit. Surely Zion will arise and put on her beautiful garments, if all her children would do likewise, according as the Lord hath prospered them."

"Our society are making their maps. We like the plan very much, for it is a source of knowledge to us that we might otherwise fail to obtain."

"I wish to pay for two copies of your valuable magazine, one for my-self and the other for my daughter. The balance I wish added to the fund for defraying the expenses of our missionary society, as I see you are desirous of having such a fund. I am now well advanced in my eighty-third year, and expect my pilgrimage is almost ended, but I hope to secure Heaven at last." "At evening-tide it shall be light."

This message from a little church in the prairie region, surely has in it the element of encouragement: "Our pastor took a collection yesterday for our dear missionaries in India."

The same dear sister who paid last year for her own subscription and for that of some one not able to do so, has repeated her kindness and promptly sent us seventy cents. She is now an invalid, confined to her own home, but cheered by a sweet and loving trust. It may do her and others good to know that the one to whom this little message was sent, through her kindness,—also an invalid, whose struggle with the burdens of life are often severe,—was much helped thereby. Coming home once from her work, weary and depressed, she found the Helper at her door, left by the postman. "Oh," said she, "I can never tell you how it cheered me. I was not forgotten. It was a token of God's love to me. If possible I must pay for it for some one another year." Encouragement and blessing may be brought to many hearts by following this worthy example.

At the close of our second volume the number of subscribers was a little more than three thousand. Of these, several hundred were for only a part of the year. The renewals and new subscribers are now nearly twenty-eight hundred, almost entirely paid in advance. This is about seven hundred larger than one year ago. There are some seven hundred persons who were subscribers last year who have not renewed. It is hoped that a majority of them will do so. Thus far many have done nobly. To the Paige Street Church, Lowell, there are now sent, 89; to the Roger Williams Church, Providence, 70; to the Saco Church, 62; to the Olneyville Church, 50; to the Washington Street Church, Dover, 48; to the Main Street, Lewiston, Augusta and Haverhill Churches, 46 each; to Barrington, N. S., 44; and to Greenville and Pascoag Churches, 40 each. Of the States, Maine leads with 610; New Hampshire has 415; Rhode Island, 375, and New York, 280. New England and New York have as many subscribers as at the close of the last volume.

These statements and the facts which have come to our knowledge indicate: (1.) That the Helper is a recognized necessity, and is coming to be appreciated more and more. Many say they cannot do without it. (2.) That the circulation is becoming wider as well as larger. The number of churches and communities is constantly increasing. (3.) While it is technically the organ of the Woman's Society, it is a recognized supporter of the cause of all Free Baptist missions. (4.) That an advance has been made toward securing the necessary five thousand subscribers. (5.) That there should be no apathy on the part of our friends, especially at the West and in the British Provinces, but rather, encouraged by the success of the past, let there be a pushing forward to the accomplishment of greater things.

Words from Home Workers.

NEW YORK.

The public meeting of the Holmesville Woman's Missionary Society, held Nov. 16, was very interesting. We had singing, both by the children and the choir. Then there was an essay, select reading, poems, recitations, and a dialogue by the children. All the exercises were short and good. The house was full, and the people more than pleased.

I should like a constitution for a children's band. The children are much interested, and I have already received seven names for member-Mrs. CYNTHIA A. DEXTER, Secretary.

Mrs. L. L. Stevens reports the Woman's Missionary Society, of West Oneonta, as doing well. Several young ladies have lately joined it. A letter from Mrs. Bacheler, and one from Phulla, their teacher (who was recently married), have just been joyfully received by them.

The Q. M. Society — which was organized last October — has now three auxiliaries, Oneonta, West Oneonta and Otsdawa. Several other churches, which have but few members, are raising money by the card system with the aid of the HELPER. She thinks it has been demonstrated in this Q. M., in regard to mission work, that "where there is a will there is a way."

Mrs. Pendleton reports that the Woman's Missionary Society of Norwich, is at work. The Society pays between \$3.00 and \$4.00 a month. They enjoy the work much, find it a means of Christian growth in the members, and a blessing to the church.

A Woman's Missionary Society was organized in Poland, on June 5th,

1879, under the direction of Mrs. S. Aldrich.

This church was not remiss in giving, whenever collections were called for, and we really did not know but all was being done that could be expected, until we entered into the merits of the Woman's Missionary Society. Perhaps we are a little inspired by the thought of living not very many miles from the birth-place of the late Rev. Jeremiah Phillips. At any rate, the community generally seem interested in the mission cause, and our last meeting was decidedly an interesting occasion, as well as the previous ones. On Jan. 1, 1879, cards were scattered through the church by our pastor. These, with the three public meetings of our Society, have netted us nearly \$70. The donation of \$15, from an absent sister (Mrs. A. Coon), was very thankfully received by our Society.

When our pastor left us, with the President of our Society, to reside in Buffalo, we felt that our prop was nearly gone, yet we did not intend to be weary in well-doing, for we remember the promise, that in due time we shall reap, if we faint not. We thank the Lord, and Bates' College, for sending us so good a pastor as we find in the Rev. Wm. H. Merriman, and we are fast learning to love his excellent bride. I must here add that we just find ourselves organized into a

prosperous aid society for home charitable work.

MRS. M. B. TAYLOR, Secretary.

[It is hoped that the home charitable work means helping to send the "gospel to every creature," as is the command. -Ed.]

MICHIGAN.

Mrs. F. C. Stinson, President of the Genesee Q. M. Woman's Missionary Society, writes that the interest in missions is increasing in their Q. M. She asks for constitutions and blanks for reports, which with her means work. Who else wants blanks and constitutions to use?

S. L. CILLEY, Western Secretary.

VERMONT.

The Secretary for the Wheelock Q. M., Mrs. Prescott, reports that at the last session of the Quarterly Meeting, held at Lyndon Centre, a very encouraging meeting was held. Miss Nichols read an essay on the subject of "Mission Work;" Miss Colley, Principal of Green Mountain Seminary, presented a paper entitled "Some Questions;" and Mrs. Sherwood, of Sutton, read an essay on "The Mission of Money as a Christian Agency," and also gave an address to the sisters. Mrs. Prescott adds that, in her opinion, mission work was never so near the hearts of the people in this section as now. Individuals are beginning to look upon it as their personal work. In many churches it is no longer a hard thing to save money for missions. some auxiliaries, some bands, and shall have more,

RHODE ISLAND.

A convention of the churches in the Rhode Island District was held Feb. 4, in the Greenwich Street Church, Providence. The Secre-

tary, Mrs. Dexter, conducted the exercises.

A prayer-meeting, reports from the different auxiliaries and bands, and a discussion of plans and methods of work, occupied the morning session. In the afternoon a paper was read by Mrs. Tourtelotte, of the Greenwich Street Church, on "Our Duties," specially referring to the evangelization of women in heathen lands, and another by Miss Waterman, of the Park Street Church, on "What can women do at home," setting forth the obligation of women to sustain those taken under our care in heathen lands.

Mrs. Frances Harper, of Baltimore, spoke earnestly and eloquently of "How to lift up the colored race,"—her people; and Miss Gage, a returned missionary from Burmah, referred to the need of abundant support for the work in foreign lands. An interesting letter was read from Miss Hattie Phillips, and the closing part of the afternoon was given to prayer for her, in view of her work and bereavement.

Two papers were read in the evening. Miss Bisbee's was an earnest plea for our missionary work, and that of Miss Wood, of the Roger Williams Church, treated of the three religions of India. These were followed by an address of unusual interest by Miss Mary French. Her graphic descriptions and vivid word-pictures made Indian scenes and customs seem very real to her audience. It was illustrated by several native costumes. Miss French has a lecture on "The Streets and Homes of Hindostan," which she delivered in the city, by request of a mission circle of one of the Congregational churches, and she also gave an address, by solicitation, at the annual meeting of the Providence Auxiliaries of the Methodist Woman's Missionary Society.

The day of the Convention was pleasant, but the traveling was very

bad; yet a goodly number attended, and the ladies of the church pro-

vided bountiful collations for their guests.

NOTES AND GLEANINGS.

Rev. Milo J. Coldren arrived in Midnapore, January 1, having had a prosperous journey.

The last words published from the pen of Livingstone, the bearer of light to the "Dark Continent" of Africa, were: "Who would not be a missionary?"

MARRIED. At the Mission Chapel, Jellasore, Patna, India, Nov. 18, 1879, by Dr. J. L. Phillips, Rev. Thomas W. Burkholder and Miss Julia E. Phillips. A host of friends present their congratulations.

Female education (in Bengal) may be said to have been commenced by Miss Cooke. afterwards Mrs. Wilson, in 1820. Few girls, however, except orphans and those of very low rank, could then be induced to attend school.

We receive every kind of currency that is regarded as legal tender, in payment for subscriptions. Canada bills, however, have to be discounted, and foreign stamps are very inconvenient. When renewals are made we would be glad to have the fact stated that the January-February number has been received, as we mailed a copy to each subscriber for 1879, from whom we have not heard.

The perseverance of those who tell us the third time that their paper has not come, is to be commended. We like this rather better than the statement that "we did not receive certain numbers last year; so we shall not take it any longer." An honest effort is made to reach every patron, but we cannot vouch for the integrity of the mail routes, especially in Maine, where the greatest irregularity occurs. Please write names distinctly, prefixing Miss or Mrs., as the case may be.

In the Yoruba country, at the intersection of roads, or near the entrance of a village, one often sees heaps upon heaps of empty gin bottles piled up as an offering to "Eshu," or the devil. Who shall deny to these poor benighted savages a clear perception of the fitness of things, is a forcible and pertinent inquiry made by an exchange.

One of the converts of the Scottish United Presbyterian Mission in Africa is a woman who has great regard for the Fourth Commandment. She is so anxious to keep the Sabbath regularly that she has provided herself with a peg tied to a string, which she places in seven holes successively. When it is in the first hole she knows that the Sabbath of the Lord, her God, has come.

It is a fact beyond dispute that never before have foreign missions been taking the aggressive as is at present the case, nor has there ever before been a time, when, from a human point of view, the early spread of a knowledge of Christianity over the entire habitable world seemed so probable.

One of the marked developments in the missionary world, seen just now more than ever before, is the numerous inquiries from the countries where missionaries are working, as to the cost of utensils and simple machinery of various kinds, such as wind-mills, fret-saws, fanning-mills, and machines for making cord from thread, — all of which can be worked by hand or with light power, — and also for agricultural tools. Letters for information in this line are now received quite frequently at the rooms of the American Board, and they show most unmistakably the influence which mission work is having upon the civilization of the world. Thus, looked at in a material point of view alone, the money expended for foreign missions is a most profitable investment and is sure to be returned many fold in the amount of manufactures and supplies of various kinds that are sent out as the direct result of the work of our missionaries. The business thus created is already large, and is likely to be of great magnitude. — Congregationalist.

Children's Miche.

MISSION HYMN.

Tune - " What are you going to do?" Gospel Hymns, No. 2.

They tell me some dear little ones, mother,
Afar in their heathen home,
Have never been told how Jesus
Once said "Let the children come."
Will you hurry and send the message
To every heathen spot,
That Jesus said "Let the children
All come, and forbid them not."

Chorus.

For you know that He died to save them,
As much as for you and me;
Then hurry and send the good news,

To heathen far over the sea.

I cannot be happy to-day, mother,
His love and His goodness to know.
Unless I can tell the heathen
That Jesus has loved them so.
Will you tell me the way to find them,
Or how I can soonest send
To tell them the loving Jesus
Is ours and the heathen's friend?

Chorus.

For you know that He died to save them, As much as for you and me; Then hurry and send the good news, mother.

To heathen far over the sea.

- Good Times ..

AMONG THE HOMES OF INDIA.

Tell you something about the women of India? Certainly—come with me and I will take you to visit some of them—real living women whom I have seen and known

— real, living women, whom I have seen and known.

On approaching the house of the first one to whom I shall introduce you — Mrs. Ghose — we leave the public road and walk a short distance through what, for want of a better word to describe it, we will call a lane. The house is a large brick structure, without finish or ornament, its surface next the street only broken by two small grated windows (with black wooden shutters) and the doorway in the centre.

The door stands wide open, and we enter without ceremony. Hearing footsteps a servant appears; and upon seeing who is before him, he makes a low salaam, and turns to conduct us to the women's apartments. He leads the way through the large room at the right, opens a door into the stable, which we cross at right angles, and we find ourselves in a yard strewn with rubbish. The man points to a door across one corner of this yard, and with a call to the inmates announcing our approach, he disappears. We open the door and step into the women's court. Here a scene of confusion presents itself. Repairing is going on, and to pro-

tect the women from the gaze of the workmen, a thick screen, made of split bamboo, has been erected; for, to be seen by any man outside the family would be most dis-

graceful.

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We stand a moment, seeing no one, hearing no sound but the noise of the workmen on the other side of the screen. Having assured herself by peeping around a corner that there is no man with us, the lady of the house appears and greets us with a pleasant smile and salaam. She offers us chairs and seats herself in one beside us — having first dusted each with the end of her silk saree.*

She brings her New Testament, and with evident pride in her scholarship she reads, while with indescribable pleasure we listen to the sweet stories, falling from lips that a few months ago were offering prayers to gods which exist only in the imagination of their infatuated followers, and whose images are scattered all over this broad land. Will she ever

pray to them again? Can she ever?

With a hopeful prayer and tender love we bid farewell to this sweet-faced woman, and pass on to visit another who is learning to read. These women are being taught by native Christian girls, who have been rescued from heathenism and taught the way of life by the missionaries, who are educating them for future usefulness among their countrywomen.

The next is a middle-aged woman, whom we find living in a low mud hut. She entertains us on the veranda, bringing out a mat for us to sit upon. Then she re-enters the house to find her primer, and we take a survey of the premises.

Both are quickly accomplished, for the yard is very, very small, and we are well acquainted with its contents by the time the woman returns with her book. There are only the trunk of a tree leaning against the wall, a broken stool, and a goat feeding upon the bit of grass between us and the mud wall.

With some difficulty she spells out a few simple words, as we point to the letters one by one. She has been studying some months upon the alphabet, but she is patient and persevering, and will in time, we trust, be able to read for herself what she now hears only from the lips of her teacher—the story of her Redeemer.

^{*}A strip of cloth five or six yards long, wound around the body and brought up to cover the head and shoulders. The only garment worn by Hindoo women.

At the next house we find the family at dinner, or rather a part of the family. It would be impossible to find an entire Hindoo family "sitting at meat" together. The father, who must always take his food first and alone, has eaten and gone. The mother and children are squatting upon a bit of straw matting upon the floor, around a large brass plate heaped with rice. Each takes a handful, squeezes it into a ball, and tosses it into the mouth. Not wishing to disturb them we pass on to the next house we are to visit, promising to call upon our return.

We turn a corner here into the street, — a deviating path, sometimes wide, sometimes narrow. The houses face in every direction, some of them occupying so much of the road as to leave only a narrow pathway around them. We walk on, past mud walls, vacant spaces, the *debris* of demolished buildings, and straw-thatched houses, and stop before a low mud building, which, in comparison with those

around it, we must call really neat and clean.

Here two daughters are learning to read. We are invited to sit upon a mat in a long low room opening directly upon the street—for this is not a zenana house, and the lives of these women are not secluded as in the first house we visited. It is late in the afternoon, and as the younger women gather around us the grandmother goes on getting dinner, about which the rest seem to have been engaged when we entered. One of the girls is just learning the alphabet; the elder one can read a little. As she leans over the book lying on the floor between us, our attention is attracted to her ears. Their tops hang over from the weight of silver rings in each, with heavy fringed drops hanging down so as almost to conceal six smaller ones worn in the lower part of the ear. The entire rim of the ear is punctured to admit these twelve rings.

Our eyes naturally wander down to see if other parts of her body are ornamented to correspond, and find ten bracelets on each arm, and bands of silver round the ankles. The younger daughter, eight or nine years of age, wears nearly as much jewelry. She looks like a little old woman, for her hair is combed down close to her eyes, the ends braided and tied back into a small chignon at the back.

With many smiles and salaams, and invitations to "come again," we leave them and return to the house where the family were at dinner. The meal is finished; the family

plate leans against the wall, and the vessel for holding water and the drinking cup stand near it. All are made of brass

and are bright from recent rubbing.

As we come up to the door, the woman quickly brushes a little space on the floor, and spreads a piece of matting for us. Giving the broom a toss, she goes to a wooden box in a corner and brings out her books. The neighbors come in to see the "white folks," and we are glad, for this woman has learned to read very nicely, and some of them may be inspired by her attainments to desire knowledge, which, as a general thing, is considered a disgrace to woman, not being her sphere! Nevertheless, the gospel leaven is slowly working, and a glorious day is dawning for the women of India. — Mary E. French, in "The Earnest Worker."

Miss Ina Barker, Secretary of the Lansing, Mich., Young

People's Mission Band, writes: -

"We have had one public meeting. The church was filled, and all seemed well pleased. A little girl offered to sing in the Chinese language. She sang 'Jesus loves me.' We could not understand the words, but the tune sounded very natural. We had a dialogue from the Helper, spoken by four girls; the President spoke a fine piece, and a letter from Miss Julia Phillips was read. Then there was more speaking, reading and singing, and a collection of \$2.23 taken. Mrs. Perry has gone now, and we shall miss her very much.

"I do not have much trouble in collecting the mission dues; all seem ready and willing to pay at the end of each month. In about six months, I have received almost \$18.00. Hope we shall be able, before long, to support more than one teacher. Our band now numbers twenty-six members, and we are in hopes to have other members this year. We wish to be ear-

nest workers in this cause."

CONTRIBUTIONS

FROM DEC. 1, 1879, TO FEB. 1, 1880.

	known as the "Davis Furni-		
1 00	ture"	20	00
	E. Parsonsfield, Auxiliary	2	00
		6	00
15 00			
		5	00
16 77			
	Rev. W. H. Bowen L. M	20	00
	15 00	E. Parsonsfield, Auxiliary	E. Parsonsfield, Auxiliary

~			
Lewiston. Auxiliary, Main Street		MASSACHUSETTS.	
Church, Mrs. B. F. Hayes, support of teacher for Mrs.		Haverhill, Auxiliary, for salary of	
J. L. Phillips	5 00	"Uma," and to finish L. M. of Mrs. A. D. Dudley, and	
Limerick, Auxiliary, for F. M Limerick, "Little Helpers," for	5 00	part of L. M. of Miss I.	
Miss I. Phillips' salary North Anson, Auxiliary	5 00	Knowles Lowell, Little Mission Helpers,	12 00
North Berwick, Auxiliary, First		Mt. Vernon Church, \$5,00 each for Miss I. Phillips' salary, Mrs. J. L. Phillips' ragged	7
Portland, "A Friend," for one of	6 32	Mrs. J. L. Phillips' ragged	
Portland, "A Friend," for one of Mrs. J. L. Phillips' schools,		school and Zenana Work, and	
and to constitute Mrs. L. R.		\$25.00 for furnishing "John Brown" room	
Burlingame L. M Portland, Auxiliary, \$10.00 for sal-	25 00	Diowit Toolit	40 00
ary of Zenana teacher, Annie			\$52 00
Koonjah, \$5.00 for H. M., and \$5.00 for Mrs. Brackett's work		RHODE ISLAND.	
at Harner's Ferry	20 00	- 1 -	
South Limington, "Two Friends,"	2 00	Greenville, "Mission Band," for Miss I. Phillips' salary	
South Parsonsfield Church, by Olevia Rogers, Lake City,		Providence, Helping Hands, Park	5 00
Minn	1 00	Street Church, for Miss I.	
Topsham, Auxiliary	10 00	Phillips' salary	5 00
Crawford tor Miss	5 00		\$10 00
West Lebanon, "A Friend,"	50		\$10 00
		оню.	
NEW HAMBOHIDE	\$182 59	Ohio Cen. Y. M. Auxiliary	9 06
NEW HAMPSHIRE.		Prospect, Mrs. S. W. Cratty, for	
Belmont, Mission Band, Second F. B. Church, for F. M	10 00	Seneca and Huron Q. M. Aux	. 13 94
Candia Village, Auxiliary	4 00		5 54
Candia Village, Auxiliary Cen. Sandwich, "A Friend" for		A Train	\$23 30
Myrtle Hall Danville, Auxiliary	10 00	MICHIGAN.	
Danville, Mrs. J. A. Lowell, for		Hillsdale, Missionary Society of	
Working Capital	2 00	F. B. S S., for Miss I. Phil-	
Dover, Miss S. Lowe, for Zenana work in India	10 00	lips' salary	5 00
Laconia, Children's Mission Band,			\$5 00
for salary of Miss I. Phillips Laconia, Auxiliary, \$8.50 for "La-	10 00	************	*3
conia" room, and \$5.50 for		MINNESOTA.	
Miss Brackett's salary	14 00	Sauk Rapids, Miss J. E. Hicks,	
Madison, Social Circle, for F. M.	2 00	one-half H. M. and F. M	3 00
No. Sandwich, Mrs. Lucy Quimby No. Sandwich, "A Friend,"	1 00		\$3 00
Rochester, Mrs. S. R. Hanson, for F. M.			
for F. M.	4 00	MISSOURI.	
	\$83 00	Springfield, Miss G. Dittrick, for	
VERMONT.		support of Yulsi teacher with Miss Crawford	12 00
Corinth, Auxiliary, Second F. B.		MISS CIAMIUIU	12 00
Church	4 00		\$12 00
East Williamstown, Auxiliary	1 50	PROVINCE OF QUEBEC	
North Danville, Mrs. H. Lock-	3.		
hart Incidental Fund	20	Stanstead, Auxiliary, for Zenana	
St. Johnsbury, Children's Band South Strafford, Mrs. John Bar-	1 25	teacher	7 00
rett Incidental Fund	15		\$7 00
	00.00	Total amount	
2.1	\$9 10	Total amount, \$	386 99

Received of Mrs. L. Dexter, of Providence, R. I., February 1, \$137.72, for salary of Miss Hattie Phillips. Items will be reported in next list of receipts, in Star and in Helper.

Dover, N. H.

Miss L. A. Demerite, Treasurer.



PUBLISHED BIMONTHLY,

-BY THE-

Areg Buptist Moman's Aissionary Sogiety.

Vol. III.

MAY-JUNE, 1880.

No. 3.

Courage sisters! We have put our heart and hands to a great work; a work which is constantly growing wider in its opportunities and larger in its demands. Shall we draw back and say we cannot go forward? Many have been the prayers that the way might be opened for the entrance of the blessed Gospel into the dark portions of the earth, where are the habitations of cruelty. Prayer has been heard. Even now we hear the march of footsteps coming out from the darkness with quickening pace, while arms are stretched to us for the blessings of our Christian civilization.

The barriers to female education are giving way; schools are asked for and are opening to women. The progress of events points to the fact that they will be educated. As they come forth from their prison seclusion shall they not be "free indeed," and as they rise from their degradation shall it not be to a "newness of life?" Shall they not have Christianity with their dawning civilization?

To the accomplishing of a share in this result we have been intrusted. God forbid that we should be idle or indifferent at this important hour.

It is proposed to erect a monument to the memory of Rev. Jeremiah Phillips in "Oak Lawn Cemetery," Hillsdale, Mich., where his body lies buried. It is eminently fitting that this expression of tender regard for, and appreciation of the worth and work of, this Christian missionary should be erected. More enduring than granite or marble can be, are the lessons which his life emphasizes, and we all shall do well to acknowledge our indebtedness for its inspiration by some tangible testimonial. It is felt that this has been already too long delayed. Contributions are desired from pastors, churches, Sabbath schools, and individuals, at once, which will be received by Rev. J. J. Butler, Hillsdale, Mich.

How to HELP IT.

BY E. S. BURLINGAME.

It is a matter much to be regretted that circumstances have made it necessary for so many articles to appear in the Morning Star, on the respective and comparative needs of the home and foreign mission work. It shows very plainly that we, as a denomination, are still in a sadly uneducated state, in regard to benevolent work. An efficient and practical plan has been persistently presented to and urged upon our churches, namely: the plan of systematic contributions, to be divided equitably between home and foreign missions. and education. A sufficient length of time has elapsed for even the most tardy to have introduced this plan. Is it not exceedingly humiliating, on having the light let in, to discover the dark fact that so few of our churches have adopted this plan, and that the contributions for these respective objects still come in with a hop, skip, and jump, just as the spur happens to be applied in some particular direction? The last plunge of the spur was applied with the admonition, "Give now, quickly, for home missions, or we shall die!" But if we go on in our present spasmodic way, we shall die of heart disease. What we want is, to get a little more principle into circulation, to have our sense of duty to save the

world aroused from stupor, to adopt systematic giving, and we shall have active, the elements of long life.

In looking at this state of things, let us face the fact that it is estimated that women compose about two-thirds of the membership of our churches, and if there is fault in our methods of giving, we share it. What is the plan adopted in your church? If it is not a systematic one, will you not go to work at once to have such a plan introduced, and keep at work until you succeed? In most cases, if one live woman in a church, fairly endowed with judgment, common-sense, and pluck, would undertake the introduction of systematic giving, success would be only a question of time.

"But," say you, "we already have a woman's society on our hands." Very well. Unless it is an exceptional case, all the members of the church and congregation are not members of that, and never will be. The plan you wish to introduce is for all, especially the brethren, and those who will not join your society. If any who are members of that are not able to give in the other direction, excuse them, but try to induce all others to adopt the plan; and your society will do,—what women's societies have already done in other churches,—help the general work.

If such a thing can be true, as that you have no woman's missionary society, do not rest a day until some effort is put forth towards such an organization. The women of the church need it. The children need it. The church needs its educating influence. The denomination needs its help. Your God asks the service.

WE are especially grateful for the kind words of appreciation which sometimes are contained in the letters of renewal of subscriptions.

They help and cheer us more than those who send them can know. May we all be very loyal and true to the work which has been set us to do, trusting in Him who says, "All power is given unto me in heaven and in earth," and whose promise is, "Lo, I am with you alway."

REMINISCENCES.

BY MRS. M. M. H. HILLS.

(SECOND DECADE OF THE F. B. INDIA MISSION.)

During the summer of 1847 Mr. Phillips had the joy of seeing the completion of a chapel at Jellasore, whose erection had cost him much time and anxiety. About a week after its first opening for worship it received a fresh consecration in a prayer-meeting. A spirit of earnest supplication, struggling in the hearts of several of the Santal students. voiced itself in pathetic words of prayer. "It was the happiest meeting," said Mr. Phillips, "that I have had for years. - a feast of fat things, - and more than repays my labor and toil in the instruction of these children of the jungle, and the acquisition of their strange and difficult language. Yea, it is an abundant recompense for all the toils and sufferings of twelve years of exile. God be praised that I have lived to see this day. Life never seemed so valuable. Were I to receive my discharge to-night, if permitted I would joyfully re-enlist in this service. The blind, despised Santals are pressing into the Kingdom, and, as if provoked thereby, the Oriyas are waking up to a just concern for their souls." Aug. 6, ten days later, he said: "We have just closed another glorious prayer-meeting. Truly this is the Lord's doing and marvelous in our eyes. We have now nine candidates for baptism. After explaining the meaning and design of the rite, I asked who wished thus to confess Christ before the world. Gad first answered, 'I do.' Then George, next my little Peter, then Shem, after that Bhagaban, then Elias, David, Daniel, and lastly Abial.* Three or four of the school girls seem awakened. Some of our heathen neighbors, who have of late attended our worship, confess that they are wrong and we are right. The village barber says he reads and prays at home, and he asks prayers that his wife, who now opposes him, may see the truth. It would be infidelity not to believe that God is at work in this place."

The prospective loss of caste proved a severe ordeal to

^{*}Most of these had been named for American friends of the mission.

these new converts. Some of their relatives had taken the alarm. Though their faithful missionary had all along told them that if they would be Christians they must prepare to forsake all for Christ, yet the idea of being cut off from all connection with their own people — which is involved in loss of caste - came over them as though they had never before thought of it. Some desired to be Christians without breaking caste, and others plead for delay. Daniel Cilley and Elias Hutchins were the first to free themselves from its shackles. Mr. Phillips thus describes the scene. "I called them in with two of the native preachers, and proposed that they should eat some bread before us. Surprising as it may seem, this startled them, and they drew back. At length Daniel said he would eat. Elias said he would wait till he was baptized. The bread was brought, and after some hesitation Daniel raised his hand and took a piece. Elias declined. Poor Daniel sat with the bread in his hand, swelled up as if in a dreadful trial, and for half an hour or more it seemed doubtful whether they would taste the morsel which was to be the signal of a final separation from all their connections. It was an important step to take. The Rubicon once passed, there could be no retreat. At last they put the fearful morsel to their mouths; the work was done and immediately they became cheerful and happy. Soon afterwards a brother of Elias, having heard the news, came to see him and loaded him with reproaches. He was now an outcast. No Santal would take water from his hands. Where could he find a wife when he should want to marry? No one would give him his daughter. Who would perform his funeral rites when he should die? His body must lie above ground and be devoured by vultures and jackals!" Elias took all calmly, and said to his brother with firmness, that he had found the truth and should obey it to secure the salvation of his soul. His brother left in great affliction.

Sabbath, Aug. 30, was another day of rejoicing. About fifty of their heathen neighbors came to the water-side, and in solemn silence beheld five of their countrymen buried with Christ in baptism. Two were Santals, two Oriyas, and one Bengalee. The other three Santal candidates hesitated, frightened by the opposition.

Mr. Phillips' increased acquaintance with the Santals, had taught him some painful facts. He found them more under the power of caste than he had been led to suppose. Hook-swinging was practiced in some of their villages; even human sacrifices were sometimes offered, and they were also, to a great extent, religious drunkards. Still, in chastity, and in personal manners, they were much superior to the Hindoos. Among the latter, prostitutes are the only women who dance. So far as had been ascertained, this class of persons was unknown among the Santals. But while their women, as well as men, are passionately fond of music and dancing, their movements in the dance are graceful and decorous, and in striking contrast with the indecent gestures of the Hindoos. They seldom cover their heads, and their social dispositions and frankness of manners often render them attractive, and they seem to be, what women were designed to be, companions for their husbands. But, notwithstanding this superiority, they are bought and sold at marriage, doomed to a life of drudgery, and ignorant of almost everything that renders existence a blessing. Not one of them ever entered a school-room. While Mr. Phillips had been successful in obtaining young men and boys to instruct, so deep-rooted were the prejudices against female education, that all efforts to obtain Santal girls for the school had as yet proved unavailing.

Nov. 9, 1847, was rendered memorable in the mission, on account of the ordination of the first native preacher. Rama, the first fruit of Mr. Phillips' labor in Jellasore, was set apart to the work of the ministry, during a session of the Quarterly Meeting, at Balasore. Dr. Sutton, from Cuttack, preached the ordination sermon, and gave the right hand of fellowship. Mr. Phillips offered the ordaining prayer, and Dr. Bachelor gave the charge. Mr. Dow's continued ill health only allowed him to be a silent witness of the services.

For six years, as a licensed preacher, Rama, by his earnest, untiring labors, had gladdened the hearts of the missionaries,

and had ever shown himself worthy of the utmost confidence. During a mission tour with Dr. and Mrs. Bacheler, the latter thus wrote of him: "It seems to be his meat and drink to preach Christ and Him crucified, and he never tires of his theme. His heart seems like a living fountain, ever bringing forth that which is fresh and new. Yesterday he preached in the streets, opposite the bazars, then came home and ate his rice, and in the afternoon back to the bazar again. No sooner had he eaten his rice in the evening, than he was going around among the travelers who were spending the night under the trees near us, asking them to have a little talk. We heard some of them say: "We are tired and sleepy, how can we talk?" "Well, sleep in peace, brothers," he would say, and pass on to others. Then we would soon find, by his earnest conversation, that he had obtained a hearing, and in the stillness of the night, long after I had retired, I heard him arguing most pathetically on the wickedness of worshiping dumb idols. He is a very interesting speaker, and has the happy faculty of enlisting at once, the attention of his hearers." In relation to Rama's ordination, Mr. Bacheler said : -

"The raising up of an efficient native ministry must constitute the great secret of our success as a mission. If we fail here, all our other labors can never be sufficient to effect any radical change in this idolatrous land. Foreign laborers can never do that work; they cost too much, they hold their lives and health by too frail a tenure. We must have a native agency, adapted to the peculiar circumstances of the people, to carry on the work that we may be enabled to commence and superintend. Both agencies are necessary to each other; the foreign to give character and support to the native, to prepare a Christian literature, and superintend all general operations; and the native is generally necessary to carry the gospel into the hamlets and jungles, and make the people feel that Christianity is not an exotic, the religion only of foreigners, - but that it is that alone through which they can obtain salvation. In raising up this agency, our mission has thus far been successful. Indeed, were Rama the only fruit, I should think that we had not

labored without an adequate reward. But we have others also, who are now going through a course of religious and literary training, which we trust will fit them eminently for the great work to which they are called. We pray God to grant us prosperity in this department of our work, and raise up a native ministry to dispense the bread of life to these

perishing millions."

The pilgrim business is the curse and scourge of India, and we might add, of the world also, for its putrefying corpses originated the cholera. Thousands and tens of thousands perish annually from want, fatigue, and disease, on their pilgrimages to their great idol Juggernaut, saying nothing of pilgrimages to other shrines. The sick and disabled, as they fall by the roadside, are at once abandoned by their friends and left to die. The great pilgrim-road from the north of India to Pooree, the seat of the famous idol, passes through Jellasore. Several of its victims had fallen and died on Mr. Phillips' premises. What to do in such cases had caused him much anxiety. He could not receive these filthy, diseased persons into his house, without at the same time turning his family out of doors. His schoolhouse was rendered almost uninhabitable by the filth and stench of these wretched objects. Through the generosity of a few English friends he was now enabled to provide a hospital with a small fund for its support. The man engaged to take charge of it recommended himself by saying that he had dragged off 200 corpses, and of course could take charge of all that would die in the hospital.* Dr. Bacheler, in speaking of the horrors of pilgrimage, said it was a strange occurrence to see a person administering even a draught of water to a sick or dying pilgrim, though he begged for it in most piteous tones. During the period of the return of the pilgrims Dr. Bacheler used to spend an hour or two each day in administering medicine to the sick. While mingling in the crowd in search of these, he would hear, rising from the throng in tones of surprise the ejaculations, "Blessed!" "Blessed!" "An incarnation of holiness!" "A sea of mercies!" He gave, as illustrations of the heartlessness with which the pilgrims treat even their nearest relatives, who fall sick on their journey, some heartrending cases, and added, that he could fill a volume with similar ones.

It was the custom to fasten a cord around the neck of the corpse and thus drag it off.

"How unfathomable," Dr. Bacheler exclaims, "are the horrors of heathenism! How have its deluded victims drank of its bitter draught, its foaming cup of misery, to its very dregs! It is the privilege of the Christian Church to exchange that bitter cup of sorrow for one of joy and gladness."

Work for Jesus.

BY MARILLA.

Speak some word, where 'er thou roamest,
For the Lord of love,
E'en that word may find an echo
In the world above.

Go where hearts are daily bowing
To some idol shrine;
Tell them God alone will hear them,—
He is all divine.

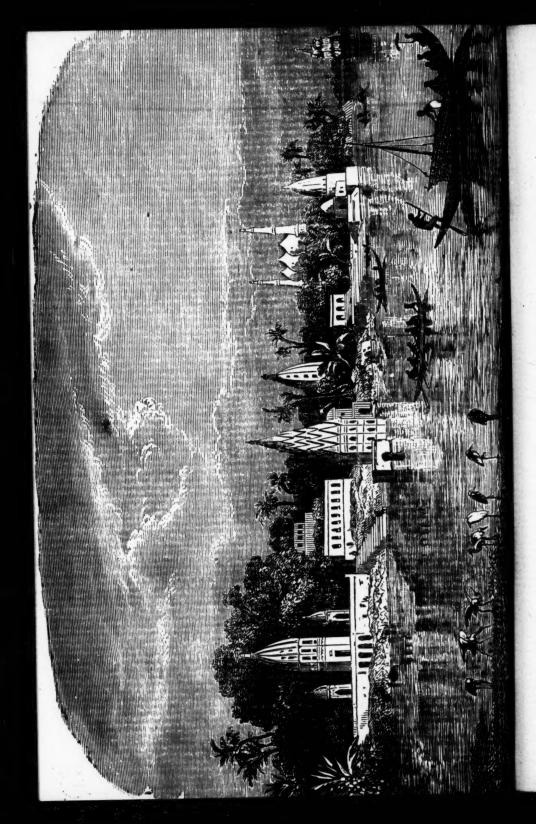
Where the sweet young child is playing In the fronded grove, Go and tell the wondrous story Of our Saviour's love.

Where the heart is held in fetters
By the cruel bowl,
Go to them with gentle pleading,—
Love may win the soul.

Where the skeptic — bold and scornful — Makes his wily plea;
There they need to learn of Jesus;
There is work for thee.

Go then, work as Christ shall bid thee; Whit not till the night; Though the day be dark and gloomy, Christ shall give thee light.

GREAT BEND, KANSAS.



THE RIVER GANGES.

The large and magnificent Ganges, called the most interesting river in the world, is 1,500 miles long, flowing through one of the most fertile and densely populated regions of the earth. Away up among the Himalayas, it rises, born in a cave of snow, and descends in a rapid and ever increasing torrent, to the wide-spreading plain below. At Allahabad it is joined by the Jumna, and the point of union by these two rivers is considered one of the most sacred spots on earth. People from remote towns and villages bring their dying relatives to the banks of the Ganges, and sometimes, if they linger too long, hasten their death by filling nose and mouth with the sacred mud, for if one who is thought to be dying should recover, it is supposed that it is because the gods will not accept him.

The Ganges presents lively and picturesque scenes all along its broad bosom. The native boats always plying up and down, the Hindoo temples half hidden by shrubbery, the graceful bamboo waving in the wind, the little villages, nestled in among the trees, are all attractive; but distance lends enchantment to the view, for each village that is entered is a fresh disappointment, as the confusion, the odors, and the dirt dispel the attraction.

In the river at Calcutta, where both banks are lined with ships, great and small, from every country, hundreds of people may be seen every morning bathing and praying, for bathing is a religious ceremony which is strictly adhered to by the great mass of the people.

Oh, how they need to know of the "pure river of water of life, clear as crystal, flowing out of the throne of God." Shall we not send to them the glad message that the water of life is flowing freely for them.

F.

CORRESPONDENCE.

[FROM IDA PHILLIPS.]

DURGA PUJA HOLIDAYS.

THE time for the annual worship of the goddess Durga, or Kali, is just at hand, and it occurred to me that it would, perhaps, interest friends at home to know a little more about this festival which is so widely observed. For ten days in October all courts of law, business places, and schools are closed for what are called the "Durga Puja Holidays." Yesterday I was asking my pundit, a brahmin, about it, and he says that for some time great preparations have been going on in the wealthiest families of the place, to celebrate this great occasion. According to Hindoo mythology this goddess is the wife of a god called Mahadeb, one of the Hindoo trinity. Her office is that of saviour. She is one of the most hideous of their gods, and certainly the most bloodthirsty. She is represented as standing on the prostrate body of her husband. On her head she wears an immense gilded crown, in one hand she holds by the hair a human head; in another, for she has four, she bears a sword, and about her neck she wears a necklace of human skulls. This is not the only saviour of whom the Hindoo Shasters teach. There are at least three, each one having his or her own class of followers. This goddess is especially pleased by bloodshed. The slaying of goats, sheep, buffaloes, etc., do propitiate her to some extent, but human sacrifices are her particular delight. A murderer, if he kills his victim in her name, is supposed to be received into eternal bliss.

Among the followers of Durga, those who are sufficiently wealthy have her image made each year in their homes. About the first week of this month a modeler in clay is called, and he proceeds to make a rude frame-work of bamboo for the figure, which is to be about life size. This is covered with straw, and this again with clay; at length it is painted so as to be about the complexion of the average Hindoo. The figure is highly ornamented with gold and silver tinsel, and red and yellow paint. After the image is quite complete a priest is hired to come and give life to it. This is done by simply repeating various incantations over her. After this ceremony the worship begins. A brahmin stays always in the house to offer sacrifices and prayers, for no

worshiper, however devout he may be, can come himself to

the goddess.

For five days the best kinds of rice and bananas, also goats, lambs, etc., are daily offered. These offerings are supplied mostly by the members of the family who have the idol made, though offerings may be brought in by devout worshipers who are too poor to afford an image of their own. During these five days great festivities are carried on. Every one wears and eats the best they can possibly afford, and giving and receiving presents is quite the order of the day. On the fifth day evening, about nine o'clock, the image loses her life, so the people believe, and the dead figure is carried on a litter to the bank of a river, or some other body of water, followed by a great procession, and amidst weeping for her departure and prayers for her return she is cast into the stream.

My pundit tells me that among the hundreds who come to witness this last ceremony not more than one in fifty are real believers in the goddess, but come simply from idle curiosity and a desire to have a gay holiday. This brahmin, though proud as all brahmins are of their caste, is yet anything but a hearty Hindoo. I truly believe that if professing Hindoos were to express honestly their feeling with regard to their own religion, very few devout believers would be found, — that is among the men, - and even among the women there are many who are fast losing faith. But Hindoos have such an unconquerable fear of breaking over established institutions and customs, and such a lack of moral courage to endure persecution, that, though their hearts are not in them, they still cling to their old forms. I believe there will be a time when there will be a mass movement made in favor of Christianity. Until that good day comes we must be content to work on, preparing the people,-leading them up gradually. Signs of growth are evident everywhere, and I never for a moment feel discouraged or inclined to call the work fruitless, because we see few open conversions.

[FROM HATTIE P. PHILLIPS.] A HINDOO WEDDING.

A recent home letter, asked: "Do those people know enough to marry?" Which we answer by giving a description of a wedding which occurred a short time ago, and which may be regarded as proof that they do. Hindoo weddings are confined chiefly to the cold season months, hence they are now in their height. The one of which I speak occurred on a Saturday night. We had heard there was to be a grand display on the occasion of the marriage of a young zemindar (landholder), and that an English band, from Calcutta, was to be present, but just when and where it was to occur, we did not know. On this night, I was kept awake a long time by voices of people passing, and thinking they sounded unwarrantably near, I threw a shawl about me, and stepped out on the verandah. There was a constant stream of people passing, but a company of some eight or ten men were sitting, chatting composedly on the broad front steps. I asked them what they wished. "Nothing, we are only sitting and thinking." I suggested the propriety of doing their thinking as they walked along, and stood by to see that they acted upon the suggestion.

Still the hum of voices continued, varied by the very unmelodious sound of a native drum, and later in the night, by what sounded like reports of musketry. These native drums are shaped like a slender keg, and the heads being so small, the sound they give forth is far from musical. The performance, often a solo, is sometimes accompanied by an instrument which seems to be similar in appearance to the flute, but which emits the most weird sounds, and neither performer

pays the slightest regard to time or tune.

By three o'clock, sleep had become quite impossible, and stepping out again, for possibly the seventh or eighth time, I judged from appearances that the tamasha (show) was approaching. Our house is situated in an open space, between two bazars, and several rods west of the high road connecting them. East of the road is a large tank, and on its high bank were collected thousands of people, as we could see by the dim light of the moon, and by the frequent flashes of fireworks. These were probably discharged at short intervals along the entire route; and certainly, I never saw a finer display of rockets anywhere. Let it not be thought for a moment that all these thousands were invited The bridal party, proper, traveled, some in palkees, some on horses, some on elephants, and in the train was one camel, whose rider looked as if he might be left behind any moment, so far back was he seated. These were accompanied by about fifty torch-bearers, each one carrying above his head, what in the distance looked like a gas-lighted chandelier, which, being decorated with large pieces of mica, sparkled very beautifully in the light.

In a fanciful, illuminated pagoda, carried on the heads of men, was seated the little bridegroom, with a boy of about his own age standing on either side. We asked, "Where is the bride?" "Oh, she is not in the procession; the bridegroom is going now to be married." Then it flashed over me, this is the meaning of the passage, "At midnight there was a cry made, 'Behold, the bridegroom cometh, go ye out to meet him.'" The custom of giving wedding garments to the guests also still prevails, and is by no means as expensive as might be thought, as it is usually but a straight piece of cotton cloth, four or five yards long. When the procession was nearly opposite our house, I heard the drum of the Calcutta band, and my heart gave a great leap at the dear, familiar sound, and straining my ears, I tried to catch the accompanying music, but if there was any it was drowned by the native instruments that "brayed horrible discord," and I was compelled sadly to give it up. I almost fancied I could appreciate the feelings of the poor Scotch woman,—be the story truth or fiction,-who, at the terrible siege of Lucknow. on the distant approach of the rescuing Highlanders, putting her ear to the ground, eagerly exclaimed, "Dinna ve hear it? The Campbells are coming! I hear the slogan!"

By four o'clock the whole train had passed. On Sunday morning the crowds were returning. In the afternoon came the bridal train without the crowd; thirty or forty palkees, half a dozen horses, seven gaily caparisoned elephants, and one camel. The bridegroom was in the van of the procession, the doors of his palkee were open, and a "chata waller" (umbrella carrier), was running at the side, to protect his highness from the sun. Toward the rear, came a bright red palkee, closed tightly, in which was the poor little bride, going to spend a few days at her husband's house. after which, she would return to her home, to remain until she should reach the age of twelve years, after which she

must go to that of her husband.

Musing on the thousands upon thousands of money expended on this occasion, so much of which had gone into the air, I could but wish that it had been devoted to some nobler purpose; and yet it unquestionably afforded pleasure to a far greater number of people than would even double the amount as usually expended on a wedding in high life at

home.

DANTOON, FEB. 16, 1880.

EXTRACTS.

[FROM MISS CRAWFORD.]

This morning, one of my school girls, Bhabani, went, as a teacher, with a Christian widow from Santipore, to Son-thea, a village about twelve miles distant. Last week, while on a visit to Nellie Cole, two men came from this village and begged me so hard for a teacher, that I promised to supply them, if I could find a woman to stay with her. They said they would provide a home for the woman and girl, and nothing should molest them. When I asked this Christian widow to go with Bhabani and do missionary work in that heathen village, she made many excuses; - that place was so far distant, and she had seen none of the people. I told her that I had left all my friends and come almost as far, and that I had not only not seen any of the people before, but had not even heard their language, and all their customs were different from those of my own blessed country. At this she looked a little ashamed, and after thinking over the blessings she had received through the Gospel, she said she Last week I let a girl go to a would go. village six miles distant, to open a school. One of my Christian girls, who is married to a nominal Christian, lives The poor girls go out like lambs in the midst of wolves, and I have no little anxiety about them. Nellie Cole has done wonderfully well, but she has much more sound judgment than the most of native young women.

It is painful to think of the many great villages in all directions which have not one Christian inhabitant. How I should love to put a good Christian family in the midst of every such village. Oh! for more money and more faithful workers, and most of all let us cry for the Spirit of God to be poured out upon the people.

A young man named Rama, who has been a member of the Bible School, and hopes to be again when it re-opens, called on me yesterday, and begged me, as he had before repeatedly done, to pray for his heathen parents and for the village in which they reside. He implores me also to write and beg Christians in my country to pray for them. Will you make known this urgent request?

JELLASORE, Feb. 5, 1880.

[FROM MRS. BURKHOLDER.]

. Just now I am out in camp among the hills, to the north and west of Bhimpore. Five of the Bible

School students, one inspector, and three women, form our working force. We are visiting among the Santal schools. My heart has been made so very sad to see the utter ignorance of the people in this part of the district. When, O when, I have asked myself so many times since coming here, is this gross darkness to be dispelled, and these thousands, yes millions, set free in the light of God. At times I seem utterly overpowered by the amount of work that lies at our very door, and it seems useless even to think of its accomplishment. It is at such times that the sure promises of our eternal God come to my support. They can never fail. On them we stand as on the Rock of Ages, and we are confident, beyond the shadow of a doubt, that Christ is to reign over these poor degraded Santals as his subjects. When the right arm of the Almighty has been bared to bring salvation to the lost, we shall not, we cannot be hopeless. In His, and not our own time, the final victory shall be won.

You will be glad to know that during the week of prayer we introduced the weekly offering system into our Bhimpore church. The people generally seem well pleased with it. The first Sabbath we spent in camp one of the native members proposed that we observe it in camp, and then appoint a treasurer, who would make over the amount collected to the church treasurer. To see this spirit, gratified me much. Some of the young women who signed asked the privilege of carrying earth on their heads when the foundations of our house were being dug, so as to earn their subscriptions. I have promised to buy anything they may have to sell, which we can make useful, so they can have the needed money.

CAMP CHALTA, Jan. 19.

[FROM IDA PHILLIPS.]

every few days, sometimes every day. During this week we have visited a little Christian village, located some fifty-six miles from Balasore. The village was started some years ago. There are only nine families in all, still they are getting along pretty well, and seem to be making a very good impression on the Hindoos about them. My brother thinks of sending one of his native preachers there to live, this next year, and so carry on the work more extensively. We are all glad to have our native Christians starting homes right among the heathen, and living independently.

You ask about the number of houses being visited in Balasore. I always keep a record of them, but have n't it with me. I think the number at present is about ninety. I have been able to start three girls' schools during the past year, and am intending, as soon as I go back to the station, to open another one or two. . . . One of the new schools, I am glad to say, is almost entirely self-supporting. Of late we have been able to get the conditions of the government changed, so that we have more perfect control of our funds, and can use them for schools or zenana work, as we see fit. I am very anxious to employ one or two Bible women to go about among the poorer women of the town, not to teach them to read, but to read to them and explain the Bible.

CAMP MARKUNA, Jan. 30.

FROM THE VALLEY.

My letter from Harper's Ferry in last month's HELPER was written only a few days after my arrival there, but each succeeding day added to my interest in the work. As a denomination, from the first of our existence, we said, slavery That we firmly maintained this position while slavery existed, is cause for devout thankfulness. Our martyred President's emancipation proclamation called forth a shout of joy, not only from the millions crushed beneath a system whose character surely belonged to the dark ages, but also from the heart of every true lover of freedom. From a child I never remember to have heard my dear, honored father pray but he sent up a petition for those whom our boasted land of freedom held in cruel bondage. On hearing that proclamation, which gave liberty to these captives, for an instant the thought came: What is there left to pray for? The agonizing prayer so instantly turned into the voice of thanksgiving, might for a moment make us forget that the world was still lying in wickedness. I was proud of my country when, a few years ago, I saw this proclamation, beautifully framed, hanging in a conspicuous place in one of the art galleries of the Old World.

Had all our people been ready with their means to lift up

and educate these people, who may well be pardoned if they hardly knew what to do with their freedom, we might have had a much larger working force among them to day; but let us rejoice over what, with small means, we have been

able to accomplish.

Storer College was chartered in 1868. Since then it has sent out more than one hundred and fifty teachers, while those who have completed their course in the Normal Training School, number more than one third of these. Many of them have been, and still are, diligent, faithful workers among their own people. The pastors in our colored churches, South, have nearly all of them completed either a full or partial course at this institution. Several of them have taken their wives from it. The wife of the pastor of the Berryville church, who before her marriage had not the opportunity of securing an education, felt the need of it so strongly that she is now in school, while her husband is going on with his work. I had the privilege of listening to sermons from several of our colored preachers at the Winchester Quarterly Meeting, held at Berryville. They were eminently practical, and suited to the wants of their audiences. I was strongly impressed with the fact, that any race of people must be Christianized, and to a large extent educated by those raised up from it, and also that the foreign worker most fully accomplishes his or her work who organizes and superintends the largest number of the devoted workers of this class.

We need schools to educate the people, and then practical men and women to arrange and bring into good working

order the forces thus prepared.

It was a pleasure to witness the eagerness with which they listened to accounts of people less favored than themselves, and their readiness, too, to help, to the extent of their ability. We confidently look forward to a time when this school will send out its workers into foreign fields. In prospect I see Africa rejoicing in the light this home work is to send it.

While with the friends at the Ferry I had an opportunity of going over some of the places made memorable by the late bloody struggle, that wrought out deliverance for the slave. As we looked on the long rows of graves, where sleep the "unknown dead," we thought of those homes whose inmates had waited long and anxiously for tidings that never came.

We left Harper's Ferry, after a month's sojourn, thankful

that we were permitted to personally know its work, its workers, and its needs. Precious memories will go with us to our own distant field of labor.

D. F. SMITH.

THANKSGIVING ANN.

[The following sketch was written by Miss Kate Hamilton, and was transferred from an Eastern publication to the missionary column of the Woman's Board of Missions of the Pacific, in Life and Light.]

"Thanksgiving Ann" had lived for years with Mr. and Mrs. Allyn, whether as servant or mistress of the establishment, they scarcely knew. She was a devoted servant of Christ, and counted nothing too precious for His service. She believed in no haphazard way of throwing into the Lord's treasury; but of her own little store she carefully laid aside one-eighth as sacred to her Divine Master. In short, "Thanksgiving Ann" believed in "systematic givin'."

She was grieved that her loved master and mistress did not view the matter in the same light. "Counting up one's income and setting aside a certain portion for charity makes our religion seem too much 'like a tax,' "said Mrs. Allyn. "I like to give freely and gladly of what I have, when the time comes."

"If ye haven't give so freely and so gladly for Miss Susie's new necklaces, an' yer own new dresses, dat ye don't have much when the time comes," interposed Thanksgiving Ann.

One morning the Bible agent called. Ann brought out her "Bible money," and her donation was found equal to her master's, which proves, said Ann to herself, "dat folks dat don't have no great 'mount can do as much in a good cause, by thinking about it a little aforehand, as other folks will do dat has more, and puts der hands in der pocket when de time comes." "Only three dollars out'n all der 'bundance!" she murmured. "Well, mebby I oughtn't to judge; but den I don't judge, I knows, cour'se I knows, when I'se here all de time, an' sees de good clo'es, an' de carr'ages, an' de musics, an' de fine times — folks an' horses all provided for, an' de Lord of glory lef' to take what happens when de time comes, an' no prep'ration at all! Sure 'nough He don't need her help, all de world is His; an' He can

send clo'es to His naked, an' bread to His hungry, an' Bibles to His heathen, if dey don't give a cent; but den dey're pinchin' an' starvin' der own dear souls. Well—'taint my soul! but I loves 'em, an' dey're missin' a great blessin'!"

And now another call has come. "Came, unfortunately, at a time when we were rather short," said Mrs. Allyn. "However, we gave what we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over the cheerful dismissal of the subject, and pondered over the matter to some

purpose.

As the dinner hour drew on, the old woman sat in the kitchen doorway, busily sewing on a calico apron. Mrs. Allyn passed through the room, and, a little surprised at its coolness and quietness at that hour, asked wonderingly,

"What has happened, Thanksgiving? Have n't decided

upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to

have when de time come."

It seemed a little odd, but the lady well knew that Ann needed no oversight, and went her way, half expecting some pleasant surprise at the dinner hour, but when it arrived, both master and mistress scanned the table with astonished eyes, so plain and meager were its contents.

"What's the matter?" said Mr. Allyn.

"Dat's all the cold meat dar was; sorry I didn't have no more," said the old servant.

"But I sent home a choice roast this morning, and you

have no vegetables, either."

"Laws! yes, but den a body has to think 'bout it a good while aforehand, to get a roast cooked, and just the same with 'taters; an' I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much

of nuffin. 'Clare, I forgot de bread."

Trotting away, she returned with a plate of cold corn cake. "Might have made biscuit or muffins if I had planned for 'em long enough. Cur'us how things make a body think of Bible verses," said Thanksgiving, musingly. "Dar's dat one 'bout 'who giveth us richly all things to enjoy,' an' 'what shall I render to the Lord for all His benefits to'ards me?' Dar! I didn't put on dem peaches!"

"Has Thanksgiving suddenly lost her senses!" questioned

the gentleman, as the door closed after her.

"I suspect there is method in her madness," said his wife,

a faint smile crossing her lips.

The old woman returned with the basket, and, placing a few peaches on the table, said, "Dat's all. De children eat a good many, an' dey was used up one way an' another. I'se sorry dar ain't no more, but I hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes. "Couldn't you have laid aside some for us?" said he. "Well, dar, now!" 'spose I could; believe I will next time; but I'd heard givin' whatever happened was so much freer an' lovin'er way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear as if dey fared slim, an' I 'spects I'll go back to de old plan o' systematics."

"Do you see, George?" questioned his wife, when they

were again alone.

"Yes, I see. An object lesson with a vengeance."

"And what if she is right, and our careless giving seems anything like this?" said Mrs. Allyn with a troubled face.

"She is right, Fanny; it does n't take much argument to show that. We call Christ our King and Master, believe that every blessing we have in the world is His direct gift, and all our hopes for the world to come are in Him. We profess to be not our own, but His; to be journeying toward His royal city, and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment, and ease, and apportion nothing for the interests of His kingdom or the forwarding of His work, but leave that to any chance pence that may happen to be left after all our wants and fancies are gratified."

"It does n't seem like very faithful or loving service," Mrs. Allyn answered, gravely. "I have been thinking in that direction occasionally, lately, but have been too indolent, careless, or selfish to come to any decision and make any

change."

But a change was now made, and the good old servant had the joy of knowing, not only that her master and mistress planned their giving, but gave good measure, after her own fashion. To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries; but how paltry the sacrifice compared with the rich blessings which came to their souls in thus imitating their Lord, who "came not to be ministered unto, but to minister."

Let us do likewise, and our treasury will overflow. In the work of the Woman's Boards the question of funds is always one of the first importance. We have not to inquire, Where are the harvest fields? but, How shall we sustain the faithful toilers already gathering in the harvest? Let every Christian woman pray over and plan for, and give to this blessed cause, to the extent of her ability, and the aggregate result will far exceed our most sanguine hopes.

Woman's Board of Missions (Cong.). Its twelfth annual meeting was held in Springfield, Mass., in January. There are connected with this Board twenty branches and four conference associations, having under their care 885 auxiliaries and 560 mission circles, making a total of 1,445 organizations, of which 124 have been formed during the year. An encouraging feature of the year was the increased interest among the young ladies.

This Board has seventy-five missionaries, eighty-five Bible readers, twenty-one boarding schools, besides five "Homes" for higher education, and sixty-seven village and day schools. Fourteen missionaries have gone out during the year, and the receipts were \$73,793. Rev. Dr. Buckingham, welcoming the Board to Springfield, said: "He wished Paul were there to see what he never saw before, and what he would heartily enjoy. The women whom Paul knew were not intelligent and educated like this church-full of women, whose influence was felt far and wide." Speaking of the object of the Board, he said that it only needed the enlistment of every Christian woman in the work to make it a powerful lever to move the whole eastern world heavenward.

OUR TREASURY.

At the close of the first six months of our financial year, commencing with Oct. 1, 1879, and closing with March 31, 1880, it seems not only fitting to report to the Society the condition of its finances, but necessary.

At the annual meeting of the board in October, some of the members felt that the appropriations ought to be increased. It was thought, not only safe to do this within the limits of last year's contributions, including money given for special work, but was needful in order to stimulate the women of the denomination to the greatest service to this cause. For this reason the appropriations, home and foreign, were increased, on the condition that, if the receipts for the year are not large enough to meet this demand, the amounts donated to zenana work, to the aid of students, assistant teachers, and Mrs. Brackett's work at Harper's Ferry, are to be proportionately reduced. While these appropriations do not exceed the entire receipts for last year, they do call for an increased sum for the general work. On this account the contributions the present year, outside of any special work, must almost equal contributions last year for regular appropriations, Myrtle Hall, and the outfit and passage of Miss Hattie Phillips. In other words, the needs of the cause are so great that when special giving ceases in one direction the claims in another are equally as great.

At the close of six months I find the receipts for these appropriations are less than the appropriations by \$192.82. This is partly owing to the fact that at this season of the year contributions are often less than in some other seasons. This also emphasizes the demand for a fund which can be used at such times for obtaining money to pay bills due.

By the 25th of May, \$584.77 are needed to pay bills. This sum does not include anything on appropriation for blanks and tracts, amounting to \$50, which has not been paid. When we consider that on the above date the fourth quarter's appropriation of our financial year should be remitted to India, we see the necessity of immediate work. This May number of the Helper will reach the subscribers less than a month before that time, so that special haste will be required to collect and forward to the treasury.

It is not necessary to call your attention to the importance of this work. You know the wants of those crying for spiritual food, both in India and America, and that we ought not to reduce our appropriations one dollar. You know, too, that every dollar of the funds secured goes to these needy ones, after deducting a few necessary expenses.

Times, it is said, are better, money more easily secured, and the treasury, too, in want of immediate help. For these reasons may we not confidently look for a large ingathering of funds before June 1, 1880?

L. A. DEMERITTE, Treasurer.

WORDS FROM HOME WORKERS.

MAINE.

The Phillips Auxiliary of the Woman's Missionary Society, organized in September last, is quite prosperous. We have twenty members,

with the prospect that others will join.

For our first work, we are pledged to furnish the Gerrit Smith room, in Myrtle Hall, and are already looking forward to the time when we can pay for the support of a native teacher in India. The HELPER, though new to many of us, is very welcome, and we are grateful for the rich items of interest it brings to us. Miss Thalie Toothaker is our very efficient secretary. A MEMBER.

NEW YORK.

Miss Nora Prosser, Secretary of the Auxiliary at North Scriba, N. Y., reports that the missionary cause is advancing in that place; as the people come to know more of the work in India and other places, they are more willing to respond to the call for help. The society numbers twenty-three members, and there are seven subscribers to the HELPER.

She sends the programme of a public meeting, which contains many

interesting features.

Оню.

Mrs. Lash writes, that on account of the roads being almost impassable, but few were able to attend the quarterly meeting of their society held in February. None of the officers were present, yet they did not let the occasion pass by, but had a few exercises and took a collection. Extracts of letters from missionaries were read by Miss Shalter. Two or three very interesting speeches were made, several new subscribers to the HELPER obtained, and two young sisters gave their names as members of the society.

MICHIGAN.

The first public meeting of the Hillsdale Q. M. Missionary Society was held in connection with the Q. M. at Jackson, and its success stood as

an omen of the future of the enterprise.

The next one was held with the Osseo Church, and was full of interest as well as encouragement. Miss Nellie Dunn, the President, conducted the exercises. Opening prayer was offered by Rev. C. B. Mills. An effective address was given by Professor Dunn, on "The Value of Missions."
In a few well-spoken words, Rev. J. S. Harrington addressed the audience in regard to mission work at home.

Mrs. J. Phillips gave a description of domestic life in India, with illustrations of board. This was the most interesting exercise; the

audience asking questions.

The report of the Secretary shows a good degree of interest among the auxiliary societies. The monthly meetings have been generally sustained, and there is a desire to accomplish more in, the coming months. Effort is also being made to increase the subscriptions to the HELPER, every society looking upon it as a needed help.

An auxiliary society was organized in the Osseo Church, with Miss Emma Peck, President, and Miss Irene Carpenter, Secretary and Treasurer.

ANNA P. STOCKWELL, Secretary.

At a recent public meeting of the Fairfield Woman's Missionary Society, Mrs. Jennette M. West, its Secretary and Treasurer, made a very interesting report, from which the following are extracts—necessarily brief, for want of space:—

Since the last public meeting we have had four Thursday meetings, and received ten new members. The attendance is good and increasing,

there being about forty present at each of the last meetings.

The club for the HELPER numbers the same as last year, some being new subscribers, while some of the old ones feel obliged to do without it; a fact I very much regret, as it costs but a trifle, the proceeds go to the cause, and it comes laden with all the freshness and interest of a letter from a friend. To do without it, is like having no word from absent members of the family.

The money now in treasury is \$11.14, of which \$5.00 is from a lady

who cannot meet with us often, so makes yearly payment.

And you will pardon me if I again speak of the object and aims of

this society as set forth in our accepted constitution.

The object of the society is to disseminate missionary intelligence, to carry the word of God to those without it, in foreign countries and in our own country, and to the needy just about us. To accomplish this we need your money, your time, your talents, your prayers. Who will give? "The Lord loveth a cheerful giver."

MINNESOTA.

At the March term of the Hennipen Q. M., held at Minneapolis, the Society was given the hour from ten to eleven for its public meeting. Our President, Mrs. C. L. Russell, being detained by illness, the Vice-President, Mrs. H. G. Caswell, took the chair, making some very timely remarks. The meeting opened by singing "Did Christ o'er Sinners Weep," Mrs. A. A. Smith read the Eighty-fourth Psalm, and Rev. Mr. Mitchell offered prayer. Cheering reports from Champlin, Castle Rock, Crystal Lake, Brooklyn, and Minneapolis Churches were read by Mrs. J. D. Hutchins. Mrs. Keith, of Minneapolis, presented a very effective essay on mission work. Nellie Drew sang a selection. Mrs. J. D. Batson, of Castle Rock, read extracts from Burmah letters, which were very interesting. There were select readings by Ella Bradbury and Minnie Young. Our hour being up, we closed with singing: "From Greenland's Icy Mountains."

Mrs. L. E. LEIGHTON, Secretary.

An enthusiastic worker, who has again sent us a very large number of subscribers, thus replies to the inquiry for her magic success in getting subscribers. She says: "I am not aware that I have any. In the majority of cases the reply is favorable, when I say that our missionary magazine is doing much good, and we wish to have it in every family,

and that the subscription is such a mere trifle, that it brings it in the reach of all, adding, 'I suppose you wish to have it.'

Of course, occasionally, for the sake of an excuse, one says, 'I have little time to-read,' or, 'I have more matter already than I can read.' I then say, 'The book is so small it will crowd out very little other reading,' or, 'it is nice for knitting work, to catch up in moments of waiting, or in the necessary interims of daily work,' or, 'have n't you a friend for whom you would like to take it?' And to each one who does take it, I try to be particular to say, 'Please be sure that it fall into the hands of the children and young people, and when your own family is done with it, let your neighbors see it, whether they are Free Baptists or not. Make it do all the good possible.'

I am sure I could have gotten many more names had I time and strength to devote to it. Oh, I long sometimes, for a dozen pairs of hands, to multiply the work for the Master, and the dear souls that know Him not."

THE following was not intended for publication, but it points out so clearly what can be done where there is a desire and a purpose to do work for the Master, even under embarrassing circumstances, that we do not think it well to withhold it, for the encouragement it contains.

"Enclosed find the pay for eight copies of the Helper, which is two in advance of last year. I wish it were many times more, but we are a feeble band (as far as numbers are concerned). Our church has only eighteen members; of these, five are male members, five are widows, and three ladies whose husbands are not professing Christians. We keep up our mission work as well as we can, meeting regularly once a month. There are twelve paying members in our society, and since its organization, three years ago last fall, between seventy and eighty dollars have been raised. We trust the mission spirit is gaining ground. We have no pastor, have not had, or any preaching for over a year. We keep up our Sunday school and covenant-meetings, and in warm weather, our weekly prayer-meetings. Our hopes and wishes are for the success of our missions at home and abroad, both financially and spiritually.

Yours, in Christian love and work."

Over against the above, we place this extract which represents another kind of embarrassment that certainly does require a large measure of patience and courage.

"I waited, hoping to be able to get more names from our church, but I have tried without success. It is not strange, for all the natural missionary spirit in the society has always been quenched by the pastors, who have constantly impressed it upon the mind of those inclined to give, that we ought to save everything we could raise to pay into the church debt. We were all anxious to have that paid at the earliest possible moment, so we acquiesced, but we are still in debt, are without a pastor, and unable at present, to raise the amount required to secure one. I sin-

cerely hope our next pastor will not quench all the missionary spirit in the society."

Now is a favorable time to put in a good supply of missionary seed, asking, in sure faith, that the next pastor will help cultivate the soil, and that not far distant will be the time when the result of giving according to Thanksgiving Ann's way will have removed the church debt, promptly paid the salary, and sent many a dollar to forward the glorious spread of the Gospel in heathen lands. My dear sister, organize a woman's live missionary society at once.

Notes and Gleanings.

It is proposed to give a photograph of Rev. Mr. Phillips to every one who contributes fifty cents to the monument to be erected to his memory.

In Nazareth, the chosen home of our Saviour, while on earth, the Female Education Society of England has an orphanage, opened four years ago, with 36 girls, of the ages of 4 to 16. At this Christian home, girls, whether of Greek or Latin, Jewish or Moslem parentage, are taught to know and love the Lord Jesus Christ, who is saying to them, as He said in the days of His flesh, "Suffer the little children to come unto me."

The Gospel in all Lands has changed its form to a quarto. It is an excellent family magazine. The April number is devoted to Japan, and the May number will review India.

An American lady missionary in Asiatic Turkey was trying in vain to make a sick old woman understand the freeness of the Gospel. At last she said, "It's God's backshish!" and the poor creature instantly and joyfully grasped the truth.

The Presbyterian Woman's Board has two missionaries in Alaska; Mrs. McFarland is at Wrangel and Miss Austin at Sitka.

The British and Foreign Bible Society has translated the Scriptures into 187 languages, the American Bible Society into 41, and the Scottish and other societies into 72-Total, 226.

When the missionary steamer, owned by the Free Church of Scotland, was to be placed on Lake Nyassa, the leader of the expedition, an Englishman, applied to the chief of the tribe for reliable help to carry the craft around the Murchison cataracts. The chief responded by sending 800 women, who were intrusted with the whole enterprise. Some of them came fifty miles, bringing their own provisions. If they had lost a single portion of the steamer, the whole scheme would have failed. They carried it in 250 loads, in five days, 75 miles, and not a nail or a screw was lost. They had made no bargain as to wages, trusting to the fairness of the Englishman, who gave them each, five yards of calico.

The Gospel in all Lands thus sums up the work of Protestant Missions in China since 1842, when they were first planted there. Chinese communicants, 13,000, of whom two-thirds are men, many of whom have testified the reality of their faith by persecution and death even. Organized congregations, 312, with nearly 700 church edifices and chapels. There are 473 foreign missionaries, 73 native ministers and 92 Bible women. Theological schools, 21. Children attending Sunday school, 3,000; and 7,000 receiving secular education from the missionaries. The converts contribute \$9,000 annually; 18 churches are self-supporting, and 243 partially so. Buddhism is declining.

Children's Miche.

[Lines suggested by Mrs. J. L. Phillips' Ragged Schools, in Midnapore, India.]

Have you ever been in our mission school, When the benchless floor was crowded full? Have you looked on the childish faces there,

That are crossed already with lines of care?

In front of the door, the noisy street
Is trodden hard by the children's feet,
And every nook of the spacious room
Is bright with their faces — and still they
come.

Far in the depths of their wistful eyes, A questioning thought like a shadow lies; A shadow of hunger, want, and pain, And childish hopes that are hoped in vain. Oh! white is the field, and the laborers few; But it calls for a love that is warm and true. Shall we win these souls to the Saviour's fold,

By a careless lesson, or precept cold?

To-day a beseeching cry goes forth,

From end to end of the waiting earth;

A cry from the children, tender and
sweet,—

These heathen children, that throng the street.

Shall we dare to-day, to have heard in vain That passionate cry of wrong and pain? Shall we dare hereafter, in shame, to say We heard the cry, and we turned away?

ANON.

A LETTER TO THE LITTLE FOLKS.

My DEAR LITTLE FRIENDS: It is a great pleasure to read, from time to time, of what the Children's Bands are doing to assist a cause in which we are all so much interested. It is always cheering to see children engaged in any good work; they enter into it with so much spirit, and are so

Willing to give their mites to carry it along.

I want to tell you to-day, dear children, of a little girl in our society, whose example, though she is but six years of age, many an older person would do well to follow. Ever since she has been large enough to go to church and Sabbath school she has been accustomed to save her pennies to put into the contribution box. You know, some people dislike to see the contribution box come along, but it is not so with this little girl, and so, each Sabbath, with sparkling eyes, she drops her penny into the box at Sabbath school, and as for the monthly missionary collection, we should as soon think it would be forgotten by the pastor as by her.

I do not speak of this child because she is the only one here who is accustomed to give to these objects. Oh no! numbers of our children are learning how pleasant it is to have something to drop into the box as it passes. But this little one makes it a rule always to be prepared for the calls of

benevolence, however often they come. When a barrel of articles for the people at Harper's Ferry, who are trying so hard to get an education, was sent from here, several of the children contributed for it. Our little friend was one of them. She picked apples to get money for a nice towel, and then printed her name and age on it.

It pleased good Mr. Morrell very much that so young a child should want to help them, and soon a long letter came to her from him. You should have seen her eyes sparkle as she received it, and passed it round for one and another to read. Could you have read it, children, you would have been satisfied that, grave and dignified as Mr. Morrell is, he has not forgotten that he was once a little boy.

One of the pleasantest things about this good habit this child has formed is, that she wishes to earn the money to give away; and though you may not think that a child of six years could earn much, she has learned many ways to make herself useful. She runs of errands, brings in wood, picks apples when there are apples to pick, and when all else fails, paints pictures for her grandfather.

These pictures, probably, are not very valuable, and it is possible that they do not show much artistic taste, but they please the good old gentleman and bring the pennies. So by these different ways she always has money on hand. I do not mean that she gives away all her money, but that it seems to be her *first* object to have something to give.

Would n't it be a fine thing if all children followed her example? If every child gave a penny at Sabbath school each week, what a pile of pennies would be in our Sunday school treasuries at the close of the year. So if every person always remembered the missionary collections, how glad the missionaries would be.

And then I have thought if God spares this little girl's life forty or fifty years, and she continues this habit of giving (as she surely will, for those who are accustomed to give, like it better and better), how useful her life will be. Can any one tell how much good the money distributed through all these years will accomplish?

I am very glad so many children all over our land are learning to give to the needy. I am sure Jesus loves such; it was, probably little ones like these, unselfish, kind and charitable, that he meant when he said, "Of such is the Kingdom of Heaven."

A FRIEND TO LITTLE ONES.

Annie Wheeler, a little girl of ten years, writes us from Gorham, Me., that she has not forgotten about sending the pay for the Helper, which she likes very much, and thinks she shall continue to take it. She has been trying to get other subscribers. She wishes to know how the missionaries get along. Perhaps some native girl may answer.

The goddess Durga's husband is represented as dressed in tiger's skin. His head-dress is of serpents, and he wears a necklace of shells. In one hand he wields a battle-axe. What a god!

CONTRIBUTIONS

RECEIVED BY THE

Aree Bupliet Comun's Missionary Society,

FROM FEB. 1, 1880, TO APRIL 1, 1880.

MAINE.		South Parsonsfield, Little Glean- ers, for salary of Miss I. Phil-		
		lips	2	06
Augusta, Auxiliary, for "Eme-		Topsham, \$1.00 each, Mrs. A. G.	-	-
line's" salary	7 00	Hill, and Mrs. A. L. Gould,		
East Dixheld, Auxiliary, one-half		for F. M	2	00
each, H. M. and F. M	5 00	West Falmouth, Children's Band,	-	00
East Otisfield, Auxiliary	6 00	for salary of Miss I. Phillips.		00
East Parsonsfield, Children's Con-		West Falmouth, Mrs. M. M.		00
cert, for Miss I. Phillips' sal-		Washburn, Mrs. D. P. Small,		
ary	3 00	Miss L. Hadlock, Miss S. L.		
East Parsonsfield, Auxiliary	2 00			
Exeter, Q. M., for support of		Brown, \$1.00 each, for Miss		
Zenana teacher	14 00	Julia Phillips' work	4	00
Farmington, Q. M., \$25.00 for	14 00		4	
native teacher with Mrs. J.			\$173	50
L. Phillips, \$5.00 Incidental		NEW HAMPSHIRE.		
Fund, and \$22.00 for working				
		Ashland, Auxiliary		00
Garland, Children's offering of F.	52 00	Dover, Auxiliary, Wash. Street		
		Church		37
B. Society, for salary of Miss		Laconia, Mrs. J. T. Weeks, for		
I. Phillips	1 00	"Working Capital,"		50
Hallowell, Auxiliary, Mrs. J. L.		Northwood Ridge, Auxiliary	17	80
Phillips' work	4 00		_	
Lewiston, A Friend, support of			\$31	67
girl with Miss Crawford	5 00	VERMONT.		
Lisbon, Auxiliary, Second Church	11 00			
New Portland, Auxiliary	6 00	Corinth, Auxiliary, Second F. B.		
Pittsfield, Auxiliary, for native		Church	4	00
teacher	10 00	Huntington, Mrs. L. A. Fuller,		
Presque Isle, Auxiliary, for sup-		for incidental fund		15
port of " Jessie"	12 50	Lyndon Centre, Little Helpers,		_
Saco, Auxiliary, \$5.00 for Miss		for Miss I. Phillips' salary		00
Crawford's work, \$5.00 for		St. Johnsbury, Auxiliary		00
Mrs. J. L. Phillips' work.	10 00	St. Johnsbury, Children's Band		25
South Parsonsfield, Auxiliary for	00	South Strafford, Auxiliary for		-3
support of "Gouri,"	12 00	Zenana work		00

		,	
West Topsham, Auxiliary, little		CONNECTICUT.	
girls gave as follows: Cora A. Proud, 71 cts., Emma Leavitt,		East Killingly, Mrs. G. H.	
17 cts., Myrtie Church, 10 cts.,	-	Child, for Miss H. Phillips'	
17 cts., Myrtie Church, 10 cts., Lillie V. Childs, 82 cts.; all		salary	65
towards constituting Miss Ju-		· ·	
Wheelock, Q. M., collected for	1 80	NEW YORK.	
finishing room in Myrtle Hall,	5 50	Ashford, Mrs. L. Fox, for Miss	
		Crawford's work	10 00
	\$30 70	Wirt Center, Mrs. S. Gilbert, \$5,00, and Mrs. B. M. Worth,	
MASSACHUSETTS.		55.00, and Mrs. B. M. Worth,	
Discharge Mill D 1 6		\$4.00 for furnishing room in	
Blackstone, Mission Band, for Miss Hattie Phillips' salary		\$5.00; \$6.00 for F. M. and \$4.00 for furnishing room in Myrtie Hall	10 00
Blackstone, A Friend, for do	00 01		
Farnumsville, Children's Band, for Miss H. Phillips' salary		*	\$20 00
for Miss H. Phillips' salary	5 00	OHIO.	
Lowell, Collections at First F. B.		0	
Church Page Street	59 08	Seneca & Huron, Q. M. Woman's	
Lowell, Auxiliary, Page Street Church, \$5,00, F. M. and towards L. M. of Mrs. A. J.		Missionary Society, for F. M.	8 00
towards L. M. of Mrs. A. J.		ILLINOIS.	
Gould; \$3.00, Harper's Ferry \$8.00 from sale of quilt given	;		
by Dorotha Knapp for work-		Chicago, Miss Ella Patterson	3 95
Taunton, Church, for Miss Hat-	59 11	1	3 95
tie Phillips' salary			
tie i minps satary	5 00	MICHIGAN.	
	\$139 10	Claybanks, Church	4 00
RHODE ISLAND.		Genesee, Q. M. for F. M., 15 cts.	
	.70	Grant Township S S for Mrs I	18 15
Auburn, Ladies, for Miss H.	•	Grant Township, S. S., for Mrs. J. L. Phillips' Ragged School	1 25
Phillips' salary	3 47	Hillsdale, Mrs. J. H. Butler's S. S. class, of F. B. Church, for	
Carolina Mills, Young People's		S. class, of F. B. Church, for	
Missionary Society, for do	1 00	Hilledgle Class "K" in S S	5 00
roster, Laules of Church, for do	5 40	Miss I. Phillips' salary Hillsdale, Class "K," in S. S., for Miss I. Phillips	5 00
Georgiaville, Ladies, for do Greenville, Auxiliary, for do	20 00	Montague, Home Mission Box,	3
Olneyville, Auxiliary, for do	30 00	for Miss I. Phillips' salary	1 25
Olneyville, Cup Bearers, for sup- port of "Amblie"		Montague, Home Mission Box, for Miss I. Phillips' salary Montcalm, Q. M., Woman's Mis- sionary Society for F. M	
port of "Amblie"	13 50	sionary Society for 1. In.	5 47
Pascoag, Auxiliary, for Miss Hat- tie Phillips' salary	12 50		\$40 12
Pawtucket, Auxiliary, for do	15 00	IOWA.	
Providence, Auxiliary, Roger Wil-		Agency City, Auxiliary, for F. M.	5 00
liams, for do	32 50	induction of the state of the s	5 00
er Williams, for Miss Hattie			\$5 00
Phillips' Zenana work	5 00	MINNESOTA.	
Providence, Auxiliary, Pond St., for Miss H. Phillips' salary		Minneapolis, Auxiliary, for F. M.,	
Providence, Auxiliary, Park St.,	2 50	towards L. M. of Mrs. A A.	63
for do	12 50	Smith	7 25
Providence, Auxiliary, Greenwich	1		\$7 25
Browdence Mrs M A Stone	13 75		_
Street, for do	5 00	PROVINCE OF QUEBE	.
Tiverton, Ladies of church, for do	10 00	Stanstead, Auxiliary, for teacher	
West Greenwich, for do,		with Miss H. Phillips	8 00
Woonsocket, Mrs. Obed Paine, for do		× 0	\$8 oo
		4.1	-
	\$215 30	Total amount,	\$686 49
Dover, N. H.	37	Miss L. A. DEMERITTE, Treas	weer.



PUBLISHED BIMONTHLY,

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Freq Baptist Moman's Nissionary Sogiety.

Vol. III.

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JULY-AUGUST, 1880.

No. 4.

"To your tents, O Israel." In a few weeks many will go up to the shore of the beautiful Lake Winnipesaukee, Smile of the Great Spirit, to celebrate the one hundredth anniversary of the founding of the Free Baptist denomination, which had its birth in a rural town in New Hampshire. Along with this celebration will meet the Twenty-fourth Triennial Conference.

So much of interest clusters around this occasion that it seemed best to go aside to the grove, and, under the roof of the first temple, still bright with its adornments, review the years of the past, and trace the direction of that power which has given us our goodly heritage, and the moldings of that hand which has made us the people we are. The plan embraces the regular routine of business, the anniversary of the benevolent organizations with sketches of their history, devotional meetings and other exercises of a special character; and, near the last days, when the work done by the fathers and the mothers stands boldly out in review, and the fact becomes apparent that they were led not as they knew, it is proposed to visit the grave of the founder, there to express to God thanks for the past and the present and to invoke his continued guidance for the future.

The part which woman has borne so enters into the warp and woof of our denominational existence, that it would be difficult to review her work separately and distinctively. That she has been an important element no one will deny, so wherever the fathers are referred to, we will remember the mothers who have walked side by side with them, and been the light bearers in many a dark hour. We will seek to learn of their noble deeds, and of their virtues, that we may follow their example of patient trust and fidelity and devotion to the principles which characterize us.

As we come to this halting place and look back, many and precious will be the lessons. So truly will it appear that events which seemed of small moment to actors in them are often mighty in results; that the sower in the great wide field is seldom the reaper; that it is safe to follow in God's way, as did the children of old to the land of promise; and there will also appear with vivid nearness the fact that to us as the hand maidens of the Lord, a grand and important work has been committed, into the outer porch of which we have scarcely entered, or the magnitude of which conceived,—a call not to be unheeded until the Master says, "It is finished."

During all these gatherings history will be making, the record of which will be approved so far as we "take diligent heed to do the commandment, to love the Lord our God, and to cleave unto Him and serve Him."

It is expected that the addresses asked of this Society for Foreign and Home mission days respectively, will be presented by Mrs. Hills, of New Hampshire, and Miss Dunn, of Michigan. The long acquaintance which Mrs. Hills has had with the part that the women have taken in our foreign mission work through its history, and of which she has been so much the inspiration, makes it eminently fitting that she should speak to us at this time. And it is with especial pleasure and pride that from the upspringing interest in the

West, we welcome one of our representative and enthusiastic young women. Much of importance attaches to all our meetings, of which there will be several of a special character. To them all there is the most cordial invitation to the women of all sections, whether identified with us or working in some other way in the great harvest field. It is hoped they will be productive of an acquaintance which will lead to future efficiency and to the promotion of a deeper spiritual life.

It was a matter of great thankfulness that the last remittance from both treasuries was full, and was not materially delayed. Not only are the officers relieved, but all those in the churches who carry the work upon their hearts. Now, do not let the breathing space be too long, for the time for making the next remittance will soon come round, and the strain and anxiety may have to be repeated unless there is promptness and faithfulness. The remittances are made quarterly. The last one sent May 25 pays the workers for July, August, and September. And the next one, to be sent Aug. 25, pays them for October, November and December, thus closing their year with 1880. And this should be the last remittance of the financial year of both this and the parent societies, which closes Sept. 30. How delightful it would be if all our auxiliaries and bands and the contributors everywhere would send in their fourth quarterly payment by Aug. 20 and include whatever of arrears there may be! Then the report which is called for on the blanks for September could be made with much rejoicing.

It would be a good thing if these reports could contain some pledge of what is hoped to be done the coming year in amounts raised by each individual society. Openings for more work for the Master are crowding upon us. The confidence of the Board in the purpose, constantly growing stronger, of the Christian women to do greater things for the Lord and to be faithful stewards, coupled with strong faith in Him whose are "the cattle on a thousand hills,"

will lead them, we trust, into these open doors in Christ's name. To Him "who openeth and no man shutteth" are we responsible, and if we fail of our privilege no power can shut the door. Do not let any one shrink or stand hesitatingly now. Let the early contributor be prompt again, let the delinquent ones be prompt, and all yield a cheerful obedience.

THE GOLDEN SHEAF. - This little volume, by Mrs. H. C. Phillips, contains a true story of Bai, who lived until mature womanhood in degradation and poverty, in the lower walks of Hindoo life, but who was brought into the little church at Santipore, from the great harvest-field of sin as a sheaf for the heavenly garner. The account of her life and conversion is interesting, in that it brings before the reader scenes and incidents in the life of a missionary, and answers many questions that naturally arise in the minds of those who are more or less engaged in sending the Gospel to this class of people. There is added force from the fact that the author speaks out of her own knowledge and experience. is printed on tinted paper by a Chicago house, in clear, open type, and contains 112 pages. It is to be sold for 50 cents, which can be scarcely above cost price, thus placing it in the reach of all.

Every Sunday School library should have a copy, and every Free Baptist woman will certainly make an effort to put it among the few books she may already possess. We are glad *The Golden Sheaf* has been published, and we bid it a hearty God-speed on its mission to awaken a deeper interest in the women of India.

REV. JEREMIAH PHILLIPS.

BY MRS. J. E. JORDAN.

It seems but a little while ago, that we read from the pages of the Helper, of one, who, worn with long and faithful labor in the great harvest field, and weakened with disease fostered by India's sultry clime, had quitted the scene of his

noble, patient, self-denying life-work, and returned to his native land to pass the time of waiting until the Master should give him rest. Sad, indeed, to our heart, was the vision of the parting from loved ones in the distant land; sad the thought of the "good bye" for aye, to the scene of his earnest toil: but, sadder, far, the thought of the loss to benighted India of such a friend, such a guide to lead the blind from the starless night of heathenism to the perfect day, lighted by the Sun of Righteousness.

And now, comes all too soon the sound of the tolling bell and the strains of the funeral dirge. But as we listen, louder it swells into the triumphant notes of Paul's last anthem of victory: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Angels guard the sleeping dust of the veteran of the Cross, until in the morning he shall "come again with rejoicing, bringing his sheaves with him!"

Forth to thy work in manhood's early morning, 'Neath India's sultry sky,
And toiling still, amid the noontide burning,
While others faint and die.

The sun declines;—not with meridian splendor May glow its evening ray,
But shining still, its light more soft and tender Heralds the closing day.

And weary now, from earnest labor ceasing,
Thou seekest home and rest;
But night comes on;—thine eyes with slumber closing,—
Thy head on Jesus' breast.

But just beyond the falling of the curtain,
Is morning bright and fair;
Beyond the shade, the sun forever shining,—
Thy rest awaits thee there.

Beyond Earth's care, beyond its grief or sighing, Beyond its smile or frown, Beyond life's toil, beyond its pain and dying, Behold thy star-gemmed crown.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

(SECOND DECADE OF THE F. B. INDIA MISSION.

EARLY in January, 1848, Dr. Bacheler set out upon the most interesting preaching tour that he had hitherto made. Some weeks previously he had sent out his native preachers, Rama and Silas, to labor in the numerous villages and markets to the west and south of Balasore. They had just returned with the cheering tidings of a great change in the treatment of themselves and their message from any which they had heretofore received. In some instances they had been hospitably entertained by the principal men of the villages, and freely received into the houses of many, which, had they entered on previous visits, their owners would have washed the places where they stood or sat, with an unnamable mixture, to remove the pollution. Dr. Bacheler, with Rama and Silas, now proceeded to revisit most of these villages.

In Jirtal, at the foot of a mountain, was a large household, consisting of the parents and four sons, all married, who seemed earnestly inquiring after the truth. They cleared a large room for the accommodation of the missionaries, which they spread with mats and blankets. Many of their neighbors came in, and the whole afternoon was occupied in religious conversation. "I was intending," said Dr. Bacheler, "to return to my tent, ten miles distant, before dark, but our new friends would not hear of it. They hung about me with the affection of old friends meeting after a long separation, and would not let me go. So I sat upon their social mat till a late hour in the evening, talking to these anxious listeners of Jesus and his gospel. Never before had I witnessed such a scene, and surely it was one of the happiest evenings of my life."

Dr. Bacheler found two other very interesting cases at Jirtal, both of whom were Boishnobs (Byragees or holy men).

One of them lived at a distance from the village, in an enormous banyan tree of centuries growth. The adjacent jungle being infested with wild beasts, the ignorant people attributed his preservation from harm to his superior sanctity; and this added not a little to the great influence he had over them. He received his new visitors very cordially, seating Dr. Bacheler in his swing, and eating with the native brethren, and what was most remarkable, ate a mouthful of food from Rama's mouth, a sign of the most intimate friendship. He declared his determination to become a Christian at some future time, and brought from his den at the foot of the tree, a Bible, which Rama, at a previous visit, had given him. Dr. Bacheler read and explained a portion of the 5th chapter of Matthew, every word of which he seemed to drink in with eagerness. Such instruction, he said, he never heard before. But his comfortable retreat, and the influence he had gained over the people, could not then be relinquished. The other Boishnob, Fakir Das, was a Brahmin, about forty years of age, and had been an ascetic twenty years. He had made pilgrimages to Juggernaut, and to most of the sacred places in Hindostan, to find some way of salvation. Finally, becoming disgusted with such a way of life, he had concluded that if God was to be found at all, he might as well be found in one place as in wandering the world over; so he was now gaining his livelihood by cultivating a little garden. On first hearing of Christ from the native preachers, he concluded that he was the Saviour he had so long been seeking in vain, and forthwith determined to cast in his lot with the Chris-"His mind," said Dr. Bacheler, "was dark and drear. He had looked upon himself as a god, and had been worshiped as such by multitudes. Old principles were to be rooted up, and new ones introduced; but as he possessed a willing mind, we had hope. He had gone on with the native preachers before me to Jolidar. As I came up I heard violent crying, and supposed somebody was beating his wife; but on drawing near, found that it was Fakir Das, the tears still streaming down his wrinkled face. On inquiry I learned that he had been giving a man - who was a god-maker for all that region — an account of his past life, and when he thought how he had squandered the better part of his years in sin and had only just now found the entrance to the true way, his emotions so overcame him that he burst into a violent fit of weeping. The sight of a Hindoo weeping for his sins, was to me an oasis in the desert of my missionary life, cheering as the cooling shade to the panting traveler."

Dr. Bacheler had designed to extend his tour to Bhudruck, but the painful fact that many months must pass before these interesting inquirers could again hear the gospel, decided him to return to Jirtal. He said, "I never before had an opportunity of becoming so intimate with the natives. My tent was usually crowded full every evening, and the time most interestingly occupied in religious conversation, and reading the Scriptures. The interviews closed with prayer, and here I witnessed what I had never before seen, the heathen bowing before a throne of grace. All opposition had vanished. It seemed more like the outpouring of the Spirit of God than anything I had ever witnessed in India. The result remains to be seen. The distance between Hindooism and Christianity is almost infinite. To break away from all bonds of caste-relationship, is a very difficult thing. It gives us great joy to see anything like the revival of the work of God even on so small a scale." Fakir Das followed Dr. Bacheler to Balasore continually lamenting that he had not sooner found the way. After giving evidence of true conversion, he was baptized, and soon made himself very useful in the mission.

Dr. Bacheler's medical skill added not a little to his influence with the natives. The wife of the host who had so kindly received him and his assistants in Jirtal, had been afflicted for eight or ten years with a disease of the eyes resulting in partial blindness. The eyelids, in this disease, became inverted so as to bring the lashes in contact with the eye. In her case, the lashes had been destroyed with the exception of the roots, the sharp points of which, were, at every motion of the lids, irritating the excited balls. By removing a small portion of the superabundant lids they were restored

to their natural position. Said Dr. Bacheler, "The report of this simple operation was noised abroad, so that the sick, the lame, the blind, people afflicted with all manner of diseases, curable and incurable, came pouring in from all the region round. From witnessing a few surgical operations they really thought I could cure anything. One old woman brought her deaf and dumb son, and insisted on my curing him. On being told that it was beyond the power of man, she replied, 'You have cut out such an one's eye, you have removed a tumor for such an one, and can't you cure my son? Of course you can!' And so, in her importunity, she hung about day after day. On other occasions he often had people come to him to 'get mended.' One blind woman, a hundred years old, came to get her sight renewed, of which she had been deprived fifteen or twenty years. Others came asking for a new eye to supply the place of one lost."

Dr. Bacheler's medical report of the preceding year to the Mission Board, stated that he had treated 2,407 cases, and performed 126 surgical operations, twelve of them under the influence of chloroform. On learning that some at home feared that his medical labors interfered with his direct missionary work, he replied: "India is not America. We manage matters differently here, and it is not always just to compare what we do with what is done at home. I presume that I have treated twice as many patients the past year as have been treated in the same period at the Massachusetts General Hospital, though it has six physicians and surgeons, and an expenditure of several thousand dollars; but I have done it in a different way. I feel satisfied that if any member of the Board was in my place, he would not spend less time in this way than I do, but probably more. I do as little as my conscience will tolerate."

The corresponding secretary, by way of explanation, said in his annual report: "The time occupied in giving medicines has not exceeded an hour each day. The expenses of medicines, etc., have been provided by friends. Dr. Bacheler is more respected than he would be, were he not a physician. The time given to the sick has been taken from hours devoted to sleep, recreation and study, but not from those devoted to preaching. Many have been brought within the

reach of missionary influence, who, but for medicine, would never have heard the Gospel. At home, numbers throng his house, and when on missionary excursions, his congregations are brought to his tent, and he is not obliged to go from village to village to collect small companies to whom to preach the word of life."

During the year 1848 the Jellasore station had some sore trials, but withal, a good degree of prosperity. Twelve were baptized, and the little church had nineteen members. The Christian community numbered from sixty to seventy persons, and more inquirers from neighboring villages attend the place of worship than during any previous year.

ENDOWMENTS.

ACTIVITY is a most sure sign of life and health. It is hard physical and mental labor that strengthens the muscle and stimulates the brain, thus making what has been done a mere trifle when compared with that which may be and is to be accomplished.

Judging from the columns of the *Star*, within the last few weeks, one might think that this Centennial year was almost a miniature of the prophet's vision "of the valley of dry bones." For several months the faithful and the faithless friends of the Home Mission have been saying, can we live? From across the waters the word has repeatedly come, heavier remittances or the Bible school, yea, even the whole work in India, must suffer and be permanently injured. What a change has been wrought! If, from the four winds, a life-giving principle has not breathed upon all of our churches, certainly the spirit of giving, like an electric flash, seems to have been sent through the entire denomination. Endowment, endowed and adopted are the popular words of the day.

"They endow institutions, colleges and professorships, but if I was only rich," said a minister, not long since, "I would

endow a person, send him into the field so furnished and equipped that his whole time could be given to the work."

Sisters of the Woman's Missionary Society, this plan of adoption and endowment is the only excuse for writing these few words to-day. Has every one read the article by Professor Brackett in the *Star* of May 19th? if so, "A cause to be remembered" is not forgotten; but if that piece was overlooked, please take down the paper again and carefully, prayerfully study it; especially note what is hoped of this society.

Adopt one of those young ladies. Why not follow Christ's example, and send them out "two by two?" We are abundantly able to do it. The teachers from the South are expecting a favorable answer. As a band of workers we have not been in the background. Here is an opportunity for two steps to the front. Call it a Centennial endowment, or any other name, this is of little consequence, but let us very soon send back the ready reply, we will.

E. C. J.

A LEGEND OF ST. FRANCISCA.

On the prayer-desk of a chapel, In an old baronial hall, Lay a priceless vellum Bible, Chained and bolted to the wall.

Before it, on a velvet cushion, Was Francisca of the Yare, Reading from the holy volume, In the attitude of prayer.

"Thou shalt guide me with thy counsel!"
As she read she heard a call:
"Master with his hunting party
Waits your coming in the hall."

Half an hour she spent in talking
Of the coming chase and feast;
Horse and hounds, and tercel gentle,
That should ride upon her wrist.

Then, returning to the chapel, She began the Psalm anew, "Truly God is good to Israel"— "Mamma, mamma, I want you,"

Called her daughter from the nursery,
And no shadow dimmed her face,
Though she left her index pointing
To the same remembered place.

Scarcely had she hushed the baby When three holy pilgrims stood At the drawbridge, humbly craving In Christ's name for rest and food.

"Thus I serve Thee in my household;
Of my work an offering make;
Sanctify it, O my Father,
And accept it for His sake."

Praying thus, served the pilgrims
From the castle's choicest store;
And the fourth time read her lesson,
To the same verse as before.

The fifth time at the threshold She paused in mute surprise, For from her humble prayer-desk She saw an angel rise.

He touched her blessed Bible
With his starred and plumed pen,
Then slowly floated upward,
And she stood alone again.

With reverent feet she sought her desk, And knelt in silent awe, For on the letters of her text The angel's work she saw.

No longer black with scriv'ner's ink, But golden, clear and bright, These words upon the vellum page Shone with a heavenly light:—

"Nevertheless I am continually with Thee. Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory."

> 'Tis but an idle legend Of the old monastic time; But in it read a lesson For your busy life and mine.

CORRESPONDENCE.

HEART THROBS.

Miss Crawford writing to a friend, thus speaks of those who have been under her care, and also of the necessity of a healthy diffusion of christian love and benevolence.

"Nearly all the native girls who have been under my instruction and care have professed to be converted, and quite a number have left this world rejoicing in the hope of going to dwell with the Saviour in one of the mansions in His Father's house. Precious little lambs they were, and the good shepherd took them to His heavenly fold, where the destroying wolves cannot go. Many of the girls who were formerly in our mission schools, are now happy wives and mothers in homes of their own, and a goodly number of these are engaged in teaching heathen women and girls. Our unmarried girls who are fitted to teach, do not begin to supply the demand for teachers. What will be done in the future? I cannot say. My school has so many less girls than formerly; there remain only a few who can go to the other stations.

When Mrs. J. L. Phillips was preparing to leave for America she placed her seven little native girls in my school. One of them married less than a year ago, and is now a widow helping Mrs. Phillips in her ragged schools. Another is with Miss Phillips, teaching in Dantoon, and one is there doing other work. An hour since, a cart arrived from Midnapore, to take away Mary and Eva to teach in the ragged schools. So, of all the seven, little Nettie and Eva only remain, and they probably will not be allowed to stay long. It makes me nearly ill, to send away, from time to time, my best girls, yet I know it is right for them to go. I comfort them and myself by telling them the "salt" and "light" should be distributed. So you should tell those who say "Charity begins at home," and we prefer to help home missions. You are aware when you kindle a fire in your stove on a cold winter day, the hotter the stove the greater distance will the warmth extend; so it is with heart warmth. Those who have enough soul warmth to kindle a little Christian fire in their own neighborhood, are the ones who do the most to warm the regions beyond. A healthy heart, at every throb, sends the blood circulating through the whole system, so a morally healthy christian heart will send the Gospel circulating through the whole world, and will never be satisfied or think enough has been done, as long as one little village even, remains in darkness. The Lord save our churches from Christians who are morally palsy stricken. Many know the *luxury* of doing good. May all seek to know

that luxury.

Never be discouraged, my sisters, the Woman's Board is doing wonderfully. May every woman in our entire denomination arise, and do her whole duty to her family, to the church and the world. The women in other denominations are doing nobly. How many poor heathen women cry out in bitter anguish, "Why was I born a girl?" Let Christian women show their gratitude to God, in trying their utmost to bring all to know and love the Saviour."

[FROM MISS HOOPER.]

VISIONS.—OBSTACLES.

On the road from Midnapore to Dantoon this hot weary day,—and in my mind rises visions of crystal springs bubbling up from their pebbly depths, babbling brooks, broad, flowing rivers and lakes so beautifully clear. How like dreams of the past, or as scenes in a fairy tale they seem in comparison with the prospect in view. Tank after tank is passed, but so muddy, and often nearly covered with vegetation, that one wonders how the natives can live who daily use such liquid for drinking and cooking, especially just after bathing therein. Other receptacles are now being dug for water before the rains begin. Near the tanks which are being dug are the temporary huts in which the families of those who are thus employed are living.

Women are carrying the loosened earth from the pits in baskets on their heads. Truly, heathenism makes slaves of women. I wonder if any of their dearly earned pice falls into the hand of the sleek, crafty looking Brahmin, who comes running from one of the banks near by, and reaching out his hand already well filled with pice, begs for more. Did I give him any? No, indeed! he was dismissed with the advice to go to work and earn his living honestly. I fear I have but very little patience with these human leeches that are met at every turn in this land of ignorance and superstition. When shall the Sun of Righteousness arise o'er this people? Pray, pray, earnestly for benighted India's sons and daughters. I have been here a number of days with Miss Hattie Phil-

ips, and a peep behind the scenes has led me to wonder how she so bravely works on alone in the face of opposition.

The Brahmins have repeatedly tried to break up a girl's school which she has taught by a native Christian woman. The crisis came the other day when the Brahmins were invited to a feast at the house, on the verandah of which the school is taught. It is the custom to make a feast and invite the Brahmins and relatives the first time a child eats rice. The Brahmins refused to do the parents and the child honor on this occasion, and stoutly refused to come so long as the school was taught by a Christian at that house. To disobey their brahminical dignities would be to lose caste, and bring down their fury on the heads of the parents, a position to which they were not resigned, so the school must be disbanded or another place secured. I am glad to tell you that Miss P. did get another verandah, and the school is now going on as usual. This is just a slight illustration of one of the many difficulties with which one has to contend in this heathen village or town.

Do Christians in America feel that they need help and sympathy in their efforts for the upbuilding of Christ's kingdom? How much more is such help and sympathy needed in this heathen land, where it is constantly a hand to hand encounter with the powers of sin and darkness. One in-

stinctively cries out

"O for a faith that will not shrink Though pressed by every foe."

DANTOON, APRIL.

[FROM MRS. J. L. PHILLIPS.]

AN OPENING INDEED!

There are scenes in life that leave their impress forever. Though long years roll between, we at will, step back and gaze again with undimmed vision. Who ever forgot a view from a Himalayan or Alpine height? Who ever saw the clouds lift on Mount Washington, and caught a glimpse of the glory, the peace, the wondrous beauty below, and let it slip from memory's keeping? So, from less sublime heights, we now and then hide away pictures that thrill us and quicken us when far from the original.

A few days ago we stood upon the very pinnacle of a high Brahmin house, and looked down for the first time upon a a heathen city. Here, there, everywhere, mouldy hay-stacks crowded under magnificent trees of loveliest foliage — as at this season the tender leaves are just out. Death and decay vie with bursting life and opening beauty. Another glance and we saw the long bazars crowded with hurrying men; creaking carts and famishing cattle stretching their weary lengths through this plain of straw-thatched huts, while now and then imposing massive structures, homes of the rich, stood out in bold relief. Large tanks, reflecting the tall palms and the sun's last soft rays, brightened the scene with inexpressible beauty. While in every direction temples, Hindoo temples, with their endless minarets and domes; Mohammedan temples, with their perfect architecture and strange devices, graced the whole. To the right, pointing heavenward, as it never could in a Christian land, rose the spire of the one Christian church in this great heathen city,—

blessed symbol of the dim future.

In that quiet sunset hour, above the din and care of the lower world, how that one spire ushered in the day long foretold! One by one the heathen temples crumbled away; in their places sprang up temples to the one living God, - temples from which flowed a healing balm for this city's dark woes. The hay stacks blew away, - Christian homes, fit emblems of the "many mansions," nestled in the Eden like shade. We forgot we were in a heathen land, till, unconsciously nearing a strange little house on the roof, our Brahmin hostess whispered frantically, "Don't, don't go near that house! That is the god house!" We instantly whispered in turn, "no, no?" and hurried to the other side, where we looked down upon a scene in which you, dear friends, who have heeded our cry for help for zenana women and poor children, are intensely interested. In that immense brick house before us, in front of which is a long tank, three little temples and the great chariot of the gods, you have the most sacred part. Yes, in the very court of the gods you have a school of thirty little girls, and upon the very throne of the idols they recite every day!

Come into this labyrinthian house; go through these dark alleys and entries and up these darker staircases into rows of smaller, lonely rooms, or into a room jutting out all alone here and there, then through and up and down, till by an entirely different route we come to the grand court of all, where our new school is. This court is surrounded by massive pillars and paved with a kind of masonry which is as smooth as if polished. Here the vile dancing women entertain the gods and the *crowd* on feast days and nights, the former being placed on a slightly elevated platform at one end of the court.

The opening of a school in this place has filled our hearts to overflowing with gratitude to Him who "turns and overturns," and reigns even among the heathen. It is a "sign of the times" that can but be hailed with joy by every worker for the heathen. Old barriers are surely breaking. The sacredness of the throne of the gods and the intense hatred of Christ's blessed reign are passing away together. Be of good cheer, ye toilers who have "sown in tears,"—reaping in

joy is ne'er at hand.

This place was kindly given us to hold a school for the poor, by a friendly Babu occupying the house, an entire stranger to us, however. Not a stone's throw from this wealthy house squalid poverty reigns supreme. The miserable little huts dove-tail into and overlap each other. We creep under the low roofs over the filthy mud verandas where the wretched men and women seem lower than some brutes, while their miserable children run wild and subsist as best they can. The morning this school was opened cannot soon be forgotten. From this quarter came the most forgotten and, apparently God-forsaken, poor little ones, while through the half-open doors, little windows and every possible opening, appeared some of the brightest and most sparkling faces I have ever seen, from the high caste women occupying the same house. Already they are begging to be taught, and Mrs. Bacheler will soon send a teacher to a very high caste family near by.

May we not ask you to pray for the teachers who go to the new field, that they may have strength to stand themselves

and wisdom to teach those to whom sent.

MIDNAPORE, May.

Doors Wider Still.

BY MRS. N. C. BACKETT.

If any of our friends have thought that the finishing and furnishing of Myrtle Hall would complete the work to be done for Storer Normal School, or even that it would bring them a season of rest, they ought to have had a seat in our chapel on anniversary day, or rather to have been not quite early enough for that, in which case I would have given them a much more comfortable one in the door of the library, facing that of the chapel, where they could see the throng of

fathers and mothers, brothers and sisters, friends and strangers, who, with looks of disappointment, turned back after peering into the chapel and finding that they could not elbow their way to a standing place where they could even hear.

To the many people in the North, who, if they take interest enough in commencement or anniversary exercises to attend them, regard them more in the light of a dress-parade than as an opportunity to hear, it will seem a matter of small consequence that these poor people, after they had worked late and risen early to make it possible to be here, could more than half of them — do no better than stroll about the grounds while the exercises were going on, in which they take so much pleasure and pride. When we select the subjects and parts for this day, we consider that at no other time in the year is so large a number brought within reach of words of counsel, warning or exhortation, - that to a large majority of them this is the only opportunity of hearing choice bits of classical English, and we grieve less in their disappointment than in the fact that this one taste is denied their starving if not hungry souls. If we were in some neighborhoods in the North, we should be speedily helped out of this difficulty by the free and hearty offer of a church, but the Christian civilization of the South has not yet reached the point at which this could be done, even if we were white. By many, even a temperance lecture in a church has not ceased to be regarded as horrible sacrilege. We look hopefully to the growth of our trees for shade, that can be supplemented by a tent, to make room for the throng. Though we very much need better accommodations for this occasion, our plea for enlargement of the chapel is mainly on the ground of its being so inadequate to our usual number of students for about half the school year just closed. It seemed a pity that the gray-haired preacher and his wife who came with the hope of increasing their power for usefulness by adding, to their accomplishments, reading and writing, should have no better seats than a bench against the wall with no desk for their few books. Scores of men and women, of all ages, were no better off. It began to be a question even whether there would be room to place benches for all who might come. But when our busiest season was over, and that long seat around the walls was vacant, our most troubled thoughts were not of the poor accommodations, for we had not been obliged to turn any away, but the fear crept over us, like a chill, that this one or that one, as we recalled the names and faces of those who had been able to stay only a few months, had not learned all that might have been taught them if there could have been more helpers. Oh, the sadness of the thought that the opportunity may have passed away forever, of raising some human soul from a lower intelligence to that vastly higher plane on which the ability to read and write places it! We began this as a plea for a larger chapel, because the necessity seemed so imperative, since at our present rate of increase the time is not far distant when, unless we have more room, we cannot manage all who come to us; for in the present state of society and habits of study, all - especially of the girls - must have seats in the chapel, where they are known to be, unless in recitation; but we come back to the old one,* which always seems to us more imperative than any other, and is, perhaps, more appropriately addressed to the F. B. W. M. Society, for aid that will enable us to do more for the girls. The appropriation for kitchen and study room has helped us more and made us all, pupils and teachers, more grateful than I can tell now, but its efficiency has been much curtailed by the inadequacy of our teaching force. The amount of help we can use from pupils, even in duties for which they are perfectly competent, is limited by the sort of caste prejudice which will brook no exercise of authority on the part of one of their own number.

When the preceptress, in addition to the care of Myrtle Hall full of girls, hears recitations the entire six hours, and the other teachers are obliged to use all their time and strength in routine school work, it is plain that much must be omitted of what we all see clearly ought to be done by us as a people, particularly by us the F. B. W. M. Society, toward supplying the greatest need of the colored people of the South, viz.: well-regulated homes, presided over by virtuous, sensible, thrifty, intelligent, ambitious mothers. The time has come when more can be done in this direction only by helping us to more teachers.

There would still be room for the gratuitous service in which we have two winters been so fortunate, and which was very kindly offered for the last, but to our great disappointment withdrawn on account of bad health, making our regular force smaller than ever before, while the number of pupils was larger.

HARPER'S FERRY, W. Va., June 16, 1880.

^{*}See "Doors Opening Wider," in January HELPER.

THE PERMANENT FUND, OR WORKING CAPITAL.

Our attention has been called through the Helper and the Star to the necessity of a fund on which our treasurer can rely as security if she is forced at any time to borrow money. At a recent meeting of the Board of the Woman's Missionary Society, the following resolutions were passed:—

1st. We recommend that in this centennial year the women of the denomination raise \$1,000 or more, for a working

capital.

2d. That this capital shall be invested in safe securities by

the treasurer under the direction of the Board.

3d. That the interest of this invested capital shall be used for the general work of the Society, but the investment itself only as a security for obtaining money to pay bills due, when there is not enough in the treasury to pay them, and the money borrowed on this security shall be paid before new ap-

propriations are made.

It was proposed at this Board meeting that this subject should be presented to the women of the denomination with the hope that at least one hundred would be found who would offer ten dollars each as a memorial of their gratitude to God for the blessings of Christianity to us as women. Pledges have been made on the condition that the thousand or more is raised that are not binding if we fail in this amount. Dear sisters, how many of you who read this will resolve to have a part in this good work. Surely among the three or four thousand readers of the HELPER there are a hundred that can give ten dollars each, or more, to the dear Lord to whom they owe all that they have and are, and there are a thousand who would easily give one dollar for this purpose. In placing a little money here, we are able to secure a part in the work for years to come, and surely this is a pleasant thought. When our hands have ceased from their labor, we may hope that this fund will continue to aid the cause which ought to be dear to our hearts, for it is the cause in which Christ died.

We must remember that this offering must not interfere with our regular work. O, let us try not only to do this, but to do more in every way. Our sisters of other denominations are showing us an example of earnest and successful work; what has Christ done for them more than for us that we should fall behind them? O, let us free ourselves from our selfishness, our idleness, our indifference, and come up to the "help of the Lord."

ONE INTERESTED.

I was pleased to learn the action of the Board in regard to a working capital, which is so much needed. I think all will readily see the benefit resulting from it. Of that I need not speak, as the subject has been ably presented by our Treasurer in a former HELPER, also by Mrs. Ramsey, in the Star. What I wish to suggest is this: That if there are those who would like to constitute themselves, or some friend, a life member of the Woman's Missionary Society, why not have the money required go toward this fund? Is there not some gentleman who will give twenty dollars to constitute his wife, mother, daughter or sister a life member, and have the money thus used? Perhaps some mother will pay for a daughter, or daughter for a mother, thereby not only showing our love for and desire to please our loved ones, but, what is of more importance, please the dear Father in heaven, and help forward His cause. Also, it can be a Centennial offering. If one could not pay the twenty dollars in one payment, it could MRS. E. D. WADE. be made in several.

Words from Home Workers.

MAINE.

The Kingfield Auxiliary Woman's Missionary Society was organized April 10th, and has sixteen members, with the following officers: Mrs. Mary P. Parker, President; Miss Lizzie S. Winter, Vice-President; Miss Lydia Lord, Secretary and Treasurer; Mrs. Ellen S. Barker, Agent of Missionary Helper. The Secretary reports that the prospects are very encouraging. Of late their attention has been called to the subject of missions by the pastor, Rev. J. P. Longley, who has awakened a good interest, and the hope is expressed that it may increase, and that others may soon join the society, and not a small but a large share of work be accepted as their privilege in helping to scatter the gospel seed.

accepted as their privilege in helping to scatter the gospel seed.

Mrs. Wade, of Dover, Me., says: "Knowing that mission workers are interested in what is being done in all parts of the field, I send you a report of our March meeting. It was holden at Bradford in connection with the Q. M. The Conference generously gave us the afternoon. After singing and prayer, the report of the previous meeting was read and approved. Then we had a ten minutes' address by an aged minister, whose heart was full of the good cause, and the recitation of a poem from the HELPER, by little Eva —, which brought a response from several ministers present. An original essay was then read by Mrs. F. A. Palmer, which was full of interest and instruction. A large

audience listened with attention. An aged minister, who had, apparently, thought the Woman's Society a new departure, was converted, and, after the meeting closed, offered to assist in the future in carrying forward the work. At the close of the exercises a good brother proposed that a collection be taken, and \$8.50 was the result. We thanked God and took courage."

The Woman's Missionary Society of the F. B. Church in Presque Isle gave a missionary concert Sunday evening, May 16th. It was opened by singing by the choir, Scripture reading hy the President, Mrs. D. De Witt, and prayer by the pastor, Rev. G. M. Park. There was a missionary colloquy by six young ladies, a missionary dialogue by four boys, a short address by Mr. Park, two quartettes, several pieces sung by little girls, and the hymns "From Greenland's Icy Mountains," and "The Morning Light is Breaking," by the choir and congregation. The President read a letter from a native Zenana teacher, Jessie, whom the society is supporting, and some letters from the Helper. A collection of \$7 was taken, and the concert closed with a short promise meeting. This society was organized by Dr. J. L. Phillips, Aug. 25, 1878.

Addie Gammon, Secretary.

VERMONT.

Mrs. Eaton, District Secretary of this State, wishes to have a little plain talk relative to Mission work in Vermont. She says, "We desire all auxiliaries to remit quarterly—it is the small contributions that help so much to replenish the treasury, and will our Q. M. Sec.'s call for a collection in some small churches, where there are no auxiliaries, giving all an opportunity of doing a little. Also we would ask a little extra effort of any who would like to donate a small sum to aid in depositing a "Working Capital" to which access may be had when appropriations become due, and money not at hand.

I have recently been made assured we have churches in Vermont that are but little acquainted with this Society, that never heard of the HELPER, and, perhaps, do not read the Morning Star. Dear sisters, we feel that our cause demands too much attention, and too great blessings attend our efforts for any to remain in ignorance. We presume (were facts made plain), there are those in every society whose activity and zeal would prompt them to do, were there no opposing influences; which influences the light of Christianity should extinguish. Supporting our churches or paying the pastor is no charitable work. Let us be wise, and make the hearts of many glad. Give a little, — and the mind may expand, — then give again. Do you, who have never lent a helping hand, know how many are longing for the bread of life? that many have never heard the Gospel preached? It is very plain every lover of Christianity should give their influence for its advancement.

The Auxiliary in West Topsham has lost a valuable member, as the following resolutions testify:—

Whereas, The President of our Mission Society, Mrs. L. J. Shipman, has been called from earthly labor unto heavenly rest, therefore,

Resolved, That we cherish gratefully the memory of her unselfish love, her untiring labors in the cause of missions, her faithful leadership of our little band, and her zeal in every department of the Master's work.

Resolved, That while we miss her wise counsels, and her calm, clear

judgment, we will yet go forward, trusting in our Heavenly Leader, and will try, by every means within our power, to make successful the work

which lay so near her heart.

Resolved, That so far as may be, the mantle she let fall shall rest upon our shoulders, and that remembering her worthy example, we will strive to emulate her fervent piety, her pure womanly spirit, her self-sacrificing benevolence, and her broad Christian charity.

MISS J. E. FORD, MRS. E. M. WILDS, MISS S. A. SARGENT,

RHODE ISLAND.

The Greenville Auxiliary is deeply feeling the loss of some of its most active members. Several have moved away, and one dear sister has entered upon her reward. Miss Crary held the mission work very near her heart, and inspired us by her zeal and courage. Last year, when we hardly knew how to raise the extra sum required for "passage money," she made and gave to the society a beautiful bedquilt, which was sold for five dollars. Thus, by deeds as well as by words, she always gave her cordial support. Although feeling weak, we are not discouraged, but realize that we must cling the closer together and be the more zealous in the good work. At the last meeting of the society, the following resolutions were adopted:—

Whereas, Our Heavenly Father has seen fit to chasten us by removing

from us our esteemed sister, Laura Crary,-

Resolved, That by her death this society has lost an efficient worker and a faithful advocate, and the cause of missions a sincere friend.

Resolved, That though we miss her kindly presence and her words of cheer, yet we would not murmur at God's will, knowing that while we sorrow here on earth, she rejoices in Heaven.

Resolved, That the Secretary be requested to record these resolutions; also, that a copy be sent to the MISSIONARY HELPER for publication.

MRS. A. GIVEN,
MISS M. A. MOWRY,
MISS E. STEERE,

NEW YORK.

Mrs. Dexter, Secretary of the Woman's Missionary Society in Holmesville, says: "Our society was organized in September, 1879, by Miss Cilley, with twenty-one members. It now numbers forty-four. Twenty-one are members of our Children's Mission Band. We have held three public meetings, have received \$11.95, and have seven subscribers to the HELPER. We hope for an increase of interest, and desire to hear from other societies, that we may be prompted to new zeal and greater efficiency."

Оню.

The Seneca and Huron F. B. Woman's Mission Society convened with the Venice Church at the Q. M., May 15, 1880. Saturday evening was given to the society, as usual. The President, Mrs. Mary Eastman, conducted the exercises, which opened with singing, "I Will Guide Thee," by the choir. Mrs. J. La Rue read 2 Cor., 9th chapter, and

prayer was offered by Mrs. Caroline Michener. Minutes of last meeting were read by Secretary, and the Treasurer also read a report of all money received. Then followed singing, an essay by Miss Lib Huffman, select reading by Mrs. L. A. Robinson; a recitation by Miss Sadie Michener, subject, "Who will go for us?" and an interesting letter from Mrs. Jeremiah Phillips, read by Mrs. Augusta Michener. Appreciative speeches were made by Revs. Robinson and Dim, a few very appreciative remarks by our President, at the close of which a collection was taken, amounting to \$5.55, to go with the remittance then due to India.

Mrs. Jennie Walker, Q. M. Secretary.

MICHIGAN.

The second annual session of the F. B. W. M. Society of the Michigan yearly meeting, was held at Sparta, Friday evening. June 4, 1880, and was presided over by Mrs. D. H. Lord, First Vice-President. Prayer was offered by Mrs. Mix. The report of Secretary and Treasurer contained a partial summary of the year's work throughout the Y. M. It was necessarily incomplete on account of the failure of the Q. M. Secretaries to report to the State Secretary in time. According, to this report the amount raised for H. and F. missions for the past year was \$530.21, which, without doubt, is much less than the real sum.

One year ago there were only two Q. M. Societies. Now there are at least eight, auxiliary to the Y. M. Society, besides quite a number of church Societies, and there is a growing interest in missions throughout the State. This increasing interest, with the blessing of God, is mainly due to the earnest efforts of Miss Libbie Cilley. After the reading of the reports, Mrs. Hinkerson read a selection. "The Starless Crown."

Mrs. H. C. Phillips gave a very interesting and familiar talk on Foreign Missions, answering many questions, and exhibiting some idols, among which was a small model of Juggernant, ornaments, and some toys from Benares. Mrs. M. M. Roon read an essay, "Our Mission." Rev. J. B. Drew gave a short talk, after which a collection was taken for H. and F. missions, amounting to \$21.46. The exercises were interspersed with good singing by the choir. Closed by all singing, "From Greenland's Icy Mountains," and benediction by Rev. Hiram Whitcher.

A business session convened at the call of the chair, Saturday, P. M., when the following officers were elected for the ensuing year: President, Miss Libbie Cilley; Vice-Presidents, Mrs. D. H. Lord, Mrs. Doyle, Mrs. F. F. Bailey, Miss Maria Mills; Secretary and Treasurer, Mrs. M. M. Roon, of Lisbon, Kent County, Michigan. Emma L. Smith, Secretary, pro tem.

NEW BRUNSWICK.

Mrs. Hartley, of Carleton, St. Johns, gives this very interesting, cheering report, for which we gladly make room: "If it is not trespassing too much upon your valuable space, I would like to tell you somewhat of our interest in the Foreign Mission work. We have in connection with the F. C. Baptist Church in Carleton, a Woman's Missionary Society, which was organized at the time Mrs. Dr. Phillips visited a number of our churches in New Brunswick. The Society is not large, but it is alive, and is doing good work. In connection with that Society there is a Juvenile Missionary Society, called "Helping Hand's Mission Band." When first organized we commenced the Band with three little girls. The

membership is now twenty-one. It meets every Saturday afternoon at 2 o'clock, and the members sew, crochet, or knit until 5 o'clock, when they sing a missionary song and separate. Whilst the girls are at work the President reads to them something interesting concerning Missionary work, or life in India, and so seed is being sown that shall bring forth fruit hereafter. The Band expect to have another sale the first week of August. These youthful Helping Hands have undertaken to pay \$50 a year for the support of a school in India, under the care of our dear Miss Hooper. For the year ending Sept. 26, 1879, they paid \$50; in 1878 the sum of \$48.50; and in 1877, the year the Band was organized, \$24.33, making a total of \$122.83 paid into the Missionary Society by a few children in three years.

We had a very interesting and largely attended public Missionary meeting a few weeks ago, in which several addresses from both ladies and gentlemen were given, and an excellent essay from Mrs. Dr. Musgrove. Subject: "Why should the people of America care about the spiritual welfare of the people of Asia?" Also singing, recitations, and a Missionary dialogue, by the children of the Band. The collection taken amounted to \$11.05. We received very much help from the "Helper" in preparing for our meeting. May God bless it, and the 5,000 sub-

scribers soon be obtained.

ATTENTION, BANDS!

It is expecially desired to understand more definitely how many bands and Sunday School classes are contributing to the support of the Children's Missionary. It may be that other objects have absorbed the attention of some, while others may have become weary and indifferent, and so have broken their pledge, and, it would not be surprising, if some may have thought the plan was given up because little has been said about it of late. We assure you it is not so, and we want you all to report yourselves, and fall into line with fresh vigor, and to feel that the Woman's Board cannot do

without your help in this thing.

In order to become better acquainted, it is asked that you send to Mrs Hayes, or Miss Cilley, the name of your band, for Mission Band is a very general name, while Gleaners or Busy Bees is more specific, how many members you have, the name of your secretary, and the number of shares pledged to be taken this year of the Society which closes September 30. We propose to arrange a table in the next number of the Helper, which will tell all these things. Which Band will be the last to send this report, all of which we should have by August 20. And Miss DeMerritte should have the money by the same time to send to India, August 25. Will Sunday School classes, and and all others contributing, be equally prompt?

Shall we Not Have a Secretary in Each Quarterly Meeting?

Indispensable as are the District Secretaries, no less so is a Secretary in every quarterly meeting. However efficient a District Secretary may be, she cannot secure so large results as might easily be secured by a further division of labor. She may do what she can by correspondence, and attend the sessions of the different quarterly meetings, as far as possible, giving largely of time and strength and defraying her traveling expenses, and still she cannot accomplish the work, especially in those quarterly meetings that she is unable to personally visit, which might easily be done if one woman in each of these small sections would co-operate with her, sharing the responsibility and labor. It is therefore earnestly desired - as a thing on which much good depends — that when a lady is asked to take this office she accept its duties, if in any wise this is practicable, as God's service. How can she be sure that the Lord Himself does not assign this particular work to her as one whom He sees to be specially fitted for it, though she, like Moses, may think differently about the fitness? For must He not call some of His children here to a specific part of the service of setting up His kingdom in the dark places of the earth, as surely as He calls others to go in person into those same dark places? The one part of the service must be done in order that the other succeed.

We rejoice that we have at present so many excellent Quarterly Meeting Secretaries who are steadily progressing toward seeing an auxiliary in every church within their section. But we believe the Lord has one friend in each of those quarterly meetings which now have no Secretary to whom He would assign that work.

A. C. H.

Special Meeting. — There will be a meeting of the Free Baptist Woman's Missionary Society at the Weirs, Laconia, N. H., Thursday, July 21, at 10 o'clock A. M.

J. A. LOWELL, Corresponding Secretary.

NOTES AND GLEANINGS.

Copies of the Helper, for March and May, 1878, and for July and November, 1879, are much wanted. If any one has such numbers, for which she does not care, she will confer a favor by sending them to us.

We are sorry to record the fact that Miss Cilley received a severe injury a week or two since. The hack was overturned, breaking her collar bone and otherwise injuring her. It is hard for one so active as she to stop for ever so short a time, but rest she no doubt needed, though it be attended with suffering. We hope to hear of her speedy recovery.

President Cheney, of Bates College, Me., has given \$100 of the \$1,000 which he gives as a centennial offering for benevolent purposes, to this Society. Most appreciative thanks are returned to him for his kind appreciation of our work.

We would call the attention of our readers again to the proposed monument to Rev. Jeremiah Phillips. The sum desired is not all raised, and there is opportunity for yet more to express their appreciation of his faithful services and devoted life. Send contributions to Rev. J. J. Butler, Hillsdale, Michigan.

We insert the following order of historical Anniversary exercises: The mornings will be devoted to the business of Conference; preaching and religious services in the afternoon. Thursday, July 21, P. M., Foreign Missions; Friday, P. M., Home Missions; Saturday, P. M., Sabbath Schools; Monday, P. M., Education; Tuesday, P. M., Temperance; Wednesday, P. M., Anti-Slavery Record; Thursday, 29th, Centennial at New Durham. The services at New Durham will be of an interesting character; arrangements will be made for conveyance thither and for a collation at noon.

A case of curiosities from India, and relics of various kinds, will he an attraction at the Centennial Conference.

Two young women of Bungalore, India, have been admitted as probationers to the post office in that place. They are the first women who have been able to get government employment in Asia.

The Dutch Reformed Church in South Africa has a boarding-school on the Mt. Holyoke plan, says the *Missionary Tidings*, with ninety scholars. Since the school was established seven others have been opened in different parts of South Africa, all taught by American teachers, and all self-supporting.

The Methodist Women's Foreign Missionary Society, has, since 1869, built and sustained three orphanages, three hospitals, ten dispensaries, thirteen boarding-schools, and eight homes for missionaries. Fifty single women have gone out as missionaries, and nearly 200 native teachers and Bible women have been employed in doing Gospel work. For these enterprises this society has paid since May, 1876, \$590,966. Among heathen women there are already 2,291 auxiliary societies, comprising 60,269 members, showing the interest which these take in the work.

There is to be held this year in England a great Congress of Christian women, representing all departments and fields of the work of the Gospel. It is looked forward to by the religious press with deep interest.

Are not the people using the English language responsible for the world's evangelization?

The Turkish Pasha was far-seeing who said: "When a girl comes back from a seminary, say not a girl, but a school has come."

THE CHILDREN'S MISSIONARY CRUSADE is a magazine devoted mainly to helping young people cherish a missionary spirit. It is under the editorial charge of a lady who has for many years been interested in the subject of children's missionary work. Price per year 30 cents. In quantities of ten or more to Sunday Schools, Mission bands, etc. 25. Address P. O. Box 182, Boston, Mass.

Children's Niche.

COUNTING THE PENNIES.

["The following is a beautiful little poem for a missionary entertainment. It will add to the effect if the little girl who recites it carries her empty basket on her arm, or over her head, and counts over the pennies in her hand."

Ah, what shall I do with my pennies?
For see, I have such a store;
I never have sold my basket
Of walnuts so soon before.

How often I've trudged for hours, And taken a secret cry, Because I was tired and hungry, And nobody cared to buy.

I dreaded to think how mother
Would look as I came and said,
That I had n't enough of pennies
To bring her a loaf of bread.

How Nellie, my little sister,
Would watch at the door and say:
"I've thought and I've thought of
the apple
You promised to bring me, all day."

But now I can fill my basket,
For there's never a nut behind;
One loaf — two loaves — and a dozen
Of apples, the sweetest kind.

And a pat of that yellow butter, It's dainty and fresh, I know; How good it will taste to mother, And Nellie will like it so.

Five pennies, ten, fifteen, twenty, And thirty, and thirty-five; Just think of it!—here are fifty, As certain as I'm alive!

It must have been God who helped me To sell off my nuts so soon; Or else I'd been trudging, trudging, The whole of the afternoon.

And how I would like to thank Him, So kind he has been — so true! Let's see if I cannot spare Him A few of my pennies, too.

Why, surely I can! Here's forty
For mother and Nellie — and then,
Dear Jesus, to help thy heathen,
I give thee the other ten.
— Margaret J. Preston.

SOME NATIVE CUSTOMS.

[FRANKIE MILLARD LAWRENCE.]

Very soon after getting settled in India, the strange ways and customs of the people became so familiar to me that I could scarcely realize that you at home were not as familiar with them as myself. But numerous letters from friends, full of interested inquiries about this far-off land and peculiar people, soon aroused me to a consciousness of the fact that what is so near and familiar to me, is to you remote and comparatively unknown. After reading one of these letters, I try to place myself back two years in the cycle of time, remembering how interested I then was in everything I read or heard about India.

Again the hot season is upon us. Although not so trying as it was a year ago, we find it necessary to close the house

up tight every day soon after the sun bids us good-morning. Not long after sunrise I start off to see my little school, commenced since we returned from our long country tour, and composed of nearly a score of noisy little girls and boys, all busily engaged in mastering the long Bengali alphabet, each one making a desperate effort to study his lesson loud enough to be heard by himself above the din of all the rest, for in this country the children all study aloud, and, as they soon cultivate strong, vigorous vocal powers, the chorus of voices sometimes becomes much greater than could reasonably be expected from such little throats. At first this noise seemed very odd to me, but now I rather enjoy it. A temporary hush, the timid, upward glance of numerous pairs of jet black sparkling eyes, a quick succession of *nomeskars* growing more distinct as each one gains confidence from the one before him, and I find myself the centre of the group who are now as intently studying me as five minutes before they were in acquiring the elements of their own language. I love these dirty, frisky little ones, for each one has a warm little heart beating under the rough exterior. The school is held on the veranda of one of the native Christian houses. The children sit on the mud floor, which answers the double purpose of a seat and a blackboard. They commence to learn to write their letters with a piece of chalk from their very first entrance into school. After a time wooden pens and palm leaves take the place of the chalk and floor. The ink does not dry readily on the smooth surface of the palm leaf, so that any mistake is easily effaced and the character rewritten. During these first two stages of Bengali penmanship the letters are very large, but when they reach the next stage, that of the goose-quill and cheap printing paper, the coarseness gradually disappears, and in the end Bengali penmanship takes rank with that of the first nations of the world.

Here, nearly all the housework, such as sewing, cooking, washing and ironing, is done by men. Instead of bringing water to the house to wash, the clothes are taken to some tank or river, and cleansed by being dipped in water and forcibly dashed against a large stone until the dirt disappears. It is rather hard on the clothes, and still more so on the buttons, but they really succeed in making them very white and clean. It seems strange that women who are expected to do all the cooking for their own families should be considered incompetent to cook for others. But such is the case, and, as a consequence, men monopolize employments that nat-

urally belong to women; while among the lower classes the reverse is true, and women become the burden-bearers carrying wood, brick, earth, etc. These women, of course, are not zenana women. In fact but a comparatively small portion of the women of India are zenana women, and these mostly belong to the wealthier classes who have no need of going outside their own houses to help earn the subsistence of the family. Among the poorer classes the women are obliged to work, and those who work for a living cannot well be confined by narrow walls. Very few of these women learn to read when children, and they grow up unfitted for any thing except to do heavy, lugging work, and cook rice for their families. During the fifteen weeks we were out in the country, it made me painfully sad to see so few women and girls come to buy books. Out of the four thousand that we sold, probably not more than fifty or one hundred copies were sold to women and girls. Yet, even this was an encouragement, for it showed us that the native people, formerly so opposed to female education, are, at length, learning to realize something of its importance. Formerly, the only instruction given to women and girls was that imparted by missionaries; now occasionally we find girls learning to read in Hindoo schools.

The begging class in this country are a very disgusting set of people. Strong men and women, and plenty of them, live by begging. Some of them even boast of their profession and say that they cannot work because they belong to the beggar class and must do nothing else. Some of these are really needy and deserve the help they receive. Others less worthy often touch one's sympathies and receive something. Sometimes when you do not give them as much as they think you should they refuse the proffered mite with disdain, as if insulted by the smallness of the gift. Lepers with only stumps instead of fingers, and other deformed and diseased specimens of helpless humanity are met with a frequency that is sad indeed.

The native people have two regular meals daily, besides sometimes a light lunch in the morning. They breakfast at eleven or twelve in the morning, and dine at eight or nine in the evening. After eating they roll themselves up in their clothes or perhaps in a blanket and go to sleep. The better class of people only use chairs, the common people eat, sit and sleep on the floor. They eat either from leaves or brass dishes.

Mrs. Carvel, of Michigan, tells of a way by which the desire to help led to self-denial. She says, "we have a class of young girls and boys in our Sunday School who pledged ten dollars last fall to pay a teacher's salary in India, and who made this sacrifice to meet the pledge—the girls wore their old hats, and the teacher did the same, all winter. We have a very prosperous Sunday School." She does not tell us what sacrifice the boys made, but a prosperous Sunday School it must be which has such a band of noble girls led by such a teacher.

CONTRIBUTIONS

FROM APRIL 1, 1880, TO JUNE 1, 1880.

MAINE.		Saco, Auxiliary, for H. M	12 00
		Sebec, Quarterly Meeting, sup-	
Augusta, Auxiliary, for "Eme-		port of native teacher, \$5.00;	
line's " salary	7 00	F. M. \$5.00, and H. M. \$2.00	16 90
Bangor, Auxiliary, for Miss I.		South Parsonsfield, Auxiliary,	
Phillips' work	14 90	support of Gouri	6 00
Biddeford, Miss E. M. Haines,	. ,	South Parsonsfield, R. A. Hilton,	0 00
for Miss Crawford's work	4 00	for H. M	1 00
Cornishville, Auxiliary, for F. M.	6 00	Topsham, Auxiliary, 1-2 each H.	1 00
Dover, Mrs. E. D. Wade for	0 00	M. and F. M	10 00
working capital, and towards		West Buxton, Auxiliary	
L. M. of F. Nellie Wade	10 00	West Buxton, Auxmary	5 00
East New Sharon, Auxiliary, 1-2	10 00		4
	6		\$352 71
each, H. M. and F. M	1 46	,	
East Parsonsfield, Auxiliary	1 00	NUMBER OF STREET	
Farmington Falls. ladies of Ch	9 50	NEW HAMPSHIRE.	
Gardiner, Auxiliary	3 00		
Hallowell, Aux., support of teach-		Bristol, Mrs. Harvey Brown, con-	
er with Mrs. J. L. Phillips	25 00	ditionally, for working capital.	\$200 00
Lewiston, Seed Sowers for salary		Concord, Auxiliary	15 00
of Miss I. Phillips	25 00	Danville, Auxiliary	10 00
Lewiston, Rev. O. B. Cheney		Dover, Auxiliary, Wash. Street	
\$50 for Myrtle Hall, Harper's	,	Church	11 26
Ferry	100 00	Dover, Pearl Seekers Teacher,	
Lewiston, Mrs. B. F. Hayes for		Caroline, with Mrs. Bacheler.	10 05
teacher with Mrs. J. L. Phil-		Franklin, Friend of Missions	5 00
lips	5 00	Laconia, Auxiliary, one half each,	3 00
Lewiston, Auxiliary, Pine street	3 00	H. M. and F. M., and to	
church for native teacher with		constitute Mrs. Thos. Smith	
Miss Crawford, and toward		L. M Paris Children's Mission Bond	20 00
constituting Mrs. A. C. Hog-		Laconia, Children's Mission Band,	
bin a L. M	12 00	\$25.00 for support of teacher	
Limerick, Auxiliary, for F. M	2 00	with Miss Ida Phillips, and to	
Litchfield Plains, Auxiliary, for		constitute Mrs. Mary S. San-	
support of Tipperie	13 00	born L. M., and \$20.00 for	
Lyman, Auxiliary for F. M	10 00	Harper's Ferry, and to consti-	
North Anson, Auxiliary	7 00	tute Mrs. J. T. Weeks L. M.	45 00
North Berwick, Mrs. J. L. Pres-		New Hampton, Ladies' Mission-	
cott, for Working Capital	5 00	ary Society, for support of	
Portland, Mrs. G. W. Rich, for do	10 00	Mary Ella Hampton	12 00
Portland, Zenana Circle at New		New Hampton, Mission Helpers,	
England Convention	67	for support of Mabel Hamp-	
Portland, First Free Baptist ch.		ton	20 00
for support of Anna Koojah	15 28	Warner, A Friend	1 00
Rockland, Auxilary, for native	-3 -0		
teacher	15 00		\$349 31
	.5 50		£34, 2.

VERMONT.		NEW YORK.	
Enosburg, Q. M., Auxiliary North Tunbridge, Auxiliary	4 00	Apulia, Mrs. E. Peck (\$1 should have been credited last year).	6 00
North Tunbridge, Mission Band for native teacher	50		\$6 00
St. Johnsbury, Childron's Band St. Johnsbury, Auxiliary, \$5.00	1 25	NEW JERSEY.	
for working capital South Strafford, Auxiliary for	11 11	Newark, Miss L. F. Remick for	4
girls at Storer College	5 00	Foreign Missions	1 05
So. Strafford, "One Interested." Waterbury, Auxiliary	3 00		\$1 05
	\$30 36	оню.	
*	*3-3-	East Liberty, Auxiliary, for Ze-	
MASSACHUSETTS.		Prospect, a very old lady, Mrs. Sarah W. Cratty, for working	2 90
Abington, Mrs. H. K. Pierce, for F. M	5 00	Sarah W. Cratty, for working capital	2 00
Lowell, Collections of Page Street Church, for April and May	4	Seneca & Huron, Q. M. Woman's	*
Charen, for repin and May	21 74	Zanesville, for Miss I. Phillips'	20 50
	\$26 74	work	3 00
RHODE ISLAND.			\$28 40
Apponaug, Church, for Miss. H.		MICHIGAN.	
Phillips' work and salary Auburn, Church, for do	4 00	Genesee, Q. M. Woman's Mis-	
Auburn, Sunday School, for do	5 00	sionary Society for F. M Montcalm, Q. M. Woman's Mis-	18 13
Carolina Mills, Young People's	3 60	sionary Society for F. M	6 00
Barneyville, Church, for do Carolina Mills, Young People's Missionary Society, do Chepachet, Ladies of F. B. Ch.	5 00	1.1	\$24 13
for do	5 00	ILLINOIS.	
Greenville, Auxiliary, do Greenville, Mission Band for Miss	20 00	Prairie City, Auxiliary	6 00
I. Phillips' salary	20 00		\$6 00
New Shoreham, Church, for Miss H. Phillips's work and salary.	8 00	IOWA.	
Olneyville, Auxiliary, do	15 00	Waterloo, Mission Band, for Miss	
Pastcoag, Auxiliary, do	12 50 15 00	I. Phillips' salary	10 00
Pawtucket, Auxiliary, do Pawtucket, Mission Helpers for Miss I. Phillips's salary Providence, Auxiliary, Roger Wil-	10 00		\$10 00
Providence, Auxiliary, Roger Williams Church, for Miss H.		WISCONSIN.	
Phillips' work and satary Providence, Young People's So-	10 00	Berlin, Mrs. S. Wilson, 50 cts.,	
ciety, do	1 57	Berlin, Mrs. S. Wilson, 50 cts., Miss P. Wilson, Mrs. Ellen Webb, Lucy Page, each 25 cts., and Mrs. F. H. Page,	
Providence, Busy Gleaners for Harper's Ferry	5 00	cts., and Mrs. F. H. Page,	4.6-
Providence, Greenwich street Church, for Miss H. Phil-		Ladoga, Children of a friend, for Miss I. Phillips' salary	4 65
lips' work and salary	1 00 6 25	-	
Providence, Auxiliary, do Providence, Auxiliary, Park street			\$5 65
Friends in R. I. for do. and tow-	6 25	PROVINCE OF QUEBEC	
ards L. M. of Mrs. J. M. Brewster	12 00	Compton, Auxiliary Stanstead, Q. M. Collection	1 50
Collected in R. I. Association by		Stanstead, Auxiliary, for Zenana teacher with Miss H. Phillips	
Miss M. E. French, per do Collected W. R. I. Q. M. do for	12 79	teacher with miss it. Fillings	9 40
salary	13 89		\$12 00



PUBLISHED BIMONTHLY,

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VOL. III.

SEPTEMBER-OCTOBER, 1880.

No. 5.

THE Centennial Conference has passed into history. As was expected, it was an occasion of great interest. There had been intense and careful labor in preparing for it, and out from the archives of a hundred years many valuable things had been brought. There came together, from widelyseparated sections, those interested in the distinctive work of the denomination, and who were trying to bear aloft its banner for the Lord. The aged veteran with whitened hair, the servant in the strength of life, and the youth waiting for the influence which should determine his future course, from Nova Scotia to Nebraska, and even across the sea, came to revere the memory of the fathers, and to note the lessons of the past. Those long acquainted by name met face to face, old acquaintances exchanged again the friendly word, pledged new faith and fidelity, while new associations were formed for future usefulness.

All the numerous exercises were important, some of them embracing questions of vital interest to the life and growth of the denomination. They were ably conducted, and a beautiful feeling of fellowship was apparent through them all. The historical element entered largely into many of the papers presented. That of Foreign Mission day was espe-

cially valuable, from its comprehensive portrayal of the Society, its field and its workers.

At this grand review it seemed eminently fitting that woman should, in some way, take note of the onward march of events, should recognize, by some tribute of service and glad self-denying effort, her gratitude for the doors open before her. How could it be more fittingly done than by considering questions which bear upon her relation to Christian labor as expressed in missions, in Sunday schools,—in which her work is so important a factor,—or in temperance, where she has been so signally called to take position for "God, and home, and native land."

There is not space to give the papers read, even in an abridged form, but we are sure their influence will not be lost. That on the "Medical and Educational Phases of Missions," by Miss Nellie Phillips, was a clear and forcible showing of the need of each as an important agency in introducing Christianity. Miss French's, in regard to "Union of Prayer for Missions," presented the advantages of organized methods of prayer, and a pledge by which the individual would be reminded of duty and the missionary worker of the fact that she and her work were specially remembered. It emphasized the importance and privilege of prayer.

Miss Brackett's referred to the capability of the colored race, among whom she labors, for education, and the great need of more workers, and Miss Franklin emphasized this statement in an able paper, and in her own person illustrated its truthfulness. She brought warm expressions of gratitude for the possibilities of Christian culture which this society is putting within the reach of her people.

The Sunday school and temperance meetings were well conducted and of especial interest, proving conclusively that the heart which reaches to foreign lands in its sympathies, embraces the needs of intervening objects and is not indifferent to their claims. There were also a mothers' meeting, a children's, and several for business, and the morning and

evening prayer-meeting, in which the soul rested in communion with God.

Mrs. Crowell brought the greetings of the Woman's Missionary Society of Nova Scotia. Her report of the progress of the work in the Conference she represented, to the effect that each church had an auxiliary, was received with applause, and her quiet, determined enthusiasm was especially invigorating. The paper read with a clear, distinct utterance by Miss Dunn, before the Conference, on Home Mission day, was an earnest, well-defined plea for missionary effort in the opening fields of the West.

The Conference, by a resolution, kindly commended the Helper, and encouraged its monthly publication. It declared in favor of suffrage to woman, and adopted a testimonial in regard to Mrs. President Hayes' noble temperance position, thus showing that on all questions of reform, as ever, an advance position is to be maintained.

And so the days were crowded with earnest thought and action. The hour for closing came all too soon, and on sacred ground the last words were spoken as a tribute to the memory of the founder, and the story of a hundred years was told.

And now, as it is so clearly apparent that the Lord God has been and still is with us as a people, and also that to-day He is walking among the nations that know Him not, what is the call to you and to me? Is it not to greater loyalty to that regiment of the great army in which we are enrolled and to Him who commandeth unto victory? India, the Shenandoah and Mississippi valleys, and the prairies of the West are the accepted places for us to fight with heathenism, oppression and infidelity. We have a rallying cry, "These for Christ!" As we have been inspired by the heroic in the lives of the fathers, as we have been touched by their unyielding faith, and been impelled to fuller consecration in view of their fidelity to truth, and as we have seen that God can make of a small people a power for good, so let us rally with un-

divided strength, and prove ourselves worthy of the privileges of the hour.

Weirs, by the beautiful lake among the highlands, will long be remembered as a halting-place. Standing on the mount of vision, looking back over the century, our eyes have beheld wondrous things; so there were revelations also of duty and responsibility for the future. As Elijah went down from the mount to do the bidding of the Lord, he went not alone; God was with him, constantly encouraging and strengthening him. He is "the same yesterday, to-day, and forever."

AN INCIDENT. — At the Sunday school meeting, held by the ladies in the grove, on Friday morning, Miss Franklin, of Harper's Ferry, was called upon to answer the question, "What would you do if you were in a place where there was no Sunday school?" She replied by referring to her own experience, and gave a graphic description of a little school which she opened and conducted under most disadvantageous circumstances, providing for it and sometimes filling all the offices herself, but which resulted in opening up a

new station for Christian labor in the Valley.

So apparent were her spirit of devotion to, and love for, her race, and her desire for their advancement, together with her thankfulness for what God had done for them, and her grateful tribute to the Woman's Missionary Society, that many hearts were touched, and eyes were wet. A minister from the West, who had offered many a prayer for the overthrow of slavery, arose and asked, "If Miss Franklin was born a slave?" On being answered that she was emancipated when four years old, and that her father was a veritable Uncle Tom, he said, "Then we may see what slavery did in holding in bondage such spirits, and what a Christian education does and can do for this people."

Immediately an old man near the stand, who had no doubt fought many a battle for the right, the tears rolling down his face for joy and with a tremor in his voice resulting from his deep emotion, said: "I feel that we should sing the doxology, in view of what God has wrought." And there, under the spreading tree-tops, borne on the breezes from the beautiful lake, ascended the pean of praise to Him who "sets

the captive free."

THE GOSPEL FIELD AND ITS PRESSING NEEDS.

[Extracts from Mrs. Hills' paper, presented at the Foreign Missionary Meeting at the Gen. Conference.]

This paper, which so graphically portrays the world-field, is too lengthy for these pages. We regret that it cannot be given entire. The closing paragraphs should be read with the emphasis which the moral force of fifty years of active life given to the spreading the good news of the Gospel gives to them, for the author began work as early as 1830.

Almost nineteen centuries have passed since Jesus of Nazareth, the Christ of God, declared, "The field is the world." He made no reservation of a "hand's breadth, or even a hair's breadth." The world, the whole world, He claims for his inheritance. It was the purchase of his blood. His "marching orders" to his followers, "Go ye and disciple all nations," "Preach the Gospel to every creature," have rung down the ages, and yet, to-day, nearly a thousand million of beings walk the earth who never heard of Christ!

In our brief survey of the condition of the field, we glance first at our broad domain. Passing over its eastern and central portions, and turning our gaze to the new far West, we behold clouds, black as midnight, rising above the horizon.

Startling facts, which have been widely published, afford strong grounds for fear that the Mormons and the Jesuits will, unless the Christians can be aroused, possess and rule, in the interests of the "Prince of Darkness," Utah, Idaho, Montana, Wyoming, Colorado, Arizona, and New Mexico.

Following the setting sun, we come to Japan, where, for centuries, was publicly posted the impious proclamation, saying, "As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that . . . the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head." This is the youngest of the Asiatic nations, yet for twenty-five long centuries the dark night of heathenism has brooded over her; but the morning dawns; God is moving with mighty and majestic tread through her borders. A decade of years ago, the

figure 10 would give the sum of all the Christians in the empire; now 3,000 will scarcely suffice to express the total of the followers of Christ, and twenty missionary societies are hard at work to take the country with its nearly 35,000,000 souls for its rightful King.

Coming to the "Land of Sinim,"—the name God has given to China—the oldest of earth's nations, we find her gates, that for hundreds of centuries had been barred and bolted against the entrance of foreigners, all unbarred, and her population presenting wonderful opportunities to the Church of Christ.

Every third person who lives and breathes upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heaven, is a Chinese. Depart they must, and how rapidly they go. "A million a month in China are dying without God." It is equal to burying all in New York City in less than a month. We stagger at the ghastly arithmetic, and hide our faces from the pallid ranks.

We turn to the living, put them in rank ten abreast, and let them journey every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, of the weary, pressing, throbbing throng, for twelve long years and eight months before they pass you. For each of these Christ died, and to each of these He commands the Gospel to be preached. Will his slumbering church still sleep on?"

Time fails us to stop in Siam, whose present king, a Buddhist, has issued an edict of religious toleration, and who has also appointed christian missionaries as president and professors of a college he has recently founded at Bangkok, his capital,—a city of heathen temples and enormous idols,—and who, also, when he came to the throne, influenced by the "example of good President Lincoln," emancipated the slaves of Siam. Surely this portion of the field is ripe for the harvest.

Neither must we linger in Burmah, the theatre of the labors of the immortal Judson and his noble successors, and of the wonderful work among its Karen tribes; but we will pause to thank God, that so large a portion of this great country is under the protection of good Queen Victoria.

We have space in which only to mention Africa, fitly styled the "Dark Continent," with a population equal to India, sunk in barbarism, cursed by hideous and ghastly human sacrifices, and by the gory traffic of the bodies and souls of men—a continent which afforded an asylum to the infant Jesus, when Herod sought his life, "which gave to the early church Apollo, one of its most eloquent preachers, and on whose soil John Mark sealed, with his awful martyrdom, the truth of the gospel he penned."

We now come to India, vast in extent; "a swarming hive of nations, containing one-fifth of the world's inhabitants; a larger population, a greater variety of races, religions, and languages than all of Europe, exclusive of Russia;" crowned by earth's highest mountain pinnacle, swept by magnificent rivers, rich in mines of gold, diamonds, and precious stones, its Taj Mahal, the most beautiful and wonderful architectural gem in the whole world. But the gigantic thing in India is her idolatry. She boasts of 330,000,000 gods.

We must not stop to notice India's system of castes, the most formidable barrier, perhaps, that Satan ever devised to stay the progress of Christ's kingdom. But we cannot pass by the condition of her women. Heathenism always and everywhere degrades woman, inflicting its curses far more heavily upon her than upon man, so far as relates to this life. In the countries to which we have referred, - Japan, China, Siam, Burmah, - wronged and outraged in their Godgiven rights as are their women, yet their condition is enviable compared with their India sisters. Says one, well acquainted with the state of women under different pagan religions: "A more atrocious system for the extinction of the happiness and hopes of woman was never devised, than that legislated for the women of India." The Institutes of Menu fixed their social and religious position 1,000 years before Christ.

Can anything be more appropriate than the banding of Christian women to send their untold wealth of blessing to women whom heathenism has loaded with such terribly bitter woes. Since the opening of those wonderful Oriental Empires, and it became known that there were barred doors, whose bolts could only be driven back by the hands of

Christian women, woman's missionary societies, as by magic, have sprung into existence, and, as a result, many of the church's most devoted, gifted women, are, to-day, telling to tens of thousands of imprisoned zenana women the wonderful story of Christ, or teaching the way of life to the women and children of the lower castes and outcasts, who in countless numbers throng the streets. Already these Boards have raised between two and three millions of dollars; and it is frankly acknowledged by their parent Boards, that they did much in saving from disaster, their foreign work during the financial wrecks of these past trying years. Agonizing cries for help, which seven years since came to us from our India Mission, brought our own Woman's Missionary Society into existence.

In conclusion, we invite, — yes, we urge, and entreat every sister in each of our churches, in this our centennial year, to join us in this blessed work of sending the good news of the Crucified One to the women now sitting among their dumb idols in our India field. Let us count the sum of the debt we, as women, and some of us as widows, owe for the priceless blessings the Gospel has secured to us, and as we have received, so let us give - give prayer, give labor, give money - yes, give ourselves, when the Master calls. Is it not for such a time as this that Christian women are brought to the kingdom? There is urgent demand for the active service of every daughter of the Great King. How has God set his seal to the work already accomplished by the few women who form the membership of the Free Baptist Woman's Missionary Society. What then might we not expect, if our entire sisterhood would join in this organized effort? Not only would our foreign field "bud and blossom as the rose," but what a blessing would the reflex influence of such a work bring to our home churches and our home field. God always does most for those who do most for Him. When He gave the command, "Go ye into all the world and preach the gospel to every creature," He saw the end from the beginning, and He knew that churches in blessing heathen lands would be more than doubly blessed in their home borders. ebai, a native India sister, touchingly asks, "Why do not more Christian women come to teach us about Jesus and His salvation? If you only knew our want as I do, I know you would almost leave your husbands, your families, and homes, to come at once. Had I a thousand tongues, and a thousand lives, I would give them all to deliver these unhappy prisoners." Do not our nerves thrill, and our pulses quicken, when such appeals reach our ears? What an honor God is bestowing upon us in permitting us to aid in giving to the world its "great radical want, Christian homes, Christian wives, Christian mothers." Surely the harvest of the world is ripe, and is calling for a multitude of reapers. Who will heed the call? Dear young sisters, who have been nurtured and trained in the churches and schools of this blessed land, and to whom God has given the requisite abilities, what say you? Do you not feel the love of Christ constraining you to enter this open door?

How easily the women of this denomination can raise \$40,000 a year for missions if they will, and that, too, without detracting a penny from what they are already doing. Shall we will it? Two cents per week, or a dollar per year, will more than do it. What saith the Master to us to-day? Putting our souls in their souls' stead, and theirs in ours, let us listen to his mandate: "Whatsoever ye would that men should do to you, do ye even so to them." They are perishing for lack of knowledge. We have the only antidote

to us with the command to make it known to "every creature." Shall we dare longer to withhold it?

"The whole wide world for Jesus! — Ripe, waiting, rich, and fair, Are fields all white for harvest; But few the laborers there!"

for their countless woes — and that, too, sacredly entrusted

System in Giving.

[Paper read at the Woman's Home Missionary meeting, at the Conference, by Mrs. G. C. Waterman.]

"There is work for me and a work for you, Something for each of us now to do."
"There is only one thing that concerns us, To find just the task that is ours; And then, having found it, to do it With all our God-given powers."

Thus sings one of our beautiful gospel songs, and our hearts respond amen, and amen.

The Home Mission field is just the place for woman's work, and this field is so broad she need not be afraid of getting Christian women, woman's missionary societies, as by magic, have sprung into existence, and, as a result, many of the church's most devoted, gifted women, are, to-day, telling to tens of thousands of imprisoned zenana women the wonderful story of Christ, or teaching the way of life to the women and children of the lower castes and outcasts, who in countless numbers throng the streets. Already these Boards have raised between two and three millions of dollars; and it is frankly acknowledged by their parent Boards, that they did much in saving from disaster, their foreign work during the financial wrecks of these past trying years. Agonizing cries for help, which seven years since came to us from our India Mission, brought our own Woman's Missionary Society into existence.

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Thus sings one of our beautiful gospel songs, and our hearts respond amen, and amen.

The Home Mission field is just the place for woman's work, and this field is so broad she need not be afraid of getting beyond her sphere. Do you inquire, What can I do? Go, teach. Teach what? System. If there is any subject that needs to be taught in this day and generation it is, system in the financial affairs of the Church. In secular business we have system. How would we get along in our housekeeping without it? What would be the result, if we should have a place for nothing, and nothing in its place; a given time for nothing, and nothing done in its time? Should a merchant, or a banker, or a man in any other kind of business, attend to it as some of them attend to the work of the Lord, disaster and bankruptcy would soon close up the scene.

Go teach! Teach as many as you can. Teach God's law, written out legibly and beautifully upon all things. The dew, the brook, the mist, the sunbeam, are all sermons to us, if we had eyes to see, ears to hear, and hearts to appreciate. "Not for myself but for others," is inscribed upon everything. God has put us to school in the presence of the great fact that the giving has always need to correspond in its measure to the receiving. The pores of the body must give out as well as take in, or we die. The lake must send forth waters as well as take in, or it will flood the land. The fields must give forth herbs, and grass, and trees, or the rain and richness coming upon it will poison. The ocean gives as well as receives, and as much. This is Nature's law. Is it man's law in benevolent works?

Much teaching is necessary. Some processes of education are very slow, and may be discouraging, yet, in this age, when even the dumb are taught to speak and the deaf to hear, we surely ought to be able to teach some ideas of benevolence, and that according to some system, to a class of people who appear to have no idea of any responsibility in that respect, who have all along been hoping to be saved by shedding a few insipid tears, and making a profession of religion as barren of fruit as the Christ-cursed fig-tree. Much of this teaching, to be practical, must be through the pocket-book; practical for the cause, and practical for the giver. It may

be a small sum at first, but if the lesson be taught that it is more blessed to give than to receive, a *larger* sum may be forthcoming.

You see the drift of all this talk is, that we all, my sisters, become more interested in gathering in the money so much needed in church and missionary work.

This centennial year is a good time to pay off old, troublesome, sin-inspiring church debts.

> "The wise and active conquer difficulties By daring to attempt them."

A subscription paper may not be the pleasantest accompaniment to a call, but it may be necessary, and our duty to accept it. We are all sure that the Lord is pleased with a cheerful giver, and being that ourselves, He may be as much pleased if we are cheerful in our efforts to collect money from others for good causes. The year is passing swiftly, and what have we done? and what are we going to do? Let each of us make an additional offering to the Lord. If it must be small, do not let us therefore keep it back. It will be large in God's sight, if it is all we can consistently give.

A very small number multiplied by a very large number gives a very large result. We help form the mass of humanity, and it is the *masses* that ought to be reached. One of the great reasons of the poverty of our means for benevolent causes has been and is, that there has not been enough of personal solicitation.

I wish each of us, and all the men and women in the denomination, could be visited by an earnest solicitor for a centennial

offering, before the close of this centennial year.

It seems particularly desirable that our women, all of them, should feel the responsibility laid upon them more than they have done, — not but we have had many examples of true benevolence among the women. Some of these records have been written with indelible ink; the writing may have faded somewhat, but the impress is lasting, and we are now enjoying the fruits of our foremother's labors. They have set us an example of faithfulness, and now as new times and new developments call for new departments of labor, let us be faithful as they were faithful. The times demand more women to enter into more public work, and with inventive genius devise ways and means of becoming true educators.

Systematic giving seems to be a puzzling question. Doubtless there are many churches in which women could do more to solve this problem than any one else. The means employed must vary according to circumstances, but there ought to be some system in each church, not only to do its own work, but to do its benevolent work.

The Church is organized to do Christ's work. Its channels for doing this are well defined. New fields are open, many and promising. Men and women, money and enterprise, are needed. There is the great door open called church extension; one of the most potent agencies for evangelization and reform. What can we do in this direction? And then there is the large mass of the colored population, whose needs you have heard presented so eloquently to-day, by those so well qualified to judge, that I need not speak on that subject, did I dare, and had I the time. And so

"There is a work for me and a work for you, Something for each of us now to do."

Perhaps there is no better way for us to enter into this work than to do what we can to gather in the dollars and cents, both from ourselves and others, that the garner of the Lord may be full. And in order to keep it full there must be a continual pouring-in process. May the day hasten when we shall all see the importance of these things, and systematic giving be the common practice.

BOOKS WANTED.— We wish to remind you again that books and papers are much needed for the Normal School at Harper's Ferry. People sometimes have books and magazines that are not of much service to themselves, that would be valuable in this School library, and if not needed there could be sent into some of the homes. Sunday-school, and all kinds of religious papers are especially acceptable. There are a good many men and women who have no reading except what is supplied by the teachers from this school, for whom *The Morning Star* and other papers are desired.

There may be young people who would enjoy looking up and preparing for the cabinet some mineralogical and other specimens. The desire is, you readily see, not only to help the needy, but as one grand means of doing this, to build up a school of which we need not be ashamed, that shall be a source of blessing to those who shall come after us.

THE GOSPEL LIGHT.

BY MRS. MARY E. TOURTILLOTTE.

[Written for the annual meeting of the Woman's Mission Society of the Penobscot Yearly Meeting, held at Dexter, Me., June, 1880.]

Long ago, on Judean hill-tops, shone a strange, mysterious light, Flooding all the sky at midnight, with a radiance clear and bright; And angelic voices floated down the heaven-illumined air, Saying to the shepherds, "Fear not, tidings of great joy we bear."

Not alone in distant Judea, has that wondrous light appeared, Not alone by simple shepherds, has that message sweet been heard; Years have borne to us the story of that strange, eventful night,— Nations are to-day rejoicing in the blessing of that light.

In the distant isles of Ocean, have its beams been shed abroad, And the wild, untutored savage bows before the Christian's God. Where the cries of tortured victims oft have rent the shuddering air, Now, like incense heavenward wafted, rise the tones of trustful prayer.

Listening India hears the story, sees the gleaming of the light, And her sons are slowly waking from idolatry's dark night. Superstition's spell is broken, error's fearful power is crushed; Shrines are tottering, fanes are falling, idols crumbling to dust.

Even in the close zenana, long untrod by stranger feet, Hindoo mothers, wives and maidens, listen to that message sweet, Listen to the wondrous story of the manger-cradled King,— New to-day, as when the shepherds heard rejoicing angels sing.

Joy for India! Faith prophetic sees for her a brighter day, When idolatry's dark shadow shall have wholly passed away. Daily now in the zenanas, Christian teachers sow the seed Which shall bring this glad fruition, for the mothers learn to read.

Let it be our part, my sisters, still with deed, and word, and prayer,
To assist in each endeavor of the faithful workers there,.
Till each Hindoo woman, fitted for true woman's noble place,
Needs no prison walls to guard her—strong in Christian truth and grace.

Speed we on the Gospel message, till the truth triumphant reign, Not alone in the zenana, but in jungle, and on plain; Praying, hoping, working, giving, for the cause to Christians dear, While both heaven and earth rejoices o'er our first centennial year.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

(SECOND DECADE OF THE F. B. INDIA MISSION.).

THE year 1849 was made eventful in the mission by a considerable accession to its boarding-school of children and youth who had been set apart for a cruel death. About two hundred miles south of Balasore is a mountainous region, inhabited by a race called Khunds, which, until a little time previous, had been entirely unexplored by Europeans. It was ascertained that these people offered, in their heathen worship, human sacrifices in immense numbers. Their victims were stolen from the Orivas, or bought of them. Even parents sold their children for this horrid purpose. They were secured in enclosed pens, sometimes fifty or more in a single pen, and kept till wanted for the slaughter. Then they were offered to their goddess, Bhobanu, to secure her blessings on the land they cultivate. On the day appointed for sacrifice the Khunds, in great numbers, assembled from all parts of the country, dressed in their finery, some with bear-skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long, winding feather of the jungle-cock waving on their heads. Dr. Bacheler sent home the following description of the scene of sacrifice. We would gladly spare our readers the shocking recital, did we not deem that fidelity to the cause of missions requires that now and then we should give at least a glance at some of the abominations of heathenism. Indeed, a casual glance must not only silence those who, in their ignorance of what heathenism really is, affirm that the heathen are well enough without the Gospel, but it must do much to stimulate the efforts of Christians, and even the humane who are not Christians, to send them the Gospel.

Says Dr. Bacheler: "The children designed for sacrifice are kept till they are of sufficient age, usually from fourteen

upwards. They are sometimes married previous to the sacrifice, as the earth goddess is more highly pleased with such offerings. On the day appointed, they are decorated with flowers and paraded around the village with the greatest pomp and ceremony, accompanied with music and dancing. When they arrive at the fatal field, a post split through the centre is driven into the ground, into which the victim is bound. Two stakes are then driven down about two feet from each side of the post, to which the hands are tied. The religious ceremonies over, the crowd, one by one, advance and cut out a piece of flesh from the arms, legs, or back, and immediately hasten away and bury it, each one in his own particular field. The vitals are avoided, that as much of the flesh may be cut away as possible before death, when the operation ceases. From twenty to forty minutes usually elapse before death closes the cruel scene, while meantime the victim is struggling and writhing in the most horrid torments. I had hoped that they were kept in ignorance of their fate, but even this mitigation of their sufferings is not allowed them. They are fully aware of all that awaits them, and opportunities for escaping their murderers do not often pass unimproved."

The British Government, with praiseworthy effort, set itself at work to suppress these hideous murders. Sending into the Khund country military escorts, they rescued a large number of victims (called merias), without violence of any kind. These they sent to different missionary stations, for Christian education, the government meanwhile paying for their support. Thirty were destined for Balasore, but one died on the way. Said Mrs. Bacheler: "It was Sabbath morning when they arrived, and the sun was very hot. I was out in the girls' house to receive them, and it was with many tears that I saw these poor rescued children come to our arms, and earnest were the prayers that, through the Gospel, they might at last be saved from an infinitely more dreadful death than man can inflict."

Mrs. Bacheler took charge of the Khund girls, who, of course, required a great deal of care and training, for they were about as untamed as the wild beasts of their native

hills. Three large girls from the Jellasore boarding-school were sent to her assistance, and they took great pains to teach their new pupils Oriya words and Oriya hymns, which greatly delighted them. They held a little prayer-meeting with them every evening, and in a short time these rescued ones would join with them, though they had learned but few words, and their prayers were very broken, something like this: "O Lord, we are poor ignorant Khund children—have mercy upon us for Jesus' sake," etc.

The Khund boys, numbering sixteen, were more docile and teachable than could have been expected. After having been in the school six months, none of them had required corporal punishment, and the energy they displayed at their work and in their sports, formed a happy contrast to the habitual sluggishness of most Hindoos. They were taught by a native Christian, under the superintendence of Dr. Bacheler, while Fakir Das—the boishnob whose interesting conversion was related in the July Number of the Helper—took charge of their cooking and other domestic concerns. They spent six hours daily in school, and three in manual labor. Four of them worked as masons, four of them as blacksmiths, and all of them at farming, at particular seasons.

"Joi, Joi, Jesu Chreesta."

The following is condensed from an article in the Heathen Woman's Friend:—

Three men from the village of Rammakal Choke, eight miles from Calcutta, first heard the message of salvation while on a visit to that city, and soon afterwards became Christians. One of them, Ramjee, was the principal man of his village, and the owner of a temple of Siva, before which thousands of persons paid their devotions. Up to the time of his conversion he had mainly supported the brahmin priest who performed the services. But he could do so no longer, neither could he sanction idolatry by allowing the

idol shrine to remain. The bare mention of its destruction raised a fierce storm of indignation, and he and his Christian friends were told that dire vengeance awaited them if they lifted a hand against the venerable temple or its god. At length, Ramjee, with more courage than Gideon of old, announced his intention, on a given morning, to destroy the shrine. Popular fury now knew no bounds. The heathen all around breathed out threatenings and slaughter against the three converts. On the eventful morning the three friends, with their wives, met for united prayer, while a vast concourse of infuriated idolaters assembled before the temple. Calmly they set forth on their errand. Curses were profusely poured out, but not a finger was raised to arrest them. Ramjee and his friends ascended the platform on which the temple stood. He then turned to the excited multitude, beckoned for silence, and with affectionate earnestness appealed to them - much as did Elijah on Carmel - to choose whom they would serve, the one true and living God, or the senseless block which stood behind him. He then rushed upon the idol, raised it from its pedestal, and with the shout: "Behold your god!" hurled it on the ground at their feet. The bold act electrified the crowd and overwhelmed them with horror, dismay, and surprise, - surprise, because instead of witnessing the vengeance of Siva wreaked on his impious desecrators, the three noble confessors looked calmy down upon them uninjured and unabashed. Ramjee made another appeal to the awe-stricken beholders, and then a timid cry was heard; it proceeded from the weeping company of women. "Joi! Joi! Jesu Chreesta!" [Victory! Victory! to Jesus Christ! The astonished heart of the crowd responded, and presently one loud shout went up to Heaven: "Joi! Joi! Jesu Chreesta!"

A Christian church now stands on the spot formerly occupied by the Siva temple, and Rammakal Choke may now be called a christian village. It is one of the stations of the London Missionary Society. The writer in the *Friend* wishes to commemorate the fact that the first public shout of "Victory to Jesus!" in India, proceeded on that day

from the lips of Indian women.

The day may be yet far off when we can safely hand over the India field to the native churches, but that is the end at which we aim.—Ex. This applies to us as well as others.—Ed.

A HINDU PRINCE.

Respecting Maharajah Dhuleep Singh, whose portrait is on the opposite page, we are indebted to *The Gospel in all Lands* for the following:—

"He was the son of the last Sikh king of the Punjaub, the famous Rungeet Singh. After a long and fruitless conflict with the English, he died in 1839, and his sceptre passed to the English. Little Duhleep was placed under a Scotch teacher, and, through a Bible obtained from a school-mate in the school at Futteghur, he was converted at the early age of fifteen, and, at his own urgent request, received into the Christian church, and baptized on March 8, 1853, by Rev. W. M. Jay, in the presence of a great number of Europeans and natives

To prevent political disturbances, inasmuch as he was the lawful heir to his father's throne, the British government gave him immense estates, and persuaded him to live in England. He formally relinquished his right to the Punjaub throne, and has since resided mainly in England and Egypt. His conversion produced a profound impression on the higher classes of the Hindus, but his mother, who resided with him till her death, persisted in her idolatry to the close. He immediately became an active friend of the suffering and lost, and a generous helper in every good cause. He established poor societies, and contributed largely to missions. His gifts to the missions in Egypt already have exceeded \$75,000, and the schools at Futteghur, where he studied, and elsewhere, have received a regular annual contribution from him of \$1,200 per annum.

While conveying the body of his dead mother to India, to be burned at her request, the young prince had occasion to stop in Cairo. While visiting the Mission Schools his eye fell on a young lady engaged as a teacher in the school. He was introduced to her, and soon became warmly attached, and eventually asked her to become his wife. At first she refused, in her maiden modesty, for she was a Coptic girl, living alone with her lowly mother, and his greatness overshadowed her; then, also, they spoke different languages. But his love overcame all, and the marriage was arranged to occur after his return from his mother's funeral. In the meantime the missionaries taught her the English language



and manners so successfully, that when Dhuleep returned to claim his bride, little Bamba was not an unworthy companion for the magnificent prince. It is out of gratitude for his Christian wife that he has given so nobly to the mission which gave her to him.

A well-known and felicitous writer in a contemporary magazine gives this fine picture of the prince and his bride:—
'It was on the Sabbath. We were on board our Nile boat at Boulak (the Nile port of Cairo), and Dhuleep's boat was

near us.

We saw a lady approach the river on a richly-saddled donkey, and soon discovered that it was Bamba. She had come from the morning service at the Mission, and was returning to the boat. Her husband received her on board with every appearance of courtesy and deep affection. He ran down below for an easy-chair, which he placed under an awning on the deck, and having seated his wife he stood before her (think of this in an Indian nabob, whose early heathen training had led him to think of woman as only the humblest servant of her husband!) he stood before her, talking in an animated and pleasant manner, as if it were his chief joy to entertain her. In our memory, that picture stands out distinctly, after fifteen years. The prince, in his French coat and fez cap, curling the whiffs of his cigarette above his head, the pleased and happy little wife, in her easy chair, the slant, lateen sail of the Nile boat, the tawny river banks, with here and there a water-carrier crowned with her earthen pitcher, the few palm-trees in the distance, and far to the west the great Pyramids standing against the lurid sky. It was a striking and purely Oriental scene; Oriental in all except the courtesy shown to woman.

Ten years passed away, and we stood beside the tomb of Rungeet Singh, at Lahore. Under a superb dome of marble was a broad tablet on which stood twelve urns, said to contain the ashes of the Maharajah and his eleven wives. According to the accounts given, the funeral pile had been made of costly sandal wood. Around the dead body the wives were seated, while attendants covered the whole company with jungle grass, saturated with inflammable fluids. The fire was applied, and in a few minutes the whole pile was one blackened and charred mass. We turned away almost sickened by the very monuments of such a scene.

And the mind fondly turned away to the contrast of that other scene on the Nile boat. This was dark and cruel

heathenism; that revealed the light and love of Christianity. Here wives were mere fuel for a husband's pyre; there the one chosen wife was the object of tender care. And yet these husbands were father and son. They were only a generation apart. It was the Gospel that wrought the change."

CORRESPONDENCE.

[FROM MRS. B. L. MARSHALL.]

VISIT TO AN INDIAN RAJA.

Barapoda, the capital of the Morhurbunger raja's territory, is about thirty-two miles from Balasore. A delightful ride, most of which took us through high forests, brought us, about 3 P. M., to the place. We were directed by one of the police to a house beautifully furnished in European style, built for the entertainment of the raja's guests. This house is situated on high ground, in the midst of tastefully arranged flower-gardens.

The next morning, having been notified by one after another of the raja's servants that he was going to call, he at length made his appearance in great state, with his younger brother. During a pleasant chat of half an hour, he invited us all to visit him at his palace that evening. The time set was 5 P. M., but, native-like, that meant 7; so when his highness had duly finished his nap, and all was

ready for us, we entered the palace gates. The gentlemen of our party were conducted to the raja's sitting-room, but I was taken up a long flight of bare, wooden stairs, set with small, open oil lamps, such as in our country homes would be called "saucer lamps," greatly endangering my clothing, to a large reception-room. Here I was introduced to the raja's mother, who came in dressed in pure white, with an outer garment of lace spangled with gold. This was loosely thrown over her head, and fell in graceful folds about her person. Soon followed the rani, accompanied by a host of women servants. She was dressed with an outer drapery of gold cloth, a yard wide and six yards long, bordered an inch deep with pearls. This was fastened about the waist, carried up over the head, and then thrown over the shoulder. Under this I could see peeping out about her face a brocade silk. Her face was almost hid with jewels. One immense flat gold ring, three inches in diameter, set with precious stones, was suspended in one nostril, while a smaller one, ornamented with pearls, hung from the other. A string of pearls and gems ran back in the parting of her hair, and down the sides of her face. To this was attached, at intervals, pendants of the same materials. Her neck was also heavily ornamented. Her fingers, and

even thumbs, were loaded with costly gold rings.

After a pleasant chat with the raja's mother, during which she expressed great joy in seeing me, she withdrew, so that the rani might talk, as it is never considered proper for a young married woman to speak in the presence of her motherin-law. The mother-in-law once gone, the rani in a very pretty, lady-like manner, motioned me to draw my chair nearer hers. At first, a little shy, she could not enter into conversation as she seemed to wish to do, so the servants would prompt her, by saying one side, in an undertone, "Ask her if she is well." "How the children are." "Talk, talk." This was all very amusing to me, as evidently it was not intended for my ears. She and her mother-in-law had most likely been instructed beforehand as to what they should say, and now and then would come a break in their sentences, much like a boy trying to recite a poorly-prepared piece in school. I was happily disappointed to find both the women very intelligent, and able to read both in Hindu and Oriya. The oldest boy, or heir, is learning English as well as Oriya, the girls, also, have learned some English, and evidently had been carefully taught in the Bhagubat gita, as they recited long passages from it. This was all very encouraging, and gave me an opportunity of leaving one of our books for the rani; hoping it might open to her mind aspirations and joys which before had been unknown to her.

The raja proposed to send us a dinner, prepared by the rani. The next day we were not a little surprised to see a large troop of servants come to our door bringing no less than thirty different kinds of food, served on leaf dishes, laid on large brass plates, all these, besides uncooked rice, potatoes, eggs, spices, vegetables, and finally fowls and a goat.

In driving about the place, among other signs of progress, we noticed well-built school and court houses, a jail, and a good dispensary. After visiting the village people who were within reach, and also a market, at which we sold a number of copies of the Gospels, we turned our faces homeward.

BALASORE, March, 1880.

A CENTENNIAL SALUTATION.

[FROM MRS. J. L. PHILLIPS.]

MIDNAPORE, INDIA, May, 1880.

MY DEAR SISTERS: -

I know the records of a hundred years are before you, and I will try not to weary you; but I am thinking of you, and wishing I could drop down in your midst, and say something to cheer your hearts, and make you feel, as you never felt before, what a blessed work the Lord is permitting you to do, and how abundantly he is rewarding you day by day. In this life surely

you have the "hundred-fold."

Three years ago, we met at Fairport, N. Y. How I should like to hear the exact report of what you have been permitted to accomplish during these last three years. But work like yours can never be told on the shores of time; for it will go on, and on, when you are each one at rest. Still, here and there, stand out clearly against your horizon some way-marks that must fill your hearts with gratitude. Chiefest on the home shore, is the HELPER. Let many hearts tell how the light has flashed from its tiny pages. Again, listen to the hymn of thanksgiving that you have put into the weary, aching hearts at Harper's Ferry! Oh, that some "tidal wave" would roll into your midst this minute, freighted with living voices from this distant shore! Let the zenana women tell you how, little by little, their chains are slipping off, and that the openings you have made in their barred doors are daily widening, and that already they are looking upon green fields, of which they never before dreamed. Let them tell you to stand faithfully at your posts a little while longer, and their sun will rise to go down no more. Listen, as one by one the proud wives of brahmin lords, young brides in tender girlhood, and the sad, sad widows, bless you for work done for them; while clearly, from the heart of the jungle, where faithful teachers are toiling on alone, the merry voices of children saved from idolatry, thrill your very souls. Lastly, more than three hundred children from your "ragged schools" bound into your presence and wave their little black hands in gratitude for the letters and hymns they have learned, and for the hope you have awakened in their little hearts — a hope, be it ever so dim, it is a foreshadowing of the "better way" you have opened up before them. I wish to thank you individually, for your timely aid in this work. Silver never looked half so precious to me as it has as these last three remittances have come in from you,

and I have been enabled to open new schools, to the great delight of the poor creatures who look as though they were forgotten by men and forsaken by God. Could you see the improvement many of them have made, you would be greatly cheered.

May our Father put new love, and new strength and faith into your hearts, make you "one in Christ," and grant you greater victories the coming year.

PHASES OF DANTOON LIFE.

[FROM MISS HATTIE P. PHILLIPS.]

It is very much like life anywhere else — not all bright, not all dark. Let me give you a glimpse or two. Our little girls' school had been in operation nearly a year in a rented house. The fees of the children did not cover the rent, and as the parents were abundantly able to pay, for *their* sake as much as anything else, I gave up the house, and told the children to come to the bungalow.

This was considered too far, and very few came. A brahmin, whose bright little girl was a pupil, offered us his verandah, which we gladly accepted. Repeated but unsuccessful efforts by a brahmin pundit had been made during the year to break up the school and secure our pupils himself. He had warned the parents that their children would be taught Christianity, but they seemed to prefer running that risk to trusting their little girls with one of their own priest class. The little school on the verandah flourished, the district inspector (himself a Hindoo) being so much pleased with its work as to use his influence to secure it a grant-in-aid from Government, and at the same time to

administer a sharp rebuke to the pundit for having asked similar aid for a school which had signally failed. This, of course, greatly incensed him, and he soon found opportunity

to show his ill will.

The brahmin who had sheltered the school made a feast and invited all his fellow brahmins, among whom was the pundit; but the latter had so used his influence as to enlist them all on his side; so, "when the servants were sent forth to call them that were bidden," they would not come. They said: "You are too friendly with those Christians; they teach in your family, and you give them the use of your verandah. We will not go." Unlike the king in the parable, he got down at their feet, begged pardon, promised to turn out the school, anything, anything, if only they would come

and eat his dinner. The result was, the little school was homeless three days, meeting where it could. I need not tell you, that we offered most earnest prayer that the crafty brahmin might be foiled in his attempt to break up the school, nor that we felt our prayer was heard and answered, when a blacksmith good-naturedly granted us the use of his verandah. There the little ones still meet, and may our Father greatly bless them.

The same week came another experience of mingled trial and triumph. Pujah (worship) was to be offered to one

of the vilest of their gods.

A feature of the performance was the ejecting with syringes of a bright-red liquid on the garments of all Hindoos. To throw it upon a European is a very daring act, and one rarely attempted; but Dantoon being without a Sahib, and without a criminal court, the people often ventured to do what otherwise they would not dare to do.

Returning from my work at dusk, I overtook a thoroughly bespattered crowd moving slowly along, and so filling the road that I turned down into the gutter, and was passing them, when some rude person among them fired a shot of the vile liquid at me. The instant the crowd saw the bright

color on my clothing they burst into a yell of delight.

One of them, with a syringe in his hand, broke away from the crowd, and ran at full speed after me to give another shot. Don was too fleet for him, however, and I escaped. The news spread rapidly, and every one seemed to be on the qui vive to know what would be the outcome of the insult. I was met on all hands with, "Do you know who did it?" "What will you do about it?" "Why did n't you turn and cut him with your whip?" "You ought to take the matter into court, in Midnapore." "How could they be so bold?" etc., etc. To the first question I answered, "No, but of course it was a person of no respectability, otherwise, he would never have done such a thing." To the excuse that it was their custom, and they considered me as one of themselves, I replied, "If they choose to treat each other so, well; but I am not and never can be, a Hindoo." I afterwards learned that I was talking to the wife, mother, and brother of the offender. My experience of the following evening showed that the sober second thought of the people had made them ashamed of the act. I walked unmolested through the crowd, receiving only respectful salutes.

WORDS FROM HOME WORKERS.

MAINE.

The Litchfield Plains Woman's Missionary Society was organized about one year since, and the last Sabbath in May we held our first public meeting. After the usual opening exercises, and a recitation and select readings, a letter from Rev. A. H. Morrell was read, which was of especial interest to us, as Litchfield was his old home and this church the first with which he was connected. There were also letters from Miss Crawford and Mrs. J. P. Burkholder, and an essay presented by our president. A dialogue from the Helper brought the exercises up to the contribution, which it was feared would be small, indeed, as the day was rainy. But when it was found that it amounted to nearly \$9, there was assurance that some purses had been consecrated to this good work.

We support a native teacher this year, one of Miss Crawford's girls, and hope to do more besides. As we have means we will send it out to do good to the best of our knowledge. The society has thirty mem-

bers, some of whom are entirely unable to meet with us.

MRS. J. R. SMITH, Secretary.

In June, the Athens Woman's Missionary Society held a public anniversary meeting. Although Miss Kinsmore, the secretary, had been unable to secure any speakers from abroad, as she had made not a little effort to do, still they had a very good programme, and the meeting was a decided success, so that the local paper made mention of it the next week in quite encouraging terms. And they soon began to think of having another public meeting in September.

The following extract from a letter of Miss Kinsmore's overflows with the true spirit of a live worker with Jesus for his lost sheep:

Speaking of some missionary letters that had been sent her, she says: "I have copied all three, and have read them in two families who did not attend our meeting. You see I mean to do missionary work, if it is on a small scale. If there are some who are not interested enough to attend the meetings, I will go to them and deliver missionary news. They must hear it, and get interested. This is the way I feel. I am so interested that it does seem as though others must be. The letters are somewhat worn, but they were worn in a good cause."

How much good might be done by reading the letters from missionaries in families who know almost nothing about the darkness that reigns over the larger part of the earth. God help us, each one, to do as we would wish others to do for us if we were the ones in darkness!

A. C. H.

NEW YORK.

There is a flourishing Woman's Missionary Society connected with the Pike Church. At a recent public meeting conducted by the women the cards were circulated and a good sum pledged.

One of the sisters has recently given \$100 to the Marks Professorship,

in Hillsdale College.

The ladies organized a society in the Attica Church in May, with eleven members. Aug. 1 they held an interesting public meeting, and raised \$12.

MICHIGAN.

The women of the First Baptist Church, in Goodrich, organized a society two years ago the present September, consisting of about twelve members, with officers. We are now increased to twenty. The soil here is not very well adapted to mission work—it needs a good deal of harrowing—still we have many reasons for being encouraged.

Our meetings are held at the close of the covenant-meeting. This does not always work well, for the friends are in too much of a hurry to go home. Several public meetings have been held on Sabbath evenings, which some have thought to be quite successful. Our pastor, Rev. N. H. Farr, and his family, are interested in the work, Mrs. Farr being president of the society. For this we ought to be grateful.

We have used the card system as far as possible. We have a mission-box fastened in the church, opened by the collectors. The society has raised since its organization \$54.50. We want to be among those who are faithful in the least.

MARY V. STIMSON, Secretary.

The annual meeting of the Woman's Missionary Society of the Hillsdale Q. M. was held Sunday evening, June 27, at Bankers Church, where a large audience was entertained by an unusually interesting programme. The exercises were opened with singing, followed by Scripture reading and prayer, by Rev. M. R. Kinney.

Miss Eliza Lyons read an interesting essay, in which she said: "The relation between us and our missionaries is not that of hard contract—so much work for so much pay, but of brotherly co-operation." In closing she said, "God forbid that our missionaries should feel that they must come home to encourage us."

Miss Mary Phillips presented a valuable essay on mission work, and Mrs. Morgan read an appropriate selection, entitled "Thanksgiving

Fitting remarks were made by Mrs. Spaulding and Mr. Latchaw, the pastor. President Durgin made an earnest and impressive plea for the continuance of mission work, in which he endeavored to impress upon our minds its importance, and inspire us with new zeal for its accomplishment.

At the close of the literary exercises, the officers of the society were elected for the ensuing year, and a church organization formed at Bankers.

MINNESOTA.

At the June session of the Hennepin Q. M., holden at East Castle Rock, the Woman's Mission Society had one hour for a public meeting. The meeting was opened by singing. The Scriptures were read, and prayer was offered by Rev. A. A. Smith, of Minneapolis. Letters were then read from the Minneapolis, Champlin, and Castle Rock auxiliary societies, and a verbal report was given of the Crystal Lake Society, by Rev. Mitchell, of that place. Missionary essays were presented by Mrs. Day and Mrs. Aldrich, of Castle Rock. Rev. J. D. Batson closed the exercises with a few appropriate remarks. A collection was taken, amounting to \$3.75.

MRS. L. E. LEIGHTON, Secretary.

CORRECTION.—The name of the Secretary of the Woman's Missionary Society of the Michigan Y. M., is Mrs. M. M. Koon, and not Roon, as printed in the report in the last number.

IOWA.

The Y. M. W. M. Society elected the following officers at its business meeting, held at Masonville:—

President, Mrs. R. Norton, Masonville; Vice-President, Mrs. Luthera True, Edgewood; Secretary, Miss Lou Champlin, Waterloo; Treasurer, Mrs. Katie Lindley, Waterloo; Executive Board, Mrs. E. Dudley, Mrs. L. Toothaker, Mrs. W. P. Sheldon, Mrs. Katie Lindley, Miss Lou Champlin.

Thirteen new members were received, and \$8.00 in cash. The Society gave a public meeting in the evening. There was a large and very attentive audience. At the close of the meeting we took up a collection, which was heartily responded to, while we sang the good old missionary hymn, "From Greenland's Icy Mountains." The collection amounted to \$14.00, for which the Society is very thankful, hoping it may be the means, in God's hand, of helping some precious souls.

The public meeting was successful and encouraging, for our first one, and we shall endeavor to have an equally interesting one at each session of the Society. A good interest was awakened in the cause of Missions, especially in regard to mission work in our State,—the helping and building up of feeble churches. Of the funds in hand, \$20.69 was appropriated for this purpose, and \$10.00 to Foreign Missions. This may seem to some a little selfish, but we must not let these churches die, for here is the hope of both missions in future.

SECRETARY.

Vacation is over. The woods and the sea-side, the hammock and the fishing-pole are to be left, and the every-day details of work again taken up, but with a joy that hums through them all, born of the impulse to do something for another's good. The missionary meetings must be resumed, and the new methods of bringing interest into them, which we have thought out or gained by conference with others, are now to be tested. Let there be no delay in taking up the burden of responsibility. Unlike many other burdens, it will grow lighter by constant carrying, if love to Christ be the motive which prompts.

THE Children's Mission Band of Pike, N. Y., have undertaken the support of Gorll, a teacher connected with Rev. A. J. Marshall's station in Balasore, India.

A Band has been organized very recently in Attica, N. Y., with twelve members, which is to be called The Helping Hands. May they be such, indeed!

Notes and Gleanings.

Dr. Phillips is resting a little while at the Sanitorium at Darjeeling, among the mountains. May new vigor creep into his jaded system.

Only two bands have been heard from in response to the request in the last Helper. What does this mean?

We welcome to our exchange list *The Woman's Missionary Advocate*, the organ of the M. E. Woman's Missionary Society, South, whose publication has recently been entered upon at Nashville, Tenn., Mrs. Frank A. Butler, Editor.

At one of the yearly festivals in India it is said that \$1,000,000 were brought in offerings, chiefly by very poor devotees. Can we who profess the Christian religion show a record like this?

LEAFLETS.—"Thanksgiving Ann," 2 cents a piece. "The Toilers; a dialogue for twelve children," price 2 cents. "Plea for Santal Women," 1 cent. "Plea for Zenana Women," 1 cent. Others will be added soon.

Pictures of Miss Crawford and Miss Ida Phillips can be obtained for 25 cents, single copies, or 15 cents each per dozen. Orders for leaflets and pictures sent to us will receive prompt attention.

Our pages are full, as usual before we realize the fact. Much more could be told of the Conference and its good things. It must not be omitted, however, to say that centennial offerings in large sums and small were made. A new chapel or hall, for Storer College, begins to rise, on a basis of \$5,000, a memorial gift from a gentleman and his wife, with more to be added by others.

The collection of curiosities from India was a happy thought, and much gratitude is due those who arranged them and stood by, day after day, to give the visitors an intelligent idea of them.

Another organization has been added to the number of Woman's Missionary Societies. The Woman's Board of Missions of the Cumberland Presbyterian Church was recently organized with much enthusiasm and unanimity of purpose, having its headquarters at Evansville. Ind. Mrs. R. B. Ruston is President, and Mrs. J. W. Darby, Corresponding Secretary. Mrs. Rhea, long a missionary to Persia, helped in the organization. The spiritual element was especially prominent in all the exercises. One young woman offered herself as a missionary early in the meetings. The foreign mission work of this church is located in Japan, but other missions are contemplated.

THE GOSPEL IN ALL LANDS, which is such a wonder in missionary literature, is now published by Eugene R. Smith, 64 Bible House, New York, who is to share with Dr. Simpson, its originator, the editorial department. It has been published below cost, and after December the price to clergymen and missionaries necessarily will be \$2.00, to others \$2.50. It would have been a great loss if this valuable magazine had been discontinued. May it have a long and vigorous life. The July number is devoted to Turkey, and the August to missions among the Jews.

Children's Miche.

THE BIBLE AND THE SCHOOL.

From India's sunny clime
The dark-browed children cry:

"Give us the Bible and the school, And save us ere we die!"

Hear China's millions, too, For the same blessings plead:

"Ages have gone and still we wait— Give us the light we need."

"The Bible and the school!"
The sound is echoed wide:
It comes from Afric's sable hosts,
Tis borne on every tide.

From beauteous sea-girt isles .
'Tis wafted to our ears:

"We want a knowledge of our God, A Saviour from our fears."

"The Bible and the school!"
Hark! hear the earnest cry,

"To these you owe your peaceful homes, And hopes of bliss on high."

Dear children, heed the call, And form a noble band, To send the gifts to you so dear To gladden every land.

How will the Saviour's eyes
Pleased on such effort gaze:
Surely, 't were sweet to meet His smile,
And joy to spread His praise.

Who, in this blessed work, Would fail to have a share, And selfishly each good enjoy, But ne'er for others care!

Not one, methinks, not one
But will his offering bring,
To make the desert shout for joy,
The earth with anthems ring.

- Bible Society Record.

SUPERSTITIONS.

With each daily act of the Hindoo is closely interwoven some superstition or omen. From the time he rises in the morning until night comes he is met by some of these

meaningless fancies which torment his life.

A child's name must never be mentioned in the night, lest some evil bird, as the owl, hear it and go on repeating it, and the child die. Unpleasant names are often given the children, thus thinking to delude the evil spirits with the belief that they are not worth taking away; sometimes a boy's hair is kept long, his nose pierced, and a ring inserted after the fashion of the girls, and no name given him, so that the spirits will not know what to call him, and thinking him a girl, consider him of less consequence than if he were the pride of some family.

A person who has been taken out of his house to die and recovers, especially if he has been taken to the water's edge and then brought back, is a most unlucky individual to have about. Returning to his own house he must first see his

face in a glass, or the first member of his family he looks upon will soon pine away and die. A person is never allowed to die in the house, but, if taken no further away, is laid in the open court. One reason given for this is that the spirits cannot escape from a close room, and another is that it is most unlucky to have any person or animal die in the house.

The belief in the transmigration of souls brings them much trouble, as in killing the meanest animal or reptile, one can never be certain he is not causing the death of a friend. In some districts where the famine carried off large numbers last year there has been a perfect scourge of rats. They ate everything before them, yet the poor people, believing them to be their friends who had died during the famine, and who had now returned for some of their abundant

crops, would not kill them.

If a book, or slate, or pencil, or piece of work, fall to the floor it is raised either to the lips or forehead, according to the disrespect that is felt has been done the goddess who possesses it. At a certain day each year all books are worshiped; also, all implements of trade or agriculture. On going out in the morning it is an omen of ill luck to first encounter a monkey. A trader will not sell the first article of the day on credit, lest he be prevented from taking money all day. Sneezing is a bad omen, and if a person setting out on some undertaking hears a sneeze he immediately turns back, sets down, smokes a little, reads a page, or talks on indifferent subjects, just long enough to break the spell. — Missionary Link.

KEEPING THE GOOD NEWS.

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return some of her playmates endeavored to dissuade her. They said: "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "Do you think I could keep the good news to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it, too? I would go if I had to swim there!"

CONTRIBUTIONS

FROM JUNE 1, 1880, TO AUG. 1, 1880.

MAINE.		VERMONT.	
Athens, Auxiliary, for native		Corinth, Second Church, \$1.50 for	
teacher with Mrs. Burkholder	\$10 00	Harper's Ferry	4 00
Auburn, Auxiliary	16 57	Corinth, Q. M., for H. M	1 70
Augusta, Auxiliary, for incidental	7 00	MASSACHUSETTS.	\$5 70
Bath, Auxiliary, for teacher with	2 00	Abington, Mrs. H. E. Pierce and Mrs. M. J. Talbot, each \$5.00	
Miss I. Philips	15 00	for Working Capital	10 00
Baxter's Island, Ladies of Ch.,		Amesbury, A Friend	1 00
for F. M	5 00	Lowell, Auxiliary, balance L. M.	
East Cominth, Mrs. M. B. Wingate, for Mrs. Burkholder's		of Mrs. J. Gould	29 77
work \$20.00, Working Capital		Phillips's salary	5 00
\$5.00, and to constitute her-			3 00
self L. M	8 00		\$45 77
Ellsworth, Q. M. Auxiliary Farmington, Q. M	6 00	RHODE ISLAND.	
Gardiner, Auxiliary, for Zenana teacher	3 00	Providence, Helping Hands, Park St. Church, for Miss I. Phil-	
Lewiston, Auxiliary, Main St.,	3 00	lips' salary	5 00
\$2.00 for teacher with Mrs.			_
Burkholder Portland, Mrs. E. D. Jordan	12 75	NEW YORK.	\$5 00
	.7 00		
Portland, Mrs. R. Deering	20 00	Ashford, Mrs. L. Fox for F. M.	5 00
Presque Isle, Auxiliary, for sup-	12 50	East Poestenkill, Mrs. M. Hanver and Miss M. F. Hanver, each	
Sebec, O. M. Auxiliary, for sup-	30	\$5.00 for Zenana work	10 00
port of "Jessie"		New York City, Mrs. E. W. Page.	4 00
M. \$5.00, H. M. \$200	12 00	New York City, Mrs. E. W. Page. Poland, Mrs. C. Brayton \$5.00,	
Topsham, Auxiliary, 1-2 each, H.		Mrs. W. Brayton \$2.00, Mrs.	
M. and F. M	4 00	A. E. Amesbury \$3.00, for	
West Lebanon, A Friend	50	Working Capital	10 00
	\$170 12	MICHIGAN.	\$29 00
NEW HAMPSHIRE.		Hillsdale, Mrs. J. W. Winsor	1 00
Ashland, Mission Helpers, 1 2 each, salary of Miss I. Phil-			-
each, salary of Miss I. Phil-		INDIANA.	\$1 00
lips and school at Harper's	24 00	Orland, Lou. M. P. Durgin, for	
Bristol, Auxiliary, towards consti-	24 00	Working Capital	1 00
tuting Mrs. Mary Brown L. M.	14 00	IOWA.	\$1 00
Concord, Memorial gift for Stella			-
Mary Porter, by Mrs. E. P.		Y. M., Woman's Soc. for F. M Waterloo, Woman's Soc. for F. M.	6 72
Prescott, \$5.00 for Working Capital and \$15.00 for Zenana		waterioo, woman a boc. for F. M.	0 /2
work	20 00		\$16 72
Danville, Mrs. J. A. Lowell, for		WISCONSIN.	
Mrs. L.L. Phillips' schools,	5 00	Fort Atkinson, Mrs. J. H. Webb,	
New Hampton, Young Ladies'		for F. M	, I 00
Miss. Soc., N. H. Inst., for support of Mary Ella Hampton	2.00	Grand Prairie, Missionary Soc., for F. M	
New Market, Mrs. M. R. Folsom	3 00	Y. M., Woman's Miss. Soc., for	13 51
and Mrs. B. F. Haley, each		Zenana work	13 25
\$10.00 for Working Capital	20 00		
New Market, Auxiliary	14 00	*	\$27 76
Tamworth Iron Works, collected	12 00	PROVINCE OF QUEBEC	
Water Village, Sarah Beacham,	13 00	Stanstead, Auxiliary, for Working	
for Working Capital	1 00	Capital	10 00
Whiteheld, Auxiliary	2 75	_	
Whitefield, Children's Miss. Band	3 25		\$10 00
. 7	122.02	Total	1422
	120 03	Total	
DOVER, N. H.		L. A. DEMERITTE, T	reas.



PUBLISHED BIMONTHLY,

-BY THE-

Areg Buplist Moman's Qissionary Society.

Vol. III. November-December, 1880. No. 6.

WITH this issue closes the third volume of the HELPER. From the commencement it has been the earnest endeavor of the editor to make it meet an actual and recognized necessity. Cheered by the belief that the efforts made have not been futile, it is with a degree of thankfulness that this point is reached. The growth and success of this enterprise has been greater than its most ardent friends dared to , hope. The subscription list has increased year by year, and the communities into which it has found its way, have constantly become more numerous. Many thanks are due to its numerous friends for the exertions which they have made in its behalf, and for the words of cheer which they have given. Not one, nor even a few, but hundreds have contributed to make this little magazine what it has become. This work, so auspiciously begun, will, with the blessing of the dear Father, be carried forward, and its beneficent results will be more and more abundant.

One year ago it was a fondly cherished hope of many, that with the commencement of the next volume this publication would be issued monthly. Though disappointed in the end sought, for the present, progress toward the desired five thousand subscribers has been made. The present number is three

thousand six hundred and five. Another year of increase in the same proportion, it is believed, will make the result attainable. So, dear friends, press forward, and "be not weary in well doing."

THE annual meeting of this Society was held in Boston, Oct. 13-14. The attendance was not large, yet the occasion was one of importance and responsibility. There were no other meetings held than those devoted to business, of which there were several sessions. The reports of the secretaries were fuller and more expressive of the work of the Society than usual. That of the Home Secretary timely referred to a more complete organization, as an important means of greater efficiency. The appropriations for the coming year were considerably increased, with a sure confidence that the contributions would not fall a whit below them. It was felt that this is the time for earnest action and larger faith, in view of the blessings of the past. Indeed, the admonition of the prophet of old to the Church of God, seems applicable to us all: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords and strengthen thy stakes."

The seventy-first annual meeting of the American Board (Congregationalist) has recently been held in Lowell, Mass. This organization may be fitly styled the parent of American Missionary Societies. It was formed in 1810, and is the oldest in years. Its field of operations is broad, and its machinery immense. Its annual receipts are a half million dollars, and its mission stations are in nearly every quarter of the globe. It employs a hundred and fifty missionaries, who are assisted by two hundred and fifty women as wives and teachers, and more than twelve hundred native helpers. Its policy has great influence in the government of all Christian missions.

The impression which these facts, presented in detail, make, is deepened by attendance at one of its annual gatherings, where thousands congregate, representing wealth, culture, and piety, including scores of missionaries, and a few representatives of non-Christian nations, all speaking

clearly and forcibly of what God is doing through His church for these nations.

At this meeting the women of the several branches came together, completely filling two large churches, and were addressed by returned missionaries from Europe, Asia, and the Isles of the sea. It was a grand privilege to sit among them and catch the inspiration of the hour. Truly, God's truth is onward in its march, and the kingdoms of this world are to be the kingdoms of His Son.

Some very kind words were said by our English brethren, on their return home, of their visit to the Free Baptist Centennial, for which grateful thanks are expressed.

In the General Baptist Magazine, for September, Rev. Mr. Goadby says: "Our reception was most cordial and enthusiastic. It was very pleasant to us to see many old faces, and to convey to the brethren on so great an occasion, the assurance of the kindly sympathy and loving Christian regard of their denominational kinsfolk in England, who, ten years since, had celebrated their hundredth birthday. The centuries class hands in hely invove followship.

ries clasp hands in holy, joyous fellowship.

We sought to stimulate interest in the Orissa Mission, and to encourage our brethren in their great work among Freedmen in the South, and Chinamen in the West, and Indians in the West and North, and European immigrants every-With one great burst of gratitude and joy, we all celebrated the complete and triumphant success of the emancipation policy of our brethren. It was a great moment when old men told the story of the early struggles of the denomination on behalf of the slave; and a colored sister, from Harper's Ferry, thanked the brethren, in her own name and that of her race, for their fidelity to the principle of human freedom, and their devotion to the cause of the oppressed and enslaved African. We sang together a suitable song of praise; every heart was full of emotion, and many eyes were moistened with tears. I could have wished we had also somewhere, somehow, sung

> "John Brown's body lies mouldering in the grave, But his soul is marching on: Glory, glory, hallelujah!"

And I did sing it inwardly, for our friends have a Freedman's College at Harper's Ferry, and are taking possession of the South, with a valiant "Army of the Lord."

OUR WORK IN THE WEST.

[Paper Read by Miss Nellie Dunn, at the General Conference, on Home Mission Day.]

THE field of which we speak extends from the banks of the beautiful Hudson to the fertile prairies of Nebraska and Kansas; from the cold regions of Minnesota lakes to the hills of West Virginia and Kentucky.

This section embraces fifteen states, with an area of 811,977 miles. In this territory, eleven times as large as the whole of New England, with a population six times as great as all the Eastern States, what is our position? In this immense field we have now but 800 ministers, and, from various causes, not all of these are active in the service.

Of the population among which these men are scattered, our membership numbers only 38,278. Aside from the small number of communicants to whom the pastors look for support, we must take into account the situation of the churches - scattered over the country. It is the common practice, not the exception, to place one pastor over several churches, and these are usually far apart. For instance, one good brother in Wisconsin has several churches under his care. His circuit embraces 200 miles! God will reward, if not the world, such men, who relinquish the comforts of home and the pleasure of society, to carry from place to place the good tidings. Another, who has now gone to his heavenly home, labored in Nebraska, holding his meetings in "dug-He rode on horseback over bad roads, through storms, seventy miles, to attend Quarterly Meetings. Many of these Western churches cannot give the necessary support. The membership is not only small, but the members are poor; a majority are farmers, whose income is never large. In Northern countries, clearing timber lands, or on Western prairies, stocking farms, their capital is small, their expenses nearly equal to their gains. Considering these facts—the scattered churches, the small membership, and the poverty of the members — remembering the few ministers in the field, how are our churches to be supported, how can new ones be organized, and how are men to be furnished to carry forward the work?

One of the greatest needs is the oft-repeated one — money. Especially is money needed for the establishment of city churches. Scattered country churches are not going to uphold the denomination. Cities rise and grow quickly in the West, and other churches spring up and increase. The reasons for this special work for large towns are evident. It is the city church that becomes self-supporting first, and lends aid to others. Cities are centres of influence. If interests there are well sustained, more country churches will be maintained. The great church historian, Neander, says: "Christianity was carried from city to country." If this is the natural order, and has been proven by history to be the most successful method, can we expect the greatest success

without following it?

Now this work cannot be done by self-appointed laborers without means. So we meet inevitably the next great need, missionary agents. More men are wanted in this home mission work, and more system in their work. We look back over the first years of our history, and see the mistake our good old ministerial fathers made in not apportioning their ministers and dividing their fields. We read that many churches were without preaching, and the system of itineracy imperfect. But do we realize that to-day, on our western frontier, the same difficulties exist in an aggravated form? Many churches are left for months, or entirely, without pastors. No one has general superintendence of the work in any section or state. The Parent Society does not furnish necessary funds. In fact, the officers do not know, oftentimes, the situation of the field. And, indeed, how can we expect them to?

The only remedy for this is, the appointment of general missionaries, one for each State, perhaps, whose whole duty it shall be to watch over the interests of their respective fields, advising the organization of new churches, and assisting in the arrangement of Quarterly Meetings, securing pastors for destitute churches, and recommending the use of Home Mission money for needy places. Their support must come from the denomination, through its Home Missionary Society. Until these funds are furnished, and such men appointed, our churches will continue to be scattered and illy provided for, our ministers poorly sustained, and their families will suffer; and we shall fail to see the increase the years ought to bring to us. Another very important aid is the press. In these days, when newspapers, periodicals or books are in nearly every home, when literature of all kinds in cheapest form is broadcast o'er the land, the need for the Christian press is greater than ever. A true and terse expression is that which calls the printing press "the great

tongue of the world."

Truly eloquent oratory and learned scholarship are not felt by the masses as the print. The first they never hear, perhaps, or soon forget, while the latter is with them at their firesides. Many have not the advantages of schools and lectures, but they will spend their leisure time in reading for amusement or instruction. Now what shall they read? Sentimental novels, infidel pamphlets, impure writings? Or, shall Christian stories amuse the children; sound doctrines be read by the mother, whose influence they carry through life; and pure, manly expressions of the noblest men guide the father, whose footsteps they soon follow?

In these times, when young men and women think for themselves, and study and compare, ought not all the arguments and beliefs concerning the most important questions of their lives to be laid before them fairly and squarely? When principles of free moral agency, of free and full salvation, are held and sustained, as we are proud to do, should we hold them back from the open hands and eager minds of the coming generation? A gratuitous distribution of religious and denominational literature is especially needed in the West. There, in many places, they have not the living preacher to speak to them often and forcibly of Bible truths and denominational beliefs; they must have it in print. But books are expensive, and they must be furnished gratuitously,

in cheap editions if need be, or in form of tracts.

In attempting to thus extend and strengthen our Western borders, I appeal to the women for aid. There are before me to-day women who twenty and thirty years ago left New England homes to accompany their husbands to Western Each one of them recalls to-day weary weeks mission fields. and months, when the burden of house and farm work fell on her; long nights, when she watched in the sick-room alone, while the father was on his long horse-back journeys across the country; midnight hours when she sewed and patched the scanty wardrobe, and prayed that the children, whose training she bore alone, might be noble men and women; that the husband for whom she sacrificed so much might be a worthy worker in the cause to which he gave his life. Do you know that your experience is repeated to-day in scores of homes? your trials borne by many noble wives and mothers? And you, women of the East, - who see before you constantly spires of churches, and hear the sound of service

bells, who reach your friends and visit Christian homes by few hours' travel and little expense, — do you think of the women who reach Free Baptist meetings seldom and with great labor and expense, who wish in vain too often for the grasp of sympathizing hands and the response of earnest hearts?

Let them not plead in vain to-day for your help in their toil and your sympathy in their sacrifice. Let me repeat what our historian has so truly said: "If any people have reason to respect woman, to pay a high tribute to her memory and place a high appreciation on her labors and sacrifices for Christ, the Free Baptists are that people!" We honor those devoted women of our first decades; we honor the heroic women in our Western fields in this centennial year; may we not have great cause to honor in coming years their watchful supporters among the women of the East?

There are urgent reasons why this work should be prosecuted energetically and immediately. We must remember that many of the sons of toil on our Western prairies and lakes are children of New England, and from Free Baptist homes. Shall we allow this intelligence and ability, which have grown in our soil and we have nourished, to give back no increase, but send its fruit to others? Shall these workers that we have reared, yield us no results because we give

them no opportunities?

Again, we observe that the centre of population and influence is yearly moving farther west. Every decade since 1790, the western movement has varied from thirty-six to eighty-one miles, until, by our last census, it was but forty-eight miles east of Cincinnati. And the census of 1880 will, no doubt, place it fifty miles beyond Ohio's western lines. With this constant emigration and increase, what will be the status of our denomination? If energetic means are not put forth, and speedily, we shall find ourselves far in the background, and that the places where the greatest population and greatest wealth might give us strongest support, are lost to us.

And other than denominational reasons should inspire us. If we are loyal citizens, and true men and women, we have the welfare of our country at heart. It is an undisputed fact that the church is the best agency for promoting peace and order. But our statistics show that the annual cost of maintaining churches in our entire land is but \$9,000,000, while that of courts and prisons is \$90,000,000, and liquors

amount to over \$1,400,000.000! With these astounding figures before our eyes, what ought to be our zeal? Good government, and especially in a republic, depends on the virtue of its citizens. As our population increases in the West, what will be the result if manliness and integrity, virtue and piety, do not develop also? Our great generals, public officers, and presidents have come, and are coming, largely from the West. Shall they come from an atmosphere of culture and religion, or one of ignorance and vice? And, as a result, shall our nation die from rottenness of heart, as did Rome; fall, assaulted by skepticism and pierced by corrupt morals? Or rise, in the dignity and nobility of intelli-

gence, freedom, purity, and piety?

Our own interests, then, demand instant, hearty service; our country calls for it; and, more, our God commands it. What right have we to dictate in the distribution of God's grace? One soul is as precious as another in His sight. So while we labor for our own salvation, while we try to send the Gospel to heathen lands, and carry it to the dark children of the South, we must not pass by our own brethren and children, whose calls are louder and more frequent, day by day, "Come over and help us." . . . Alas! in too many places in our land the same story may be told to-day as forty years ago. "No steeple attracts the eye of the traveler, no bell tolls the hour of meeting; but a school, dwelling-house, or barn, affords a place to worship Him who had not where to lay His head." How blest will be the day when, from White to Rocky Mountain's, from the lakes to the gulf, bells shall answer to bells, and everywhere shall be echoed their joyful sound, -"And they shall not teach every man his neighbor and every man his brother, Know the Lord; for all shall know him from the least to the greatest."

Christlieb says in his recent work, which contains a universal survey of Protestant Foreign Missions: "In spite of our errors and weaknesses we are approaching the time when a harvest will be gathered which will infinitely surpass all previous proportions. Wait a little longer and the full day will break; already the shadows flee away and the glow of morning shoots athwart the sky." This volume will do every pastor good, and is within the reach of all.

India! "None but Jesus deserves this bright, this precious diadem," and shall he not have it?

REMINISCENCES.

BY MRS. M. M. H. HLLS.

(SECOND DECADE OF THE F. B. INDIA MISSION.)

The need of reinforcing the mission had now become most painfully urgent. Long had Phillips and Bacheler been pleading for help to hold what had been gained, uncheered by the presence of a single American helper, except Mr. Dow's few brief months of labor. The society at home had for some time been exerting itself to secure means for reinforcement. Its corresponding secretary, Rev. E. Hutchins, in a fervent appeal to the churches, said, "The cry for additional laborers is continually coming to our ears, till, at times, our hearts are agonized. We toil, and eat the bread of carefulness, that we may do a little to sustain those who are laboring to turn the heathen from their abominations, but oh, how little we can do! Had we the wealth that many of our brethren possess, quickly would our hearts be relieved by devoting it to this work. . . . We are afflicted in hearing so much the cry, 'We are poor,' as an excuse for not aiding to send the Gospel to the dying millions of India. Churches and Christians that in this age of light do not engage in missionary work will be poor, spiritually poor, and will even lose the mind and power to enjoy the good things of this life."

Prayer was at length heard, and persevering effort rewarded. Aug. 3, 1849, Rev. Ruel Cooley and wife, of western New York, both Oberlin graduates, sailed from Boston in the ship "Argo," and arrived in Calcutta Dec. 15, a voyage of four months and one week. Dr. Bacheler, who was then in Calcutta with his wife, for the restoration of her failing health, on hearing of the arrival of the "Argo" at the mouth of the Hoogly, and knowing that some days must elapse before the ship could reach Calcutta, could not well restrain his impatience to meet the new missionaries. So on Friday, at 4 o'clock, P. M., two hours after hearing the glad news, he was gliding

down the river in a good boat, well manned, joyful in the hope of greeting them in the morning. But they, being anxious to reach the city as soon as possible, had taken a steamboat, so the two parties passed each other a few hours after Dr. Bacheler commenced his trip. Next day, at sunset, he heard the unwelcome news that the "Argo" was still some distance down the river, and would not come up before Monday. The next day was the Sabbath, but he was obliged to remain in his boat till early in the afternoon; the "Argo" passed so near that he could read her name. His heart bounded with joy as they took in their anchor, and all hands were at the oars pulling for the ship. The tide and a strong head wind were against them, and soon they were in great peril. The captain of the "Argo," seeing their danger, sent a boat to rescue them, and kindly received them on board his ship. The pang of disappointment that smote the heart of our missionary, when he learned that Mr. and Mrs. Cooley had gone on to Calcutta, soon gave way to gratitude for his rescue from a watery grave. "Ah," said the pilot, as he stepped on board the "Argo," "you had a very narrow escape with your life. I have seen many a vessel lost on those sands. Every craft that goes ashore there is sure to be lost." Next day the ship was towed by a steamer to Calcutta, and after a joyful greeting, the missionaries passed on together to Midnapore. Here they were met by Mr. Phillips and the native preachers, Rama and Mahesh. The latter seemed unable to express their delight in meeting another gospel messenger, especially Rama. He squeezed Mr. Cooley's hand, pressed him to his bosom, and even took him up in his arms, exclaiming, "Now I have a prize." The missionary party reached Jellasore, Jan. 2, 1850, where Mr. and Mrs. Cooley were to remain for a season, while Mr. and Mrs. Bacheler, the latter with improved health, passed on to resume the work at Balasore.

In India there exists what is not found elsewhere on earth, a class of men whose profession is religious robbery and

murder, and in this way they have lived for many generations. They are called Thugs. "They are bound together," says one, "by oaths and engagements as relentless as death, and as heartless as hell. They are the worst of all classes. The perfection of villainy became a Thug. They are cool, sober, unexcited traders in human life, whose consciences know no remorse, because they regard themselves as performing the highest service to their chosen deity, the goddess Kalee, who delights in the dying agonies of her victims. The thousands they murder are offerings to Kalee." The English government had been trying for years to break up this organization by arresting these murderers and punishing most of them, but pardoning a few to employ as spies to detect others. After Mrs. Bacheler's return from Calcutta, she wrote home the following account of meeting a party of

Thugs while on her way to that city: -

"Near Dantoon we met a company of sixty prisoners, marching from Midnapore to Balasore, to serve the time of their sentence in the prison there. Mr. Bacheler asked one of the officers who they were. I felt a thrill of horror run over me as he answered, 'Thugs.' This gang of robbers and murderers, extending from one end of Hindostan to the other, are literally a secret society; stranger Thugs are brothers at once, on giving and receiving a mutual secret sign, by which they are known to each other. It is impossible for others to detect them, for they mix with all classes, and while with them conform to their manners and customs. It is their invariable rule to take life whenever they plunder, however small the amount they obtain. Having observed any persons whom they wish to rob, they join their company in an unsuspecting, friendly manner, and watch for an opportunity to accomplish their designs. When the favorable moment comes, the chief one, who has had much experience, steals behind the intended victim and slips the sacred noose, made of cloth, over the head, while at the same instant one springs at each side, drawing it tight, and almost always producing immediate death. . . . A hole is then dug in the earth, into which the body is cast, and they pass on unsuspected, to make new acquaintances and commit new murders. The British government has taken every means to detect them, and has made many prisoners, yet still numbers swarm unmolested and unsuspected." Mr. and Mrs. Noyes also saw a party of imprisoned Thugs in Balasore, who, they said, talked about

their system with as much composure as though it was common business, and even showed the way they strangled their victims, by putting the murderous handkerchief around the neck of one of the servants. They confessed that they had committed more than fifty murders in the district of Balasore, but they said they had never murdered an Englishman, for fear of detection.

During the year just closed, the church in Jellasore had a mixed experience of prosperity and trial. One of its most pious, useful, and esteemed members came to the Lord's table under the intoxicating influence of ganga! While a heathen he had been a sot, but his temperate, consistent life during the years since his conversion had banished all fear of a relapse. This painful case roused the missionaries. They called a public meeting of the Christian community, which was attended by quite a number of their heathen neighbors. Addresses were made, the total abstinence pledge presented, and the missionaries had the unexpected joy of seeing it signed by nearly all present, both Christian and heathen. The fallen brother seemed sincerely penitent and

thoroughly reclaimed.

In the early summer of 1850, another party of Khund children, rescued from sacrificial butchery, were sent to our mis-Miss Mary Sutton, the Hindoo adopted daughter of Dr. Sutton,* who was then an assistant in our schools, wrote the following description of their arrival: . . morning we heard of their near approach, our young people, both boys and girls, came in high glee, requesting that they might go out and meet their new companions. Some of the girls expressed a wish that they might find among them some of their relatives; one little thing in particular, a very interesting and intelligent child, often exclaimed, 'If I could only see my little sister! I hope she will come among the new children.' We had not proceeded far before we met the company. Two huge elephants, laden with tents and other conveniences, led the van. These were followed by sepoys (native soldiers), armed and belted with swords and muskets; then the children, fifty-one in number, with several attendants, formed the body of the company. Among the servants of the government agent, was a young man named Joy Singh, a person of some importance and well educated. Some years since he was a victim rescued from the murderous Khunds.

^{*} See Miss. Helper, No. 1., Vol. 2, page 6.

I very well remember him as a lad in the mission school at Cuttack. He was well disposed and pious, and is now a member of the church." Sister Cooley wrote: "The new children are very bright and good-looking, the most so of any native children that I have seen in the country. They appear happy and contented. The school now numbers eighty-seven. May they be so trained as to prepare them for great usefulness among their benighted countrymen."

THE GOSPEL LIGHT.

Tune - OLIVET. 6s & 4s.

Light for the Gentiles! Light!
On those in deepest night,
Let light arise!
O, Sun of Righteousness!
Send thy bright beams to bless;
Pity their helplessness,
Open their eyes.

For heathen women, light!
On whom sin's deadly blight
Hopelessly lies;
From dark zenana halls,
In Afric's loathsome kraals,
Mid Turkish harem walls,
Hear their sad cries.

Light for the nations! Light!
Rise in thy glorious might,
 Saviour divine:
Unloose sin's icy bands;
Lift up the feeble hands:
Soon may the heathen lands
 Be wholly thine!

Light for thy handmaids! Light!
All weakness in thy sight,
We come to-day;
Gathered from far and near,
Give us thy listening ear,
Thy guiding voice to hear —
Hear and obey.

THE UNION OF PRAYER FOR MISSIONS.

*** A\$K + of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."—Ps. 11., S.

♣As un Expression of Crutitude to Cods

must of from

For the abundant blessings of the Gospel, and of my earnest desire that the whole world may speedily be brought to a knowledge of our Lord-and Saviour, JESUS CERIST, I hereby covenant with God and the members of the

Union of Prayer for Missions,

to pray in faith continually, that God will early fulfill his promises concerning the conversion of the heathen; that he will prepare their hearts to receive the message of salvation; that he will "send forth laborers into his harvest," and that he will pour out his FOLY+SPIRIT upon ALL who are now working for the coming of his kingdom in the earth.

SIGNED

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+"IF TWO + of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."—Matt. XVIII., 19.

The Anion of Prayer for Missions

Is a band of men, women and children, who have agreed to *PRAY* for missions, missionaries and the heathen, until "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."—Rev. x1., 15.

Dear.

+PSALMS+LXXXVI..+9.+

The receipt of this Card may assure you that you and your work are especially remembered.

Have Raith in Cod.

On the opposite page is a fac-simile of a card designed for those who desire to join in a Union of Prayer for Missions. This Prayer Union had its origin in a paper read at the F. B. Centennial Conference at Weirs, N. H., last July. At that time several persons signified their desire to join with others in praying for God's blessing upon the work of spreading the Gospel among the heathen. Since that time between two and three hundred more have joined the Union of Prayer, and it is hoped that the number will increase until its members are counted by thousands.

The pledge is a very simple one. No particular time for prayer is specified, and it is not expected that every one will follow the form of prayer indicated upon the card. These subjects are mentioned to give direction to the prayers. By "praying continually" we mean that we will not drop the subject out of our prayers, but will bear the mission cause and its workers on our hearts before the Lord, as often as the Holy Spirit shall bring them to our remembrance.

The missionaries have no means of knowing how many friends are praying for them. Many Christians remember them in their prayers who do not correspond with them. Could these oft-times weary workers receive from such friends—strangers though they may be in the flesh—these cards, assuring them of remembrance in prayer, what a source of strength and comfort it would be to them.

Signing the card is the only condition of membership, and every man, woman, and child who loves the Lord Jesus Christ is invited to join the Union of Prayer for Missions. The Woman's Missionary Society, at the annual meeting in Boston, October 13, passed a resolution indorsing the Union of Prayer, and adopting it as a part of their work.

District and Quarterly Meeting secretaries, and the secretaries of auxiliary societies, are requested to introduce the cards in their meetings and invite as many as will to join the Union. Let the children also be taught to pray for missions. What glorious results may follow a whole lifetime of prayer for this great branch of our Lord's work. Two kinds of cards are furnished to all who join the Union. A membership card, the face of which is like the above, which is card No. 2. As many No. 2 cards are furnished to each member as there are missionaries whom they desire especially to pray for. It is hoped that every member will take at least one missionary worker as an especial subject of prayer. The cards may also be sent to native Christian workers.

Let us send so many that the heathen, seeing them hanging upon the walls of missionary homes and chapels, may be impressed by the thought that many people in a foreign

country are praying for their conversion.

The cards will be furnished gratuitously by the Home Secretaries, who will also receive contributions toward defraying the expenses for printing, etc.

The following resolution was passed at the annual meet-

ing: -

Whereas, We, as a Missionary Society, realize the great need of earnest, united prayer to Almighty God for his blessing upon the great work in which we are engaged, and as we sincerely believe that in answer to such prayer the work of spreading the Gospel of our Lord Jesus Christ among the heathen would be more abundantly prospered, therefore,

Resolved, That we invite the Woman's Missionary Societies of all denominations to unite with us in a Union of Prayer for Missions, using the pledge card, or some similar token of

membership.

If the subject is not clearly understood, any inquiries regarding it will be cheerfully answered by Miss M. E. French, Middleton, Mass., Home Secretary of the F. B. W. M. S.

Let us pray in earnest, pray in faith, and pray continually,

and the blessing shall be ours.

ACCURATE RECORDS. — Let us make the suggestion to the secretaries of auxiliaries and of all societies, that they keep full records of all meetings, whether for business or other purposes, as they will be useful for reference in future. The experience of some whose duty it has been to prepare historical papers during the year has proved the value of accurate and clear records. Some things may seem unimportant to note down, but the results from very small beginnings are oftentimes far-reaching.

CORRESPONDENCE.

"A GLEAM ACROSS THE WAVE."

THE Rev. Spencer Compton, the earnest Evangelical Episcopal minister at Boulogne, France, relates the following incident:—

"During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but I resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

'What can I do?' I asked myself, and instantly unhooking my lamp I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, 'It's all right! He's safe!' Upon which I put my lamp in its place. The next day, however, I was told my little lamp was the sole means of saving the man's life. It was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him."

Christian worker, never despond or think there is nothing for you to do, even in the dark and weary days. Looking unto Jesus, lift up your light; let it so shine that others may see; and, in the bright resurrection morning, what joy to hear the "Well done," and to know that you have, unawares, saved some soul from death.

THE GIRL WHO BEAT ALL THE BOYS.

[FROM DR. J. L. PHILLIPS.]

One of the very hardest things to do was to bring the girls into our Santal schools. These jungle people think women quite incapable of learning to read, and made only for rough work, such as cutting wood, drawing water, pounding out rice, carrying loads to market, etc. There were hundreds of bright boys in our village schools, but we felt that the girls must be taught too, or social life in these wild settlements could never be practically or permanently improved. Ignorant mothers and daughters could never make bright, beautiful, blessed homes.

Several weeks ago, while at Bhimpore, my sister, Mrs. Burkholder, pointed out to me a nice looking Santal young woman of perhaps twenty summers, seated in the Normal class on the verandah of the mission bungalow. Daya," said Julia, "the girl who beat all the boys." That calm, confident face carried me back to Kasumdahari (you'll see the spot on the map), where ten years ago this girl, then but a child of ten, won a victory that helped us so much in reaching and teaching her sex. Shall I tell you the short story?

My dear wife and sister had been from house to house in that large Santal village, begging the mothers to send their girls to school. Two bright girls came. The teacher was a relative of theirs, and one of the kindest and cleverest schoolmasters, so he held them after they came, and taught them faithfully. Perhaps these two were then the only girls in our forty schools. I know how glad we were to have them learning to read, and how hard we tried to get others. begging and bantering, and even backshish seemed to be of little use at that stage in our educational work for the Santals.

During the cold season we held a competitive examination in this same village of K. There may have been a dozen schools; and possibly two hundred children in the beautiful mango grove where our tents were pitched, and where, in the cool shade of the dense foliage, the examinations were held. Many poor people from the surrounding villages came to see their children compete for the prizes. Some, not knowing what an examination was, had come armed with bows and arrows, and clubs, ready for a hunt! The mango grove was

fairly humming with life and work, for hours.

Other lessons done, the spelling-match began. It was about this time that spelling-schools were "all the rage" at home, so we caught the fever. The boys of the first class, made up from all the schools, had been spelled down, and the second class were on their feet. In this class were Daya and her little mate, our only Santal girls amid the scores of boys. I shall never forget how erect those two girls held their heads that day. Did they know that they were settling forever the question that a girl is better than a goat — that a woman knows more than a cow? One by one the lads dropped to their seats on the grass, leaving that brace of lasses firmly on their feet. Now but ten are standing, the hard words having put down all the rest, and two of the ten are girls. How eagerly those spellers are watched! Presently one poor girl misses and drops. Call it a slip of the tongue, for she knows better. Five still stand, Daya one of them, spelling the double-twisted jaw-breakers as if by magic! One by one the last four boys come down, leaving Daya alone in her glory! She took the prize away from all the lads of the first and second classes. "Nothing but a girl" had beaten all the boys! You should have seen her eyes, and her mother's eyes, too. And you should have heard the significant grunts that went the rounds of that wild, motley group, when our victorious girl carried off the first prize for spelling. It had been proved that a girl could learn to read.

Little Daya's conquest did more for female education among the Santals than all our preaching and pleading. Before long scores of girls were found in those jungle schools. Even that selfish, sedative plea, "What is the use of sending my girls to school? pretty soon some one will come and buy them off for wives, and away they'll go; what good will their learning ever do me?" Even this began to give way before a growing Christian sentiment. Now we have Santal girls in training for teachers and Bible readers.

Will the reader pray for these girls in our Santal schools? Pray for Daya and her sisters of the jungles and the hills. Once truly converted to a saving knowledge of the truth as it is in Jesus, how much they might accomplish for the enlightenment of their own sex, and for the elevation and salvation of the Santal race. May "the girl who beat all the boys" become a blessing, and many of her poor, benighted sisters angels of mercy to their own people.

DARJEELING, July 28, 1880.

[FROM MISS CRAWFORD.]

In writing to Mrs. Hills of some recent additions to her Orphanage, she thus speaks of one of the children:—

"She is pretty and as dignified as a born princess. The up-country people are quite superior to those born down on this dead, monotonous level. Brother Coldren has named the child Jennie Ritter, and thinks a friend of his by that name will contribute to her support. She is about four years old; can talk neither Oriya nor Bengali, but is so clever that she gets on charmingly."

Heavy rains had interfered somewhat with Miss Crawford's visits to her girls' schools in the country around the station. Setting out in a hired cart, she visited several houses in a

village where one of her girls taught. Of one young woman, who had just lost a sister, she said: "I took advantage of this favorable time to teach her of the Resurrection and eternal life. She is a Mussulmani — as are all of Minnie's pupils - and not quite so much in the dark about a future state as are the heathen, but quite as far from Christ, I fear. I had intended to go to Lucknath, but the river had overflowed, and neither cart nor footman could pass, and there was no boat, so I reluctantly came home without seeing Ambhi's pupils. Two Saturdays she had been obliged to swim, and tow her woman along with her. see swimming is a necessary qualification for my girls! We have a good tank for them to practice in, but would not like to risk them in a strong current."

Aug. 28, she wrote: "Yesterday I went to Babookha in an ox-cart, and to go and come had to travel sixteen miles. The little school here is alive, but it has no suitable place in which to live. The heat was dreadful until I was nearly home; then the black clouds and a good breeze came up from the northwest, and fifteen minutes after I was home, the

rain poured.

This morning I had a long walk — the girls taking me up several times and bearing me over the deep mud and water - to visit a school of low caste children. They are doing

middling well, but oh, for more life."

Under date of Aug. 31, Miss Hattie Phillips, writing of her work with the women in the Bible School at Midnapore, says : - *

"Some of my pupils have made encouraging progress, while a few mothers, with children, house cares, and a ragged school on their hands, become wearied and sometimes a little disheartened. But I certainly think they are greatly to be commended for their persistence in work and study under such difficulties.

"James came back from the hills with his head rested, but not much strengthened by the two months of cool air. The over-work of fifteen years is not to be counteracted in two

months.

"While at Dantoon I did not see Miss Crawford often, but more frequently than any of the others, perhaps, excepting

^{*} The wives of the native preachers teach in Mrs. Phillips' Ragged Schools.

James. She feels very lonely now, to have none of us within twenty-eight miles of her on one side and fifty on the other. The dear woman will always be a marvel to me. The little experience that I have had in the care of unmarried native girls, makes me wonder that Miss Crawford is alive. It is truly a miracle of grace. The poor things, degraded by centuries of vile ancestors, have such low, quarreling instincts, that it requires all the faith, patience, and wisdom one can command to bear with and teach them. We need to pray daily, that we be not overcome with disgust for their depraved natures. Then, when we look at ourselves, and remember that with all our advantages the Lord has to exercise toward us infinite patience and forbearance, it silences our complaints of these poor neglected ones. Pray much for us all."

OPENING TERM AT STORER NORMAL SCHOOL.

The term began Tuesday, October 5. The first Monday our roll reached forty-one, seven more than a year ago, when the number was larger than ever before so early in the session. The girls' side of the chapel is already nearly full. The other side is thinner, from the fact that many young men are staying away till after election. More than half our students, so far, are new ones, largely from Virginia and Maryland, some have come from Loudon Co., Penn., and we hope for more,—the result of an Education Convention, held there a few weeks ago in a grove, where the people were entertained by bandmusic, singing by Miss Lovett, a paper by Miss Franklin, addresses by Mr. Brackett and others. The people became very much interested, and altogether it was a very pleasant experience to us. We have never met a more quiet, orderly company of its size. There was none of the loud talk and laughing sometimes noticeable, and never agreeable, in their gatherings. While none were finely dressed, they all looked comfortable and neat, and had, more generally than we usually see, a thrifty, well-to-do appearance, very pleasing to those interested in the welfare of the race. We found that quite a number of them had bought homes.

The white people we met had less of the Virginia aristocratic air than those we have seen in other counties, and from what we learned we judge that the gulf between the two classes is not so broad and deep there — that they recognize

more the community of interests between them.

In addition to this, that there are so many strangers among

our students, another fact impresses us — of a change that we have been conscious was gradually coming over the school. A much larger proportion than formerly, especially of the girls, are young people sent by their parents, making necessary a

more watchful, vigorous discipline.

We almost always have some cases of especial interest. Last year we had two ministers' wives, one of whom had come because she felt the need of reading better, in order to be more useful in Sabbath School; the other in fulfillment of a promise from her husband, that when he had finished his course of study in which she had assisted him, she should have a chance to go to school. They are not back yet, but we have a young man who, when he had almost acquired a lucrative trade, lost one hand, and now, no longer a boy (his youth was spent assisting his mother in the support of her large family), he has come to fit himself for teaching. He has never been to school, knows nothing of arithmetic or geography, but can read a little.

Suggestions. — In a paper read before the recent quarterly meeting of the R. I. Branch of the Woman's Board of Missions [Cong.] these practical points were made, which are certainly worthy of attention. The reference to their maga-

zine applies to ours:—

"Use unfailing patience in helping on the children's plans; train the children in missionary work; let Sunday School teachers persuade their pupils to attend the meetings, and give in the classes bits of missionary news; read 'Life and Light,' the organ of woman's work; get every one to take it; do something for the meetings by preparing papers, by praying, by singing, by reading some items; help the missionaries by sending them appreciative letters, not looking for return, or by sending some little gift in token of remembrance; above all, pray for the missionaries: those abroad and those laid aside at home; give freely 'as ye have received;' and do all this for the sake of Him whose is the work."

THE REPORTS — Dear subscribers, are you not glad that as a supplement to all the good things that the six numbers of the Helper bring you this year, you have a brief outline of the work of the Society, contained in the reports of the Secretaries and the Treasurer? A careful reading of them and a hearty response to the requests and suggestions con-

tained in them is the compensation desired. The year upon which we have just entered is auspicious in its opening, and there is reason to hope it may be crowned with the fruit of consecrated endeavor. Three hundred copies of the reports will be bound separately.

THE BUREAU OF INTELLIGENCE.

This Society, recognizing the need of further aid to help carry forward its work, gave to the Committee on Missionary Intelligence, at its annual meeting, new significance. The plan embraces the idea of mutual helpfulness and is to be one of exchange. Thus: An auxiliary society in one section having had an essay, or poem, or dialogue, which has been helpful, is to send it to this committee, and one in another section needing something of this kind, can send her request to the committee, who will furnish the supply desired.

The necessity, as well as desirability, for such an arrangement, is obvious. It is impossible for our missionary workers, with their busy hands and weary heads, to supply directly to auxiliaries and bands the encouragement and stimulus which their letters do give. Again, the increasing demand on the Home Secretaries for copies of letters, essays, and means to help sustain an interest, is already too great a tax on the manifold duties of that office, especially since so much needs to be done that our machinery may be brought into more effective order. Other workers have sought, to some extent, to supply these helps, but system is power. And this method has been greatly desired for some time.

The persons who are willing to care for this department are young and fresh, and bring to it the necessary qualifications and a zealous interest, but that it shall be a success will depend upon the faithfulness with which supplies are sent, that the "bureau" may be full. As all are to be helped by it, so all should be willing to contribute to it. What was designed for the special work of one society may not be as valuable for another, yet if it contains a helpful thought, do not withhold it. In this way there will be developed a delightful interchange of sympathy, and the influence of some things which would be unsuitable to publish, because of their personal character or

the subjects treated, will not be lost, and the most stimulating thoughts and pertinent suggestions will be within the reach of all.

There will be expense connected with this "new departure," so it will hardly be necessary to add that stamps should accompany the requests, and it is hoped that from time to time gifts of money will be forwarded, that the efficiency may be constantly increased.

Send to Mrs. G. S. Andrews, 11 Hudson St., Providence, R. I., for letters from the missionaries, and teachers, and

also for photographs of the missionaries.

Send to Miss Kate J. Anthony, 40 Summer St., Providence, R. I., for essays, poems, dialogues, and helps for Bands.

OTHER OPPORTUNITIES.

The valuable paper by Miss Dunn, relating to our Western field and its wants, published in this issue, will, it is hoped, receive special attention. In connection with this general subject we are impelled to say that there are cases requiring immediate action. The Home Mission Board has more than doubled its appropriations for the past year, and it does not see the way clear to do any more. Still the call for help is from Minnesota, Nebraska, and Kansas. We have been especially moved by the touching appeals from the Norton Q. M., Kansas, which calls for help to sustain Rev. O. T. Clark, as missionary in that section.

A letter from the Clerk of this Q. M. to the Corresponding Secretary of the H. M. Board contains the following statements among others equally suggestive of the need of help: "We feel that our cause is worth sustaining, so we come with confidence. In view of the drouth which almost amounts to a famine, it looks as if it was assistance or surrender. Many of the people must be helped. I think some of the churches would be glad to send us some of the clothing laid aside by their members. Not the members alone need help, but the ministers. Bro. Clark rode all last winter without an overcoat or wraps, and a part of the time with no protection on his hands, sometimes not passing a

house for six or eight miles. Could he be appointed as our missionary, he would have a molding influence on our Quarterly Meeting. He has always been a Free Baptist, and has labored largely in the Iowa Yearly Meeting. He is willing to work for one hundred and fifty dollars (\$150!), in addition to what he can receive here, which I do not think can exceed one hundred."

Mrs. Clark in a recent letter says, "Sometimes the way looks dark and we hardly know what to do. No means of our own, yet children and churches to care for. To whom shall we look in this hour of need? Has God permitted this to come upon us to humble us and to open the hearts of those now closed to help those in need? Could some of our brethren and sisters in the East look into our homes, most of which are half hidden under ground, with ground floors, cold and hard, with one or two windows to admit the light, - so unlike our former homes, - they would be surprised. Many of God's dear children live beneath the ground, and as they kneel to invoke God's blessing upon their families and friends, they feel that His presence is here, even in these humble homes, and we realize our dependence upon Him. I shudder at the thought of my dear husband riding over the prairies this coming winter. One brother minister has left, which gives him additional care. This section of country (Northwestern Kansas) is beautiful, and in ordinary times yields as much as any other state in the Union."

These statements need not be enforced. Cannot special attention (not neglecting our regular work) be given to helping the home mission interest in our western borders during these two last months of the year? This will give opportunity for at least one meeting and the putting up of boxes of clothing, books and papers, etc., and the collecting of money; so let us be very active at once. Much might be added before us are requests from other sections — but our space is limited. Other addresses will be furnished to those who wish to send boxes, and money should be sent at once to Rev. E. N. Fernald, Lewiston, Me. Let there be no delay. Already the winds whistle across the prairies, and the air is full of chill. Let us make it possible that the log houses and the dug-outs be vocal with Sunday School songs, and the praise of worship from thankful hearts. The address of Rev. O. T. Clark is Lenora, Norton Co., Kansas.

Words from Home Workers.

MAINE.

The Woman's Missionary Society of the Sebec Q. M., met in connection with the session held with the Dover and Foxcroft Church, Sept. 18, 1880. Had a full house and attentive listeners. Two very interesting papers, one written by Mrs. Mary E. Wingate, and read by Miss Mary Clement, on "The Growth of a Century;" the other, written and read by Miss Ada Sampson, on "Mission Work," were presented. Some remarks by Rev. Mr. Foster, of the Exeter Q. M., encouraged and strengthened us. Some of our young friends are taking hold of this work with a zeal worthy of themselves, and we were cheered white listening to the stirring words of their essays, coming with energy from full, warm hearts. I could but lift up my soul in thanksgiving and breathe a praver to the dear Father that He would accept the service, and make them very useful in the future in His cause.

Mrs. E. D. Wade.

The Auxiliary of the Woman's Missionary Society in the Essex Street: Free Baptist Church, in Bangor, Me., was organized in October, 1879, and hence has been in operation one year. Previously, nothing of the kind had been done here. Its officers are: Mrs. R. L. Howard, President; Mrs. L. Jones and Mrs. E. H. Fogg, Vice-Presidents; Miss Annie Fogg, Recording Secretary; Miss Lizzie Shaw, Corresponding Secretary; and Miss May E. Brooke, Treasurer.

Our meetings have been sustained with a growing interest; twenty-seven copies of the Helper are taken, and \$27 dollars have been remitted to the Treasurer, at Dover. We feel encouraged for another

year's work, and hope for still better results.

LIZZIE SHAW, Corresponding Secretary.

RHODE ISLAND.

A very interesting missionary concert was given recently at the Free Baptist Church of Olneyville, under the direction of the missionary committee. The house was well filled. The platform had upon it a large cross, covered with ferns and vines, and was surrounded with other beautiful decorations. The singing by the young people and school was highly commendable. "Counting the Pennies" was rendered by Miss Mamie Colwell. Miss M. Rhodes and Mr. E. E. Hubbard gave readings on missionary subjects, the latter being a letter from a lady missionary in India, supported by the Rhode Island churches. The pastor represented the magnitude and importance of the home mission work. The closing piece was a dialogue by seven young ladies, in which the genius of Christianity was represented as communing with her converts from various nations.

One of the members of the Greenville Auxiliary sends us a brief statement in regard to a missionary tea just held, hoping it may be a "help." "One of our devices for making up our apportionment and keeping up the interest in our work is a Missionary Tea. We had one of these recently at Mrs. Given's.

We had a little meeting, opened by prayer and singing, then followed reading extracts of missionary work, and other pertinent and valuable selections. Then there was a Missionary 'Art Gallery,' — pictured faces of our loved India toilers, with that of the revered veteran who is resting now. As the faces were pointed out on the wall, one of the ladies gave a little account of each, their location, work, etc. Dear 'Min's' face being noticed, gave an excellent opportunity to speak of her beloved Ragged schools, and to read extracts from a private letter in which she speaks of starting an Industrial, and asks for twenty-dollar scholarships. We didn't forget Harper's Ferry, but left that for next time. Then followed a pleasant social time in the interests of the society, before the picnic supper, for which each lady paid ten cents. There were twenty-five present, and all went away feeling more interested and more encourage 1 than before."

NEW YORK.

Mrs. Pendleton, of Norwich, reports that the year's work recently completed by their Missionary Society has been most satisfactory.

MICHIGAN.

Miss Cilley reports that "the Oxford Q. M. W. M. Society, lately organized, has already three auxiliaries: at Riley Center, Capac, and New Haven. And now Bruce Church sends for helps to organize. God bless the faithful workers in Northern Michigan."

Miss Stockwell, Secretary of the Hillsdale Q. M. Society, read a fine paper at the last meeting of the River Raisin Q. M. Society. Her presence greatly cheered the workers in that Society. Is not this an excellent example, —a hint to others of a way of helping and being helped? If teachers and Sunday School workers need suggestions from others engaged in the same work, why not we? And what more feasible way than this, of attending each other's meetings, keeping eyes and ears open, and being willing, too, to speak earnest words for the common cause. In this Q. M. the Manchester and Macon auxiliaries are doing finely, and others are organizing for effective work.

S. L. C.

MINNESOTA.

Mrs. L. E. Leighton, Q. M. Secretary, writes: -

"At the September term of the Hennipen Q. M., which convened with the Mazeppa church, the Woman's Mission meeting was called at ten o'clock, Saturday. Exercises were opened by singing 'To the Work,' Scripture was read by Mrs. Livingston. Very cheering reports from Castle Rock and Champlin were read by the secretary. Verbal reports by Brother Smith of Minneapolis, and Brother Mitchel of Cryst al Lake. the secretaries having failed to send in their reports. Brother Palmer, our State Missionary, made a very good report of his work. Extracts from Burmah letters were read by Mrs. Batson. Select reading by Miss Van Vliet, Miss Livingston and Miss Dean. A request from the Minneapolis Auxiliary, that we ask the Woman's Mission for fifty dollars to finish some chapel that may be built in our mission field, was acted upon and granted. The collection taken for home work, amounted to four dollars and fifty cents.

NOVA SCOTIA.

The Fifth Annual Meeting of the Woman's Foreign Missionary So-

ciety was held at Caledonia on Friday afternoon, Sept. 10.

Mrs. J. F. Smith, the President, conducted the exercises. The meeting opened by singing. Parts of the 126th Psalm and 16th chapter of Matthew were read by Mrs. Babcock. Prayer was offered by Rev. Mr. Minard. "The World for Christ" was then sung. The Corresponding Secretary gave a report of the work done in the Societies during the year, showing the amount raised to be \$375.21.

Mrs. R. H. Crowell, delegate to the F. B. W. F. M. S., held in Weirs, N. H., gave a report of her visit to that Society, and spoke of the cordial welcome extended to her by the band of noble workers she there met. She referred, as a partial result of this delegation, to the fact of Miss French's presence with us as a delegate from that society,

and the good her visit among us had already accomplished.

Then followed Miss French's able and instructive lecture on India, which was listened to with deep interest by an attentive audience.

Rev. J. F. Smith made a few appropriate remarks. A collection was taken amounting to \$5.60.

Closed by singing

" From Greenland's icy mountains."

During the session of the Society, a resolution was passed commending the Helper for the manner in which it is conducted, and recommending its further circulation.

Notes and Gleanings.

For Prospectus for 1881 see 3d page of cover.

The present issue of the Helper is delayed on account of the reports, as is plainly evident.

We have received the reports of the India Bible School and the Free Baptist Mission in Southern Bengal.

The King of Siam, accompanied by a splendid retinue, is coming to America for a three weeks' visit.

The native Christians of the United Presbyterian Mission in Egypt gave nearly three dollars each in religious contributions last year.

Again we recommend to our workers Good Times, which has a department for Sabbath Schools and Missions, containing readings and dialogues. Its terms are \$1.00 a year. Send your orders to us, which we will gladly see are properly attended to.

THE HELPER has 3,605 subscribers, which are distributed as follows: Maine, 786
New Hampshire, 428; Rhode Island, 404; New York, 384; Massachusetts, 275; Michigan, 237; Ohio, 211; Vermont, 167; Nova Scotia, 121; Illinois. 107; Minnesota, 79; Iowa, 70; New Brunswick, 66; Wisconsin, 65; Pennsylvania, 32; West Virginia. 29; Province of Quebec, 24; exchange list, 24; Ontario, 21; Indiana, 18; India, 17; Kansas, 14; Connecticut, 10; New Jersey, 8; Maryland, 4; Missouri, 4; Nebraska, 4; California, 2; Africa, 1.

Of those who have procured subscribers, Mrs. E. W. Porter, of the Paige Street Church, Lowell, Mass., heads the list with 100. Twenty-five and more are sent to churches as follows: Roger Williams, Providence, R. I., 71; Saco, Me., 62; Olneyville, R. I., 55; Washington Street, Dover, N. H., 52; Augusta, Me., 46; Main Street, Lewiston, Me., 46; Haverhill, Mass., 46; Greenville, R. I., 43; Barrington, N. S., 43; Pascoag, R. I., 41; Hillsdale, Mich., 35; Park Street, Providence, R. I., 34; Mt. Vernon Street, Lowell, Mass., 32; Portland. Me., 30; North Berwick, Me., 27; Lyndon Center, Vt., 27; New Hampton, N. H., 26; Auburn, Me., 25; Bangor, Me., 25; Farmington, N. H., 25; Whitefield, N. H., 25. Other churches have done as well in proportion to their numbers. Let there be everywhere an increase for the year 1881.

Children's Miche.

THE SILVER PLATE.

[BY MARGARET J. PRESTON.]

They passed it along from pew to pew,
And gathered the coins, now fast, now few,
That rattled upon it; and every time
Some eager fingers would drop a dime
On the silver plate with a silver sound,
A boy, who sat in the aisle, looked 'round
With a wistful face: "O, if only he
Had a dime to offer, how glad he'd be!"
He fumbled his pockets, but did n't dare
To hope he should find a penny there;
And much as he searched, when all wasdone,
He had n't discovered a single one.

He had listened with wide-set, earnest eyes,
As the minister, in a plaintive wise,
Had spoken of children all abroad
The world who had never heard of God;
Poor, pitiful pagans, who did n't know
When they came to die, where their souls
would go;

And who shrieked with fear when their mothers made

Them kneel to an idol god — afraid
He might eat them up, so fierce, and wild,
Andhorrid, he seemed to the frightened child.
"How different," murmured the boy,
while his

Lips trembled, " How different Jesus is!"

And the more the minister talked, the more
The boy's heart ached to the inner core;
And the nearer to him the silver plate
Kept coming, the harder seemed his fate;
That he had n't a penny (had that sufficed)
To give, that the heathen might hear of
Christ.

But all at once, as the silver sound

Just tinkled beside him, the boy looked

round,

And they offered the piled-up plate to him, And he blushed, and his eyes began to

Then bravely turning, as if he knew
There was nothing better that he could do,
He spoke in a voice that held a tear:
"Put the plate on the bench beside me
here."

And the plate was placed, for they thought he meant

To empty his pockets of every cent.

But he stood straight up, and softly put
Right square in the midst of the plate his
foot.

And said with a sob, controlled before,
"I will give myself—I have nothing
more!"

SOME METHODS OF WORKING.

Looking through a few exchanges to find some things which we could suggest to the bands to help them as they enter upon the winter campaign, we find many ways of working which lead to a similar result, — the creating and sustaining of an interest in helping to obtain money to send the Gospel "all the world around":—

Last spring nine boys met and formed a missionary society; after a few meetings girls were admitted, and a lady was elected director. We meet every two weeks and each pays ten cents a month. Our parents and others are admitted as annual members, on the payment of twenty-five cents. We have a lecture from some gentleman at each meeting.

We organized under the name of Gleaners, in October, and are making a rag carpet for an Orphan Asylum. We are to give our money for missionary purposes.

"The Helping Band" meets with the pastor's wife, who teaches them from mission maps, and reads to them while they sew. At their meetings they have found a question-box to be useful. The "Earnest Workers" are learning about the heathen while they sew carpet rags, and prepare for a sale.

A Sunday School class of young men, hold three sociables during the year, making them entertaining and profitable by reading, singing, and recitations, bearing upon missions, and also by presenting idols and curiosities brought from foreign lands.

Each member of the "Willing Workers" has a book and a bag; they get as many subscribers as they can who will pledge a cent a week towards supporting a Bible Woman in Burmah, and another in China.

The Gleaners meet regularly once a fortnight, but once in three months give a "Social" to their friends. They pay five cents to become members, and one cent per week afterward.

The ladies of a missionary society supplied all the children who wished to work with small boxes, to be opened in three months. Thirty-six boys and girls volunteered to do all they could. They were enthusiastic and even made sacrifices. To all having one dollar a certificate was given. The amount collected, was \$18.50. Think of the amount of good they will do through these dollars. Some children to-day in darkness will through them learn of the blessed Saviour.

STRANGE PLANTS. — There grows on the banks of the Amazon River a gigantic reed, nearly thirty feet high, which is frequently crowned with a large ball of earth, like the golden globe on the utmost end of a lofty church steeple.

This is the comfortable home of myriads of ants, which retire to these safe dwellings, high and dry, at the time of rains and during the period of inundation, rising and descending in the hollow of the reed, and living on what they find swimming on the surface of the water.

CONTRIBUTIONS

RECEIVED BY THE

Free Buplist Moman's Missionary Society,

FROM AUG. 1, 1880, TO OCT. 1, 1880.

****		The state of the s		
MAINE.		Dover, Auxiliary, Wash. St. Ch.	31 35	
Atkinson, Auxiliary	2 00	Dover, L. A. DeMeritte, for		
Bangor, Auxiliary, Essex St.	2 00	working capital, and const.		
	12 CO	Mrs. J. A. Lowell L. M	25 00	,
Biddeford, L. M. Thompson, for	12 00	East Wakefield, Mrs. S. D.		
Chanel Hall		Meserve, a Centennial Offer-		
Chapel Hall	5 00	ing	5 00	,
	10 00	Lake Village, Children's Band,		
Dover and Foxcroft, Auxiliary,		for salary of Miss I. Phillips.	5 00	,
for Anjanee	2 00	Lake Village, J. L. and O. E.	3	
East Corinth, Busy Bee Band	1 00	Sinclair, for working capital.	30 00	,
East Corinth, Auxiliary	7 00	Milton Mills, Busy Bees, for	30 00	
East Corinth, M. R. for F. M.	1 00	Miss I. Phillips' salary	10 00	
East Dixfield, Auxiliary, 1-2 each.		Rochester, M. A. Watson	1 00	
H. M. and F. M	2 50	Wolfboro', Mrs. E. J. Jenness,	1 00	
East Parsonsfield, Auxiliary, for		for F. M		
F. M	2 00	IOF F. M	1 00	,
Exeter, Q. M	6 40		4 - 0	
Haynesville, Mrs. Laura A.			\$118 35	,
Brown	1 00	VERMONT.		
Houlton Gleaners, for Miss I.	-	0 1 1 1 11 1 1 1 1		
Phillips' salary	5 00	Corinth, Auxiliary, 2d F. B.		
Kenduskeag, Mrs. J. J. Banks.	1 00	Church	2 50)
Kingfield, Auxiliary, Registry	1 00	Corinth, from two little Girls	10	3
postage and letter, 14 cts. de-		East Orange, Auxiliary	5 00)
ficiency on former credit 8 cts.		East Williamstown, Auxiliary	4 00	
	# 00	St. Johnsbury, Children's Band.	1 25	5
Kingfield, cash	5 00	South Strafford, Auxiliary, for		
Kingfield, Auxiliary, for F. M.	2 92	Zenana work	5 00	0
	23 25			
Lewiston, Mrs. B. F. Hayes, for			\$17 89	
support of teacher with Mrs.				•
J. L. Phillips and to consti-		MASSACHUSETTS.		
tute Mrs. Mary Hayes L. M.	10 00	TT 1.111 A		
Limerick, Auxiliary, for F. M	2 00	Haverhill, Auxiliary, for native		
North Boothbay, Mary A. At-		teacher, and balance of L. M.	-6	
wood, for F. M	1 00	of Miss Jennie Knowles	16 00)
Plymouth, L. M. N., for salary of				
Miss L. Brackett	10 00		\$16 00	3
South Parsonsfield, Auxiliary, for		RHODE ISLAND.		
support of Gouri	7 00	KHODE ISLAND.		
Steep Falls, Mrs. Hannah Hobson	2 00	Apponaug, Church, Miss H. Phil-		
West Falmouth, Helping Hands,		lips' salary and work	3 00	•
for salary, of Miss I. Phillips.	5 00	Blackstone, Mission Band, do	10 00	
West New Portland, Auxiliary,	3	Carolina Mills, Mission Band, for	10 00	
for F. M	2 08		2.2	-
	2 30	Farnumsville, Church, for Miss	3 2	-
4.	28 15			_
NEW HAMPSHIRE.	-0 13	The a manage control of the control	5 0	
		Foster, Union Church, do	9 00	
Danville, Auxiliary	10 00	Greenville, Auxiliary, do	10 0	J

Ol '11 A '11' 1				
Olneyville, Auxiliary, do	15	00	sion Society, 50 H. M. and	,
Phillips' salary and work	12	50	30 21 22	_
Phillips' salary and work Pascoag, Young People's Mission Society, for Mrs. J. L.		-	MANAGORA	\$
Phillips' Ragged School	10	00	MINNESOTA.	
Pawtucket, Auxiliary, for Miss H.	10	00	Champlin, S. S., for Miss I. Phillips' salary	
Philips' salary and work	7	50	Sauk Rapids, Miss Juliette E.	
Providence, Roger Williams Church, Auxiliary, do			Hicks, for working capital	:
Providence do Voung People's	8	75		_
Providence, do., Young People's Mission Society, do	8	60	MICCOURT	\$
Providence, do., for Harper's		-	MISSOURI.	
Ferry	8	58	Springfield, S. L. Dittrick, a	
Providence, Auxiliary, Park St. Church, for Miss H. Phillips'			Zenana teacher The following contributions are	1
church, for Miss H. Phillips	6	25	a Centennial offering, towards	
Providence, Mrs. M. A. Stone	0	25	building the chapel at Harper's	
of Greenwich St. Church, do.	5	00	Ferry: -	
Providence, Mrs. J. L. Tour- tellot, Greenwich St. Church,			Mrs. E. D. Wade, \$10.00 towards L. M. of F. Nellie	
for Zenana work and to consti			Wade; Mrs H. Crowell \$1.00;	
for Zenana work and to consti- tute herself L. M	25	00	F H Fogg ro' Mre F A	
For Incidental Fund	-3	70	Stevens \$5.00; M. M. Brewster \$5.00; M. G. Osgood \$1.00; Mrs. E. L. Carr \$1.00; Dr. Sarah A. Colby \$10.00;	
Auxiliary, Park Street Church,			ter \$5.00; M. G. Osgood	
for Harper's Ferry	5	00	Dr. Sarah A. Colby \$10.00!	
Woonsocket, Ella F. Paine, for Miss H. Phillips' salary and			Annie P. Tilley \$1.00; Mrs.	
work	5	00	Annie P. Tilley \$1.00; Mrs, M. A. W. Bachelder \$1.00;	
		_	M. A. Davis pr.oo; Mrs. J.	
	\$158	15	T. Ward \$5.00; A friend	
MICHIGAN.			Mary Lathan Clark \$1.00:	
Hillsdale, S. S. Class, "C." for			\$5.00; A. C. Hayes \$2 00; Mary Latha 11 Clark \$1.00; E. S. Cole \$1.00; Mrs. E. L.	
Miss Ida Phillips' salary	6	53	C. Patch \$1.00; Mrs. M. H.	
	46		Bassett \$1.00; Mrs. J. M.	
оню.	\$6	53	Purkis \$2.00; Mrs. O. C. Whitney .50; Susan Wyman \$1.00; John B. White \$2.00; Mrs. J. W. Pease \$1.00; Miss	
			\$1.00; John B. White \$2.00;	
East Liberty and Broadway			Mrs. J. W. Pease \$1.00; Miss	
Churches, for Miss I. Phillips' work	25	00	M. Batchelder \$5.00; Mrs. G. H. Hubbard \$1.00; Mrs.	
East Liberty and Union Churches,	-3	00	T. S. Shaw \$1.00; Wm.	
for Zenana work	7	90	Ballinger, in memory of his	
Harmony, Q. M. collection, for			deceased wife, \$1.00; Mrs. W. H. Smith \$1.00; Walter	
Zenana work		00	W. H. Smith \$1.00; Walter	
Maineville, Church, for F. M Newton, Mrs. Higgins, for Ze-	1	30	Harriman \$1.00 Mrs. J. Y. Stanton \$2.00; Mrs. D. H.	
nana work	1	00	Adams \$5.00; Mrs. J. H. Greeley \$1.00; Nellie M.	
Seneca and Huron, Q. M. Aux-			Greeley \$1.00; Nellie M.	
iliary, for F. M	12	49	Kich \$1.00; Mrs. A. M.	
	\$50	40	vern \$1.00; Mrs. P. Bundy	
INDIANA.		17	Rich \$1.00; Mrs. A. M. Young \$1.00; Mrs. J. Malvern \$1.00; Mrs. P. Bundy \$1.00; Affie Miles \$1.00; Proceeds of Centennial Picture by Person N. P. Bundy	1000
			Proceeds of Centennial Pic-	
Hartford City, Ruth E. Brockett	_	00	tures, by Rev. A. M. Rich-	
2.00, for working capital	5	00	ardson \$4.14; A friend	
	\$5	00	\$1.00; do. 50; do 50; Mrs. H. C. Phillips \$1.00; Mrs. G. C. Waterman \$10.00:	
IOWA.	-3	-	G. C. Waterman \$10.00;	
Edmand Tadio All Colo			G. C. Waterman \$10.00; Mrs. J. T. Weeks \$5.00; Mrs. M. M. H. Hills \$5.00; Mrs.	
Edgewood, Ladies Aid Society Postville, Mrs. G. W. Hanks,	2	00	M. M. H. Hills \$5.00; Mrs. F. K. Chase \$1.00; Mrs. I.	
for F. M	1	00	D. Stewart \$10.00; Mrs. G.	
Riceville, Mrs. Lavinia Fox, for	•		F. Mosher \$10.00.	13
Miss Ida Phillips' salary Yearly Meeting, Woman's Mis-	5	00		
			Total,	\$65

CORRECTION.— One item in last Helper should have been Sebec Q. M. Auxiliary for support of Anjanee, \$5.; F. M. \$5.; H. M. \$2.; General work, \$3.80; Total, \$15.80.

SEVENTH ANNUAL REPORT

OF THE

FREE BAPTIST

Woman's Missionary Society,

PRESENTED AT ITS

ANNUAL MEETING,

AT BOSTON, MASS., OCTOBER, 1880.

PROVIDENCE:

J. A. & R. A. REID, PRINTERS.

1880.

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OF THE

Aree Buptist Momun's Nissionary Society.

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REPORT OF THE CORRESPONDING SECRETARY.

The results of the work of the Society during the year just closing, may be seen in part by the following reports of our India and Harper's Ferry workers. We say in part; for the full amount of good accomplished by efforts, feeble though they may have been, put forth in accordance with the last command of the Master, can never be known till revealed by the clear light of eternity.

BHIMPORE.

Under date of May 10, Mrs. Burkholder writes: "At the present time seven teachers are being employed in teaching village schools. The number of pupils now is one hundred and twenty-five. Aside from this I am giving a small allowance to a number of girls who attend our training-school for Santals. This enables them to support themselves and attend school. I cannot tell you how thankful I am to the ladies for the funds they have put into my hands, thus enabling me to reach these neglected little ones.

Quite a number of women are reading with our teacher at noon, when they come home from their work. Besides attending the day school, numbers are induced to come to the Sabbath School. The girls training-school has hardly more than begun its work. It will take time to overcome the prejudices of these ignorant people and make them feel the advantages of an ordinary education. Every new pupil adds fresh courage to my spirits, and leads me to renewed efforts. It would cheer you to see the pupils gathered in the chapel. Slowly they are learning to improve their personal appearance, so they do not look quite so desolate.

When I see the amount of work to be done I long for the strength of a Samson, and all the means I could use at my command. I trust the Woman's Board will be able to appropriate as much for the work at Bhimpore the coming year as the past, for I shall beg to extend the work as much as possible." Later she says, "We have put up a house which answers the purpose of school and boarding-house for the girls, but we will try to pay for it from some other

funds than what you send us. We have very much to encourage us, though we long to see the work making a more rapid progress.

FINANCIAL REPORT OF WORK AT BHIMPORE.

	*	Dr.			(
		Rupees.	Annas.	Pice.	Rupees.	Annas.	Pice.
Mar. 31. Apr. 9. May 31. June 30.	To cash received By cash paid for teachers By cash paid for teachers and to school girls To cash received By cash paid teachers and girls. To cash received By cash paid teachers, girls, and for rewards By cash paid teachers, girls, and pundit. By cash paid teachers, girls, and pundit. To cash received	90 90	3		7 16 29 33 32 30	8 9 12 2 9 13	6 6 9 3
" 26.	By cash pd. teachers, girls, and pundit and rewards. To balance	360	12	3	197	11 2 70	0 3
					360	72	3

BALASORE - ZENANA AND DISTRICT WORK.

Miss Ida Phillips writes: "The close of the second year in India finds me in camp some twenty-seven miles from home. Our tent is pitched in the shade of two banyan trees. Our camp-ground is a market-place, and twice a week we are surrounded by noisy venders of all manner of wares. Judging from appearances, we ourselves form one of the chief attractions of the market. From the time when the people begin to assemble until dark, we are hemmed in by dense crowds who have come, as they say, 'to see.'

Standing, as we do, at the close of another year, the question naturally arises, what have been the results of the work of the past twelve months? Though I cannot speak of brilliant successes, I can say that we have had strong evidences that the spirit of the Lord is at work, both in teachers and the taught. The zenana work has gone steadily on, save for an intermission of about two weeks, during which time the cholera was raging fearfully. Hundreds were taken, in spite of every sanitary precaution. I can think of nothing more hopeless than the death of an idolater. All the tender ties of earth are sundered, and the soul leaves the body, they believe, to take up its abode in some of the lower animals, or

to be cast into a most indefinable place of torture. The Christian religion seems tenfold more precious when contrasted with the dark belief of a Hindoo.

After the cholera had been raging some time, one of my teachers said to me: 'Truly this scourge has been of some use to the kingdom of Christ. There was an old man in one of the houses who used to abuse us and drive us from the house, even after his sons invited us to come and teach their wives. He has gone, and now we can teach anything we like.'

I am glad to say that the work done by the pupils has been better this year than before. The people are also doing much better about paying for their instruction. Though I cannot boast of great amounts, my subscription list is constantly lengthening. I am now able to report seventy scholars in my little schools. One of my schools is three miles out of town. The people came to me and requested that I send them a teacher. They have subscribed the amount of the teacher's salary, and receive from the zenana fund only about one dollar per month for incidental expenses. I want to ask a little help for two of my schools. One needs a house, and another a more competent teacher. The former was held for several months on the veranda of a private house, which was burned a short time since, and the little flock are now house-The children have been doing so finely that I cannot bear for them to be scattered. A good school-house would not cost more than \$25. A part of this I can probably raise among the babus here. Will not some of the kind home friends send a few of their spare quarters and make up the amount? A teacher for the other school will cost about \$4.50 per month. I can only afford now to pay \$1.50. I am very anxious about this, as some of the girls in the school have gone as far as their teacher can carry them, and they wish to continue their studies. They promise, in time, to make good teachers.

The class for the instruction of zenana teachers has increased considerably in size, and under the able instruction of Bhim Charan Panda, head-master of the mission school, are improving in their studies. I have spent a little over a month in district work this year. Almost without exception, we found the work encouraging. In Bhudruch, the people still call for a permanent missionary. I am sure our friends at home cannot realize how very much another missionary is

needed in Orissa.

I am employing at present thirteen teachers; but one of them is supported by the native gentleman where she teaches. We have decided to take charge of a school in Sorah, twenty-five miles from here. It was here we found so encouraging work a year ago. The school numbers about twenty pupils, and should have thirty or forty, as the locality is a good one.

It has a small grant from government, and we were requested to take charge of it by the Deputy Inspector. The funds appropriated for our work have held out well, though we have been obliged to be economical. I fancy all missionaries find this necessary. I have been obliged to purchase a new conveyance for my zenana teachers, as the old one had come very much to resemble Oliver Wendell Holmes' "Wonderful One-Horse Shay."

The statistics for the year are as follows: —

			,	 		
Total numl	ber of	f pupi	ls,			181
Average,						156
Number of	teac	hers,				13
Average,						10

MIDNAPORE - RAGGED SCHOOLS.

Aug. 16. Mrs. Phillips writes: "Our work among the poor has prospered far beyond my most sanguine expectations. We now enroll between three and four hundred pupils, and have schools in twelve different parts of the city. In one of them, the high caste children come and sit side by side with the low caste, and recite with them. Some friendly babus have helped us not a little. We have been enabled, so far, to work on a most economical basis. Not a teacher rides to her work, though some have a daily walk of two miles, while others, with perfect security, go where it was considered unsafe for women. Neither do we spend a pice for house-rent or books for the children. We induce the babus to give us houses, and they buy their own books. But as these children grow up, we wish to fit them more thoroughly for respectable positions than can possibly be done in these schools. An 'Industrial' has been suggested. Funds are wanting for so great an undertaking, and we turn again to the Woman's Society. You have asked how much we can use, four hundred dollars? Yes, eight hundred, and give you a strict account of every pice. With grateful hearts for the two hundred you sent the past year, we are longing to

know how much you can give us this year, that we may plan

our work accordingly.

We now employ twenty-two native women in teaching, and two men. Miss Hattie Phillips teaches the women one session daily, and they teach the others. The Bible students assist in our Ragged Sabbath Schools, and go where the schools are taught, to preach and talk to the children and parents. One whole family has declared its determination to be Christians. Remembering your timely aid with gratitude, we beg of you to do as much more than last year as possible."

DANTOON.

Miss Hattie Phillips writes from Dantoon: -

The past year has brought deep bereavement to the central stations, though no less truly to the whole Mission. But our Father, who "deals gently and loves mercy" has not permitted us to be destroyed, though we have been cast down. The removal of my dear father from the post he had held with so much of physical suffering, yet with unwavering fidelity, left this station for the greater part of the entire year in new and untried hands. During the first two months my sister Julia was in charge. From that time, after but five months' experience with the language and people, it has fallen to my lot to carry on, as best I could, a work which has called constantly, and at times very loudly, for an experienced missionary. But for the strong arm of the Lord, which is always extended to help a weak child, and the occasional and cheering visits of the missionary appointed to the charge of the central stations, it would have been a year of burdens heavy indeed. During this time I have had as co-laborers for a few days or weeks at a time, as the case might be, Miss Hooper, Miss Bacheler, or one of my sisters, never being left alone more than ten days at a time. For about two months during the cold season I was in the district, and the station was in charge of the native preacher located here.

Our work among the women and children (especially the latter), which opened so flatteringly a year ago, has not received a correspondingly zealous support from the natives throughout the year. The novelty of the enterprise gone, the girl's school has encountered at times bitter and persistent opposition, but it still lives and does good work. Its entire roll numbers thirty names, but its average attendance has not exceeded fifteen. Within the past two months another

school has been opened, and has already enrolled thirty names, though with an average attendance far below that number.

Among the women, we have lost scarcely any pupils except by their removal from the place, or by our own choice, for reasons which seemed to make it unwise to retain them. During the year about forty women have received instruction. Those who have remained have made very encouraging progress, and as a rule listen with interest to the reading and exposition of a portion of Scripture which forms a part of the regular lesson. Although I can report no conversions, still, from the conversation of our pupils themselves, and from the fact that our work has again and again aroused opposition, I can but feel that the truths which have been imparted have already done not a little to undermine the superstitions which have their strongest hold in the hearts of the women.

A feature of our work, which, I believe, is peculiar to Dantoon, is the Sunday morning Bible reading (in English) with the leading babus of the place. It was begun at their own request while my father was here, and with few interruptions, continues till the present time. As yet they make no move toward professing Christianity, but by their own confession they have lost all faith in Hinduism, and I feel sure the Bible has proved itself to them a wonderful book, if not the Book of books. The regular services with the native Christians are a sermon and Bible-lesson on the Sabbath, the weekly prayer-meeting, and family worship every evening. At each and all of these outsiders are frequently present.

Not to farther protract this report, let me say that though our isolated situation has subjected us to frequent opposition, and impositions that would have feared to show themselves under other circumstances, yet can we rely implicitly upon Him who has said, "No weapon that is formed against thee shall prosper." On this, and many other precious, precious promises we stand, ready, heart and hand, for the work of another year.

Miss Phillips is now in Midnapore, engaged in training female teachers, a work for which she seems particularly adapted. In a recent letter she says: "So Dantoon seems doomed to a long season of desertion. I so much wish there was a man and his wife to take charge of the station."

FINANCIAL REPORT OF DANTOON ZENANA WORK FOR YEAR ENDING MARCH, 1880.

DR.					CR.		
	Rupees.	Annas.	Pice.		Rupees.	Annas.	Pice.
Salary of teacher	37 70 15	11 13 4 12		Ladies' Society Fees from babus Fees from children		9 14 13 11	9
Sundries		5 2	6 3	Sundries Total	255	2	3

JELLASORE.

Miss Crawford writes: "I am now employing ten girls with funds sent by the Woman's Society, and have also to pay women something for attending them. Some of the girls, who teach forenoon and afternoon, have three rupees each, monthly; those who study part of the day have less. Just now two of my schools are suspended on account of small-pox, but we hope they will be opened soon."

MIDNAPORE - ZENANA WORK.

From Mrs. Bacheler's report we learn that she and her daughter Mary are visiting forty-eight zenana houses, with about eighty pupils. These are constantly changing. "The work," she says, "was never so interesting as now. I love it dearly. I will tell you the daily routine of Mary and myself. Early morn till 9 o'clock, I in school, Mary at zenanas. Breakfast, ten to eleven. Mary hears a class in Bengali. Eleven to twelve she spends with her father in the Dispensary. Then till two, do whatever we have to do, and rest. Dinner at two, which is the time for the teachers to come to their school and work. I have them till three, then Mary takes them till four. From four till five she prepares the morrow's lessons, and from five till six, finishes the lessons with the teachers. We get out a little after this if we can. So ends the day."

A COURSE OF STUDY FOR TEACHERS.

In a report of her last quarter's work, Miss Mary Bacheler says: "It was decided that all our teachers needed a course of study to better fit them for their work. Miss Hattie Phillips was the teacher selected for the wives of the Bible stu-

dents and Mrs. Phillips' teachers, and I for our zenana teachers; Mrs. Burkholder, at Bhimpore, gives instruction to her own teachers. The studies were given out during the April Quarterly Meeting. I have prepared the lessons, taught more or less by a pundit, and have always devoted much time to preparing them. In addition to the zenana school, I have taught in two zenanas, visiting them twice a week."

HARPER'S FERRY.

MRS. BRACKETT'S REPORT.

We can report a larger school, with teachers in better health, and hence able to work more constantly, than in any previous year. Also a greater increase of our library, which has outgrown its small room, and now fills several shelves in the next, where there is ample space for it still to grow.

While, during the past year, we have had more than usual to cheer us in our work, there have been some discouraging developments. As we have a larger number of the young to deal with, we are forced to the conclusion that too many of the children, especially in the villages, are growing up no better than their slave parents. This is not to be wondered at, when we learn how many of the mothers are obliged to leave their families to earn the means of supporting them. We see no remedy for this, except by such means as will improve the mothers and diminish the necessity of going out to The Free Baptist Woman's Missionary Society has aided a larger number of girls than ever before. Seventyfive, at least, received assistance, while others were indirectly helped by the Society's appropriations for the pay of teachers. Doubtless the ladies will wish to learn the result of the experiment for which the Society made an appropriation at its last annual meeting, - an appropriation to furnish and heat a cook-room and study for the use of the girls, and provide the opportunity of giving them instruction in home work. has been, to teachers and pupils, a constant source of comfort and occasion for gratitude. No one who has had the management of young people needs to be informed that new methods are always attended with some friction.

This experiment has not entirely been an exception, though the friction was less and the cooperation of those interested much more general than we had anticipated. As we look over the mistakes of the past, we hope for great improvement another year, if the appropriation is continued, as I am certain it will be if the ladies understand its import-

ance to our work. The experiment revealed to us a greater need than we had realized, opened to us greater opportunities, but at the same time made plain that the work could not be done with as little of our own oversight and labor as we had hoped. So little of our time and strength could be withdrawn from other duties, that we cannot, as we hoped to do, report systematic, but only occasional instruction in sewing, etc. The results, thus far, are as follows: The rooms above the basement have escaped becoming cook-Each girl boarding herself found ready, out of study hours, a stove to warm or cook her food, and was thus saved a large part of the expense for fuel. Those who chose to use the study-room, — and they were many, — were saved nearly the whole of that expense, and all have had a cheerful, well-lighted room, the refining influences of which cannot be over-estimated. It has given us an opportunity to know more of their domestic habits, which can be made available for improving those that need it, if we can have sufficient help to get the time for it. On this same condition depends adequate instruction in sewing, etc., the importance of which is acknowledged by all. Its imperative necessity would also be evident, if all could see as we here do, how great is the want of it, and how the elevation of the race must be brought about by making it possible for them to have better homes, with mothers sufficiently skilled in the kinds of work that can be done at home, to be able to stay there with their daughters, rendering the needful help for the support of their families, without depriving them of their watchful care. How much shall be done in this direction depends entirely on our having the means to retain as teachers the two young ladies, who for two years have served as assistant pupils, but now having completed their studies, will be obliged to seek occupation elsewhere, if we have not the means to employ them. The fitness of the proposition already made, that the F. B. W. M. S. pay the salary of one, is plainly seen when we consider that this seems the only feasible plan by which this much-needed instruction can be given the girls, in any systematic way, or to any extent.

It has taken us long to realize the debasing side of all these years of servitude. Deriving our ideas from *Uncle Tom's Cabin*, and the few fugitives we met, it is not strange that when the time for action came we thought these people needed only the schoolmaster and the ballot to make them intelligent, respected citizens. As we never lacked sympathy

for the slave, may we not fail to do all that devolves upon us to lift our country out of the heathenism to which, more or less, the contaminating touch of slavery degraded every piece of God's handiwork with which it came in contact.

THE FUTURE.

No one, after carefully reading the above reports, can doubt that the appropriations of the Society, larger than ever before, have been wisely expended. Surely none can fail to be thankful, who have had the privilege of aiding these busy workers who are giving the strength of their womanhood, some of them the dew of their youth, to a work, the results of which are so momentous. But the question arises, Have each of us aided in this work to the extent of our ability?

The record of the past is completed, but the future is before us. Standing on the threshold of that future, shall it not be our purpose to consecrate ourselves more fully to this enterprise than which none can be grander, none nobler?

The field is so broad, the work so vast, that the help of each one is needed. For this reason, we again urge that auxiliary societies be formed in those churches where none now exist. But does some one say, "I am doing all I can." Is this true? Can it be said of any of us?

Said the devoted Dr. Duff, almost with his dying breath, "The church is playing at missions." Truly it seems so, when the whole Christian world is bestowing one cent a year only for the salvation of each soul of the race.

Again we ask, what of the future? Shall the requests of our missionaries and teachers, for larger appropriations the coming year, be granted? It is a question for each Free Baptist woman to answer. The Board can bestow only what is placed in its hands. If each individual will but pay the trifling sum asked, two cents a week, how bright will the future be. Our toilers abroad will no longer be cramped for means to carry on their work, while the busy workers of the home field will not plead vainly for teachers, that the success of their work imperatively demands. My sisters, what shall be our response to these appeals? Ours is the responsibility. It cannot be evaded.

Mrs. J. A. Lowell.

HOME DEPARTMENT.

Another twelve-month has rolled by, and to-day we complete the seventh year of the Free Baptist Woman's Missionary Society. The achievements of these seven years, though not on a large scale, have been sufficiently numerous and successful to afford ample ground for encouragement and gratitude.

WORKERS.

We can but recognize the good hand of our God in the preserved lives and energies of all those that have been active from the beginning in this organization. Especially does this demand our grateful acknowledgment because of the most valued of the number, and best equipped for service, both in council and in action, she who stands first, has for years been a veteran, but is still in the full vigor of youthful energy and enthusiasm; while her equanimity amid trials, her unwavering faith and hopefulness, her ever-broadening sympathies and her unwearied diligence in well-doing, make her presence continually like a genial but bracing atmosphere, at once a comfort and a stimulus to her younger co-laborers.

It is a pleasure to be reminded to-day of the steadily, though slowly, returning strength of our former devoted Home Secretary, Mrs. Jordan, whose health, already frail, was quite broken down by her exertions and anxieties to help forward the work of this Society. Let us not fail to hold her in our faith, that from these days of physical weakness she may soon be led forth in even greatly increased spiritual strength. Miss Cilley, our efficient Western Secretary, has been, by a series of prostrations, compelled since June, to serve by waiting, instead of her accustomed diligent working. Her strength—the Lord be praised!—is now returning. May it be greatly blessed, as it will be freely used in the service of His kingdom.

Since the amount accomplished by this Society depends, under God, upon the faith and effort of the individual women in the churches, we do well to-day to make grateful mention of the grace that has been sufficient, and the strength that has proved equal to the day, of so many noble women. These ladies have gone forward, "faint yet pursuing," often single handed and alone, — as far as human strength and companionship are concerned, — in a work new to them and

heavy, but which had their sympathies because it was plainly a work for Jesus and those He longs to bless. And so, with the indispensable grain of faith, they have overcome obstacles; removed mountains of indifference and inertia; sometimes quietly and persistently even stemming the tide of opposition, in His sweet spirit who was with them, until that very tide has turned and brought up to their side scores of coadjutors. The fruits of this consecrated energy have been seen especially in the public meetings that have been held, and in the blessed practical results of those meetings.

And here we would not fail to mention the great help the ladies have found for the interest and profit of these meetings in the letters of our dear missionaries, who, though far away, are still our strong allies in the work at home. God bless them! Let us not, one day, fail to lift up our hearts in prayer for them and their work, and for the native helpers

and those they are teaching.

OUR ORGANIZATION.

Our system of organization is simple, and so flexible as to be easily adapted to varying circumstances; even rudimentary at first, it was expected that, as growth and progress should develop the need, it would go on toward completeness. In several localities advancement has been made in this direction by organizing State or District Societies. Thus the church auxiliaries are brought into closer intercourse with each other, and the power of their interest and effort, as well as of their faith, is increased by concentration. The influence of these district organizations must be felt throughout the churches thus combined, in a better mutual acquaintance and consequent increased good-fellowship. This closer union of sympathies, binding them as in one family, will add largely to their fervor and strength for every good work.

The meetings which have been provided for by District Secretaries and others, to be held in connection with the quarterly and annual gatherings of the churches, have resulted in these district organizations; and these in turn have given a marked life and interest to the meetings. And so the importance of a pervasive and exact system becomes from year to year more and more apparent. In last year's report of The Woman's Board of Missions (Congregational) occurs this remark: "As far as human plans are concerned, we have reason to believe that our main strength lies

in our thorough system of organization." This Board has in the New England States, New York and Pennsylvania, twenty "Branches" and four "Conference Associations;" auxiliary societies not less than twenty in number constituting a "Branch," and a less number a "Conference Association. Each "Branch" and "Association" has its complete corps of officers, the presidents of the branches being vice-presidents of the general Society and members of its board of directors. Each branch may make such regulations, not inconsistent with the constitution of the Woman's Board, as it may wish. This system, which having been tried is found so highly conducive to strength, commends itself to us, and it has been reached by degrees. We have made a good and promising beginning. Our divisions have been made by districting — a method plainly the most convenient for us. And it may be confidently hoped that we are steadily approaching a no less thorough system of organization than those which have been attained, to so great advantage, by all the older Woman's Missionary Societies. As has been said, several district organizations already exist. These ought to include, for the churches' sake as well as for Jesus' sake, every church within their respective limits; the object being not so much that any church do great things, as that each cheerfully do a little, according to its ability. will the points become more numerous from which faith will ascend, and light will go forth for the blessing and illumining of the dark places of the earth.

Indispensable as system is seen to be, both in the successful operations of men and in all the works of nature, something else is still more important, namely: that there be *life* in the organism. With us, in an organization whose object is to extend the blessings of Christian civilization, and first of all to make known the loving life and spirit of Jesus, it is obviously of highest importance that every part be vitalized by union with the Living Head, who through His loyal members is, in our generation, more rapidly than ever before, carrying forward His kingdom into all the earth. This union will plainly require of every officer strict faithfulness to the duties

and responsibilities intrusted to her.

OUR MAGAZINE.

No other agency we employ at home exerts probably a hundredth part of the power for good that is wielded by the silent but vital pages of the MISSIONARY HELPER. Projected as it was at first in prayer, at the risk of personal loss, with

the sole object of helping to extend the kingdom of Christ; with painful distrust of ourselves, but strong confidence in God, it has had, from its first issue, most cheering tokens of

His favor and blessing.

And now we cannot doubt that it would please the Lord that this little messenger should find its way to many and many more minds and homes. For it is an enlightener concerning the spiritual condition of the world which HE so loves who hears our prayers! It is a reminder of the debt we owe Him, and which is to be paid, so far as we can pay it, to His needy ones on earth. It is a revealer of ways and a suggester of means, by which we can easily reach and help those that are in painful need of what God has given us the power to supply. It is a witness of the blessing that distils surely and sweetly upon the heart and the store of the individual and the church that blesses others.

The blessing of God is seen in the external prosperity of our magazine — in its financial success and the favor with which it is received. But most of all do we recognize Him in the spirit and the strength that mould and control its inner work. For this especially do we thank Him, while we are grateful also for its external success. And let us not fail to commend it still to God for more and more of His power within, and his favor without. And now, is there not at least one person in every church within our borders, east and west, whose effort shall be cheerfully given, in the next two months, to increase the number of subscribers for the Missionary Helper?

CHILDREN'S BANDS.

Not a few valuable accessions have been made this year to the number of children's bands. In regard to these, of one thing there can be no doubt: that every such accession has in it the seed of blessing and moral safeguard for the children themselves; and the promise of enhanced intelligence and benevolence, and hence larger prosperity for the church of the future. For these reflex results we may confidently look; and the direct effect will be enlightenment and joy, hitherto unknown, for some of the present generation of earth's sorrowful children; and then for those whom these must influence on and on into the future. Blessed, blessed work for our darlings! May we find that they put not their little hands to another so rich in fruitage, nor so beautiful, to Him who sees the end from the beginning. It must be that Jesus is glad to see anywhere a company of His favored

youths combining their strength to send light and joy to any of the many multitudes of miserable little ones, over

whom His own soul is moved with compassion.

There is yet something wanting between the children's bands and the auxiliary societies. This missing link would be supplied by young ladies' mission circles. When this lack is met, who can foretell what added enthusiasm and power will be infused into our whole system. In small churches it is generally best, however, for the young ladies to join the auxiliaries and work with them. They are often also honorary members and directors of the children's bands.

CROSSING THE THRESHOLD.

Every woman that has done within the past year what she could, be it much or little, toward extending the Gospel and its blessings, both at home and abroad; every one, especially, that has for this high purpose gone trustingly forward, even in dark places, and in new and difficult experiences, will surely say, looking back at this hour: "Hitherto hath the Lord helped us/" And now shall we not all add, as we step upon the threshold of a new year: Henceforth we will trust Him at all times, shrinking from nothing He may give us to do,—resting upon the sure word, "My God shall supply all your need!"

One District Secretary says, referring to church auxiliaries, "The burden of carrying on the work falls upon the faithful few." Happy and rare are the churches that can say, that remark does not apply here. But however true in general this remark may be, something else which has great comfort in it is also true: that every church of Christ has its faithful few, and when their attention is called to the commands of their Lord in regard to a world lying in wickedness, they will give heed; and so new companies are constantly rising in the churches and joining these active ranks. This is a token full of promise both for the kingdom of Christ in this country, and for some fearfully dark spots on the earth. Take courage, then, ye poor, waiting, sister women, sitting to-day in those dark places, with your bright, neglected children; groups are rising almost every week — east and west — in this bright land, with purpose fixed in their true hearts to give you, too, the light of life.

Mrs. B. F. HAYES,

DISTRICT REPORTS.

MAINE.

PENOBSCOT DISTRICT - SECRETARY, Mrs. E. D. WADE.

Q. M. Secretaries.

Ellsworth, Mrs. C. Harding. Aroostook, Miss R. A. Thurlough, Exeter, Mrs. O. P. Frost. Houlton, Mrs. H. Haskell. Montville, Mrs. E. G. EASTMAN. Prospect and Unity, Mrs. R. FILES. Sebec, Mrs. H. W. STEVENS. Springfield, Mrs. S. M. HAGGETT.

Ellsworth Q. M. comprises only quite small churches. It has no church auxiliaries, but has a Q. M. Society of twenty-nine members, with twenty subscribers to the Helper; maintains interesting public missionary meetings and supports a native teacher.

Aroostook Q. M. has two auxiliaries, one of which has been formed this year. Number of members, thirty-five. Subscribers to the Helper, nineteen. It has one children's band, just organized. Supports one native teacher, Jessie.

Exeter has a Q. M. Society which supports a native teacher. It has also four church auxiliaries and two bands. The Bangor auxiliary, of twenty-seven members, and twenty-five subscribers to the Helper, has been formed but about a year.

Houlton church has a children's band "The Gleaners"—numbering twenty-five members; takes one share in the salary of the Children's Missionary, and sends \$5.00 for the Ragged Schools at Midnapore. Danforth church has an auxiliary of twenty-five members. This is a young church, organized less than two years ago, but it has true, stirring women in it, and they are doing a good work.

The Rockland church, within the *Montville* Q. M., has an auxiliary of thirty-five members and twelve subscribers to the

HELPER.

Sebec Q. M. society supports a native teacher, Anjanee, a Santal, under the superintendence of Mrs. Burkholder. They sustain quarterly public meetings, which are growing in favor with the public. There are also in this Q. M. two church auxiliaries and two bands.

At the last two sessions of the Penobscot Y. M., we have had most excellent public meetings of the Woman's Missionary Society. Our last, at Dexter, was one of great interest, and cannot fail to produce good results. Real advancement has been made in the last two years in this district. Knowledge of our missionaries, their work and its needs, has

been extended; and with this increase of knowledge an interest has sprung up in many hearts and homes that were previously indifferent — or worse, opposed — to this glorious cause. Quite a number of young ladies have taken hold of the work with a zeal that is truly commendable — a fact that fills our hearts with gratitude. There is before us a great work to be done, and we hope much from the enthusiasm and energy of these bright, strong, young lives. Mrs. E. D. WADE.

PENOBSCOT AUXILIARIES AND CHILDREN'S BANDS.

Auxiliaries — Abbott, Bangor, Burnham, Corinth, East Corinth, Dover and Foxcroft, South Dover, Danforth, Ellsworth, Exeter, Fort Fairfield, Garland, Pittsfield, Presque Isle, Rockland, St. Albans.

Bands — Abbott, Bradford, Charleston, Corinth, "The Gleaners," Dover and Foxcroft, South Dover, Houlton, Milo,

Pittsfield.

Many persons connected with no auxiliary send contributions.

Maine Central District — Secretary, Mrs. E. N. Fernald.

Q. M. Secretaries.

Bowdoin, Mrs. C. F. PENNEY. | Farmington, Mrs. J. G. BUTLER.

It is most encouraging to be able to report the work of this Society in our district as one of the established channels of Christian endeavor. It has extended until it now includes quite a large sisterhood of auxiliaries, working with a common aim, and in this labor of love drawing nearer to each other and to the great Master whom we are striving to serve and honor. We are conscious, however, that we are still but "a little one," and that the usefulness and strength of the work of this Society are languishing for the sympathy and aid of the many who have as yet given no sign of help.

The Anson Q. M. has five auxiliaries, two of which have been formed within the last three months. Of these we have a report only from the Society at Athens, which has twenty-six members, has raised \$25.00, and supports a native

teacher, and is working intelligently and faithfully.

Bowdoin Q. M. has thirteen auxiliaries, five of which have been organized this year, and four children's bands,—one recently formed. These auxiliaries, exclusive of the bands, include 345 members. They have raised this year \$562.60, support seven native teachers, and read 240 copies of the

HELPER. For four years the pastors have regularly assigned one hour of the Q. M. to the Woman's Missionary Society, and many of them have repeatedly said, "This has been the best hour of the session."

The Farmington Q. M. has seven auxiliaries, three of which have been formed during this year. The Q. M. Secretary writes that she has received but two reports for the last quarter. The statistics are therefore only partially given. As far as known, these auxiliaries have 115 members, have raised this year \$72.00, take sixteen copies of the Helper, and support one native teacher.

From 'the Waterville and Edgecomb Q. Ms. no reports have been received.

Mrs. E. N. Fernald.

Auxiliaries—in this district—N. Anson, Athens, Auburn, Augusta, Bath, West Bowdoin (Second Lisbon Church), Bowdoinham, Brunswick (First), Brunswick Village, E. Dixfield, Farmington, Farmington Falls, Gardiner, Hallowell, Kingfield, New Portland, E. New Portland, Litchfield, Lewiston (Main St.), Lewiston (Pine St.), E. New Sharon, North New Sharon, Topsham, Weld.

Bands reported — Augusta, Bath, West Bowdoin, "Mite Gatherers," Lewiston (Main St.), "Seed Sowers."

MAINE WESTERN DISTRICT — SECRETARY, Miss AVILDA HASTY (NOW Mrs. STAPLES, OF MINNESOTA).

Q. M. Secretaries.

Otisfield, Mrs. J. M. PEASE.*

| So. Parsonsfield, Mrs. F. C. BRADEEN.

This district sends no official report, its secretary having been nearly all the year in Minnesota, though still giving some attention to the duties of her office. There are known to be some very excellent, active auxiliaries in this district. The Saco church has an auxiliary of sixty-four members; take sixty-three Helpers. They hold a regular monthly prayer-meeting for missions. These are interesting occasions, sometimes as many as ten prayers being offered. Who can tell how significant of blessing and help to our missionaries this simple fast may be! A very good public meeting was held in connection with the winter session of the Otisfield Q. M., at Harrison, before Mrs. Pease left that Q. M. Of one of the children's bands in this district, their pastor, Rev. Mr. Twort, remarked, "I am sure it would do our missionaries good to hear these children pray for them."

^{*} Mrs. Pease removed, early in the year, to West Buxton, in Cumberland Q, M.

Auxiliaries — as far as known — Biddeford, West Buxton, North Berwick, West Falmouth, South Limington, Limerick, Lyman, East Otisfield, East Parsonsfield, South Parsonsfield, Portland.

Bands — as far as known — "Little Seed Sowers," (Portland); "Little Helpers," (Limerick); "Little Gleaners," (South Parsonsfield); "Windham Children's Band;" "Young People's Band," (Raymond); West Falmouth Band.

As in every other state, so in Maine, contributions are sent to the Treasurer of the Woman's Missionary Society by ladies who reside where there is no organized auxiliary. Amount remitted to the treasurer from this district during the year, \$320.43.

NEW HAMPSHIRE.

DISTRICT SECRETARY, Mrs. F. S. MOSHER.

Q. M. Secretaries.

Rockingham, Mrs. F. K. CHASE. | Belknap, Mrs. J. C. Osgood.

We are glad to report more money raised this year than the one previous. From September, 1878, to September, 1879, the sum was \$594. This year, including the money subscribed by New Hampshire women on the centennial offering for the new chapel at Harper's Ferry, and which is not included in the Treasurer's report of sums donated by different churches, New Hampshire has given over \$800. This increase is due in part to the generous donation of Mrs. Harvey Brown, of Bristol, who has given \$200, and also in part to the interest in securing a working capital.

The interest in our public meetings has been decidedly more enthusiastic than ever before. In connection with the Q. M. at Pittsfield, we held a meeting for prayer and consultation. It was well attended and not a person left before it closed. We were allotted a half-hour of the public service, which was occupied by a report and address. The Rockingham, New Durham, and Belknap Q. Ms. have all had exercises in connection with their sessions, and some of them have been very interesting and profitable.

There are some pastors and pastors' wives who have hitherto not favored woman's societies, now working in earnest with us. Owing to the removal of some leading missionary workers, one or two Q. Ms. have met with serious loss. I feel assured that if a woman could devote considerable time to mission work, both in writing letters and visiting churches, New Hampshire might do as much the next year

in advance of this as she has the past in advance of the one previous. And, seeing so plainly what can be done, I feel it a duty to again urge my resignation as District Secretary, promising to do all I can to aid any one, but begging to be relieved from duties which I have not possibly the time to fulfill.

MRS. F. S. MOSHER.

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Auxiliaries — Washington Street, Dover, New Hampton, New Market, Laconia, Madison Social Circle, Candia Village, Danville, Northwood Ridge, Ashland, Concord, Bristol, Whitefield.

Bands — Whitefield, Belmont, Laconia, Dover "Pearl Seekers," New Hampton "Mission Helpers," Ashland "Mission Helpers," Lake Village "Children's Bands," Milton Mills "Busy Bees."

Contributions are received from the following places:— Rochester, Center Sandwich, North Sandwich, Warner, Franklin, Tamworth Iron Works, Water Village, East Wakefield, Wolfboro'.

VERMONT.

DISTRICT SECRETARY, Mrs. F. P. EATON. O. M. Secretaries.

	Wheelock, Mrs. J. M. PRESCOTT. Strafford, Mrs. O. R. TRACY.
Huntington, Mrs. R. A. NEWHALL.	Stanstead P. Q., Miss F. R. MOULTON

The work has been going forward in this district during the present year. Every Q. M. has its secretary, and some of them are very efficient. We report fourteen auxiliaries. From some of these we have not received full reports.

Interesting meetings are held by the auxiliary societies, and also in connection with our Quarterly Meetings. Calls for aid in the different departments of mission work are readily responded to by some of our noble sisters; not, indeed, in large donations, but the added littles accomplish much. Many of our churches are weak, but they do not on this account refuse to do what they can. May the interest of no one be less the coming year, but rather as knowledge of our work increases, may many more fall into the ranks.

Mrs. F. P. EATON.

Auxiliaries — Compton, Corinth, North Danville, Highgate, East Randolph, South Strafford, Stanstead, P. Q., Sutton, St. Johnsbury, East Orange, West Topsham, Tunbridge,
Waterbury, East Williamston.

Bands reported — St. Johnsbury, North Tunbridge, Lyndon Center, "Little Helpers."

MASSACHUSETTS.

DISTRICT SECRETARY, MRS. A. WARES.

I am sorry that a complete report of this small district cannot be given. If the time of the annual meetings of the various auxiliaries could be so changed as to bring it a little before the annual meeting of the Woman's Missionary Society, a correct report might be obtained.* This Q. M. has three auxiliaries, with a membership of one hundred and sixty-four. Subscribers to the Helper, about two hundred and forty. Money contributed during the year, about \$160. Beside the auxiliaries we have several children's bands.

Mrs. A. WARES.

Auxiliaries — Haverhill, Lowell, Page St., East Somerville.

Bands — Haverhill, Lynn, Lowell (Page St.), Lowell
(Mount Vernon Church), "Little Mission Helpers."

Contributions are sent also from Abington, Amesbury, Taunton, Charlestown, and other places where there are no auxiliary societies.

RHODE ISLAND.

DISTRICT SECRETARY, MRS. LEWIS DEXTER.

The accepted work of supporting a missionary, has, we trust, with two years of success become one of surety and love rather than uncertainties and fears. Encouraged by these auspicious results, we hope the faith of the dear sisters will not shrink from assuming greater responsibilities. Our endeavors have been to reach every church with systematic methods of work, and, through faithful assistants, we have been enabled to make advancement. Not a little is due to Miss Mary E. French, for our progressive steps in this She visited the churches quite generally, and with her earnest, heartfelt words, stirred many a lukewarm soul to active interest. Western Rhode Island has largely increased her activity for missions through the labors of Miss French and our efficient co-worker in that Q. M. Individual churches in this district show an admirably growing missionary spirit, as well as larger contributions. We are especially glad to notice that the interest evinced by the sisters in foreign work has awakened a greater readiness to respond to other calls. The demands of the hour in relation to the freedmen have

^{*} If all the auxiliaries in all the States could hold their Annual Meetings the first week in September, it would greatly facilitate the making out of the reports.

A. C. H.

reached and moved many hearts to responsive action; and we trust that ere another annual meeting, more signal steps will have been taken toward helping carry forward the standard of righteousness and knowledge among these, God's lowly ones. Subscribers to the HELPER in this district, 411. MRS. L. DEXTER. Amount remitted, \$636.20.

Auxiliaries - Auburn, Blackstone, Carolina Mills, Olneyville, Pascoag, Pawtucket, Providence - Roger Williams Church, Roger Williams Young People's Society, Pond Street, Park Street, Greenwich Street, - Greenville, Foster Union.

Bands — Blackstone, Farnumsville, Olneyville "Cup Bearers," Pascoag "Young People's Mission," Pawtucket, Roger Williams "Busy Gleaners," Park Street "Helping Hands," Greenwich Street "Mission Helpers," Greenville "Mission Band."

CENTRAL OHIO.

DISTRICT SECRETARY, MRS. J. B. LASH.

We are glad to report a steady advancement in the interest of missions. An effort was made a year ago, at the Yearly Meeting, to make a more thorough organization, and so secure greater efficiency. And we believe there has been more systematic work done since then than in any previous year. The quarterly reports have been more promptly sent in, and each society reports progress, and a determination to do more in the future. The secretaries have not mentioned the amount of money collected, and therefore I am unable to give the exact amount, but think I am safe in saying over \$100. The amount raised during the last quarter is \$18,68. Expended as follows: \$35 paid to Rev. S. D. Bates, Treasurer of State Association, for our State Missionary, Miss Nellie Phillips, and the remainder sent to the Treasurer of the Woman's Missionary Society, Miss L. A. DeMeritte. We have ninety-six subscribers for the HELPER; not as many as we ought to have. I shall do what I can for it the coming year.

May the dear Saviour bless you all abundantly, and give us all great earnestness in working for the building up of His kingdom; and may He enable us to accomplish more the coming year than we have in any year of the past.

Mrs. J. B. Lash.

MICHIGAN.

DISTRICT SECRETARY, Mrs. MARY P. PLATT.

Q. M. Secretaries.

Mrs. F. F. Bailey. Mrs. N. M. Pugsley. Mrs. Sutfin. Mrs. Perry Sheldon. Mrs. Tunis Link. Miss Anna Stockwell.

One year ago there were but two Q. M. Woman's Missionary Societies in this Yearly Meeting: the Grand Rapids and Genesee. The former had been in existence twenty-nine years; the latter was organized two years ago. Mrs. Bailey, Secretary of the Grand Rapids Society, reports: "This Society has no organization in the individual churches, but elects its officers at the May session of the Quarterly Meeting." These good people show their faith by their works, and the result adds \$121.68 to the treasury. Beside this, Mrs. Harriet Martindale gives \$25. annually, for the support of a zenana teacher.

Mrs. Pugsley reports for the Genesee Q. M. as follows: Number of church societies, five; number of members, eightyone; number of MISSIONARY HELPERS taken, thirty; money raised during the year, \$83.96. The interest in mission work

was never greater than at present.

Rev. J. B. Drew recently visited the Oxford Q. M. and organized a Missionary Society. He received forty pledges, and a deep interest was manifested in the work. I regret that I am not able to give a fuller report from them. There are

three auxiliaries in Oxford O. M.

Miss Cilley attended the May session of the River Basin Q. M., and assisted in organizing a Q. M. Woman's Missionary Society. She reports that the ministers, laymen, and women took up the work with that unity and enthusiasm that makes success sure. A deacon remarked; "We have needed such an organization for years, and I thank God that I have lived to see this day. Now let us go home and push the work in the churches, and God will bless us." The Manchester church organized a society the next week. The Macon and the Wampler's Lake churches organized auxiliaries in June. A few of our Q. M's. have no missionary organization. Who will help them? Are the ministers, as well as the women, ready for this work?

Miss I. L. Barker, Secretary of the "Lansing Mission Band," reports, "Our band was organized in June of 1879. Number of members, twenty-three; amount of money raised, up to April, \$27.18. A part of the money goes for the support of a zenana

teacher, and \$5.00 toward the salary of Miss Ida Phillips." These young people are laboring under no small discouragements, as they have no pastor to lead them in their efforts, or speak to them the needed words of cheer.

The Van Buren Q. M. has a Woman's Missionary Society, organized June 15. Mrs. Sheldon, the Secretary, reports: "We have no church societies; but in each church there is a Vice-

president of this Society who acts as collector.

Amount of money raised for this year, divided thus: For Home Missions, \$47.14; Foreign Missions, \$14.22; Educa-

tion Society, \$2.22; total, \$63.58."

I regret that from the Mont Calm Q. M., I have as yet no report, though I learn indirectly that they are working faithfully. Amount known to have been contributed this year,

\$33.69.

Miss Stockwell, Secretary of the Hillsdale Q. M., reports for only eight months, as this Society dates its existence - or rather re-existence — only as far back as June, 1879. At that time there existed in this Q. M. but one church auxiliary, but the welcome extended to Miss Cilley, as she visited our churches in July, showed a readiness to engage in the work she presented before them. Five more auxiliaries were organized that month—one in January and two in March. Q. M. now includes nine auxiliaries, with a membership of The children are interested in the work, and effort is being put forth to organize bands among them. Amount of money raised, \$191.56. I regret to report only ninety-five subscribers for the HELPER. We are seeking to increase the number of subscribers, as it is like a friend in need. In the Hillsdale Church Sunday School there are four classes that take a share in Miss Ida Phillips' salary. Amount raised MARY P. PLATT. in this Y. M., \$530.21.

From two districts of Ohio, and from Indiana and Illinois, no reports have been received. From Illinois we learn indirectly that Mrs. Sandborn, District Secretary, "has been faithfully presenting the subject of our society work in the churches, and at the Quarterly and Yearly Meetings. Interest has been awakened, some contributions obtained, and causes set in operation, looking toward a State organization." There is an auxiliary at Prairie City.

Miss Cilley says: "There are earnest women in these States who are doing what they can. May the Lord strengthen and encourage them, and may the pastors help them!"

WISCONSIN.

Mrs. O. H. True, Secretary of the State Woman's Missionary Society, reports that the organization is doing well. It has seven auxiliaries. She speaks of an increase of interest in some localities. A few churches contribute liberally for missions, and some are just beginning this good work.

MINNESOTA.

Miss Cilley says, "I learn through the treasurer's published receipts, that there are some active societies in Minnesota. We rejoice in their success, and hope we may soon learn of their work more directly and particularly."

IOWA.

DISTRICT SECRETARY, MISS LOU CHAMPLIN.

We had, at the last session of our Y. M., one of the best Woman's Missionary meetings that we have ever held, consisting of devotional exercises, short addresses, essays, and select readings. The plea for Home Missions, written by Mrs. Toothaker, of Wilton, was especially good, and was listened to with closest attention. Since this meeting an auxiliary has been formed at Edgecomb, and another I think at Central City. At Agency City is an auxiliary organized with twelve members. They take twelve copies of the Missionary Helper. The money raised is divided between Home and Foreign Missions. The auxiliary at Waterloo numbers twenty-six members, and the children's band has at least thirty-five members. This band has been organized a little over a year and has grown rapidly. They have raised \$20 or more. They take two shares in Miss Ida Phillips' salary.

Amount of receipts in our State treasury, exclusive of that raised by the church auxiliaries, \$30.89. Number of mem-

bers not in auxiliaries, twenty-one.

The following are our officers: President, Mrs. R. Norton, Maconville; Vice-President, Mrs. L. True, Edgewood; Secretary, Miss Lou Champlin, Waterloo; Treasurer, Mrs. Kate Lindley, Waterloo. Executive Committee — Mrs. L. Toothaker, Wilton; Mrs. W. P. Sheldon, Edgecomb; Mrs. E. Dudley, Agency City, and the Secretary and Treasurer.

Lou E. Champlin.

VIRGINIA.

MISS LURA E. BRACKETT, DISTRICT SECRETARY.

As District Secretary, I have a smaller report than I could wish. My work, through the school year, was necessarily confined to Harper's Ferry. I had charge of the Girls' Hall, and could not go away, even on Saturday or Sunday. We organized an auxiliary here in the church and school, and voted to raise \$25 for the support of a native teacher in India. Mr. Morrell has taken great pains to introduce the Helper.

Copies are taken in all the churches.

Although there are few auxiliary societies in the churches, the women have quite done their share of benevolent work. All of them are poor, and earn their money in the hardest way, that is, washing, ironing, nursing, scrubbing, etc. They have contributed liberally to the support of Home and Foreign Missions. I wish I could know what they have done in the one matter of building houses of worship here in the Shenandoah valley.

We have good courage for the coming year. Our wants seem to increase in proportion to our size. There surely never was a time when we needed more. The appropriations made by the Woman's Society have been of the greatest service to us. Indeed, what could we have done without them?

I wish to add, that although our auxiliary has sent its money this year to Mr. Fernald, it was with the understanding that it should be credited to the Woman's Missionary Society.

LURA E. BRACKETT.

CENTRAL ASSOCIATION.

Q. M. Secretaries reported.

Otsego, Mrs. O. H. MILLER, Owego, Mrs. Myron Prince, Jefferson, Mrs. B. F. Brown, Chenango, Mrs. George L. White,

Oswego, Mrs. — KLOCK, Genesee, Mrs. C. H. JACKSON, McDonough, Mrs. N. W. STEERE, Chemung, Mrs. G. R. Foster.

Number of church auxiliaries reported, twenty-seven, viz.: Unadilla Forks, Sherburne, Willett, Philadelphia, N. Y., Fort Jackson, North Parma, Holmesville, Phænix, West Falls, South Edmeston, Smyrna, German, Keenville, Norwich, North Scriba, Gilbert's Mills, DePauville, Broken Straw, Attica, Odessa, Harrisburg, Penn., Pine Valley, Pike, Elmira, Poland, Veteran, Cowlesville.

There are others of which I have not the names. "Most of these societies have been organized during the last year.

The conviction deepens that the societies not only secure more money for missions, but are a blessing to the churches and Quarterly Meetings.

S. L. CILLEY.

The above societies are not auxiliary to the Free Baptist Woman's Missionary Society, but to the Central Association Mission Work, and are doing nobly. Some of them send contributions also to our treasury. Several of our individual contributors reside in New York; others in Connecticut, New Jersey, Missouri, Kansas, California, and Ontario.

MINUTES.

ANNUAL MEETING.

THE Free Baptist Woman's Missionary Society met in the vestry of the Somerset Street Church, Boston, Mass., Oct. 13, 1880, at 2 P. M., in accordance with the call of the Corresponding Secretary.

President, Mrs. L. R. Burlingame, in the chair. The meeting was opened by singing the hymn,

"Where are the reapers?"

Reading of Scriptures by the President. Prayer by Mrs. V. G. Ramsey. Singing of hymn,

"We need Thee every hour."

Records of the year read, corrected, and approved.

Report of Home Secretary, Mrs. B. F. Hayes, was read and adopted, with an expression of thanks to the Home Secretary for her careful and pains-taking work for the year.

Report of Treasurer, Miss L. A. DeMeritte, read and adopted. Report of Corresponding Secretary, Mrs. J. A. Lowell, read and adopted.

Voted, That a committee of five be appointed by the Chair, to nominate officers for the ensuing year. The committee were, Mrs. Ramsey, Mrs. Penney, Mrs. Porter, Mrs. Brewster, and Mrs. Hills.

The several amendments to the Constitution, proposed at a previous annual meeting, were read and adopted in their proper order, after some discussion.

Miss French gave a brief but interesting account of her visit to the churches of Nova Scotia and New Brunswick, and the Society adjourned to 9 30 A. M. of Thursday.

ADJOURNED MEETING.

Prayer was offered by Mrs. Hills, and records were read and approved. Report of Nominating Committee was presented by Mrs. Ramsey, and adopted. [See page 2 of Report.]

Voted, That the Home Secretaries be authorized to fill va-

cancies in the District Secretaries.

The committee appointed to make inquiries concerning the holding of bequests, etc., reported against the propriety of requesting any other chartered body to act for this Society.

The report was accepted, and a committee of three — Miss DeMeritte, Mrs. Lowell, and Mrs. Hayes — were appointed,

empowered to obtain a charter.

Miss French presented a plan for securing pledges for a union of prayer for missions, and the Society voted to indorse Miss French in her efforts for securing pledges for the "Union of Prayer for Missions," and recommended that she urge this work as far as possible, in her capacity of Home Secretary.

Voted, To refer the matter of expenses in Miss French's work to the Board. Rev. A. L. Gerrish, from the Home Mission Board, presented an appeal for Kansas, the H. M. Board considering that the aid requested would fall within the province of this Society, and the appeal was referred to the Board.

The following Resolution was presented by Miss French,

and adopted: —

Whereas, We, as a Missionary Society, realize the great need of earnest, united prayer to Almighty God for his blessing upon the great work in which we are engaged, and as we sincerely believe that in answer to such prayer the work of spreading the Gospel of our Lord Jesus Christ among the heathen would be more abundantly prospered, therefore,

Resolved, That we invite the Woman's Missionary Societies of all denominations to unite with us in a Union of Prayer for Missions, using the pledge card, or some similar token of

membership.

Voted, To refer the matter of publishing reports to a committee of three — Mrs. Ramsey, Mrs. Wade, and Mrs. Salley. Adjourned.

S. A. PERKINS, Recording Secretary.

An exchange very truthfully says: "We are not asked to give to the *heathen*, but to lay an offering at the feet of Jesus Christ, for the furtherance of His redemptive work."

TREASURER'S REPORT.

D	To	7	13	TD"	PS

RECEIPTS.		
Cash on hand Sept. 30, 1879	• • • • • • • • •	\$1,459 00
as follows:—		
For Home Missions	\$ 59 50	
" Foreign Missions	294 77	
" Zenana work	213 32	
" The general work, Home and Foreign	826 78	
" Miss I. Phillips' work at Balasore	104 90	
" Miss I. Phillips' salary	215 84	
" Miss H. Phillips' work at Dantoon	125 00	
" Miss H. Phillips' salary	423 50	
" Mrs. J. L. Phillips' work at Midnapore	171 25	
" Mrs. Bacheler's work at Midnapore	91 33	
" Miss L. Crawford's work at Jellasore	173 90	
" Mrs. Burkholder's work	63 75	
" Mrs. N. C. Brackett's work at Harper's Ferry.		
" Miss L. Brackett's work at Harper's Ferry	5 00	
and salary	15 50	
	15 50	
School at Harper's Felly	73 85	
Myttle Hall	123 00	
Chaper Hail	140 14	
Includital fund	8 50	
Trotking Capitalisississississississississississississi	385 50	
Interest on money loaned	35 64	Ø
Total Receipts		\$3,550 97
T-4-1 to for		Ø
Total to account for		\$5,009 97
DISBURSEMENTS.		
For Miss Crawford's work, to Jan. 1, 1881, for 15		
months	\$250 00	
" Miss I. Phillips' work to do	300 00	
"Miss H. Phillips' work to do	125 00	
" Mrs. J. L. Phillips' work to do	250 00	
"Mrs. Bacheler's work to do	-	
" Mrs. Lawrence's work to do	250 00	
" Mrs. Burkholder's work to do	187 50	
Mrs. Durkholder's work to do	62 50	
" Miss Hooper's work to do" " Mrs. N. C. Brackett's work to Oct. 1, 1880	62 50	
	150 00	
Assistant teachers at Harper's Lerry, to do	120 00	
biddents at Haiper's Ferry, to do	01 00	
46 Miles T Divilles 1 hallows to Tan y -00-	. 25 00	
" Miss I. Phillips' salary to Jan. 1, 1881	400 00	
" Miss I. Phillips' salary, due Oct. 1, 1879	400 00	
"Miss I. Phillips' salary to Jan. 1, 1881 "Miss H. Phillips' salary to Jan. 1, 1881	400 00 190 45 400 00	
"Miss I. Phillips' salary, due Oct. 1, 1879 "Miss H. Phillips' salary to Jan. 1, 1881 "Miss H. Phillips' salary, due Oct. 1, 1879	400 00	
"Miss I. Phillips' salary, due Oct. 1, 1879 "Miss H. Phillips' salary to Jan. 1, 1881 "Miss H. Phillips' salary, due Oct. 1, 1879 balance of outfit and passage of Miss H. Phil-	400 00 190 45 400 00 100 00	
"Miss I. Phillips' salary, due Oct. 1, 1879 "Miss H. Phillips' salary to Jan. 1, 1881 "Miss H. Phillips' salary due Oct. 1, 1879 balance of outfit and passage of Miss H. Phillips	400 00 190 45 400 00 100 00	
"Miss I. Phillips' salary, due Oct. 1, 1879 "Miss H. Phillips' salary to Jan. 1, 1881 "Miss H. Phillips' salary due Oct. 1, 1879 balance of outfit and passage of Miss H. Phillips "Miss L. Brackett's salary to Oct. 1, 1880	400 00 190 45 400 00 100 00 48 92 320 00	
"Miss I. Phillips' salary, due Oct. 1, 1879 "Miss H. Phillips' salary to Jan. 1, 1881 "Miss H. Phillips' salary due Oct. 1, 1879 balance of outfit and passage of Miss H. Phillips	400 00 190 45 400 00 100 00	

For Myrtle Hall by request of donors	150 00		
Drinting reports	•		
Printing reports	74 50		
Printing blanks, leaflets, etc	50 00		
Home Secretary, for postage, etc	7 00		
Returned to Treasurer of Ohio Y. M Invested money received for another missionary	10 00		
and interest on same	128 92		
Invested money received for a Working Capital	410 50		
Total Disbursements	4-0 30	\$4,527	80
Cash on hand Sept. 30, 1880		482	08
Total accounted for as above		\$5,009	07
Total accounted for as above		#3,009	91
Of this there is due Chapel Hall, etc., 149.14.			
INVESTMENTS.			
Balance of note against Storer College	\$172 78		
Deposited in Strafford Co. Sav. Bank, Dover, N.			
Н	366 64		
	3	\$539	42
These investments are for			
A new missionary	\$128 92		
A Working Capital *	410 50		
•			

LAURA A. DEMERITTE, Treasurer.

I hereby certify that I have examined the foregoing account, and find it correctly cast and well vouched, and the investments made as per statement,

MRS. E. B. CHAMBERLIN, Auditor.

Receipts from the following sources: -

Maine \$1,115 0	
New Hampshire	6
Rhode Island 637 I	0
Massachusetts 268 7	0
Vermont 119 9	I
Ohio 114 10	9
Michigan 107 5.	
Province of Quebec	3
New York 61 o	
Iowa 44 7	2
Wisconsin 43 4	I
Missouri	0
Minnesota 17 2	5
Illinois 9 9	5
Indiana 6 o	O
Connecticut 4 6	5
New Jersey 1 o	5

^{*}This working capital is subject to the following action of the Board: "That the interest of this invested capital shall be used for the general work of the Society, but the investment itself only as a security for obtaining money to pay bills due when there is not enough in the treasury to pay them, and the money borrowed on this security shall be paid before new appropriations are made."

Miscellaneous	130 14		
Interest	35 64		
Total receipts	*	\$3,550 9	7

APPROPRIATIONS FOR 1881.

INDIA.

Midnapore.

Midnapa	re.					
Salary of Miss Mary Bacheler,					\$300	00
Zenana work (Mrs. Bacheler),					200	00
Ragged schools (Mrs. J. L. Phill	ips),				400	00
Salary of Miss Hattie Phillips,					400	00
Use of Miss Hattie Phillips,					100	
Use of Mrs. Lawrence, *.					.50	00
Fellaso	re.					
Girls' orphanage and schools (Mi	ss Cı	rawfor	d),		200	00
Bhimpo						
		,				
Teachers and schools (Mrs. Burk)	holde	er),	•	•	150	00
Balason	e.					
Salary of Miss Ida Phillips,					400	00
Zenana and district work, .					270	00
Total for India,				9	\$2,470	00
harper's ferry	, WES	ST VA				
Salary of Miss Brackett, .			. 5		\$350	00
Salary of Miss Franklin, .					200	00
Aid of pupils,					30	00
For expense of study-room, kitches	n, sev	ving to	eache	r,		
etc. (care of Mrs. Brackett),			•	•	150	00
Total for Normal School,					730	00
Total,					\$3,200	00

Appropriation was also made of such contributions as should come into the treasury, for the \$400 desired for an Industrial at Midnapore, and the \$1,000 to be raised toward the new chapel at Harper's Ferry. The Society in New Brunswick, which supports Miss Hooper, appropriates \$100 for the schools in Midnapore.

Constitution.

ARTICLE 1. This organization shall be called the Free Baptist Wo-

man's Missionary Society.

ART. 2. The object of this Society shall be to extend the Christian religion and its blessings, especially among women and children, by sending and supporting missionaries and teachers, and by establishing schools in Free Baptist fields, and for this purpose to enlist and unite the efforts of women in forming auxiliary societies.

ART. 3. The payment of \$1.00 per year shall constitute membership, \$20 life membership; and the payment of \$100 within the time of

four years, shall constitute a lady an honorable manager for life.

ART. 4. 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 Committee on Missionary Intelligence 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.

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 and special meetings of the Society, when she deems necessary, or when requested by not less than five members of the Board.

ART. 7. The Home Secretaries 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 bond, with security satisfactory to the Managers, in a sum not less than one third the amount given by the Treasurer of the F. 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 cal-

culated to promote the object of this 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 as an associate worker with the F. W. B. Foreign Mission Board, and the F. W. B. Home Mission Board, and its action in the appointment of Missionaries to India and the assignment of their field of labor, shall become final with the approval of the F. W. B. Foreign Mission 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 said change having been given in writing at a previous annual meeting.

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, to diffuse missionary intelligence, and to increase the number of those who labor and pray for the world's evangelization.

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.

ART. 5. The President, in addition to the usual duties of a presiding officer, shall, in advice with the other officers, arrange the programme for its public meetings.

ART. 6. The Vice-President shall perform all the duties of the President in her absence.

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 Q. M. Secretary. Also, to collect the pledges, to keep an item account of moneys received and forwarded, and make quarterly remittances to the Q. M. 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 the copies and deliver them to the subscribers.

TIME OF MEETING.

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.

^{*} These offices may be held by one or two persons, as is deemed best.

PLEDGE FOR MISSION BANDS.

FOREIGN MISSIONARY CANDIDATES.

1. A missionary candidate must be fully convinced that she is called to the work of a foreign missionary.

2. She must present a certificate of health from a competent physician.

3. She must furnish satisfactory testimonials of education from competent and reliable authority.

4. Financial and executive ability, power to adapt herself to surrounding circumstances, and a degree of aptness in teaching, are requisite qualifications for a successful missionary in a foreign field.

5. As a rule, her age should not be less than twenty-two nor more than thirty; although a thorough intellectual training, with a facility for acquiring languages, and a marked ability for Christian work, may constitute a sufficient reason for deviation from this rule.

6. She must assent her willingness to labor in any field, though her preference will always be considered.

SPECIAL INSTRUCTIONS OF THE WOMAN'S BOARD TO THEIR MISSIONARIES-

1. The missionaries of the F. B. Woman's Missionary Society will be expected to use their time in the manner that will best promote their legitimate work.

2. They are requested to present an annual report of their work, and of all funds received and expended, salary not included, to the Corresponding Secretary. Also, to send, from time to time, such items for publication as shall be of general interest.

3. The Society agrees to pay the outfit and necessary expenses of missionaries in reaching their fields of labor, and their salaries from the time of their arrival; and in case any one is obliged to relinquish her work on account of ill health, to pay the expenses of her return home.

4. Every missionary employed by this Society is required to give at least five years, continuous service to the mission work assigned her. Should she, for any reason (sickness excepted), withdraw from this work before the expiration of that time, she shall give due notice of her intention to do so, and shall be required to refund the amount expended for her outfit and passage.

5. Every lady employed by this Society will be required to signify her willingness to comply with the above rules by signing her name thereto.

RECEIPTS OF THE WOMAN'S MISSIONARY SOCIETY, BY STATES, SINCE ITS ORGANIZATION, JUNE, 1873.

	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
Maine			\$407 So	\$365 19	\$592 54	\$862 01	\$768 21	\$1115 03
N. Hampshire			377 30	408 19	369 27	659 32	594 60	
Vermont			51 70	41 62	93 10	162 25		
Massachusetts			56 00			223 53	152 08	
Rhode Island			95 00			746 95	921 22	637 10
New York			2 25	15 00	3 50	171 14		
West Virginia.						154 46		
Ohio			2 00		90 00	192 43	134 53	114 19
Indiana						33 85		
					27 85	35 65	8 65	9 95
Iowa				23 00		5 05	22 75	44 72
Michigan				1 00		27 39	103 53	
****			6 10	7 00	5 45	33 03	15 65	43 41
Minnesota			12 55			35 40	46 00	17 25
Missouri				12 00		25 00		
**						12 00	2 50	-3
Pro. of Quebec.								68 33
Other States						4 54	13 30	
Miscellaneous			58 99	31 45	27 17	343 43	100 96	
	\$535.40	\$667.50	\$1108 25	\$1269 64	\$1708 03	\$3601.58	\$2126.22	\$2550.07

Total receipts, \$15,747 68.

LIFE MEMBERS ADDED DURING THE YEAR.

Mrs. W. H. Bowen, Lewiston, Me.

- " L. R. Burlingame, Providence, R. I.
- " A. D. Dudley, Haverhill, Mass.
- " A. J. Gould, Lowell, Mass.
- " Mary Hayes, Lewiston, Me.

Miss Jennie Knowles, Haverhill, Mass.

Mrs. J. A. Lowell, Danville, N. H.

Corrections in list given in report of 1879:-Miss Sarah Beacham, Water Village, N. H., was omitted.

Miss C. Everleth, of Waldoboro', Me., should be Miss C. Everett.

Miss H. Sibley, of Candia Village, N. H., should be Mrs. H. Libby.

Mrs. Thomas Smith, Laconia, N. H. " Mary S. Sandborn, Laconia, N. H. " J. L. Tourtellot, Providence, R. I.

- Miss Nellie F. Wade, Dover, Me. Mrs. J. T. Weeks, Laconia, N. H.
 - " M. B. Wingate, East Corinth, Me.

LETTERS.

Letters concerning the organization of auxiliaries and mission bands, and inquiries in regard to methods and objects of work, should be sent to the Home Secretaries, who will furnish constitution, blanks, etc.

Official correspondence with the missionaries and teachers is conducted by Mrs. J. A. Lowell, Danville, N. H.

STATIONS AND WORKERS.

The following is copied from the Annual Report of the Free Baptist Mission in India. The post-office address of the missionaries is the same as the stations at which they labor, save that of Mr. and Mrs. Burkholder. Letters to them should be sent to Midnapore. Also address Dr. and Mrs. Phillips the same. Mark letters via Brindisi. Postage, five cents each half-ounce:—

MIDNAPORE.

Missionaries.

O. R. BACHELER, M. D., 1840. Mrs. BACHELER, 1847. J. L. PHILLIPS, M. D., 1865. Mrs. PHILLIPS, 1865. R. M. LAWRENCE, M. A., 1874. Mrs. LAWRENCE, 1878. Miss B. J. HOOPER, 1878. Miss M. W. BACHELER, 1876. Miss H. P. PHILLIPS, 1878.

Native Preacher.

JACOB MISRA, 1872.

Lay Preacher.
RAM C. CHAKRABATI, 1879.

BHIMPORE.

Missionaries.

Rev. T. W. BURKHOLDER, 1878. Mrs. BURKHOLDER, 1865. Lay Preachers.

SIMANTA SAREN, 1871. DUKHU MURMU, 1874. DHARMA HASDA, 1874. DULA PHILLIPS, 1878.

PALASBANI.

Missionary in Charge, J. L. PHILLIPS, M. D. Lay Preacher.
TUPHAN CHAKDAR, 1868.

BABAIGADIA.

Missionary in Charge.

J. L. PHILLIPS, M. D.

Lay Preacher.
JHAMPAD SANTADA, 1876.

DANTOON.

Missionary in Charge.
J. L. PHILLIPS, M. D.

Native Preacher.
Purna Chandra Basu, 1869.

SANTIPORE.

Missionary in Charge. J. L. PHILLIPS, M. D. Lay Preachers. HIRAM W. CURTIS, 1872. SUPAI MARNDI, 1874.

JELLASORE.

Missionaries.
J. L. Phillips, M. D. (in charge).
Miss Lovina Crawford, 1851.

Native Preacher. SILAS CURTIS, 1848.

BALASORE.

Missionaries.

Rev. A. J. Marshall, B. D., 1873. Mrs. Marshall, 1873. Rev. M. J. Coldren, B. A., 1879. Miss I. O. Phillips, 1877.

Native Preachers.

KAMAL NAIK, 1875. JOSEPH FULLONTON, 1873. Lay Preachers.

BHARAT BEHARA, 1876. DANIEL NAIK, 1878. RASIK DAS, 1879.

Pastor of the Church. Solomon Naik, 1878. THE



PUBLISHED BIMONTHLY

BY THE

Free Baptist Woman's Missionary Society.

"Freely ye have received, freely give."- Matt. 10:8.

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