

The Missionary Helper.



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— BY THE —

Free Baptist Woman's Missionary Society.

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No. 1.

"SPEAK unto the children of Israel that they go forward," is the word we would have echoed and re-echoed along the line of our missionary operations at the opening of this New Year. The one who may have attained any degree of height, who has gained any victory for the Master in this cause, should now raise her banner, not for display, but that the dear sisters struggling in the valley, amid doubts, and difficulties and opposition, may be encouraged, and, catching inspiration, may press on to certain victory. Workers together, we need to feel the current of that sympathetic love which shall provoke unto good works.

With more self-consecration, more love, more prayer, more self-denying giving *for Christ's sake*, we shall close the year with glad thanksgivings. If we are really members of Christ's body, we must in his stead carry the Gospel message, must lift up the fallen, must tell His love to hearts bowed in sin and grief. We have just celebrated the joyful Advent of the blessed Messiah. In all our onward march during the year shall He not be "God with us!"

THE issuing of the first number of the fourth volume of the HELPER is undertaken with increased interest in our mis-

sionary work, and with a growing confidence in its ultimate success. In the work of this Society there has been steady progress. With the dissemination of intelligence there has been enlargement of views, more active effort, and increased contributions. Never, we are confident, has the missionary spirit been so general, earnest, and determined as now, among Free Baptist women, and we are only a very small company of the great army which are pressing forward with the same end in view. In the work accomplished, we can but feel that the HELPER has been, at least, a small factor. We cheerfully put our hands to the laborious, yet delightful work of another year.

That this publication should come to you once a month, has been our earnest longing. The pages are all too few to convey to you any adequate conception of the progress of Christ's kingdom, and to kindle the incentives which should inspire to missionary work and zeal.

We are constrained to copy from the *Morning Star* a part of the words of one of the workers to the women of the churches on this subject: "We wish every woman in the Free Baptist denomination would read the MISSIONARY HELPER carefully and prayerfully. Then we firmly believe that not only would the missionary spirit so leaven the churches that all our missionary treasurers would be supplied with means to answer the earnest pleas for Gospel laborers, but also that the hearts and lives of our members would be uplifted and glorified. The interest that Christians take in the missionary work is everywhere in proportion to their knowledge of that work. O how much Christians need to know the doors God is opening in all lands.

How easily we can, if we will thus work, raise our subscription list to ten thousand. Last year we aimed at five thousand and did not reach four thousand. Let us now earnestly and vigorously push this work of securing subscriptions, and let us not forget, for even a single day, that we, ourselves, are the fruits of Christian missions, that our ancestors were degraded savages, and that what the Gospel has done for us, it can do for any people."

"I MIGHT HAVE DONE."

"The years fly swiftly, but I do not regret them so much for the evil I have done as for the good I might have done."

"I might have done!" It is ringing
Upon my ear to-night,
As I watch the Old Year fading
So swiftly from my sight.

I think, as I sit in the gloaming,
Of many an hour flown by,
Whose record, as I trace it,
Brings up the unbidden sigh.

For it tells of no noble daring,
It tells of no loving deed,
That would win the smile of the Master,
Or my footsteps heavenward lead.

"I might have done!" It is written
All o'er our earthly way,
And each year as it passes,
Echoes the mournful lay.

But the past is past It were idle
To seek to recall it here,
No more will its vanished footsteps
Fall on the listening ear.

The Old Year dies, but another
Takes up Creation's lay,
That, since the birth of the ages,
Has never died away.

God grant we be up and doing;
That we seize each fitting hour,
And make our lives as fruitful
As the sweet, refreshing shower.

Then, when our work is ended,
And, at the close of day,
We mark the setting sunbeams
So softly fade away,

No tears shall dim our vision,
For now, the victory won,
No more our hearts will echo
The sad, "I might have done."

Iola.

THE METHOD OF LOVE.

WHY is it that God has made the coming of His kingdom to all people depend so much on the faithfulness and benevolence of those to whom it has already come, since the resources of His power and His wisdom are infinite, and especially as He is love? Already we have gleams of light upon this mystery, and when the redemption of a fallen race is at length complete, we shall find this harmonizing with all things else, in attesting our Father's wonderful wisdom and fathomless love. At present we know that He does not wait for His people to work because He needs the aid of their power and wealth. Nor can it be that He takes pleasure in imposing hard or unpleasant burdens upon His children, for He represents them as delighting to do His will. Jesus says, His "yoke is easy," and His "burden is light;" that to those that love Him His "commandments are not grievous;" that "it is more blessed to give than to receive."

It must be from a deep and far-seeing paternal love that He requires the favored ones, as soon as they have heard His message of peace and good will, to carry or send to others the light and joy that has come to them. He is restoring His own image in His fallen children. He must therefore awaken in us, and give opportunity for developing and strengthening the same, moral attributes that belong to His own character, and so it is that the arrangements of His providence and His grace, as well as the requirements of His word, conspire to secure this result. In society He presents constant occasion for the exercise of sympathy, benevolence, and practical love; and His method of spreading His gospel affords these graces ample scope. Nothing is plainer than that the happiness of every soul and the beauty of every character, is in proportion to the strength of its love to God and man. But the strongest force in fallen nature is selfishness, and so to blurred human vision, many things that our Father enjoins seems calculated to defeat personal interests. Even eyes that Christ has anointed

are still sometimes so dim that they cannot see any good in service and sacrifice. For them His words fall on deaf ears when He says, "It is more blessed to give than to receive." Our Lord is too true to us, and too loving, to leave us in doubt. His commands are explicit. "Freely ye have received, freely give." "Give alms of such things as ye have." "Do good and communicate, for with such sacrifices God is well pleased."

A. C. H.

THE MODERN MISSIONARY ENTERPRISE.

BY REV. J. M. BREWSTER.

It was in 1836 that the Freewill Baptist Foreign Mission Society commenced its work in India. The location and extent of the field over which this Society has the oversight, are things with which the readers of the *HELPER* are familiar. The work commenced by Noyes and Phillips, the first missionaries, has, in spite of numerous discouragements, gone steadily forward. There have been employed thirty-eight American missionaries of both sexes. Of them, fifteen, including those of the Woman's Society, are now in actual service. There are eighteen lay or native preachers, and a larger number of teachers and assistants. Six mission stations have been founded, and eight churches organized. The present number of communicants is 527. In addition to the preaching of the Gospel, numerous other agencies are employed, such as schools,—including the Bible school,—the dispensary and the press. This mere outline statement of facts conveys but a faint idea of the work actually accomplished, and the influences which are operating. The existence of caste is a great hindrance to the progress of the Gospel, yet, in the language of the dying Phillips, it has been "greater than most of us know."

This field and work in India, upon which we, as Free Baptists, are wisely and effectively concentrating our energies, constitutes but a very small portion of the great missionary enterprise, as it is now carried forward in well-nigh every

heathen land, by Protestant Christians in all countries. There are facts connected with it of vital interest.

This enterprise is largely the growth of the present century. Previous to its commencement, there existed only seven missionary societies, but now there are, in Europe and America alone, seventy. Lands once heathen have commenced the work of giving the Gospel to others. Eighty years ago there were 179 missionaries, but now there are 2,400, besides a much larger number of native helpers. Then there were 50,000 converts, but now there are 1,650,000. In 1878 alone, there were 60,000 conversions. Within the time designated, the annual contributions for missions have increased from \$250,000 to \$6,000,000, or twenty-four hundred *per cent.* Missionary schools have been greatly multiplied; so have also translations of the Bible. There are to-day 12,000 mission-schools, and the circulation of the Bible has reached 148,000,000 copies, in 226 languages and dialects. Some portions of the heathen world, notably the Sandwich Islands and Madagascar, have been essentially Christianized. These facts, for which credit is due to a work recently published by Professor Christlieb, of Germany, who is authority upon the subject, abounds in encouragement. In connection with the progress of the work, there has been great advancement in missionary sentiment. At one time, eminent Protestant divines objected that the missionary enterprise was subversive of the plans of Divine Providence. At the organization of the American Board, in 1810, it was objected that the work proposed would impoverish the country.

How great has been the change! In the light of the facts presented, it is apparent that the Foreign Missionary enterprise is the greatest and most significant of this generation. Though its progress has been, in a large measure, silent, it has been effectual. Though there are great obstacles still to be overcome, there are encouraging earnestness of the fulfillment of those prophecies of Scripture which relate to the spread and triumph of Christ's kingdom. The signs of the times demand that Christians should, in the language of the great English warrior, "obey their marching orders." But the direct command of Christ is coupled with His encouraging promise; His "Go ye, therefore, and teach all nations;" with His "Lo I am with you alway, even unto the end of the world." The moment is one which calls for earnest, decisive, and aggressive work. "Forward" is our watchword. Though there be rocks, shoals, and quicksands which threaten us on our voyage, Christ, the great Captain, is our Pilot.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

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

It has been justly remarked that the amount of good accomplished by Christian efforts in heathen lands cannot be estimated by the number of converts gathered into churches. The abolition of cruel heathen rites, the founding of hospitals, the establishment of schools, the rescue and education of persons set apart for human sacrifices, the giving a written language to tribes destitute of such a treasure, are among the numerous blessings conferred upon the heathen by the labors of missionaries. Emphatically was this true of the Free Baptist mission.

During the year 1850, the period now under consideration, our missionaries, though they had not seen the heathen turning from idols to the true God as they had hoped, were cheered by the constancy and zeal of the native Christians amidst trials and discouragements, and by the meeting of cases, during their missionary tours, that made them strong in the faith that though they sowed in tears, they should yet reap in joy. In one of Mr. Phillips' excursions he visited a cripple at Uparkundi, who, he had heard, was interested in the Gospel. He was gladly welcomed, and at his request the cripple brought out his books, consisting of a New Testament, some volumes of tracts, and a few single ones, with the contents of which he seemed quite familiar. Mr. Phillips remembered giving books to this cripple two years previous. His father and uncle disclaimed all confidence in the Hindu shastus, and professed their faith in the Gospel. The father said, "When these books first came among us, some cut them to make kites, others tore them up for wrapping-paper, still others stuck them away in the roofs of their houses, and some said, the sahib will come and seize all those to whom he has given books and forcibly take away their caste and make them Christians. Matters are different now. Five-eighths of the

people believe your book. Brahmins and boishnobs oppose because their support is endangered." "All these men," said Mr. Phillips, "seem in the same state of mind of many others I know of, who, though tired and sick of Hinduism, are not willing to meet the persecution sure to follow an open profession. They believe, but confess not, through fear of the people."

Mr. Cooley, the newly-arrived missionary who accompanied Mr. Phillips in some of his tours, met with continual surprises in this land so unlike the one he had recently left. Possessing considerable mechanical genius, the rude tools of the natives caused him much astonishment, as, indeed, they had others before him. After describing their spinning and weaving processes, he thus moralized: "Their mere apologies for homes, and their implements of husbandry, are all of a piece with their cloth-making, as rude and simple, it would seem, as they could have been in the days of Abel. Situated as they are in this beautiful country, with all the facilities at hand for making themselves very comfortable, it is strange that they should drag out such a miserable physical existence. Though their winters here scarcely deserve the name, still, they have so little clothing that they are often obliged to keep fires through the night to avoid suffering from the cold. Why is this almost infinite difference between them, and the enterprise, comfort, and wealth of the people of my native land? Is it not the fact that they are, and have been for ages, without the Gospel? The Gospel must precede and arouse the dormant mind to secure its own best good, before it will be alive to progress. This lethargy of ages must be thrown off, before the people will take their first lesson in the arts and their improvements. They seem afraid to think or act differently from their ancestors, lest their gods should visit them with fearful calamities. It is, however, what we might expect from minds that have never been accustomed to think or act for themselves. Our own ancestors were once sunken in idolatry quite as low as this people." One day, while tenting with Mr. Phillips at a jattrā near Dantoon, they went out in search of some game for dinner. Mr. Cooley killed a wild pea-hen. It was no sooner known, than the tent was surrounded by a crowd of excited natives, threatening to burn

the tent, and inform the rajah (native king), who would imprison or fine them. Said Mr. Cooley, "They demanded my name, but not knowing what they said, of course I did not give it. Thinking by my silence that I did not mean to give it, one or two of them seized me to compel me to do it. I soon wrested myself from them, and on learning what they wanted, complied with their request. The rajah, it seems, traces his genealogy back to the peacock — in other words, his ancestors were peacocks, and of course he does not wish his relatives killed. The rajah's head man of the place, came and set a guard over us, to prevent our escape. Fortunately, we seized the circumstance of their offering violence, and used it to our advantage, informing them that they had exposed themselves to punishment by breaking the law of the government. The scale turned at once; in a humble, subdued tone, they entreated us not to be very severe with them. Soon the guard stealthily left, and we heard from them no more."

In the spring of 1850 the mission buildings in Balasore suffered much injury from a tornado that swept over the province of Orissa. All the out-houses, and the native Christian houses lost most of their roofs, and two were blown down. The thatched part of the roof of Dr. Bacheler's house was blown off, and the exposed rooms flooded with water. One room, covered with tiles, afforded security to the family, while the school-children fled to the brick school-house for safety. Fortunately, the lives of all the members of the mission were preserved.

During the ensuing months there was much sickness in the mission. The cholera, which begins where other diseases end — in death — visited the school, and took away five of the Khund boys. Mr. Cooley, who was stationed at Balasore, was brought so low with fever, that for a time his friends despaired of his life. The climate was seriously affecting the health of Maria, Dr. Bacheler's eldest daughter. Mrs. Bacheler suffered much from a recurrence of an illness similar to that which the previous year took her to Calcutta. The advice of the same physician — one of the oldest and best in the city — who then treated her case successfully, was

sought. His answer was, "Go to America for at least a year or two, around the Cape, and don't delay doing it." But how could they wrench themselves away from the work now grown so dear to them! They would, at least, try again the effect of a change to the dry air of Midnapore. Though this arrangement took Dr. Bacheler from the labors of his station, yet he improved every opportunity to advance its interests. He found the European residents of Midnapore very friendly to our mission. His wife wrote, "Mr. Bacheler is a great beggar. Wherever he goes, he is sure to take circular subscription papers with him, and he so consults the different feelings of people, that he is usually sure to get something from all. For instance, to a high churchman, a hater of dissenters, he would address a note accompanied with the circular for the Balasore Medical Dispensary; to a dissenter, or one favorable to dissenters, the one in behalf of the chapel. In this way he collects a good deal." Mrs. Bacheler spent five months at Midnapore, and was much benefited, so that on her return to Balasore she was able to do some work for the mission, but the prospect of her ultimate recovery in India was not very flattering.

IN MEMORIAM.

ONE by one, the workers are called away to the Father's house of "many mansions," and a vacancy is left in the ranks of those whose love and service is given to the cause of the Master. We would gladly and gratefully add a tribute to the memory of Mrs. E. P. Prescott, of Concord, N. H., who, quietly at the last, after years of suffering, went home on the morning of the 6th of November. She was a devoted and solicitous mother, and sympathy is extended to her only remaining daughter, Mrs. Porter, a member of the Woman's Board. Her life is replete with valuable lessons. Out of the many fitting words, spoken by her pastor, we copy the following: "During all her life she was especially interested in our missionary work, both Home and Foreign, and to support this work she gave regularly and liberally of her means. Some of the funds she donated to the missionary cause were expressly appropriated for the life-membership of her grandchildren, the last of which she arranged as a "memorial gift" for little Stella Porter, who ten years ago went to live with the Great Shepherd in the upper fold. She was deeply inter-

ested in the work of the Woman's Missionary Society from its origin. But her work for missions did not end with her contributions. She carried the work on her heart. It occupied much of her thought, and she bore it often upon her prayers to the throne of grace. She often remembered and conversed about our missionaries — those toiling in Southern fields, and across the water ; and this opened wide, not only her purse to give, but her heart to feel, to sympathize and to pray. Eternity alone will reveal how much this one woman has done to aid our missionaries and to cheer them in their work." It may be added that she was a devoted friend of the HELPER, from its beginning, and labored untiringly for its success.

ALL !

A NEW YEAR'S THOUGHT.

God's reiterated "ALL!"

O wondrous word of peace and power !

Touching with its tuneful fall

Each unknown day, each hidden hour,
Of the coming year.

Only *all* His word believe,

All peace and joy your heart shall fill,

All things asked ye shall receive ;

This is thy Father's word and will
For the coming year.

"*All* I have is thine," saith He !

"*All* things are yours," He saith again !

All the promises for thee

Are sealed with Jesus Christ's Amen,
For the coming year.

He shall *all* your need supply,

And He will make all grace abound ;

Always all sufficiency

In Him for *all* things shall be found
Through the coming year.

All His work He shall fulfill,

All the good pleasure of His will,

Keeping thee in *all* thy ways,

And with thee always, "*all* the days"
Of the coming year.

—Frances Ridley Havergal.

CORRESPONDENCE.

[FROM MISS CRAWFORD.]

CHEERING WORDS.

We are permitted to present to our readers this interesting letter through the kindness of Mrs. Hayes, to whom it was addressed personally.

"YOUR letter would have been answered sooner but for the large stock on hand to which it was my duty to reply. Then came the preparation for our Quarterly Meeting. After which Mr. Marshall and Ida remained two weeks and held a series of special meetings in the early morning and the evening. Mr. Marshall also superintended the unroofing of our chapel and the putting on of a new cover. In the meantime I attended to my usual school duties, but some work necessarily got behind which I had to bring up. After my guests left, having at the same time ten girls down with fever to nurse and doctor, I also went to visit three houses where one of my girls teaches, which was in a locality where there must have been malaria, for I was very soon taken ill with such a burning fever, with pain in every limb, and my head as hot as a little furnace. So soon as good Jessie Hooper heard of my illness she came to me quite unlooked for, but thanks to my kind Father, I do not need her now.

What a picture your letter gave of New England scenery — enough to make me homesick for a moment. To America I say: —

"I love thy rocks and rills
Thy woods and templed hills,
My heart with rapture thrills
At thoughts of thee."

Still, I thank God that He has permitted me to stay here so long, and, strange as you may think it, every heart-ache binds me more closely to the natives. Brother Phillips used to say 'If they are so weak and erring after all we do for them, what would they be if we did nothing!' Surrounded by the pure moral atmosphere of New England, you can little realize the depravity that stalks abroad at noon-day. Our watchword must be 'Never give up.'

You will be glad to know that our meetings were attended with the divine blessing. Three, I think I may say four, were converted. One of these was a man of about forty-four years. When I came to the country in 1851, he was a Khund boy in Dr. Bachelor's school. From that time to this he has withstood many gospel influences. His first wife was a lovely woman, and one very prayerful for the salvation of her family. The Lord took her home, but long ago her prayers

were answered in the conversion of her eldest son, and later her only daughter. The father has been more regular than formerly in his attendance at meetings, and when these special meetings began he declared himself on the Lord's side. We seldom have the pleasure of hearing a native so heartily condemn all his former life, and give such clear and decided proof that he is a new man. Another of the converts is a man over thirty, who married one of my good girls. She has prayed perseveringly for him for many years, and now has her reward. Another is a grandson of brother Silas Curtis. Some of my little girls profess to be seekers, and one seems changed. You see that we do have some refreshings.

Oct. 8. Some of the brothers have returned from hunting a leopard, without killing him. They have brought in one this week, and too much success in hunting might not be for the best. Last Wednesday evening, while Mr. Marshall was leading the weekly prayer-meeting, a fearful outcry was heard in the village. All the men and boys ran. A great hyena had entered an old woman's door, as she sat eating her evening meal. The outcry frightened the animal away before the guns reached the place. These impudent hyenas come around every year and take off goats and sheep. The leopards take cattle, too, and tigers are not opposed to eating human flesh; but do not think they trouble us all the time. Tigers seldom get so far from the jungle as our own neighborhoods, but the others make their yearly visits.

.....
 Ah, your General Conference-meetings by that beautiful lake. Did you not almost forget that you were on earth? Without disparaging the men in the least, what noble women were there, and how they labored and planned to make new conquests for the Master. God bless them, every one.

.....
 It is cheering to us to learn of the widening interest in the mission, but *every* man, woman, and child ought to do something to send the Gospel to the ends of the earth, and to labor personally to benefit all within their own neighborhood.

JELLASORE, October, 1880.

The following is a letter written by a native Christian girl, a zenana teacher, to the Auxiliary of the Pine Street Church, Lewiston, Me., which supports her.

DEAR CHRISTIAN FRIENDS: On receiving your letter I was very joyful, and I thank you for your kind and generous help.

Through your prayers I am in good health, and I hope you are all well and happy, and that you are working much for the Lord, so that in your country all may be Christians. Give my love to all who contribute to send the Gospel to the heathen, and especially thank all who contribute to my support. I shall love them as long as I live.

The women and girls whom I teach are very ignorant, but they have learned to read a little. One of them is reading the Gospel as written by John. The others have not got so far. They understand a little about God, and do not care for caste as they formerly did. Now they say, "The same God made us all, and what is caste?" They sit on the same mat close by us, and sometimes give us food and then wash the dishes for us. They show love to us in various little kind ways, and I hope, by and by, will love the Saviour. Pray much that they may. They wish to send love to you, and would like to see you.

The Christians in this place are well, and so is our mother, Miss Crawford. We were all orphan girls, but the Lord has given us a good mother, who does more for us than our own mothers ever could. Pray that she may live long and have strength to bear the many and heavy burdens that are upon her. The work of the Lord is prospering in many parts of this country. This month the great car-festival came off, but in our bazar it was nothing great. Nobody cared for it, and our preacher, Rev. Silas Curtis, went off eighteen or twenty miles, to a place where more people attended, so that he could have some to preach to. But when he went, few cared for the idols that were being drawn out. If all in this country who have ceased to have faith in the idols only had true faith in Christ, there would be many Christians.

We greatly miss our pastor, Phillips sahib, who has gone home to heaven. He gave us much good instruction, and was very kind. Will no one ever come to take his place? Thanks for the good name you sent me.

Your grateful friend,

MINNIE BRACKETT.

JELLASORE, July, 1880,

Miss Hooper, in a letter from Dantoon, some time since, thus speaks of an addition to the Orphanage at Jellasure. Her account will be especially interesting to our younger readers.

MY DEAR MRS. BREWSTER: This summer a poor little girl about four or five years old, whose parents died of cholera, was picked up in the street at Midnapore, having no near

relatives to care for her. Mrs. Bachelor took her and sent her to the Orphanage. As I was coming to this place she was put in my charge.

A pause. The natives are darkening the door, so that I can scarcely see. Various are the comments on our mode of living. One, with the brahminical thread over his shoulder, says people of his country have no chairs and such things as are in this room. See the stockingless feet with shoes on, toes turned up. "Wants a book," so I send him to Purnah, the native preacher, who will supply his wants. Thus the good seed is being sown. Can idolatry and superstition withstand the truth of God's Word? No, it *must and is yielding*.

To return to Sorrolla, for this is the name the little protégé has received. It means true, sincere, upright. Her cunning little ways amused me very much during the tedious journey of forty-eight miles. She was constantly calling attention to objects by the roadside.

Coming to a stone with a few daubs of red paint on it, under a tree, she pointed to it with her little finger exclaiming "Takoor"—"a god." Passing the temple here, in answer to my inquiries as to what it was, the little face looked puzzled for a moment, lost for a word, as she does not speak very plainly; suddenly she clasped her little hands, raised them to her forehead, and reverently bowed her head.

Are you not glad that no dark zenana will ever imprison this bright, promising one? May we not hope the day will come when she will carry light and sunshine into those cloudy homes?

I left her weeping bitterly; well did I know that her tears would soon be brushed away.

The same day Miss Crawford writes: "Sorrolla took her noon-day nap with the other children, and is now playing with them." Happy, happy little one! O that many others had such a happy home. How my heart aches as I get a glimpse behind the curtains of the zenanas and into the homes of the poor. Pray, pray and work for them!

[FROM MRS. BACHELER.]

MIDNAPORE LIFE — IN THE ZENANAS.

Poddie's and Phulla's work was visited this morning. The first house was an illustrative one. One of the daughters has

just become a widow, and come home to her father's house with three children. Their eldest girl, a sweet child, just married, is the chief pupil. One other girl reads. The poor widow made my heart ache—a young, fine-looking woman, dressed poorly, and evidently having a servant's place, while the son's wives were standing about, much ornamented, and with haughty airs. This house is illustrative, because it gives a glimpse of native society. The eldest son of a family is expected to—and usually does—have his establishment an asylum for the near poor or unfortunate relatives. In every native gentleman's house such people are seen. It is a beautiful trait, and might well be imitated by people in Christian lands.

This babu is a nice, benevolent man, past middle life, and has a splendid mother, good and sharp. Of course, she rules, and she it is who is determined to have these grandchildren educated.

In the second house three pretty girls are learning. Then we went on, far down on the winding Marneekpore road, and halted at the head of one of the many gullies, where the carriage was to stop till we did our work.

The house where we now went was far in from the public road, and soon one and another shy, pretty women came in from—we couldn't tell where—until there were eight, including four young married girls. All but three read in separate places, and each had three exercises, and it was a rather lively time. These monthly examinations can't be hurried, for each pupil is carefully examined in what she has been over during the month, the place of each one's lessons being recorded in my little zenana book. After the lessons were all over, the pupils stood up and repeated verses and texts, and showed a good understanding of what they had learned.

When we came out of this place the sun was high and hot, and made one feel rather faint, but there was still another school for this morning, so we went on, winding round, till all at once, from a back approach, we came to a tank with lovely trees bending over it on all sides but one, and, in fact, on a good part of the fourth side. The house and wide brick steps leading down into the water took up the rest of the bank. A number of women and girls were in the tank bathing, swimming, splashing and dashing about, and evidently having a good time. This house was opened by Miss Cilley about five years ago. Six bright pupils came dripping

up from the tank, and were soon ready for work. Some of them are well advanced, and all seem really appreciative. One of the women had a cotton stocking up to the heel, and followed directions in setting it, and got well started on it. Bible knowledge has been faithfully given in this house, and well received.

It was slow, hot work getting home through the bazar, as we often had to stop for carts to be moved back or forward, so as to let us squeeze by. We stopped to buy four pounds of potatoes, and the men seemed a great while in weighing them. They were four cents a pound, small, and not very good. It was a comfort to get home, but I was a little too tired to very much enjoy my cold breakfast.

"PRAY FOR US."

THE question naturally arises, are we careful to respond to this request which our dear missionaries so often make in their letters and communications. Then, again, is there not a possibility of our asking too much of them? We are too apt to think we cannot keep up the interest in our own little societies unless we have something fresh from the field, thus asking them sometimes to do for us what we ought to do ourselves. A missionary in West Africa thus expresses herself, and with reason, too:—

"With a leaden pressure on every limb, and on the burning brain, sometimes we write a letter to meet the mail, because a friend at home has urged the importance of people at home knowing more about the work. After five months, when we might expect some answer or recognition, nothing comes, but from a dozen other sources the same entreaty for a letter. Do you not think we feel almost discouraged? Is not the precious work here that fills hand and heart and brain so much to us that we ought not to feel we are neglecting a duty if we are not writing interesting letters to so many different circles at home? Dear fellow workers, do not think I am complaining."

Let us not ask too much, but consider what a busy life the missionary must lead, and that, too, amid depressing surroundings; that she who has gone in our stead is a woman like ourselves, needing sympathy and encouragement. Let us send her bright, cheery letters often, but never ask for an answer, and never forget to *pray for her*.

PRAYER.

Lord ! what a change within us one short hour
 Spent in Thy presence will avail to make ;
 What heavy burdens from our bosoms take !
 What parched grounds refresh as with a shower !
 We kneel, and all around us seems to lower ;
 We rise, and all the distant and the near
 Stands forth in sunny outline, bright and clear.
 We kneel, how weak ! we rise, how full of power !
 Why, therefore, should we do ourselves the wrong,
 Or others, that we are not always strong ?
 That we are ever overborne with care ?
 That we should ever weak or heartless be —
 Anxious or troubled — when with us is prayer,
 And joy and strength and courage are with Thee.

—Trench.

In England a Woman's Prayer Union has been organized recently, to seek God's blessing on the two hundred millions of their own sisters in China. Its objects are, to pray for the women of China every day ; to try and interest others in the work of their evangelization ; and to seek for spiritual guidance in personal effort for these women.

Several hearty endorsements have been given to the Union of Prayer for Missions as described in our last issue. Rev. R. G. Wilder, editor of the *Missionary Review*, says : —

"To the great mass of church members in Christendom (we grieve to admit it), missions, especially foreign missions, are something so 'dim and distant' as scarcely to have any reality in their thoughts or prayers. If such can be drawn into this 'Union' and be incited to gain knowledge of this work, and of the wretchedness of the heathen, such knowledge as shall render their prayers intelligent, fervent and effectual, we shall have an increase of power in this work far more valuable and effective than money. It is from this stand point that we give our heartiest endorsement to this Union."

Mrs. Ramsey, Secretary of the Maine Western District, regards this movement with decided favor, and is introducing the pledge cards. In one church twenty-five have been taken.



A BIBLE READER IN INDIA.

"A NECKTIE."

THE Presbyterian Woman's Board, some time since, wishing to accomplish some definite result, asked the contribution of the value of a necktie for the object desired ; not "an extravagant one, nor a mean, flimsy one," but one of average cost and quality, and the response seems to have been most cheering. Some one raised the question, "Why a tie?" and thus pertinently answered it herself.

"Do we confess to a feminine fondness for gay ribbons and soft laces? They certainly give a fine and becoming finish to the toilet. Moderately indulged in, they are not sinful, are they? We are not required to abolish from our wardrobe every unnecessary article, even to a useless bow or button. By no means.

But this necktie proposition may be more of a test question than it first appears. We are not asked to deny ourselves a necessity, or even a comfort ; only a luxury — one of those precious accessories of dress which delight the eye of taste. Now, are we willing to lay this little offering on the altar for the Master's sake? Willing? Yes, a thousand times willing. *Glad!* says every woman in our missionary societies. And when called upon we will give the cost of something else, that through happy and hearty organization, the work may be easily done."

In this year of our Society's work, one quarter of which has already passed, there are several things which it is desired to accomplish. How many offerings of the cost of a necktie will the sisters make in addition to their proposed contributions? is a thought which comes to us to ask. Will each contributor do this? Would not the walls of Chapel Hall soon go up, and the thatched roof soon be put on the Industrial Home at Midnapore, and the appliances needed for its opening soon be ready? Nay, more. Could we not — "having straw for our bricks" — send cheer and comfort to many a frontier toiler on our western borders? Another opportunity for thought and consequent action is before us.

Mrs. Clark, of Lenora, Kansas, expresses great thankfulness for the receipt of several barrels of clothing, which she has faithfully distributed among those needing the attention. Much suffering has been relieved and new courage inspired.

INCIDENTAL FUND.

MORE than a year ago the Society passed resolutions which opened the way for securing the means to meet some expenses necessarily attending the work of any organization, thus saving untouched the contributions made for direct missionary purposes. As, for instance, the sending of delegates to represent or do work for the Society, the traveling expenses of the Board of Managers and other officers, making arrangements for meetings, conventions, postage, etc., etc. In regard to these expenses, they are sometimes a severe tax on those whose incomes are small, and who, in order to attend faithfully to the work entrusted to them, have to "eat the bread and wear the raiment of carefulness." And these are oftentimes persons whose judgment and ability the Society could ill spare from its management.

To the writer it seems that this fund should receive attention by those who contribute and are interested in the life and growth of the Society. Working capital is well, but the need of it will hardly be apparent, if every one is prompt in sending her contributions to the treasury, and those according as the "Lord has prospered." The unequal burdens which some are now bearing can be very much lightened, and we feel confident you would wish to help bear them if you only understood the situation.

To-day this fund is in debt. Who will add ten cents a year? Who will pay the four cents additional to the one dollar now paid for membership for this object? How many will do, even as we once heard a conference secretary of a Methodist district in the West ask the members of the various auxiliaries under her care to do, to sell their rags and papers, and devote the sum of what is some times considered of little value, to the missionary cause? Shall not the *Incidental Fund* receive attention? "Bear ye one another's burdens, and so fulfill the law of Christ." T.

GIVE EVERY ONE A CALL.

A young lady starting out to make her missionary collections thought of a poor family in her district in which there had been months of sickness, and the loss, by death, of four children.

"Shall I go there? Would it be right, knowing their circumstances?" were questions that came to her mind. After considering them, she decided to call and state her errand.

"I am very sorry I have nothing by me to give now," was her answer. "When will you come again?"

A time was named two or three months off. "I will have something saved for you then." When she called again fifty cents were given, with the remark, "I should have felt badly if you had passed me by."

Give *every one* a call. Some are the Lord's poor, who, with a guinea heart may have but a shilling purse, but their gifts may bear a richer blessing than those which have cost no self-denial. — *Woman's Work for Woman.*

SUGGESTIONS.

WHAT shall we do next to keep up the interest in our meetings, is a question that often perplexes. It is important that the regular monthly meetings be sustained — omitting not a single appointment — however unfavorable the circumstances may be. It is hoped that Uniform Readings will be arranged which will suggest a plan of systematic study of mission subjects and fields. This will lead to research, and will increase our knowledge and power.

The following plan has seemed acceptable to our auxiliary, and we give some thoughts about it that may be suggestive of others. Having considered India for some time, it seemed well to give the attention to another field, though we did not leave our own dear workers, but carried them on our hearts and in our prayers. So the President selected the subjects with reference to China, and gave them to several young ladies to prepare papers. One of them drew a map of this country on the Sunday School blackboard. The geography of China and its climate were considered; then followed a brief sketch of the "Religions of China;" of the "Great Wall;" "The Condition of Women;" and "Thoughts on the Birth of Girls," followed by a recitation of the poem "No Souls." The surprise was that the papers were so well and carefully written. The request came for another meeting of a similar character, and the programme embraced "History of the Government of China;" "Sketch of Confucius;" "Social Customs of the People;" "Some facts in regard to

what has been done to take the Gospel to this country," and the recitation of the poem, "China's Millions." Some young gentlemen wrote for the second meeting. This auxiliary has had several missionary teas at the home of the President, which have been much enjoyed by old and young. A simple supper is contributed by the members, and after social enjoyment for a while, a pleasant programme of reading and music occupies an hour, and either a fixed sum is paid or an offering is made for some special object. As the long winter evenings are upon us, let us try to devise liberal things, and while we are learning of the great field there will come stealing into our hearts, to broaden and inspire them, the thought: What a wonderful Saviour is ours, who provided salvation for all these, and who made of one blood all nations of the earth.

E.

OUR ADVERTISEMENTS.—Attention is called to the advertisements on the fourth page of cover as they shall appear. We most heartily commend these publications. In excellence, beauty, and variety, they are unsurpassed. Sunday schools will find treasures among them for their libraries. *Babyland* we know to be the delight of many a mother, and *Wide Awake* is the joy of the boys and girls. The Library of Entertaining History of which India is the first volume issued, will be very helpful for missionary workers, and we commend *Light in all Lands*, edited by Pansy, fifteen cents a year, monthly, as a little paper to alternate with the *Little Star* and *Myrtle*. Mr. Lothrop was elected a member of the Board of Managers of the Foreign Mission Society at its last annual meeting. From many years' acquaintance, we know him to be an earnest and enthusiastic worker.

CORRECTION.—On the 186 page of the last *HELPER*, in the report of the Sebec Q. M. W. M. S., Miss Ada Lamson was made to read Miss Ada Sampson. In the list of life members added during the year Miss F. N. Wade was made to read Nellie F. Wade.

How many auxiliaries will make their presidents or other worthy ladies life-members of the Society this year, in addition to their regular contributions? A little extra effort—a missionary tea, a musicale, and a few earnest prayers will accomplish such a gratifying result.

WORDS FROM HOME WORKERS.

MAINE.

The East Otisfield Auxiliary, aided by the Sunday School, gave a missionary concert on Sunday afternoon, Dec. 12th. The HELPER proved valuable in the preparation of the exercises, which were conducted by the President, Miss Estelle Knight, and were as follows: Voluntary by the choir; Reading of the 96th Psalm, by Miss Annie Durell; Prayer by Mr. R. D. Frost; Recitation, "Little Pilgrims," by Lewis Kemp; Reading of a letter from Mrs. Pease, our former Secretary, by Miss Hattie Sawyer; Singing; Recitation, "The Road to Heaven," by Bertie Kemp; Reading of a letter from Miss Crawford, by Mrs. Hill; Recitation, "What Lizzie Knows," by Nettie Kemp; Singing; Recitation, "The Penny Ye Meant to Gi'e," by Johnny Barrows; Recitation, "Some Little Girls," by five little ones; Recitation, "A Happy New Year," by Miss Nettie Crooker; Singing; Mr. Frost, formerly a missionary, added much to the interest of the occasion at this point, by his descriptions of life in India; after which all joined in singing, "From Greenland's icy mountains."

ANNIE F. DURELL, *Secretary.*

VERMONT.

The following report did not reach us in time for the last HELPER. Mrs. Prescott, of Lyndon Center, sends a brief sketch of what must have been an interesting occasion. She says: "There had been no previous preparation made, but the sisters from the different Q. M's came to the Yearly Meeting with hearts ready for work. An essay by Mrs. Colby, of Sutton, was read by Miss Woodman, of Moe's River, P. Q. A letter from Miss Crawford was read by Mrs. Burgin, and one from Poddie Monie, by Mrs. Prescott. There were selections by other ladies. Mr. Milliken, of Derby, aided us by his prayers, and the choir rendered choice selections of music. Sister Smith was with us, to cheer and encourage us in our work, and never shall those of us who were present forget her words as she stood before us to plead for her sisters in India."

For many years we have been trying to do something for missions in Sutton. Our mission society was organized in 1848, the next year after the General Conference was held here. The ladies that came, who were interested in missions, sowed seed that has germinated and borne fruit up to this time. Some of them have gone to their reward, and many of the former members of our society have passed away. There is one cheering feature in our society—though the mothers have finished their work, the daughters fill their places. We hold missionary concerts as the interest demands, and find them helpful. They stimulate us to more zeal and more activity in our efforts to diffuse light and knowledge. The past year the interest has increased considerably. We have sustained a zenana teacher (Poddie) four years, which has helped the interest much. Her letters show a simple, child-like trust in God, a willingness to work, and a desire to do it in the right way. In September, with little effort, we filled a barrel and sent it to Harper's Ferry.

L. B. W.

At the last session of the Corinth Q. M., held with the Second F. B. Church of Corinth, a service of the W. M. Society was held with gratifying results. The collection taken was for Chapel Hall.

The auxiliary of this church has lost a valuable member in the death of Mrs. Abbie Wormwood. Suitable resolutions were adopted by the members appreciative of her worth and example.

NEW YORK.

Mrs. Crowell reports a very good missionary society at West Bethany, organized a little more than seven years ago. It has a concert or public meeting quarterly, with a full house usually. About fifty dollars are received yearly, which goes to the Central Association.

Mrs. Van Wormer, Secretary, reports that a year since an auxiliary was organized at Phoenix, that it now has twenty members with a good interest, and is hopeful for its future. It has sympathy with other workers in this cause.

Mrs. Brown, of Philadelphia, reports that the increase of their auxiliary during its year's progress to be from 16 to 36 with an income of forty dollars. There has been a Q. M. Society organized and there is felt to be ground for encouragement.

Mrs. A. R. Chaddock, of Attica, gives a very interesting programme of a meeting held some weeks since. The Helping Hands of this church are recently organized. She hopes to obtain a stereopticon with views illustrative of foreign scenes for their benefit. Any one having such will convey a favor by reporting to her.

OHIO.

The following report of the Ohio Yearly Meeting was received by the Home Secretary too late to become a part of the annual report. The symptoms of advancement in this district are encouraging. The Secretary, Miss Greeley writes: "I have just succeeded in getting a report from each church. The Blanchester Church has an organization, and they have collected \$3.50. Five subscribers for the HELPER are reported, but not the number of members in their organization. The Mainsville Church reports twenty-one members in the Mission Society. It has forwarded \$14.40 for missions. It has six subscribers for the HELPER. The Pleasant-Plain Church has sent seventy cents and has one subscriber to the HELPER. The Second Creek Church reports "no organization." The Beech Grove Church has no organization, but ten subscribers to the HELPER. This church thinks it will have a society next year.

The Clinton Avenue Church reports "no work" for missions this year, but will try and do something soon. From the Sugar Run, Silver Grove, and Pleasant Grove churches there is a similar report. The First-Wayne Church has no organization, but two subscribers. The full report, then, of the mission work in this Yearly Meeting since Jan. 1, 1880, is two societies, twenty-four subscribers to the HELPER, and contributions to the amount of 18.60. Nearly all the churches express an intention of doing more next year.

The November session of the Seneca and Huron Q. M. would not have been complete in interest had not the Woman's Mission Society of the Q. M. filled Saturday evening with a series of valuable things. The President, Mrs. Mary Eastman, conducted the exercises. Sister Huffman read the 13th chapter of 1st Cor., and led in prayer. The reports of the Secretary and Treasurer were presented, and then followed a Bible exercise participated in by several of the members. Miss Michener read an essay on "Our Mission Work," and Miss Jennie Miley read "The Silver Plate," and Sadie Michener recited the poem, "The Gospel Light."

Miss Cilley sent an excellent letter, which the President read.

The resignation of Mrs. Robinson as Treasurer was accepted, and the office filled by the election of Mrs. Kate McKibbin.

Several brothers gave encouraging words. A collection of \$5.00 was taken, and the benediction was pronounced by Father Dimm.

CAROLINE MICHENER, *Secretary.*

NOTES AND GLEANINGS.

Will you not renew your subscription for 1881 and get one new subscriber? You will thus help to increase the list to 5,000.

Which church shall stand first on the roll of honor in securing subscribers, and which in contributions to the work?

Circulating the *MISSIONARY HELPER* will be giving help to home missions, and a trifle of information on an important subject, but what is greatly desired at this time is a long list of cash subscribers for 1881.

The Mormons are working on their new temple. It is now twenty years since it was commenced, and \$4,000,000 have already been expended. The building is being constructed of Utah granite, and when finished will be the largest church-edifice in America. It will require \$28,000,000 to complete the temple.

It is said that Miss Yonge devoted the profits of her most famous novel, "The Heir of Redcliffe," to fit out a missionary ship, and \$10,000, the profits of her "Daisy Chain," to building a missionary church at Auckland, New Zealand.

MOODY AND SANKEY IN SYRIA. — These famous evangelists have not yet made a visit to Syria in person, but their influence is felt there. Moody's sermons have been translated into Arabic, and are very popular. In the Zahleh field, the teachers at all the out-stations have been supplied with a copy, and many are the little audiences that gather on Sundays and the evenings of the week to hear Moody's sermons read.

It is not so easy for music to reach the hearts of the people of Syria, but in some places the Sankey hymns may be heard every week, sung by a hundred voices at the Sunday School, and almost every day in the week, at the various evening meetings and in the homes of the Protestants.

A leaflet is being prepared for the use of those interested in the forming of Bands. It can be obtained of either of the Home or District Secretaries.

Children's Niche.

BEAUTIFUL THINGS.

Beautiful faces are those that wear —
It matters little if dark or fair —
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like song of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries, to and fro —
Down lowliest ways if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer,

Beautiful lives are those that bless —
Silent rivers of happiness,
Whose hidden fountains few may guess.

— *Littell's Living Age.*

GOING TO PERSIA.

(*The members of the band are seated in groups, sewing, talking, etc., when two tardy ones, KATE and ANNIE, enter.*)

Kate. — O girls, we've some news for you! You remember Fanny Evart, who graduated at Vassar last year, and who has this winter been studying music and painting in New York?

Annie. (Interrupting.) — We met her as we were coming, this afternoon, and she told us she had just come home to get ready to go to Persia as a missionary. Isn't that the strangest news?

Carrie. — Nonsense, Annie; the idea of her giving up her beautiful home and leaving all her friends, — I can't believe it!

Kate. — You will believe it when you see her; and when we told her our band met this afternoon, she said she would come over and tell us all about it. Ah! here she comes.

Fanny. — Has Annie told you that I am going to Persia? I think she has, for you all look astonished, I see. You never thought such a high-flier as I would ever do missionary work, — did you?

Sarah. — Why, Fanny, I never supposed anything less than a life in Washington would satisfy your ambition!

Bertha. — O girls, just fancy Fanny Evart dressed in any thing but the latest style! think of her, surrounded by thirty

or forty uncouth little Nestorian children! Shall you teach them painting, Fan?

Emma.—I should think there were others that could go instead of you, — those that haven't any friends, nor so much to give up as you.

Fanny.—Why, girls, how can you talk so! Does the Bible say "Go, ye who are friendless and poor, ye who thereby make no sacrifices?" How many think you, would go? I feel that it is a glorious work, and though one of sacrifices, one of great recompense. I may be poorly fitted for the work, but I can give myself to Jesus, and be glad to do, in a feeble way, what otherwise might not be done at all.

Agnes.—I think Fanny is right; and, girls, this criticism of mission-power, that is often made in a depreciating tone, is cruelly unjust and untrue.

Minnie.—As a class, the missionaries are obliged to be, by the necessities of the case, men of training as well as heart. Let the doubtful attempt the attainment of sufficient Arabic or Indian learning to preach the gospel readily in the native dialects of Asia or Africa.

Sarah. (*Pointing out the route on a map.*) —If I were going to be a missionary, I wouldn't go to Persia. Do you know how long and tedious the journey is? For weeks tossed on the ocean and sea, then a journey of four weeks from Trebizond to Oroomiah, upon a camel's back, over mountains, through deserts, and across bridgeless rivers.

Bertha.—Persia, consequently, is so shut in that our missionaries there scarcely ever see American travelers. Now, when trips across the continent and around the world are not uncommon, our missionaries in China and Japan may hope to have their hearts cheered occasionally by the sight of some friend.

Emma.—The people, too, are perfectly uncivilized. Why, they live in mud huts, without any windows; eat with their fingers, sitting on the floor; and women are treated with no more kindness and consideration than cattle! Every form of iniquity prevails: lying is universal. The government of the country is despotic, — a coarse, degraded Shah ruling the people, with no desire to lift them from their wretched condition.

Fanny.—This is all true; but can nothing be done for these degraded ones? Much has already been accomplished, and a thousand-fold more may be. Do you know

that it is only forty years since the American Board sent a missionary to the Nestorians? Through the efforts of missionaries, the Scriptures have been translated, schools established, churches organized, and a native ministry trained, by which the gospel is now preached to the people, and, as a result, thousands have been converted.

Kate. — I never was so interested in missions as now, and it seems as if there never was so much accomplished. Papa was reading, only last evening, what progress Japan is making. Our missionaries are not only amply protected by government, which has adopted the Christian Sabbath, but it is now considering the question of giving all religions full liberty of worship. She is ready to jump, at one bound, from the fourteenth to the nineteenth century.

Annie. — No less than 40,000 children of the Fiji Islanders are now in Sunday-school, and thousands of the people are consistent Christians, yet it is but forty years since these people were cannibals.

Julia. — In Madagascar, the whole land is open to the missionaries, Idolatry is overthrown, and Christianity is proclaimed to be the religion of the people.

Bertha. — This missionary work always seemed to me incomprehensible; I never could get interested in the heathen, — never see how anything could be accomplished, — the field is so large and laborers so few. Why, if all the Christians of America would start out, and try and Christianize the heathen, I should feel that something could be done; but, now, only a few hundreds of missionaries to millions of people!

Agnes. — You remind me of the man I read of, the other day, who had twelve children, and wouldn't let any of them go to school till all were old enough; for then, he said, he could see that a great and rapid work was being accomplished.

Minnie. — Suppose Columbus had waited till all his countrymen were fired with his enthusiasm, and were ready to go with him, — when, think you, would our America have been discovered?

Fanny. — You forget that it is not intended that this work shall be done wholly and directly by missionaries sent by us. The converts made become preachers among their own people, and very faithful and efficient ones, too: and so we hope, at no very distant day, the work may be left wholly to natives.

Kate.—Nine-tenths of the work now being done in Burmah is in the hands of native preachers.

Annie.—In a school of Massachusetts there are now numbers of young men being educated and fitted for missionaries at the expense of their own government: isn't it wonderful!

Carrie. (Lazily.)—Well, I don't know but I am persuaded there is work to do, and somebody ought to do it: but I don't think I am quite ready to start for Persia or any other heathen land: are you, Mary? There is enough to do right here at home, seems to me.

Mary.—I think there is a great deal that we can do at home; but let us not be of the multitude who excuse themselves from helping on the work of foreign missions, because there is so much wickedness in our own land. There will always be those who *might* hear the gospel, but *will not*.

Minnie.—That's right, Mary; if there are millions of people in heathen darkness, who have not the gospel and know nothing of Christ and his salvation, are we not responsible if we do not go, or help send substitutes, to carry the glad news?

Agnes.—We must not diminish but increase our efforts, since new fields are being opened to us every year, and the cry, "Come over and help us," sounds louder and louder. Let us promise that we will, the coming year, do more than ever before.

Answer. (From all.)—We will.—*Good Times.*

A LARGE SUM.

It is a big sum of money that the young people of England give to missions. The total amount of contributions made by "juvenile associations" to the work of the Church Missionary Society, in the year 1879, was £4,886 9s. About \$25,000 to one society! We have the official report, and we find such sums as \$975, \$875, \$805, \$515; and so on, down to \$50 and \$30, put to the credit of single missionary bands. What do the young people of this country think of that? It rather beats anything that we do, doesn't it?

Perhaps some of you will say; I suppose their fathers and mothers gave them most of it; but no, the report says the greater part of this large sum was raised by the children themselves, from the sale of work. So you see your English cousins have a lively interest in the cause of missions.

—*The Christian Times.*

What do the heathen worship? Idols of silver and gold, the work of men's hands.

Describe them. They have mouths, but they *speak* not; eyes have they, but they *see* not; they have *ears*, but they *hear* not; *noses* have they, but they *smell* not; *feet* have they, but they *walk* not.

Who are like them? They that make them are like unto them. So is every one that trusteth in them.

CONTRIBUTIONS

RECEIVED BY THE

Free Baptist Woman's Missionary Society,

FROM OCT. 1, 1880, TO DEC. 1, 1880.

MAINE.

Auburn, Ch., sent to F. M. Treas. in 1879.....	7 37
Auburn, Aux., Court St. Church.....	12 80
Augusta, Auxiliary, for support of Emeline, \$4.00, for Harper's Ferry, \$3.00.....	7 00
Biddeford, Miss Nellie M. Haines, for Miss Crawford's work....	5 00
East Parsonsfield, Aux., for F. M. Ellsworth, Q. M., Auxiliary, for support of "Carrie," zenana teacher.....	2 00
Farmington, Q. M.....	10 00
Lewiston, Pine Street Church, for support of Minnie Brackett, and towards L. M. of Mrs. A. C. Hogbin.....	10 09
Litchfield Plains, Auxiliary, for support of "Tipperie".....	8 00
North Berwick, First Church....	12 00
North Berwick, Mrs. V. G. Ramsey, for working capital, \$10.00, and to const. herself L. M.....	5 10
Rockland, "A friend of Missions," for working capital, \$10.00, and for H. M. and F. M., \$5.00 each.....	20 00
Rockland, Auxiliary, for native teacher.....	20 00
Saco, Aux., for native teacher with Mrs. J. L. Phillips....	12 00
Sangerville, 1st Church, \$1.00 each, for H. M. and F. M....	10 00
West Bowdoin, for support of zenana teacher.....	2 00
West Bowdoin, Mite Gatherers, for Miss I. Phillips' salary..	14 00
West Buxton, Auxiliary.....	5 00
	4 00

\$166 36

NEW HAMPSHIRE.

Alton, Mrs. Lucy Y. Thompson, \$1.00 each, H. M. and F. M.	2 00
Belmont, Church, sent to F. M. Treas., in 1880.....	1 00
Dover, Auxiliary, Wash. St. Ch.	50
Dover, Pearl Seekers, do, 1-2 each H. M. and F. M. and to const. Mrs. F. K. Chase L. M.....	20 00
Dover, Miss S. O. Blake, for Chapel Hall.....	5 00
Laconia, Mrs. R. J. Haywood, for Harper's Ferry.....	1 05
Laconia, Mrs. J. T. Weeks, Centennial Offering for Chapel Hall.....	10 00
New Hampton, Auxiliary.....	10 00
	\$49 55

VERMONT.

Corinth, Collection at Q. M. for Chapel Hall.....	3 50
East Orange, Auxiliary, for Chapel Hall.....	3 00
East Orange, A Friend, do.....	10 00
East Williamstown, Auxiliary....	2 00
South Strafford, Denominational, working capital, \$25.00; Chapel Hall \$5.00.....	30 00
South Strafford, Auxiliary, for Chapel Hall.....	6 00
Starksboro', Mrs. Vina D. Burgin, for Chapel Hall.....	10 00
West Topsham, Auxiliary, \$9.22; Lillie V. Wilder, \$.25; Minnie Allen, \$.53; of this \$5.00 for H. M. and \$5.00 to finish L. M. of Miss Ford....	10 00

\$74 50

MASSACHUSETTS.

Lowell, Collections at First Baptist Church, \$12.00 for native teacher.....	26 11
Lynn, A. L. Bedell, \$2.50; O. V. Bedell, \$2.50; M. F. Bedell, \$1.00 for F. M.....	6 00
	<hr/> \$32 11

RHODE ISLAND.

Auburn, Church, for Miss H. Phillips' salary and work....	5 00
Blackstone, Auxiliary, for Miss H. Phillips' salary and work....	5 00
Carolina, Mrs. W. H. Waldron, Centennial Offering for Chapel Hall.....	10 00
Carolina, First Baptist Church Collection, Centennial Offering, for Chapel Hall.....	6 00
Centredale, Collection at Missionary Convention, for Miss H. Phillips' salary and work....	4 36
Farnumsville, Church, for Miss H. Phillips' salary and work....	5 00
Greenville, Auxiliary, for Miss H. Phillips' salary and work....	10 00
North Scituate, Church, for Miss H. Phillips' salary and work....	5 50
Olneyville, Auxiliary, for Miss H. Phillips' salary and work....	15 00
Providence, Greenwich St., Auxiliary, for Miss H. Phillips' salary and work.....	6 25
Providence, Park St., Auxiliary, for Miss H. Phillips' salary and work.....	6 25
Providence, Park St. Aux., for salary of Miss Franklin.....	3 75
Providence, Pond St., Auxiliary, for Miss H. Phillips' salary and work.....	2 00
Providence, Roger Williams, Auxiliary, for Miss H. Phillips' salary and work.....	18 75
Pascoag, Auxiliary, for Miss H. Phillips' salary and work....	12 50
Tiverton, Church, for Miss H. Phillips' salary and work....	10 00
	<hr/> \$125 36

NEW YORK.

Hamlet, Mrs. C. B. Peckham, for Chapel Hall.....	2 00
	<hr/> \$2 00

OHIO.

Brunswick, Mrs. H. Wyman, for Chapel Hall.....	1 00
Rio Grande, Collection at First Baptist Church, \$2.73 H. M. and \$4.97 F. M.....	7 70
	<hr/> \$8 70

MICHIGAN.

Coldwater, Miss L. A. Mains, for Chapel Hall.....	1 00
Montague, Mrs. J. A. Keyes, working capital, \$7.00; Miss Ida Phillips' salary, \$3.75....	10 75
Montague, J. N. Potter, for working capital.....	1 00
	<hr/> \$12 75

WISCONSIN.

Rolling Prairie, Ladies of Church, for Myrtle Hall.....	5 00
Stewart, Mrs. O. H. True, for Chapel Hall.....	1 00
Stoughton, Mrs. J. B. Gidney, for Chapel Hall.....	1 00
	<hr/> \$7 00

MINNESOTA.

Minneapolis, Auxiliary, for F. M. \$5.00; Chapel Hall, \$3.75, balance of L. M. of Mrs. A. A. Smith.....	8 75
	<hr/> \$8 75

WEST VIRGINIA.

Harper's Ferry, Mrs. N. C. Brackett, Miss L. E. Brackett, each \$10.00 for Chapel Hall.....	20 00
	<hr/> \$20 00

MISSOURI.

Keytesville, Mrs. M. H. Hunter, \$5.00 H. M., \$5.00 F. M., and \$5.00 for Miss Phillips' ragged school.....	15 00
	<hr/> \$15 00

COLORADO.

Colorado Springs, Mrs. L. M. Taylor, for F. M.....	30
	<hr/> \$30

NOVA SCOTIA.

F. B. Woman's Miss. Society, for native teacher with Mrs. Burkholder.....	25 00
	<hr/> \$25 00

MISCELLANEOUS.

A Friend of Missions, for Chapel Hall.....	10 00
	<hr/> \$10 00
Total,	<hr/> \$557 38

LAURA A. DeMERITTE, *Treasurer.*

The Missionary Helper.



PUBLISHED BIMONTHLY,

— BY THE —

Free Baptist Woman's Missionary Society.

VOL. IV.

JULY-AUGUST, 1881.

No. 4.

THE PRESENT is a period of events remarkable for their significance. Among these of no small importance is the fact of the oration of Frederick Douglass, at the laying of the corner stone of the new hall at Harper's Ferry on Decoration Day. It seems marvelous that a few years should have wrought such changes. that on the spot historic for the murder of John Brown, by ruffianly hands, because of his love for the oppressed, — that here one of freedom's champions, once a hunted slave, should utter burning words of eloquence, and be congratulated by one who aided in condemning the martyred hero. Surely "John Brown's soul *is* marching on." *Truth* is triumphing. On earth are "peace and good will to men."

WHILE we are rejoicing in a new and more perfect revision of the New Testament in our English tongue, in which the claims of foreign missions have not been lessened, nor the force and beauty of the Saviour's last command at all diminished, we note with gratitude a significant event which has recently occurred in Japan. It is the translation of the New Testament into the language of that country, thus placing it in the hands of the common people.

The first translation of the Bible into English by Wickliffe,

has wrought wonderful results to the English speaking people, and "in these days of quickened life, when the Word of God runs very swiftly, well may this opening of the New Testament into a language spoken by over thirty millions of people be called as it is by one familiar with Japan, 'a mighty stride of Christianity,' the event not of the year but of the century."

THE question of finance often presents exceedingly knotty features, but at no time does it seem so difficult of management as when there is a want of the means in the treasury to meet pledges which have been made, through faith in the willingness and ability of others to sustain these pledges. At such emergencies, to those on whom more immediately rests the responsibility, there come serious questionings, among which is, whether the devotion of the women of the churches to carry the gospel to other women now without it, has been rightly estimated. As regards our ability there can be no query. And, since the opportunities of giving and praying are not diminished, nor the need on the part of the perishing supplied, nor the command of the Saviour abrogated, so when it is considered that the work must be crippled both at present and in future, unless there shall be an increase of contributions, another question most naturally arises: What shall be done? It cannot be that any one will be willing such a thing shall occur as the lessening of the work now undertaken.

Some one has said that it may be hum-drum work for the fireman on a railroad engine to keep throwing wood or coal into the unsatisfied maw of the engine; but without that faithful, constant feeding, the train would come to a stand-still. So unless each one keeps steadily and persistently putting her contributions into the treasury, and seeking to influence and help others to do the same, not hindered by indifference, or unkind criticism, or false reasoning, there must come a stand-still here.

There was a large deficit in the sum necessary for the last remittance. There is only one more to be made this year. Shall that be still smaller, and there be the necessity of crippling the Society's regularly pledged work. We seem to hear brave hearts answer by scores: "It must not be so."

WILL not our friends forward from time to time such items as will help make the HELPER just the live, earnest, practical help

it is desired to make it? Ought reports of meetings, plans and methods of work, essays and discussions, to be withheld? How can "brick" be made without such "straw?" And how shall the Bureau do its expected work if you withhold your aid? There are mines of wealth in the hearts and minds of our young women, and older ones, too, which would, if they could be explored, reveal treasures to enrich our missionary literature. Be encouraged to brush away the covering, to break the crust growing hard, perhaps by want of attention and care; to use if need be, the pick-axe, and dig for ore with which to gladden many and honor the Master.

THERE is a great waste of papers and books and other literary matters, in all our families, which, with a little care and thought, could be utilized for the benefit of others. We read in an exchange of the Bible class of an active president of a branch whose nineteen members systematically secure religious papers, which have been read by subscribers, and send them to earnest workers in distant parts of our own country, "thus giving to those who are often isolated an inspiration only to be received through the instrumentality of sympathy," and even papers thus establish a bond of sympathy.

If some one in each society or Sabbath school would make it his or her duty to save papers, tracts, books, etc., and forward them to some responsible persons to be distributed, teffective service would be done for the Master.

Let us not forget that the *Morning Star*, so dear to us, and which we have been familiar with from our childhood, does not continue to shine into the homes of many who have gone out to plant the standard of the cross in less favored sections. A book now and then for the minister missionary would be often times like a "cup of cold water." Could not some auxiliaries find means to put the names of worthy persons on the subscription list of the *Star* and *HELPER*?

DR. PHILLIPS has recently baptized a Brahman family of five persons, at Purna, one of the out-posts of our mission. A copy of *Peep of Day*, given some ten years before, was the means employed to bring these persons to see the light, and to embrace the truth, with a joyful renouncing of the old faith with its weight of superstitions. One cent will buy a *Peep of Day*!

DARKNESS AND LIGHT.

BY MRS. S. B. TITTERINGTON.

THE WAIL OF THE HINDU MOTHER.

Lo, on a hillside a village is sleeping,
 While the white moon her fair vigil is keeping,
 Gilding alike with her silvery sheen
 Temple and cottage with palm-trees between.
 But, through the still night air, what sound meets the ear?
 A cry full of anguish, of sorrow, and fear!
 A poor heathen mother is mourning her child;
 For dead is her darling : her wailing is wild !
 The breezes are wafting it on to our ear,
 O thrice-blessed mothers but listen and hear;
 No heaven with its glory, no children's bright home,
 No hope for the future, no Christ in the tomb!

"Little one, why did you go away?
 For your mother's heart is wild!
 When you were here, it was always day,
 And the sun shone when you smiled.
 But now it is night, a black, black night,
 With no sun or moon or star;
 For the Nats have taken you out of my sight,
 Carried my baby afar.
 "I offered my rice and my plantain there,
 And I wildly begged for more;
 I tore the jewels from out my hair
 For the sake of the child I bore.
 But, O my baby, my lost, lost dove!
 I gave them all, my own,
 And plead with the strength of a mother's love;
 But the heart of the gods is stone.

"They have taken you, baby, away from me,
 Away, I know not where;
 And my frightened eyes will fear to see
 In the wild beast's stony glare
 The glance of your eyes, once tender and sweet,
 But lost forever and aye.
 My hair I tear, and my breast I beat,
 And I call unceasingly.

"O snake, gliding yonder, oh, tell me true!
 Did you take my little one's soul?
 My offerings were poor, too meagre and few
 To purchase a happier goal.
 Ah me! I'm a woman, by gods accursed;
 They care not for woman's pain;
But, oh, if only, somehow, somewhere,
I might find my baby again!"

SONG OF HOPE OF THE CONVERTED HINDU MOTHER.

Safely at home, my darling,
Safely in Jesus' breast;
The glory of heaven around thee,
And the song of the angels blest.

Here on the earth is weeping,
For thy mother's heart is lone;
The home nest is sad and empty,
For its singing-bird hath flown.

But not in the grave-bed lonely,
My child, do we look for thee;
But beside still, flowing waters,
Thy happy home shall be.

Thank God for the sweet, sweet story
We mothers have come to know;
Of Jesus, who blessed little children
Because He loved them so.

No dread lest the dear little spirit
Must enter the wild beast's form;
And roam in the lonely jungle,
The sport of the cruel storm.

No, baby, though tears are falling,
In my heart there is no gloom;
For our Lord hath passed before thee,
And rended the prison-tomb.

So I lay thee away, my darling,
With a mother's longing pain;
*But I know through Jesus, somewhere, some time,
I shall find my baby again.*

— *The Helping Hand.*

A native missionary in India sometime since had the privilege of admitting to the church a blind brahmin. His wife, who is a true helpmeet to him in his missionary work, had the blind convert come into her house every day to commit to memory the Gospel of John. Each day he committed five verses, and was never permitted to be given a new lesson till he showed by repeating the old one that he had thoroughly memorized it. Thus she went on, step by step, in the patience of love, till the man had learned the whole of the Gospel.

He has also been taught many hymns and a portion of the Gospel of Matthew in the same way; and now he goes day after day into one of the streets of the town, and taking his stand where many people are passing, repeats passages from these Gospels to all who will listen. What a lesson in patient, persevering effort.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

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

DURING the Autumn of 1851, Mr. Phillips saw much to cheer him in his labors in the villages in the neighborhood of Jellalore. He wrote Oct. 2: "A brighter day, I trust, is about to dawn on our feeble mission. We have deeply interesting inquirers in five or six different villages; and now that Abhir has led the way, and as others see that a man can live and have a standing in society, even though he be counted an outcast, they take heart and seem to follow their convictions." In one of these villages, Barjasena, was an interesting inquirer by the name of Sapulset. One day as Mr. Phillips was crossing a river in a boat, he had for a fellow passenger a brahmin (Hindu priest), a neighbor of Sapulset. "What do you know of him?" said Mr. Phillips. "O, he has become wise." "How so?" "O, you have taught him." "Well, what does he do?" "Why, he does nothing; does not obey the gods, and gives nothing to the brahmins." "Do you think he is right or wrong?" "O, he is right. What you teach is true. No one can say anything against it; there is just one drawback; you teach the people not to give to the brahmins. How are we to live if the people do not feed us?" "Work, as other people do." "But we cannot touch a plow or hoe; if we do, we shall lose caste. There is one thing," continued the brahmin, "that Sapulset will not do; he will not tell a lie." "And do you brahmins?" "Yes, we are obliged to sometimes, or we should not be able to fill our stomachs." "He admitted," said Mr. Phillips, "that he had no faith in his gods, but only made use of them in order to procure a support. Confessions of this kind are far from being rare, and they have an influence on the people. The gods are at a great discount now, as they have suffered the rain to be withheld to the almost entire failure of the crops."

Under date of Oct. 31, Mr. Phillips wrote again: "Four families, containing an aggregate of sixteen persons, have thrown off the trammels of caste, and signified their desire to become connected with our Christian community, and others seem on the point of following their example."

Mahandas was the name of an inquirer at Saraping, Abhir's village. Mr. and Mrs. Phillips accepted an invitation to dine with his family. This, of course, spoiled their caste forever. At the request of some of the leading men of the village, Mr. Phillips had started a school, but the day after this event not a heathen child was present. Mahandas' defection from caste had surprised and alarmed them. When Abhir became a Christian, they said he had long read and considered the matter, but Mahandas could not read—why had he become a Christian? The Sahib must have some medicine or some charm by which he bewitches the people. Children will never be safe in his hands. Mr. Phillips closed his letter, asking: "Will our dear brethren help us, both by their prayers and by sending out, at once, more men? I repeat it, now is a time of need with us."

The need of the speedy reinforcement of the mission was at this time imperative from another cause. It was becoming more and more apparent that some of the workers would soon be compelled to leave the field. Under date of July, 1851, Mr. Cooley had written thus to the corresponding secretary:

"O, how much the missionary needs strong faith in God! It is painful to our hearts that in all our denomination there is not one to be found qualified and ready to join us in this work. I can but leave this sheet to seek a place to weep, and ask our Heavenly Father for more laborers in this field. If Bro. Bachelier should go home, as we fear it will be necessary for him to do, leaving all the cares and responsibilities of this important station upon us, with our brief experience in India, and imperfect knowledge of the language, we shall feel more than ever the need of another missionary family at this station. What shall I say? What can I say? Here is a large boarding-school, enough to engross the attention of one missionary family, together with the valuable assistance of our much beloved Sister Crawford; a large bazar, with its thronging multitudes, to whom the missionary can have daily access, and then, outside the station, a large mission field as promising, probably, as any in the province. Are we to be left to toil on, single-handed,

with the cares and responsibilities of all this work upon our hands? If so, we shall try to do what we can for this benighted people, leaving the result with Him who has promised that our labor in the Lord shall not be in vain. The heathen seem not to be weary of worshiping their dumb idols, and spending their time, strength and wealth for naught, and why should we become weary in our efforts to give them the precious gospel? Is not our cause worthy of as much zeal as theirs?"

Mr. Phillips, the pioneer of the mission, had now nine children. He could be but intensely perplexed and anxious in regard to the course parental duty required him to pursue. Several friends, with whom he counseled, advised him to take his children immediately to Christian America, where they could be educated. But how could he leave his work while there was no one to take it in charge? The following extracts from his correspondence with the Secretary of the Foreign Mission Board gives a little glimpse of his severe trial. A year previous to Mr. Cooley's foregoing letter, Mr. Phillips wrote:

"The idea of returning with my family to America has of late much occupied my thoughts. In whatever light I view the subject, it is truly a distressingly painful one. The trials of parting with home and friends to become a missionary bear no comparison with those of my present situation, and these trials are enhanced by the consideration of the embarrassments under which our committee have had to labor and the struggle of the mission to maintain an existence. I console myself, however, with the thought that our committee is composed of Christian men of generous sympathies, and capable of appreciating the tender anxieties of a parent's heart. . . .

Both Mrs. Phillips and myself have all along cherished the fond hope that we should be able to retain our children with us, that we might have the privilege of training them up for God ourselves, and eventually have them to assist us in our great work. A return to America on their account we have been accustomed to look upon as a calamity. But as they have grown older, new and unlooked-for trials arise — trials of which persons in a Christian land can have no adequate conception. The atmosphere in which

our dear children live, and move, and breathe, is one of moral pollution. . . . The idle, lounging, filthy, lying, deceiving, pilfering, and, above all, the abominably unchaste habits of the natives, can but exert a most deleterious influence upon our children. . . . Since it has pleased our Heavenly Father to endow me with such a family, I feel that it would be a sacrifice of all the feelings of our common nature, indeed, an actual sin against God not to rejoice in them and not to exert myself to provide for their future usefulness, respectability and comfort. . . . Nothing would be more pleasing to ourselves than to see them prepared to enter the same field of labor to which our own lives have been devoted ; but which of them, if any at all, it will please our Heavenly Father to call to this work, is of course unknown to us. Should any of them become missionaries, they can be far better fitted for that work in America than here, while those who do not would possess advantages for obtaining an honest livelihood in our native land, which they have no right to expect here. As parents, our duty is the same to all." . . . Mr. Phillips then officially requested permission to return to America with his family. The Foreign Missionary Board deeply sympathized with their missionary, but in view of the urgent needs of the mission, they proposed that he send home his eldest sons, James and John, and defer his own return till 1854, when they hoped by that time there might be a new man in the field, prepared by experience in India, and a knowledge of the language to assume his work. This proposition he very cheerfully accepted. As the autumn of 1851 came, the last vestige of hope in regard to Mrs. Bachelers recovery in India disappeared, and thus ended the suspense in relation to Dr. Bachelers immediate return to America. Preparations for the voyage were speedily made, and Dec. 21, 1851, found them on board the "Barnham," an English passenger-ship bound for London. Mr. Phillips embraced this favorable opportunity to send home his two oldest children, now nearly twelve years of age. The departure of nine members of the mission, including Dr. Bachelers five children, made a sad vacancy in the little Christian communities. Mr. and Mrs. Phillips accompanied them to Calcutta. In regard to this separation, Mr. Phillips wrote :

"It was hard parting, I have been longer and more intimately associated with Bro. Bacheler than with any other man, since I left the home of my childhood. My heart clings

to him with the warm and, ardent emotions of an intimate, religious friendship — a friendship formed, cemented, and matured, amidst scenes of trial, affliction, and discouragement, of a varied and perplexing character, and, to the praise of God, be it said, also scenes of joy and encouragement, well calculated to try the heart and test the real character. Although we have sometimes differed in our views of the propriety and fitness of various means and measures to be adopted in the prosecution of our great work, our affection for each other, I may safely say, has continued to increase and strengthen to the day of his departure. . . . His return to his native land after his sweet companionship of more than seven years, and the parting of our two boys, who had grown up, as it were, in our bosoms, and entwined themselves like cords around our hearts, have very naturally led me to canvass anew the motives which first induced me to leave home and friends to become a missionary. Constrained as I am to say, that the last parting was, to me, far more painful than the former, the experience of sixteen years in a heathen land has thrown such a flood of light on the subject, that while I am blessed with strength, and allowed the privilege to labor for the salvation of my heathen fellow men, I really seemed to be left no choice in the matter. Most cordially do I rejoice that in the good providence of God the way has at length opened for two of our dear children to be removed to a Christian land, where they may partake of the privileges and blessings of Christian society and we be still permitted to remain at our post and prosecute our great work. Many were the tears shed by the children at parting,

“And I, too, wept, though not to weeping given,”

might each parent say. But while the children consoled themselves with the prospect of meeting again in a few years, and, in the meantime, could write letters to each other, and to ourselves, the thought that we do this for the sake of Jesus and his gospel, was most cheering. Indeed, when I see others making the same and even greater sacrifices for the acquisition of sordid wealth, I am almost ashamed to open my mouth about trials, but out of the abundance of the heart the mouth will speak, yea, and the pen write. You are a father, therefore I need no apologies for this effusion of of parental tenderness.”

AN APPEAL FOR HOME MISSIONS.

[By Mrs. L. L. Toothaker, of Wilton, Iowa, read at the Annual Meeting of the Iowa W. M. S. at Masonville.]

OUR blessed Saviour, when instructing his disciples in things pertaining to the kingdom of God, tells them that "The field is the world," and also to "Go into all the world and preach the Gospel to every creature."

How far this broad command has been obeyed, is not for us at the present time to know, but that it *is* being done, and the light of the blessed Gospel of Christ *is* being shed upon the nations that sit in darkness, and the glad tidings of salvation are being heard even to "earth's remotest bounds," are thoughts that should thrill the heart of every lover of Jesus with untold joy. When we hear that the doors of India's zenanas are being thrown open, and that our dark-browed sisters, who for centuries have been bound down by the strong fetters of heathenism, are now catching a glimpse of that light which has been so freely shed upon us, we can truly say, "What hath God wrought!"

But while our souls are being fired with this view, and we are almost wishing for wings that we might fly across the waters to help in a cause so great and good, is there not danger that we may overlook a work which, though not so thrilling in its nature, yet is equally important — work, too, that lies at our own doors, namely: *Our Home Missions*? What the soil is to vegetation, the Home Mission is to the Foreign Mission. We might just as well expect vegetation to thrive without the nurture of the soil, as for our Foreign Mission to prosper while our Home Mission interests are neglected. Although *none too much* of our time or money has been expended there, yet *too little* has been done to keep up our denominational interest at home. "These ought ye to have done and not to have left the other undone."

All over our country are found feeble churches, little bands struggling hard to keep their heads above the waves, while (sad thought) others have given up to discouragements; the doors of the sanctuary are closed, the fires have gone out upon the altar, and even the light of the beautiful Sabbath morning brings no worshipers. Ah! who can tell of the self-denial, the prayers, the heartaches of those who tried long and hard; but sickness and death, removals, or what is far worse, the

tares of discord, have brought about these sad results, while all this time our attention has been too much engrossed with the cares of this life to realize the decay of our home interests which has slowly, yet surely, been undermining our prosperity. And who that has watched the progress of our denomination here in the West, does not know this to be so? But not only are these churches needing help, but new ones are being organized, and often left to die, for want of proper care. How many churches there are all through the West, where brave hearts are struggling, and stretching out their toil-worn hands to us for *just a little* help, until they can help themselves. And shall we not help them?

Who can read the appeals made in the *Star* recently, by Mrs. Clark of Kansas, and not have their sympathies aroused for that little band, worshiping in dwelling-houses of but one room (and that often a "dug-out"), many standing about the door unable to get in after having traveled many miles to hear the word of God preached. Think of it, sisters, as you sit in your comfortable churches, and then from your very heart ask yourself, "Is there not some way in which I can help them?"

And right here comes the difficult question, "How shall we do it? We work just as hard as we can, yet we have not the means with which to help as we wish." True, there has never been a time, we believe, when the women of our country worked harder than they do now, even when they spun and wove with their own hands the clothing for their families. "What, then, can be done?" I answer, we must use self-denial. Ah! that is a hard word; few of us love to hear it, and yet we can but believe that God requires it of his people to give back a portion of what He has given them, even though it may spoil some cherished plan, or take away some coveted pleasure, and it *must* be done if our home mission is to be successful. "And where are we to begin?" Be not offended, dear sister, when I ask, Are not yards of cloth needlessly used in some of our dresses, and how much money is expended for costly trimmings for the same? If the worth of just these two items were put into the treasury of the Lord, how much good it would do. Oh, what will it matter, when hid away in the silent grave, whether we have been plainly or elaborately dressed? What matter, when our pale lips are closed forever, whether we have supped from silver or clay, if we can but hear the "Inasmuch" from the lips of our divine Lord.

Other denominations foster their home mission interest, and amply does it repay them. Shall we, too, "lengthen our cords and strengthen our stakes? Shall feeble churches be helped before they die? Shall new churches be organized and sustained? Or shall we suffer the work to lag as it has done for the last few years? Dear sisters of the F. W. B. denomination, the solution of these questions depends largely upon our efforts. Our influence is needed, and will we use it? I am glad to know that many warm and true hearts are enlisted, and by the help of our divine Master, may our home mission work go on, until from our own well-tilled fields of labor, there shall go forth to distant lands those who shall bear the joyful news of salvation through Jesus Christ, our Lord.

"THE INDUSTRIAL."

THIS school, home, or enterprise, is not an ideal thing, but has begun an actual existence. The need of it has become more and more apparent as progress has been made in opening the "Ragged schools." Mrs. Phillips thus speaks in a letter to Mrs. Hills, last December, of the necessity for it, and of the plan which is gradually unfolding to those who are more immediately interested in its establishment:

. . . "But I caught my pencil to tell you how thankful I am for the money that the blessed, earnest women have decided to send me — or rather *us*, for Miss Hooper is a very earnest worker. An "Industrial" we must have—indeed, we have had one, with fifteen scholars, for the last three months. Oh! how ignorant and weak I feel about it. But it did seem to me that we must have one. You will remember, Julia wrote you of our visit to a rajah (native king). On that occasion, a very sensible, elderly babu was spokesman, and his remarks went right to my heart and head, and I said, he is more than half right. 'You must teach these poor children some industries, too. Mere reading will never do for those who must work or starve.' Soon after this Miss Hooper had a donation from an old lady, wishing it used for a special purpose, and we began our "Industrial," admitting only those who had advanced to the Second Reader. There is great prejudice still against coming to us every day, for fear of being Christians, but I see no way but to go on and fight the superstitions, our own ignorance and unbelief, and

let the Lord do what we cannot. I am sure we are right in theory and plan. Little schools everywhere, a large school,—embracing a common-school education, and common industries or trades — to graduate from, then the Bible-school for those whom our Father may bring into it.

“ I know you will pray for this: \$500 will be a blessed sum to begin with, and as soon as the way opens a little more clearly we’ll cry for more, so that you will hear us away up among the dear old New Hampshire hills, and they’ll echo it round and round till the needful comes.”

In a later letter she speaks of the great want of a school-building, and the appliances necessary to establish on a good basis such an undertaking, and to carry it forward successfully.

The Board has encouraged the enterprise by appropriating four hundred dollars, conditionally, with its being contributed. Only a very small sum has as yet been paid to the treasurer for this object. Here is a rare opportunity for some one to do good — for some dear lady whose hairs are whitened, and whose step is faltering, and who must soon leave her earthly possessions for the “mansion in the Father’s house,” to let “her works follow her.” What dear sister will regard this as a golden opportunity, and remember it with a permanent bequest?

CORRESPONDENCE.

[FROM MRS. BACHELER.]

MIDNAPORE LIFE. — IN THE ZENANAS.

JESSIE’S school in Patna bazar goes on well, and fully keeps up its interest. Fourteen is the daily attendance. The rich widow who owns the house has a nearly grown up daughter. This girl has a cousin about her own age, who lives close by. The two mothers are always present and full of interest, first for their daughters, and then for themselves. The mothers read the New Testament.

Half a mile further on, in the neighborhood of a beautiful Mussulman temple, is a handsome establishment, where two ladies read. They are tall, stately, and fine looking, and very intelligent, with a good knowledge of the Persian language. We like these people very much, for they are the nearest approach to European civilization of any of our pupils. Their

place is Nuzzergunge. Winding round another street, we come to Mear bazar, which the other day I confounded with Mère bazar, and in consequence was taken a long, hot route, to the other side of the city. Here two women are learning, and they like the religious part of their lesson the best.

These streets are full of human life, — men women and children everywhere and everywhere; some bright looking children, but nearly all dirty, with tangled hair, though *not* generally with dirty clothes. The reason? Guess — you have it. Native shops are frequent and open to the street.

In Mère bazar two ladies are learning English. The family have just moved from Calcutta, — two married brothers and one married sister. The eldest brother is a Christian, and is in the police. The younger brother is a doctor. I asked the doctor why he couldn't speak English as well as his older brother, and was told that their father put them both into the Free Church mission school, but the brother became a Christian, which frightened the father, and he took him away lest he should become one too. They all live together, though the eating is separate. The two ladies wear jackets made of green silk, spangled and edged with gilt, and their dress the same. They read in the Bengali New Testament, as well as in English. It seems plain to me that they are nearly ready to become Christians. This house is not included in the above named teacher's work, as they have never studied English.

Emeline's and Phulla's first house for Monday, Wednesday and Friday, is "Korenell Golah." It is a burning hot-house, where a woman and a young girl are taught. But the work is not to be hurried; for after all the lessons were done, a hopeless dirty stocking, with dropped stitches and sticking needles required attention. Fifteen minutes three times a week is all the time we can give the women to teach them work. Through a crooked road we make our way to a native doctor's house, where his pretty young wife is the pupil, who is dull, but earnest and persevering. From this house we skirted along beside a large tank, and entered a very large compound, at the further end of which was a pretty school of girls and women who came from unknown quarters and sat down, eager and well behaved. Women were standing around. This is a new house and promises to be a good one.

. . . Back again to the garry, and on, almost down to

the Calcutta road, the last house for the day was visited, where a young married woman and her sister are learning.

In all these houses religious instruction is given, and it is a real pleasure to see the interest the pupils take in it.

[FROM MISS IDA PHILLIPS.]

THE REMNA SCHOOL.

It is a little over a year and a half now, since, as I was driving home from the zenanas one afternoon, a bright looking boy ran up to the carriage and asked me to stop and hear what he had to say. He told me that the people of his village, Remna, four miles from town, had sent him to ask me to come and open a girls' school among them. Here, then, was just the work which I had been looking and longing for; sent to me from a place where I had never thought to look for it.

The question of funds, and a teacher who would leave her home, hindered us for a time, but it was not long before both these obstacles were removed. I first sent out our faithful pioneer zenana worker, Uma, to call on the people and become somewhat acquainted. We find it necessary to move a little carefully in dealing with the wealthier class of natives, lest we offend their ideas of propriety by breaking over some of their time-honored customs of polite, dignified procedure.

Having thus sent one or two deputations before me, I at length ventured to make my first visit. I found myself in a town as old, I fancy, as Balasore itself, which, friends may remember, was a flourishing seaport over two hundred years ago. The buildings in the older part of the town, mostly of brick, were but the sad remains of palmy days long past, when the old land-holders lived like princes upon the taxes extorted from the suffering tenants. English vigilance has abolished a great deal of the old regime, and now the rising homes of the cultivators smile out upon the crumbling ruins of the old-time palaces. The inmates of these mansions had inherited not a little of the pride and politeness of their ancestors, and I was received and shown about through the place with every mark of hospitality and respect. The names of twenty-two girls were given me at once, and two babus offered me the use of their household courts, with broad, shady verandas, for a school-room. I selected the most central one of these two, and promised to send the teacher as soon as possible. The school was finally opened about the 10th of January, 1880. The

attendance has always been good, and the interest manifested by the parents and friends of the children very encouraging indeed.

The teacher's lodging, and to a great extent her board, have been given to her free of charge. I was most fortunate in securing a good teacher. She has the faculty of making not only the older people her friends, but also every child in the school. In consequence, her school is one of the most orderly and well taught that I have, and there is none that I so much enjoy visiting. The pupils are exceptionally bright, and all seem thoroughly interested in doing well.

Last January, by the aid of friends in the station, and the patrons of the schools, we were able to distribute prizes to all the pupils. This school in Remna being too far away for the children to meet with those of the other schools in town, to receive their rewards, we — Mr. and Mrs. Marshall and I — drove out one morning, examined them, and distributed prizes in their own school-room.

The house was crowded by the relatives and friends of the children, all eager to see how much these long neglected, much maligned little *girls* had learned in one year. They sang first "Happy Land," in Bengali, to the great delight of all present. Then came spelling down. I assure you, those little Hindu girls stood their ground well. At last, one by one they were conquered, till Sarada, a child of eight, stood alone. Great was her pride and the delight of her parents. The first and second class children could read fluently, write well from dictation, count, write numbers of four digits, and do simple sums in addition. They sang again a song, to the tune of "Yankee Doodle!" Can you imagine it? and in closing, "O, that will be joyful."

At last came the distributing of prizes, very simple prizes, to be sure, but very highly appreciated by their proud little winners.

The babus were all greatly pleased, and after the exercises were over there was much indiscriminate praise poured forth for pupils, teacher, and the supporters of the school.

The great need now is a house. The veranda on which it has always been held is the public sitting-room of the house. The babu who owns the place is quite a land-holder, and has a great many people coming to him on business. All the discussion about deeds and debts, with the attendant

noise and distraction, goes on side by side with the children's studying. I wonder sometimes that they get on half as well as they do.

Would not some band or auxiliary society like to raise the \$25 necessary for the purpose of building a house for this school? We would be glad to name the school for the band or society sending the funds.*

The teacher and children have struggled on for over a year, in spite of all obstacles, and so shown that the school is worth saving. The numbers are increasing. Some of the girls are getting so old — about eleven or twelve years of age — that their parents object to sending them to so public a place. They can have but a year more in school, at most, and I am very anxious to make the best possible use of this time ere they are imprisoned for life in the zenanas.

[FROM MRS. J. L. PHILLIPS.]

COMPENSATED.

IT IS a blessed thing to believe in a "law of compensation," a more blessed one to *know* that it runs through all the little hours and minutes even of every-day life; that every privation and trial has its own complement of abundance and joy. But we forgot all about it, as we sat at the dinner table, saying, "Twenty miles with bullocks in this heat! Oh! for a railroad one hour long; an old-fashioned coach horse, 'trained to catch trains,' or if we could afford coolies; but no,—it's bullocks this time or nothing." So as soon as the heat began to wane a little the bullocks started for Palasbani with us behind them in a rattan palankeen, or kind of long box on wheels. They crept along at their *unusually* slow pace, till we began to descend a hill, when, thanks to the brevity of the tongue of "our phaeton," the front wheels came bump against the poor creatures, and sent them fairly flying to the bottom, and on and on, Gilpin-like we went, till we began to ascend another hill, and *they* stopped to catch breath, and *we* to see the sun just dropping behind a lovely sarl grove at the entrance to the jungle. In an instant the whole heavens were glowing with indescribable beauty, and the old jungle bright in the wondrous light, as the tender foliage glinted in the soft rainbow tints; multitudes of little birds were singing their sweet good-byes to the dying day, and a fresh breeze,

* Probably provided for.

laden with the rich fragrance of the sarl flowers, blew in our hot, dusty faces, and we dropped on a stone by the way-side to wonder if heaven could be more enchanting, more soothing to tired mortals.

The weary city, with all its heathen din, was behind us. The jungle in its lovely spring dress, with its blessed quiet, all around us, and spell-bound we sat on the old rock till the stars began to twinkle, and the bullocks had crept well-nigh out of sight, way down the leafy path. Judge ye, who, weary and worn, have longed for the dear old woods with their thousand soul-voices whether we were compensated or not.

Indian twilight, so suggestive of the brevity of all earthly things, was over all too quickly, and we again jogging on our way. We had planned to stop at the half-way bungalow for the night, but on arriving found it *unroofed*. Another, four miles farther on, but off from the main road, was reached about 10 P. M., but the path and bridge leading to it were broken, and a circuitous route through the bed of a brook and up a perpendicular embankment was the only one by which it could be reached. This was no new experience to us who for fifteen years have "followed the jungle," and seldom made a trip without some unimaginable "*break*" to test our patience, endurance and ingenuity too. But none of us knew the way this time. The little village was as silent as a cemetery, and the louder we shouted the deeper the terrible silence seemed, as the dogs howled in reply.

Catching a glimpse of a dim light in a house near by, we rushed toward it, screaming, * "*Bukshish ! bukshish !* if you want any *bukshish* come out and show us the road to the Bungalow." Instantly a ghastly old man "from the tombs" appeared. If any human word could raise the dead in India it would be "*bukshish*." Several others soon followed, and we were quickly in the bed of the creek with the embankment before us. "Unloose the bullocks, unload the passengers. Pull ! push ! no flinching now !" No sooner said than done, and shoulder to shoulder, with the shades of men after *buckshish*, our garry was lifted on to level ground and about midnight we fell asleep, some on an old rickety bed, and some in the garry.

Early the next morning we found our lunch of rolls and eggs had a keen relish they never have at home, and we were again on the highway. The fresh morning air, the

* A present.

gay birds, the beautiful foliage, the soft green along the way, and the drive through the river with our feet "tucked up" to keep them dry, made us forget we were "rather sore" and a little unamiable, and we reached Palasbani much sooner than we expected. This is where our first branch church is located, and we had come to the dedication of the new chapel which the native Christians themselves have just erected.

Grace, one of our orphan girls, and now the wife of one of the principal members of this church, gave us a hearty welcome and enclosed a little shed with impromptu mat walls for our own, and treated us to coarse jungle rice and curry, and sweet milk. Was there ever anything quite so delicious as the plump kernels of the jungle rice and buffalo's milk, or were mortals never so hungry before? While taking our breakfast two schools were waiting patiently on the verandah for examination. Both were found to be progressing. In the afternoon we visited another, among the very poorest classes. Thirty children were writing on the ground with their stone pencils under a kind of straw awning, while the parents and villagers gathered *en masse* to witness the examination. The enthusiastic teacher, the head now in the Palasbani church, presented his first class, saying: "They have learned their letters in fifteen days." We shook our heads doubtfully. "Fifteen days — why, it takes Midnapore children at least a month; we'd like to tell them what you jungle children do. But this must be proved." Whereupon the crowd gathered around us so closely it seemed as if we should suffocate. But as the pencil went skipping over the Bengali alphabet the answers came very correctly, and if one chanced to hesitate a little, some anxious voices from the crowd called out, "Bala theak! Bala theak! Bhool curie O na!"—"Say it right! Say it right! don't blunder." They came off triumphantly, but it should be said the majority of these "children" were five feet high or more, and had applied themselves as little ones seldom can, though there were a few of the latter in this class. The remainder of the school did the teacher much credit, and he closed his school by singing "There is a happy land." The teacher sang two lines, and then the children sang them, and so on. The first half of each stanza was like a dancing jig, too ludicrous for a straight face. The last half died away in wild plaintive notes that went right to our hearts, and the noisy crowd were hushed in perfect silence. .

We have examined many of these wild primary schools among the poor both in town, hut and jungle, but never found the teacher, children and parents so enthusiastically in earnest before. Surely that hour in Mudhoo's school compensated us a hundred fold for the lost hours the night before.

Early the next morning the Sabbath services began with a prayer-meeting, then two little girls were baptized in a tank beautifully shaded by palms.

The new chapel was duly dedicated, and the native Christians greatly encouraged. Some children from the new day schools for the poor come to Sabbath school in the afternoon. The first one held in the new chapel numbered fifty. What the teaching and preaching in this same little chapel may do, He alone knows who catches the little words as they drop, and plants them so deeply in the hearts of men, that neither time nor eternity can uproot them, neither sorrow nor sin blight their precious fruitage. From such humble *beginnings* as this, institutions have arisen that have blessed the world. Hence, let us *on* with our little schools, chapels and churches till the last idol is ground in the dust.

STORER COLLEGE.

THE recent anniversary of the school was of great interest. The cordial greeting and hearty welcome extended by both teacher and student, prepared us with a home-like feeling, to listen to the various exercises with unusual pleasure.

The musical entertainment given by the New Orleans University Jubilee Singers, was a rich treat. The thrilling spirit of their songs lingers with us still.

The Sabbath was a day of glad experience. We were especially interested in the Sunday school session. The earnestness manifested in studying the sweet truths of the Bible was very gratifying.

The general distribution of Sunday school papers and *Stars*, furnished by friends in the North, impressed us with the necessity of our churches and societies frequently contributing to their supply.

The exercises of Anniversary day were of a high order. The intellectual culture and independence of thought characterizing the parts of the graduating class would win commendation in many institutions of learning. Christian refinement and general politeness were observed throughout the school. It is a fact worthy of notice, that the entire graduating class, thirteen in number, are active Christians.

The oration, given by the Hon. Frederick Douglass, was a rare, scholarly feast. His venerable appearance represents our ideas of Bible characters, and in imagination we felt ourselves standing in the presence of the patriarchal fathers. The thrilling lecture of the eloquent old man upon the interesting subject, "John Brown," at the very place where he made his bold strike for the freedom of the slave, was followed by the laying of the corner-stone of Anthony Hall, to be erected for the purpose of educating the race for which he died. Would that many more of the friends of the college might have witnessed these anniversary exercises, for we are confident it would have been profitable both to themselves and the school.

A special appeal is made to the Woman's Missionary Society to aid in advancing this work. Surely we cannot fail to respond. We have not yet met our pledge, hence an increased responsibility. As we understand it, the \$1,000 is to finish the chapel in the new hall. The need of this room is second to none, for the old one is by far too small to accommodate the increasing membership of the school. Will not the secretaries of the various districts present this matter without delay to the churches and societies?

The call is urgent. The time for work is brief. What is needed is to do the duty of to-day. Other imperative calls are at our door. Let us be swift to meet this one. It will serve as a stepping-stone, from which we can hurry on to another goal, which marks our onward way toward the final prize.

The women of Rhode Island district have already interested the friends of the school to engage in more active work in its behalf. Besides some individual offerings, the ladies of the New York City Church have pledged \$100, and the Young People's Society of Roger Williams Church have assumed \$500 for the new hall. Other societies and individuals have expressed a readiness, when better informed, to respond to this call.

Is it not important and practicable that the officers and leaders of the different societies and churches, constantly keep before the minds of the people a more definite knowledge of the wants of our various mission fields?

Much intelligent conversation, the coming vacation season, upon the pressing calls for money to advance the Master's work in its several departments, we venture to predict, would tend to largely fill our depleted treasuries, and help establish

on a firmer basis our denominational interest. That "knowledge is power," is an adage no less true, we believe, in financial matters than intellectual. Then let us act at once. The morrow claims us for other duties.

"Whatsoever thy hand findeth to do," and thy lips too, "do with thy might." Let us work with faith and zeal. "For in due season we shall reap if we faint not," and not Storer alone, but all our mission interests, will rejoice in the light of increased prosperity.

Mrs. L. DEXTER.

INCIDENTS OF HARPER'S FERRY.

AMONG the many who came to bid us "good-bye," the morning after anniversary, was a mother with her daughters on their way to the station. The elder of the girls explained that mother was ashamed to come in because she hadn't the money to pay Mr. Brackett what was due on their schooling. She had used the money to come to anniversary to see two of the daughters graduate. Who could blame her? For five years all her earnings (she cooks for fourteen dollars per month) had been used to keep her fatherless girls in school. As we were coming from the station with Fred Douglass anniversary day, a Maryland white man stepped up unbidden to shake hands with him, and, as he walked along by the carriage, said, by way of apology, that for three years he carried the knapsack and musket for his country. "Did you?" said Mr. Douglass; "I always feel like taking my hat off to such a man," and suited the action to the word. I had no hat to take off, but that was the way I felt in the presence of this mother, and always do before those who toil and deny themselves to send their children to school. Is it not a great, a blessed privilege to help them? This mother would pay all that was due as soon as she could earn it, with the help of the girls, for they were all going to work.

I mention this because I thought the ladies would like a little acquaintance with some of those who are benefitted by Myrtle Hall and its conveniences. They are not, most of them, the kind of girls that many of our city teachers have to work for — of such texture as to make one wonder whether they will be more than shadows when they come out of school — but plump, rosy-cheeked, especially these three, with complexions slightly darker than a brunette, beautiful hair and bright eyes, not destitute of the kind of beauty we imagine that

Cleopatra had, needing all the more for that the good home and home care which very few of the mothers can give their daughters, and which we aim to furnish to them. This is true not alone of the fatherless. Even the families that have industrious, thrifty fathers, who have bought them homes, are not so much better off, for many of them are huddled together in such narrow quarters that privacy is almost impossible.

Myrtle Hall has lately been made more homelike and its inmates very happy and gratified by the gift of a beautiful bookcase — so much nicer than anything else we have that we could hardly believe it was for us — and the beginning of a library to which additions will be made — from the auxiliary of the Greenwich Street Church, Providence, R. I. That auxiliary decided a little too late — when they had all been taken — to finish and furnish a room in Myrtle Hall, and this Dexter Library they have presented instead. We desire the study to be also a sitting-room that shall be a model for the homes which we would wish might never seem complete without books. Are there not other auxiliaries disappointed in the same way that can satisfy themselves now by the alternative of doing some work of some kind for our new chapel building? Let none be hindered by the thought that that work is not especially for girls. The same circumstances which make it so necessary for us to furnish a good home for our girls, demands for them a place where they can be under our eye during school hours, when Myrtle Hall is shut and locked; and this is one of the most *imperative reasons* why we need the new building.

B.

"OUR FIRST DUTY."

Dear Sisters of the Woman's Society:

Have you, every one of you, read the article with the above caption in the *Star* of June 22d? If you have not will you do so at once? Have you seriously thought of these difficulties and frictions? If you have not, just *think*; think of your obligations as a church member and as a member of the denomination, and see whether you are disregarding them under the name of zeal for the Woman's Society. Is not Brother W's suggestion that we adhere to our theory a timely one? There is reason to fear that many auxiliaries are disregarding the theory. The theory is right; let us do right. Are any fearful? Will not God bless the right? Can good come from doing wrong?

Let me tell you what God did for our little Auxiliary. It was not born strong; and did not grow fast. When we were asked for forty dollars per year, for Miss Phillips' salary, we had to strain every nerve to raise it. We came to our next annual meeting with burdened hearts, for we felt we were not doing quite right. Some were paying to our Society who were doing nothing to help the church meet its regular apportionment. So we tremblingly passed a vote, making it a condition of membership that every church member should first pay her dollar for the work of the parent societies.

We were unanimous in feeling this to be the only right way. Many feared it was the death-blow to the Society. But God gave us grace to trust him that He would take care of the right, and though for a few weeks, (only a few) anxious hearts wondered where the forty dollars would come from, it *came*. The trouble about our church apportionment was righted, and not only that, but behold! the Society gained a wonderful strength. Whereas, before we were wavering between life and death, now we had no thought of dying! The very next year we raised seventy dollars much easier than we had the forty before, and to-day it would be hard to find a more vigorous Society than the Greenville Auxiliary, where every member first pays her dollar a year to the Parent Benevolent Societies. Would that every auxiliary might do likewise. Let us attend to "our first duty." L. D. G.

AUBURN.

HELPS. — Of the making of many books there is no end, but every lover of missionary intelligence will welcome the multiplying of those volumes which help to a more extended knowledge of the great "harvest-field," and the agencies therein employed. From the *Missionary Review* we learn that Rev. Wm. E. Blackstone, of Oak Park, Ill., has already issued an edition of a *Missionary Directory*; that a *Manual of F. M. Geography, Statistics and Reading*, to include a list of all stations, with latitude and longitude, and a directory of all missionary Societies, by Rev. Frank S. Dobbins, of Philadelphia, is in press.

A third work of this kind is in preparation in New York. The appearance of these volumes, each author undertaking his work without a knowledge of the other, is an evidence of the increase of interest in missionary enterprises.

"Lo, I am with you alway, even to the end of the world."

Heroines of the Mission Field, by Mrs. Emma Raymond Pitman, contains biographical sketches of women who have been missionaries in various lands among the heathen. Mrs. Mary Moffat, Mrs. Hannah Mullens, Miss Fidelia Fiske, Mrs. Emily C. Judson, and more than twenty others whose memory is sacred to-day, and fragrant with noble deeds in the service of the Master, are here brought to our attention. The author has rendered a valuable service in giving to the world this volume. It must have a wide circulation, and will be the inspirer of many a heart to help forward the work indicated in its motto, "*The Women of all Lands for Jesus.*" It is published by A. D. F. Randolph & Co., New York, at \$1.50.

A PAMPHLET of 192 pages, containing an account of "Woman's Medical Work in Foreign Lands, by the W. F. M. Society of the Methodist Episcopal Church," has been issued recently. It is by Mrs. J. T. Gracey, with an introduction by Bishop Wiley. It can be obtained of the author, Mrs. Gracey, at Rochester, N. Y., for 30 cents.

SOMETIMES mortifying blunders occur. One was made in the last issue through misapprehension which has brought pain to Miss French's heart. The article "*The Missionary's Desire*," belonged to the *Indian Female Evangelist*. We most cheerfully correct and beg pardon.

NOTWITHSTANDING so many *special objects* ask for attention the Board stands pledged to meet the appropriations for its accepted work. To meet the May remittance the treasury was overdrawn nearly five hundred dollars.

THE subscribers of the HELPER number at present 3,668. This is more than ever before. Of the states, Maine leads the list with 925. Mrs. Porter, of Lowell, Mass., sends more subscribers than any other individual.

From time to time we hear of good words said of this little publication by our brethren, and sometimes of their efforts to secure subscribers by public solicitation. This kindness is by no means unappreciated or lightly estimated.

The following is suggestive of a method of interesting the Sunday School. A week or two before the time for the Concert, the superintendent says: "We will devote our next concert to the subject of missions. Who will promise to find something to say, some item of mission intelligence; some anecdote; a description of a mission school or station; anything that belongs to the mission subject? Let all who will raise a hand."

The Secretary takes the names and gives each name the number by which he or she will be called upon. The superintendent suggests sources of information such as the *Morning Star*, HELPER, *Little Star*, mission items in newspapers. By persistent, kindly effort a good concert will be the result.

WORDS FROM HOME WORKERS.

MAINE.

Mrs. Davis reports the first public meeting of the West Buxton Auxiliary held in connection with the Cumberland Quarterly Meeting. Miss Abbie Hanson, the Vice-President, conducted the exercises. The District Secretary, Mrs. V. G. Ramsey, was present and read a valuable essay on "Woman's Work." Mrs. Dr. Coffin read a letter from Mrs. Dr. Phillips and Miss Ollie Flagg made a plea for zenana women. Minnie Phillips Pease (a little girl named for one of our missionaries), recited "Finding Our Work!" The occasion was one of inspiration and profit, and the object desired, the increase of missionary interest seemed to be attained.

Mrs. E. Blake, of Steep Falls, was appointed Q. M. Secretary.

RHODE ISLAND.

The Greenville Auxiliary mourns the loss of another of its members. Mrs. Mary A. Angell died the 29th of last April, aged 63 years.

Two weeks previous to her death she met with us at our Annual Meeting. It was remarked by some how cheerful and happy she appeared, and how ready and willing to do her part in the good work. Death came to her suddenly and unexpectedly, but she was ready. Her memory will be pleasant to all who knew her.

At the meeting of the Greenville Auxiliary, June 9, the following resolutions were adopted:

"Whereas, our Heavenly Father has seen fit to call our sister from her earthly labors to the heavenly rest, therefore

Resolved, That we catch an impulse from her faithful life, and consecrate ourselves with renewed zeal to the work of the Master.

Resolved, That the calm, symmetrical character of our sister has been a power for good among us, and the memory of her abiding faith will cheer us in the performance of life's duties.

Resolved, That we tender to the bereaved family of the deceased our heartfelt sympathy for their loss, and knowing they sorrow not as those without hope, we rejoice with them in the glorious immortality she has gained.

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

Mrs. L. MOWRY,	} Committee.
Miss E. M. MOWRY,	
Miss I. C. BARNES,	

The annual meeting of the Rhode Island District was held at the Park Street Church, Providence, May 25, 1881. The meeting was presided over by the District Secretary, Mrs. L. Dexter, of Blackstone, Mass. The opening exercises consisted of singing, Scripture reading and prayer, after which the report of the previous meeting was read and approved. The report of the Finance Committee was presented by the chairman, Mrs. Dexter. Total receipts for the year, \$538.87. The report of the Committee on Conventions was presented by the chairman, Mrs.

Brewster. Two conventions had been held, one at Centredale and one at Pawtucket. Both were well attended and the exercises profitable. The following were chosen officers for the coming year: Secretary, Mrs. G. S. Andrews, of Providence; Auditor, Miss P. J. Wood, of Providence. Committee on Finance and Formation of Auxiliaries, Mrs. L. Dexter, of Blackstone; Miss R. R. Leavens, of Providence; Mrs. Lewis Bowen, of Auburn; Mrs. J. L. Tourtelott, of Providence; Miss Amelia Waterman, of Providence. Committee on Conventions, Mrs. J. M. Brewster, of Providence; Mrs. G. S. Andrews, of Providence; Mrs. J. T. Ward, of Georgiaville; Mrs. Dr. Kendall, of Pascoag; Mrs. C. S. Frost, of Pawtucket. Reports from twelve auxiliaries and six bands or young peoples' societies were presented. These were generally encouraging, and several reported having money in the treasury. At the last meeting a resolution expressing sympathy and encouragement for Miss Hattie Phillips, the missionary, supported by the R. I. District, was passed, and a letter in response which had been received from her was read. The "Basis of Work" which had been arranged by the Executive Board of the Woman's Society was presented by Mrs. Brewster. This plan seemed to meet the approval of the ladies, and to help carry it forward one pledge of five dollars was given, and encouragement that one society would assume fifty dollars, the apportionment for the new hall at Harper's Ferry. A plan for a more efficient organization was discussed, and referred to a committee to report at the next convention.

On the following day at two P. M., a public meeting was held, at which time the District Secretary presented her annual report. Papers relating to the school at Harper's Ferry were presented by Miss Kate J. Anthony and Miss P. J. Wood, and one upon Home Missions, written by Mrs. A. T. Salley, was read by Mrs. Sunderland. The meetings were well attended and a good degree of interest manifested.

MRS. ANDREWS, Secretary.

OHIO.

Malvina Chase, of Rutland, Ohio, writes Mrs. Griffin, Home Secretary, as follows: "Having read of the good work that is being done by ladies' missionary societies and knowing that our Q. M. is lacking in mission interest, some of us are anxious to have such an organization in this Q. M. Please send us the needed helps and instructions that we may organize.

Mrs. Griffin adds, "Printed constitutions, blanks for reports and the new excellent leaflet for Mission Bands were sent. Who else wants to organize? Let us push the work of missions in the department of Mission Bands. God bless the children while they bring salvation to the lost."

MICHIGAN.

Rev. L. B. Potter, Missionary Treasurer of Michigan, writes that he is most willing to send special funds to Miss DeMeritte, Treasurer of our Board, when requested. He urges that all such funds be sent to him by Q. M. Treasurers, with the regular church and society contributions, that we may have a full account of all moneys raised in the State. Why can not this be done?

Our W. M. Societies of Michigan are now exceedingly prosperous, greatly increasing the interest in missions and the amounts given thereto. Our society funds are sent with those of all the churches and congrega-

tions, and yet we are supporting *woman's work*, for our own Michigan girl and successful teacher here, Mrs. Frankie Lawrence, is just as successful with her Girls' Schools in Midnapore, and her salary comes from the general treasury. The Woman's Board gives to all these workers money for teachers and schools, and shall we have no share in this? Miss Hooper writes me: "Can you not help Frankie? She has four nice schools and is doing a good work. She says she must give them up soon for want of funds. I cannot bear the thought of it! Surely she will get help, will she not?" Shall we in Michigan say to her go on with the schools, or *stop them*? Who will answer? Don't forget her as one you support when you pay your regular dues; don't forget her when you pray; and don't forget to often send money to Bro. Potter for Mrs. Lawrence's *native teachers*, and he will at once forward to Miss DeMeritte. We help to support Mrs. J. L. Phillips, too, and Mrs. Bachelor, but shall we do nothing for their ragged schools and zenana work? Shall Miss Ida Phillips, our other Hillsdale girl, the children's missionary, be forgotten by our mission bands? *Surely not.*

Mrs. F. C. Stimson, of the Q. M. W. M. Society, reports continued progress and success. Their collections average about \$140 per year.

LIBBIE CILLEY GRIFFIN, Secretary.

The Third Annual Meeting of the Y. M. W. M. Society was held in Greenville on the evening of June 3. Mrs. D. H. Lord, First Vice-President, presiding.

The opening exercises consisted of a missionary anthem by the choir and Scripture reading, from the New Version, and prayer by Mrs. Lord.

The Secretary presented her annual report, from which we deduce the facts that there has been progress in organization and gains in the amounts paid by the churches for Missions. Her report could not be full, as some secretaries have failed to report to her. More HELPERS are taken than ever before, though in some localities it is still scarcely known.

Farther particulars with statistics need not be given now, as they will appear in connection with the annual report of the Home Secretary.

Following the secretaries report was a paper by Mrs. West, on "Work for Auxiliary Mission Societies." Good and practical. Mrs. Church gave an interesting talk on "Mission Work in the Islands of the Pacific." She also exhibited a cabinet of curious articles made and used by the natives of these countries.

Mrs. Koon read an essay on "Giving." By request of the ladies of the society, the papers prepared for this occasion will be forwarded to the HELPER for publication.

The exercises of the evening were interspersed with good appropriate music by the choir. The collection was \$9.41, falling considerably below the average collections on similar occasions.

M. M. KOON, District Secretary for Michigan Y. M.

Saturday, P. M., 4th inst., a business session convened at the call of the chair. The following officers were elected for the ensuing year:

President, Mrs. D. H. Lord; Vice-Presidents, Mrs. John Thomas, Mrs. F. F. Bailey, Mrs. E. O. Dickenson, and Mrs. E. J. Doyle; Secretary and Treasurer, Mrs. M. M. Koon.

"Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded." 2 Chron. xv., 7.

Children's Niche.

A CHILD'S QUESTION.

"How many sisters have I, Mamma?"

"Only one, my dear,
You have two little brothers — Charlie and
Will —
And baby Katie here."

"Then what did the lady mean to-day,
When she looked right into my face,
And said I had many sisters dear
In some far-off wicked place?"

"They could never know of Jesus' love,
Unless I sent them word;

And that of his wonderful life and death
They never had even heard.

"I guess she must be mistaken though;
For you would surely know
If any such dreadful thing was true,
And have sent them word long ago."

Yes, over the waters our sisters wait;
And well we know it is true,
That many perish for lack of help
That should come from me and you."

— *Heathen Woman's Friend.*

ANNUAL REPORTS.

THE time for making the Annual Reports is approaching, and that there may be at least approximate accuracy in representing the condition of the society and its work for the year, much painstaking on the part of the various secretaries seems necessary. The report for last year was more comprehensive than formerly, but improvement would give greater satisfaction to us all.

It would be gratifying if we could have the exact number of auxiliaries and bands with their names, and the number of members and amounts raised. It is desired also that all boxes and barrels, with their estimated values should be furnished. It is true the Lord has noted all these gifts and has blessed both the receiver and the giver, but the very fact that some auxiliaries or societies have done what the members of another may have wished to do, but have hesitated, furnishes just the item of encouragement needed to stir to action, and still others may learn for the first time of such existing need, and be stimulated at once. "No man liveth unto himself." May there not be expected a complete and well prepared report from each secretary promptly furnished to the Home Secretary as early as September.

H. S.

KITTY'S MISSIONARY SOCIETY.

Kitty's mother went to a missionary meeting, and she wanted to go too. Her mother said :

"Kitty, you had better form a society of your own."

So Kitty went to see Minnie and Fannie and Jennie and Nellie. They said they'd come Wednesday, at three o'clock.

Wednesday came, but Minnie concluded to go skating, the ice was so good, so she didn't come. Fannie's sister's baby came to visit, so she thought she must stay at home and play with it. Jennie believed her head ached, and she'd go next time ; besides she had a new story book she wanted to read. Nellie got started but met Madge Gray, and she didn't approve of missionary societies, so they went down town and bought some candy with the penny Nellie was going to take to the society.

Kitty waited, but no one came, so she thought : "Well, *I'll be the society.*" So she read and prayed and sang and took up a collection. The collection was the great thing. Kitty didn't know what to do with it. It amounted to just five cents. Kitty's mother said she thought it better go to India. It might buy a book for some one. So the collection of the "one-member society" went to India. The missionary lady knew Kitty, so she bought a Tamil book, and gave it to a Hindu man. He threw it on the street going home, but another heathen man picked it up and read it, and learned to love Jesus. So Kitty's society was a success. I think a society with one member that does something is much better than a society of one hundred members who never come and don't do anything. What do you think, children? If the other girls won't come, have a one-member society."—*The Sunshine.*

CONTRIBUTIONS

FROM APRIL 1, 1881, TO JUNE 1, 1881.

MAINE.			
Augusta, Auxiliary for Emeline's salary.....	\$7 00	Lewiston, Auxiliary Main Street church for Incidental Fund..	4 00
Augusta, Children's Band for Miss I. Phillips' salary.....	3 00	Lewiston, Seed Sowers, Main Street F. B. church for teacher in India.....	25 00
Biddeford, Auxiliary for F. M..	5 00	Litchfield Plains, Woman's Missionary Society for support of Tipperie.....	13 00
East Otisfield, Auxiliary.....	3 00	Phillips, Auxiliary for salary of teacher with Miss I. Phillips,	25 00
East Parsonsfield, Auxiliary for F. M.....	2 00	Pittsfield, Auxiliary for native teacher.....	4 00
Hollowell, Woman's Mission Society for support of Zenana Teacher.....	19 00		

Portland, Auxiliary for support of Anna Koonjah.....	20 00
West Buxton, Woman's Mission Society.....	7 00
	<hr/>
	\$137 00

NEW HAMPSHIRE.

Bristol, Auxiliary towards L. M. of Mrs. J. H. Brown.....	6 07
Candia Village, Auxiliary.....	12 00
Danville, Auxiliary.....	10 00
East Wakefield, Mrs. S. D. Meserve.....	5 00
Laconia, Ladies' Miss. Band....	10 00
New Market, Woman's Miss. Society.....	10 00
Northwood Ridge, Auxiliary....	16 50
South Weare, B. C. Whitaker for Miss Crawford's work.....	5 00
	<hr/>
	\$74 50

VERMONT.

Corinth, 2d F. B. church.....	3 25
St. Johnsbury, Auxiliary.....	10 57
St. Johnsbury, Children's Band for Miss Ida Phillip's salary,	1 25
South Strafford, Auxiliary for work at Storer College.....	6 00
	<hr/>
	\$21 07

MASSACHUSETTS.

Abington, Mrs. M. J. Talbot, \$2 00. Mrs. H. K. Peirce, \$2 00.....	4 00
Amesbury, M. P. Carlton for F. M.....	2 00
Blackstone, Auxiliary for salary and work of Miss H. Phillips, Farnumsville, Church and Society for salary and work of Miss H. Phillips.....	5 00
Lowell, February and March collections Paige Street Church, Lowell, Auxiliary Paige St. Ch. for scholarship, three years, in the Industrial School in India,	15 31
	<hr/>
	60 00
	<hr/>
	\$91 31

RHODE ISLAND.

Georgiaville, Ladies of Church for salary and work of Miss H. Phillips.....	5 00
Greenville, Auxiliary for salary and work of Miss H. Phillips,	10 00
Olneyville, Auxiliary for salary and work of Miss H. Phillips,	15 00
Pascoag, Auxiliary for salary and work of Miss H. Phillips....	12 50
Pawtucket, Auxiliary, \$7.50; Coll. at Miss. Convention\$, 9.84; for salary and work of Miss H. Phillips.....	17 34
Providence, Auxiliary Roger Williams Church for salary and work of Miss H. Phillips....	18 75

Providence, Auxiliary Park Street for salary and work of Miss H. Phillips.....	6 25
Providence, Auxiliary Greenwich Street for salary and work of Miss H. Phillips.....	6 25
Tiverton, Ladies of Church for salary and work of Miss H. Phillips.....	5 00
Interest on Deposit per Mrs. L. Dexter.....	41
	<hr/>
	\$96 50

NEW JERSEY.

Newark, Miss L. F. Remick for F. M.....	2 08
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OHIO.

Prospect, Mrs. Sarah W. Crary for L. M. of Mrs. A. K. Holverstott.....	10 00
Rio Grande, Coll. of the F. B. Church, F. M., 5.00; H. M., \$3.00.....	8 00
Seneca & Huron, Q. M. Auxiliary for F. M.....	9 87
	<hr/>
	\$27 87

MICHIGAN.

Montague, Mrs. C. P. Keyes, for Miss I. Phillips' salary \$2.50; for F. M., \$5.00.....	\$7 50
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INDIANA.

Hartford City, Miss Ruth E. Brockett for Chapel Hall, \$2.00; for General Work, \$3.00	5 00
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ILLINOIS.

Atkinson, Wm. Raisner 1/2 each for H. M. and F. M.....	1 60
Liberty, Church, 1/2 each for H. M. and F. M.....	7 00
	<hr/>
	\$8 60

WISCONSIN.

Berlin, Mrs. Sarah B. Wilson, 65 cents; Miss P. Wilson, 50 cents; Lucy Page, 25 cents; Mrs. S. A. Page, \$2.45.....	3 85
Monticello, Mrs. S. Baker for Zenana teacher.....	1 00
	<hr/>
	\$4 85

PROVINCE OF QUEBEC.

Compton, Auxiliary for F. M....	6 00
Stanstead, Auxiliary for teacher with Miss H. Phillips.....	11 69
Stanstead, Band of Willing Workers for Miss Crawford's Orphanage.....	1 31
	<hr/>
	\$19 00
Total.....	\$495 28

DOVER, N. H.

LAURA A. DEMERITTE, Treasurer.

The Missionary Helper.



PUBLISHED BIMONTHLY,

— BY THE —

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MARCH-APRIL, 1881.

No. 2.

"WATCHMAN, what of the night?" This oft-repeated question finds a response embodied in two statements of Dr. Christlieb, the eminent German theologian, in his recent work : *Protestant Foreign Missions*. Speaking of foreign missions as they relate to the home churches, he says : "The forces drawing upon the great gospel-net become more and more varied. The smallest denominations, as soon as they have a roof upon their home church, start for the great battle-field, because they know that it is in foreign missions that the strength and health of their inner life can best be proven. If a church can do nothing for the conquest of the world in foreign missions, she will soon begin to die at home. If, as Max Müller confesses, Christianity be a missionary religion in its very nature, 'converting, advancing, aggressive, encompassing the world,' a church which does no mission work shows by this that it is falling away from the great idea and task of Christianity,— shows its internal death."

Right along with this statement, and supplementary to it, and which is in accordance with the testimony of our own missionaries, is the following — speaking of Hinduism, a strong power of heathenism, Dr. Christlieb says : " But the process of undermining is in full progress, which in time must lead to

its downfall, though we may not be able, as yet, to tell when that time will come. The axe of the Gospel, with a handle out of the tree of Hinduism itself, wielded by native agencies, will bring about this fall as the thoughtful Hindus now already perceive and openly confess. 'After all, what did the Mohammedans do?' said a Hindu to a missionary. 'They broke down a few bricks from the top of the house; these men (the missionaries) undermine its foundation by preaching and teaching, and when once a great rain comes the whole building will come down with a crash.' . . . As a system, Hinduism is becoming more and more of a relic."

IN connection with the above, and still further indicating the progress of Christian work, we take pleasure in quoting from *The American Missionary* these hopeful words: "The work before us is great—greater than ever. We are called most encouragingly to stand on our Western shores, and in the name of Christ to welcome the Chinaman. We bear good tidings amidst ice and snow in the Northland to the American Indian. Kansas utters a voice for her freedmen refugees; while the sunny South, we believe, has almost passed its winter of discontent. Seed-time, with more favoring skies, is right upon us; and Africa—land of shadows, land of trouble and wrong—from her vast domains is stretching out her hand for our freedmen to come over and help. The millennial year rushes close on to our view. It is a question of progress—a question of sacrifice and thanksgiving—a question of the patience of hope and the labor of love. God grant us a preparation for the hour and all its possibilities."

IT is but twenty years since the doors were opened for work among the secluded women of Oriental zenanas and harems, and there are now twenty-one women's missionary societies in America and Great Britain, besides one in Berlin, whose combined annual receipts represent about three million dollars. A native official said recently of zenana missionaries: "They are doing more than any one else to elevate the people of this country."

THE HEART OF A MISSIONARY.

BY IDA HAZLETON.

GLANCING along the shelves of the library, in search of some Sunday afternoon reading, my eye was attracted by this modest announcement on the binding of a book way up on the top shelf: "Memoir of Sarah Smith." So I took down the book, removed the dust of neglect from its covers, and opened it, and did not close it until the shadows of the early winter evening fell across its pages.

And now, in these days when the subject of missions has become one of universal interest, when it enters so largely into the heart and plans of every true Christian, perhaps it may not be uninteresting to glance back to the life of this noble lady, who years ago went out as a foreign missionary.

The most attractive reminiscence of this fascinating book is that it has given us the heart-life of a missionary; and the leaves of this woman's journal, with the confessions of her private letters, show that she possessed the same human heart in common with all womankind. She was not "born good,"—indeed, her early traits of character were of such a prominent nature as to cause her friends to say: "She will make either a very good or a very bad person." She was early attracted to the Christian life, yet hesitated for years on its very threshold. At this period, she writes to a Christian friend: "The idea at times arises in my mind, that it is wrong for me to attempt to pray; that it is mockery to pray without the Spirit, for surely my prayers would be answered if I prayed aright. But what would be my feelings to abandon this duty! Oh, I never can!" Her conversion, which followed soon after, in answer to these prayers, was the same experience which every Christian heart would record in the memoir of its own life.

The true missionary spirit revealed itself first in her life among the home-circle, and she took upon her soul the care

of her unconverted brothers, and all her beloved friends. Then, as she saw these objects of her anxiety coming, one after another, into the Christian fold in answer to her fervent prayers and personal efforts, her heart widened and deepened in its capacity for Christian labor, and sought others not so closely allied to her own sphere of life. A poor and neglected remnant of Indians, the "Last of the Mohegans," huddled in a little tribe a few miles from her Connecticut home, attracted her warm sympathies, and ere long we find her establishing a little school among them, and directing these savage minds to a Saviour. And now it is but a deeper breath of human sympathy, and a broader stretch of Christian view, which directs her gaze across the seas, and influences her to accept the offered hand of a missionary on Eastern shores, who leads her to the foot of Mount Lebanon, to toil among the degraded women of Syria.

But among all these scenes of intense Christian activities, she still carries a heart bravely battling against its own human weakness. She will not allow herself to be overcome, however, but rises above every conflict victoriously. "I detected my own heart a few evenings since, rather unexpectedly," she writes of some little circumstance connected with her Mohegan mission. But as it usually happens with so watchful a person, she detected it in season to perform the duty from which she shrank. Again she writes: "I have seldom had much enjoyment at the communion-table, because I have usually been too exclusive and personal in my desires, looking for some especial token of the Saviour's love *for me*. I trust that yesterday I was enabled to throw off those shackles, and that hereafter it will be a season in which I shall feel *my* obligations to a dying world." She often wrote from Syria of the perplexities of a missionary experience. "I thought I was farther advanced in sanctification than I have found myself to be; and the effort necessary to maintain a warfare against sin is increased four-fold," she writes. And again: "My feelings and religious exercises in this country are very different from what they were in America. . . . The Saviour's offices and mediation are magnified in my estimation; and yet I do not enjoy that sensible communion

with Him which I have before experienced. I sometimes think that the Holy Spirit cannot dwell in this wicked land; but,

‘Like a peaceful dove,
Flies from the realms of noise and strife.’”

Although her journal and letters abound in expressions of triumphant faith, and a happy enthusiasm in her work, I have only given a few of those which prove that she still possessed a human heart. “God forbid that I, a woman, should ever become a stoic. ‘Let no one ask or expect it of a missionary as an essential qualification,” she exclaims. Her love for her friends in distant America was such as almost to overcome her at times, and these confessions of her weakness in her letters show that she could never be content with a cold sense of duty toward her Saviour, and that while she was engaged in His service she was constantly watchful of her heart, lest it should grow cold in its devotion. How she prepared this heart for its great work, and how she was enabled to leave her home and its circle of loving friends, can be best told in her own words, in a letter to a friend who was also preparing for missionary labor:—

“Although I am very far from setting myself as a standard — on the contrary, am constantly lamenting my deficiencies, — yet I can say that if I have any heart for my work, I look back upon the hours of retirement and devotion which, before I knew my destination, were spent in my own chamber, when the beautiful stars of the morning were my only light — as the means of obtaining this heart. I have also found great profit from whole days of fasting and prayer. You must not only take a few minutes for prayer at regular seasons, but you must secure some of your most valuable hours, and so occupy yourself in them as to get *near* to God, and so as to bring eternal things near to you, that you may throw your entire self into the work which engages His infinite mind, and that everything beside may dwindle to a point.”

I have thus given a glimpse of the heart of a missionary in its more human aspect, if, indeed, it be not the *braver*, in order the better to present it to the sympathies of Christian hearts, and to show why missionaries so often petition the church for prayers, not only for their work but for themselves personally; and sometime I would like to recall the life of Sarah Smith, as she was enabled to perfect it through the grace of a Higher Power.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

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

MRS. BACHELER, during her stay in Calcutta for medical treatment, visited Serampore, ever memorable as the scene of the labors of the first modern missionaries. The physician had prescribed a trip up the Ganges. Subsequently she wrote, "I was glad to hear Serampore named as one of the places where we might stop. We left with the afternoon tide. The scenery was enchantingly beautiful. The splendid palace-like buildings, with their snowy white pillars, contrasted beautifully with the lovely green foliage, in which were mingled the hues of gorgeous eastern flowers; but the sight of a bloated, unseemly corse floating by, drew my heart and eyes away from all outward beauty, and I remembered that I was on the Ganges, the great idol river. How strange it seemed! The sight of the river on the map, when I was a school-girl, used to thrill me, and forgetting my lesson, I often sat thinking of idolatrous India,—and now I was riding upon its waters.

As our little boat anchored at Serampore—the birth-place of Indian missions—my heart thrilled with emotion, and it was with a kind of reverential awe that I ascended the steps of the Ghat, and walked over the ground once hallowed by the footsteps of Harriet Newell, Ann Hazeltine Judson, Henry Martin, and others, whose names are written in Heaven. Here they came, after having been persecuted from place to place, some of them hunted like public criminals, others in poverty and want, but all with hearts burning with zeal for God, and longing to spend and be spent for the perishing millions around them. Earthly powers were against them, and by nominally Christian rulers they were forbidden to preach Christ to the dying heathen. . . . We thankfully accepted the kind invitation of Rev. Mr. Denham (Baptist Missionary), to take up our abode in his family during our stay. The house was built by Dr. Carey, and is the one in which he died. It is a very large building with upper rooms,—the lower part designed for college students, and the upper for his own family. The room in which the eminent missionary breathed

his last is now Mr. Denham's study. He showed me the spot where the bed stood, and the direction in which the head was placed. I cannot tell you what I felt as I stood in that room and looked around it. In one corner were his crutches, and in different parts of the room were various other articles he was accustomed to use. All seemed precious in Mr. Denham's eyes. He gave me a paper-weight, once the property of Dr. Carey, and which he used in making his translations. It is a plain, polished piece of marble, somewhat ink-stained, and the knob broken off. I prize it very highly. Mr. Denham has a great veneration for the memory of missionaries, and preserves with care any relic he can obtain which was once their property. He showed me the lamp by which Swartz made his translations of the Bible. 'O that midnight lamp!' he said, with watery eyes. The spirit of his illustrious predecessors, Carey, Marshman, and Ward seems to have fallen upon him. . . . He dares and attempts great things,—things at which his missionary brethren tremble and stand aloof, and in which the Society that sent him out, do not assist him. You are aware that Dr. Carey founded a college at Serampore. After his death it went down. This Mr. Denham has revived, and it is now in splendid operation. He has expended 1,000 rupees in repairs, on his own responsibility, all of which I think he has had the good fortune to raise in this country. One object of the college is to educate the sons and grandsons of missionaries not otherwise provided for, and in this department he has labored most faithfully, like a tender father seeking out the lost and friendless, bringing them into the bosom of his own family, and watching over them with a parent's care.

We were invited to dine one evening with Mr. John Marshman, the only remaining son of the great missionary, a privilege for which I shall ever be thankful. He is said to possess the greatest influence of any man in the country, not excepting the Governor-General of India. He has been editor and proprietor of the *Friend of India* for many years, a standard periodical, and his expressed views on Indian affairs . . . are had in high estimation by the ruling powers . . . We visited the graveyard of the missionaries—a sweet and solemn spot. There rest the ashes of Carey, Marshman, Ward, Mack,* and many others. The inscription on the tomb-

* Rev. J. Phillips' second wife, the mother of Dr. James L. and John Phillips, was the adopted daughter of Mr. Mack.

stone of Dr. Carey is affecting, as it is a never-dying testimony of the humility of the living man. It was his own request that his bare name should be written, with his age and these words: —

‘A guilty, weak, and helpless worm,
On Thy kind arms I fall.’

My feelings became indescribable while calling to mind, in that hallowed spot, the works, and trials, and triumphs of these men of God. Now they rest from their labors, white robes and golden harps are theirs in Heaven, and on earth the savor of a good name.”

During the cold season of 1850–1851 Mr. Phillips, with his staff of native preachers, made two missionary tours, occupying a month each, in which he met much that was encouraging. Dr. Bachelier joined him when the care of his station and his sick family permitted. Mr. Phillips, in a pleasant letter to Mr. Noyes, his old missionary colleague, dated Feb. 4, 1851, thus refers to those excursions: “Either I am very much deceived, or a great change in the views and feelings of the people in our vicinity has taken place since we came here, eleven years ago. Besides the strong, general impression that the Gospel is both true and excellent, and destined to take the place of their cruel system of fooleries, there are those who may justly be called interesting inquirers, in at least six or seven villages known to us. They seem to hold Hinduism in utter contempt, are convicted of their need of something better, — which something they profess to find in the Gospel, — but at the same time they lack the courage to face the opposition inevitable to a public profession. Numbers have come just to this point, and there they stop. O, for the overpowering influences of the Holy Spirit to break the slumber of ages, and show them to themselves in a true light.

Of the inquirers alluded to, one — Abhir, a silversmith, in comfortable worldly circumstances — has come out boldly, and last Saturday put on Christ by baptism. As it had been now more than two years since his attachment to Christianity became known, the people seemed prepared for the step he was about to take. Indeed, numbers of his friends really appeared more to envy him than to bear him ill-will. The ordinance, by his special request, was administered in his own village, about six miles distant from my home. Nine or ten of our people

accompanied me. My little tent was pitched in the shade of a tamarind tree in Abhir's enclosure, around which a goodly company gathered. We sang and prayed, and I examined Abhir in the presence of his neighbors, before whom he was anxious to witness a good profession.* We then repaired to a small pool around which about a hundred assembled, who appeared to look on, not only with admiration and wonder, but with approbation. Abhir came up out of the water with a glad heart. Numbers on whom I pressed the inquiry, 'Shall Abhir go to Heaven alone?' replied, 'Let him go on alone, and we will think of the matter.' A few, I think, promised to follow. . . . We were invited to dinner, and to dinner we went. The smooth, broad plantain leaves supplied the place of plates, fingers that of knives, forks, and spoons, and as for tables and chairs — why, you know, these are luxuries, not necessities. We had neither beef nor pork, so that our meat need offend neither Hindu nor Mussulman, but we had a generous supply of pulse and rice. . . . Abhir sat at meat, while his two sisters served. His modest wife had not the courage to show her face, though I believe that, like Sarah of old, she had prepared for her guests with her own hands. Need I tell you, dear brother, that that was a happy hour, a joyful meal to me, yea, a season far more precious than one of banqueting with princes? Abhir has two widowed sisters, a wife, and a niece, all of whom have broken caste, and are happily of one mind with himself. Thus the Lord is enlarging our borders. O, that we had the means and grace to go up and possess the land!"

Miss Lovina Crawford, a student of Whitestown Seminary, N. Y., and a native of Villanovia, Chautauqua Co., sailed from Boston to join the mission Oct. 17, 1850, in the ship "Soldan," having for fellow-passengers Rev. Mr. and Mrs. Thomas, Baptist missionaries. The day before her embarkation she closed a brief farewell address to her western friends with the following characteristic words: "I expect to leave my native land to-morrow morning, and in all probability shall never return. I hope soon to hear that some of the wicked laws of this land are abolished.* I should blush to tell the heathen that I came from a land of slave-holders and slave-catchers." After a passage of almost five months, she

* The Fugitive Slave Bill had just been passed.

landed in Calcutta. In a letter from that city, addressed to Mr. and Mrs. Hutchins, and bearing date March 20, 1851, she wrote: . . . "It seems but a few days since I left you in Boston. I can still see how tired Brother Hutchins looked, running about to get everything in order for my departure. Probably when you hear that Dr. Sutton arrived here before me, you will wish that I had waited for the "Townsend." * Do not wish so, for it appears to me that a wise Providence has directed all my steps. I believe at the end of my passage I had more faith and confidence in my Heavenly Father than ever before. I had a delightful time for reading, and the quiet and rest I had on board the good "Soldan," I hope never to forget. I have seen several of the missionaries who sailed in July on the "Washington Allston." They had a very disagreeable passage, — were constantly in each other's way, or in each other's light. Was I not thankful that they refused me a passage?

I did not experience such ecstasies of joy while sailing up the Hoogly as many have spoken of. Much of the scenery was very beautiful. I was walking on the deck to enjoy it, but soon my eyes were dimmed with tears. The sight of the natives that swarmed upon the banks was enough to melt any heart not harder than adamant. There is much to please the eye in this city. Many live like princes. I am stopping at Mr. Leslie's. (Baptist missionary.) He has a very interesting, intelligent family. He has a nice chapel that will seat about three hundred. I never saw a more attentive, and apparently, devout congregation than his. With the children of the audience I am perfectly charmed. They watch every word of the minister as closely as though they were a committee appointed to watch lest anything unchristian should be said.

Brother Phillips is here, and at the expiration of a week I expected to accompany him to Jellalore in company with Brother Sutton and wife. If it be the Lord's will, I hope to live many years, and so labor that you will not regret having sent me to this dark land. My heart aches when I think how few are willing to leave America for India."

* Dr. and Mrs. Sutton (who were in England, on furlough), in compliance with the invitation of our Foreign Mission Board, had been spending a few months among our churches, and as they were about to return to India, it was expected that Miss C. would accompany them, but an opportunity offering for her passage before Dr. Sutton was ready, it was deemed better not to wait.

THE WATERED LILIES.

THE Master stood in his garden
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said :
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet, on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw, and raised it
From the dust in which it lay,
And smiled as He gently whispered,
"This shall do my work to-day.

"It is but an earthen vessel,
But it lay so close to me:
It is small, but it is *empty*,
And that is all it needs to be."

So to the fountain he took it,
And filled it full to the brim :
How glad was the earthen vessel
To be of some use to Him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again ;
And the Master saw, with pleasure,
That his labor had not been in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers,
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more,
"Still will I lie in his pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water his flowers again."

— *Selected.*

A TRUE PICTURE.

MAY I take the intelligent, cultivated, and sympathetic ladies who read the *HELPER* on a flying trip to Kansas? It is a new part of the State; the beautiful rolling prairies have but recently yielded their rich soil to the plow, under the direction of earnest men fresh from more eastern homes. It is a chilly day, late in the fall, and the cold wind of the morning grows colder, and snow fills the air and drifts the roads. But notwithstanding the weather, as evening approaches, persons are seen on foot, horseback, and in lumber-wagons, slowly wending their way towards a light on the side-hill. It is a feeble flickering from a "dug-out" where a Q. M. is to be held. What a church! Mother Earth furnishes the only shelter from the wind. No steeple, no pulpit, no chairs, no organ, no choir! But singing is not wanting, for voices sound with heartfelt joy the praises of their King, who had "not where to lay His head;" but "went about doing good." And preaching is not lacking, for quivering lips tell of rich experience in Christian faith, and with swimming eyes quote from Him who "spake as never man spake." That gentleman who leans upon his stick, whose head bends low over his trembling hands, tells of sermons he heard long years ago from David Marks, in New York State. We wonder no longer, as we listen to his earnest words, that he walked through the snow with no shoes on his feet, to attend the meeting. His heart is full of love for the Master, and he says he shall have "but a short time to enjoy such blessed privileges." "Privileges!" Would *we* consider it a *blessed privilege* to go with scanty clothing, through sleet and snow, to a low, small room with naught but the ground for carpet; with hard boards with no backs, for seats? But bare feet and ragged clothes, dark rooms and hard seats do not keep away the Lord Jesus.

He blesses the meeting with His presence, and gives the discouraged ones a brighter hope. Dear friends, this is a true picture.

Shall we go still further, and follow the worshipers to their humble homes? Watch the bright eyes and thoughtful faces of the children. Remember these are to be citizens in a few short years. Are they being trained in common branches of education and classics and literature, in principles of government and religious doctrines? With sadness comes

the answer, No ! They have not the means to pay tuition, they have not the clothes to wear to school, and they must help in the work of the farm. Ministers are few, and too busy with earning support to be able to watch the growing minds.

And alas ! if these are not fancy pictures, neither is the companion-piece — that picture of the Sabbath in the town near by — cards, tobacco and liquor, coarse jokes and profane words.

When shall the time come when *ministers* shall be supported as well as bar-keepers ? When the Sabbath shall be a day of worship instead of recreation ? When the coming generation in new places shall be protected from vice, assisted to education, and converted to God ? Shall we not pray, and labor, and give, to send salvation to the struggling homes on the frontier, to the rising towns of the West ?

H. A. D.

SAVING AND GIVING.

ECONOMY in all things is one of the first among the demands of the present time. Economy is not parsimony. It is thrifty management, whether of time, or strength, or talent, or money. It should be systematic, that it may yield the best results. Mr. Emerson, in his essay on wealth, says, "Spend for your expense, and retrench for the expense that is not yours." And anything may be called "our expense" that tends to enlarge our nobler powers or to improve the condition of our fellow-men. It is not economy to hoard our means that we may have more to spend on the low planes of sensual gratification. That is selfishness. But when we retrench in the direction of all habits of self-indulgence, that we may have more to spend upon education and religion, and the bettering of man's estate, we are practicing the truest economy. As to the matter of system in our economy, there is probably no better advice than St. Paul gave to his Corinthian converts in making up their contributions for the poor saints at Jerusalem : "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." If this view of economy could prevail among all Christian people, and if the apostle's advice could be followed by all, what success would attend the carrying out of Christian enterprises.

— *Selected.*

CORRESPONDENCE.

[FROM MISS H. P. PHILLIPS.]

TRAINING TEACHERS — DANTOON.

IN the latter part of April, while going my usual round of work here, a letter came from my brother in Midnapore, saying, "When you come up to Quarterly Meeting leave things in such shape that, if necessary, you can remain and take charge of the women connected with the Bible school."

My two little schools were never in better condition ; I was hoping soon to take on two more ; my zenana pupils, though few, were making commendable progress, and for these reasons I was very sorry to leave. But a respite from the morbid, fossilizing influence of the well-nigh solitary life I had been leading for a year was not to be deplored. With this, the conviction that no work could be more important than the training of native teachers, and the fact that for some months I had been looking rather covetously toward this very work, reconciled me, in part, to a temporary suspension in *my* department of work in Dantoon. Leaving the native preacher in charge, and taking my teachers with me, I went. During the Quarterly Meeting above mentioned, most of the women employed as teachers in Midnapore and Bhimpore, with my two girls, were subjected to a test examination on the first two chapters of John, and the rudiments of geography and arithmetic, together with reading and spelling. The intention is to make the examination of quarterly occurrence, and to include in it all women employed as teachers in our Q. M. It was a cheering sight — those twenty women, half of them wives and mothers, bending eagerly over their slates. How we wished the sisters at home might see them. Their preparation for the ordeal had been slight, but all kept up good spirits, and did themselves credit.

Immediately after Q. M. I began my work, which, with two weeks' intermission, continued until the end of October. I had sixteen pupils, all of whom were engaged during a part or the whole of the time in teaching in the Ragged Schools.

Starting out early in the morning, they walked long distances, here and there a mother carrying her child, gathered together the neglected little ones, and after teaching them some two hours, returned home to their household duties. At two



TRAVELLING WAGONS.

o'clock they came to me for about two and a half hours' continuous recitation. With so much on their hands, rapid progress was hardly to be expected from brains grown sluggish by centuries of neglect. Still, at the close of the six months' term, most of them passed a satisfactory examination. Prizes of different grades were won by six of them. The leader of the class, a daughter of one of our early and most valued preachers, Mahes, reached an average of 95, in a scale of 100. She is studying English in the same class with her husband, a bright Santal, who is a member of the highest class in the Bible school. She not only studies with him, but keeps pace with him, and each seems proud of the other. What a glorious sight for this dark land of female oppression! The term brought to us many cheering, some very sad experiences. Of the latter I will say nothing; of the former, let me give a single instance. A warm-hearted, impulsive, hence impetuous girl, of perhaps twenty-three, had been disrespectful in class. Some time afterward, I called her to my room, and, showing her her fault, said: "You dishonored me before all the girls; be very careful, or I may find it necessary to reprove you before them all." When dismissed, she lingered behind my chair till I asked, "Well, Radhi?" "Misebaba, I was disrespectful to you before all the girls; I will beg your pardon before them all;" and she did it.

How many of our school-girls at home would have the courage to *volunteer* such a step?

Since the close of the school I have returned to the old post and visited some of my former pupils. I cannot tell you how hard it is to meet their pleadings for my return to teach them, with a hopeless "No — I can't stay, and I don't know anything about when a teacher can come to you." Before the final decision was made last week by the Mission Committee to locate me at Midnapore, one bright little woman, who tells me she has read her Bible nearly every day during my absence, said over and again, "But you'll *try* to come back, won't you?" The native preacher tells me of new calls to teach zenana women; poor women on the street, whose faces, even, I do not know, ask when I am going to open my school again; the babus are dissatisfied with the school kept by a pundit for their little girls during my absence, and beg for their old teacher, whom I took with me. Our visit to Contai last season was a continued repetition of this same experience; of being forced to say time and time again, "No, we can't; we

want to stay, we want to teach you, we want to send you a teacher, but we *can't*." Dear friends at home, how long must this continue to be true?

At Contai, much as it is needed, we have no station; but here, at an expense of several thousand rupees, land has been taken up, a commodious bungalow and other buildings erected. Must the place remain unoccupied, while the people around starve for the bread of life we owe them? The prospect now is, that at the end of another two years at least six of our present number will leave the field. Where are the men and women who should be on the ground *now* preparing to fill the vacant places? Speak, friends, and let India hear your answer.

DANTOON, November, 1880.

[FROM MRS. J. L. PHILLIPS.]

ENCOURAGING.

THE Centennial is past — our Yearly Meeting too. You met under the shadow of the solemn mountains, in the very bosom of the loveliest scenery, and feasted your eyes on the purple sunsets, and the sparkling lakes mirroring the lingering beauty of sky and mountain.

We saw the sun drop suddenly behind the graceful bamboo plumes, and its rosy rays glimmer bewitchingly through the green lace-work, and the day was done; for we have comparatively no twilight in India. We were on a Bengal plain, stretching far away on one side in a dead level, waving with golden grain, surrounded on every other by jungle alive with Bengal tigers, bears, panthers, leopards, hyenas and jackals, that make the night hideous with their wild howls, and the day terrible to him who crosses their boundary lines.

At Weirs you numbered yourselves by thousands; we were ten, beside the nine merry little ones that are fast creeping into our places. You listened to trained, cultured thoughts; we to the rude eloquence of native teachers, preachers, and men and women just stepping from heathen ignorance and superstition. You wandered along the old mountain-paths to the sweet music of the merry waterfalls and the wild birds. Oh! how distinctly I hear them still, way down in the past. We went down to the "Bund," or the only waterfall we have ever seen in India; there the water dashes merrily over rocks and flows in a fresh, full stream below, far out into

the thirsty rice fields, carrying life to those depending upon them. The refreshing coolness of this one stream, only the burning plains and parched lips of fiery Bengal can tell.

On and on it flows, a living memorial of him who so providently turned this little stream into daily bread for his flock, while he untiringly led it to the "living waters."

You stood in sacred reverence by the grave of the founder of the denomination. The drooping flowers, vacant home, little chapel, and shepherdless flock, reminded us of another grave far over the ocean, and the freed spirit seemed ever and anon in our very midst. Especially during the two Sabbaths that we were there, as nineteen of those for whom he had labored were added to the church. Special meetings, held two weeks previous, resulted in the quickening of the faith of church members, and in leading nineteen others to join their band. This must cheer the hearts of home-workers who have been prayerfully watching the growth of a native church under the care of a native pastor, striving to support itself.

The exercises of the Yearly Meeting were, in the main, very encouraging. The papers read by native preachers and their discussions were spirited, and in advance of former years.

The reports of the missionaries from the different stations, and their plans for enlarging the work were so superior to those of any previous year, we could but praise Him who has permitted us not only to see the *dawn* of a blessed day, but the morning sun in all its glory. One of the most encouraging features was the advancement native women in our own communities are making. Several of our teachers,—some orphan girls, others wives and daughters of our native Christians,—were present, and we had a lively meeting with them, bringing up many subjects touching upon their personal improvement and work.

On our way home we stopped at Dantoon. We had scarcely reached the door, when Purna, the native preacher stationed here, met us, saying, "Sahib, you must go at once to visit a family about ten miles from here. They are all ready to make a public profession of their faith, and that right in the midst of their heathen neighbors, and they are a family of a good deal of influence."

On reaching them it was found that just ten years ago the son, who is now twenty years old, had bought a *Peep of Day* of one of the missionaries who was selling books in the village where he was at school. The date carelessly pencilled

by the seller was still clear. The simple gospel truths in this inimitable book were the first rays of light in that dark home; and to-day the whole family, save the father, are walking in the "path that groweth brighter and brighter." They were baptized in the heart of a heathen village, and since our return another family is asking for admission to this new Christian circle.

Our native preachers are greatly cheered, and how is our faith rebuked which sometimes shrinks so fearfully upon these imaginary brinks of earthly woe.

Truly, we entered Midnapore with a fuller determination than ever before to sow beside *all* waters, and to teach all in our power to read, and then to put the Word of Life in their hands, leaving it to do its own mighty work. Our hearts were deeply grateful as we read the increased appropriations made to the different stations for the blessed work of carrying the living truths to every home and every heart. We are glad that new subscribers are reading the *HELPER*, and "helping those women" who so courageously are sustaining the Woman's Society.

May you each and every one remember the little *Peep of Day* in a dark home, and may you have sure visions of that bright day foretold, and believe it *has* dawned.

MIDNAPORE, December, 1880.

[FROM MISS BRACKETT.]

HARPER'S FERRY.

The channels for work are widening. We dare to attempt many things now that in the past have seemed impossible. The winter term, which opened Jan. 3, brought the usual throng of live young people, anxious to make the best use of their time. With perhaps a sigh over their more favored classmates who, in consequence of beginning the school-year in October, have gone by them in their studies, they have set themselves to the task of putting the work of four or six months into three. Very early in the year a precious spirit settled upon the school, touching every heart and moving many to repentance and faith, while others were quickened to a renewed consecration of themselves to the service of the Master. There are many experiences of deep interest connected with those days. I will relate one. When the revival had been in progress a few days, and the interest seemed to be principally among the young men, there was

a literary entertainment in the chapel. The exercise came when many would have been glad of a prayer-meeting instead, but as arrangements had been made previously, it was thought best to let it go on. So with a prayer-meeting of an hour in the morning and another hour after school, the desires of the most zealous were satisfied. At 7 o'clock teachers, and perhaps four-fifths of the pupils, met in the chapel. Of those left in Myrtle Hall, one Christian said to another, "Come into my room and talk to my room-mate; she is serious." The talk was followed by prayers for the penitent one, another quiet talk followed, when the three were joined by another who, listening awhile, burst into tears and begged them to pray for her. Another season of prayer followed, when the group were surprised by the entrance of another, and still another, until that little room contained *eleven* girls seeking forgiveness of sins. Meanwhile, attracted by the sound of voices in prayer and exhortation, two other Christians appeared,—all there were in the house,—and the meeting went on. But One was there filling the mouths of His servants with words of counsel, and above all giving them a spirit of earnest prayer. Before the close of the meeting two were converted. Who shall say that Myrtle Hall has not been rededicated? Said one of the four to me, "I felt as I expect to in Africa, — for I hope to go there when I leave school." That informal prayer-meeting was the beginning of many similar ones in both halls, where, without announcement, many would be found of "one accord in one place."

We have welcomed new pupils and many of previous years. Some have not yet returned who went away last spring intending to do so. Inquiry has often shown that the seeming failure is not their fault. I know of one whose savings for the entire summer, were cheerfully given to make out a payment on her mother's house; thus saving the home to a large family of younger brothers and sisters. Sickness and a heavy doctor's bill interfered with the plans of another.

The Teachers' Convention was well attended and interesting, although the weather was intensely cold. The life of a teacher in the country schools has few attractions.

Many write bravely and hopefully. A letter is before me now, from one of our graduates, a young lady who has been three years in one of the "dark corners," at work in day and Sunday School. She says, "There has been no service in the church for seven weeks. I have to walk through the

snow and rain, which the doctor says is not good for me. I might ride, but there is no way to get to the school-house with a horse.

I am very lonely, but the grandmother now and then tells me a story of her young days. She calls me 'sis.' She says, 'O, sis, when I was a gal, we darkies were not allowed to have books, and now, sis, I am so glad the poor darkies have a chance to learn to read and write. If I could have learned to read when I was young, I would not be lonesome now.' "

MISSIONARY INTELLIGENCE.

BY MRS. V. G. RAMSEY.

IF Christ is our King, we have an interest in the past history and in the present condition of His kingdom,— if Christ is our Captain, we are a part of the great army which He is leading forward to the conquest of the world ; and it is not enough for us to hold the post where we are placed ; we ought to watch the conflict all along the line of the great battle-field, and the thrill of triumph should reach us when victory crowns the most remote division. We ought to be like soldiers who hold the fort, and watching from afar the advancing columns, answer with shouts of joy the signals that the standard of their Commander is moving in triumph. How is it, then, that so many Christians are satisfied to live in ignorance of the great work that is now going forward in the world,— that all other reading is eagerly sought, and that which brings us intelligence of the most vital importance is neglected ?

I want to call the attention of every one who reads these pages to the importance of more information on the great work of missions. If we love our Lord Jesus Christ so that His honor is dearer to us than any earthly good — if we love our fellow-men with something of that love which moved Him to give His life for the perishing, shall we be indifferent to the advancement of His kingdom which is the salvation of the world ? Or shall we be contented in ignorance of the great movements that are now affecting the destiny of our race ?

There are invaluable sources of information open to us. To us Free Baptists, it would seem that the *Star* and the *HELPER*, the *Little Star* and *Myrtle*, would be indispensable. We ought to know what we are doing among ourselves, and these publications will keep us informed. They ought to be

in the hands of every member of our churches. But these are not enough. We ought to know what other denominations are doing. Many are feeling the need of this wider information, and I take pleasure in recommending to all such persons *The Gospel in All Lands*, published by Eugene R. Smith, 64 Bible House, New York, price \$2.50 a year—to clergymen, \$2.00. Also, *The Missionary Review*, published by Rev. R. G. Wilder, Princeton, N. J., price \$1.50.

I would earnestly urge the Auxiliary and Mission Bands to supply themselves with one or both of these publications, which will bring to them a great amount of interesting and valuable information that can be used in their public meetings. Our Presbyterian and Congregational sisters are earnest and wise in their work. In many of their auxiliaries they have missionary libraries. Each member—or as many as can afford to do so—buys a book, and these books are circulated and read. Would it not be well for us to profit by their example?

MORE SUGGESTIONS.

BY MRS. E. S. BURLINGAME.

How to keep up the interest in our meetings, is a matter of vital importance with all our auxiliaries. Valuable suggestions on this subject were given in the last number of the *HELPER*.

The R. W. Auxiliary has been accustomed to appoint a reader each month to present missionary intelligence at the next meeting. As many of the articles read have been of the most indefinite character, the knowledge of our own mission-work has not been increased thereby. In order to remedy this, a committee of one is now appointed at each meeting, who is expected to present, at the next meeting, a summary of denominational missionary intelligence, as gained from the *Morning Star*, *HELPER*, and other available sources.

This will bring the *Star* and *HELPER* prominently to the notice of the ladies, besides keeping them informed of movements in the mission fields. As many members of our auxiliaries have a very indefinite idea of what they are working for, we believe such a committee would be helpful in many places.

The auxiliary above referred to finds that the interest in its meetings is increased by spending the time while together

in sewing. A committee on work is appointed, which arranges for something that will be useful at Harper's Ferry, or the Theological School, or plans useful things for a "sale" by which the treasury can be replenished. Any lady desiring to carry her own work is at liberty to do so. Having work promotes sociability. Missionary intelligence is discussed all the more freely, when the hands are busy with missionary work.

The Women's Societies of other denominations do much towards assisting home missionary work on the frontier by making and collecting clothing and sending to persons working under the auspices of their respective Home Missionary societies. Can we not do something of this work without neglecting other branches? We commend these suggestions to auxiliaries that are asking, "What can we do to keep up the interest in our meetings?"

"THE KING'S DAUGHTERS."

REV. DR. HOPKINS, President of the American Board, recently sent the following letter to a mission band in Racine, Wis. The expressive name which the band have adopted is the King's Young Daughters.

"I am much pleased to learn that so many of the young ladies of Racine have identified themselves with the cause of Christ in bringing the world back to Him. It is the only cause worth living for, and will prevail. I am also pleased with the name they have chosen, remembering that the king's daughters spoken of in Psalms were all glorious within. This indicates that their first work will be to build up in themselves a beautiful and symmetrical Christian character, and then do what they can to lead others in this and other lands to do the same.

As to the clothing of wrought gold, the other characteristic of the king's daughters mentioned in the Psalms, I have only to say that that was under the old dispensation, when there was no need of money for missions, and that if they will make themselves glorious *within*, they may dress as they please.

Sincerely yours,

MARK HOPKINS."

The Q. M. Secretary for Springfield, Me., is Mrs. S. A. Graves, and not Mrs. S. M. Haggett, as printed in the Report.

THE BUREAU.

WILL not the members of the Auxiliaries, and all interested in the success of the "Bureau of Missionary Intelligence and Exchange," look about them and see if it be not possible to aid in stocking the "Bureau." Contributions come in *very* slowly, and the demand, though not yet extensive, is fast exceeding the supply. Certainly there must be a goodly amount of material scattered through the denomination valuable for use here — but how shall we gather it in? This can be done, and the Département rendered efficient, only by *individual* thoughtfulness and effort in preserving and forwarding everything that may help in the work. Even though you may not be *sure* an article is appropriate, if there is any probability, send it to the Committee; it may be just what is needed. A feeling of delicacy in putting forth one's own production may withhold much of value. Do not allow this feeling to impede the success of the enterprise. Another cause of detention may be the idea that an article familiar to this or that society is doubtless already in the "Bureau;" — even should this be the case, what was sent could not fail to be a *help*, since many copies of each are necessary. If *all* will do *what they can*, success is assured.

Committee for Essays, Poems, and Dialogues, MISS KATE J. ANTHONY, 40 Summer St., Providence, R. I. *Committee for Letters from Missionaries*, MRS. G. S. ANDREWS, 11 Hudson St., Providence, R. I.

DEFICIENT TREASURY.

THE time for making the second remittance to India is at hand. Before you will read this the check for six hundred and eighteen dollars should be on its way across the ocean. In order for this every woman who is in the habit of paying money into our treasury should have paid at least half of her annual contribution. But has it been done? The treasurer sends us word that the deficiency is three hundred and fifty-five dollars. Does not this indicate a great lack of appreciation of obligation to the cause and the toilers?

The words of a lady who has just returned from a visit to numerous mission stations are: "It is *simply cruel* to send

our representatives down into the pit of heathenism, and then hold the rope with a slack hand; to pat our consciences and feel that we have done well, and all that is required of us, when we have given our dollar and offered a few general prayers for the conversion of the heathen world." Shall the women of this society be found wanting at this important hour? Are any of us at ease, resting beside "our post," thinking some one else will attend to this matter? Every individual treasurer should see that payments are collected promptly on the first of each quarter, beginning with October and following with January, April, and July, and let the response be as the "Lord has prospered."

WORDS FROM HOME WORKERS.

MASSACHUSETTS.

"S" very modestly reports a very interesting missionary meeting held at the Paige Street Church, Lowell, in January. There was a general exercise by members of the society, the president, Mrs. Porter, asking the questions, to which answers of Scripture were given. The choir sang from *Mission Songs*, and letters were read from Miss Crawford and Miss Bachelor. Addresses were made by Messrs. W. H. Smith and A. C. Russell. The exercises closed with singing grand old "Coronation," and the benediction by Rev. G. W. Howe.

NEW YORK.

"The package of HELPERS sent — to have been sent to me at this, my new home, and so I fear no one there will take them this year. No machine runs itself, and even missionary work must be *urged* if it wins anywhere. We have a Q. M. Society, and a meeting of much interest each session."

Mrs. Hyatt reports a Woman's Society recently organized under her care at Dale. It has had an interesting public meeting. (Think of a minister's wife with four children at home to care for, and three away at school, taking an active interest in the progress of Christ's kingdom, ye who are "at ease in Zion." Is not the call unto you?)

Mrs. Cooper, of Philadelphia, writes thus encouragingly of experience in their work. "We have an auxiliary that was organized a year ago. We have raised some over \$43.00 and expect to do more this year.

"This Q. M. comprises five churches, but only two of them are carrying out system in giving for missions. I firmly believe that if all our churches were at work as they should be, we should not have so many weak and pastorless churches. I know it has been a means of strength and courage to our little church to do something for the cause of missions, and I trust all our churches will see the importance of arising to their duty in this work."

INDIANA.

Miss Jacquith, Secretary for Indiana District, is trying to accomplish something in organization. Scattered churches and a "hard struggle to pay the ministers" seem to forbid doing much for missions. But if ministers and people will unite in doing the little, if little it must be, the aggregate will be strength to them, and perhaps life to many lost ones. Such "struggles" will be fewer, will they not, when all our churches give as many do, "hoping for nothing again." S. L. C.

MICHIGAN.

Miss Cilley sends the following, which contains one or two pertinent subjects of thought: "This report of a faithful missionary society will interest many. Who will answer its question? Do *you* know of any woman to whom we could write? Is there any sister, East or West, with nothing to do, save in her own neighborhood, for Christ or missions?"

"Now, as we have summed up, as far as possible, the work of the year, it seems fitting to give you a little account of our work, and tell you how thankful we are that you came among us. The interest and membership in our little society has steadily increased, until we have thirty-four names and a large attendance at many of our meetings. We have forwarded fifty-two dollars, and take eleven numbers of the *HELPER*, besides making several bedquilts for the poor about us. Our greatest difficulty is with the public meetings."

"Do you think you could come to us? If not, do you know of any woman to whom we could write? We are anxious to cultivate a good healthy growth in missionary feeling, and not an excitement, after which will come reaction. We want faith and works, not 'fancy work and fairs.'"

The marriage of Miss Nellie Dunn, and her removal to Scranton, Penn., as Mrs. Dr. Gates, and the going to Cleveland, Ohio, of Miss Anna Stockwell, to teach, left the Hillsdale Q. M. W. M. Society without President or Secretary and Treasurer. These offices have been filled respectively by the election of Miss Maria Mills and Mrs. Van Ostram. We hope that other societies where these efficient workers have gone may reap profit from our much-felt loss.

Our Q. M. W. M. Society has lost a faithful officer, and the cause of missions a true friend, by the death of Mrs. Rev. Geo. Howard, of Ortonville. Mrs. Howard aided in the organization of the society, and remained one of its Vice-Presidents till her death. True to her home, faithful to her church, she forgot not the world. Richer than graven marble, and more beautiful, by far, are monuments of inspiration, lives made free and true by the influence of such a woman. S. L. C.

The W. M. Society of Ortonville was organized in 1876, and now has a membership of 37. It has adopted and is supporting a boy in India, giving him the name of A. A. Myers. Our work has been sadly interrupted by the death of our pastor's wife, Mrs. Howard, who was entirely converted to the mission cause, and was a faithful worker. We are led to ask why are such taken from us. But the Lord knows, and we will submit to His will. E. M. BROSIOUS.

Mrs. Taylor, Secretary of the Arbela Woman's Society, reports encouragingly of their prospects, and refers to a very interesting meeting recently held, in which *Good Times* and the *HELPER* were useful in obtaining the programme. With the aid and encouragement which the pastor gives them, this little band of workers are going to persevere, and hope for greater results.

In the *Missionary Outlook* are found the following hints in regard to organization and work :—

1. Do not wait for some one else to do something, but go to work and do it.
2. Consult your pastor, and ask him to bring the matter before the ladies of the congregation.
3. Do not wait to do some great thing, but organize with three members, if you cannot secure more.
4. Arrange for occasional meetings, *especially meetings for prayer*.
5. If a better way of beginning does not strike you, *give a Social*; this will afford a fine opportunity to talk with other ladies of the congregation, and get them interested in the project.

The January number of *Gospel in All Lands* is devoted to the American Indians and missionary work among them, and the February number to Protestant Missions in Papal Europe, general articles, missionary news, etc. Its table of contents is varied, and intensely interesting and instructive, and its illustrations varied and educative.

We take pleasure in calling the attention of those desiring help for Sunday School concerts, mission bands, and children's entertainments, to two little works by Mrs. Slade, the editor of *Good Times*. These are *Sunday School Entertainments*, and *The Children's Hour*. Price 50 cents each. The former will be more especially helpful. It is sufficient to say of them that they are by Mrs. Slade, and published by Henry A. Young & Co., Boston, Mass.

"I will, just to help the work," was the response of a woman who cannot see to read, but who heard the words, "Too few of us take the missionary paper." What a rebuke to those who have sight and yet are blind to the opportunities of learning of God's ways in the earth. M.

ENVELOPES.—We have on hand a good supply of collector's envelopes, which we shall be glad to furnish to all societies which can make them useful. They are especially helpful where collections are made quarterly, the collector placing on each of the four envelopes given to the contributor the date at which the money should be paid to her.

Children's Niche.

MY MOTHER'S PRAYER.

BY MARY BRAINARD.

I had learned my geography lesson,
Teacher said I had done very well.
I could say all the capes and the rivers,
All the capital towns I could tell.

I knew all the countries of Asia,
From the sea to the distant Japan,
And the isles of the Indian Ocean,
Sunny Persia and rich Hindostan.

I had learned of the tea and the spices,
Of the bread-fruit and wide-spreading palm,
Where the song of the bulbul rises
From the cinnamon groves and the balm.

But in thought all the time I went farther,
All the while I was wanting to know
How those dark-visaged children to me
would appear,
Should I ever to their countries go.

So I asked my mamma in the evening,
As she held me a while on her knee ;
I shall never forget the sweet lesson
That she taught in the twilight to me.

She told me those people were heathen,
Degraded and sinful and vile,
Going on through the bondage of darkness
To the judgment of God, all the while.

We are trying to send them the Gospel,
For they sit in the shadow of night ;
We are asking the dear Lord to help them,
And to lead them out into the light.

For you know the dear Lord has com-
manded
That we send this pure Gospel to all ;
Has promised His help and His presence
And His love to the great and the small.

She said, in a little time longer,
All those who now labor to save,
All those who are spreading the Gospel,
Will lie down to sleep in the grave.

The girls, who so soon will be women,
Must take up the cross and prevail,
Must labor and pray for the heathen,
Or the work in those countries will fail.

Then mamma knelt down in the twilight ;
She was weeping, I plainly could see,
And prayed that the spirit of Jesus,
On all the dear children might be,—

Upon all of the dear little children,
Till they grew to be women and men ;
And I prayed in my heart, " Jesus, help
me ! "

And I said at the ending, " Amen."

WHAT A PAIR OF SLIPPERS DID FOR INDIA.

A TRUE STORY.

It was a sultry afternoon in India. The wife of a mission-
ary sits quietly plying her needle with busy fingers, quietly
bringing to completion a pair of slippers she is working for
her husband. Although the pattern is so intricate and the
execution so skillful that they would seem to demand all her
attention, her mind is rather occupied with thoughts about
the multitude of high-born women in that land of roses, whose

condition is worse than that of convicts in our own state prisons. Many and many a time has she endeavored to do something for them, but as often has she been repulsed. She had hoped that when the young men who had been educated in the mission schools grew up, she might have influence with them, and through them gain her end. The force of what she urged upon them they acknowledged. They felt that it was desirable for their wives to be educated, but they were powerless to help them. The iron chains of ancient custom, the grinding tyranny of religious superstition, the machinery of a *red-tapeism*, thwarted their efforts and destroyed their hopes, and now, almost despairing of ever accomplishing her noble desire, she had committed their interests to the God she loved and served, praying to Him to open a door for the relief of these domestic captives.

And so she sits busily working, fast completing the gift she designs for him she loves; rejoicing and thanking God that her lot has been so blessed, that she is enabled to aid her husband in his work — that she is permitted to stand fast in the liberty wherewith Christ makes His people free, untrammelled by false religion and social propriety.

The last stitch is taken, and she is resting with a quiet contentment in regard to her own condition, and in fancy dwelling on the comfort her little gift will afford her husband, when the door opens, and in walks a *babu*, or native gentleman, one of her former pupils. He picks up the slippers and is lost in admiration. He had never seen the like before. A *woman* made them, worked them out stitch by stitch, and did it with that marvelous, magical instrument, the needle!

“*Babu*, would you not like your wife to learn how to make you a pair of slippers?” The thought flashes through her mind like an inspiration from on high. “If you will let me, I will come and teach her.”

The idea takes him. She lends him the slippers, and he hurries away home. They are shown from one to another. The story is told of their being made by a woman, and by means of a little instrument they have never seen, and of whose virtues they were utterly ignorant. Curiosity gets the better of superstition, ambition of custom. “Could they learn? Was it possible for them to make anything so beautiful? Why not let the despised Christian woman come to them? The pollution they could efface by the appropriate ceremonies, and how pleasant it would be for them to have

something to occupy their time,—something beautiful in itself."

So they talk it over; this one's mother-in-law with that one's mother-in-law, and so on until the consent of all has been gained, even of the wife of the old patriarch of the family, whose will is the ultimate law respecting everything that transpires in the zenana, or woman's apartment. The missionary lady is invited to come and teach the ladies in that home, and soon they have become familiar with the powers and mysteries of the wonderful needle. Quick to learn, they soon have achieved results which do credit to their teaching and their skill.

Babu So-and-So takes the pair of slippers his wife has embroidered, and shows them with justifiable pride to Babu Thus-and-So. He in turn shows them to the ladies in his house, and they know they can learn just as well as the ladies in the Babu So-and-So's zenana, so why not let the missionary lady come and teach them? She is invited; she comes; they learn quickly; and so the work spreads. A pair of slippers opened the doors upon the most heart-grinding captivity practiced in the world. A pair of slippers has been the instrument of letting in a ray of light upon thousands, who for ages had been sitting in the darkness of the shadow of death.

— *Gospel in All Lands.*

One of the dear little girls in our own Sabbath School brought us, a few days since, some missionary money which she had earned knitting dish-cloths. Bertha's face beamed with smiles as she placed it in our hand. She had found it a pleasant thing to do something to help others. How many other little brains and hands are busy with loving service?

The "Helping Hands," children's band, at Attica, have realized fourteen dollars on an album quilt which they have made, by means of the 263 names which were written on the 20 blocks. The money is to be used for Miss Lovett's salary, and the quilt is to be sent to the Boarding Hall for her enjoyment while there. The children found much pleasure in this enterprise.

The Mission Band of Waterloo, Iowa, are going forward and winning favor to the cause they represent. A few Sunday evenings since, they gave a concert. The church was crowded, although a storm had piled the snow-drifts three and four feet high. One who calls himself a "Stranger" writes of this concert: "It was a grand success. The

singing was well selected, the dialogues were well chosen and rendered with credit to each participant. The first proclaimed the wholesome idea of Christian work, — each one to do his part, — while the last gave in acceptable form the condition and religion, and what the Bible may do for the fallen of India. The exercises closed with a mission chart lesson, which presented in living form the work of missions for the lands which sit in the shadow of sin and death. The appreciation of the exercises was sealed by a good round collection, gathered up by little girls in baskets, which had its magic to inspire the Mission Band to more work, and Miss Champlin to 'weary not in well doing.' Indeed the exercise, all in all, declared the tact and love of the band and church for the work, for, in spite of the absence of the pastor, all seemed to know the inspiration of the command 'go forward.'"

INDIAN TERMS. — *Brahmins* — Hindoos of the priestly caste. *Bungalow* — European residence. *Fakeer* — Religious mendicant, usually Mohammedan. *Jungle* — Uncultivated ground, forest. *Pundit* — A learned man. *Sahib* — Sir, gentleman. *Raj* — Kingdom. *Rajah* — King or sovereign. *Ranee* — Queen. *Dhobee* — Washerwoman.

"I thank the goodness and the grace
Which on my birth have smiled,
And made me, in this Christian land,
A happy Christian child."

CONTRIBUTIONS

RECEIVED BY THE

Free Baptist Woman's Missionary Society,

FROM DEC. 1, 1880, TO FEB. 1, 1881.

MAINE.

Atkinson, Auxiliary.....	2 00	Lagrange, Church.....	57
Augusta, Aux., for Chapel Hall..	10 00	Lewiston, contributed for Inci-	
Brunswick, Auxiliary, 1st Church,		dental Fund.....	61
for Chapel Hall.....	10 00	Lewiston, Miss Eva Buker, \$2.00;	
Brunswick, Miss Mary J. Adams,		Mrs. O. G. Douglass, Dea. J.	
for Chapel Hall.....	1 00	Given, J. B. Jordan, Esq.,	
Charleston, Auxiliary, \$1.00 for		Mrs. Banks, Rev. and Mrs.	
Aujanee, and \$2.00 for general		L. Brackett, each \$1.00, and	
work.....	3 00	six each 25 cts.; Friends, 50	
Dover and Foxcroft, Auxiliary..	3 50	cts., all of Pine Street, for	
East Dixfield, Auxiliary, \$10.00		Chapel Hall.....	10 00
for Working Capital, \$2.59½		Limerick, Ladies of Ch., for F. M.	3 00
each H. M. and F. M.....	12 59	North Berwick, Aux., 1st Church...	2 00
East Otisfield, Auxiliary.....	10 00	Richmond Village, Auxiliary....	6 71
Farmington, Q. M. Auxiliary,		Saco, Auxiliary, for Miss Craw-	
\$2.00 for H. M., \$10.00 for		ford's work.....	16 00
general work.....	12 00	Saco, Auxiliary, for native teacher	
Fort Fairfield, Aux., for teacher		with Mrs. J. L. Phillips.....	10 00
with Mrs. J. L. Phillips.....	25 00	Sangerville, Aux., 1st Church....	25
Gardiner, Aux., one-half each H.		West Buxton, C. E. C., \$3.00 for	
M. and F. M.....	6 00	zenana work, and \$2.00 for	
Gardiner, Mrs. C. Bridge, for		H. M.....	5 00
Chapel Hall.....	10 00	Wilton, Mrs. H. Gould, for Inci-	
Gorham, Miss H. A. Deering, for		dental Fund.....	30
Mrs. Phillips' school.....	5 00		
			\$164 53

NEW HAMPSHIRE.

Danville, Auxiliary.....	10 00
Dover, Auxiliary, Washington St. Church.....	1 05
Madison, Social Circle, for F. M. Milton Mills, Mission Band, for Harper's Ferry.....	4 00
Whitefield, Aux., for Chapel Hall,	5 00
	10 00

\$30 05

VERMONT.

Corinth, Auxiliary, 2d Church...	3 25
East Randolph, Mrs. E. C. Jenness, for Chapel Hall.....	10 00
St. Johnsbury, Auxiliary.....	1 75
St. Johnsbury, Children's Band .	1 25
South Strafford, Friends, for Incidental Fund.....	.40
South Strafford, Mrs. M. B. Hayes, \$5.00; a Friend, \$1.50; Friends, \$1.50 for Working Capital.....	8 00

\$24 65

MASSACHUSETTS.

Lowell, Little Missionary Helpers, Mt. Vernon Church, for Miss I. Phillips' salary.....	5 00
Taunton, Church, for Miss H. Phillips' salary.....	5 00
Lyman, Auxiliary.....	2 40
Lyman, Mrs. Eva Smith.....	.60

\$13 00

RHODE ISLAND.

Greenville, Mission Band, for salary of Miss Phillips....	8 00
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CONNECTICUT.

New Haven, Mrs. L. L. Gove, for Incidental Fund.....	.30
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NEW YORK.

Lowville, Mrs. Dr. M. H. Bronson, \$1.35; Mrs. George Galaway, \$1.00; Mrs. Mary Wood, \$1.00 for Chapel Hall, Martinsburg, Warren Arthur, 65 cts.; Mary A. Salmon, \$1.00, for Chapel Hall.....	1 65
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\$5 00

PENNSYLVANIA.

Canton, B. H. Stevens, for Incidental Fund.....	.30
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OHIO.

Cleveland, Anna P. Stockwell, and Lou M. P. Durgin, each \$1.25 for Chapel Hall.....	2 50
Maineville, Church, 1-2 each H. M. and F. M.....	2 00

Prospect, Mrs. Sarah W. Cratty, towards L. M. of Mrs. A. K. Halverstolt.....	10 0
Prospect, Mrs. Sarah W. Cratty, for Incidental Fund.....	.30
Seneca & Huron, Q. M. for F. M.	7 00

\$21 80

ILLINOIS.

Prairie City, Susan and Annie Record, each \$1.00.....	2 00
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MICHIGAN.

Hillsdale, Mrs. A. E. Balcom's class, for salary of Mrs. Annie, Hillsdale, Mrs. M. A. Northrop's class, for salary of Mrs. Annie, Hillsdale, Class O, F. B. S. S., for Miss Ida Phillips' salary, Hillsdale, Class I, F. B. S. S., for Miss I. Phillips' salary...	5 00
	2 00
	5 00
	5 00

\$17 00

IOWA.

Agency City, Aux., for F. M....	4 00
Numa, Mrs. H. B. Stiles, for F. M.....	1 00

\$5 00

WISCONSIN.

Colorado Springs, Mrs. L. M. Taylor, for a teacher at Harper's Ferry, \$2.00, and Chapel Hall, \$1.00.....	3 00
Kilbourn City, Miss A. T. Augir, for teacher at Harper's Ferry, \$2.00, and Chapel Hall, \$1.00, Kilbourn City, D. Stillwell, for Chapel Hall.....	3 00
	1 00
Kilbourn City, M. N. Stillwell, for teacher at H. Ferry.....	1 00
Osceola Mills, C. H. Staples....	3 00
Yearly Meeting, Woman's Miss. Soc., for a zenana teacher....	8 50

\$19 50

MINNESOTA.

Lake City, Mrs. Olevia Rogers..	1 00
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PROVINCE OF QUEBEC.

Bulwer, Church, for F. M.....	.50
Compton, Aux., for H. M.....	5 00
Stanstead, Aux., for teacher with Miss H. Phillips.....	2 50

\$8 00

MISCELLANEOUS.

Try Class, For Pomo, \$18.23; Myrtle Hall, \$6.50; Miss I. Phillips, \$2.25; Miss Crawford, \$2.10.....	29 08
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Total..... \$349 21

DOVER, N. H.

LAURA A. DeMERITTE, *Treasurer.*

The Missionary Helper.



PUBLISHED BIMONTHLY,

— BY THE —

Free Baptist Woman's Missionary Society.

VOL. IV.

MAY-JUNE, 1881.

NO. 3.

You are sowing your seed in the fields,
In the furrows so fruitful and deep,
But a seed is a wonderful thing,
And that which you sow, you must reap.

Look well to the seeds in your hands—
The germs of the evil and good —
Nor carelessly sow what you dare
Not reap in the harvest of God.

If you sow to the perishing world,
You must gather its ashes and dross ;
If you sow to the wandering winds,
The whirlwinds bring infinite loss.

But blessed are ye, if you sow
To the spirit of infinite love,
Those seeds that shall blossom in joy,
And ripen in glory above.

V. G. R.

THE young people in our churches and Sunday schools are more and more sought for "For the enlarging of the curtains of Zion's Tabernacle," as expressed by Mary Lyon in the preamble of her first missionary constitution.

In a young ladies' manual for missionary work, the Woman's Board of Missions of the Interior very forcibly and beautifully

expresses the need of their help in this enlargement. "Its foreign tapestry is being woven by hands older and younger, with threads of finest workmanship; but there are vast intervening spaces. The call is for the deft workmen, the girls and the young women, to weave at these most royal looms. There are more and richer colors to be added than the 'blue and purple and scarlet,' and young eyes will be quick to discern them."

THERE are times when the most earnest worker in any benevolent enterprise becomes weary; and the thought, almost a wish, that the work in hand could be finished at one effort, comes unbidden, startling the most devoted heart. A few things can be thus accomplished, but, to love our neighbor as ourselves and to discharge the obligations of this love, is not a small matter. If it required the help of only one day, the oil and wine only once, we should oftentimes give them willingly; but to put the neighbor on our own beast and take him to the inn, to pay for him to-morrow and to-morrow, when it seems more desirable to attend to something dearer to us, perhaps to hasten to Jerusalem, this causes the command to seem burdensome, and we feel like going by "on the other side."

But the command remains all the same, and we are never quite through with our work. This is especially true of missionary work. If we have sent some person to the field in our stead, paid her outfit and passage, there can be no sitting down with the hope that her support will come. If we have established a school, even on the very throne of an idol, no power in that throne will continue it. It must be taught, the teacher must be paid her wages, and the treasurer must depend upon the contributor for the means, and she must *plan*, may be, to meet her obligation. It is as much a duty to provide for the morrow's needs as to meet those of to-day, in any field of benevolence, and all missionary work requires the patient continuance in well-doing. It is well to emphasize the condition of the result — "if we faint not."

PRAYER-UNION PAPER.

THE MISSIONARY'S DESIRE.

BY MISS MARY E. FRENCH.

"According to my earnest expectation and hope, *Christ* shall be magnified in my body, whether it be by life, or by death." Philip. i., 20.

IN the preceding verse St. Paul says, "I know that this shall turn to my salvation *through your prayer*, and the supply of the Spirit of Jesus Christ." Then he seems to enter more fully on what he means — that his one, great anxiety, the one thing for which he desires their prayers, the one object he wants them to have in common with himself, is, that Christ may be magnified. He was "in bonds;" his fate was very uncertain, it might even be death; all this was of very little consequence to him individually. "To me to live is Christ, and to die is gain." It is not for his personal safety he begs them to pray, but that the cause of Christ may not suffer. His life at that time seems to have been of special value to the Church. Therefore he desires to live, and says — speaking of the dangers by which he is surrounded — "I know that this shall turn to my salvation through your prayer." He hoped to be safely brought out of the perils which surrounded him for the sake of his Master's work, and he thought he should be, yet he might not be; but whichever way it was to be, one thing was his "earnest expectation and hope," that "Christ shall be magnified in my body, whether it be by life or by death." This was to be the end of all prayer, — theirs and his. We learn here, surely, how to pray for our missionaries.

1st. That they may be wholly given to Christ's service. That they may, like St. Paul, have no other object but this, that "Christ may be magnified," that "therein alone they may rejoice" "that Christ is preached."

2d. That in "presenting their bodies" to Christ's special service, they, and their dear ones who yield them to it, may be made willing to leave the way in which "Christ is to be magnified" entirely to their Lord, "*whether* by life or by death."

3d. That the work of Christ itself may not be allowed to suffer from the circumstances which befall individual missionaries, whether imprisonment, or any other thing, or even death; that "the things which happen" may "fall out rather unto the furtherance of the Gospel."

And it is not only for the missionaries of our own society we would pray, but for all, both men and women, who "count not their lives dear unto themselves, so that . . . they may testify the Gospel of the grace of God."

Surely all may unite in responding to the requests which come to us from the missionary field, and it may stimulate and encourage us at home to know that in Calcutta a small band of Christian ladies meet once a month to unite in prayer and thanksgiving in connection with mission work.

A member of it, belonging to the Free Church of Scotland, writes:

"Our meeting goes on from month to month, and is very well attended. I know of a good many believers here who are craving after that fuller life and deeper joy, which they ought of right to be having in Christ, and I am one myself. I think we are getting it, too, for the desire comes of God, and His Spirit will yet fill us, not only for full rest and peace in believing, but for power in working with Him. Will you ask this for us, my dear friend? My husband and I have just returned from a little tour up country. Among other places we visited Benares, Allahabad, Cawnpore, Lucknow, Agra, and Delhi. We were deeply impressed with much that we saw. How thankful we felt for the little mission stations planted here and there, and telling that the name of Jesus, as the one Saviour, was being sounded forth in the midst of heathenism and idolatry. Our hope of this land is in the promises of God. No power but His could ever reach the millions, and it is well to be made to feel this very intensely sometimes."

The blessing of such united prayer is felt, not only by those for whom we pray, but by ourselves also; it promotes a fuller life and greater power to work, and above all, that spirit of love which produces the unity and harmony in action we must have, if we would face the foe.

Once more to return to the Apostle's words: how far can each one of us say, "*My* earnest expectation and hope is, that Christ may be magnified in my body?" Is it for this, and this only, that each one of us is living or dying? While we earnestly entreat our God to fill each one of our missionaries more and more with this spirit of entire self-surrender and self-dedication, let us seek it for ourselves individually. Let our cry ever be

"O magnify Thyself in me!"

A WORD FROM FOOCHOW, CHINA.

[At the solicitation of Miss L. F. Remick, Mrs. Baldwin cordially furnishes the following article for our columns. Her husband, Dr. Stephen L. Baldwin, has been for many years Superintendent of the Methodist Mission at Foochow.]

FOOCHOW is a great Chinese city, of 600,000 inhabitants — 1,000,000, including the suburbs. It is situated on the beautiful river Min, 500 miles north of Hong Kong, and as many south of Shanghai, in latitude 26°, having a climate much like that of the extreme southern part of Florida, but even warmer, in that the city is farther inland. It is one of the original "Five Treaty Ports," and may be best remembered as being the great black-tea port of the world. Our Oolongs (so delightful to the American taste) come from Foochow and Amoy, the neighboring port. Christian missions have been established at Foochow about twenty-five years. The American Board, Church of England, and our own—American Methodist Episcopal—missions have worked in this field with large success. Our own mission numbers over 2,000 members, with twenty ordained ministers and an Annual Conference as orderly and able as any in our own country.

We have all the usual agencies in the field, such as day and boarding schools, theological seminary, printing office, Bible readers, and latterly, through the Women's Foreign Mission Society of our church, medical ladies have been sent us, and we have two now at Foochow, with a large and successful hospital and dispensary work among the women and children. No one can measure the exceeding value of this special work.

I cannot, within the limits of so brief an article, detail all the need of work for women in China, but will mention a few points. As in other heathen lands, so in this, heathenism rests her heaviest burdens upon women. In all our region about Foochow, girls are not welcomed in the homes, and infanticide prevails to a fearful degree. A large proportion of those allowed to live must undergo years of torture in the binding of their feet, that they may wear a shoe about two inches long. Such are the lady class, and are kept in seclusion in the women's apartments, only going out, as a rule, in close sedan chairs. The large-footed class, or those with natural feet, are the working women and servants — often the chief burden-bearers of the family. Many a poor woman of this class cooks her husband's food, of which he eats to sat-

isfaction, what he leaves she gives to the children, and for herself is left the *water* in which this food was cooked. This class sell vegetables in the street, work in the field, go up the mountains to gather fuel, but all the time are hedged about by such rules of propriety that it behooves them to be most guarded in their conduct, as their lives are at the mercy of their husbands on the slightest suspicion. Women are bought and sold for wives, neither the boy nor girl having any choice in the matter, the parents arranging it for them. The result is many unhappy marriages. Woman is taught that she has no soul, while man is said to have three!

Her only hope is to perfectly obey her husband, his parents, brothers, and elder brothers' wives, his uncles, and many other relatives, and as a reward she may hope to be born again, as a man, and then there is a chance for her to rise, by successive higher births, into their dim and undefined heaven — which amounts to an entire loss of identity. The Chinese profess to know little about the future.

The same man may at pleasure observe the rites of their three great religions — Confucianism, Buddhism, and Tauism. Heathenism ever brings poverty and misery, and notwithstanding they have a great, rich, and beautiful land, and are an industrious people, yet the mass of them are very poor. I am often asked whether we have "real Christians in China?" My testimony can ever be emphatic on this point. After eighteen years' residence among them, I can truly say that I have never seen more genuine Christians than are found in our churches in China. It is such an honorable thing to be a Christian in this land of our birth, that it is not easy to take in all its means of persecution, sacrifice and even personal violence, that Chinese women and men often have to meet in following the "foreign doctrine," as the heathen term our Christian faith. Any who enter the church from other than pure motives are soon sifted out by such experiences.

The Chinese have elements of character that make them a strong people, and once Christianized, they will as a nation stand the peer of the *greatest*. The United States owes a special duty to this great nation. God has placed them almost by our side. No longer do we need to go our weary four or five months' voyage in sailing-vessel to China, but take God's foretold highway across our continent, and the connecting palace steamer over the Pacific, and lo! within forty days we are in the land of Sinim. Surely there is more

in this than the increase of commerce, or the enriching of our merchants. May all churches awaken to this their grand opportunity to carry the Bread of Life to one third of the human race !

ETTIE E. BALDWIN,

Of Foochow M. E. Mission.

NEWARK, N. J.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

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

MISS CRAWFORD thus describes her journey from Calcutta and her reception in the mission: "I was favored with the company of brother Phillips, and brother and sister Sutton. Our journey was, to me, quite romantic. Mrs. Sutton and myself traveled in a palanquin, the gentlemen accompanying us on horseback. We left Calcutta in the evening, and on the morning of the fifth day reached Jellalore, a distance of only 120 miles. In the pleasant family of Brother Phillips, I spent about a month. Brethren Cooley and Bachelor came the day after my arrival, and Rama a few days later. Rama gave me a hearty welcome, was very glad I had come to labor for the heathen, and he should be still more glad when I became able to converse in the Oriya language. He said I was his sister, but he was not worthy of being called my brother, for I had been serving the Lord a long time, whereas, he had known him but a few years. The Sabbath after my arrival, I heard Brother Sutton preach in Oriya, and the little church commemorated the sufferings and death of our blessed Saviour. My heart was deeply affected by the apparent humility and devotion of the native Christians. To behold such a scene was worth coming from America to India."

In due time, Mrs. Cooley came to conduct Miss Crawford to Balasore. She had been a little over a year in the mission, and in a previous letter thus spoke of Brother Phillips' family and home: "I am much pleased with the entire family. I think they would be an ornament to any Christian community. It is like an oasis in a dry and sandy desert, to fall in with such a family in the midst of heathenism that

stalks abroad at noon-day. We found them living in a 'mansion' covered with straw, not a glass window to admit the light of heaven, with a floor of earth pounded down so as to make it very hard. It would appear rather rude in enterprising America, but here, it is truly an inviting spot."

She soon took the place in the school at Balasore that had been filled by Miss Mary Sutton, during Mr. and Mrs. Sutton's visit to England and America, and which she vacated on their return. It is pleasant to record the testimonies of our missionaries in regard to the Christian usefulness of one who came so near falling a victim to the horrors of a Hindu pilgrimage.* Do not missions pay?

Says Mrs. Bacheler, "Our schools are now on a good foundation. Dear Mary Sutton has been of incalculable service in arranging and carrying out Mrs. Sutton's most excellent plans. In her, we have the concentrated experience of about twenty-five years of Indian boarding-school teaching. She is a perfect counterpart of Mrs. Sutton in prudence and management." Says Mrs. Cooley, "She manages the school most admirably. She is a perfect lady, and reflects great honor on Mr. and Mrs. Sutton." Subsequently, she married a native preacher who attended the first World's Missionary Conference, held in Liverpool, England, in which he took an active part.

An epistle from Dr. Bacheler was read at the June session of the New Hampshire Yearly Meeting, in which he thus speaks of the school: "You, no doubt, take a deep interest in our Khund school, composed of children rescued from a horrid death, in sacrifice to idols. They came to us naked, ignorant, filthy and diseased. Already Christianity has done much for them. They are learning what their fathers never knew — to read. They read their Bibles, and many of them have learned to pray. Could the opposers of missions understand the condition of these poor children, as set apart to be sacrificed to their gods, and then see them now busily engaged in useful labor or in reading the words of eternal life — and could they, after the labors of the day are over, or at early dawn, listen to the voice of prayer as it comes from their youthful lips, surely they would cease their opposition."

* See *Reminiscences*, in *MISSIONARY HELPER*, Vol. II., page 6.

It had now become a sorrowful burden to the hearts of our devoted missionaries, that the great door opened among the Santals could not be entered and the field occupied, but with their present force this was impossible, and the future outlook threatened a diminution of even that force. Mr. Phillips, however, continued his work of preparing elementary books in their language. Elias Hutchins, one of his Santal converts, who had greatly assisted him in his labors for the Santals, wrote thus to the Corresponding Secretary of the Foreign Missionary Society concerning himself and his people :

JUNE 20, 1851.

“ Oh, my holy father and namesake, to you my many salutations. Formerly, I was a very bad person. From my birth until I was grown up, I knew not whether there was a God or not. But, by the mercy of God, I came to Patna (Jellasure), and by degrees learned to read the Bible, and obtained knowledge. Knowing the Bible to be a true shaster, I began to cry, Alas ! Alas ! How shall I obtain salvation from sin ? This I began to seek, but the Lord pardoned me, and until now, has kept me as his own. Among the Santals, there is great ignorance. They have not the least knowledge how to obtain salvation. Some say when a person dies, his soul dies ; others say his soul becomes a lizard ; still others that the king of death will cast the soul into hell. They worship wood, stone, earth, and the demons of the forest. . . . Thus they all do. No one knows anything definite. They make *handee* and *poura*,* and, drinking it, become tremendously drunk. The men and women joining hands, sing and dance nearly all night. If we go to them and speak the word of God, they will say, ‘ This word is true, but unless we worship these gods, we shall die ; we are not able to obey.’ . . . If we ask them, ‘ Do you hope for salvation by your gods ? ’ they answer, ‘ No.’ ‘ Then why do you worship them ? ’ ‘ That we may obtain riches.’ What sin is, they do not know. . . . ‘ What we shall be hereafter, an insect, a lizard, or what ; who can tell ? ’ . . . They wander in the jungle, cut and sell wood and leaves, and at night spend their time in dancing and revelry. In every house they have the *handee* and *poura*, and, drinking it, fight

Handee is fermented, and *poura* distilled liquor, both made from rice.

and quarrel. If I were to tell you all about the Santals, it would take more than five days to write it. My wife and I send you many salutations. We are ignorant and unworthy to write you. Be merciful and write me a letter.

From your friend and namesake,

ELIAS HUTCHINS."

More serious evils followed the intense heat of the summer of 1851. The ravages of the cholera were terrible. Said Mrs. Bachelier, June 25: "The mortality is awful. Thousands are being swept away in the villages and towns around. Whole families are cut off, root and branch, and houses closed with the bodies remaining in them. A family near us of six persons were all cut off in a day, and another of fourteen were all likewise taken. I tremble every hour, lest the fearful scourge break out in our own midst."

Nor was the cholera all. September 4, 1851, Mr. Phillips wrote: "The horrors of a prospective famine stare the poor people (which is the great mass) full in the face. The usual showers about March and April, which enable the people to get in their crops, failed this year. The burning, blistering heat of April and May surpassed anything I have known since the summer of 1837, the season we suffered so much in Sumbhulpore. Instead of fields loaded with waving grain, the rice in most of the fields is little more than ankle-high, — worm-eaten, and has a sickly aspect. As yet, there is grain enough in the country, but those who own it refuse to sell. Hence, house-breaking, burning and robbing are resorted to. . . . The brahmins and astrologers have vainly exhausted all their efforts to produce rain. One proposes that the rascally brahmins — who are worshiped as divine — be compelled to do penance until they cause it to rain. Others reproach the gods, and still others give me the credit of having caused the calamity by my preaching. I have frightened away the clouds. . . . Wherever we go, our ears are assailed, 'Why does it not rain?' 'When will it rain?' 'We are all dead, what else!' 'The gods are unjust!' 'What do your books say?' 'Will there be any rain or not?'

"We wish to hear of nothing else, until you have told us why it is that there is no rain. You are a great man, a favorite with the Supreme God, whom you worship. Come, call upon him now, and let us see the rain pour down, and we will all obey him. Thousands will become Christians this year.

"On the whole, the people seem more inclined to listen to the message of salvation than I have known them for a long time. They can say little for their gods now, and the ease with which they turn to and abuse both them and the brahmins, shows their faith to be very superficial. We try to show them the delusive nature of their resolutions to renounce idols and turn to the true God, provided he would at this time appear for their relief and send the needful rain. They have had fruitful seasons, and been filled with good things all their lives, in return for which they have never thanked the Giver, but have given his glory to others. We teach them the Scripture doctrine, as to the cause of famines, and our duty when we are thus visited with judgments from the hand of God. I think the truth produces strong convictions in many minds."

THE DREAM OF LIFE.

BY MARILLA.

The following poem is among the last writings of Mrs. M. M. Pinney, so long known to our churches as "Marilla." At a very early age she became a Christian and devoted her talent to the service of the Master. She wrote for several periodicals, and her writings are interesting, though touched with a vein of sadness toward the last, as clouds had gathered around her. But she sings strong and brave as she felt that "night drew on apace." She was interested in missions, and was ready to bear her part. Her last home was in Great Bend, Kansas.

We dreamed of life — a fadeless flower
Which woke to bloom in fairest bower,
And there remained, of strength a tower,
Till death's cold winds should fall.
Long years have passed — our dream hath flown,
And life's dark ways are not unknown ;
Its magic sweets have sadly flown,
Or lie beneath the pall.

The fancied flower hath known decay,
The cherished hope hath passed away,
The bloom of joy hath lost its ray
As night drew on apace.
No more we dread the chilling breath
From that deep vale of shadowy death,
For thus the faithful Spirit saith
To all who trust His grace :

"O thou afflicted, tempest-tost,
Though sorrow's wave thy foot hath crossed,
Thy fragile bark shall not be lost ;
My covenant peace is thine.
Foundations deep for thee are laid,
And borders fair my grace hath made,
A crown of life with gems inlaid,
Through Christ's own love divine."

HOW SHALL WE TALK ABOUT MISSIONS?

BY MISS MAY E. BISBEE.

A paper read at the young people's session of the Convention of the R. I. District.

THERE are a few words in the English language that have a most oppressive sound to the ears of childhood. "Bears" is one, — "Missions" is another.

The first is attended by a shuddering, creep-under-bed-clothes sensation, which even the disenchanting surroundings of broad sunshine and able-bodied friends are powerless to destroy. There is an atmosphere about the word that follows us till other childish terrors are forgotten, and that causes us to shun, though knowing better, every black log that lies, half-concealed, in the depths of the mid-summer woods.

The word "Missions," if I may judge other unfortunate children by my own early associations, comes laden with harrowing associations of high-backed pews ; of Sunday garments painful in their stiffness ; of solemn faces and black attire ; of ages of weary listening under a "Firstly, Secondly, Thirdly," of seasons when one must not laugh or play, and when earth seems truly, to our infant vision, but a "howling wilderness and a vale of tears."

A mission, so far as I can define it from a confused fancy never put in words, was a mournful pilgrimage of a company of black-gowned, solemn-visaged personages, to the wilds of India, where they were to present themselves to a company of natives, understood to be occupying themselves either in offering the plumpest of their offspring to a row of crocodiles in constant attendance on the river-bank, or in crushing themselves beneath the hideous, rumbling car of Juggernaut. The missionaries, on their arrival, were to begin an immediate dis-

tribution of Bibles to this throng, which, in some way never wholly clear to my mind, were to institute an immediate and radical change in affairs, which was to cause an instant cessation of supply to the ravenous amphibians in waiting along-shore.

All that was done for the missionary cause at home was done for this alone ; missionary teas and missionary bands were but an auxiliary to the more rapid accumulation of Bibles for this purpose, and when the last crocodile should have retired forever from the banks of the Ganges, then the missionary work of the world would be done.

This is truly an absurd picture, but I am not sure but it finds its prototype in the memory of more than one listener. Whose fault it is that such a distorted and one-sided theory of missionary work should find its way into a childish brain, I cannot say : perhaps that of no one. It is not strange that it *does* find its way there. The crocodiles and the Juggernaut are a kind of dramatic adjunct to the stories which may properly be told to the infant class on a Sunday morning, when the lesson is done. They are always effective in holding the attention of these impressible little creatures, and I know from personal experience, that an occasional allusion to these horrors does more in bringing out the weekly collection of pennies than will any other means of appeal. It is all well enough to tell this to the children ; there is a basis of truth at the bottom of the crocodile legend ; but do let us tell them something else. A popular young American lady says that all that Germans do positively know of America is, that it has a Niagara : the only thing that American children have been in danger of knowing of India is that it has crocodiles. But are we not improving of late in this respect. We are getting wide-awake, natural letters from foreign missionaries ; we are shown the natives' mode of life,— even their dress, their language, their ornaments, their idols ; and the children are beginning to realize that a foreign mission is the struggle for a common-sense and Christian education, made by common-sense and Christian men and women.

Nor do I think it is children alone whom the word so terrifies. We are too prone to deal in generalities, and nobody likes them. They sound well in public, no doubt, and they look well on paper ; but nobody's heart was ever moved by them, and nobody ever remembers them. They are, beside an earnest, heart-stirring, personal appeal, just what a hand-organ

is beside a military band, and they argue an equal indolence in their author. He has only to turn the crank of his mind, and the generalities flow out, and what is worse, everybody knows he is going by machinery.

Suppose we should step into a missionary meeting somewhere, and hear some one deliver a half-hour appeal to lovers of the missionary cause at home, to contribute something toward the support of an estimable sister, zealously engaged in laboring in a foreign field, among numberless trials and obstacles, for the advancement of the cause and the spread of the Gospel among India's degraded children, etc., etc. Possibly we might never think of it again; but suppose the same speaker should tell us something about the sister he pleads for — her name, for instance, and how she looks, and what kind of a house she lives in; and how she goes about every day to the homes of her pupils and tries to win their confidence by teaching them some feminine device of needle-work, or something of the kind, and that she wants more material for it; and how the classes look, sitting around her on the grass or on the floor, and what they study out of, and what books they need, and what they say to her, and what she says to them; if he should tell us all that and a great deal more like it, I am sure we should remember it: and if he should take up a collection after each address, by way of experiment, the contribution-box would be heavier after the second journey than after the first.

So much for foreign missions; home missions are not quite so frightful to us, for many of the special objects for which we are working are directly within our own ken; and we cannot generalize in the face of hunger and sorrow and discouragement and ignorance: their details are too painfully obvious. Still, there is a sort of feeling among the juvenile people that the whole mission question is a scheme on the part of mercenary elders to wrest unwilling pennies from grasping little fingers that had meant never to unclothe over them till they should be given up for penny chewing-gum or squeaking balloon, or other palatable, delectable, or indescribable instrument of torture, dear to the infantile heart. If we are going to *talk* home missions to the children, we must *show* them home missions, and after that we may count on them for sympathy. For us "grown up" ones, we must look into home missions for ourselves, and when we do, we shall put an end to generalities.

Let us hope for a day when the word "Missions" shall no longer cause us to tighten either our heart or our purse-strings ; and when it shall come to our ears fraught with no cold or meaningless or barren interpretation ; but when man, woman, and child shall understand a mission in its best and truest and broadest sense to be whatever may awaken kindly, generous and humanizing impulses in our hearts.

The radical and the missionary both assume "that all men are born free and equal ; both labor to preserve their freedom and equality, but the radical goes up in the social scale, and the missionary goes down ; the radical proceeds to burn down his more prosperous neighbor's house (in theory alone I trust), that he may put that neighbor more nearly on a footing with himself. The missionary's aim is to put on an equal footing with himself those who are sufficiently below him in social, educational or spiritual standing to feel that his friendly hand-clasp is pulling them not downward, but upward.

Such an one, in the work for which he labors, is a true missionary ; such a labor, be it made by man, woman, or child, is a true mission.

"MEDICAL TRAINING-SCHOOL FOR LADIES."

MOST, if not all, missionary societies have come to acknowledge the great necessity of women's medical skill in heathen lands, and have their representatives in the field. It is affirmed that nothing has impressed the natives more than this phase of missionary work, and that it has been invaluable in removing prejudices, inducing kindly feeling, and opening doors for the entrance of truth.

The number of women willing to prepare and devote themselves to this department is largely increased, and they are no longer regarded as stepping out of their sphere, but receive respect and encouragement.

Dr. Griffith, of London, being deeply impressed with the indescribable need of more medically-trained missionaries, has added to his "Hospital for Women and Children," a "Medical Training-School for Ladies." All Protestant Christians are admissible, there are lectures by eminent physicians, and also on divinity, as the object is two-fold — medi-

cal instruction, and missionary training. The pupil is examined on a two years' course of instruction.

Dr. Griffith, in the *Indian Female Evangelist*, thus forcibly and intelligently speaks: "Few Westerns, except those who have been in the East, can realize the horrors of zenana life — horrors which remind me of the days of the Inquisition — horrors which I shall not depict; simply for very shame's sake I cannot lift the curtain. To the Christian mind zenana life, in the fullest health, is most revolting! What is it, then, in time of sickness, and in the hours of travail! Even I, a medical man, feel chilled, as now, at this distance of time, I seem to hear the wails of suffering women and children, suffering and dying for want of the services of the very ladies we purpose training — suffering and dying where such sacred services would have averted suffering and death. God, *Thou* knowest what sufferings, what deaths!

"I long to hasten to their relief by the only means left in our power by the prejudices of native caste and religion. No medical man can approach the zenana; it is therefore through the ministration of the lady medical missionary, relief can be brought. But *the laborers have been so few as to be insufficient by thousands.*

"Having personally become acquainted with the sad state, medically, surgically, and obstetrically, of children and women in Musselman and Oriental countries during my travels, I feel acutely for those poor unaided sufferers whom it is our object to relieve bodily, and whilst so doing to minister to their souls' wants by bearing to them, in all its fullness, the gladdening news of the Gospel.

"It is impossible *now to get a sufficient number* of ladies possessing degrees and diplomas, to undertake the medical missionary life; and many ladies are willing to do *just the work we propose*, who cannot afford the time, money, and strength involved in a longer curriculum, and who in two years would be able to fill such positions as we point out.

"I feel impelled to this service as being God's. I hear His voice saying, 'Speak unto the people that they go forward.'"

It is gratifying that we are able to send soon our first medical missionary in the person of Miss Nellie Phillips, who has recently graduated from the medical course which she has been pursuing at Cleveland, Ohio, and others should be preparing to follow into this important field.

CORRESPONDENCE.

[FROM MRS. BACHELER.]

MIDNAPORE LIFE.

FEB. 16. The mango trees are in full bloom. The flowers are arranged like lilacs, and are of a greenish yellow color. The tree is symmetrical and compact, and at a little distance is one varying mass of dark green foliage. At this time it is nearly covered with bloom. It is the year for an abundance of this luscious fruit. Dense fogs, called "mango fog," come for a few mornings, when the mango is at the fullest bloom; these always injure the coming fruit, and often blast it to a great extent.

Feb. 19. One of Mrs. Phillips' teachers took me to-day to two new houses for zenana work. As we rode along towards the heart of the town, sometimes between rows of mango trees, the air filled with the sweet odors, the world seemed lovely, indeed. Mrs. P. said, "sniff, sniff hard, so it will last us." Five minutes later, we were in close, narrow roads, with men, women and children all around. Native shops are not like home ones. A man or woman may be a shop-keeper with no more than five dollars' worth of goods. But everything is in sight, — a little rice in a flat dish, spices in others, onions, native tomatoes, and always native sweets. These are usually some kind of pastry, sweetened, spiced, and fried in ghee (melted butter). Sugar, cocoanut and curds are always seen. These are prepared in many ways. All these things are right out in the "open," and he or she, who indulges gets a good share of dust and dirt.

We first went to the school of the teacher who was our guide. It is in a good house, occupied by a Church of England missionary and his family. The gentleman was much interested in having a school, and gave this nice place. The school numbered twenty-one, boys and girls. Then we went on, winding about and at last were taken in by a common-looking door, in a mud wall, to our first new house. It is a grand house, rather, and the men, women and children crowding around seemed of a good class. Young married girls were the ones to be our new pupils, I don't know how many. There may be quite a zenana school. The other house, in another lane, was something like this one. Both of these houses are willing to pay a little monthly.

So the dear friends at home will see how the zenana teaching and the schools in some degree assist and affect each other. The little girls who learn in the schools till the red mark is put in their forehead (say from seven to ten years of age), get that taste for knowledge, which makes them clamor for more, and the relatives give in and call zenana teachers. The ragged schools, though meant expressly for the poor, are attended by a good many children of the gentry. Jessie's zenana school has got up to twenty-one. She is an excellent teacher.

MIDNAPORE BIBLE SCHOOL.

We have received from Dr. Phillips, the copy of the Second Annual Report of the Midnapore Bible School. It opens with a note of thanksgiving for blessings and merciful kindness. The second session of the school, like the first, occupied six months. Eighteen young men have been in attendance this year. Two new young men, one a Santal, and the other the son of an able Oriya preacher of long standing at Balasore, not now living, have been admitted this year. Several others might have been received but for the low state of the funds. The maximum stipends paid the pupils are four rupees per month for single men, and six to those who are married. The general conduct of the pupils has been excellent, and their application to study most cheering. Anything like caste feeling has not been manifest.

The *Bible* has been the chief text-book in all the classes. Dr. Phillips says, "It has been an ever-increasing delight to me to witness the growing interest of some of these pupils in the study of the Holy Scriptures. Teaching such scholars is a great pleasure, and one for which I have many times thanked God during the past year." Dr. Bacher has given several elementary lectures on anatomy and physiology. Some knowledge of medical subjects will be very necessary for these men, as they may be located far from any intelligent physician.

The daily prayer-service at dawn has been well sustained by the students, and has been a means of grace. On the Sabbath the Bengali and Santal services have been conducted regularly, the students sometimes taking the lead. The students have worked at the preaching-stands in the bazar, and also from house to house. They have been sent out, two and two, as of old, alternate Saturdays, to conduct religious services on the Sabbath at several points in the district, in Hindu and Santal villages, and it is hoped to open new places the coming year.

The Juniors, who, save one, had made a beginning in English, are taught in that language by Mrs. Phillips. It seems that a sufficient knowledge of English to be able to read English books, consult English commentaries, and write and speak English with ease, will be worth a great deal to these young men, for this language of the ruling race in India is rapidly spreading over the land.

This school has a women's department, which is under the care of Miss Hattie Phillips, and the pupils comprising it are mostly the wives of the students. These pupils do not draw stipends from the school-fund, but one of the pundits gives much time to teaching them. Some of them are superior scholars, and will prove themselves worthy of a higher education. The report says that one of the objects of the Bible school is to train young women for Christ's service as Bible-readers, zennana teachers, etc., and an effort will be made to satisfy the wishes and meet the hopes of the Christian women in this country who contributed so generously to its endowment.

The queen's birthday and the Fourth of July are the recognized holidays in the school. The term opens this year with March instead of May. The report thanks American friends for promptly forwarding the interest of the endowment fund. Dormitories are much needed for the students, and it is hoped that a lecture hall and recitation-room, will soon be provided by means of the fund to be raised as a memorial to the late Rev. J. Phillips.

POOJAH — WEDDING — WIDOW.

[FROM MISS HOOPER.]

[The following letter is obtained from the *Religious Intelligencer*.]

Another poojah to-day, and as there are no schools in session I take the time to write you a few lines. The calendar states that there are thirty-five Mohammedan, and twenty-three Hindu holidays in the course of a year. Very few of these are in succession, only a day or so now and then, so they are quite a hindrance to the regular work of the schools. It is simply impossible to hold one child during the poojah days. Drinking and carousing are the accompaniments, and they last for many days after the idol-worship has ceased. We now have Sabbath Schools in the different districts where the daily schools are held. I was quite shocked, on visiting one of these places not long since, to find parents and children intoxicated, and many of them crazed, with "mand," the native liquor. Sabbath School was out of the question that day. To-day the poojah is in honor of Saraswati, the goddess of wisdom. The public offices are all closed, as no babu will touch a pen or book for two days. All writing materials are presented to the goddess. Even the children in the "ragged schools" have presented

theirs, which of course will involve the buying of new books. We make it a rule for them to purchase their own books. To-morrow the idols will be cast into the river.

Poojahs are not the only discouraging feature that must be dealt with. There are the early marriages of the girls, which take them from the schools entirely.

Not long since Joyanab, an interesting Mohammedan girl of twelve (her mother said she was "very old, and ought to have been married long ago"), was sacrificed on the altar of matrimony. Receiving an invitation, we went to witness the marriage ceremony. The bride and bridegroom were seated one on each side of a curtain, which rendered them invisible to each other. The bridegroom, a young man about twenty, was surrounded by his grandmothers and aunts, who were consoling themselves by smoking a hookah, which was passed around the circle. A stone slab on which spices are pounded for curry was placed before the bridegroom—who prepared ingredients for a curry (as I thought). The bridal presents, consisting of wearing apparel, looking-glasses, etc., were in a large basket on the mat in front of the bride, and were occasionally passed to the other side of the curtain, and held up before the bridegroom's face. The child-bride was dressed in a yellow silk cloth, and literally laden with jewels. The rims of her ears were completely filled with rings; a large ring was in her nose, and countless bracelets on her arms, and ornaments on her ankles. A palm-leaf was tied over her eyes to remain three days. Then her mother-in-law began dressing her beautiful black hair. It was oiled, then the spices prepared by the bridegroom were plastered on, and the hair plaited in tiny braids, and these formed again into still larger plaits. As this process was to last four hours, we made our salaam to the hostess and left. We could not say "good-bye" to the bride, for no one is allowed to speak to her.

Surely the Scotchman was right when he said, "It was a very solemn thing to get married." No gentlemen were allowed at the wedding, so don't whisper to any one what I've told you.

Perhaps you think we are discouraged at the slow progress of the truth here. Not at all; but we must tell you of things just as they are, not as we desire them to be. Slow, indeed, the work seems; yet there is hope and encouragement in the thought—or *fact*, rather,—that as surely as the good seed is sown in the young minds, so surely will it spring up and bear fruit.

In one of the schools supported by the New Brunswick Woman's Missionary Society, I saw a sight the other day that has made me feel happy ever since;—a poor motherless child of the lowest caste and a beautiful high caste girl side by side—their heads bent over the same book studying together. We called to see the mother of the latter one day in her zenana, and almost the first thing she said was, "What lovely hymns you have,—all about Jesus." The sound of that name should stimulate the resolve in every believer's heart never to yield before obstacles, or give up the battle till every benighted soul knows "all about Jesus." How often we find that the words of Jesus carry comfort where our own words fail. At Daraband School (the one supported by the Fredericton Sabbath School) a weekly prayer-meeting is held for the women after the school is dismissed. A woman with such a sad face came into the prayer-meeting this week, and in the midst of the exercises began to weep and wring her hands. "O Misseebaba," said she, "I

wish I could die ; my eldest son died a short time ago, and I don't want to live any longer." With this burst of grief she started to go. Putting my hand on her arm, I told her Jesus had said something just for her, and repeated those words so soothing to the weary one, "Come unto me all ye that labour and are heavy laden, and I will give you rest." She became calm, and began to talk of her daughter-in-law. "Would you like to see her?" she asked. "Yes, I'll go to the house with you." "O no ! sit still, and she will come to see you." "How old is your son's wife?" "Nine years old." While we were talking the poor little widow crept in and crouched before us. What a contrast to the child-bride mentioned above. No jewels or pretty garments for the poor little girl-widow. She must not learn to read like other children ; she must be the household drudge, and remain so as long as she lives. No wonder that many prefer the suttee to the wretched life which they must lead.

I must close, hoping you may be able to understand this very rambling letter. There are constant interruptions here, so that it is difficult to find a quiet hour in which to write.

MIDNAPORE, Feb. 4.

WHAT OF TO-DAY?

NOT what of the night, watchmen ; but, heralds in God's vineyard, what glad tidings bring you of to-day ?

In nearly every one of our meetings last summer at the Wiers, a spirit of consecration, an earnest desire to be wholly the Lord's, seemed the one thing sought, and the burden of prayer, "More love to Thee and Thy cause." Friends, in home and foreign fields sent back words of rejoicing when the good news reached them of what was being accomplished, while songs of praise and thanksgiving went up to the Most High for the noontide glory of this centennial year.

Many believed that the old habit of keeping back part of the price was fully overcome, that henceforth the offerings given by the different churches and societies would make complete the funds needed and asked for our mission-work each year. But such thoughts were only leaves, — "deeds are the fruits."

What of to-day, sisters ? For months our treasurer has written — funds lacking — deficient treasury — more than three hundred dollars wanted for the next remittance to India ; while friends in the West, with burdens too heavy to be borne, sometimes have thought us unmindful of our promises.

Are these things so ? Have we forgotten the pledges of last summer ? Are the earnest appeals for help lost, or gathered up simply as precious relics of the past ? This question demands

a hearing. It was high tide during those centennial days,—reaction always follows such times,—the medium is the true path. The Bible does not say whatsoever thou thinkest can be done, “but whatsoever thy hand findeth to do, do with thy might.”

As a society, we may have been slow to act, but our missionaries, at home and abroad, are not forgotten. We beg them, wait with patience a little longer. With Heaven’s blessing, we hope and expect ere long to answer the question satisfactorily — What of to-day?

E. C. J.

SECRETARY’S LETTER.

DEAR SISTER SECRETARIES :

If we may dream of writing, may we not dream of reading what other hands have written? Either sleeping or waking, in fancy or else in fact, I have sometime read these lines addressed to me as Home Secretary :

“How I would like to write you a long friendship letter, but business is arbitrary and must rule my pen.

“To begin, I am exasperated beyond measure; I thought I took such thorough measures last quarter that the reports would come in without further prompting. I have received *only two*. Even Mrs. — does not report until I send her a message. Once I had to send twice. I addressed every secretary by letter or card last quarter. Where there were no W. M. Societies, I wrote to Clerks, asking who I might address that would be interested in missions, and if he could tell me what they were already doing. No response from any of them; so I see there is a possibility of men’s failing as well as women.

“It does our section such injustice to send in so meagre a report, calling it the sum total of what we are doing. It makes me feel worse than not to pretend to report at all.

“There is scarcely an educated woman in our land, that could not *with the will*, do the little work required of a missionary secretary. If she cannot she wrongs the cause to take or keep the position. I can do so little without their coöperation, but that little does not wear on me. I have just written again to every secretary, commending the faithful, and urging the others to work, etc.”

This much of the letter I give to you. Please don’t forget that all reports are to be sent quarterly, and without your waiting to be notified by any one.

Did you say "I'm only an Auxiliary Secretary?" Think, when a child at school, how much more trying was a mistake in the beginning of a problem than near its close. If at the beginning it made the work *all wrong*, so your mistake or failure to report makes the reports of your Q. M., Y. M. and Home Secretary *all false*. Once a Y. M. Secretary reported to me "No. copies of HELPER 24," when I knew that five times that number were taken. But she could not know.

Blessings on the many who report always and promptly, and blessings on the societies wise enough to retain officers who do their duty *when it should be done*, and without being four times a year prompted.

But for your sake and mine, who often fail, 'tis well God knows, if we can not, those His own, who work for Christ's sake and because something must be done, even though the same be absorbed in its own labor or its own love, or though the heart be burdened with care, or crushed with grief, or the hand and brain be helpless with pain when most labor is demanded. Must we learn the bitter lesson to do what we can and know 'tis badly done, and yet be satisfied because 'tis done *for Him*? Yes, we can be faithful "in a few things;" we can be content, if need be, to "be still."

But then — must we confess it — reckless carelessness is sometimes the only reason our duty is not done. But His great love can forgive even this, *if we are penitent*. Shall we try again, my sisters, to be faithful and patient?

LIBBIE CILLEY GRIFFIN.

WORDS FROM HOME WORKERS.

MAINE.

The Woman's Auxiliary Missionary Society met in connection with the Sebec Q. M., at Atkinson, March 19th. The attendance was not as large as usual, on account of bad traveling; still, a goodly number were present, and manifested their interest by good attention and a collection of four dollars and thirty-six cents. The poem, "My Mother's Prayer," from the MISSIONARY HELPER, was recited very touchingly by a little girl, Carrie Morrill, and an original essay entitled "A Plea for Missions," was read by Miss Annie E. Bryant, which, I think, made us all feel that we would renew our zeal in the Master's work.

MRS. E. D. WADE.

Miss Toothaker, of Phillips, writes: "Our Society was organized one year ago last August, and at the present time we have twenty-nine members. The first year we raised twenty dollars to furnish the Gerritt Smith

room in Myrtle Hall. This year we have raised and forwarded to the treasurer twenty-five dollars for the support of Uma, a native teacher in India. We also have a barrel of bedding ready to send to Harper's Ferry. Sunday, April 3d, we had our first public meeting. The exercises were conducted by the President, Mrs. D. C. Leavitt, and were as follows: Scripture reading by the President, prayer by the pastor, Rev. C. E. Woodcock, the report of Secretary, and reading of letters received from India. Missionary Intelligence was presented by Misses Ina Butterfield and Sarah Toothaker. Essay, Miss L. N. Brackett. Select readings by Misses Myra Toothaker and Evie Church."

Mrs. Fullam, the Secretary of the Portland Auxiliary, sends a report of a very helpful meeting held in connection with the session of the Cumberland Quarterly meeting held in that city. The Secretary of the Bowdoin Q. M., Mrs. C. F. Penney, contributed much to the interest of the occasion. Mrs. Lewis, President of the Auxiliary, conducted the exercises, which consisted of an essay entitled "Seed Time and Harvest" (written by Mrs. J. T. Ward, of R. I.), the reading of letters from several missionaries, a description of the rescue of the Khund children, a plea for the work in the West, and a collection for the same. The meeting was not in vain, and doubtless in future the Woman's Missionary Society will be a recognized part of this Quarterly Meeting.

OHIO.

The Secretary, Mrs. Michener, of the Seneca and Huron Q. M. Missionary Society, reports the programme of a recent meeting held at Lykens, which plainly indicates that the sisters in this section are doing what they can to create and continue an interest in this branch of Christian work. One interesting feature was the calling the roll of the members, and each responding with a verse of Scripture. Mrs. Burkholder, from her Santal home, furnished some information and words of encouragement, and the good brethren added several short speeches; there was also reading of missionary items and music. A collection of nearly four dollars was the amount of the offering then made.

ONE of the Home Secretaries sends the following notes from various quarters of the home field; chiefly extracts from correspondence, containing not words of cheer alone, but substantial evidence of forward movement.

MAINE. Mrs. Davis, of Farmington, writes: "I was at Chesterville two weeks ago, and assisted in organizing an auxiliary."

The auxiliary of the First Brunswick Church has just assumed the support of Bhabanje, one of Miss Crawford's village school teachers, a most interesting letter from whom was published in the *HELPER* of July, 1878.

MASSACHUSETTS. "There was a very interesting public meeting of the Woman's Missionary Society of the Paige Street Church, Lowell, Sunday evening, April 3, consisting of singing, prayer, two dialogues, one by little girls, the other by young ladies; (the latter entitled 'Going to Persia,' from the January — February *HELPER*), two recitations by children, and two letters from India read by young ladies. In closing, Mrs. Porter read some extracts from a personal letter from Mrs. J. L. Phillips, in which, speaking of her work in India, she expressed the wish that the first scholarship for the Industrial

School would be taken by the Paige Street Church, as the first money for the Ragged Schools came from Paige Street. After reading the letter Mrs. Porter gave an opportunity for a few remarks from the gentlemen. The second gentleman who spoke thought money would do the people in India more good than their speeches, and said he would be one of ten to make up the price of a scholarship (\$20.00). Another said that was just what he was going to say; and the amount was quickly raised within \$2.00, when it was proposed to take a collection to complete the sum. The collection amounted to over three dollars and also a pledge for one dollar of the required two. A gentleman then gave a dollar for his wife to make up the first twenty, and announced that one in the audience who did not wish his name known would make up the collection to another twenty! In the mean time a gentleman had said that he would pay \$20.00 for one year. Thus in a very few minutes we had raised \$60.00, and we all felt very thankful for the pleasing results of our meeting, the influence of which, we believe, will be felt through eternity."

Now does any one think that was a dull meeting, and that the people went home dispirited and glum? No, not for a moment! And it needs no prophetic vision to foresee that they will look back upon that evening, in all the after years, as among the good hours of their lives. Now, if the still small voice whispers a suggestion to any other hearts about attempting a similar service, or any other just as good, and better adapted to their circumstances, may they not fail to put forth effort promptly, responsive to their thought! Should this be the experience this spring, of twenty auxiliaries moving thus in obedience to the divine prompting, who dares set a limit to the good that would follow? And how glad we shall be by and by, at the ingathering, when, over the sheaves from seed cast in this year, they that have sown and they that have reaped shall rejoice together!

Iowa. Miss Lou E. Champlin writes concerning a very interesting public meeting held in Waterloo, Iowa: "I had arranged for a meeting more especially for the members of the society and church, and had the notice published as such, but the church was nearly filled, and I hope the meeting was enjoyed by all present. I was greatly encouraged. At the beginning of the meeting we had two seasons of prayer, and then select readings by several young ladies, and one select missionary song. As our leader in singing was absent, I had to take charge of it all, select the hymns, play the organ and sing, and as I am both Secretary and Treasurer, I had all that I could possibly attend to. We have a good President, who is a willing worker, whom experience will make into one of the best.

I took a paper and went into the audience and solicited members, and received nine new names. Six of those that joined were young people. How it did encourage my heart! Pray that the Lord will make them good, useful members."

My sisters, let us not fail to remember the requests for PRAYER that come to us continually from our missionaries abroad and also from workers at home, and our prayers should be definite, not so general. We should take upon our hearts the very particular cases commended to us and continue to pray for them, watching to learn of the answers, confident that the Lord is hearing and that the answer is sure.

A. C. H.

Another writes of a faithful worker—a lady in her *seventieth year*, who is President of a Y. M. Woman's Missionary Society and Secretary and Treasurer of a Q. M. Auxiliary. We refer to the wife of Rev. Ephraim Harding, of Ellsworth, Me., who accompanies her husband in his visits from church to church, traveling hundreds of miles in a year. She collects dues from members in churches scattered over a large extent of territory, sends for and distributes about sixty copies of the *HELPER*, and so keeps the subject of missions agitated that she never fails of obtaining the amount required for the salary of the zenana teacher that the auxiliary is supporting, which she sends regularly.

Recent additions of members enable this auxiliary to increase its contributions to the General Work of our society. We wish every auxiliary would follow this good example, and send something for general work in addition to its contributions for special objects.

Where are our young ladies, and what are *they* doing?

F.

At the last annual meeting of the Rhode Island District of the Woman's Missionary Society, a plan which had been formed for holding missionary conventions during the year was more fully developed by the appointment of a committee to arrange for such conventions. The object of these meetings is to develop and increase missionary interest, to spread missionary intelligence, and present opportunity for mutual interchange of thought and modes of work.

In the autumn one was held at Centerdale, a village about four miles from Providence. A goodly number were present from the churches in Providence and vicinity. At the afternoon session, an original paper on the "Seed Sowing and Harvest of Missions" was presented by Mrs. J. T. Ward, of Georgiaville, also a paper entitled "Sentiment on the Birth of Girls in China," by Mrs. Boulester, of the Park Street Church, Providence. Remarks were made by the District Secretary. The remainder of the afternoon was occupied by reports from different churches. A collation prepared by the ladies of this church was then served. In the evening the claims of both the home and foreign work were presented, and some interesting exercises were given by the young people of the Centerdale Church.

Later in the season an invitation was received from the ladies in Pawtucket to hold a convention with them. The invitation was accepted, and the convention held April 8th. The attendance was encouraging, and a deep interest was manifest in the exercises of both afternoon and evening. At least a hundred were in attendance from Providence. Many other churches were represented. The friends at Pawtucket received us cordially, and provided a bountiful repast between the sessions. The afternoon meeting was opened with devotional exercises, after which a paper was presented by Miss Kate J. Anthony, entitled, "The Founding of Storer College." This was followed by one on the "Growth and Progress of the Work," by Miss P. J. Wood. Mrs. Burlingame was called upon, and spoke of her visit to Harper's Ferry, the location of the buildings, and beauty of the surrounding scenery. Reports from the churches were then received, and many of them were full of profitable suggestions.

The evening was devoted especially to the young people, and the exercises which were provided by them consisted of recitations, readings, singing, and original essays. The parts were well taken, and the efforts of the young folks appreciated, and it is believed that the influence of the meeting will be permanent. The conventions are presided over by the District Secretary, Mrs. L. Dexter, who is thoroughly in earnest in the work, and who, we feel, is leading the women of Rhode Island to appreciate their privilege in helping to hasten the time when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

A.

The corner-stone of Chapel Hall, at Harper's Ferry, is to be laid in connection with the Anniversary exercises, May 30, and Frederick Douglass will deliver the oration.

"What a Slipper did for India," in the last number of the *HELPER*, should have been credited to the Woman's Union Missionary Society. It was originally published by them as a leaflet.

We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

Children's Niche.

SHOW US THE WAY.

[LET one give the first couplet of each stanza, and groups in different parts of the room respond with the last. Let little children give the second response].

1. I hear a cry from over the sea,
The idol-worshippers call to me,—

Group.

"God is a spirit," we hear you say;
Where shall we find him? Show us the way.

2. I hear a sound from the houses of sin,
That little children are dwelling in,—

Group.

"He suffered the children to come,"
you say,
Where shall we find him? Show us the way.

3. I hear a voice from the homes of want,
Where the poor are cold in their raiment scant.

Group.

"He clothes the grass of the field," you say,
Where shall we find him? Show us the way.

4. O, blind and sinful, and weary and poor,
We will show you the way to our open door:

For the Son will lead to the Father's face,
He has gone to prepare for us all a place,
And if you will hark you shall hear him say

"Come unto me, for I am the way."

— *Good Times.*

AUNT CARRIE, in the *Helping Hand*, says a word to the boys about raising corn as a means of obtaining money for missions. She states that some one says that twenty-five grains, with proper care, will result, in an ordinary season, in more than a hundred barrels of corn. She asks, "How many of the boys will make the experiment? Now is the time to plan for it. If you know nothing about soils, ask your father, or some neighbor who does know, so that your land may be properly prepared. Get the variety of corn which is in demand in the market nearest you; and having planted the seed, do not forget the "proper care." It will cost a little of your play-time each week to contend with weeds and drought and thieving birds; but when you sell your barrels of corn in the fall, and have a nice little sum all of your own earning for the cause of your Saviour and his needy ones, I am sure you will think yourself well paid."

Now we want to ask if "our boys" will not try corn-raising. If this is not convenient, try the planting of something else, and send us reports of your success.

MODES OF TRAVELING IN INDIA.

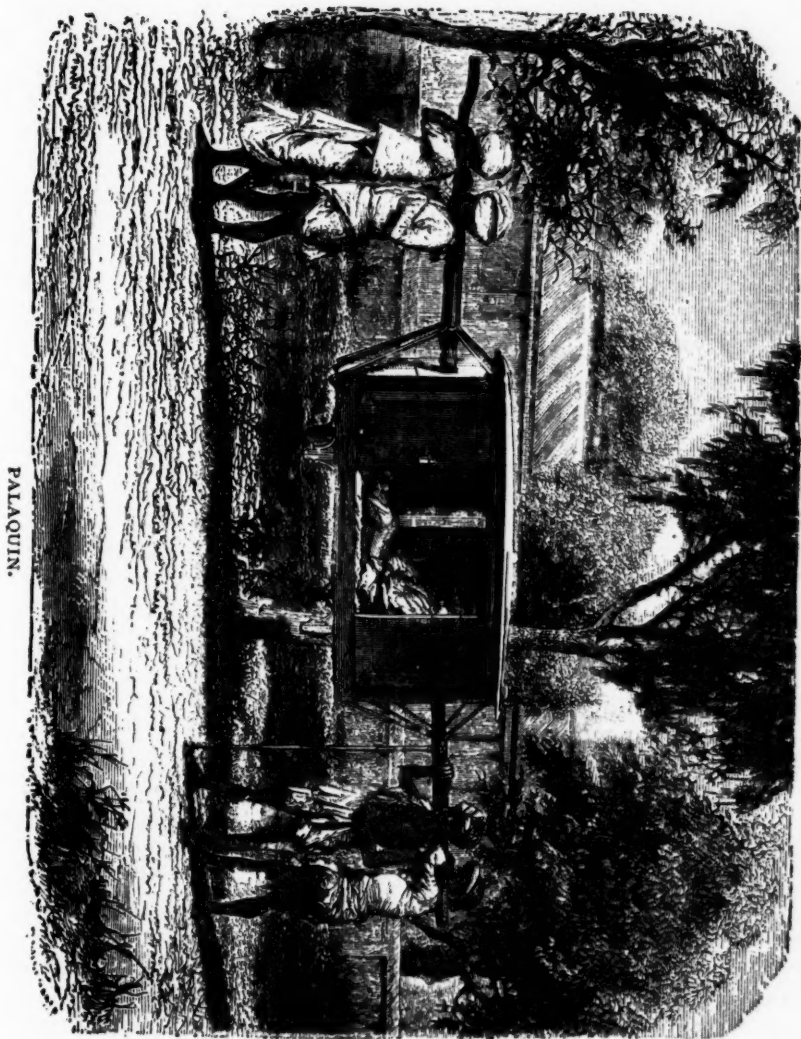
WE have here a picture of the mode of traveling most common among Europeans and wealthy natives in India. The conveyance is a palanquin, or, as it is colloquially called, a "palkee."

It is borne upon the shoulders of four men, but as the burden is too great for four shoulders to carry long at a time, a relief force — four more men — is always in attendance. The palanquin is made of hard wood with a very heavy pole at each end. As all the wood in India which is capable of bearing any strain — except bamboo — is hard and of great weight, furniture, conveyances, etc., are very heavy. The poles are secured to the ends of the palanquin by iron rods. Add to this from one hundred and twenty-five to two hundred pounds of human flesh, and it makes a burden under which even the stout "palkee-bearers" sometimes groan.

Referring to the picture, it will be seen that the pole of the palanquin rests upon the left shoulder of the first man, the right of the second, the right of the third, and the left of the fourth; this balances the palkee and prevents it from swinging from side to side. It is carried in this way a few rods, then the men change positions without stopping the palkee; this is done by one man at a time passing under the pole and putting his other shoulder to it while the weight rests for a moment upon the other three. Each man always occupies the same position as leader, second, third, or fourth bearer. Their gait is a sort of dog-trot, causing a rapid but gentle up-and-down motion of the palkee. They keep step, or rather keep time, for they do not step together but alternately, by a monotonous song. All the palkee-bearers in a district sing the same tune. The leaders weave into their song any instructions concerning the road that they may need to give to those behind, whose vision is obstructed by the palkee.

The gentleman in the picture looks very comfortable leaning against the side of his palanquin, looking out through the open door. The bottom is cushioned, and the occupant can vary his position by lying down or sitting up as he may choose.

As the palanquin is not large enough to hold more than one person, it is rather a lonely way of traveling, but it is not an unpleasant way if one can open the doors and have plenty of fresh air and a view of the passing scenery. But when a na-



PALAQUIN.

tive lady is traveling she must not only keep the doors closed, but a thick cloth is spread over the palkee, lest some one should catch a glimpse of her. She is thus not only prevented from seeing anything of the wonderful world outside her zenana prison, but is compelled to travel in total darkness and without fresh air. How the poor women escape suffocation is a mystery.

Palanquins can be hailed at any time in Calcutta, like hacks in western cities.

One set of eight men carry the palkee one dāk, or stage,—eight miles—receiving for compensation twelve cents each, making the cost of traveling in this way twelve cents a mile. This is considered good pay, as they will make a stage in about an hour and a half, while a mechanic receives but twelve cents for a whole day's labor, and a field-hand six cents. When going on a journey through country districts, it is necessary to "lay the dāk" before hand, that is, to order fresh men to be in waiting at each village where a change of bearers is to be made, otherwise considerable delay would be caused by stopping at the end of each dāk to search for and engage bearers. It might involve more expense also, as the people do not hesitate to take advantage of one in a strait. The dāk may be laid by letter or telegraph, but it is usually done by sending on a man to engage the bearers a day or two before starting on the journey.

Quite in contrast to this conveyance are the traveling-wagons represented in the last *HELPER*. Many of these ox-carts may be seen at any time on the road to Pooree, in which families or companies of people are making, or returning from, a pilgrimage to Juggernaut.

Under almost every tree on the Juggernaut road may be seen one or more of these carts, or a company of foot travelers resting at noon. When the sun begins to sink westward they yoke up their bullocks and resume their journey.

The driver sits upon the tongue of the cart, between the oxen—which are small with a hump between the shoulders—and drives by using his toes as a goad, by twisting the animals' tails toward the right or left according to the direction he desires to take, and by pushing the oxen with his hands. He also carries a short stick with which he punches the ribs, and raps the protruding back-bones of his poor beasts.

The tops of the carts in the picture are made of split bamboo covered with straw-matting.

Our zenana teachers are conveyed to their work in a similar cart, which they call the "karanchi garry."

The expense of palkee traveling is so great that missionaries sometimes make their journeys in ox-carts, but I believe the usual method of traveling in them is to walk until weary, and then sit down and wait for the cart to come up—the oxen move so slowly.

M. E. F.

CONTRIBUTIONS

RECEIVED BY THE

Free Baptist Woman's Missionary Society

FROM FEB. 1, 1881, TO APRIL 1, 1881.

MAINE.

Abbott, Miss Lydia Bartlett, for Anjane	7 55	Raymond, Abby F. Phinney	1 00
Atkinson, Auxiliary	2 00	Sangerville, Auxiliary, 1st Church	50
Augusta, Auxiliary, for support of "Emeline"	7 00	St Albans, Church	95
Brunswick, Auxiliary, 1st Church, for native teacher	10 00	Sebec, Q. M. Auxiliary	4 36
Bangor, Auxiliary	10 00	South Parsonsfield, Auxiliary, for support of "Gouri"	8 00
Bowdoinham Ridge, Auxiliary, for F. M.	6 50	Springfield, Q. M., for F. M.	10 50
Charleston, Miss Addie Lamson \$1.00, and Mrs. Flora Herrick, .75	1 75	Sumner, Mrs. S. Bisbee	2 00
Dover, Miss Martha Gordon, for Anjane	55	Sumner, Mrs. L. H. Bisbee	1 00
Dover and Foxcroft, Auxiliary	1 00	Topsham, Auxiliary, one-half each H. M. and F. M.	10 00
Doughty's Falls, Auxiliary	3 00	West Bowdoin, Auxiliary, for support of a zenana teacher	10 00
East Dixfield, Aux., one-half each H. M. and F. M.	4 00	West Bowdoin, Mite Gatherers, for Mrs. J. L. Phillips' school	5 00
East Parsonsfield, Auxiliary, for F. M.	2 00		
Ellsworth, Q. M. Auxiliary, for support of "Carrie," \$2.50; for general work, \$3.75	6 25		
Ellsworth, Q. M. a Friend, \$1.00 each for Miss Crawford's, Mrs. J. L. Phillips' and Mrs. Bachelor's work	3 00		
Farmington, Q. M., Weld Auxiliary, for working capital	9 00		
Farmington, Q. M., collection for working capital	2 60		
Hartland, Mrs. Averell and Mrs. Lancaster, each 25 cts.	50		
Kingfield, Auxiliary	6 00		
Lewiston, Auxiliary, for general work, \$19.00; Mrs. B. F. Hayes, for ragged schools \$5.00; and to constitute Mrs. B. F. Hayes L. M.	24 00		
Lewiston, Auxiliary, Pine Street Church, for support of Minnie Brackett	8 00		
Litchfield Plains, Mrs. S. W. King, \$2.00; F. M. \$2.00, Chapel Hall	4 00		
Litchfield Plains, Mrs. M. K. Chase, F. M.	1 00		
New Portland, Auxiliary, 1st Church, \$2.00 for Harper's Ferry; \$4.00 for F. M. towards constituting Mrs. E. H. Butts L. M.	6 00		
New Sharon, Ladies' Missionary Band, 1st F. B. Ch., for F. M.	4 37		
North Anson, Aux., towards constituting Mrs. S. Bunker L. M.	11 00		
North Berwick, 1st Church	2 00		
Pittsfield, Auxiliary	6 50		

NEW HAMPSHIRE.

Concord, Auxiliary	11 00
Dover, Aux., Wash. St. Church, 1.00, for working capital	14 25
Dover, a Friend, for aid of students at Harper's Ferry	2 91
Laconia, Children's Miss. Band, for Miss I. Phillips' salary	10 00
Pittsfield, Mrs. Osgood's Sunday School class, \$1.75, Ernest E. Osgood, \$1.00 for F. M.	2 75

\$195 88

\$40 91

VERMONT.

Corinth, Mrs. F. P. Eaton	2 00
East Williamstown, Auxiliary	1 00
Lyndon Center, Little Helpers, for Miss I. Phillips' salary	2 00
North Tunbridge, Auxiliary, for working capital	5 00
Strafford, Q. M. collection, for working capital	5 00
South Strafford, Aux., for zenana work	6 00
Sutton, for Incidentals fund	36

MASSACHUSETTS.

Blackstone, Aux., for Miss H. Phillips' salary and work	5 00
Farnumsville, Ch., for Miss H. Phillips' salary and work	5 00
Haverhill, Auxiliary, for native teachers, and towards cons. Mrs. H. S. Folsom L. M.	12 00
Lowell, Church, collection for December and January	32 09

\$21 36

\$54 09

RHODE ISLAND.

Auburn, Church, for Miss H. Phillips' salary and work	8 00
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Block Island, Ladies of Ch., for Miss I. Phillips' salary.....	5 00
Carolina Mills, Y. P. Mission Band, for Miss H. Phillips' salary and work.....	5 00
Centerdale, Little Helpers, for Children's Missionary.....	50
Foster, Union Ch., for Miss H. Phillips' salary and work....	15 00
Georgiaville, Ladies of Ch., for Miss H. Phillips' salary and work	15 00
Greenville, Auxiliary, for Miss H. Phillips' salary and work..	10 00
Greenville, Aux. for Miss Franklin's salary.....	10 00
Greenville, Miss F. M. Eddy, for Miss Franklin's salary.....	5 00
Olneyville, Auxiliary, for Miss H. Phillips' salary and work....	15 00
Pascoag, Auxiliary, for Miss H. Phillips' salary and work.....	12 50
Pascoag, Young People's Miss. Society, for Miss I. Phillips' salary.....	25 00
Pawtucket, Aux., for Miss H. Phillips' salary and work...	7 50
Pawtucket, Ladies of Church, for Furnishing room in Myrtle Hall.....	20 00
Providence, Bertha Esten, Park St. Church, Missionary dishcloths, for Children's Missionary	40
Providence, Mrs. M. A. Stone, for Miss H. Phillips' salary.	5 00
Providence, Class in Roger Williams Sunday School, for Miss I. Phillips' salary	2 00
Providence, Auxiliary, Roger Williams Church, for Miss H. Phillips' salary and work....	18 75
Providence, Aux., Park Street, for Miss H. Phillips' salary and work.....	6 25
Providence, Auxiliary, Greenwich Street, for Miss H. Phillips' salary, and work..	6 25
Tiverton, Church, for Miss H. Phillips' salary and work..	5 00
Interest on deposit for Miss H. Phillips' salary and work....	14
	\$197 29

NEW YORK.

East Poestenkill, Mrs. H. Flint, for Industrial School.....	1 50
East Poestenkill, Mrs. H. Flint, general fund.....	1 50
Holmesville, Mrs. T. Dexter, Miss C. Hoag, and Mrs. A. M. Powers, each \$1.00 for F. M.....	3 00
	\$6 00

DOVER, N. H.

OHIO.	
Athens, Auxiliary, for teacher with Mrs. Burkholder.....	10 00
Seneca and Huron, Q. M. Auxiliary, for F. M.....	17 22
	\$27 22

MICHIGAN.

Hillsdale, Mrs. Kellogg's Sunday School Class, for salary of Mrs. Annie.	1 00
Hillsdale, Mrs. Balcom's Sunday School Class, for salary of Mrs. Annie.....	2 50
Langsng, Mrs. Martinsdale's Sunday School Class, for Miss I. Phillips' salary.....	5 00
Pittsford, a Friend, for F. M....	5 00
	\$13 50

ILLINOIS.

Chicago, Miss Ella Patterson, for Industrial School.....	4 30
Prairie City, Auxiliary, for Miss I. Phillips' work.....	11 25
Prairie City, Q. M. for Miss I. Phillips' work.....	13 75
	\$29 30

IOWA.

Waterloo, Mission Soc., for F. M.	9 00
Waterloo, Concert collection \$3.00, and Mission box \$2.00, for Miss H. Phillips' work	5 00
Wilton, Woman's Mission Soc., for F. M.....	1 00
	\$15 00

WISCONSIN.

Monticello, Mrs. F. Pierce, for zenana teacher.....	1 00
Wisconsin, Y. M. Woman's Miss. Soc., for zenana teacher.....	1 00
Waterford, a Friend, for F. M..	1 00
	\$3 00

MISSOURI.

Springfield, Miss Gisela Dittreck, for zenana work.....	13 00
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PROVINCE OF ONTARIO.

Province of Ottawa, Mrs. T. B. Hudson, for Chapel Hall....	5 00
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PROVINCE OF QUEBEC.

Compton, Auxiliary, for H. M..	4 00
Stanstead, Auxiliary, for zenana teacher with Miss H. Phillips.	11 00
Stanstead, "Band of Willing Workers," for Miss Crawford's "Orphanage.".....	15 00
	\$30 00

MISCELLANEOUS.

Try Class for Poma, balance of salary, for 1880.....	1 77
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Total.....\$653 32

LAURA A. DEMERITTE, Treasurer.

The Missionary Helper.



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THE summer days are rapidly passing, and the vacation season is nearly over. With the rest and refreshment of body and mind there have come, no doubt, new desires and purposes of continuing the work of the year with vigor and fidelity. From the reports of various annual and other meetings held, it seems that the missionary cause has been faithfully presented, and it is reasonable to expect that there will be an enlarged sense of duty from the interchange of thought, and the quickening of spiritual perception, in regard to this great enterprise of woman to reach and save other women.

The work of the year of the society will soon close, and its record be made of faith and patience, of seed sown in the name of the Lord of the harvest, and of earnest labor to gather in the results. From now until then, especially, and indeed always, there need be great promptness in meeting obligations, and it would be helpful if each member of each auxiliary could feel a personal responsibility. Let every woman in the church be solicited to give thought and sympathy to this work, and her contribution asked, if it be only a small sum. The monthly meetings of the auxiliaries should now have a general attendance and be made interesting, and the children must be kept wide awake, and helped in many ways. The need of to-day is not so much great effort or talent or ability, as the constant holding on, with a personal devotion to God's will and requirements, and an abiding faith

in his love and purpose. As we have rested by the sea-shore and the lake-side, it is hoped we have caught the inspiration of Peter's prompt action, when he said, "I go a fishing," and that the response to the influence of each individual consecration shall be as ready as that of his companions, — "We also go with thee."

THERE are from time to time such indications as enable one to feel certain that the advancement of woman in India is a fact, and that the time is approaching when she will be regarded with love and esteem.

The Twentieth Annual Report of the Woman's Union Missionary Society opens with this significant incident: "A Hindu having an occasion to speak to me" (thus writes one of our teachers in her last letter to us) "came just now to the veranda, carrying in his arms his daughter, a bright-faced little girl, on perfectly good terms with her father, her arms around his neck, and her merry face pressed close to his. A boy in this position would have excited no wonder in my mind, but I could not but let my thoughts go back only a short time ago, when such a sight *could not have been seen in India*; a sight so common in my own land as to pass unnoticed, but seen here, becomes one of 'the signs of the times.'"

Other significant facts which lead to the same conclusion, and are equally indicative of the marvelous change going on in the native mind, are the agitation of the question to some extent whether the seclusion of Hindu women shall not be done away with, and the formation of a society in Bengal for the encouragement of the marriage of widows.

OBJECT teaching is becoming more and more a recognized necessity with the missionaries, as well as other Christian workers. It is found that the native mind is much impressed with what is brought to it through the eye, and so they desire the various appliances prepared for this method of teaching. Pictures, illustrated papers, illuminated texts, paintings on canvas, and even the stereopticon are found to be significant helps. We can the more fully understand how useful, and even necessary, such helps must be, when we realize that a fact, to be taken in by our own minds, often has to be brought to us in every possible way before we get a definite idea of its relative and actual force.

IS ANY ONE EXCUSED?

BY MRS. LUTHERA B. TRUE.

[Read at the Iowa Annual Meeting, held at Toledo, and published by request.]

"LORD, what wilt thou have me to do?" should be breathed with the morning and evening prayer, and with such soul emphasis that He who heareth our very thoughts may feel the pulsations of our earnestness, and give answer that we may not mistake.

Some who now selfishly sit and nourish and cherish their own interests, and theirs alone, until the soul grows less susceptible, would be among the first to bring gifts to the altar, did they live under the Jewish dispensation; or would, perhaps, seal their belief with their hearts' blood, rather than deny the religion of Jesus, did they live in the days of the Reformation.

But now they accept the situation of ease and luxury, and the light of mid-day, seemingly unconscious that God *still* requires tithes and offerings, and *altars* with sacrifices thereon. They appear to forget that *still* there are dark,—oh, so dark! places on the earth, to which they should help to send or carry the light of the Gospel.

There are noble-hearted ones sacrificing their lives in foreign lands, in the sunny South, and on the western frontiers. There are anxious, trusting parents who have consecrated their loved sons and daughters upon God's altar, with a faith like Abraham's, praying that they may be wholly his in life and in death. There are home guards, zealous soldiers, holding the forts and fighting, sometimes single-handed and without needed supplies and reinforcements.

Some there are who are now resting and rejoicing "on the other side," who used to watch and labor and pray, till, faint, weary, and toil-worn, they laid their heavy burdens down.

Had it not been, and were it not still for the ever faithful *few*, what would have become of the visible Church of God, He only knows. For it is a lamentable fact that many professing Christianity never make one *sacrifice*, and scarcely offer a prayer for the missionaries and their work, of which there are so many departments that each heart might have a chosen place for its sympathies and aid.

And what excuses can be offered for this strange neglect? Surely the church to-day is not exempt from the command,

"Go ye into all the world," and the prophetic inspiration, "Let him that heareth say, come," has accumulated weight and authority corresponding to the progress of Christian light and liberty. No one can truthfully say there is no need of missionary work as long as there are millions in Pagan lands who know not "of Jesus and his love," and while even upon our own continent, ignorance and persecution are trying to extinguish the light which has shone from "before the foundation of the world." Shall we, too, obstruct the passage of this glorious light, or shall we help send a gleam upon the darkness? Oh! somebody's life constantly is going out in despair, in misery; continually somebody's child is groping without hope, without help, with sorrow, disappointment and death as their doom. Those who begin to receive the light say, "Why didn't you help us before?"

Macedonian cries from every quarter are ringing with an earnestness which partakes of despair, and are freighted with eternal interests,—and it would be mockery before God to offer such excuses as these: Wait till we have secured an earthly home; wait till our children are educated; wait till we have an organ; wait till we have luxuries to eat and fineries to wear; wait till we have laid something by for our enjoyment in old age.

Yes, wait till we have our wants supplied, our wishes granted, then if we have any surplus, we will cast it into the Lord's treasury; we will help the benevolent and Christian enterprises of the day.

We repeat, such excuses are but a mockery. We should first seek the interests of God's kingdom, which is more important than all our worldly interests. "What shall I render to my God," should be the early, earnest inquiry of each Christian heart, and when the answer is found written as with a pen of fire upon the sacred page, prompt action should follow, and if need be, father, mother, wife, children, houses and lands, should be forsaken, and the dead left to bury their dead, for Christ's sake and the Gospel's.

After all the sacrifices others have made and are still making, shall we not blush for shame when we reflect upon what we have done, or rather, what we have not done for the spread of the Gospel?

Ignorance does not excuse us, for if we do not know enough of the needs of our missions, both Home and Foreign, to make our hearts burn and our hands open, we ought

to know. And we may, by availing ourselves of some of the many sources of information seeking admittance into our hearts and homes. We would not censure those who have home burdens to bear which are so heavy as almost to crush the bearer, but we *would* urge upon those who make no sacrifice for missions, those to whom the agent or committee goes tremblingly for aid, that they humbly, earnestly, and *honestly* ask him who claims the cattle on a thousand hills and the earth with its fulness, "Lord, what wilt thou have me to do?" When the answer comes probably some will go away sorrowful. But can we not trust God? Is it not a good investment to put money in the King's bank?

Look over the receipts of taxes given to Cæsar, then reckon the revenue due to God. Shall the children of this world be wiser than the children of Light? Is not Christianity the basis of social and political power and security? Does it not lessen the expense of ignorance and crime by making ignorance and crime less? All the sacrifices made in establishing the kingdom of peace and righteousness bring hundred-fold blessings in *this* world, and in the world to come increased joy.

We ought not to limit the application of the parable of the talents to singing, preaching, praying, and talking. It means that *all* we have, *soul* and *body*, mind and money, be consecrated to God and used according to his will, and in such a way as to bring him lawful interest. What are we, that we should sit down and refuse to divide our oil and meal with one of God's prophets? What are we, that we should distrust God for a living and keep back our two mites? What are we that we should refuse to be on our guard to watch as well as pray when Christ's kingdom is assailed by the enemy? Cannot even one luxury or one pleasure be given up for the sake of the Lord, He who was a man of sorrows, who gave up his home in glory to dwell on the earth where He had no place to lay his head? Then let us go forward in the line of duty; let us as Christians, be aggressive.

Let us be taking the land, not being timid or thinking too much of our own welfare, as did the Israelites, who never came into full enjoyment and happy security, because they drove not the enemy out of the land. But God's kingdom *will* be established in the earth; his cause *will* triumph, and shall we be able to join in the triumphant march, and the triumphant song?

REMINISCENCES.

BY MRS. M. M. H. HILLS.

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

DR. BACHELER, with his party, arrived in New York, via England, July 10, 1852. While in the vicinity of the Cape of Good Hope a daughter was added to his family. During his detention in England, he and his invalid wife were called to bury their dearly beloved daughter, Katie. Her sickness and death resulted from the whooping cough, from which she suffered most of the way from Calcutta to England. Dr. Bachelier and his other children were also afflicted with the same disease after leaving the Cape. On his arrival in America, he engaged immediately in an agency in behalf of the mission, while Mr. Phillips' twin sons, James and John, entered on a course of study in Whitestown Seminary, New York.

The missionaries in the field nobly and courageously bore their added burdens. Mr. Cooley, in correspondence with the secretary in relation to Dr. Bachelier's return to his native land, said: "You may think us somewhat disheartened at being left alone. Far from it. We are sorry to part with our dear brother, for we found him an agreeable and desirable associate, and we never expect to find one we shall prefer to him. He has left behind him many warm friends, and whether or not he is permitted to return, the fruit of his labors in this country will long remain. We hope our friends at home, instead of being discouraged on account of so many leaving the mission, will double their diligence in sending other laborers. It is the Lord's work — why should they be discouraged?" Miss Crawford added: "Poor man! It was a trial for him to be called away, but it seemed a plain case of duty. You will not know how to prize him at home. You should see him here, surrounded by all his cares, temptations, and provocations, maintaining at all times the same equanimity of temper, and endeavoring to make all around him happy."

Miss Crawford, meanwhile was developing those qualities

so indispensable to successful missionary work. The co-laborers at Balasore, in this trying emergency, found her a tower of strength, and were not wanting in their expressions of appreciation. "We rejoice," they said, "that we have so valuable an assistant as we find in our dear sister Crawford. When we were apprised of her coming, we little realized what a rich treasure the Lord was about to send among us. She gets on admirably with the language, and labors with unquenchable zeal. We only fear that her soul will be too large for her body. A dear child of heaven she is, and we regard it as a very great privilege to be associated with so pure a spirit, so nearly allied to the heavenly and divine. We do not know what we should do without her.

"We have many things to encourage us and lead us to feel that our labor in the Lord is not in vain. We do believe that the seed sown in this field, amidst many prayers and watered by many tears, will yet bring forth its golden harvest. The native preachers are now out traveling to spread the glad tidings, and are much encouraged in their efforts to preach Christ. They say that they never before found the people so willing to hear and so ready to express their dissatisfaction with their idol gods and idol worship. The present missionaries may not see it, nor the present supporters of the mission live to hear the glad news, yet, it is certain that the days of Hinduism are numbered — its doom is fixed. Yet, the Lord will take his own way and his own time to accomplish it. The first Sabbath in March was, to us, the most interesting day we have had in India. Two were added to the church by baptism. Then followed the communion season, and while we sat together around the table of our Lord, and looked upon those present, who, but for our mission, would, in all probability, be worshiping gods of their own make, we could but rejoice that we were permitted to labor for this people."

Miss Crawford wrote delightful accounts of her own interest in her missionary work. Under date of May 12, 1852, she said: "I can truly say that I have not had a lonely day since my eyes first caught a glimpse of this land. Rev. Mr. Pierce once remarked that were God and himself the only objects in the universe, he could not want for happiness. How true it is that if we have the divine presence, we have fulness of joy, and destitute of that, though possessing all

things else, the soul finds a barren waste." Miss Crawford had just been permitted to rejoice over the conversion and baptism of Phebe, one of her Khund pupils, the first fruit of the labor of the mission in behalf of those dear children so providentially saved from horrid deaths on heathen altars. She spoke of this young convert as possessing unusual discernment and decision of character, and the prospect that others would soon follow her example, and then added: "I often wish the friends of the mission could hear these dear girls, and not they only, but could such as are not interested but listen to the petitions of those who, till recently, knew of no God but one to whom they were to be offered in cruel sacrifice, I am sure their hearts would melt, and they would gladly aid us. Often when I go to the girls' house in the morning, to see if they have all arisen, the first sound I hear is that of prayer. These children pray not for themselves alone, but in most pathetic tones for the poor blind idolater, and for their kindred in their native land. To instruct and watch over these beloved ones, is a privilege well worth leaving all that I have left, notwithstanding the constant labor and vigilance this work requires. . . .

"The contrast we find between the heathen and those brought up in mission schools, is most striking. The sensibilities of the former seem quite paralyzed. Not long since, while walking out with a Christian sister, we witnessed what was to us a very shocking sight. Two men were carrying the dead body of a human being, suspended by the neck to a pole placed on their shoulders. The corpse was entirely naked; the knees were drawn up to the chin, and there confined by a cord passed around the neck, and thus it was carried through the crowd, probably to some place to be burned. None seemed moved, none seemed to have any pity. It is enough to move the heart of a stone to see the crowds of thoughtless beings we meet. While recently walking with the school-girls, we discovered a heathen crowd, preparing for a swing. A great company had collected, and the horrid, inhuman ceremony commenced. As the Khund girls had never seen anything of this kind, at their request we approached near enough to witness the shockingly disgusting scene. The din of the music and the yells of the crowd grated harshly on our ears, but that was nothing compared to the sight of a human being suspended on hooks

thrust in his back, whirling through the air, and exercising his limbs by violent contortions. The girls looked on and wept. We gazed a few moments, and then hastened away to our own quiet home, made happy by the hallowed influences of Christianity."

While the station-work confined Mr. Cooley at Balasore during the portion of the cold season of 1852, following Dr. Bachelor's departure, he had much to encourage him. He said, "Our school-children give us much hope and pleasure; several of our larger boys, we think, are anxiously inquiring after salvation. Their upright character and interest in studying the Scriptures, afford us very much encouragement. I am sometimes surprised at the acquaintance with the Bible which some of them manifest, considering that less than three years ago they were set apart for human sacrifice in all the darkness of heathenism."

AN OFFERING.

The fields were ripe, and many a sheaf
Of golden grain, from wisdom's store,
We longed to garner in. But leaf
And flower, and unripe stalk, yea, more,
E'en weed and thorn,
We mingled oft with full ripe wheat:
These sheaves of corn,
Though few, we lay low at His feet.

We've gathered where we have not sown;
The sheaves are ours, many or few.
Shall reaping be our task alone,
The only work we have to do?—
God doth provide,
And we will weave in faith the strands,
While He doth guide
And bless the labor of our hands.

Though warp of woe and woof of pain,
In patience ev'ry thread we'll weave.
Though tangled, marred with many a stain,
And though we may be called to leave
All incomplete
The web we longed to weave with care,
Low at His feet
We'll leave it. He will make it fair.

M. H. E.

ONE LITTLE TALK.

BY ALICE M. EDDY.



DON'T think I approve of missions," said Kate, turning her head on one side, to observe the effect of her painting.

"Why not?" I asked from the sofa.

"Well — because! The poor at our door, you know; and then I don't believe in sending your money to the heathen and denying yourself all the pleasures of life. Besides, there was Mrs. Jellyby — I don't see what you are laughing at, Alice."

"It is just as well to be accurate, even in quoting Dickens to overthrow missionaries," I answered. "Mrs. Jellyby was engaged in colonization, I believe. As to the poor at our door, that argument might have more weight if I didn't remember your complaint, yesterday, that Dr. Ellis was always teasing you to take a class in the mission school. Then, as regards the pleasures of life —"; but here Kate interrupted me, her pretty face covered with blushes.

"Oh, Alice! I may as well confess that I didn't mean a word of all that. The truth is, the meetings of our mission circle always come when I want to do something else. Now, this afternoon, for instance, I don't care to leave my painting and go off half a mile to sew and listen to Mrs. Ellis reading about schools and things. Mrs. Ellis isn't a good reader — though I don't hear her enough to know much about it."

"What work does your mission circle do?" I asked, smiling into my cousin's roguish eyes. Kate and I never quarreled, in spite of our many differences.

"I believe they support a scholar, somewhere," answered Kate; "I don't know much about it, because I hardly ever go. Seriously, Alice, I don't see anything interesting in mission work. I suppose it is all very right and benevolent (I hate benevolence; it reminds me of Wayland's *Moral Science*); but, somehow, I feel as if it belonged to older people to look after it. What do we girls care about the heathen? They are just like 'the masses.' Nobody ever thinks about them, except in books of statistics. There's the five-dollar bill papa gave me yesterday. I suppose I might give it to the heathen, and have a vague sense of beneficence to reward me; but I intend to get Hamerton's *Notes on Art* and Peter

Bayne's *Lessons from my Masters* with it, and I think it will be quite as well spent as if it went to all the boards in Christendom, to be divided among a million people that I don't know anything about."

"It all depends upon what you are living for," I answered, as dispassionately as I could. "If mere personal enjoyment is your 'destined end and way,' I suppose your time and money cannot be better invested than in securing to yourself all the pleasures you can obtain by them; but if you are living, as we Christians are supposed to live, with the idea of loving service to all men, for Christ's sake ——"

My cousin broke in again, hastily: "But those people don't care anything about it; they have to almost force the Gospel on them everywhere. I'm not selfish at home, Cousin Alice?"

"Indeed, you are not."

"But how can I be interested in five or six million people who don't care a bit whether I am interested or not? It's very different serving those whom you love and see about you every day. I suppose it's dreadfully wicked to talk so, and I wouldn't to any one else, but, for some reason, I always do tell you exactly what I think."

A door opened below, and a clear, childish voice floated up to us, with the sound of small feet on the stairs.

"It's Tip, coming from school," said Kate. "Now, according to all the stories, her song ought to be a convincing argument in favor of missions. I should be struck to the heart with remorse for my scoffing speeches; the innocent child should enhance the effect by a few artless words, and I should start as a missionary to Japan the day after tomorrow. Hark! what is she singing? I'm ready to be converted!"

We were both silent for a moment, listening. The clear voice came nearer,— "Bear ye — bear ye — bear ye one another's burdens — bear ye one another's burdens — and so fulfill — fulfill the law of Christ." Then Tip ran through the room with her school-bag, and the song was lost in the nursery beyond.

"I suppose they are learning an anthem for the school festival," said Kate, slowly. But I had left the sofa and was kneeling beside her, with my arms about her neck. Somehow, I never saw it all so plainly before. It seemed as if somebody else were speaking, my words came so fast. "Oh, Kate! Kate!" I cried; "don't you see how it is? It isn't the heathen; it

is just bearing one another's burdens. Think of it, Kate! Thousands and thousands of girls just as alive as we, with just as much capacity for enjoyment or suffering as you or I! Oh, Kate! if I were there among them, ignorant and degraded, not even realizing my own condition, wouldn't you give your very life to help me — you who never let me lift a finger for myself, if you can do it for me? Would you wait for me to call you? We are all sisters and brothers in this world, with one Father, and we sit here happy and careless and selfish; and the Lord Jesus, who died for all the world, looks down on us two in this pretty room, and on all those dreary, desolate, joyless creatures in India and China and Turkey, and loves us all alike. And we want to be interested before trying to bear their burdens!"

Kate deliberately closed her paint-box, emptied her cup of water, and put away the plate she was decorating before she made any reply. Then she came and kissed me, and I saw that her eyes were full of tears. "I talk as if I hadn't any heart," she said in her impulsive way; "but you know better. Cousin Alice, you know I never thought of it before. I didn't care about the whole thing,— but real girls, and bearing one another's burdens.— Alice is there anything I can do for you? I'm going down to that meeting. I haven't paid my dues this year, and I may as well give five dollars instead of one. And I hope Mrs. Ellis will have some letters to read to us. I wonder what that scholar's name is. And oh, Alice! wasn't it queer that Tip did sing me over to your side, after all!"

So Kate went away with a touch of new earnestness in her bright face which made it very fair to see; and I lay still on the sofa and prayed the dear Lord to show me what more I could do to help lift the burdens pressing down so many of his children; and when Tip came into the room I called her over to me and hugged her close for a moment. I was so glad she had sung that anthem! — *Life and Light.*

HINDU IDOLATRY STILL STRONG.

SOMETIMES, when we read of the encouraging reports and incidents which the missionaries send from the field,— and this side is oftener reported than the opposite,— the feeling may

come to us that heathenism is rapidly becoming a thing of the past. Unless moved by the love which reasons and accepts things as they really are, it is easy to become absorbed in the things nearest us, and less sensitive to the woes of the despairing and lost. In a late number of the *Missionary Review*, these statements are made :

"At Poori, in Orissa, there are more than fifty temples, Juganath's being the largest. There are six hundred and forty officers of the temple, four hundred families of cooks, one hundred and twenty dancing girls, and three thousand priests, all supported by the fees and contributions of the pilgrims and by the sale of holy food. For this food they charge eight times its cost, and create a public sentiment that it is a sin for the pilgrims to eat any other food. The pilgrim taxes or fees amount to large sums, besides which wealthy pilgrims bring costly offerings of clothes, money, and jewels.

Mr. V. Chetty is making a head ornament for the idol Parthasarathy, of the Triplicane Temple. The ornament is made of gold sovereigns, studded with diamonds, emeralds, and rubies. The largest emerald is valued at Rs. 1,000 (\$500). Rs. 35,000 have already been expended, and its whole cost is to be not less than Rs. 50,000 (\$25,000), — and this for the head ornament for a single idol !

Rev. Dr. Moffat, the distinguished African missionary, is at present residing in Edinburgh. In July he took part in a valedictory service, prior to the departure of nine medical missionaries.

BE sure, no earnest work
Of any honest creature, howbeit weak,
Imperfect, ill-adapted, fails so much,
It is not gathered as a grain of sand
To enlarge the sum of human action used
For carrying out God's end. No creature works .
So ill, observe, that, therefore, he's cashiered.
The honest, earnest man must stand and work ;
The woman also ; otherwise she drops
At once below the dignity of man,
Accepting serfdom. Free men freely work :
Whoever fears God, fears to sit at ease.
... Let us be content in work,
To do the thing we can, and not presume
To fret because it's little.

— *Mrs. Browning.*

CORRESPONDENCE.

[FROM MRS. BURKHOLDER.]

SALMA, THE CRIPPLE.

It is Wednesday afternoon, and almost time for our woman's prayer-meeting. Would not some of you in far-away America like to go with us? We meet with Salma, our cripple sister. The mud houses of the natives are so close and dark — many of them being without a single opening of any kind, but a low door — that we prefer to sit outside. The ground is made smooth and hard in front of the house, and here we spread our date-leaf mats in the shade of the cow-house. Salma keeps her seat on the cot on the veranda, for she has not been able to walk a step for a number of years. You may have read of her conversion and simple faith in Christ.

Her hair has grown gray, and she is more helpless than when we first knew her, but the calm, Christ-like spirit grows stronger and brighter as she nears her Father's home.

Ten or twelve years ago, when her wicked, drunken husband drove her from home, her eldest brother, who had just become a Christian, brought her here to live in his family. She then began to learn her letters, and with a good deal of difficulty was able to spell out a few verses of her Sabbath school lesson, which she committed to memory. During our absence in America she was sadly neglected, and I feared she had quite forgotten all she had learned. Last Christmas a pair of spectacles and a copy of the Gospel of St. Matthew in Santal, were placed on the tree for her. It would do your hearts good to see how she clings to these, and a little Bengali primer, which are constantly by her side. It is seldom that I go to see her but I find her tracing out letter by letter, with her weak, trembling fingers, in either one or the other of these books. She seldom fails of telling me of some passage of Scripture which she has been reading. "What I do not understand," she says, "I ask my sons to explain to me, and in this way, little by little, I read a few verses."

While talking with her about the Bible she said, with a beaming countenance: "Before I had this book I used to become very much dissatisfied, and my mind was very uneasy, but now in the cool of the morning I read what I can, and then my mind is contented and peaceful all day long."

Although my lot is a hard one, still I have decided to take things as God sends them to me and be contented with them. He has been very, very good to me. I cannot understand why it is that He should have selected me, a poor ignorant woman, out from so many, and allowed me to learn of Him. I suppose if I had not been a cripple I never should have known of Him."

I think I never knew another instance of where a person coming directly from among the heathen, made such rapid progress in the divine life, and that, too, under such adverse circumstances. She surely sits at the feet of the great Teacher himself and learns of Him. Some months ago, her grandson brought me a pumpkin, and on inquiring about it, I learned that the old lady had sent it. She wished it sold, and the money put into the church collection. Although unable to walk, she had managed to get down from her low cot, and picking up some pumpkin seeds which had been dropped, she crept along on her hands and feet and succeeded in planting them. The vines were trained up on their cow-house and had borne fruit, one of which she sent me.

Many a lesson of contentment has this dear old woman taught me. When the heart grows sick over the uneven walk of some in our midst who have had far greater advantages, we turn to this poor cripple and thank God for her bright, steady light.

BHIMPORE.

EXTRACT OF A LETTER FROM MRS. H. C. PHILLIPS.

"*The Star in the East* has brought very cheering tidings from dear old India, which deeply interest me. The contest between light and darkness advances with ever-increasing force, and God's people have abundant occasion to lift up their heads, take fresh courage, and press forward. It is true the veterans are fast falling and recruits seem few. And it is also true that some who have given evidence of conversion fall away, and cause the hearts of those who loved and toiled for them to bleed. But the cause is God's and will surely triumph. Yes, and in spite of all the opposing powers of earth, and the great enemy of all good. 'All India is sure for Christ,' and her own sons and daughters will do more to bring about the mighty conquest than all foreign powers.

"The great changes that have taken place within the past forty years fill my heart with more joy and thankfulness than

I can express, and give abundant assurance of coming victory, and of the glorious day when every idol shall be swept from that fair land, and Christ alone shall reign. I never loved the blessed cause more than now, and only wish I were able to work for it every day. O, why is it that so few, especially young men, are willing to give themselves to this work? I would that I had a dozen more boys to send into the ripening harvest-field. My heart aches, and the tears blind my eyes, as I think of our deserted, needy field, and see hundreds of young men seeking employment, but hear of not one who is ready to say, 'Here am I, send me.'

HILLSDALE, MICH.

[FROM MISS CRAWFORD.]

Last Sunday, in chapel, Silas Curtis told us how he took Sahib Coldren to Dhan-Gadia market, where Brother Phillips used to visit frequently. The people on seeing him, at first thought the aged missionary had returned, and some three hundred gathered around him. An old brahmin soon exclaimed, "No! No! that is not the old sahib!" and turning to Silas, asked, "Where is the preacher? The words he used to speak cut me to the heart to this day, and I want to ask him how I can be saved." The reply was, "You can *never* see him again, he has gone into eternity." The brahmin fell to weeping, but when a little composed, said, "When you return to Jellalore, ask all the Christians to pray for me that I may follow the Phillips sahib, and see him in heaven." Is it not touching that some of them are still hoping to see the old missionary back again, after he has been in heaven for more than a year!

A GOOD SIGN IN INDIA.

Dr. Phillips, in a communication to the *Sunday School Times*, considers that the Bible is being regarded with greater favor in India. He says:

"The Bible is fast gaining ground in this country. The Government has not yet put the New Testament into our public schools, as the ruler of Japan has done, but, what is better, the people are beginning to perceive the value of the Bible, and are asking for it. Many Christians have long prayed for some token of good from India, and I believe none could be more cheering than this, that the people are

seeking the book which has for nearly a century been seeking them.

"I could give you many illustrations of this remark. Only yesterday a Mohammedan tailor came to me for a copy of the entire Bible, bringing in his hand a full bound copy from the house of a Mohammedan friend, to show me just what he wanted. The book will cost him one rupee, which, though but forty-eight cents at par in American currency, means four days' work, for his wages are *four annas*, or twelve cents a day.

"The other day several little boys from a school in this city came to us in quest of English New Testaments, which, thanks to the British and Foreign Bible Society, we are now able to furnish them for six cents a copy. It did our hearts good to see these clever Hindu lads walking off with their books. May we hear from them again soon!

"Among educated natives the Bible is rapidly growing in importance and favor. There is many a household in Bengal where this book is fondly and faithfully cherished and perused. I have been surprised at finding several copies of the Bible in some Hindu families. While on a tour in the district, forty miles or more from this city, I found a zemindar who seemed remarkably familiar with Scripture truth. Upon inquiry I ascertained that he had three copies of the entire Scriptures, two in the Bengali language, and one in the English. He could converse tolerably in English, though he of course preferred talking in his native Bengali. Not wishing the crowd that stood around us to understand his words, he opened his heart to me as best he could in English. His words impressed me forcibly, and his earnest request, as we were leaving his village, 'Pray for me,' I shall not soon forget.

"Upon examining the English Bible of this young Hindu landlord, I discovered many marks along the margin, of striking passages which had caught his eye and spoken to his heart; and just as I was closing the book to return it to his hands I found these cheering words: 'A Secret Christian,' written under his name on the title-page. 'Did you write these words?' asked I. He answered firmly, 'Yes.' Our party was in haste to move on, as the sun was waxing hot, but those words and that firm answer held us half an hour beyond our time. It was good to be there, and it seemed like an oasis in the desert. I believe there are not a few such young men in Bengal who may be called secret Christians.

May the word they study fill their timid souls with faith and courage!

"It is interesting to mark how the eclectic party in India, more frequently called the Theists, is drawing its teachings more and more from the Bible. Its Scriptures, with all their select passages culled from the sacred writings of Hindu and Mohammedan, Buddhist and Zoroastrian, would be at best dull and devotionless enough without the words of Christ and Paul and John. Like a star of the first magnitude amid the murky sky, these verses from the Bible shine forth amid and beyond their pagan vicinage. I was greatly struck with this on hearing Keshub Chunder Sen read the evening lesson before his sermon, in the brahmist temple in Calcutta. More than we can know or measure, the word of God is moulding the minds of India's sons and daughters. Silently and surely it is scattering the darkness of this heathen land.

"One of the good fruits of this increased circulation and study of the Bible is this,—that Christians are beginning to search the Scriptures more diligently, so as to be able to give a reason for their faith. It is very discomfoting to a Christian for a Hindu or a Mohammedan on the street corner or in the wayside zayat to tell him, 'You don't know your own book.' Our native Christians are being stirred up a good deal, and their Bibles are read oftener and better. I have known eager opponents to face the Christian preacher in the bazar, Bible in hand, challenging certain texts, or holding up apparent discrepancies. One needs a clear, cool head, and a kind, loving heart, to answer such men so as to do them good, and at the same time leave the right impression upon the minds of the audience."

PICTURES — DOLLS.

Mrs. Phillips, from Midnapore, writes of her schools at Palasbani, and says: "Thanks to the Board which has enabled us to commence schools in this place where none for the poor have ever been held. And, also, to the friends who have written, asking, 'What do you want as helps?' Pictures! pictures,—anything that is a picture. Will the children send us packages cut from the *Myrtles*, and other illustrated papers? Just now we should be so glad for a dozen Scripture-books for our Sunday schools. Instead of one Sabbath school at our house, we now have one at each place where

the day-schools are taught, and if some one would send us the money for a Sunday school library, one great need would be satisfied.

Yes, my dear little Lewiston friends, if you could see how some of our little girls are working to win one of the beautiful dolls you sent, you would want to send another box in less than a week. A hundred and twenty-five bright little girls came to our house the other day, and you should have seen their eyes dance when we showed them your dolls, and they were all for prizes for them. Pictures and picture-books for the Sabbath schools, dolls for the girls, small jack-knives for the boys, and a Sabbath school library for all."

The sending of dolls to India seems novel, but many of the members of the bands will, no doubt, be delighted with the idea, and begin at once the work of preparing them. Dolls are being sent to India by other societies. One missionary of the Union Missionary Society asks for one thousand for Christmas, and another explains that black-haired and china-headed ones are preferred by the natives to the wax, fair-haired ones we admire so much. Black hair is regarded as a sign of respectability with them, as among the lower order of natives are often seen untidy heads of light hair.

After dressing, wrap the heads, arms, and feet of the dolls in cotton, and pack them closely. The pictures can be sent by mail. Some of the beautiful advertising cards so common nowadays would be suitable, and no doubt acceptable, and illustrated texts and picture-albums are always desirable.

We are pained to record the death of Mrs. C. F. Penney, one of the members of this Board. She went up higher Friday evening, July 15.

Mrs. H. C. Phillips is to return to India this autumn. She will be accompanied by her daughter Nellie, who goes as a medical missionary. They are to sail on the 24th of September.

Early Sowers in the White Fields of France, is a sketch of the American Baptist Mission for fifty years, in France. It is a pamphlet of thirty-three pages, written in an interesting manner by Mrs. Ada C. Chaplin. It can be obtained of Miss Clarke, Secretary of the Baptist W. M. Society in Boston, for ten cents a copy.

HEATHEN GODS COMPARED WITH THE TRUE GOD.

BIBLE EXERCISE FOR A MISSIONARY CONCERT. ARRANGED BY M. E. F.

SUPERINTENDENT.* Describe the Christian's God.

SCHOLAR. Ans. 1. He is a God of Love. 1 John iv., 8, 16. John iii., 16.

2. He is a God of Mercy. Exod. xxxiv., 6. Ps. li., 1. 1 Chron. xvi., 34. Ps. lxxxvi., 5.

3. He is a Long-suffering God. Ps. lxxxvi., 15. Exod. xxxiv., 6.

4. He is of Tender Compassion. Ps. ciii., 13. Ps. lxxxvi., 15. Lam. iii., 22.

5. He is a God of Majesty and Power. 1 Chron. xxix., 11. Ps. cxlvii., 5. Jer. xxxii., 17.

6. He is Almighty. Gen. xvii., 1. Rev. i., 8. Rev. xi., 17. Rev. xv., 3.

7. He is Everlasting. Ps. xc., 2. Is. ix., 6. Jer. x., 10.

8. He is a Hearer and Answerer of Prayer. 2 Chron. vii., 14, 15. Ps. lxv., 2. Gen. xxxv., 3. Exod. xix., 19. 1 Chron. xxi., 26. Ps. cxviii., 5. Matt. xviii., 19. Mark xi., 24. John xvi., 23, 24.

9. He is a Burden-bearer. Ps. lv., 22. Deut. i., 30, 31. Is. liii., 4, 5, 12. 1 Peter ii., 24. Is. lxiii., 9.

10. He is a Comforter. John xiv., 16, 18, 26. Is. lxvi., 13. Ps. lxxi., 21.

11. He is a Present Help in trouble. Ps. xlv., 1, 5. Job v., 19. Ps. xxxiv., 7. 2 Chron. xvi., 9. Ps. xxxiv., 15.

12. He is a Deliverer. Dan. iii., 28. Dan. vi., 20, 21, 22, 26, 27. Ps. xxxiv., 19. Ps. xviii., 2. Ps. xl., 17. Rom. xi., 26.

13. He is a Great God and a Saviour. Titus ii., 13. Deut. x., 17. Is. xlv., 21. Is. xliii., 3, 11. Jude, 25.

Singing.

SUPT. What does God do for His people?

SCHOLAR. Ans. 1. He saves them. Is. lxiii., 1. Is. lix., 1. Matt. i., 21. Acts ii., 21. Mark xvi., 16.

* The verses may be distributed to be recited by classes or individuals, at the discretion of the Leader.

2. He forgives them. 1 John i., 9. 2 Chron. vii., 14. Luke vi., 37. Ps. xxxii., 1. Ps. ciii., 3. Ps. cxxx., 4. Acts v., 31.

3. He redeems them. Is. xli., 14. Is. xlvii., 4. Is. lix., 20. Job xix., 25. Eph. i., 7. Heb. ix., 12. Gal. iii., 13.

4. He cleanses them. Titus iii., 5. Ezek. xxxvi., 25. Is. i., 18. Ps. li., 2. Rev. i., 5, 6. Rev. vii., 14.

5. He provides for them. Ps. xxiii., 1, 5. Ps. xxxvii., 25. Ps. xxxvii., 3. Matt. vi., 25—34.

6. He adopts them as His children, and makes them His heirs. 1 John iii., 2. 2 Cor. vi., 17, 18. Gal. iv., 7. James ii., 5. Romans viii., 14, 15, 16, 17.

7. He receives them at last to dwell with Him forever. Matt. xxv., 34. John xiv., 2, 3. Rev. vii., 15, 16, 17. Rev. xxi., 3, 4. Rev. iii., 21. Rev. xxii., 4, 5.

SUPT. Who may become the children of God?

SCHOLAR. Ans. John i., 12. Rom. x., 13. Heb. vii., 25. Matt. xi., 28. Rev. xxii., 17.

Singing — “Whosoever heareth,” etc.

Recitation.

SUPT. Describe the gods of the heathen.

SCHOLAR. Ans. 1. They are the work of men's hands. Is. xliv., 10—19. Ps. cxxxv., 15.

2. They are worthless. Is. xliv., 10. Hab. ii., 18. 1 Cor. viii., 4. Jer. x., 3, 4, 5, 8.

3. They can neither see nor hear. Ps. cxxxv., 16, 17. 1 Kings, xviii., 26—29.

4. They cannot save those that trust in them. Is. xlvi., 6, 7. Jer. ii., 28. Is. xlv., 20.

5. They will all be destroyed. Is. ii., 20, 18. Jer. x., 11. Zech. xiii., 2.

Singing, or Recitation.

SUPT. Are the heathen to blame for not worshiping the true God?

Ans. Rom. x., 14. Acts xvii., 30.

SUPT. Can they be saved without faith in Christ?

Ans. Rom. ii., 12. Acts iv., 12.

SUPT. Does God desire their salvation?

Ans. 2 Pet. iii., 9. Ezek. xxxiii., 11. 1 Tim. ii., 4.

SUPT. How has He provided for it?

Ans. 1. Christ died for all mankind. 2 Cor. v., 15. John i., 9. 1 Tim. iv., 10. John iv., 42. 1 John iv., 14.

2. And He has commanded His disciples to make known

this fact to all the world. Matt. xxviii., 19, 20. Mark xvi., 15, 16. Luke xxiv., 47.

SUPT. Is this command binding upon all His disciples, or only a few?

Ans. Upon all. Matt. x., 8, last clause; Matt. v., 13, 14, 15, 16. Heb. xiii., 16. 1 Pet. iv., 10.

SUPT. Why are none exempt from obeying this command? Rom. xiv., 7. Ezek. iii., 18, 19. Acts xx., 26, 27.

SUPT. How can we obey this command?

SCHOLAR. Ans. 1. By carrying the word of life to the heathen personally. Acts xvii., 23. Acts viii., 4. Is. lii., 7. Acts i., 8.

2. By sending them preachers and teachers. Rom. x., last clause 14th verse and first clause 15th verse. Acts xiii., 2, 3. Matt. xxiv., 14.

3. By giving our money to help this work. 1 Tim. vi., 17, 18. Ex. xxxv., 5, 21, 29. 2 Cor. ix., 6, 7. 1 Chron. xxix., 9.

4. By praying for it. Matt. ix., 38. Ps. ii., 8. Matt. vi., 10. 1 Thess. v., 17.

SUPT. What will be the result of this work in which many Christians are engaged, and which we may all share?

SCHOLAR. The world will be converted to Christ. Ps. lxxxvi., 9. Is. xxv., 7. Rev. xi., 15. Rev. xv., 4. Is. xliii., 5, 6. Is. xlix., 12. Rev. vii., 9, 10.

Singing and Recitations.

ORGANIZATION.

BY MRS. JENNETT M. WEST.

OUR second annual meeting is past, and we begin the third year strong and full of faith; and now will some of the good sisters who are wishing they knew how to do something look with me at our secretary's report, for through it may be seen the machinery which carries on our work, and very true it is that nothing moves now-a-days that is not propelled by system and organized forces.

President, vice-president, and secretary and treasurer, is according to constitution, but we soon learned that to put upon these officers all the work of the society was to give them heavy burdens; consequently the appointment of the following standing committees, viz.: On work, one. To her is committed

the oversight and planning and cutting of the sewing which we do at our monthly meetings. Fancy work? No; clothing for the destitute in our vicinity, whether connected with *our* church or Sunday school or not; bedding for college-rooms, and sometimes for the freedmen. None of the funds given for Home missions are diverted to this work. Many contribute to this not interested in church-work, and are drawn to the meetings by the fact that we are working for some special family, or are having a quilting, and thus become interested in Gospel work.

Visiting committee of three: these are to call upon families needing aid, visit the sick, bring children to the Sabbath school, and distribute the garments made by the society.

Children's committee of two: they take charge of the children's meeting to be held once a month.

Committee of missionary intelligence, three: these are to collect, and read at our meetings, items of interest and instruction. Care is taken that no person shall hold two offices at the same time; and so no one is burdened, and more is accomplished.

In many churches the sisters are contented when a few have signed the cards, and no organization is attempted. I am satisfied from our experience that but a small share of the work which we ought to do is accomplished in that way. Will not some sister in every church move in this matter? "One can chase a thousand, and two put to flight ten thousand" of the obstacles which appear in the way. The lions were long ago chained,—we have only to move forward. To-day the Master is saying, "Go, work in my vineyard."

FAIRFIELD, MICH.

CHILDREN'S MEDICAL SOCIETY.

THERE is before us a copy of the fifth report of the Children's Medical Missionary Society, of England. Miss Annie R. Butler, 26 Brompton Square, London, is the secretary, and is evidently the inspirer and organizer of this department of mission work. The object of this society is "to extend among children a knowledge and love of Medical Missions, and to help forward medical mission work at home and abroad." It is five years old, and though a small child, seems to have a vigorous growth. Some of its helpers have

become independent centres of work, and, besides, there are two regular societies in Scotland, organized for a similar purpose; one in 1875 in Glasgow, and a Juvenile Auxiliary to the Edinburgh Medical Missionary Society, formed in Edinburgh in 1879.

There are reported nine branches which have contributed £37, 12s. during the year, and the general collection, donations, sale of books, work, and leaflets, after deducting expenses, netted £75, which has been sent to be used at various mission stations in China, India, Palestine, and London. Some of the contributions come across the water and are expended in Philadelphia. This sum covers only a part of the work of these little ones. One branch held meetings for work every week during the winter, and sent sixty-eight new garments, and warm clothing; another books and toys; another flannel garments, and one hundred and ninety-eight bunches of spring flowers with texts attached; another, one hundred articles of clothing, with dolls and books.

Much care is given to the sustaining of these societies. Every Christmas a little book of Medical Mission Stories is written, printed and circulated among the members, and chromographed letters of mission news with the book and leaflets are sent in any direction in which they are likely to do good. In addition, missionary readings have been supplied for the use of working parties or schools.

The report opens with this beautiful thought in verse:

"All through the year one care be ours,
With both hands earnestly,
Christ's own mission-work to share,
In loving sympathy."

And the title-page bears this text: "Tell ye your children of it, and let your children tell their children, and their children another generation."

The leaflets, books, and stories can be obtained of W. Mack, No. 4 Paternoster Square, London, S. W., friends who order paying the cost of them.

OBJECT LESSON.

THE secretary of the Northwestern Branch of the M. E. Woman's Missionary Society, gives this novel suggestion to her district secretaries through the *Heathen Woman's Friend*: "When you attend your fall meetings it might be well to give an object lesson, showing the condition of our work within the

limits of your district. Perhaps something like the accompanying diagram would be helpful. Let it be made with crayon or coarse pencil upon a large sheet of wrapping-paper, if most convenient."

SOLON DISTRICT.

SOLON.

200 church members.
Missionary money, \$90.
No auxiliary.

EDNAVILLE.

75 church members.
Missionary money, \$45.
W. F. M. S., 25 members.
One life member paid, \$25.

GRANGER.

100 church members.
Missionary money, \$25.
No auxiliary.

GOOD HOPE.

300 church members.
Missionary money, \$200.
W. F. M. S., 70 members.
35 subscribers *H. W. Friend*.
100 mite boxes.
Five life members paid, \$100.

BUILDING MONUMENTS.—Lady Harriet Bentinck has recently given \$60,000 to some six different schemes of Christian work for the Italians, conducted by different branches of the church.

Mrs. Mary S. Pomeroy has left \$1,000, to be divided equally between the Home and Foreign Mission Boards of the Presbyterian church, and \$100 for the Freedmen, and \$500 to a local church.

Mrs. Eliza J. Wallingford, of Pittsburg, has left \$9,000, to be divided, for benevolent work, among various organizations of the Presbyterian church, including its Missions. And another woman, moved by the Spirit, has sent \$2,000 to the Lutheran Board of Missions, as a fund for training native preachers in India.

WORDS FROM HOME WORKERS.

MAINE.

The Secretary reports: "We are glad to report that an Auxiliary of the Woman's Missionary Society was organized at Steep Falls, July 20, with twelve members and the following officers: Miss Mary Wingate, President; Mrs. Elsie W. Blake, Secretary and Treasurer, and our aged sister, Hannah Hobson, Agent for the MISSIONARY HELPER. Mrs. Hobson has acted in this capacity for some years past, and has done what she could, always feeling an interest in the mission cause. She has been a society in herself, and although now feeble in health, we look to her for counsel, feeling that she is capable to direct wisely."

MICHIGAN.

Mrs. Wheeler, Secretary of the Auxiliary of the Marathon church, speaks encouragingly of their work. The society was organized a little

more than a year ago, and has ten members, who have raised a little more than seventeen dollars. It has a sewing society, by which they are trying to secure a little additional for the church. She says: "We take six copies of the *HELPER*, and do love it, and wish we could receive it oftener. Is the time distant when we shall? We are encouraged to go forward, trusting in the Master of the vineyard for strength."

She further reports: "The Genesee Q. M. Society met at Goodrich, June 18th, at which time, it being the annual election, the following officers were chosen for the present year: Mrs. Stimpson, President; Mrs. Truman, Vice-President; Mrs. Hill, Treasurer, and Mrs. Wheeler, Secretary; and agents were appointed for the various churches, which number sixteen. The reports from the ten churches reporting show that they are at work, and trying to advance the interest in the cause of missions in Northern Michigan. Some of the churches do not yet become interested in this grand work, but our prayers are for them, and all should go forward with willing hearts and hands, taking in so much of missionary spirit and zeal that our service shall be continued and lasting.

This Society, through these ten branches, has raised \$191.82 during the year. It is proposed to use funds raised for home mission purposes to furnish a room for students in Hillsdale College."

The North Rome Auxiliary gave a concert on Sunday evening, May 22, with a varied and extended programme, which was very interesting. The exercises were conducted by the President, Mrs. Myers, and there were recited, "The Ragged School Boy," "Work for Jesus," "The Silver Plate," "Counting the Pennies," "The Bible and School," and "The Song of the Willing Workers," and "Wayside Ministry." There were select readings, and the exercise taken from the *HELPER* of 1879. "Offerings to the Genius of Christianity," by seven young ladies. Four little children sung a mission hymn.

A collection amounting to \$3 was taken, and the evening fittingly closed with the singing of "Praise God, from whom all blessings flow," and the benediction by Rev. Mr. Chase.

MRS. BRIGGS, *Secretary*.

NEW YORK.

A society was formed at Scottsburg, July 16th, with flattering prospects of success. The church for a year or two has been making extensive outlays for parsonage and other improvements, and now seems ready for mission work. We shall expect to hear favorably from this band of workers in future. A club for the *HELPER* is being secured.

The W. M. Society of Pike is taking on *new* life and working vigorously. There are twenty-eight copies of the *HELPER* taken here.

J. H. D.

MINNESOTA.

Mrs. A. J. Davis, of Madelia, writes, July 1st: "Last week the Southern Minnesota Y. M. held its session at Nashville Centre. The meetings were well attended, and the general opinion was a profitable gathering. As the result of an effort made for the woman's missionary work I send you twenty-four subscribers for the *HELPER*. Our Secretary will soon forward \$20 more to the treasurer to constitute one of our

good working sisters a life member. I am very much encouraged that our sisters respond so warmly to the few appeals that have been made in behalf of the woman's work. On account of the great distance between our churches, we have not been able to do the regular systematic labor that our eastern sisters are doing, but by faith and works we hope to accomplish more in this good cause. May the *HELPER* have a wide circulation, as it gives to us all a better knowledge of the importance of the mission work.

The June session of the Hennepin Q. M. Missionary Meeting convened at Farmington, Minn., June 11, Vice-President Mrs. B. L. Bradbury in the chair. Reading Scripture by Mrs. Batson, prayer by Rev. Mr. Tarbox, reading reports from auxiliaries, an essay by Mrs. Bradbury, poetry by Mrs. Rideout, and select reading by Mrs. Batson and Miss Oliver, with singing, comprised our exercises. Mrs. Bradbury then gave a very interesting talk, and a collection of \$2.90 was taken. We have held meetings at each session of our Q. M. They have been interesting and profitable, and the means of increasing a deeper interest in the missionary work. We have auxiliaries in all our churches except two, and with them it seems almost impossible to organize. We are trying in our weakness to do what we can, but have many things to contend with that those in the older states do not. But we have put our "hands to the plough," and with our motto "onward," we are out for new recruits, and with Christ on our side we do not expect to fail.

MRS. C. L. RUSSELL, *Secretary.*

IOWA.

Our State Missionary Meeting was held at Toledo, Iowa, June 11, and I am sorry that I cannot report a more successful meeting. Still, I feel that it was not in vain. We occupied Saturday evening, but just as it was time to assemble, a hard shower came up, so that there were only a few present. Our exercises consisted of a select reading by Mrs. H. J. Brown, the accompanying essay I read, written by Mrs. True, and a select song, and reading of reports. We have two societies organized since our last meeting, one at Edgewood of eight members, and one at Wilton of ten members, and our society at Waterloo reports an addition of twelve members. Several of the ministers present made remarks which showed their hearty sympathy for the mission cause, and they did me much good by their encouraging words. They not only talked, but their actions corresponded with their remarks, one minister signing \$3.00 for his wife, and nearly all the ministers present made their wives members, and a number desired to have the essay read published. I succeeded in getting a few subscribers for the *MISSIONARY HELPER*, but the weather was so rainy I could not do much, but I left what *HELPERS* remained with a lady to distribute, and get subscribers if possible, and send them, and I hope she will succeed. We are talking of calling a special meeting this fall, as there were not members enough present to transact business. We have some money to appropriate.

LOU E. CHAMPLIN, *Secretary.*

OHIO.

Mrs. Lash, whom we are all glad to know is recovering from her prostration, writes, under date of Aug. 1st: "Owing to my poor health

and the sickness and death of my dear mother, my part of mission work has not been attended to, but I am now trying to take it up again.

"We are making an effort to introduce the cards, and find it no little effort to get a country church of a hundred and twenty or twenty-five members to take hold of the work, but we are visiting and doing personal work, and hope to be successful. As you will remember, our State Association has adopted Sister Nellie Phillips as our missionary, and we are now raising money for her outfit and passage.

"Taking all things into consideration, we think it best to try to introduce the cards. Before we came into the Q. M. there had been an effort twice made to organize societies, but they seem not to have been sustained. There is much to interest us, and we are hopeful."

ILLINOIS.

Mrs. Sandborn, District Secretary, says that at the Y. M. held at Blackberry, in June, an effort was made to organize a Y. M. Society, but there were so few persons present who were interested in the subject that it was not accomplished. A few subscribers to the *HELPER* were obtained.

An Auxiliary, or church society, has been organized at Four Mile Grove, in Rock River Q. M., with Mrs. J. H. Lindsay as President, and Mrs. C. Dowling, of Meriden, Secretary.

NEW BRUNSWICK.

Mrs. Haney, of Apohaqui, in adding to her order for subscribers, speaks of her discouragement, and then, catching a glimpse of the great harvest-field in heathen lands, also refers to the encouragements to perseverance and faith. "I have been trying to get subscribers, but have not succeeded very well. A part of the old subscribers make excuse of poverty, so I have had to turn away from them disheartened. I was hoping to have had all their names this year, and more new ones, but have failed. Dear sister, I wish you success in the noble work of giving to so many that have the *MISSIONARY HELPER*, a glimpse of mission work in India and other fields of interest, where the good Lord has sent workers to bear the blessed banner of his cross to perishing sinners, and to unfold to them the glory and simplicity of the Gospel of the Son of God. The past year has been very promising in missionary work. Those who have toiled for the heathen have reaped bountifully; through the omnipotence of faith in Jesus they have been signally blest of God to see large results of their toils in the conversion of many poor benighted ones. This is very encouraging for Christians to pray and give as the Lord has prospered them."

It may not be amiss to remind the various secretaries that the Home secretaries will be able to present a more complete report of the year's work if they are prompt and faithful in furnishing the material.

This closes the opportunity to ask that all moneys be carefully collected and promptly forwarded, and that there be no failure to "give every one a call."

Children's Niche.

DAISY'S OFFERING.

A TRUE INCIDENT.

' Did you make it for me, dear grandma,
And is it for really mine,
With lace on the hem for a border,
And stitches so small and so fine?

" With truly my name on the corner!
And out of my pocket they'll see,
While folded up ever so nicely,
You made it on purpose for me.

" How sweet is its perfume, dear grand-
ma!
So clean, and so white, and so small
Is my kerchief, if often I use it,
I think you'll not wonder at all."

And grandmamma smiled very fondly,
Caressingly stroked the fair head,
" I'd rather have this for my birthday
Than all else you could give me in-
stead."

One day to the church on the Sabbath,
While eager to hear the bell call,
With grandmamma walking beside her,
Came Daisy, with kerchief and all.

And then, with her conscious possession,
Once seated, 'twas plain to be seen
The need of a kerchief was greater,
Far greater, than ever had been.

'Twas smoothed, it was patted and folded,
Then, so that the children could see,
'Twas held up, till grandmamma smiled,
In effort composed to be.

The minister rose in the pulpit,
And when to the children he said,
" We have *talked* so much of the heathen,
Now let us try *giving* instead.

" God loveth the gifts of the children,
Whenever they're cheerful and free.
What child has an offering to give Him?"
Said Daisy, " He's looking at me! "

'Twas then, by the truths that were uttered,
The little one's conscience was stirred.
" The heathen, he tells us, have nothing,—
Of my kerchief I think he has heard.

" I love, oh, I do love the heathen,
But then they don't need such nice
things;
The big people give lots of money,
And everything nice money brings."

With quivering lip, see our Daisy,—
No sacrifice greater than this.
She laid on the plate as 'twas passing,
Her offering, sealed with a kiss.

The struggle was over, and Daisy
While smiling, through tears on her face,
Said, " Grandma, don't cry for the heathen,
I've given them my kerchief of lace."

And then, while questioning whether
This gift to receive from a child,
Grandma smiled, and bade them go for-
ward.

Returning, they found the plate piled

With silver and bank-bills abundant;
'Twas proved that this wee dainty thing
Had opened the heart and the purse-
strings,
A liberal offering to bring.

" Now, grandma, it's gone! " exclaimed
Daisy,

" I'm glad! Oh, how much it will
please!

I'm *so very happy* to give it
To a child far over the seas."

And so, as a willing oblation,
The perfumed treasure was given;
The sigh and the tear, with the struggle,
Arising as incense to heaven.

— *Children's Work for Children.*

A PLEASANT WAY TO LEARN.

A LITTLE girl, in writing a letter to the missionary paper she likes to read very much, tells of a very pleasant way of learning about different missionary countries :

"I belong to a Mission band, and mamma said she thought you would like to know what part of the programme I like the most. I forgot to say we meet for one hour every month, and we study about the same country each month that our mothers do. So, in February, we learned every sort of a thing we can about China. When our lady president asks us for our 'items,' I think that is the most fun.

"First, she begins at the left-hand end of the front seat and says, 'Birdie Jones, what is your item, dear?' Birdie says, 'In Tchina a great many people live in boatth.' Birdie is such a cunning, lisping little toad, you just ought to hear her say it!

"Then she says, 'Susie Jones?' and Susie says, 'Little girls in China are not loved as much as little boys; and sometimes, when the fathers get very poor, the little daughters are sold for money to live on.' What is your item, Jennie Porter?' says Mrs. Baker. 'In China children show respect to their parents in every way that we do, and in some ways that we never dreamed of. When the parent dies, the son, if an officer of state, must resign his office and mourn for three years. If a son is elected to be an official he must ask the emperor to give a higher title than his own to his father, even if his father is dead.' (She learned big words from her mother.)

"'Mamie Porter, tell us yours.' 'They smoke opium in China, and it makes them sick and bad.'

"'Yours, Jessie.' 'My papa says they eat rats and bird's nests in China, but I don't know whether he was joking or not. He looked funny, anyway.'

"When we had laughed hard at the comical way Jessie said this ridiculous thing (Mrs. Baker always lets us laugh when we have to; you see we girls all know each other so well we cannot help it if it is a missionary meeting). Gracie Stuart told us about Chinese politeness. She said that in asking a person where he lives, even if you know he is very poor, you must say, 'Where is your honorable mansion?' and he answers, 'My hovel' is in such a place. Wealthy people answer in the same way. And so, she said, you would say, 'Is your noble son doing well at school?' and the father would answer you, 'The contemptible little dog has learned a little.'

"Susie Gray said, 'White is what the Chinese wear for mourning, and yellow is the royal color.'

"Mary Brown started to tell about the Chinese worshipping their ancestors, when Mrs. Baker said the time was up, and that was too much to tell just now, but we must ask our mothers about it, and if any one could not find it out before next time she would tell us after we were through with Mexico, which was the next subject. Of course you understand that this exercise was the last thing on our programme."

"A little child shall lead them."

NGÜK ING, one of the foundlings educated in the Foo Chow M. E. Mission school sickened and died. Just before her death she called to her her nearest school friend, and committing to her her treasured "cashes," one hundred and seventy-eight in number,—equal in value to less than fifteen cents, but quite a fortune in the estimation of the poor girls,—begged it might be sent to the ladies in America, who had so kindly educated her, and through whom she had learned to know the Lord Jesus Christ. The trust was sacredly kept, and the "cashes" form the first bequest, so far as is known, ever made in the Chinese Empire to the cause of Christ.—*H. W. Friend.*

"Tell it out among the heathen, Jesus reigns above!
Tell it out among the nations that his reign is love!"

CONTRIBUTIONS

RECEIVED BY THE

Free Baptist Woman's Missionary Society,

FROM JUNE 1, 1881, TO AUG. 1, 1881.

MAINE.

Abbott, Mrs. H. R. Ela and Miss L. W. Greenleaf, \$1.00 each for general work, and 50 cents each for F. M.	\$3 00	Cornishville, Aux., one-half each H. M. and F. M.	8 00
Abbott, Mrs. S. Warren.	1 00	Doughty's Falls, Auxiliary.	13 19
Auburn, Aux., Court St. Church.	9 09	Dover and Foxcroft, Auxiliary.	2 00
Atkinson, Mrs. Lyman W. Keen.	1 00	East Dixfield, Auxiliary, one-half each H. M. and F. M.	3 81
Bangor, Auxiliary.	10 00	East Dixfield, a Friend, one-half each H. M. and F. M.	10 00
Bowdoinham Ridge, Auxiliary.	6 00	East New Sharon, Aux., for F. M. Ellsworth, Q. M. Auxiliary, for support of Carrie, with Mrs. Burkholder.	3 40
Charleston, Auxiliary.	2 50	Exeter, Q. M., collection.	5 10
Charleston, Children's Band.	2 25		
Charleston, Mrs. Thomas Kinney.	1 00		

Farmington, Q. M., as follows:

From Auxiliaries in Q. M., \$11.14; Q. M. collection, \$7.35; Woman's Miss. Soc. collection, \$3.00; from private. \$1.00; of this \$3.00 is for Harper's Ferry, \$1.00 for Working Capital, and \$5.00 for F. M., the balance for general work.....	22 49
Garland, Mrs. L. A. Knight.....	2 00
Kingfield, Auxiliary.....	7 00
Maine Western Y. M., Collection at Woman's Missionary Meeting for the Incidental Fund..	6 50
New Portland, Auxiliary, Second F. B. Church, for Harper's Ferry.....	7 00
North Berwick, Auxiliary, First Church.....	2 00
North Berwick, Mrs. V. G. Ramsey, for Anthony Hall.....	10 00
Portland, Mrs. R. Deering, for support of teacher in India...	25 00
Richmond Village, Auxiliary. ...	5 25
Saco, Mr. and Mrs. F. L. Durgin, for F. M.....	3 00
Saco, Auxiliary, for teacher with Mrs. J. L. Phillips.....	6 00
Sangerville, First Church....	3 25
Sebec, Q. M. collection.	7 46
South Sebec, Mrs. Jesse Livermore.....	1 00
York Co., Q. M., collection.....	11 49

\$207 03

NEW HAMPSHIRE.

Bristol, Auxiliary.....	8 00
Bristol, a Friend.....	40 00
Gilford Village, Mrs. D. Y. Smith, for Working Capital.....	70
New Hampshire, Y. M. contribution, \$2.50 of this is from a sister, to be used \$1.00 each for H. M. and F. M. and 50 cents for colored girls at Harper's Ferry.....	18 01

\$66 71

VERMONT.

Corinth, Q. M., Collection at Woman's Missionary Meeting.....	2 00
Corinth, Auxiliary, Second F. B. Church, \$3.00; 10 cents each Etta Wason and Bertha Eaton	3 20
East Orange, Auxiliary, of which Mrs. S. Burgin sends \$3.00, \$1.00 each H. M., F. M., and Anthony Hall.....	5 00

\$10 20

MASSACHUSETTS.

Blackstone, Mrs. L. Dexter, for Chapel Hall.....	10 00
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DOVER, N. H.

Haverhill, Auxiliary, for native teacher, \$8.00; for life membership of Mrs. H. S. Folsom, and balance towards life membership of Miss Nellie F. Merrill.....	12 00
Lowell, collection for three months Lowell, "Little Missio. Helpers," Mt. Vernon Church, \$10.00 Chapel Hall; \$5.00 Miss I. Phillips' salary; \$5.00 Zenana Work; \$5.00 Mrs. Phillips' Ragged School; \$5.00 Miss C. Franklin's salary.....	21 41

\$73 41

RHODE ISLAND.

Greenville, Mission Band, for Miss Ida Phillips' salary.....	12 00
Providence, Little Helpers, Park St. Church, for Miss I. Phillips' salary.....	9 50
Providence, Mrs. A. Winsor, Park St. Church, for H. M..	5 00
Providence, Auxiliary, Park St. Church, for Miss Franklin's salary.....	1 25

\$27 75

NEW YORK.

Apulia, Mrs. E. Peck.....	5 00
New York, E. Lawson, for Charel Hall.....	2 00
Poland, Woman's Missionary Society, for teacher with Miss Ida Phillips.....	15 00

\$22 00

NEW JERSEY.

Raritan, Mr. and Mrs. J. T. Ashworth, for Chapel Hall.....	5 00
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\$5.00

WISCONSIN.

Springvale, a Friend and her children, \$1.00 H. M. and \$1.00 for Miss I. Phillips' salary. .	2 00
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\$2 00

MINNESOTA.

Champlin, Sunday School, for Miss I. Phillips' salary.....	5 00
Champlin, Auxiliary, for F. M. and towards constituting Mrs. C. S. Russell a life member..	5 00
Southern Minnesota, Y. M. Woman's Missionary Society, to constitute D. Vanderwalker a life member.....	20 00

\$30 00

Total.....\$444 10

LAURA A. DeMERITTE, Treasurer.

The Missionary Helper.



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No. 6.

"So teach us to number our days that we may apply our hearts unto wisdom." This prayer of the Psalmist is impressed upon us as we note the passing season. The closing year has been crowded full of significant events; the march of truth has been grandly onward, and its increasing light has made the darkness of sin more visible.

Naturally the mind turns back to review the little part which we have borne, and how utterly insignificant do the efforts of the most zealous appear in the retrospective; the more so in view of the glorious future of the church of Christ. Fortunate will it be, if we do not linger at the backward glance, but, grasping the truth that Christ's teaching of love and good-will is to be known in all the earth, and "forgetting the steps already trod, onward press our way," with a new sense of being called to increased activity, to a deeper faith, and a more liberal hope.

The review of the work of the Society may not give the satisfaction of some former years. There may have been greater anxiety and some faltering, yet there has not been the appearance of defeat. Each year makes us richer in plans and purposes, and in overcoming obstacles which develop resources. Putting aside our worldly reasoning, let us be very jealous of his honor, who has pledged his word in the promises, "Ask, and ye shall receive," and "according to your *faith* be it unto you." So shall we come to know of the

secret of self-forgetfulness for the good of others, and some measure of that wisdom which is pure and imparts restful assurance.

THERE comes pressing home such a burden of work and responsibility on some who have been called to stand near the front, and whose duty it is to inquire into the needs of those who are battling strong and brave, as well as of others who are weary and faint from exhaustion, that the anxious thought is, how are those now indifferent to be enlisted, whom the Lord surely wants in this branch of service. In a letter from a friend whose sacrifices and labors reach almost to "the losing of life," literally, are these thoughts that are worthy of attention: "I could long for three or four bodies, as you find yourself tempted to do, there is so much to be done, so many things which a few more willing workers might easily accomplish, and which surely if not done, will leave blame at somebody's door. For the Lord must want them done; for instance, the raising of the money for ——. I can see that the whole sum might easily be raised by correspondence if there were only a pen with a heart behind it; nay, but there must needs also be a hand not already filled, to hold the pen. . . . How can any one let anything blunt their sensibility to these facts, that millions of women and children are waiting for the Gospel at our hands, and that the surest, strongest, and most expeditious way of carrying it to them, is by uniting in one solid phalanx for this very purpose. How can any one that loves Jesus and has any sense of what his Gospel is worth to her, help longing to join, yes, gladly joining (for any one can who will), in the best way of carrying this Gospel to the ends of the earth!

"The trouble is,— it cannot be otherwise,— that hearts are preoccupied with their own affairs, so there is not room for that spirit of Jesus that would lose life, if need be, to save others. Alas! alas! and we are all guilty of a large share of this indifference. This admonition has often come to me, 'Thou art inexcusable, O man, whosoever thou art who judgest, for wherein thou judgest another thou condemnest thyself. For thou also that judgest doest the same things.'

"It may not be under the same circumstances, it may not be in the same degree, God only can see that; but 'the same things thou doest.' And so let us tenderly help each other to arise more and more to self-forgetful service. This we must every one do, or we shall grieve our Lord."

REMINISCENCES.

BY MRS. M. M. H. HILLS.

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

IMMEDIATELY after Mr. Phillips' return from the embarkation of his sons, early in January, 1852, he resumed his missionary excursions, accompanied by Rama, and a portion of the time by Elias, the Santal preacher. In not a few of the villages they found evidences that the truth was beginning to leaven the community. True, as yet, real conversions had been few and far between, but the three great strongholds of Hinduism — brahmins, shasters, and caste — were fast losing their power over the people, and many of its revolting rites had become among the things that were.

In these excursions, as in former ones, they freely distributed tracts and portions of the Scriptures, which in some places were most eagerly sought for, not only by the rabble, but by the brahmins and respectable Hindus. At one place, Mr. Phillips found it impracticable to make a judicious distribution among all the classes able to read. He thus described the scene: "January 12 we preached the 'Glad tidings' to crowds at the great bathing jattrā at Sarsangka. The people thronged and rushed upon me so as to carry me along with them quite at their mercy. The free use of my riding-whip — to which no exceptions were taken — would keep them at bay for a moment, but the instant my hand was withdrawn to reach out a tract, fifty hands would be upraised ready to snatch it, with deafening cries: 'O Sahib, give me a book!' 'I can read, give me a book!' 'Give me Jesus Christ's book!' 'I will worship him!' 'I have got none!' 'You give to those who can't read. I can read, but you give me none!' 'Just give me a book!' 'I'll show you I can read!' etc., etc. After becoming fatigued, I retired about three P. M., to my tent, and rested till the people began to disperse. Then mounting my horse, which I had a man lead while another walked by my side with a covered basket of books, I succeeded much better in placing a tract or a gospel in the hands of those able

to read. In this way I went around the large tank in which the people bathed, and gave away hundreds of tracts and Gospels. . . . The same willingness to hear and discuss the truths of the Gospel, and eagerness to obtain books, were manifest at Olmara as well as at Sarsangka. Christianity and native Christians are subjects which have come to be realities no longer to be turned off with a sneer. Notwithstanding people are said to become beside themselves on hearing us preach, the matter must be discussed and understood, and so the facts of the Gospel are listened to with interest."

At Raibania, the collector of the village heard the Gospel with much attention. He told Mr. Phillips that while recently passing a stone goddess, he first threw a clod of earth on the head, then finding that he received no harm, he applied his foot and kicked her over,—still the goddess said nothing. At the same place, a native doctor called for books who gave Mr. Phillips a very interesting relation of his father's death, which occurred about three years previously. "The old man," said Mr. Phillips, "had read our books, had entirely renounced idolatry, and when about to die, solemnly charged his son to make no feast for the brahmins after his death, according to Hindu custom, but to meditate on God, and then he would meet him in another world. The son obeyed his father's injunctions, but with much ado to keep his caste. Who can say that such a man died far from the kingdom of Heaven?" In another village he called on a naib or land agent, whom he found reading the New Testament in course, and who expressed an anxious desire to possess the whole Bible. His references proved him to be a careful student. He thought, however, this going from place to place, making a few converts here and there, exposing them to persecution, and perhaps starvation, was not the better way. His plan was to obtain a government order for all to become Christians, and the work would be done at once. "But," said Mr. Phillips, "so thought not the Man of Sorrows. Disciple, not compel all nations." At Bazarsene, also, he met much encouragement. Bhagabat, a barber and a man of influence, he deemed, was not far from the kingdom. He found there a boishnob, exorcist, fortune teller, etc.,

—an old man,—who had long been the terror of his neighbors, whom they had named *kendua*, or wolf. Bhagabat had directed his attention to the Gospel, and supplied him with books. The old man, after listening a while to Mr. Phillips, denounced Hinduism as a system of lies, useful only to the brahmins, who contrived by means of it to sponge a living from the people. Addressing his neighbors, he asked, "Which of your incarnations ever imparted salvation? What have they done to provide deliverance from sin? Destroy life, they do, but save none. You, brahmins, give life to blocks of wood and stone! Let them once raise the dead—a son or father whom they love." Subsequently he visited Mr. Phillips in his tent, and seemed to drink in the truths of the Gospel with a ready appreciation. Other visitors at the tent said, "We never saw things in this light before."

In one of these towns Mr. Phillips labored four days at a large annual jattrā among the Santals at Sebastra-ling, about fifteen miles from Jellasure. He said: "No people, perhaps, are more fascinated with music and dancing than are the Santals. Equipped with drums, flutes, feathers, and a few fantastic gewgaws, they seem in raptures, and men, women, and children dance, it may be, a whole twenty-four hours. My tent was pitched under a tree near the edge of a field. Dancing commenced at evening, and continued all night and the next day, till the sun went down. . . . I was forcibly struck with the artless simplicity of this people over whom my heart yearns. I like to visit them in their jungle hamlets, and listen to their social chat, and I never do it without having my heart stirred within me, and grieving that I can do so little to save their precious souls. Most ardently have I prayed and longed for salvation to come to this long-neglected, long-oppressed, but deeply interesting people." It was impossible for Mr. Phillips, in connection with his other mission duties, to follow up any system of direct efforts for their evangelization. His plan of receiving Santal lads into the boarding-school at his station, and allowing them to retain caste, had not worked well. Of the twenty-five he had thus taken, most of them, after learning to read and write, had left the mission. Two of them, Elias Hutchins

and Daniel P. Cilley, had become valuable assistants, not only in Mr. Phillips' tours among their people, but in the preparation of a school literature for their future use. An *Introduction to the Santal Language*, comprising a grammar, reading lessons, and a dictionary of nearly 5000 words, a volume of 190 pages, had been published the past year. He had previously issued a Santal primer and a sequel, also translations of two of the gospels. These efforts had attracted the notice of the editor of the *Friend of India*, J. C. Marshman, Esq., and brought to Mr. Phillips a letter containing the following extract: "The Santals are a most interesting people, and it is not unlikely that they may furnish as many churches as the Karens. . . . You have made the Santals the peculiar object of your solicitude, and you should address your society on the subject, and prepare them to follow up your efforts, and lay themselves out for a Santal mission. You ought to have two or three missionaries in the most favorable localities." Said Mr. Phillips, in a letter to the secretary: "It still remains for our society to take the lead and make a beginning in this good work. Has not God in his providence called us to this very thing? . . . Shall we then be faint-hearted, and still hold back and allow the Santals to perish in their blindness, or suffer some other society to step in and take our crown? Can we be thus recreant, and not incur a fearful amount of guilt? Or can we expect God's blessing to attend us when we thus disregard a manifestly divine call? Must the plea of the poor Santals always be heard in vain?"

At the expiration of Mr. Phillips' cold season labors, he found a pressure of duties at his station requiring attention. He had baptized and added to his church three native women, two of whom were Abhir's sisters. He said: Could I have a colleague, it would be a great advantage to our work. But I have so long waited and hoped for the happiness of being joined by a fellow-laborer at my own station, that to indulge such a hope longer seems like hoping against hope. The will of the Lord be done."

Venomous serpents in great numbers exist in India, and many are their victims each year. Miss Crawford wrote, June 22, 1852. . . . "I have a sad narrative to write you this

month. On Friday, the 11th inst., I dismissed my pupils as usual. All seemed in excellent health and remarkably happy, excepting some who were weighed down under a sense of guilt before a holy God. Among the gay, Elizabeth was the gayest, and her merry laugh was often heard above all the others. . . . Just as the next morning was dawning, I was awakened by the calling of the girls. Hastening to them, I found Elizabeth standing, supported on either side by other girls, the tears flowing down her burning cheeks. She extended her arms towards me most imploringly, rapidly repeating my name. I sent immediately for our native doctor, and Bro. Cooley, and soon learned that she had been bitten by a serpent. Remedies were administered, but in vain. Her hearing was nearly gone, and she seemed choking to death. Her struggles were violent and terrible, but life was fast waning, and when the bell struck eight, she was still and cold in death. As nearly as we could learn, she was bitten about four o'clock. The girls were sleeping on their veranda, as they often do in the hot season. Elizabeth was lying about the middle of the veranda, with many others on either side. Louisa, a dear little saint, lying close to her, was awakened by feeling a snake crawling over her bare arms and bosom. Springing up, she threw him off and sounded the alarm. All were awakened. Elizabeth, who had been sleeping very soundly, accused the girls of having pinched her knee. They denied it; still she did not suspect that she had been bitten till she was seized with violent pain. Shocking as were her physical sufferings, they were nothing to her agony of dying without hope. She had been brought up in the school at Jellasore, had received much religious instruction, but we fear that she had never believed to the saving of her soul. On the evening preceding her death, while the girls were having prayer, she disturbed them with her laughing and play. At the close of the service, Lydia, a very pious young woman, reprovingly asked her if she did not know that she might die before morning. She replied, O, no; she had many years to live; she should become an old woman. The sad death of poor Elizabeth made a very solemn impression on our little community. All day her corpse remained in the school-house, the girls watching her remains in mournful silence, broken at times by sobs, and by the inquiry, 'Where is her spirit now?' . . . On one side of me, below, were the weeping ones with the remains of

their late gay companion ; on the other, lay a pilgrim on the veranda, lame and much emaciated by his long traveling towards Pooree, to catch a sight of his god, groaning and calling 'J-u-g-g-e-r-nath ! J-u-g-g-e-r-nath !' . . . When the sun was nearly down, we followed our dead to the grave. . . . I pray I may never see another such day. My mind had been so much excited that at evening I seemed to hear snakes in every stirring leaf. I could see no way of escape, no possibility of saving myself — did not lie down to sleep until I felt quite willing to die by the bite of a snake, should it be the Lord's will. At last I fell asleep in a very peaceful frame of mind. . . . I used to go about a great deal in the dark, and nearly always came from Bro. Cooley's, after tea, without a light. I would not venture thus into the public road, but thought there was no danger in our cross-path, concluding the snakes would run away at my approach, should there be any in the path. I shall probably now go to the other extreme and be overmuch cautious. I am usually able to look about for snakes with as much composure as I would look in the garden for a beautiful flower. From the one hundred and twenty-first Psalm I derive much comfort."

The religious interest, deepened by the sad death of Elizabeth, continued for several of the following months. In September, Mrs. Cooley, in writing of the spirit of deep seriousness that had for some time pervaded their boarding-school, said, "Three have been baptized, others are requesting baptism whom we trust are heirs of God, while still many others are seeking the Saviour. We are greatly encouraged while we see those who but recently were bowing down to idol gods, also those set apart for human sacrifices, now bowing the knee to Jesus. The Khunds say, if they had remained in their own country they should never have heard of the way of salvation, and their souls would have been lost — forever lost. They express a great aversion to returning to their own country and again mingling with the heathen, though we hope some of them will yet go back as teachers, when they become fitted for the work."

A Japanese girl from the *élite* circle of Japanese society is leader of the classes in Vassar College.

RATS.

BY MRS. LUCY S. BAINBRIDGE.

Do you know the story of Kothahbyu Memorial Hall at Bassien, Burmah? How it cost thirty thousand dollars, the gift of the Christian Karens of this district for the education of their children, and as a memorial of that first convert from their tribe, Kothahbyn? It is a beautiful structure, and would grace any city in our own land. The sweet bell in the tower, given by Sabbath school children of one of the New York City churches, had summoned us, along with the groups of bright-faced intelligent Karen girls and boys, to the school. We had listened in the class-rooms to various recitations which would do credit to even New England boys and girls, had been thrilled by the gospel singing in the spacious auditorium or general hall of the building, and had watched these same earnest students under the wise leadership of the missionary teachers, sweeping, digging and paddy-husking, just as busy with their hands as at other times with their brains. But do you say how does all this talk of a busy school-hive have anything to do with the subject at the heading? Wait a bit—the rats come in by and by. By the kind arrangement of these richly blessed missionaries, to whom the Karens owe an immense debt of gratitude, Rev. and Mrs. Carpenter, we were to visit among the homes of some of these school children, and in order to do so we were to go with them by native boat through the winding, twisting creeks of that district, reaching as many of the Christian villages as possible in a few days' time. But it was not all accomplished by boat. No! we had one experience of riding several miles on elephants. Native Christians left their work and came down to the creek at one point with their elephants, so that the teachers and American friends might go up to their village.

It was too swampy for the huge beast to kneel; then how was I to mount? From the little boat deck I must step on a log, and then climb a tree far enough up to step off on to the great head and drop into the howdah. Does your imagination put a scarlet-lined, cushioned, gilt-edged affair on to that elephant's back, into which one could luxuriously rest as the animal gracefully meandered off?

Then your imagination is altogether astray. Instead, I dropped into a rough, wooden, saw-horse style of seat, lined

with a little straw or coarse grass, and the great beast swung along with a racking gait. The native driver astride of his head in front of me, with bare toes behind the huge flapping ears, guided the creature. The toes were the reins, and a large Burman knife or dah, with which the interloping branches and vines were cleared away, served also as a whip.

The native struck the animal's head with blade or handle as occasion required. Well! I must say the novelty was very pleasant at first, but wait before you become too enthusiastic over the delights of such missionary work. After the first mile one begins to wonder how far away the village is, and how long it takes to get there, and of how good a pillow would feel, and of whether one's limbs could ever get so sound asleep they would never wake up, and of how much racking ones vertabræ will endure and not break in two. Well! elephant-riding may look charming in a menagerie, or round the lake at Kensington Gardens, London, but do not put it down as one of the most delightful experiences of lady missionaries. However, it might be worse. To reach some of the homes we must needs walk over intervening creeks on a teetering bridge of bamboo poles, with only a shaky bamboo for a hand rail, and again we had no rail, and in order to cross, we, who had never taken lessons of Blondin or other performers on tight-rope, must crawl over on hands and knees.

But we are among the homes! Look in with us and shake hands with some of these brothers and sisters in Christ Jesus. See how these generous people live who have built Kothahbyu Hall, and commenced its endowment with the amount already raised of fifteen thousand dollars, and support their pastors and educate their children. There is no cellar or foundation stone to this native home; it rests on posts, five or six feet high, which are set securely in the ground. This elevation is a necessity in this climate, with its long rainy season. The front entrance is that notched pole yonder. This is the pastor's home, he motions us to climb up, and we will call on his family. This verandah is the general eating place. In that little room is a sort of brick trough covered with ashes on which a fire is made, and where the rice is cooked when the rain prevents them from cooking on the ground beyond the house. The roof is thickly thatched, and the sides and partitions are of coarse bamboo mats. There are but two rooms besides this open verandah, but a curtain hung up at night divides off the bed-rooms. These people are not troub-

led with drapery, and lambrequins, and pillow-shams, and carpets. Their beds are easily made and unmade, being simply a mat laid on the bamboo floor. The strong odor of the place is from that jar of n'gapee, a condiment made of rotten fish. It is the favorite help to their curry and rice. The clothing of the family can easily hang from the splints stuck into the mat wall. There are a few dried fish on the wall yonder, and in the corner, near the rice chatties, a few dishes and a pain-killer bottle. A few books on that low table is the pastor's study. The chickens are cackling under the house, and the pastor's wife urges the teacher to accept a basket of fresh eggs. Do you say such people as these could never raise anything toward that beautiful memorial hall and its endowment? Yes! the whole amount was raised by just such as these. But we must go on, for you are getting impatient to know how the rats come in. We reach a village, the houses of which are poorer, the bamboo mats need replacing, some of the thatch is very thin. The pastor greets us cordially, and others of this little Christian village of perhaps a dozen houses hasten out to welcome the missionaries. We climb the bamboo ladder into the little chapel, and up the notched pole into some of the homes, and as we turn away to our boats, the deacon takes from the breast of his worn and faded jacket, ten silver rupees (five dollars). We had not supposed the village contained so much. We see the tears start as the missionary shakes his head, "No! No!" We cannot understand the words. It is a pantomime, the explanation of which we learn later, and it is this: Several years ago the people of this village whose paddy (rice) fields are near by, began to be troubled by rats, which came out of the jungle and ate their crop. The next year they increased and ate still more of the rice before it could be gathered. The villagers tried to poison the rats, but at last they were forced to try trapping and spearing so that they might eat them. At last this enemy had so increased, that they must abandon their fields and move away. The village was soon to scatter, whither they hardly knew. They were indeed very poor. Now hark! ye Christians of America, in your comfortable homes, your luxurious, artistic dwellings, and who give too often grudgingly, sparingly from your abundance. Listen to the conversation between these Karen brothers, whom you will some day meet among the redeemed, and our missionary host. "This is our collection for foreign missions," says the

deacon holding out the silver. "We wish it were more, our hearts yearn after the wild tribes at the North. We want the Ka-Khyens to learn of Jesus." The missionary meanwhile shakes his head, "No, No, I cannot take it," he says with emotion, "your pastor needs it, he has only rice for a few days longer, you are all very poor, the preacher at the North will be supported. I cannot take this. Give it to the poor of your own church." "No!" was that Karen's reply, "No! teacher, it is the Lord's money, for His work! We can eat rats, but the Ka-Khyens can't live without the Gospel."

WARWICK, R. I.

IN MEMORIAM.

MRS. C. F. PENNEY.

HEAVEN could not have been new and strange to her! She seemed so near to it in those long-ago days when we were girls together in dear old Maine State Seminary, the chrysalis of Bates College, — so endued with "the wisdom that is from above, . . . first pure then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." When our youthful eyes could see before the rest of the class a long journey to the goal, it seemed as if she were close to heaven, so she would only need to part the invisible vail and enter in.

Later visits to her model home have left the same impression, and now, with no view of the closing scenes to dispel the illusion, it really seems as if there could have been for her no passing over "dark waters," no "walk through the valley of the shadow of death;" and we love to think of her (do we not, dear classmates, and all her friends?), not transformed into an angel, as most of the world would need to be, but in the midst of the heavenly hosts her *very self*—her sweet face unchanged except to be rid of the expression of care which had come with maternal duties,—the spiritual body like the old, but free from weight and weariness and pain,—so well had nature molded her.

With grief that we were to have no more sweet converse with her in this world came the feeling—shared no doubt by all the workers in distant parts of the Lord's vineyard, whose means of usefulness must depend on missionary labors at

home — that we had lost one of our chief supports. In this department of pastoral work she quite relieved her husband of care; and, like many another woman in inconspicuous positions, without taking any credit to herself, richly deserved such praise as it has been fashionable to accord to the wives of public men for rendering their husbands the assistance they could.

Without waiting till their church was strong, even while it was aided by the Home Missionary Society, she made collections for missionary purposes of which the aggregate was so large that she was herself surprised, and almost afraid to have the people know, lest they should think they had given too much when, as a church, they were so poor. The prosperous condition of the Augusta church furnishes good evidence of the efficacy of such activity in promoting healthy growth, for all, I am sure, will agree that without that, the rare eloquence and other excellent qualities of their pastor could not have secured such results.

Though unusually timid and retiring, this dear sister allowed herself to shrink from no task which appeared to be a duty. Her "well done" needs no qualifications. In order to be appropriate for her, our Saviour's commendation of Mary should be so changed as to lose its apologetic tone, and to comprehend a whole life of well-doing, from which neither Mary's nor Martha's nor Dorcas' "good works" were omitted: "She hath done" *all* "she could."

May "a double portion of" her "spirit be upon" the members of the F. B. Woman's Missionary Society, that the Lord's work may not suffer from *our great loss*. A CLASSMATE.

GONE HOME! there is a sound of resting,

As weary lips pronounce the word,—

Forever shielded from earth's tumult,

Forever "present with the Lord."

Gone Home! the battle-strife is ended,

The arms are grounded at His feet;

Another victor waits the morning

When God's great host shall be complete.

Gone Home! while we still watch and wonder,

So prompt the message sent for thee;

We had no time to learn its meaning,

Ere thy bright spirit was set free.

Gone Home! while yet fond hearts were waiting

To hear more words of life and love

From lips that often told the story

Of Jesus and his home above.

Oh, who shall tell the glad surprises,
 The joyous greetings waiting there,
 From rescued ones who first beheld thee
 In earth's sad scenes of grief and care!

Bravely we'll speed thy homeward going :
 Though eyes must weep, yet hearts can sing,
 While angel-voices give thee welcome,
 Safe in the presence of the King.

C. P., in "Service for the King."

CORRESPONDENCE.

[FROM DR. PHILLIPS.]

A VERY GOOD SIGN OF THE TIMES.

While in Calcutta the other day one of the Scotch missionary ladies showed me several numbers of the *Khristiya Mohita*, a monthly magazine of twenty-four pages, edited by native Christian women in Calcutta. This is its first year, and it has by no means a large circulation. Indeed it may be denominated by some a mere venture in journalism. To me it seems to be something far more significant, and with all my heart I wish it a successful career. My American sisters will, I feel sure, heartily second this wish of mine.

As this beautiful Bengali magazine, with its clear, inviting type and pretty pink cover cannot take its place among your exchanges, I may tell the readers of the *HELPER* a thing or two about it. Five numbers have come to my table, and I have experienced uncommon pleasure in looking them over. Let me point out some features of its character. The table of contents indicates taste and thought. Some of the topics are suggestive, as the writers are all young women of the native church. The name *Khristiya Mohita* means *Christian Woman*, and this name fitly sets forth the object and aims of the magazine. Among others, I find papers on "Helping Others," "Progress in the Education of Women," "Bengal Widows," "Social Improvement," "Independence." So far as I have read, these articles are written in a clear and simple style, and contain real food for thought. The young women have made an excellent beginning.

This magazine heralds a brighter day for the women of India. One needs no prophetic discernment to read on its pages the proclamation of liberty to the imprisoned, oppressed

and suffering women of this pagan land. Their more favored sisters, who have come into the light and liberty of the Gospel, have begun an agitation which will end only when all are likewise free. Every true woman in Christendom will wish them God-speed, and pray for their success. Though suttee and infanticide be now known only in history (save in solitary, secret cases), very much remains to be done for the elevation of the women of these Eastern lands. Hard, patient work, and much of it, must be done before the female mind is freed from the fetters forged and fastened centuries ago by the power of superstitions more cruel than death. The *Christian Woman* has heavy blows to deal, strong bars to burst and bolts to break, and the dark dungeon of ignorance to cleanse and light, ere her work is done. There is indeed a "great door and effectual" for her to enter, but there are "many adversaries."

But not for her heathen sisters alone does the *Christian Woman* put forth her helping hand. Her sisters in the church need her help as well, and for their cheer and edification she will be able to do much. Our Christian women have much to learn in Bengal. Even those who have been under Christian culture from childhood, such as the daughters of our native Christian families, and the orphan girls in missionary schools, call for just such an organ as this magazine. The corps of contributors will, we hope, gradually increase, and comprise the most gifted in all the Bengal missions. Live topics, bearing upon every-day experiences will be brought before an ever-increasing circle of appreciative readers. Our Christian women will learn to think, to work for others, to express themselves correctly in their own language, to gather facts concerning other lands and races, and so to become wiser, better and happier themselves. Success, then, to the little pink-covered magazine. May it carry light, love, hope to many a dark household, and may it bring joy, strength, comfort to many a Christian home in this land of darkness. GOD BLESS IT.

MIDNAPORE.

MIDNAPORE LIFE.

Midnapore is a curiously put together place,—I mean the native part of it. There are three principal streets which have names, Burra Bazar, School Bazar, and Marneekpore Road. These run about parallel with each other, and all open into the Calcutta and Bombay road. The town is full of local

names, and it is often hard to find out just how much space one of these names covers. The three streets are connected together by a few narrow roads and also by numerous lanes, gullies, and winding paths, where are huddled together buildings of many kinds and sizes. Sometimes large, handsome establishments are hemmed in and choked by squalid mud houses, old broken walls, heaps of ill-smelling *debris*, and offal of different kinds. Putrid tanks are here and there, and seem, as it were, squeezed into the smallest limits possible. They are often surrounded and almost embowered by trees. Houses are sometimes on their very banks.

One of the houses in which we teach is situated on one of these old tanks. Tall, slender bamboos lean over the foul water, and even kiss its green, slimy face. The banana, coconut, and palm also luxuriate here.

The willow-like foliage of the bamboo, the three-yards-long, shiny leaves of the banana, with its heavy clusters of luscious fruit, and the thick, immense leaves of the coconut and palm with their fruit, all get their beauty and fruitage from the loathsome decay.

This ever fresh and vigorous life, feeding and flourishing on what is poison to human beings, is the sanitary item that keeps these many people as well as they are, yet ever holds his baneful revels and carries off his victims. In this house mentioned, there is almost always one or more down with fever. The house is damp and has a kind of suffocating feeling, and we are always glad when the lessons are done.

If we look sharp all around in the neighborhood of any one of these tanks, two or three significant things are pretty sure to be found. An idol temple of elaborate architecture, often, indeed, broken and nearly destroyed by the irrepressible peepul tree, so that, in a way, the sacred tree perpetuates the sacred temple. Close by are broken walls, remains of apartments, large stables, etc.

All these show that in the olden times the wealthy people lived here, and apparently expected never to be removed. The tank was excavated, the family temple for the residence of their gods was built without stint of money or labor. Each of these dwelling-places had a family name. In time people came in all around them, and one estate was connected with its neighbor. But that was long ago. Most of those families have either removed or died, the names and tanks alone remaining — doubtful legacies.

I have been speaking of the centre of the town. There are wings and branches in all directions, miniatures of what has been described. The European portion of the town is altogether different,—spacious enclosures, spacious houses, and plenty of breathing-room. These are the necessary conditions to a foreigner's life. We feel that this is true after a three hours' pull in the bazars.

July 30.

[Died in Midnapore, India, Sept. 10, 1881, of remittent fever, Frankie Millard, wife of Richard M. Lawrence.]

"He giveth his beloved sleep."

Three brief years have scarcely slipped away since we gathered in a pretty little western room to loop the bride's dress with rose-buds and ferns, and as we dropped the bridal veil over the rosy face, we thought only of her loveliness and youthful joy. Day before yesterday we closed the blinds in the same little room, and again brought her sweet favorite flowers, but they lay unclasped in her cold fingers, and the same veil fell over a marble brow, for our "Frankie" is sleeping the blessed sleep that "He giveth his beloved." Life's fitful fever is over, and the still face in its snowy whiteness, glowing with heavenly peace, is more beautiful in death even, than in life.

Twenty-seven days ago Mrs. Lawrence was prostrated with remittent fever, which daily increased in violence. During the first few days her sufferings were intense, after which she was much of the time delirious and apparently unconscious of pain. Shespoke much of death, and seemed to be searching her heart to its very depths and testing the reasons of her hope. Once when we were alone she said, "I tell you, it is one thing to be a professor of religion, and quite another to meet the Lord face to face. Oh! how I long to be near him, even in his arms, He seems so far away." We tried to tell her of his blessed willingness to receive his own child just then, but how impotent were any words of ours.. Still she said "Do tell me again, say it once more, how can I get very near to Him;" and we whispered "Jesus, Lover of my Soul," which she instantly caught, and sang the whole verse through in a clear, almost triumphant voice. From that time she never expressed a shadow of a doubt, or fear of death, either in her conscious or delirious moments, but often longed to go, and frequently seemed to be in close communion with her Saviour. She fancied He was passing by, and asked most beseechingly if He would not take her along, too.

Her longings for her dear old western home, and father and brother, were at first very intense, and she would cheerfully take anything offered her, if we said "I hope this will make you well, so you can go home." She frequently, and most tenderly, called her dear brother Spencer, for whom she seemed to have a kind of motherly care. Her patience, sweet submission, and care for others, were very remarkable, often when her temperature was 106, and her pulse 144, urging us to go out and get the fresh air, and thanking us so gratefully for staying by her. There was a strange fascination about her sick and dying bed, that made us vie with one another in doing most for her. Dr. Bachelier was often with her for hours, by day and night, and both he and the station physician were in season and out of season, fairly exhausting every possible remedy, but there was never one little break in the fever; like an unquenchable fire it burned higher and higher. The day before her death she was taken to our house, as the physician hoped a change of air might break the fever, as it frequently does in India. All that day her face was one of the most joyous ones we ever saw. She seemed to see the great Unseen, and to be reaching upward and welcoming its blessed realities. Once during the day she called her husband, and after speaking very tenderly to him, referred joyfully to death as being near. About ten in the evening she sang a few strains of a dear old hymn, the last intelligible words she ever uttered. At twenty minutes past seven the next morning she fell asleep, as sweetly as an infant in its mother's arms.

Her very great love for children made her little schools very precious to her, which she looked after with a zealous care. The genuine tears her teachers shed as they looked at her silent face told us how lovingly she had helped them. But for the repeated, almost series of illnesses that have prostrated her time and again, how gladly would she have labored more for all. But her earthly work is early finished, and we have laid her to rest under a beautiful neem tree in our compound. Yesterday was her first Sabbath in heaven. Oh! the blessedness of the triumphant hope beyond the grave. Let us who cherish it, raise the earnest prayer that the bereaved husband, father, and brother, may see a heavenly Father's *loving* hand in this sudden sorrow, and be led onward and upward to the pearly gate that their loved one "has left ajar" for them.

MARY R. PHILLIPS.

GLASGOW, Oct. 6, 1881.

MY DEAR MRS. BREWSTER :

I am sure that you and all the other friends of the mission will be glad to know that we reached this place on the afternoon of the 4th inst. in safety, having made the trip in a little less than eleven days. During the greater share of the time the weather was cold, and the sea just rough enough to oblige quite a number of the passengers to pay the usual but unwilling tribute to old Neptune, and dear Nellie did not wholly escape. Unfortunately, on the morning of our arrival I stepped on something which caused my foot to slip, and the fall wrenched my back so that I am obliged to keep close in the house at present.

We had about forty passengers, the most of whom were Christians, and all very kind and agreeable. Rev. Mr. Roberts is returning to Burmah, and with him Rev. Mr. and Mrs. Cronkite and Miss Garton for the same mission. Rev. Mr. and Mrs. Duplisses and son, from Cape Colony, are taking a vacation for rest and health. They are God's chosen ones, and their kind and helpful words and deeds and their pleasant cheerful faces did us much good, and will long be remembered. May God bless and keep them for many years, even though their locks are already whitening.

Just before coming ashore we learned that the steamer for Bombay had sailed the previous day for Liverpool, and would leave that port on the 5th. To catch the boat we must leave all of our baggage except our trunks, and start at once for Liverpool. But this would bring our baggage a fortnight behind us, and probably subject us to much trouble and more expense than waiting for the next steamer, and we might lose a part of it, hence we decided to remain. The next steamer will sail from Glasgow on the 15th, and from Liverpool on the 20th. This unexpected detention is a great disappointment, but I am sure there must have been some "*need be*," or we should not have been subjected to this trial.

Among our fellow-passengers were three Swedish Free Baptist men, who are active Christian workers, two of whom I think are members of Mr. Moody's church, in Chicago. They made many inquiries about our mission, and expressed a wish to aid in the good work, but their people have no organization through which to reach a heathen people.

Mr. Rylander and Mr. Bergstrom propose to send money to me for the support of a native preacher. Mr. Rylander is

part owner of a Swedish religious paper, published in Chicago, and he intends to give his readers an account of his passage and of what he has learned respecting our mission. Mr. Bergstrom is editor of a paper published in Arboga, Sweden, and both are equally anxious to know more of our India mission. Mr. R. has subscribed for the HELPER. Affectionately, MRS. H. C. PHILLIPS.

OPENING OF THE NORMAL SCHOOL.

As has been the case for several years, we can report a larger number of pupils at the opening than ever before. Thirty-two the first day, forty-five the first Monday, and sixty-one this, the seventh day of school, might seem a very irregular beginning to those who are accustomed to see people make their preparations beforehand and enter school promptly; but to us who can look back not many years to the time when almost every body was "coming after Christmas," it is very encouraging. Some in the country are kept away now because every body is "seeding," — the wheat here is sowed in the fall, — and they cannot get horses to bring them. I wish, for their sakes, we didn't have to confess that there are those within walking distance that are coming to-morrow, or next week, with no apparent cause to hinder their being in the first day.

The entirely new feature of our school this fall is the students that bring us letters in large official envelopes, containing certificates that they are appointed to receive free instruction and normal training in Storer College under the agreement made between said school and the State of West Virginia. The Legislature for the first time provided that the *colored* people should have the advantage of the appropriation for the training of teachers, and there will be eighteen in all whose tuition and room and book-rent will be paid by the State. The State Superintendent, the Hon. B. L. Butcher, whose interest and conduct in the matter are all any body can desire, has also asked and received permission to appoint eighteen others to whom we give tuition and room-rent. We could not have received these students but for the promise which our new walls give of more room. It is for the Lord's stewards to prove this is not a false promise, by sending promptly of his treasures, of which we have not enough on hand to pay for the lumber we are now hauling that is de-

signed to make these walls habitable. These appointments are from all parts of the State, and are something for which to be very grateful, since by them the influence of the school will be extended to parts where the people had never heard of it, or only as a goal beyond their reach.

Among our students is a promising young man, though in school for the first time, from New Orleans. We feel to give a special welcome to those from the far South. Of course we hope that when they return to their people it will be with a missionary spirit that shall convey from this border-land to those darker regions some ray of light from the higher civilization, and more enlightened religion of the North. B.

HARPER'S FERRY, W. VA., Oct. 12, 1881.

TO OUR AGENTS.

THIS number of the *HELPER* comes to you with its last message for 1881. The year has gone by very quickly. Some of you have been hoping to increase the size of your club all the year, and have been troubled because it was not larger. If you did your best you deserve the "Well done," and we are grateful for your efforts to increase the number of readers of what missionary intelligence the *HELPER* has been the medium of conveying.

Another year is before us. We all enter upon it with hope. We earnestly ask you to make greater efforts to increase the list of subscribers. Begin at once with your club, and be sure to pass no one by. Some person near you may never have been asked to take it. The price is so small, do not let it be an objection. It can be saved so easily by a little planning, if need be. Will you not take up the work once more with cheerful alacrity, and feel you are doing effective work for the Master in this way.

Already we anticipate your orders, and are planning to meet them, promising our best endeavor to make the publication worthy of your patronage.

TO SUBSCRIBERS.—No doubt some of you have failed to receive all your copies of the *HELPER* for the year, and you have thought we were in fault. Perhaps we have been, but we have tried to attend faithfully to your orders so far as we

have understood them. Unless you shall tell us you do not receive your copies regularly how can we know that you do not? If there is failure we are most willing to do what we can to make it good. If there is imperfection in any way we desire that you will promptly inform us.

It is always best that packages should be sent to persons who will care for their distribution. There are back numbers for 1880 and 1881, which can be had to make these volumes unbroken.

We invite you to send early a renewal of your subscription, and, if you can, another name with yours. Please send full name with address, *Mrs.*, *Miss*, or *Mr.*, and the pay, if in stamps, of *one* and *three* cent denomination; larger denominations are not desired.

OUR FINANCIAL WORK.

EVERY one is glad that the appropriations for the last year were met, so far as actually pledged. On the one thousand dollars for Harper's Ferry conditionally pledged, it will be seen from the treasurer's report that not quite one-half was contributed, and also only a small part of the four hundred for the Industrial School at Midnapore. No doubt there is general regret that these sums were not completed, since each day and each year as well, has its own claims, and what is omitted in its proper place, fails to receive the attention, or give us the degree of pleasure it otherwise would.

The hope of the Board is that every one will do a little more than last year. Then will all the work undertaken be cared for, and there be a possibility of enlargement at points where there is great need. The number of the objects is such that if any auxiliary or person wishes to select one for special care, it can easily be done by consulting with the district secretaries, each of whom has a schedule of the objects and the sum desired to be raised in her district. Consider the appropriations carefully, and think if this is all we ought to undertake. Do not let us be content with the little we are doing when such possibilities are before us, and let us not "put off until to-morrow what *can* be done *to-day*." There is no need of presenting the claims of these objects in an apologetic way to the churches. Hearts filled with joy in the Holy Spirit do expand in love toward all for whom Christ died.

THE REPORTS.

ATTENTION is called to the reports which supplement this number of the *HELPER*, and a careful reading of them is invited. The summarizing of the year's work in its various departments, though it gives but a mere outline, is a means of better acquaintance with the Society and its operations. The first part presents but a glimpse of the workers and the work in the fields to which our contributions are sent. The laborers tell us so modestly of what they are doing that we fail to get a full idea of the magnitude of the work in hand, but we can realize that it has burdens and anxieties, and now and then its fragrant blossoms, and we do feel that in some way we are linked to them and they to us. The Home Secretary's report sounds a note of assurance of the final triumph of Christ's kingdom, while it presents a brief statement of the means through which the force is supplied which helps to send strength and encouragement to those who represent us "out in the noonday sun." Some new sympathizers have been won to a participation in this grandest work of the age, while others, we fear, may have become indifferent.

As much as can be reported seems very small compared with what might have been done, and this becomes more emphatic as the treasurer's report is mastered. The appropriations were met, but the sum contributed seems very small, when the whole number of the women in the churches is considered, and how much more than two cents a week some of us could have spared, and been the richer therefor. Of the sum total, no doubt there are offerings made with sacrifice, and the Lord has noted such ; but does any one feel she has done more than she could, when the demands are so great and the needs so pressing !

One feature is noticeable — the legacy left by Mrs. Shipman, of Vermont. It was an offering unto the Lord. We are persuaded that if these reports are read, it will lead to thankfulness for what has been done, and to efforts for greater and better things in the year to come, for every one who has borne, even the least part, in things pertaining to the spread of the Gospel in these days of advancement, will wish for enlargement at every possible point, and will pray for labor as well as laborers.

WORDS FROM HOME WORKERS.

MAINE.

A children's band, called the "East Otisfield Mission Band," consisting of fifty-one members, was organized last June by our pastor, Rev. W. J. Twort. It has the following officers: Nettie Crooker, President; Josie Lunt, Vice-President; Nellie Reed, Treasurer; John Barrows, Secretary; and Maurice Bowker, Collector. They hold their meetings on Saturday afternoons, and appear to be very much interested. This mission band is now connected with our mission society, and in working together we expect to accomplish much.

The September session of the "Otisfield Quarterly Meeting" was held at East Otisfield. The Mission Band, under the direction of the W. M. Society, gave a missionary concert on Wednesday evening of this session. The following exercises were conducted by the President, Miss Estelle Knight, and were listened to by a large and attentive audience: Singing, "To the Work;" Reading of the 67th Psalm, by Miss Annie Durell; Prayer, by Rev. W. J. Twort; reading of report by the Secretary, Miss Annie Durell; Singing; Recitation, "The Hindu Sacrifice, and Song of the Converted Hindu Mother," by Miss Nettie Crooker and Miss Nellie Reed; Declamation, "Take the Cross," by John Barrows; Recitation, "What Will You Give," by six little girls; Singing; Recitation, "Out on the Prairie," by Daisy Twort; Recitation, "Sowing Light," by ten members of the Mission Band; Recitation, "Hindu Girl's Lament," by Nettie Kemp and Villa Wardwell; Singing; Recitation, "Our Little Sisters," by four young girls; Recitation, "Our Work for Jesus," by Alice Twort. Remarks by the president and singing closed the exercises of this pleasant hour.

ANNIE F. DURELL.

The following Resolutions were passed by the Woman's Missionary Society of the Augusta Church, Oct. 9, 1881:

WHEREAS, in His wisdom and love which we can trust but cannot understand, it has pleased God to remove from us our beloved president, Mrs. C. F. Penney; therefore

(1) *Resolved*, That we remember with gratitude her faithful Christian life, her love for all the interests of the church, and especially her unflinching devotion to this society, whose very existence is due to her efforts.

(2) *Resolved*, That we emulate her earnestness in the missionary cause, and that we, individually and collectively, will endeavor to carry on the work which she has laid down.

(3) *Resolved*, That our sympathies be tendered to our dear pastor, her husband, and to her children in this great affliction.

(4) *Resolved*, That a copy of these resolutions be sent to her family, also one to the MISSIONARY HELPER for publication.

MRS. G. B. FILES,	}	Committee on Resolutions.
MRS. E. S. FOGG,		
MRS. J. M. PLUMMER,		

The Litchfield Plains Woman's Missionary Society held its second public meeting in June. The exercises consisted of reading the Scriptures, prayer, recitations, an essay by our president, reading selections, and a dialogue, "The Field is the World;" also several letters from our foreign missionaries were read. The whole was interspersed with singing, and a few timely remarks by our pastor made our meeting very interesting to all. At the close a collection was taken up, which amounted to about seven dollars (\$7.00). During the year we have had several additions to our society, and no member has been called away by death. We support a native teacher in India, and hope to do something more through the year.

J. R. S., *Cor. Sec.*

The Ladies' Mission Society in connection with the Sebec Quarterly Meeting, held a public meeting at the September session which convened with the LaGrange church, Sept. 17. Mrs. E. D. Wade is the president.

The exercises were opened by singing, and prayer by Rev. J. W. Gowen. Miss Nellie Wade read a paper on mission work, which was of a most interesting character, and could not fail to awaken a deep interest for the cause. Excellent remarks were made by Brothers Gowen, Palmer and Cook, which inspired the audience with new zeal.

The most pleasing feature was the collection, amounting to eighteen dollars and ten cents, cheering the hearts of all mission workers, and encouraging them to go forward.

ANNIE E. BRYANT, *Sec.*

The Woman's Missionary Society of the Penobscot Yearly Meeting met in annual session at Rockland, Sept. 29, 1881. The meeting was conducted by the district secretary. The opening exercises consisted of singing by congregation, "There's a work for me and a work for you," followed by prayer by the president, Mrs. C. Harding. Report of the last meeting was then read, and several auxiliaries were also reported. A solo, "Consider the lilies," was finely sung by Miss Hattie Bird, the recitation of a missionary poem by Miss Angie Eastman, and reading of letter from Mrs. Mary R. Phillips, India, by Mrs. E. D. Wade, followed. Several little girls united in singing "Far out upon the Prairie," accompanied by Miss Mary Bird, organist. After the music by the "Birds" and the children, a paper, "A Plea for Harper's Ferry," written by Mrs. L. Dexter, of Mass., was read by Mrs. R. L. Howard, of Bangor. The audience showed their interest by close attention, and the ministering brethren cheered us by their sympathy, words, and works. A collection was taken, amounting to twenty-two dollars and eleven cents. Our hearts went up in thankfulness to the good Father for his spirit which was manifest, and the increasing interest in missionary work in our district.

M. R. W.

VERMONT.

At the recent session of our Y. M. which convened at Tunbridge, a Woman's Mission service was held on Saturday evening, and was one of the best we have ever enjoyed. What privilege is more enjoyable than to meet with our dear sisters from the different Q. M.'s who are earnest workers for the cause of Christ! Our meeting consisted of devotional exercises, reports from the Q. M.'s and Auxiliaries, which showed an increased interest during the past year. An urgent appeal was made for the inter-

ests of the mission work in Vermont. There was an essay by Mrs. A. M. Freeman, of Tunbridge, and short, pithy addresses were made by sisters from different sections, followed by the presentation of a pair of gold-bowed spectacles (being the last offering of Sister Major Smith of Tunbridge, not long since deceased), to the Woman's Missionary Society. She was deeply interested in its success. These spectacles were given her by her children on her 50th wedding anniversary. Brother Freeman held them up to the audience, at the same time making remarks full of sympathy and interest. Brothers Ragee from Stanstead, and Smythers from Stafford spoke of the interests of our mission, and a collection was then taken amounting to \$16.00. A good brother, Cole from Lebanon, N.H., came forward, laid down \$10.00, and took the spectacles. Singing ended an enjoyable meeting, and may the result be lasting.

MRS. F. P. EATON, *District Secretary.*

The Corinth Auxiliary mourns the loss of another of its members. Our dear sister, Miss Augusta B. Dearborn, died Sept. 4th, aged 56 years. She was usually with us at our meetings, cheerful and happy, always ready to do her part in any good work. Death came unexpectedly, yet she was ready to meet it. According to her request, \$50.00 (fifty dollars), in due time, will be forwarded to the treasury for the work at Harper's Ferry. In behalf of our society, the following resolutions have been adopted:

Whereas, It has pleased our Heavenly Father to remove by death our dear friend and sister in Christ, Miss A. B. Dearborn, therefore

Resolved, That, remembering her tenderly, we express our deep sorrow at her death, and tender to the afflicted friends our heartfelt sympathy in their bereavement.

Resolved, That by her death, our society has lost an efficient helper, and a faithful advocate, and the mission cause a sincere friend.

Resolved, That though we miss her kindly presence and words of love, we will not murmur at God's will, knowing that while we toil a little longer here for the Master, she sweetly rests in Heaven.

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

MRS. A. J. DUTTON, }
SUSAN SMITH, } *Committee.*
SUSAN MCHUGH.

RHODE ISLAND.

Brother Morrell, writing from Chepachet, reports encouraging items in regard to the interest in missions in his church and Sabbath School. A missionary concert, under the care of Mrs. Sprague, was recently held at 5 o'clock on Sabbath afternoon. He says that the children and other members of the school gave missionary intelligence and sang cheerful songs, to a full house, and it was felt that the best of impressions were left upon the audience, which was much larger than usual at the regular Sabbath service. The collection amounted to seven dollars, with the promise of being made up to ten. This, with sums previously raised, will make twenty dollars for Foreign Missions for the year just closing. The HELPER was of value in preparing the concert.

At the last session of the Western Rhode Island Quarterly Meeting, held at East Killingly, Conn., Aug. 31 and Sept. 1, an especial effort was

made by Mrs. L. Fenner to give the mission cause more prominence in the Q. M. She had obtained the assistance of Mrs. L. Dexter and Mrs. J. L. Tourtellot, and as Rev. A. H. Morrell was present, spirited meetings were held during the session.

One hundred dollars in money and pledges was raised during the session, and previously in the churches, for the work of the Woman's Missionary Society. A part of this sum was for foreign missions, and a part for Storer College. To give greater permanence to the interest now existing, Mrs. Fenner was appointed Q. M. Secretary, and it is desired that reports shall be made to her of what is being done in this work in each church of this section. She has a valuable helper in Mrs. S. B. Young, who was chosen Recording Secretary.

NEW YORK.

The Jefferson Q. M. W. M. Society is an efficient organization. Its meetings are held Saturday evening of each Q. M. session, and are an encouragement and practical help.

The Philadelphia auxiliary was the first one organized in the Q. M. It began work nearly two years ago, and has held regular meetings, though the attendance has sometimes been small. They use the card system, and have averaged over \$10.00 a quarter. Membership, 35. Business promptly done.

The auxiliary at Keenville has taken new courage of late. It is doing good work in holding meetings, paying well, and reporting and remitting promptly. Eighteen members.

At Depeauville the interest is deepening. Present membership, 22.

At Harrisburgh the little society is struggling on. May the faithful ones never give up, and others be added to their number.

Little York auxiliary was organized last June with 16 members. A good number to begin with, and now by their works we shall know them.

At Lowville and Three Miles Bay the work of organization is not yet done. May it not be long delayed.

I visited this Q. M. nearly two years ago and organized the first auxiliaries at Philadelphia and Keenville. I am more thankful than I can express to report that the work still goes on and increases. Mrs. B. F. Brown, the Q. M. Secretary, is the right woman in the right place.

LIEBIE C. GRIFFIN.

MINNESOTA.

At the September session of the Hennepin Q. M., held at Elk River, the Woman's Missionary Society held a meeting, Mrs. C. L. Russell in the chair. It being the annual meeting, new officers were elected for the coming year, viz.; Mrs. Bradbury, President; Mrs. Croswell, Secretary and Treasurer. The Vice-Presidents elected were Mrs. Livingstone, Castle Rock; Mrs. Leighton, Minneapolis; Miss Dean, Mazeppa; Mrs. Bisbee, Crystal Lake; Mrs. Russell, Champlin.

A resolution was passed asking the general society to appropriate \$100 for our Y. M. work, the ladies of our society assuming \$50 of the sum. After the business meeting and reading of reports, several selections were read by different ladies, which, with singing, etc., made a very enjoyable meeting, and we hope profitable, as well. A collection of \$5.00 was taken. We had reports from four of the churches, and as all of them, I think, closed with the same sentiment I will also close my report with

quoting the words of one of them : " We expect to offer you, at our next Q. M., a more hopeful record of what we have tried to do."

MRS. H. L. CROSWELL, Sec.

NOVA SCOTIA.

The sixth annual meeting of the Woman's Foreign Mission Society was held at the Bethel, Barrington, Sept. 9, 1881. The meeting was presided over by Vice-President Mrs. Royal. The opening exercises consisted of singing, Scripture reading, and prayer. The corresponding secretary gave a full report of the work done in the societies during the year. The amount raised is \$370.37.

The reports of Mrs. Wm. Downey and Mrs. Shaw, of N. B., were read, and Miss Weyman followed in a brief address, showing that work done for the good of others often comes back with blessing to ourselves. A letter from Mrs. Burkholder was read by Miss Debbie Crowell. A recitation entitled " The months before harvest," followed, by Miss Georgia Nickerson. Singing. Mrs. B. B. Woodworth spoke especially to the children present, urging them early in life to interest themselves in missions. Miss E. Hilton next gave an address, taking for her subject, " An appeal for the heathen." She reviewed the position of the heathen, both past and present; how in the past, as in the present, they had inquired, " Who will show us any good?" She showed that such an inquiry had sounded the depths of philosophy, both ancient and modern, but without a satisfactory answer. The only satisfactory answer was found in the cross of Christ. The cross was the centre to-day of the world's attraction and the only real and abiding agency for the redemption of heathendom. Prayer was spoken of as being infinite, while our work was finite. Prayer placed us in the hands of our infinite God, and by prayer we became possessors in our work of infinite help. Singing. A recitation entitled " Missionary Music to the Children," was excellently rendered by Misses Sadie and Annie Hopkins, after which a collection was taken, amounting to \$15.45.

" Gospel Bells," was sung, and the Rev. J. I. Porter pronounced the benediction.

During the business session a resolution was passed expressing our appreciation of the *MISSIONARY HELPER*, and the able manner in which it is conducted.

MRS. R. H. CROWELL.

At the close of this volume, *THE HELPER* has 3,602 subscribers, distributed as follows: Maine, 902; New Hampshire, 394; Rhode Island, 372; New York, 325; Massachusetts, 268; Michigan, 268; Ohio, 203; Vermont, 190; Nova Scotia, 114; Minnesota, 96; Illinois, 79; Wisconsin, 65; New Brunswick, 65; Iowa, 63; Pennsylvania, 48; Virginia and West Virginia, 28; exchange list, 22; India, 21; Province of Quebec, 19; Indiana, 17; Connecticut, 11; Kansas, 7; New Jersey, 6; Missouri, 4; California, 4; Nebraska, 3; Ontario, 3; Maryland, 1; Dakotah, 1; Nevada, 1; Colorado, 1; Texas, 1.

Just as we go to press we receive the sad intelligence of the death of Mrs. Lawrence, but we are glad to be able to make room for the communication of Mrs. Phillips.

Children's Niche.

A LITTLE SEED.

A child a penny gave ;
With it one tract was bought.
By this a heathen chief
Was to the Saviour brought.

A little church he built ;
Men turned from idols cold,
Till many hundred souls
Were gathered in its fold.

How many *they* shall lead
In joy with Christ to dwell

The fruit of this small seed,
Eternity must tell.

When every little hand
Shall sow the gospel seed,
And every little heart
Shall pray for those in need,

When every little life
Such fair, bright record shows
Then shall the desert bud
And blossom, like the rose.

—*Good Times.*

OFFERING RICE TO A JAPANESE GOD.

MRS. TRUE writes from the country where she was spending her vacation : " We arise at 6 o'clock and prepare for the morning walk. We take breakfast, and afterward as we kneel for united prayer, the burden of our petition is, ' Lord, open the eyes of the blind and bring the dead to life ! ' But we must hasten if we are in time to see and hear what will be done at the temple, and if we miss it this morning we shall not see it at all, for they offer rice to the god only three times a month, and we must leave here before the next day comes around. We feel stronger as we step out into the fresh, pure air of the lovely morning, and looking around upon the beauties of nature we dread to enter the gloomy temple, and see what will surely cause our hearts to sink like lead. But here we are, and the guide assures us that the music will soon begin, and wishes us to enter and be ready to appreciate it. As we hesitate a moment, some of the priests who are to take part pass us in robes of green, white, yellow, and black, and all have very queer looking head-gear which I cannot describe.

" We enter and sit down on our feet, for there are no seats, and notice that in the first room in a row by the partition are seven priests, and in a line in the inner room are five others of higher order. Each one of the former has a musical instrument in his hand, and soon they begin a most dirge-like wailing, to which the others respond by bowing and receiving

each in turn a small table with a dish of food, which he hands to the first one from the door of the sacred room, where the god is supposed to receive the rice. Then he passes it into that room, and so on, until twelve tables are taken in and all the time the wailing goes on. Then there is a pause in the music, and one of the priests performs various ceremonies in that mysterious inner room, only one of which we can see; that consists in waving the *gohei* (an offering from the Mikado, made of heavy gilt paper) repeatedly before a looking-glass, or rather a bright metal used for that purpose, and bowing many times. Another priest then kneels before the mirror and pours forth a most impassioned strain of praise, and adoration, recounting the deeds of valor, and the wonderful glory of his name, because of what he had done for his country. This was to me the most touching and soul-stirring thing seen or heard in all heathendom. He used the same form of prayer which we use, that is the same style of language, and his tones were different from those heard in ordinary Buddhist prayers, for this is Shinto worship, and the place is quiet, and the listeners seemed devout, and yet this was a man praying to a —what? not even a living man, not a dead soul, but to a living creature put in the place of the Creator in their blind imaginings! — *Children's Work for Children.*

CONTRIBUTIONS

RECEIVED BY THE

Free Baptist Woman's Missionary Society,

FROM AUGUST 1, 1881, TO OCT. 1, 1881.

MAINE.		East New Sharon, Aux., one-half each H. M. and F. M.....	\$1 60
Augusta, Auxiliary, for Emeline.	\$6 00	East Parsonsfield, Aux., for F.M.	2 00
Bath, Aux., North St. Ch., 10.00 for teacher, Marilla, \$14.00 for Harper's Ferry.....	24 00	Ellsworth, Q. M., Aux., for Carrie	6 25
Bean's Corner, Aux., for F. M....	3 00	Ellsworth, Q. M., Auxiliary.....	2 17
Chesterville, Aux., for Harper's Ferry.....	1 50	Ellsworth, Mrs. C. Harding.....	1 00
Doughty's Falls, Aux., for F. M.	11 00	Ellsworth, Rev. E. Harding.....	1 00
Doughty's Falls, Auxiliary.....	2 00	Farmington Village, Aux., for F. M.....	1 50
East Corinth, Auxiliary.....	6 00	Farmington Falls, Aux., for F.M.	8 40
East Corinth, Busy Bees.....	.50	Farmington, Q. M., collection for F. M.....	6 73
East Dixfield, Aux., one-half each, H. M. and F. M.....	3 00	Gardiner, Auxiliary.....	10 00
		Lewiston, Aux., Main St. Church, \$1.75, incidental Fund.....	8 85

Lewiston, a Friend, Pine St. F.B. Church, \$1.00 Anthony Hall, \$2.00 H. M., \$2.00 F. M....	\$5 00
Limerick, Little Helpers, for Miss I. Phillips' salary.....	1 50
Limerick, Mrs. J. Holland, Mrs. A. Cobb, Mrs. M. D. Burbank, Mrs. A. M. Davis, Mrs. M. B. Bean, each \$1.00	5 00
New Portland, Aux., 1st Church, \$5.00, F. M., and \$1.00 Anthony Hall, and Mrs. E. Carville, \$1.00 for Anthony Hall, all towards L. M. of Mrs. E. H. Butts.....	7 00
North Anson, Auxiliary, for Harper's Ferry, and towards constituting Mrs. S. Bunker L. M.	5 00
North Berwick, Auxiliary, First Church.....	5 60
North Berwick, Nellie J. Brown, for Anthony Hall.....	1 00
Ocean Park, Collection at Woman's Missionary Meeting...	10 71
Presque Isle, Auxiliary, for Jessie Saco, Mrs. H. B. Hutchinson, towards constituting herself L. M.....	7 50
Saco, Auxiliary, for Mrs. J. L. Phillips' Ragged Schools...	10 00
Steep Falls, Auxiliary.....	5 00
West Buxton, Auxiliary.....	6 00
West Falmouth, Helping Hands, for Miss I. Phillips' salary...	10 00
West Falmouth, D. P. Small, for F. M.....	5 00
	1 00
	\$191 81

NEW HAMPSHIRE.

Alexandria, a Friend, for Anthony Hall.....	2 00
Belmont, Mrs. John A. Ladd, for Anthony Hall.....	1 00
Bristol, a Friend, for Anthony Hall	40 00
Danville, Auxiliary.....	10 00
Danville, Mrs. J. A. Lowell, for Anthony Hall.....	5 00
Dover, Mrs. I. D. Stewart, for working capital.....	10 00
Dover, Frieda May Mosher, for Anthony Hall.....	1 00
Dover, Auxiliary, Washington St. Church, and constituting Mrs. Wm. Burr L. M.....	37 42
Dover, Bessie Stewart Mosher, for Anthony Hall.....	1 00
Dover, L. A. DeMeritte, for working capital, and towards constituting Miss Lura Brackett L. M.....	25 45
Laconia, Mrs. G. C. Waterman, for Miss Brackett's salary...	5 00
Laconia, Auxiliary, for Miss L. Brackett's salary, and to constitute Mrs. Dr. T. S. Foster L. M.....	20 00
Lake Village, J. L. and O. E. Sinclair.....	5 00

New Hampton, Auxiliary, native teacher with Mrs. Bachelor.	\$10 00
Tamworth Iron Works, collected by Mrs. Runnells.....	10 00
Whitfield, Auxiliary, for H. M....	10 00
Wolfboro, Mrs. E. J. Jenness...	1 00
Water Village, Miss S. Beacham, for working capital.....	5 00
	\$198 87

VERMONT.

Corinth, Auxiliary, 2nd F. B. Church, \$1.50 for Harper's Ferry, \$1.50 general work...	3 00
East Orange, Auxiliary.....	5 00
East Williamstown, Auxiliary, of which \$1.00 from Miss E. W. Flint.....	5 00
Ludlow, Mrs. E. H. Pinney.....	1 00
North Tunbridge, Auxiliary.....	3 25
Royalton, Mrs. M. C. Russ, for Anthony Hall.....	1 00
Johnsbury, Children's Band.....	1 25
Strafford, Auxiliary, for zenana work.....	6 00
Strafford, Q. M., collection Woman's Missionary Society meeting.....	4 25
Vermont Y. M., collection \$16.00, from sale of a pair of spectacles bequeathed by Mrs. Major Smith, \$10.00, all for Mrs. Lawrence's work in India....	26 00
Bequest of Mrs. Lydia Shipman, paid by executor O. L. Watson, West Topsham, Vt., one-half each H. M. and F. M.	375 00
	\$430 75

MASSACHUSETTS.

Abington, Mrs. H. K. Peirce, one-half each, H. M. and F. M.....	5 00
Blackstone, Auxiliary, for Miss H. Phillips' work and salary.	5 00
Farnumsville, Church, for Miss H. Phillips' salary and work	5 00
Lowell, collection for July, \$10.00 of which from Mrs. A. J. Gould, one-half each, H. M. and F. M.....	15 14
Wellesley, Olive S. Bean, \$3.00 for F. M. and \$2.00 Anthony Hall.....	5 00
	\$35 14

RHODE ISLAND.

Auburn, Ladies of Church, for Miss H. Phillips' work and salary.....	5 37
Auburn, Sunday School, for Miss H. Phillips' work and salary.	2 50
Cranston, Mrs. R. J. Lockwood, for F. M.....	2 00
Foster, Union Church, for Miss H. Phillips' work and salary.	1 75

Georgiaville, Church, for Miss H. Phillips' salary and work....	\$5 00
Greenville, Auxiliary, for Miss H. Phillips' salary and work....	10 00
New Shoreham, Church, for Miss I. Phillips' salary.....	5 00
North Foster, for Anthony Hall, and constituting Mrs. I. Paine L. M.....	20 00
Olneyville, Auxiliary, for Miss H. Phillips' salary and work ...	15 00
Pascoag, Auxiliary, for Miss H. Phillips' salary and work ...	12 50
Pawtucket, Auxiliary, for Miss H. Phillips' salary and work	7 50
Pawtucket, Mission Helpers, for Miss I. Phillips' salary.....	5 00
Providence, Greenwich St., Auxiliary, for Miss H. Phillips' salary and work.....	6 25
Providence, Greenwich St., Mrs. M. A. Stone, for Miss H. Phillips' salary and work....	5 00
Providence, Auxiliary, Park St., \$6.25 for F. M., \$1.00 for incidental Fund.....	7 25
Providence, Little Helpers, Park St., for Miss I. Phillips' salary.....	5 50
Providence, Auxiliary, Roger Williams Church, for Miss H. Phillips' salary and work....	18 75
Providence, Young People's Society, Roger Williams Church, for Anthony Hall, towards fitting up Roger Williams Library.....	100 00
Providence, Mrs. J. L. Tourtellott, for Anthony Hall.....	25 00
Providence, Mrs. A. R. Bradbury, for Anthony Hall.	10 00
Providence, Mrs. M. A. Stone, for Anthony Hall.....	2 00
Providence, a Friend, for Anthony Hall.....	1 00
Tiverton, Ladies of the Church, for Miss Franklin's salary...	2 00
Tiverton, Mrs. W. A. Nealey, for Anthony Hall.....	5 00
Tiverton, Ladies of the Church, for Miss H. Phillips' salary and work.....	5 00
Woonsocket, Miss Ella Paine, for F. M.....	5 00
West Scituate, Church, \$5.00 Miss H. Phillips' salary, and \$2.00 H. M., and \$1.00 F. M.	8 00
Mrs. T. G. Wilder, .50, Mrs. A. H. Millman, .50, both for Anthony Hall.....	1 00
Mrs. E. A. Angell, C. T. Child, E. A. Slater, each \$1.00, Henry Williams, \$2.00, for Anthony Hall.....	5 00

\$303 37

CONNECTICUT.

East Killingly, Ladies of Church, for Miss H. Phillips' salary and work.....	\$2 40
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NEW YORK.

Cowlesville, A. M. Richardson, proceeds of pictures, for Anthony Hall.....	2 58
New York City, Ladies of F. B. Church, for Anthony Hall...	100 00
West Bethany, Woman's Missionary Society, for Anthony Hall	11 00
	<hr/> \$113 58

OHIO.

Blanchester, Church, for F. M....	2 70
Seneca and Huron, Q. M., Woman's Missionary Society, for F. M.....	13 37
	<hr/> \$16 07

ILLINOIS.

Walnut Creek, Q. M., Woman's Missionary Society, for Anthony Hall.....	5 00
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IOWA.

Edgewood, Woman's Missionary Society for Miss Brackett's salary.....	3 00
Riceville, Mrs. Lavinia Fox, for Anthony Hall.....	10 00
Wilton, Missionary Society, for F. M.....	7 60
	<hr/> \$20 60

PROVINCE OF QUEBEC.

Bulwer, Mrs. P. Coats, for F. M.	.75
Stanstead, Auxiliary, for general work \$19.00, for support of teacher with Miss H. Phillips \$7.60.....	26 60

\$27 35

NOVA SCOTIA.

Caledonia, Juvenile Society, for native teacher with Mrs. Burkholder	25 00
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MISCELLANEOUS.

A Friend, for F. M.....	1 00
Myrtle Try Class, \$13.32 for Poma, \$5.38 Myrtle Hall, and \$2.00 for Miss Crawford.....	20 70
	<hr/> \$21 70

Total.....\$1,391 64

LAURA A. DEMERITTE, *Treasurer.*

DOVER, N. H.

THE

issionary elper.

PUBLISHED BIMONTHLY

BY THE

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"Freely ye have received, freely give." — Matt. 10:8.

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1881.

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[SUPPLEMENT TO MISSIONARY HELPER.]

EIGHTH ANNUAL REPORT

OF THE

FREE BAPTIST

Woman's Missionary Society,

PRESENTED AT ITS

ANNUAL MEETING,

AT LAWRENCE, MASS., OCTOBER, 1881.

PROVIDENCE:

J. A. & R. A. REID, PRINTERS.

1881.

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OF THE

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Mrs. S. L. GRIFFIN, Gilbert's Mills, N. Y.

RECORDING SECRETARY.

Mrs. J. L. TOURTELLOT.

TREASURER.

Miss L. A. DEMERITTE, Dover, N. H.

ASSISTANT TREASURER.

Mrs. G. C. WATERMAN.

COMMITTEE ON MISSIONARY INTELLIGENCE.

Mrs. G. S. ANDREWS, 11 Hudson St., Providence, R. I.; Miss KATE J. ANTHONY, 40 Summer Street, Providence, R. I.

AUDITOR.

Mrs. E. B. CHAMBERLAIN.

BOARD OF MANAGERS.

Mrs. M. M. H. Hills, Mrs. B. F. Hayes, Mrs. W. H. Bowen, Mrs. J. B. Davis, Mrs. J. M. Brewster, Mrs. I. D. Stewart, Miss L. A. DeMeritte, Mrs. E. W. Page, Mrs. G. C. Waterman, Mrs. E. W. Porter, Mrs. E. D. Wade, Mrs. N. C. Brackett, Mrs. J. W. Winsor.

DISTRICT SECRETARIES.

Penobscot Y. M., Mrs. E. D. Wade, Dover, Me.; Maine Central Y. M., Mrs. E. N. Fernald, Lewiston, Me.; Maine Western Y. M., Mrs. V. G. Ramsey, North Berwick, Me.; New Hampshire Y. M., Mrs. J. T. Weeks, Laconia, N. H.; Vermont Y. M., Mrs. F. P. Eaton, Corinth, Vt.; Rhode Island, Mrs. G. S. Andrews, 11 Hudson St. Providence, R. I.; Massachusetts, Mrs. A. C. Russell, Lowell, Mass.; Michigan Y. M., Mrs. M. M. Koon, Lisbon, Kent Co., Mich.; Ohio and Penn. Y. M., Miss A. P. Stockwell, Cleveland, O.; Ohio River Y. M., Mrs. H. J. Carr, Jackson, O.; Ohio Y. M., Miss Laura Greeley, Mainville, O.; Central Ohio Y. M., Mrs. J. B. Lash, Bloomville, O.; Indiana Y. M., Miss Fannie T. Jaquith, Wright's Corner, Ind.; Northern Indiana Y. M., Mrs. H. W. Vaughn, La Grange, Ind.; Illinois Y. M., Mrs. J. P. Prickett, Courtland, De Kalb Co., Ill.; Wisconsin Y. M., Mrs. O. H. True, Stewart, Green Co., Wis.; Iowa Y. M., Miss L. E. Champin, Waterloo, Iowa; Virginia Association, Miss Lura E. Brackett, Harper's Ferry, West Va.

REPORT OF THE CORRESPONDING SECRETARY.

THE busy months have swiftly sped away, and another mile-stone has been reached in our journey. As we pause for a backward glance over the twelve months, the question arises: What of the work — its encouragements, its results?

To answer that question, and give to the society a bird's-eye view of our toilers in their different fields, is the object of this report.

MIDNAPORE — RAGGED AND INDUSTRIAL SCHOOLS.

Under date of July 20, Mrs. J. L. Phillips writes: "I can never tell you how very thankful I was for the allowance the Board sent me. The two hundred dollars received during the past six months has been spent as follows: \$145 has kept ten schools in session six months, excepting a few dollars presented by friends; \$55 has been spent in our Industrial. The schools number 300 pupils. Miss Hooper and I have eight schools aside from these, supported by other funds. I cannot tell you how thankful we have been for presents of pictures and dolls from home. I so wish you could have visited a school with me this morning. I found thirty-five little girls, all busy with their primers and slates. In half an hour we had forty-six children present, only seven of whom were boys. The new schools at Palasbani, where our new church is, are in a very flourishing condition.

"Our Industrial now numbers fifty pupils, part of whom are paying small fees for tuition. The matter of educating poor girls out of their own villages is still a very delicate one, and taxes our ingenuity not a little. Whoever goes down to the daily experience of the lowest strata of heathen life must have many a heart-ache; many a moment when all within him will cry out, 'It is of no use.' Still we are working and waiting for our Father's own good time."

JELLASORE ORPHANAGE.

Miss Crawford writes: "Owing to some changes, my outside work has somewhat decreased. Our schools were re-

duced to six, but just now the prospect is brightening, and we have eight. By schools you must understand that we, in some instances, count as a school all the pupils one girl visits and instructs, though they may be in several houses. In a Musulman village, about a mile and a half distant, some interest in learning to read is manifested, and a teacher visits a few houses in that place daily, Sundays excepted. So much indifference is manifested by the majority around us, that I am tempted at times to be discouraged. But we have God's word to cheer and encourage us, and should work in faith. It may be that some we have instructed, who are still counted among the heathen, have saving faith. They do not worship idols, and profess to love God, though not in a public manner."

MIDNAPORE.

Under date of July 13, Miss Hattie Phillips says: "You will notice from my financial report that I have quite a sum in hand. We have been hoping, by saving a little here and there, and by an occasional donation, to collect enough to put an upper story to the little building, the old small-pox hospital, which has been and still is, our only asylum for the Bible school, and on the veranda of which the little Industrial takes refuge. When we get our Memorial Hall — may that day speedily come! — this little building is to be given over entirely to the Industrial school. We need the hall very much, and for want of it my brother has been obliged to use his little cramped study as a recitation-room, and I have had my women and girls in the dining-room. Now that the rains are fairly under way, and hence the weather cooler, I take my girls to the school-house before mentioned. I so wish that some plan might be set on foot and vigorously carried out for raising the proposed \$5,000. I have heard it suggested that it be raised in ten-cent shares, to enlist Sunday School children as well as their elders, cheap printed certificates being issued to shareholders, indicating the number of shares held. It seems to me that if five live men in different sections of the country should take a thousand each to raise in this way, it might be done in a very short time, and what a blessing it would be to both giver and receiver.

"Our school session this year began two months earlier than formerly. Our numbers are somewhat larger, and old and new pupils being brought into contact, we are pleased more fully to realize that not a little was accomplished in various directions during the last session."

MIDNAPORE — ZENANA WORK.

Miss Mary Bacher writes: "I have the zenana teachers' school three hours in the morning, half an hour of Santal, an hour of Bengali in the afternoon, and sometimes zenana work. The studies are as follows: Transposing poetry and prose from the Poetical Reader, a written exercise, grammar, reading, spelling, and mental arithmetic, and a Bible lesson in the Old Testament three days in the week, geography, reading, explaining the Poetical Reader lesson, and written arithmetic the remainder of the week. Besides, we have our regular New Testament lesson every day. A short time since I was called to a new zenana house, that of the head master in the Government college, who wished me to teach his motherless little daughter."

MIDNAPORE — REPORT OF MRS. LAWRENCE.

"I have four schools, and during the last nine months three of them have had six weeks' vacation. More than a hundred pupils have been connected with these schools. Only one teacher has a regular Sabbath school. The men who attend the evening school will not come together for a school on the Sabbath, but Saturday evening is devoted mostly to the study of the Bible, and one class use the Gospel of Luke for their daily readings. The teaching of hymns and portions of Scripture is so much a part of our daily work in these schools, that it seems not so important to set apart a special day for this service. Religious instruction judiciously interspersed with other things, is less repulsive to the parents of the children, and in my opinion, quite as likely to do them good. I am hoping to make a good deal out of my school for women. Just now it seems very encouraging, although it is very difficult to persuade them to attend, they are so fearful of being made Christians. I am trying to make every dollar tell that is sent me for this work, and I hope in time the seed sown may bear precious fruit. The average monthly expenditure is about fifteen rupees. Average monthly cost per pupil is about eight cents."

BALASORE — ZENANA WORK.

FROM MISS IDA PHILLIPS' REPORT.

"The zenana work during the past year has lost none of its interest. Good numbers and faithful application to study have combined to make it very encouraging. Our friends

may remember that last year we were making every possible effort to have our teachers better instructed. For this purpose a normal class has been kept up throughout the year, taught by a thoroughly able instructor. This class has necessarily been very small, as all the teachers have, besides their work in town, their own family cares to which to attend. They have been able to spend not more than two, and sometimes only one, hour a day in study. Still, one of them has passed the lower vernacular scholarship examinations, as prescribed by Government. This course includes something of geometry, natural philosophy, history of India, and the common school branches. This year I hope to have three more, at least, ready to pass this examination, and next year all those remaining. I regret to say that the zenana department is in debt to quite an extent. Several causes have led to this. First, the very tempting opportunities for enlarging the work, and the expectation government officials gave us that we could obtain a grant when we could report work actually commenced. In this we have not been disappointed, although the aid has been delayed for some months. Again, Mrs. Marshall's Training School has been a necessity; but for its support we have received only 70 Rs. for the past year, whereas it costs to run it at least 25 Rs. per month; the expenses, therefore, have been paid from the general zenana fund. You will hardly be surprised that we are now 300 Rs. in debt. At the present rate of exchange this amounts to only \$113. I should also mention that we have been obliged to spend about 50 Rs. in building during the past six months. In view of these facts and of our largely increased work, we are obliged once more to appeal to friends in America for aid to the amount of 50 Rs., or \$22 per month, in addition to what we now receive. I am sure if the home friends could see these bright children, so deeply in need of help, they would not feel that they were in the faintest sense wasting their money in sending it here. I cannot tell you what a covetous feeling I have as I go about from place to place and see the little girls idling about so perfectly untaught. I feel that schools must be provided for every one of them."

HARPER'S FERRY.

MRS. BRACKETT'S REPORT.

"For the second year's working of the kitchen and study-room, we can naturally report better than for the first. Like everything else for which there is a demand, it can be ex-

pected to reach perfection only by the force of growth. It has more than met our expectations in the benefits to the girls, and also to the teachers in enforcing habits of regularity, and thereby promoting the health of the pupils. This last item has probably saved to the preceptress more strength for other work than could be secured by the society in any other way, with the sum of money appropriated for this purpose.

In serving, and the sister industries, every girl has had two lessons a week during the school-year. The result is partly shown by this remark of the preceptress: 'The girls spend so much more time in the sitting-room, sewing, knitting, etc., it is really less trouble to look after them.' Also, by the fact that the dress-making and other preparations for the Anniversary were almost all done by themselves. In this, as in the kitchen work, they improve so much by emulation and by learning from each other, that the results are vastly greater than the outlay. By the kindness of Mrs. Emery, of Boston, several of the girls were instructed in her system of dress-making on such terms that their services can be used in teaching others.

On the whole, thanks to the F. B. W. M. S. and the Central Association, in giving us the entire services of Misses Franklin and Lovett, we have had this year less than usual of harassing regrets for work undone and opportunities unimproved.

Perhaps it is unnecessary to remind the ladies of the board and society, that the encouraging results of the past year were secured only by the utmost efforts of all the workers, and that a curtailment of these appropriations would not be the cutting off of luxuries or leisure, but of much-needed work, that we cannot doubt the Master requires of our denomination."

FROM REPORT OF MISS BRACKETT.

"The school-year of '80 and '81 was encouraging in many ways. In Myrtle Hall we feel we are steadily gaining. The facilities for making the girls comfortable were much improved. For the first time we had the whole house to ourselves, undisturbed by plasterers, painters, etc. The number of girls was sixty, not more than seven of whom hired board and washing. The advantages furnished by the W. M. S. were shared directly by about fifty, and indirectly by all the others. The effect of the kitchen and study-room

was to reduce the hardships of self-boarding, and assist me greatly in keeping order. The special thirty dollars, appropriated in aid of poor girls, was of great service. It was kept as a sort of reserve fund, from which to draw in case of need. During the year eleven girls were given work out of school hours from this fund."

CONCLUSIONS.

While preparing the above reports, we have been impressed with the thought that whatever of indifference may characterize the women of the home churches, this want of interest is not shared by the workers themselves. Never have the reports been more encouraging; never, since the organization of this society, was there so much need of increased activity on the part of those whose offerings must sustain the cause, as at the present time. But the sad fact remains, that for the past few months the means needed for prosecuting the work have not been forthcoming. Repeatedly have the remittances been delayed because of a deficient treasury. Why is this? There can be but one answer. Our hearts are not in the work.

When our beloved President was stricken down by a cowardly assassin, how did the heart of the whole Nation throb in sympathy. And during all those terrible weeks of suspense, how was the very throne of God besieged with importunate pleadings. From thousands of hearthstones, morning and evening, the desire of the Nation ascended to God. Had money been needed for his recovery how would the silver and the gold have flowed into the treasury in one continuous stream. Why this wide-spread sympathy, this deep anxiety? The reason is obvious. He was our President; he belonged to us; and when stricken down by the fatal bullet, every heart in the Nation was smitten by the blow. "Over the ocean wave" the children of our Father are dying by thousands,—dying with no knowledge of Him whose arm supported our lamented President as he stepped into the waters of death. They are our sisters, wounded by sin's fatal bullet. On our southern borders other members of this same family are striving, amid difficulties of which we have little conception, to raise themselves to a higher plane of womanhood. And yet we, knowing all these things, we, who call ourselves Christian women, look on with an indifference absolutely appalling. Where are the forty thousand women

of this denomination? Could they but understand the importance of this work; could they realize the amount of good that this trifle (two cents a week from each of them) would accomplish; thousands of children rescued from ignorance and degradation, doors of secluded zenanas thrown wide open for the entrance of the truth, and increased facilities for the education and uplifting of our own country women would be only parts of the blessed results. Are we Christians? A Christian with none of the spirit of the Master; a Christian with no interest in the cause for which He laid down his life, were, surely, an anomaly. My sisters, let us awake from our lethargy. Let us seek to understand our responsibilities. This work has been intrusted to us. Shall we be faithful in carrying it on? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

MRS. J. A. LOWELL.

HOME DEPARTMENT.

It is with gratitude and hopfulness, as well as with regrets, that we come up to this closing scene of another year. Hopefulness, because from many directions there come tokens of freshly wakened sympathy and activity in our missionary work, the accession in nearly every district of new auxiliaries, a growing intelligence on the subject of missions among our people generally, and a consequent quickening of the sense of duty and responsibility. Regrets, because the contributions of the year have not equaled our expectations, and because less effort has been made in some quarters for the enlarging and strengthening of our working home force than was hoped for at the beginning of the year. To do only as much as we have done, does not meet our own approval. *Forward* should be our direct course. Not lagging carelessly behind the other daughters of our King in our generation; we, also, would loyally keep His trust, and so, as our strength may be, must we bear constantly forward into the darkness His banner of light. This requires unflagging diligence and the cheerful taking up of little duties — light yokes — at the expense of self. Some of us have felt sorrow in approaching the close of this year that we have not more promptly and diligently taken and borne the little yokes, and so carried farther our little part toward the fulfilling of the

great plan of our Father. Still we come to-day with a pæan in our hearts unto Him who hath always given us the victory in all we have, as a society, unconditionally attempted.

We meet to-day

UNDER A SHADOW

and in grief, because one of the choicest spirits among the managers of this society, pure and sweet, wise and strong of heart, has, at mid-day, gone up from our side. Last year we looked back together through seven years and rejoiced over unbroken ranks. But now a loss has befallen us so great, and to those who best knew her, so sore, that we see not how it can be repaired. Who will come and take the place among our workers of our sainted Mrs. Penney? Who, with spirit so gentle, with charity so sweet, will combine so rare good sense with fervor of interest, and promptness of execution in the practical details of work at home for pressing onward into all the earth the knowledge of our Lord? As we were intimately associated, I may be excused for mentioning here what has always been the secret charm of Mrs. Penney's work for missions. It was the conviction that there is between Jesus and his true friends a mutual trust; they trust Him to do *all* for them, and He trusts them, if they love Him, to keep His word, to give loving respect and response to His last expressed request, His culminating gift of trust. The hour is well remembered when this conviction seemed to take deep hold upon her. At once her interest began to awaken interest in others for sending abroad the precious Gospel. Within two weeks from that day a young lady of Augusta wrote to tell how Mrs. Penney called together the women and girls of the church to enlist them in organizing a missionary society, adding, "She never looked so beautiful before as when she was talking to us that afternoon."

Her native sweet modesty and shrinking self-distrust were soon enlisted with her heart,—were themselves baptized, and became attractive charms of her service. From the time she gave this loyal and loving response to her Lord, it was evident that she had, in her own Christian experience, a blessed recompense. He "manifested" Himself unto her, according to His word, in a way that was more and more precious to her and satisfying.

But as we were thankful one year ago for life preserved, so let us give thanks much more to-day for life and immortality so brought to light, that as we may know of this beauti-

ful daughter of the King, that called in from the toil in the early afternoon of her earthly life, she has but passed through the gates, and, just a little before us, reached our Father's house.

" So she took
The one grand step beyond the stars of God
Into the splendor, shadowless and broad,
Into the everlasting joy and light."

Let us now appreciate and cherish the toilers and agencies that are left. Conspicuous among these agencies is

OUR MAGAZINE,

respecting which we may justly be complacent if not proud. Nobly and gracefully is it performing its large and important share of the Home work. Financially it has every year come out more than secure. Its number of subscribers is a little more than thirty-six hundred. "The State of Maine," says the agent, "shows the most marked increase, sending this year nine hundred names, strong, for the mailing list," while Paige Street Church, Lowell, Mass., sends 88, the largest number from any one church. With a little increase of effort on all hands, we may soon reach the 5,000 subscribers, which will give a safe basis upon which we may venture upon the publication of our magazine monthly. This little effort would most manifestly "pay" in various ways, especially in the blessing it would bring to the larger number of readers. "I like your little HELPER. It has been a 'help' to me," said the editor of *The Gospel in all Lands*, of his own accord, in a conversation this summer. The publisher of *The Heathen Woman's Friend* asks for the article, "Is Any One Excused?" in our last number, to publish as a tract. Rev. Bro. Penney said in one of our Q. Ms., "Every number of this little magazine is worth the subscription price." The publishing committee are very sensible and judicious ladies. They with the editor, herself devoted and eminently fitted for her work, are bent upon making it a bright, enlivening visitor to our homes, that shall bring with it real life pictures of things that we all need to know; that we shall be wiser and better for knowing, and happier, because it will, at the same time, open up to us ways by which we can ourselves let the "true light" shine upon the life represented by those same pictures, so that it may become bright and beautiful, where it is now dark and revolting.

The new feature of our Home work is the

BUREAU OF INTELLIGENCE AND EXCHANGE.

The two young ladies having this in charge have each a separate "drawer," one for essays, dialogues, recitations, etc., for use in public missionary meetings; the other for letters from missionaries, for the same use as well as for the regular monthly meetings of auxiliaries. Miss Kate Anthony, at the head of the first mentioned division, says, "This department has received twenty applications which have been answered by an average of nearly four articles to each one. These calls have come from Ohio, Michigan, New York, Maine, Massachusetts, and Rhode Island, and from seventeen different auxiliaries, quarterly meetings, etc." She adds, "I am convinced a great deal of helpful and valuable material is lying useless and unavailable for want of a little thought and care in forwarding to the bureau. We must have a constant incoming to supply the outgoing; a full supply of fresh, invigorating blood for these arteries; else there will be but a lingering life and final death. I do not, by any means, anticipate failure. On the contrary, I have much encouragement and enthusiasm in the work, and have in mind the germs of several plans for making the bureau more efficient."

Mrs. Andrews, in charge of the other department, says, the work of this year having been simply initiative, the existence and use of the bureau being but little understood, few of the auxiliaries have availed themselves of its aid, and the duties of her department have been light. She speaks of having used for circulation thus far, letters and extracts of letters furnished her by private correspondents of the missionaries. This suggests to other such correspondents how they also can make the letters they receive or extracts from them widely useful.

We may indulge large expectations from this new agency; especially if our friends, on all hands, take "a little thought and care" to supply the needed fresh material for its use. And may God bless and reward the young ladies who have so heartily taken up this work!

This enterprise, like all the rest of our work, involves some little expenses, which, in the aggregate are considerable, and so, every year, as the work progresses, we feel more and more need of an

INCIDENTAL FUND.

As yet very little has been contributed for this purpose. Our workers in some states are calling for leaflets for free circulation. Some of us are strongly impressed with the desirableness of such aids as leaflets offer, to be employed in certain ways. "It is apparent, for instance," says one of excellent judgment, "that the prompt putting of a small page containing 'Hints and Helps' in the hands of new workers would lift from them the burden of their inexperience and secure more confident and successful co-operation at once." But especially would this free circulation of leaflets be useful in places where neither the *Star* nor the *HELPER* comes, and where it would in many cases secure an entrance for one or both of these. But the Board shrinks persistently from devoting to these Home purposes any money contributed for missions. And so, not to speak of other frequently recurring expenses, a considerable bill for publishing this year was met at the personal expense of members of the Board. Sometimes these incidental expenses are embarrassing, and one case has been mortifying. May the Father raise up for us friends who shall include this particular one among the objects of their benevolence. It is an object that should commend itself to the attention of the auxiliaries.

DISTRICT REPORTS.

We are still unable to get anything like a full view of the home work and workers in the various districts, on account of the very deficient reports of some of their secretaries. Some of the secretaries are, however, a joy and support to those who rely on them. The following will give such a view as we are able to present:

MAINE.

PENOBSCOT DISTRICT — SECRETARY, MRS. E. D. WADE, DOVER.

2. M. Secretaries.

Aroostook, Miss ROSE A. THORLOUGH,
Maple Grove.
Ellsworth, Mrs. E. HARDING, Ells-
worth.
Exeter, Mrs. ANNA A. HOWARD,
Bangor.
Houlton, Mrs. HANNAH HASKELL,
Hodgden.

Montville, Mrs. E. G. EASTMAN,
Rockland.
Prosperity and Unity, ————
Sebec, Miss ANNIE E. BRYANT, Do-
ver.
Springfield, Mrs. S. E. GRAVES,
Springfield.

Mrs. E. D. Wade, District Secretary, sends greeting with this report:

"Another year has closed its account and its record is sealed in eternity. The solemn question comes home, Have I done all I could for the Master? I have the consciousness of having tried, and may God bless the efforts to the good of others.

"Ellsworth Q. M. has one auxiliary, 40 members. Sixty-eight subscribers to the HELPER have raised during the year \$34.92. Supports one native teacher, her support being included in the \$34.92.

"The Secretary of Aroostook Q. M. cannot report at this time on account of sickness. She is an earnest worker, and is doing good service for the Master.

"The Bangor auxiliary (Exeter Q. M.), has raised \$32. Rockland auxiliary (Montville Q. M.), has thirty-three members, twelve subscribers to HELPER, raised during the year \$21.65, and made forty garments for the poor of their own city. There are warm-hearted ladies in Rockland, and I am expecting still larger things of them. Think they will prove to have received a new impetus from the late yearly meeting held there. Sebec Q. M. has raised \$81.99; Springfield, \$10.20. We reckon our year from Aug. 1, to Aug. 1. We hope to do better another year, as there is more than usual interest this fall. I have \$100 in treasury, collected within the last two weeks. Forty dollars of it is for Anthony Hall on the \$1,000 pledge. This district has raised during the year \$237.94. These statistics were gathered chiefly at the Y. M., as the Q. M. secretaries with a very few exceptions have not been induced to send reports."

How much easier for the District Secretary, how much more accurate the account she could give, and how much pleasanter and better all around, if every Aux. and Q. M. secretary would cheerfully and promptly send in her filled blanks! The good time will come!

The *auxiliaries* of this district are so far as known:

Auxiliaries — Abbott, Bangor, Burnham, Corinth, East Corinth, Dover and Foxcroft, South Dover, Ft. Fairfield, Danforth, Exeter, Ellsworth, Garland, Pittsfield, Presque Isle, Rockland.

Bands — Dover and Foxcroft, South Dover, Milo, Bradford, Charleston, Corinth, Abbott, Houlton ("The Gleaners"), Pittsfield.

MAINE CENTRAL DISTRICT—SECRETARY, MRS. E. N. FERNALD,
LEWISTON.

Q. M. Secretaries.

Anson, name and residence unknown.
Bowdoin, Mrs. C. F. PENNEY, Augusta,
(deceased).

Farmington, Mrs. A. D. TAYLOR,
Bean's Corner, Jay.

The District Secretary, not having gathered statistics, is unable to make a report.

Information kindly furnished by Mrs. E. H. Butts, of Anson Q. M., shows positive advancement in that section. A Q. M. Society was organized there last December, but "has not as yet accomplished much." This can be said in its praise: it has a president who, though it was not her special duty, would take the pains to report the Q. M. because "*some one*" ought to do it before the Anniversaries. Mrs. B. reports five church auxiliaries. Of these, the one at E. New Portland, now in its first year, has eighteen members and takes seven or eight copies of the MISSIONARY HELPER. At Kingfield the auxiliary numbers fourteen. They have raised, the past year, \$21.40, and take seven copies of the HELPER. At West New Portland the auxiliary has twelve members; raised this year \$20.00; five copies of the HELPER taken.

"We have," says Mrs. B., "some really good, earnest missionary workers in this Q. M." But she finds many who, when approached on the subject of missions, give those oft-repeated, but disingenuous and hollow excuses, over which Satan must laugh, "Heathen enough at home;" "not able to give." O, how will these subterfuges appear to him who now so confidently resorts to them, when, "at the last day," as Jesus affirms, "*The word that I have spoken, the same shall judge him!*" How much will all such excuses weigh in the balance with his *commands*?

Bowdoin Q. M. — not reported — is sustaining an irreparable loss in the death of Mrs. Penney, its secretary. Some resolute steps forward are known to have been taken here during the last year. At Bowdoinham Ridge a new and vigorous auxiliary has been organized. It has reported quarterly (three quarters); has already remitted to the treasurer over \$20.00, the first quarter's remittance being for Anthony Hall. It proposes to support a native teacher; is interested to send a good delegation to Q. M. on mission day, and was at last accounts beginning in good season to make preparations for a public annual meeting. It is especially regretted that we have not a full report from this Q. M., as no other in our entire field has so many auxiliaries, reads so many HELPERS, or raises so large an amount of money as this one. The ministers here have for six or seven years at every Q. M. assigned an hour to the women for missionary services. At the last session it chanced that there was no

lady present who had ever been relied on for active participation in the exercises of these meetings. But the hour was not allowed on that account to pass unimproved, and the meeting was one of absorbing interest.

Mrs. Butler, the former efficient secretary of Farmington Q. M., has been obliged to resign her office; but we are happy to say that Mrs. A. D. Taylor, another earnest Christian and missionary worker, has been elected to fill her place. This Q. M. is known to have added this year three new ones to its number of auxiliaries. And, what is just as encouraging, its old ones are frequently giving proof of vigorous life. One of them, that at East Dixfield, though in a small and feeble church, takes, with its membership of seven, ten copies of the *HELPER*, and has raised this year, \$34.07, furnishing a good example of what may be done, where there is a will, by a few individuals, under circumstances that are generally an excuse for doing nothing.

The auxiliaries of this District are as far as known, as follows :

Auxiliaries—*Anson Q. M.*—Anson, North Anson, Athens, East New Portland, West New Portland, Kingfield. *Bowdoin, Q. M.*—Auburn, Augusta, Bath, Bowdoinham, Brunswick First Church, Brunswick Village, Gardiner, Hallowell, Lewiston Main Street, Lewiston Pine Street, Litchfield, West Bowdoin, Richmond, Topsham.

Bands—"The Seed Sowers," Lewiston, Main St.; "Mite Gatherers," W. Bowdoin, Augusta. *Farmington, Q. M.*—East Dixfield, Farmington, Farmington Falls, East New Sharon, North New Sharon, Bean's Corner, Chesterville, Phillips, Weld. *Waterville Q. M.*—Waterville.

MAINE WESTERN DISTRICT — SECRETARY, MRS. V. G. RAMSEY.

Q. M. Secretaries.

York Co., Mrs. F. C. BRADEEN, North Berwick.	Cumberland, Mrs. E. BLAKE, Steep Falls.
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Mrs. Ramsey says : "It is impossible for the secretary to make an exact report of the work in this district, for the reason that she has not been able to obtain the necessary information. The organization is quite incomplete, and auxiliaries and mission bands have not been careful to report. We are sorry for this incompleteness, but so much information has been obtained that we know there are active and patient workers in the field, through whose efforts we believe, there is an increasing interest in our work. The Doughty's Falls auxiliary organized last December, has already raised thirty dollars."

Auxiliaries so far as known, are :

York Co. Q. M.—Saco, Biddeford, West Buxton, First North Berwick, Doughty's Falls, Shapleigh, Lyman. *Parsonfield Q. M.*—South Limington, Limerick,

East Parsonfield, South Parsonfield. *Cumberland Q. M.* — West Buxton, West Falmouth, Portland, Steep Falls. *Otisfield Q. M.* — East Otisfield.

Bands — Little Seed Sowers, Portland; Little Helpers, Limerick; Little Gleaners, South Parsonfield; Children's Band, Windham; Young People's Band, Raymond; Helping Hands, West Falmouth.

NEW HAMPSHIRE.

DISTRICT SECRETARY, MRS. G. C. WATERMAN, DOVER.

Q. M. Secretaries.

Belknap, Mrs. J. T. WEEKS, Laconia.
Lisbon, Mrs. M. J. BROWN.
New Durham, Mrs. J. C. OSGOOD,
Pittsfield.
Rockingham, Mrs. F. K. CHASE,
Dover.

Sandwich, Mrs. G. W. GRIFFIN.
Wolftboro, Mrs. I. B. MANNING.
Weare, Mrs. A. SARGENT, Wilmot
Flat.

Mrs. Waterman says: "All the Q. Ms. have secretaries but not all have reported, therefore it is difficult to give an accurate report of what has been done in this Y. M. for missions during the last year.

We have thirteen auxiliaries and six bands. Interesting meetings have been held in connection with the Q. Ms. and the Y. Ms.

Since the first of September a new interest has awakened in some of the Q. Ms. because of special work urged upon them, and that is to adopt Miss Lura Brackett as our missionary. We desire to do this in addition to the present work. Our MISSIONARY HELPER is well received, and a large number are taken."

Auxiliaries — Washington Street, Dover, New Hampton, New Market, Laconia, Madison Social Club, Candia, Danville, Northwood Ridge, Ashland, Concord, Bristol, Whitefield, Belmont.

Bands — Whitefield, Laconia, Dover, Ashland, Milton Mills, New Hampton.

VERMONT.

DISTRICT SECRETARY, MRS. F. P. EATON, CORINTH.

Q. M. Secretaries.

Corinth, Mrs. F. P. EATON.
Enosburg, Mrs. R. J. RUSSELL, High-
gate Center.
Huntington, Miss RUTH A. NEW-
HALL, Waterbury Center.
Wheelock, Mrs. J. M. PRESCOTT, Lyn-
don Center.

Strafford, Mrs. B. F. JEFFERSON, So.
Strafford.
Stanstead, Miss FANNIE R. MOULTON,
Stanstead, P. Q.

Mrs. Eaton says: "At our recent Yearly Meeting, Saturday evening was devoted to a Woman's Missionary Meeting, at which much interest and zeal was manifest, and, according to reports, an increased interest has mani-

fested itself during the past year. Some of our Q. Ms. are doing more than others—all are awakening more to the work. At Washington there has been organized this year through the earnest efforts of Mrs. L. G. Clarke, a children's band, consisting of 36 members, called 'Hopeful Workers.' I recommend church societies, if possible, otherwise Q. M. societies. Missionary meetings are held and collections taken, by which means considerable money is raised. The amount sent to the treasury from Vermont Y. M. that I know of, up to this time—not a whole year—is \$268.93. This included \$84.35 from Stanstead Q. M., P. Q. Number of auxiliaries, 12; members, 130; bands, 4; subscribers to *HELPER*, 136. We love the mission cause and feel that we are sowing seed from which in due time a rich harvest will be gathered."

MASSACHUSETTS.

DISTRICT SECRETARY, MRS. A. C. RUSSELL, LOWELL.

The secretary feels dissatisfied with her own work, as this is her first year in the service, and she has labored under some disadvantages besides those of inexperience. She, however, sends full statistics from all the auxiliaries except one, Haverhill, whose secretary being absent from home, had not furnished her report.

Auxiliary of Paige Street Church, Lowell, Mrs. A. C. Russell, Secretary, gives number of members, 93; subscribers to *HELPER*, 80; meetings held, 6; money raised, \$148.19; expended as follows: \$5.00 for Minnesota, \$60.00 for Industrial school in India, \$5.00 for Home missions, and balance for Foreign. Mrs. Russell adds, "This society is able to report a very good year. It has held a public meeting once in three months, and they have been very interesting. In closing the one held in April we had the pleasure of raising \$60.00 for a scholarship for the new Industrial School in India, it being the first money contributed for that purpose. This year our secretary has changed the time of its annual meeting from the first of January to the first of October, so that after this we may be able to report a full year at the Anniversaries in October. We have raised since Jan. 1 nearly as much as in all of last year." The above figures confirm the assertion that "this secretary is able to report a very good year."

"Mission Helpers," Mt. Vernon Church, Lowell, Miss Ina D. Pratt, Secretary, gives number in band, 25 ; subscribers to MISSIONARY HELPER, 50 ; money raised, \$45.00 ; expended as follows : Zenana work, \$5.00 ; Ragged schools, \$5.00 ; Rev. Mr. Clark, Kansas, \$5.00 ; Miss Franklin's salary, \$5.00 ; Miss Ida Phillips' salary, \$10.00, and Anthony Hall, \$10.00. Total, \$45.00.

This band comes very near "abounding unto every good work." It is beautifully proving the appropriateness of its name.

Somerville auxiliary, Miss Etta Costellow, Secretary, gives number of members, 13 ; number in band, 8 ; number of meetings held, 10 ; money raised, \$17.25.

RHODE ISLAND.

DISTRICT SECRETARY, MRS. LEWIS DEXTER.

"It is gratifying to report advancement in this District during the year. Extended knowledge of the work and its needs has been followed by increased receipts. More money has been raised than in any preceding year. The sisters, not satisfied with making their usual remittances, have generously responded to calls from other fields. They have manifested a commendable desire to become more intelligent workers. The large attendance upon our quarterly conventions, and the enthusiasm evinced, are full of cheer and promise. The young people in many of our churches are entering heartily into the work. Several auxiliaries have assumed special work. Greenwich Street auxiliary has given nearly or quite a hundred dollars towards establishing a library, to be called the Dexter Library, in the study room of Myrtle Hall. The Young People's Society of Roger Williams Church has pledged \$500 for finishing the Roger Williams Library room in Anthony Hall. Already \$200 or more of this has been forwarded. At the last session of the Western R. I. Q. M. \$100 was raised for Home and Foreign work. Steps were taken toward the organization of a Q. M. Woman's Missionary Society. The Q. M. Secretary, Mrs. Fenner, is doing a good work in that section. The churches and societies generally have freely responded to the call to meet the \$1,000 pledge for Anthony Hall. Papers, books and clothing have also been forwarded in answer to pleas from the South and West. We regret that our bands are not generally as active

as we desire. One band and one Young People's Society have been organized the past year.

The New York City Church has contributed \$100 for Anthony Hall. They are anticipating a more complete organization for systematic work.

Auxiliaries — Blackstone, Carolina Mills — "Young People's Society;" Greenville; Providence—Greenwich Street, "Greenwich Street Young People's Society," Park Street, Roger Williams, Roger Williams Young People's Society, Pond Street; Olneyville, Pascoag, Pawtucket.

Bands — Blackstone, Centredale, Farnumsville (Mass.), Greenville, Olneyville, Pascoag, Pawtucket, Park Street.

Contributions are received from the following churches: Auburn, Georgiaville, New Shoreham, New York City, Taunton, Tiverton, Chepachet, East Killingly, (Conn.), Foster Union, N. Foster, W. Scituate, and W. R. I. Q. M.

Mrs. L. C. Griffin, Home Secretary, sends the following information from

NEW YORK AND PENNSYLVANIA.

Of the work in the Association we have received but fragmentary reports during the year, and no summary can be given.

There has been some progress in the work of organization, and most of the old societies are working steadily on. We assure you there are many faithful workers here, and the cause will not be forgotten.

Mrs. Griffin has lately been appointed Superintendent of missionary work in the Central Association. The *Missionary Helper* is an appreciated blessing, and the public meetings held by churches and Q. Ms. are a source of strength recognized more and more.

MICHIGAN.

Mrs. Griffin also reports: "From Mrs. Koon's reports, promptly sent, we gather the following facts from the Michigan Y. M.:

Of our eleven Q. Ms. eight have organized missionary societies, and one more, the Oakland, is raising much money and holding live missionary meetings. We hope it will soon organize. The Lansing Q. M. Society has been lately organized and with good prospects.

Forty-nine auxiliaries are reported, a few of them formed during the year, and almost all gathering strength as the time

goes by. Some, however, are becoming discouraged and neglecting duty.

We are giving more attention to work for children, and a few bands have been formed, which is, we hope, but the beginning.

We are seeking to arrange permanently for our running expenses, for it is certainly a defective institution that cannot run itself on a sound financial basis. Realizing the great need of more money for God, we are most thankful for the deepening interest, and look forward to the future with faith and hope."

CENTRAL OHIO.

DISTRICT SECRETARY, MRS. J. B. LASH, WEST MANSFIELD.

Mrs. Lash sends a very pleasant account of the interest Ohio is taking in the missionary of their adoption, Miss Nellie Phillips, who, with her mother, Mrs. Dr. Jeremiah Phillips, sailed for India September 24. Having spoken of a meeting of the State Association at Springfield, a short time before Miss Phillips sailed, and of their pleasure in seeing and hearing her there, and in contributing a sum necessary for the purchase of medical instruments and medicines for her use in practice, Mrs. Lash proceeds: "We all thought it good to be there, and that we were blessed in giving for her support. We all feel that she and her interests are dear to our hearts, and that our prayers, with our best wishes and our money shall follow her, that the dear Saviour may care for her and make her a bright light to lead those to whom she may go to trust in the Redeemer whom she loves. As Ohio has adopted her as our missionary, it becomes necessary that we unite our efforts to secure for her a good support, that she may not feel for a moment that she is a burden to us. Miss Phillips thought it best that we organize a State society auxiliary to the Association, and have Q. M. societies auxiliary to the State society, and so on. She wrote a constitution, and the ladies adopted it. We have one president and one vice-president in each Y. M." Mrs. L. intended to send her report of this year, but it has not arrived. From Miss Laura Greeley, District Secretary of O. Y. M., no recent news has come; but the last, which was published in the *HELPER* gave several examples of progress. Our heartiest congratulations are with our sisters in Ohio in this undertaking. Their contributions will not pass through our

treasury, but we are not, on that account, any less in sympathy with them, as co-workers with us; for their work and ours is still one.

INDIANA.

NORTHERN DISTRICT SECRETARY, MRS. H. W. VAUGHN,
LE GRANGE.

Mrs. Vaughn accepted a district secretaryship in this State early in the spring, and has been cheerfully and faithfully doing "what she could." Difficulties exist there in the way of organizing societies that shall work for the objects of the F. B. W. M. S. Especially is this the case in her own Q. M., Le Grange. This is the home of our Bro. Coldren, and this Q. M. is contributing over a \$100 a year for his support. In addition to this the Hawpatch Church or Sunday School has this summer raised, at a festival, \$25 for Bro. Coldren's native preacher. If societies were formed in the churches there having the support of Bro. Coldren and his work for the chief object, they would often also have little "gleanings" which they, as women, would love to send for the benefit especially of women, and so they would be occasionally joining hands with us, and it would be both pleasant and helpful in many ways.

Mrs. Vaughn says: "The other Q. Ms. are doing some thing for missions, but I cannot tell how much. I hope the time is not far distant when we shall have an organization in our Y. M. We shall make some effort to increase the number of subscribers to the *HELPER* the coming year." In a former letter Mrs. Vaughn says: "I have been a subscriber for the *HELPER* since its commencement, and like it *so much*. I often feel that there is thirty cents worth in one number. If our sisters knew the worth of them there would be a much larger circulation."

Miss Jaqueth, of Indiana, sends no report. From former communications it may be presumed she feels that there is so little to be reported that it is scarcely worth while to dip her pen for it. She has some encouragements, and going faithfully forward, sowing "beside all waters," will be sure to have more and more.

From *Illinois* we have nothing new.

WISCONSIN.

DISTRICT SECRETARY, MRS. O. H. TRUE, STEWART.

From Mrs. True, there is no recent communication. From correspondence of the year are gathered these items: Four years ago a Y. M. Woman's Missionary Society was organized. Its object was to promote mission work in the State. At the annual meeting in June, of last year, it was voted to devote the money then in the treasury to zenana teaching. A lady was appointed in each Q. M. to look after the work in her locality. Each society was to send its money to any of our benevolent societies at its own option. Mrs. True thought, at the time of writing, that there were six of these societies. Mrs. E. D. Lewis was President of the Y. M. Society, and Mrs. O. H. True, Financial Secretary. Judging from this excellent system, and from what we know of the above officers, we are sure that, in that new, broad field, among churches widely scattered, a foundation is being laid for grand results, to be heard from in the future.

IOWA.

DISTRICT SECRETARY, MISS LOU E. CHAMPLIN, WATERLOO.

Miss Champlin reports continued interest and a prospect of new auxiliaries being formed. There is always a ring of life in her letters. It has been a joy to thus come in contact with her strong and earnest spirit.

Waterloo Society. Number of members, 36; amount collected since Jan. 1, with what was in the treasury at that date, \$36.91; sent to Foreign missions, \$12; to Home missions, \$5.00; for benefit of Waterloo Church, \$7.50; money orders, \$30; in treasury, \$12.11; number of HELPERS taken, 18.

Wilton Society, organized Aug. 28, 1880; membership, 10; number of HELPERS taken, 10; amount raised, \$13.69; appropriated to Foreign missions, \$8.60, and the remainder to fitting up a bed for Storer Normal School, and to the purchase of a book for secretary.

Edgecomb Society. Number of members, 8; amount of money raised, \$7.00; appropriated to Foreign missions, \$2.00; Home missions, \$5.00. This is but a partial report.

Miss Champlin says: "I have some encouraging news, as I have received from the Pleasant Valley Q. M. two applications for copies of a constitution, and some copies of the *HELPER*. Some good ladies are going to try and organize two societies, and I hope soon to have a good report from them."

Besides the above, Iowa has a state society that is raising money for various purposes, home and foreign.

CLOSING WORDS.

In laying down the home secretaryship, which has been for these two years, as I have painfully felt, but very inadequately sustained, I wish to thank you for the patience that I have felt in the midst of my other duties and many cares that you were called upon to exercise.

And now, it is in my heart to say to you all some closing words. First, Whatever obstacles may, at any time, seem to be in your path, do not for an instant yield to discouragement. OURS IS A WINNING CAUSE.

On entering upon the preparation of this report, looking quite sadly over the past year upon the small amount of our work as compared with the world's immense need, there came with a flood of cheer, and I believe from the Comforter, these words, "All the ends of the earth shall see the salvation of our God!"

Isaiah, by the divine uplifting, was able to look off into the far future and behold the entire earth, shining under the peace and good will of Messiah's reign. It was dark, dark about him as, confidently, and no doubt exultingly, he traced the glowing words. Since then, the "day star" has arisen, the Sun has come up! The high places of the earth were long since glorified in His light. The rays have streamed down into some of the low places. The isles of the sea are lighting up. The valley of the Ganges and the adjacent plain have many a sparkling spot. Africa and China and Japan are fast catching the life-bringing beams. We dwell upon one of the heights. A beacon lifted high flings its light afar, and so from ours, though so feebly gleaming, rays are reaching half-way round the globe. In one deep ravine, far far off where men, women and children are groping together in the darkness, the beam that passed through us has been penetrating, this last year, with increasing strength. Let us

bear in mind, this spiritual Sun — this Sun of Righteousness, like the natural sun, must have an atmosphere to transmit its rays. The spirits of men must supply the medium — must receive and convey the light. Alas, the faintness with which we are reflecting the glory that falls on us! Alas, the shroudings in self, and the earth vapors through which it can but dimly gleam!

One thing more. Let us bear in mind and act upon this truth: the only sure foundation for a genuine and permanent interest in missions is love and loyalty to Jesus. In proportion as He becomes a living presence with the soul, his word law, and love for him the controlling motive, will that soul, of necessity, have a genuine desire to help in making him known everywhere. Interest springing from any other motive is likely to be spasmodic, if not spurious. The one is a pure and living spring that flows spontaneously, the other but a well, whose waters flow only as they are pumped. Let us, then, seek chiefly, both for ourselves and for those whose sympathies in good works we wish to enlist, such a living union with Christ, such abiding in him, as will show itself in all our work; whose natural outcome is service for others in sympathy with his will.

In this spirit we shall not neglect the needs within our own country because of interest in Foreign Missions; nor, on the other hand, will the overflow of our sympathies be checked by our country's boundary line. Listening to the voice of the Master, we shall be called each to that department of the one great work in which He sees He can use us best. Meantime, in this we will rejoice: "All the ends of the earth shall see the salvation of our God." This is his purpose. However slowly and half-heartedly we may have offered gifts and service for the progress of his plan, it is steadily, and of late, rapidly, moving forward toward the grand consummation. Is there not both comfort and incentive to service, in the knowledge that his will is perpetually operative for the securing of this transcendent purpose? Silent and unseen it works, recognized only by its effects; and these often mysterious, bringing present pain, disappointment, and grief; but always found, in the end, to be gracious, beneficent, bearing humanity forward and upward. If we often pause and think *who* He is that is thus perpetually working for the unfolding to all the world of his salvation, that He is really what He declares himself to be — love — and our

Father, I think it will help us to grow in sympathy with him in this great purpose, so that we shall find ourselves saying with Christ, "My Father worketh hitherto, and I work." We shall come, more and more to realize our Saviour's prayer: "As thou, Father, art in me and I in Thee, that they also may be one in us." And what reason does He give for asking this? "That the world may know that Thou hast sent me." For, as the Father's love embraces all the ends of the earth, not only because of its amplitude but because of its very nature, so our love, as it becomes purified from selfishness, genuine, and thus like his love, leaps all boundary lines between the near and the remote, and we put on the chief characteristic of the family whose children we are, of whom God, who is love, is the Father, and Jesus Christ, who gave himself for all, is the Elder Brother.

MRS. A. C. HAYES, *Home Secretary.*

MINUTES.

ANNUAL MEETING.

The Free Baptist Woman's Missionary Society met in the vestry of the Free Baptist Church in Lawrence, Mass., Oct. 5, 1881, at 1.30 P. M. Mrs. E. S. Burlingame, the President, occupied the chair and opened the meeting with prayer.

The records of the year were read, corrected, and approved.

The reading of the reports of the Home and Corresponding Secretaries and of the Treasurer, which had passed before the Board, was deferred to the public anniversary.

The Chair appointed the following persons on nomination of officers: Mrs. Dexter, of Rhode Island, Mrs. Hills, of New Hampshire, Mrs. Porter, of Massachusetts, Mrs. Hayes, of Maine, and Mrs. Gerrish, of Rhode Island.

Mrs. Ramsey presented the following with reference to the death of Mrs. Penney:

Whereas, it has pleased our Heavenly Father, in his inscrutable wisdom, to remove our beloved sister and fellow-laborer here to his higher service above; therefore, while we bow to his holy will, knowing He is too wise to err, too good to be unkind, we desire to express not only our deep sympathy with her bereaved and deeply afflicted husband and children, but our own sorrow and sense of loss.

In view of her beautiful and useful life, we pray for an endowment of the Spirit that rested on her; that we may be able to take up and carry forward the work that fell from her hands.

An appropriate poem also was read by Mrs. J. B. Davis.

ANNIVERSARY EXERCISES.

This session opened with singing of the hymn,

"All hail the power of Jesus' name!"

and the President read the Scriptures and led in prayer.

The Corresponding Secretary's Report was read by Miss DeMeritte.

Mrs. Hayes presented portions of her annual report, and extracts from the reports of the District Secretaries were read by Miss French. Miss DeMeritte presented the Treasurer's account for the year.

Mrs. Brewster, editor of the *MISSIONARY HELPER*, was then introduced, and spoke for a half-hour.

ADJOURNED SESSION.

The Committee on Nominations presented their report, which was adopted, and the following officers elected (See page 2 of Report).

The Committee on procuring a charter was continued, and Mrs. Batchelder and Mrs. Davis, both of Maine, were added to the committee.

There was considerable discussion on the subject of leaflets, their importance, and the best method of providing the means for their publication. It was voted that this object be combined with those of the Incidental Fund, making the fund to be known as the Literature and Incidental Fund. The care of it was placed in the hands of Mrs. Brewster, of Rhode Island, Mrs. Bowen, of Maine, and Mrs. Clark, of Rhode Island.

It was voted to print a report of thirty-two pages, as a supplement to the *HELPER*. Adjourned to call of Corresponding Secretary.

MRS. G. C. WATERMAN,

Recording Secretary, pro tem.

APPROPRIATIONS FOR 1882.

INDIA.

Midnapore.

Salary of Miss Mary Bachelor,	\$300 00
Zenana work (Mrs. and Miss Bachelor),	250 00
Ragged schools (Mrs. J. L. Phillips),	300 00
Support of Miss Hattie Phillips,	500 00
Schools (Mrs. Lawrence),	100 00

Jellaspore.

Girls' orphanage and schools (Miss Crawford), . .	200 00
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Bhimpore.

Teachers and schools (Mrs. Burkholder),	150 00
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Balasore.

Salary of Miss Ida Phillips,	400 00
Zenana and district work,	295 00

Total for India,	\$2,495 00
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HARPER'S FERRY, WEST VA.

Salary of Miss Brackett,	\$350 00
Salary of Miss Franklin,	200 00
For expense of study-room, kitchen, sewing teacher, etc., (care of Mrs. Brackett),	180 00
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Total for Normal School,	730 00
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Total,	\$3,225 00

By vote of the Board, all sums that come into the treasury for the work at Harper's Ferry are thus appropriated, and the same is true of the Industrial School at Midnapore.

TREASURER'S REPORT

FOR THE YEAR ENDING SEPT. 30, 1881.

RECEIPTS.

Cash on hand Sept. 30, 1880.....	\$482 08
Cash received:	
For Foreign Missions, including one-half bequest of Mrs L. Shipman.....	\$501 94
“ Zenana work.....	183 50
“ Miss Hattie Phillips' work and salary.....	506 31
“ Miss I. Phillips' work and salary.....	251 47
“ Miss L. Crawford's work.....	100 41
“ Mrs. T. W. Burkholder's work.....	87 10
“ Mrs. O. R. Bachelier's work.....	83 00
“ Mrs. J. L. Phillips' work.....	76 00
“ Mrs. R. M. Lawrence's work.....	26 00
“ Home Missions, including one-half bequest of Mrs. L. Shipman.....	292 52
“ Harper's Ferry.....	57 46
“ Miss Lura Brackett's salary.....	28 00
“ Miss. C. Franklin's salary.....	27 00
“ General work, home and foreign.....	846 24
From overplus in India treasury.....	12 20
“ Interest on money borrowed.....	15 03
Total receipts for yearly appropriation, \$3,094.18	
For Anthony Hall (on \$1,000 pledge).....	481 33
“ Library in Anthony Hall.....	100 00
“ Myrtle Hall.....	36 88
“ Industrial School.....	65 80
“ Working capital.....	124 15
On Storer College note.....	15 88
For incidental fund.....	15 82
Total Receipts.....	<hr/> \$3,934 04

\$4,416 12

DISBURSEMENTS.

For Miss L. Crawford, for orphanage.....	200 00	
" Mrs. O. R. Bachelor, for zenana support....	200 00	
" Mrs. J. L. Phillips, for ragged schools.....	400 00	
" Mrs. T. W. Burkholder, for schools.	150 00	
" Miss I. Phillips, for District work and schools	270 00	
" Miss H. Phillips, for support.....	100 00	
" Mrs. R. M. Lawrence, for schools.....	50 00	
" Miss H. Phillips, for salary.....	400 00	
" Miss I. Phillips, for salary.....	360 00	
" Miss M. Bachelor for salary.....	300 00	
" Mrs. Brackett, for special work.....	150 00	
" Aid of Students at Harper's Ferry.....	30 00	
" Miss C. Franklin, for salary.....	200 00	
" Miss L. Brackett, for salary.....	350 00	
" Publishing Reports.....	111 72	
" Publishing condensed reports in Register....	15 25	
" Interest on borrowed money.....	2 91	
" Money lost in letter.....	1 00	
" Disbursements for yearly appropriations, \$3,290.88. Owed Miss I. Phillips \$40.00, making total yearly appropriation 3,330.88		
" Miss French, traveling expenses to Nova Scotia.....	21 57	
" Anthony Hall, due Sept. 30, 1880.....	140 14	
" Anthony Hall, received since 1880.....	481 33	
" Anthony Hall, for Library.....	100 00	
" Myrtle Hall.....	36 88	
" Investment of working capital.....	124 15	
" Investment of money received from Storer College note.....	15 88	
Total Disbursements.....		\$4,210 83
Cash on hand Sept. 30, 1881.....		205 29

Of this balance, \$40.00 is owed to Miss I. Phillips, \$65.80 to Industrial School, and \$2.75 to Incidental Fund.

INVESTMENTS.

Balance of note against Storer College.....	156 90	
Deposited in Strafford Co. Saving Bank.....	506 67	
		\$663 57
These investments are for		
A new missionary.....	\$128 92	
A working capital.....	534 65	

LAURA A. DEMERITTE, *Treasurer.*

I hereby certify that I have examined the foregoing account, and find it correctly cast and properly vouched, and the investments made as per statement.
MRS. E. B. CHAMBERLIN, *Auditor.*

Receipts were received from the following sources:

Maine.....	\$1,072 61
Rhode Island.....	773 27
Vermont.....	582 53
New Hampshire.....	460 59
Massachusetts.....	299 06
New York.....	133 58
Ohio.....	91 66
Province of Quebec.....	84 35
Michigan.....	50 75
Illinois.....	44 90
Minnesota.....	39 75
Wisconsin.....	36 35
Iowa.....	40 60
Missouri.....	28 00
Nova Scotia.....	50 00
West Virginia.....	20 00
New Jersey.....	7 08
Indiana.....	5 00
Ontario.....	5 00
Connecticut.....	2 70
Colorado.....	30
Pennsylvania.....	30
Interest.....	15 03
Miscellaneous.....	90 63
Total receipts.....	\$3,934 04

RECEIPTS OF THE WOMAN'S MISSIONARY SOCIETY, BY STATES,
SINCE ITS ORGANIZATION, JUNE, 1873.

	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.
Maine.....			407 80	365 19	592 54	862 01	768 21	1115 03	1072 61
N. Hampshire.....			377 30	408 19	369 27	659 32	594 60	741 36	460 59
Vermont.....			51 70	41 62	93 10	162 25	123 62	119 91	582 53
Massachusetts.....			56 00	117 43	187 38	223 53	152 08	268 70	299 06
Rhode Island.....			95 00	231 16	332 17	746 95	921 22	637 10	773 27
New York.....			2 25	15 00	3 50	171 14	53 00	61 00	133 58
West Virginia.....						154 46			20 00
Ohio.....			2 00		90 00	192 43	134 53	114 19	91 66
Indiana.....						33 85	16 62	6 00	5 00
Illinois.....					27 85	35 65	8 65	9 95	44 90
Iowa.....				23 00	15 00	5 05	22 75	44 72	40 60
Michigan.....				1 00		27 39	103 53	107 54	50 75
Wisconsin.....			6 10	7 00	5 45	33 03	15 65	43 41	36 35
Minnesota.....			12 55	26 00	21 60	35 40	46 00	17 25	39 75
Missouri.....				12 00	33 00	25 00	49 00	25 00	28 00
Kansas.....						12 00	2 50		
Pro. of Quebec.....								68 33	84 35
Other States.....						4 54	13 30	5 70	65 38
Miscellaneous.....			58 99	31 45	27 17	343 43	100 96	165 78	105 66
	535 40	667 59	1108 25	1269 64	1708 03	3691 58	3126 22	3550 97	3934 04

Total receipts, \$19,681 72.

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