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 sea­shore 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.
"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?
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. Bacheler 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. Bacheler'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 colaborers 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. Bacheler’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."

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**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.

Mt. Holyoke Seminary.

M. H. E.
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
Hindu Idolatry Still Strong.

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 Parthasarathhey, 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 Jellasore, 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
Correspondence.

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 discomforting 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."

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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. i. He is a God of Love. 1 John iv., 8, 16. John iii., 16.
4. He is of Tender Compassion. Ps. ciii., 13. Ps. lxxvi., 15. Lam. iii., 22.

Singing.

SUPT. What does God do for His people?

*The verses may be distributed to be recited by classes or individuals, at the discretion of the Leader.
Bible Exercises.


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.


Supt. Who may become the children of God?


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.


3. They can neither see nor hear. Ps. cxxxv., 16, 17. 1 Kings, xviii., 26—29.


Singing, or Recitation.

Supt. Are the heathen to blame for not worshiping the true God?


Supt. Can they be saved without faith in Christ?


Supt. Does God desire their salvation?


Supt. How has He provided for it?


2. And He has commanded His disciples to make known

Supt. Is this command binding upon all His disciples, or only a few?


Supt. How can we obey this command?

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. xxxix., 9.

Supt. What will be the result of this work in which many Christians are engaged, and which we may all share?


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.

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**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.**

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<tr>
<td>Ednaville</td>
<td>75</td>
<td>$45</td>
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<td>W. F. M. S., 25 members.</td>
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<td>One life member paid, $25.</td>
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**GRANGER.**

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**GOOD HOP.**

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<td>$200</td>
<td>H. W. Friend.</td>
<td>35</td>
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**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." 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
Words from Home Workers.

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."

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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.

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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."

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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 grandma!
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 instead."

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 forward.
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 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 boath.' 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 worshiping 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."

Ngıễn Ngọc, 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
Abbott, Mrs. S. Warren ............ 1.00
Auburn, Aux., Court St. Church. 9.09
Atkinson, Mrs. Lyman W. Keen. 1.00
Bangor, Auxiliary ................ 10.00
Bowdonham Ridge, Auxiliary ... 6.00
Charleston, Auxiliary .......... 2.50
Charleston, Children’s Band. ... 2.25
Charleston, Mrs. Thomas Kinney 1.00
Cornishville, Aux., one-half each H. M. and F. M. $8.00
Doughty’s Falls, Auxiliary. ....... 13.19
Dover and Foxcroft, Auxiliary ... 2.00
East Dixfield, Auxiliary, one-half each H. M. and F. M. .... 3.81
East Dixfield, a Friend, one-half each H. M. and F. M. ... 10.00
East New Sharon, Aux., for F. M. 3.40
Ellsworth, Q. M., Auxiliary, for support of Carrie, with Mrs. Burkholder ............... 6.25
Exeter, Q. M., collection ......... 5.10
Farmington, Q. M., as follows:
From Auxiliaries in Q. M., $11.14; Q. M. collection, $7.35; Woman's Miss. Soc. collection, 83.00; from private, $1.00; of this $1.00 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 7.45
South Sebec, Mrs. Jesse Livermore 1.00
York Co., Q. M., collection 11.49

NEW HAMPSHIRE.
Bristol, Auxiliary 8.00
Bristol, a Friend 40.00
Gifford Village, Mrs. D. V. 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

VERMONT.
Corinth, Q. M., Collection at Woman's Missionary Meeting 2.00
Corinth, Auxiliary, Second F. B. Church, $5.00; 10 cents each Etta Wason and Bertha Eaton 3.20
East Orange, Auxiliary, of which Mrs. S. Burgen sends $1.00, $1.00 each H. M., F. M., and Anthony Hall 5.00

 MASSACHUSETTS.
Blackstone, Mrs. L. Dexter, for Chapel Hall 10.00

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 13.00
Lowell, collection for three months 21.48
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 30.00

RHODE ISLAND.
Greenville, Mission Band, for Miss Ida Phillips' salary 12.00
Providence, Little Helpers, Park St. Church, for Miss I. Philips' 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

NEW YORK.
Apulia, Mrs. E. Peck 5.00
New York, E. Lawson, for Chap­el Hall 2.00
Poland, Woman's Missionary So­ciety, for teacher with Miss Ida Phillips 15.00

NEW JERSEY.
Raritan, Mr. and Mrs. J. T. Ash­worth, for Chapel Hall 5.00

WISCONSIN.
Springvale, a Friend and her children, $1.00 H. M. and $1.00 for Miss I. Phillips' salary 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 30.00

Total 30.00

LAURA A. DAHERITTE, Treasurer.