Went to the blessed home land on June 2, after an illness of eight days with pleuro-pneumonia, my husband, JONATHAN McDUFFEE BREWSTER. Thus, with startling suddenness came the call of the Master to one in the meridian of his usefulness, to cease from earthly labor,—thus unlooked for, and with a hush, have the shadows thickened about us.

We know that the "Lord's appointment is the servant's hour," and that God knows best why this transfer to a higher service. The closing hours of life, as the life itself, bore unmistakable testimony to a sublime faith, a perfect confidence, and a glorious and abundant entrance into the Father's house.

We laid his body to rest in hallowed ground, by the river's bank, at Pocasset Cemetery, with the full hope that though a man die yet shall he live again. Nay, more; as the setting sun burst from the clouds there came, like a benediction, the assurance, "With me where I am."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."
In one of the sermons now to become a legacy, are found these words, which have brought comfort to many a stricken heart: "We are often called to pass through trials which wither our brightest hopes, afflictions which tear away our sweetest joys. But let no heart regard God's dealings as severe; let it not push away the cup of bitterness in rebellion. Out of the darkness, led by God's hand, we come into the pure and serene light of self-knowing. Nay, better than all, we come to know, in ways of grief, not only the weakness of our own hearts, but the superabounding help of the Almighty arm. The comforts that had been else all unknown may flow in upon the soul.

"With the constant prayer 'Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting,' the soul shall know itself only to flee to the perfect quiet and peace of the everlasting arms of refuge. From weakness and self-worship we shall be led to rest in the strength of Him who encampeth round about his beloved with eternal might."

"We see not, know not; all our way
Is night,— with Thee alone is day;
From out the torrent's troubled drift,
Above the storms our prayers we lift,
Thy will be done.

If for the age to come, this hour
Of trial have vicarious power,
And, blest by Thee, our present pain
Be Liberty's eternal gain,
Thy will be done.

Strike,— Thou the Master, we the keys,
The anthem of the destinies,
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done."
The great Husbandman has work in His vineyard for everyone who will receive it. During the passing weeks, some are stepping forth into life's responsibilities from the seminary and the college, to whom no doubt there comes the questions, "not yet decided, "What shall I do now? What is the meaning of life to me?" and the answer is not easily obtained. Success in some way and somewhere, is the thing desired. Yes, and to live nobly and well.

While the cause of God and humanity calls so loudly for earnest men and women, let me urge you not to turn away from the door which Providence invites you to enter and do a work for human hearts. Since God is calling some of His servants to Himself, for reasons which are hid from us, only as faith grasps the confidence that "it is well"; and as He is so wonderfully and constantly opening up the world for the speedy acceptance of the gospel of His dear Son, there must be many who are called to be laborers with Him, and whom He would delight to honor.

Who will be baptized in place of those who have gone on before? Who will make their lives sublime by a perfect consecration to the holding forth the word of life.

There is still a pathos in the message of the Shan woman, though we may have become accustomed to the words, who begged of the missionary, "Tell your people how fast we are dying, and ask if they cannot send the gospel a little faster."

Not less are our hearts moved at the cry of Miss Crawford's girls when they found that their dear teacher was slipping away from them: "Who will come and teach us now?" And are we not pained because of our indifference, at the picture of the Hindu mother who, begging to be told more of the gospel of free salvation, as the missionary moved away, drew out from under her veil the thin gray hairs, saying, "These hairs have grown white waiting for such words as these." Who will help to take to the needy everywhere the comforting hopes inspired by the religion of Christ?
"A LITTLE WHILE" AND "FOREVER."

"Forever" they are fading,
Our beautiful, our bright;
They gladden us a "little while,"
Then pass away from sight;
"A little while" we're parted
From those who love us best;
Who gain the goal before us,
And enter into rest.

Our path grows very lonely,
And still those words beguile
And cheer our footsteps onward,—
"'Tis but "a little while,"
"A little while" earth's sorrows,
Its burdens and its care;
Its struggles 'neath the crosses
Which we of earth must bear.

There's time to do and suffer,
To work our Master's will,
But not for vain regretting
For thoughts or deeds of ill.
Too short to spend in weeping
O'er broken hopes or flowers,
Or wandering or wasting,
Is this strange life of ours.

Though when our cares oppress us,
Earth's little while seems long.
If we would win the battle,
We must be brave and strong;
That so with humble spirit,
But highest hopes and aim,
The goal so often longed for
We may perhaps attain;—

"Forever" and "forever"
To dwell among the blest,
Where sorrows never trouble
The deep, eternal rest.
Where one by one we gather
Beneath our Father's smile;
And Heaven's sweet "forever"
Drowns earth's sad "little while!"

—He Giveth Songs.

"Him that overcometh will I make a pillar in the temple of my God."
The cholera plague, that has overspread so large a portion of the earth, had its origin in India, and is one of the bitter fruits growing out of the worship of the great idol, Juggernaut. The multitude of unburied, festering bodies of pilgrims to that famous shrine, who fell by the roadside victims to want and the hardships of their long, wearisome journey, bred, it is said, this terrible disease. Its ravages in India continue to be dreadful, often breaking out suddenly, and in a few hours sweeping large numbers into eternity.

Our mission schools had been happily exempt from any serious invasion of cholera till the early part of June, 1853. The Balasore missionaries, Messrs. Cooley and Smith, were in Jellasore (thirty-eight miles away), attending a session of the Quarterly Meeting, when, on Friday, at 5 p.m., one of Miss Crawford's school-girls was smitten with cholera. The station physician had gone to Calcutta, so Miss Crawford called George, one of Dr. Bacheler's native medical students, not doubting but that he knew what remedies to administer. She said, "Poor man, he was agitated, but did the best he knew. At ten in the evening another was attacked, and both died a little after sunrise. Then such wailing as was made by the poor Khond girls, you never heard, and it would be difficult for you to form any idea of their sad lamentations. Others were ill. Mrs. Smith's health was such that she could render no assistance, and Mrs. Cooley was also much indisposed. The latter came in just in time to see the first two expire, and went home feeling so ill, that she sent me a note that alarmed me, and hastening to her, I felt relieved on finding that she had no cholera symptoms. At noon we buried our dead. As there were none but the school-boys to do the work, I went out to the grave-yard, in the heat, to see that all was done properly. Our native brother, good P——— Bhie, came to the graves and made a

Reminiscences.

[By Mrs. M. M. H. Hills.]

(Second Decade of the F. B. India Mission.)
prayer. Save him, no one but the school-children and myself dared venture near. At three next morning (Sunday), another poor sufferer breathed her last. Three hours later, I found my strength so far gone that I could scarcely stand, and, staggering to Sister Smith’s room, I called for an emetic. For twenty-four hours, I had had an insatiable thirst, and such a taste as was sickening to think of. Saturday and Saturday night, I drank cold water most freely, and often held powdered charcoal in my mouth. The emetic soon made me feel better, and at noon I was with the girls again. Poor things, they and George had all the forenoon been running to me for advice, or to inform me about the sickness. Mr. and Mrs. Bond (English residents) came to see us about noon, and advised giving calomel. As they had been in the country many years, and understood treating the disease, their advice was followed, and apparently saved several. But alas! before 4 p.m., another had gone, and two others, we feared, were beyond recovery. We now had the tent pitched in an airy place, to which we sent all that were well, excepting those who were needed to take care of the sick. Those we took into the school-house. Being so weak myself, I consented to try to rest; but it was of no use; I could not rest away from the sick, so I spent the night with them, and before morning had the happiness of seeing them better.

"But the work of the destroyer was not yet stayed. In the morning I saw a dear little girl staggering across the yard to the tent. Helping her into the school-house, I resolved, weak though I was, to spare no strength, but do for her all that possibly could be done. I soon found another little one in the tent very sick, so I had to divide my cares. At 4 p.m. the one in the tent died. The one in the school-house seemed dying several times during the day, but was revived by a little wine. She lingered until eight in the evening, then went home. These children were all very dear to me, but the one gathered home last was the dearest of all. She was a remarkable child, seeming to aim at perfection in everything she did. She always had perfect lessons, sewed and knit as well as any one could. I never knew her to find fault with any one, and no one ever found fault with her, that I know of. Owing to her peaceable temper, Mary Sutton gave her a name which signified peace. Soon after she fell sick, she told me she should not recover, and asked me to call the pious girls and her mamma Cooley, that she might
see them once more. She was perfectly calm to the last. Before she died, I had scarcely time to shed a tear, owing to anxiety for those who were still suffering, but now that this one was gone, I was tempted to say, as poor Cassey did, 'I don’t wish to love anybody again.' Had you seen the poor children that bent over the corpse with me, trying to offer me consolation, you might have smiled through your tears. One said, ‘O don’t be troubled. Let you heart be steadfast, believing in God. He lives and will do all that is well.’ O there was still much to live for, and many left to love, even in this idolatrous land.

"The large Khond boys rendered very essential aid. Poor fellows! They had to dig six graves and bury their dear country girls with their own hands. Not an Oriya would lift a finger for love or money. The ground was nearly as hard as brick, and as seven of the large boys were at Santipore—the new Christian village—it was hard for the remaining ones to dig so many in so short a time. But they acted a very manly part, not only in burying the dead, but in rendering other assistance. While all the native Christians outside the school stood aloof through fear, a few of the boys stood by me firm and fearless. May God bless them, and may they never want for care in sickness."

Brethren Cooley and Smith returned on Monday, and the next day Mr. and Mrs. Smith took Miss Crawford and the girls to Chandipore by the sea. Miss Crawford was so prostrated that, to use her own words, "it was hard for nature to rally, but true to herself she did so." After a week's stay, no new cases occurring, they returned to Balasore. "But," said Miss Crawford, "we found it such a lonely home as it had never been to us before. So many vacant places, oh, it is trying. I deeply regret that I had not better informed myself in regard to cholera. But it never entered my mind that I should have to act the part of physician here. I look upon the girls as a smitten flock, but rejoice that they are all here, and that none of the missionaries are taken. Is it not a mercy that none of them were cut down? Of the number of those attacked with cholera, about one third died.

"Though burdens sometimes do press heavily, I think that I can truly say that my spirit never faints. I rejoice in my work, and in Him who has thus far sustained me, and, come weal or woe, I hope to be cheerful and diligent, and at last to die with the armor on."
A Sketch of Miss Crawford’s Life.

[Read by Mrs. Brewster, at the annual meeting of the R. I. Association, Thursday afternoon, May 25.]

To-day it seems fitting that we turn aside from our usual routine, and pause a moment to think of one who has recently left our band of workers in India. As we stand by the newly-made grave, so recently opened to you and me, it seems fitting also that we should bring a tribute and cast upon that grave, and drop the tear for her whose name, and heroic life, and noble deeds have been an inspiration and a benediction, and through the dimness which blinds the eyes, look up to our Father with devout thanksgiving for the past, and ask for faith and help for our future. Hence, we bring this hastily prepared sketch.

Miss Lovina Crawford was born in Villanovia, Chautauque Co., New York, in 1820. She was left an orphan at an early age, and life to her was full of clouds. She thirsted for knowledge, and desired to do something worthy of her conception of a true woman’s life.

There was early developed in her an interest in the spread of the gospel. The first missionary sermon she heard made a deep impression upon her mind. At the collection which followed the sermon, for the support of our India mission, this orphan child had not a penny to give. Her strong desire to do something quickened thought, and drawing a ring from her finger, a precious gift from her mother, she bestowed it as an offering to this cause. Her interest gradually increasing, she decided that it should be her life-work to earn money for the help of the missionaries, little realizing that step by step was she to be led to give herself to the blessed work of spreading the gospel.

She soon endeavored to qualify herself for teaching, and overcoming many obstacles, made her way to Whitestown Seminary, N. Y. She was obliged to live very economically, sometimes on a small sum a week; at others working for her board in families. Her teacher, Miss Catherine Hill, was so impressed with her earnest piety and singular devotion to the cause of missions, that she proposed to her to become a missionary. At once she distrusted her ability for such a glorious service for the Master, but was willing to walk in the way marked out for her by Providence, and was per-
suaded to offer herself to our F. M. Board as a missionary. She was accepted, and thus was realized her dream.

"For long years ago, in childhood's early morning,
The heathen's cry she heard;
And all her youthful heart was filled with yearning
To carry them the word of life eternal — blessed bread from Heaven
To starving souls to break,—
To hide within their darkened minds this leaven,
Till all their lives partake."

She sailed in the steamer "Soldan," Oct. 17, 1850, having for company two Baptist missionaries. After a passage of nearly five months, she landed in Calcutta, and her first letters to her home were filled with recognition of the kind Providence that had directed and cared for her thus far, and she says, "If it be the Lord's will I hope to live many years, and so labor that you will not regret sending me to this dark land. My heart already aches to think how few are willing to leave America for India."

From Calcutta she went to Jellasore, the novel journey of five days and nights in a palanquin being described by her as romantic. She was apt in learning the language, and her singleness of purpose and her determined zeal were early manifested.

About this time the English government had interposed its authority in regard to the offering of human sacrifices to the idol gods, and a large number of children of the neighboring races, mostly Khonds, had been rescued from their prison-pens, where they were being fattened like beasts for slaughter. A large number of these children, mostly girls, were taken by our missionaries, and a school established for them at Balasore. Hither Miss Crawford went to assist Brother Cooley and his wife. Her co-laborers found her an invaluable helper in the trying and disagreeable duties now undertaken, and they say of her, "We rejoice that we have so valuable an assistant as we find in 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. We fear only that her soul will be too large for her body. A dear child of Heaven she is, and we regard it a 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."

In this school, at this place, she remained eight years.
Weary and worn with her labors, the enervating effects of the climate, and the deprivations of her position, it became necessary for a furlough, and she returned to this country in 1859, and spent two years.

Arriving in America in the early spring, she came to New Hampton, N. H., to visit Mrs. Sutton, the widow of the late Rev. Amos Sutton, who was spending the evening of her life in the family of Dr. Bacheler, who was also on a furlough. I shall never forget the first impressions made upon me of her. Looking up one morning from my books, and casting my eye out of my student-room window, I saw passing up the street a peculiar looking figure, and I strained my curious eyes, to understand the meaning of the appearance. Tall, gaunt, slow of step, this woman moved along in the chill air, attired in a blue dress of several years' date in style, a black, thin cape over her shoulders, and a white silk bonnet, yellow with years of service, on her head. My room-mate, coming in soon after, said, "Miss Crawford is in town." How our heart beat, for had we not read in our father's *Morning Star*, for years, the name *L. Crawford*, and had it not stood to us as a synonym for sacrifice, dangers, trials, faith, works, and all else that used to be conceived as belonging to a foreign missionary's life and work.

In a short time she appeared again, but differently appareled in a brown dress, a warm shawl, and a neat cottage bonnet. As she came among the students from time to time, many vague notions were corrected, and our interest awakened, and enthusiasm kindled. Precious were those few meetings, and think you not that many a young man and woman unconsciously received from her that impression, and that impulse, which gave to life new meaning, and which decided future courses of action.

During these years at home she preached loudly of the real worth of life, of its possibilities and its sublimity. "There is no true and noble life that does not aid truth and nobility in all other lives which it touches."

Miss Crawford returned to India in 1861, and went to Jellosore, to which place had been removed the school from Balasore, and which took the name of Orphanage. Here, thirty-eight miles from Balasore, and —— from Midnapore, has been the scene of her labors for twenty years. Much of this time she has maintained this station alone, with only a native helper,
having the care of the church, as well as the school. Hundreds of girls have been under her training, to whom she has been the faithful teacher, the devoted mother, and the earnest leader out of darkness into light. The influence of her devotion and singleness of purpose in heathen India cannot be measured, its value cannot be estimated, for has she not been working at the very foundations of heathen society; striking blow after blow at its superstitions, driving wedge after wedge into its cruel oppression of woman. In each Christian girl who has gone out from the Orphanage, has been a light set along the shore to light the heathen in his blindness, has been the casting of salt into the seething mass of corrupt idolatry, has been the establishing a train of civilizing influences which are to reach on and on into the ever-widening eternity.

In hastily noting some of the characteristics of Miss Crawford, we find at their foundation to be her strong desire for loyalty to her Saviour and to His commands, no one of them seeming to her unimportant. This led her out into an intense love for the heathen, for whom she recognized that the gospel was as fully prepared, but which they could not know unless taken to them by those whose ears were opened. On arriving in India she says, “I did not experience such ecstasies of joy while sailing up the Hoogley as many have spoken of. Much of the scenery was beautiful. Walking on deck to enjoy it, my eyes soon dimmed with tears. The sight of the natives that swarmed upon the banks was enough to melt any heart not harder than adamant.”

In the care of the Khond children, a most unwelcome task, she says, “To instruct and watch over these beloved ones is a privilege well worth leaving all that I have left, notwithstanding the amount of labor and vigilance required.”

Another characteristic was her love for her native land. Hear her,—“My jungle of a garden produces many beautiful blossoms, and some bloom every day, but they are not so loved as were the wild-wood flowers.” Again she says, “I may never return to my native land, but I love her, and hope to hear that some of her wicked laws are repealed... We devour with eagerness the news in the Morning Star, and joy as much in the prosperity of the home churches as though we were with you.”

She had adaptability to her surroundings, and great love for her work. Writing to a friend, she once said: “I am
usually able to look about for snakes with as much composure as I would look in a garden for a beautiful flower." She had not had a lonely day since her eyes first caught sight of India, and on being asked by a friend when about to return, if she did not dread to go back, she replied, with a beaming countenance, "Dread going back? No, indeed! and I never intend to come home again. I am to die on the field."

Another prominent characteristic may be considered her fidelity and great zeal. She was truly a St. Indefatigable. "You ask me if I am so very busy. Busy? Yes, and more. I am all the time hurried, and wish the days were longer, that I could do more." It would seem she never rested. Miles and miles she would go in the hot sun, with blistered feet, on errands of love and duty. Mrs. Phillips, speaking of the texts she had for a Sanitarium, used the expression: "Think you it is any ordinary fatigue which causes Miss Crawford to say she needs rest?"

But the tired hands are folded, the weary feet are at rest, and the aching brain and throbbing heart are stilled. Very gently the Master loosened her hold on the cross so bravely borne for Him, and put upon her brow the radiant crown. Dare we say of such an one, "She is dead!" "Doth the bird stay behind when the window is wide open set?"

"Go, blessed saint, to Jesus go,
Transplanted from this vale below,
Thou canst not quite depart,
Thy full memorial stays behind."

The history of missions is rich in the lives and work of heroic women. On its pages stand out the names of Mrs. Moffat, the Mrs. Judsons, Fidelia Fiske, and many others, but among these heroines of the mission field not one is more worthy of our admiration than Lovina Crawford.

May her memory be kept fresh and living by a perennial stream of well-doing, and may the forget-me-nots constantly spring up, in lives wholly given to the work of sending to heathen lands the gospel of our Lord Jesus Christ.

"But with Him—oh with Jesus, are any words so blest?
With Jesus, everlasting joy and everlasting rest!
With Jesus,—all the empty heart filled with His perfect love,
With Jesus—perfect peace below and perfect bliss above."
The Rev. Dr. S. J. Humphrey says, in the Gospel in all Lands: "The religions of China reach back into an obscure antiquity. Confucius, the great moral light of the empire, born 552 B.C., set himself to revive a religion which, a thousand years before, was itself a revival of a religion which had fallen into decay 2,000 B.C. He was rather a moralist than a religious teacher. His works make almost no mention of a personal God, or of man's duty to a Supreme Being. A philosopher, Lao-Tze, living about the same time, supplied the supernatural or superstitious element, and Buddhism, introduced in 61 A.D., attempted to answer questions concerning life, death, and above all, human suffering. But like Confucius, it had nothing to say of God or redemption. The great mass of the Chinese adhere to all three of these religions. But greater than these together is the worship of ancestors. Thus they are indeed a people 'having no hope and without God in the world.' It is said they spend $200,000,000 annually for idolatry. Nine-tenths of the Chinese have never heard of the central truths of Christianity. Tradition says that the Apostle Thomas first introduced Christianity into China. With what result there is no certain account. In 635 A.D. several Nestorian missionaries were received with favor by the emperor, and the new religion flourished two and a half centuries, as attested by a remarkable monument still existing in the Province of Shensi. It then became lost in the surrounding heathenism. The papal church has had a varying success in China several centuries. The work has had a considerable breadth, but the depth of it may be inferred from the fact that in a single district, during the prevalence of famine, 30,000 were baptized at one time, without previous instruction, in return for food. Robert Morrison, of the London Missionary Society, went as the first Protestant missionary to China, in 1807. He baptized his first convert secretly, at a spring from a hillside by the sea, in 1814. In 1818 Morrison and Milne published the Bible in Chinese, a work which the Roman Catholics have never done, after an occupancy of hundreds of years, and with many thousands of converts, as they claim. In 1840 there were only three native Christians in connection with Protestant missions; now there are 20,000."
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— Gospel in all Lands.
PROGRESS OF MISSIONS.

That the christianization of heathen lands through missionary effort is the greatest enterprise of the age, few will doubt, and yet there are those who are still disposed to call in question the wisdom of the expenditure of money and labor for this purpose. Before they will express interest in any work undertaken, they ask for facts which shall demonstrate that results have been reached. For the help of any such whom we may reach, the following facts are gleaned from reliable authority as among the many which could be presented:

"It is a significant fact that the missions in Japan, which have been so prosperous, were started nine years ago by contributions sent by Christian converts of the Hawaiian Islands.

Dr. Legge, the professor of Chinese at Oxford University, says, 'If the present rate of conversion of the Chinese to Christianity continues, by the year 1913 there will be 26,000,000 church members and 100,000,000 professed Christians in the Chinese Empire.'

The Crees, an Indian tribe living on the shore of Hudson Bay, have not a family remaining in heathenism.

The Sandwich Islands is the banner nation of the world in education. Every child is obliged to learn reading and writing, and there are absolutely no illiterates in a population of 58,000.

Sir Bartle Frere, speaking simply as to matters of experience and observation, and not of opinion, says: 'I assure you, whatever you may be told to the contrary, the teaching of Christ among 160,000,000 of civilized industrious Hindus and Mohammedans in India is effecting changes moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.'"

Not all of us are as willing to acknowledge the sources of our help as the pastor who testified at a convention of the M. E. Woman's Missionary Society in a Western state, that he had gained more in this line of information through that organization in the past few years than in all his life before, and had found himself pressed to more thorough looking into the subject, lest the women in his charge should become his tutors.
THE MISSIONARY HELPER.

CORRESPONDENCE.

[Died at Jellasore, Orissa, India, April 16, 1882, Miss Lovina Crawford, Missionary of the Free Baptist Foreign Mission Society for thirty-one years.]

[From Dr. Nellie Phillips.]

LAST DAYS OF MISS CRAWFORD.

The last few days have been full of anxiety for one who has now passed forever beyond our care. Sabbath evening we laid to her rest our dear Sister Crawford. A few steps from the little mission chapel, under a tree of her own planting, is the grave of her who, away from all kindred, has for these many years given her life for the Master she loved.

No sister was here to minister to her during these last hours of suffering; but not the love of brother or sister could have suggested more than each of us would have gladly performed for her whose gentle Christian spirit has made her a sister to us all; and though she has never responded to the name of mother, yet scores of homeless girls, many of them mothers now themselves, mourn for her as the one in whom they found all they have ever known of a mother’s love or care.

On Thursday last we learned from Mr. Coldren of Miss Crawford’s illness. Bearers were immediately ordered, and before eight in the evening, mother and I reached here only to find her where, to all appearances, human help could be of little avail. She lay in a heavy sleep, from which she was aroused with difficulty, and then but for a moment. Once, and only once, after our arrival, she looked at me as I stood at the bedside, her face brightening into a smile that showed both recognition and welcome. I said to her, “You have suffered much to-day, I fear.” She answered immediately, and apparently without an effort, “I have known but little about it.” I spoke again, but there was no reply. She had relapsed into that state of seeming unconsciousness from which, for the moment only, she had aroused. From that time till the hour of her departure, an occasional feebly uttered “yes” or “no” were her only words, while to us who watched beside her the painful monotony of her deep respiration and heavy slumber was almost unbroken. Gradually, hour by hour, as the fever increased, her strength failed, till
Correspondence.

Sabbath morning, at a quarter past ten o'clock, her poor, tired heart ceased beating, and she was at rest.

How sad for us, how welcome to her, was that moment which gave to her glad spirit its release from the weary form that lay motionless before us!

For many months her health had been failing. She was urged by all in the mission to seek rest before it should be too late; but in her eagerness for work she over-estimated her own strength, and worked on with characteristic persist­ence, often driven to her bed by fever that overcame even her resolute will, hardly waiting to be free from it before re­suming her labors, till at last it came suddenly, and with a force she was powerless to resist.

It appears that when quite too late she had decided upon a change. Only seven days before her death she wrote Mr. Coldren of her final decision to make all other duties secon­dary to the one object of regaining her health. And after reaching here I found upon her table a postal card, on the face of which — with no farther address — was my name written twice in characters barely legible. Turning it I read with difficulty her last feeble cry for help, two short sentences only, many of the words repeated, others fragmentary, and all so full of pathos, as they told their silent story of the trembling hand and the weary heart that called me. Her school-girls, who have been most faithful to her during all her illness, told me that while she wrote one of them held her hand to guide it, and she said to them as they stood about her, that Nellie Missebaba would come and take her to Mrs. Smith at Balasore, where she could lie in her old east room and feel again the cool sea-breezes, and that some one would come and take care of them while she was away. Not know­ing that the card still lay upon her table, she probably sup­posed I had come in answer to her call.

At no time more than in sickness, and especially when it comes so suddenly as did her last attack, does one feel the loneliness of life in India. When the native Christians be­came aware of her feeble condition, a messenger was sent seven miles to her nearest neighbor, brother Coldren, at Santi­pore. He reached here Thursday forenoon. Mother and I, after a ride of about twice the distance, arrived the evening of the same day. Sister Smith, from Balasore, thirty-eight miles away, set out immediately upon the arrival of the mes­
senger sent to her, and made the journey in twelve hours, reaching here at midnight on Friday. And to-day, forty-eight hours after all aid is valueless, a letter comes from Midnapore, where we had written for help, addressed to dear Sister Crawford herself, so painfully slow are the means of communication here.

Others, who have known her longer, will write to you as I cannot of her life, so constantly forgetful of self, so full of work and love for others. I have spoken only of the last few days, as during those, I was one of the few to be by her side.

Sadly we gathered about the open grave,—how small a band of mourners compared with those whose tears shall fall when they learn of her departure. Sadly the little ones strewed with flowers the casket which held "their Missebaba."

Their sorrowful little faces turned to us with the question, "Who will come to take care of us now?" Who, indeed! We, ourselves, look into each other's faces with anxiety as we repeat the question, for where each one is already overburdened, who shall fill the place of her who has fallen? Indeed, the question is too hard for us to answer. We wait for the reply from beyond the sea.

Jellasore, April 18.

[EXTRACT FROM A PRIVATE LETTER.]

Seems to me that I never passed a year in India when I was so busy, so continually hurried as I have been this year. There has been sickness, and ere this I dare say you may know that death also has come into our home. Since January I have taken up the matter of instructing my teachers to quite an extent myself. It seems almost impossible to find a native teacher who will thoroughly prepare them for their work, so with my little experience I am trying to do what I can for them. They seem to be taking an interest in their studies and are getting on quite well.

All mission work is unavoidably slow. One is obliged to cultivate patience to an extent rather tiresome at times. I am sure that were it not for the absolute promise of God, the task of christianizing a nation such as this would look utterly hopeless. Still, as it is, it never occurs to me to doubt our final success, or for a moment to feel inclined to relax an
Correspondence.

... effort to effect all in my power. We certainly do see great progress in our own mission, but when one gets into the treadmill of every-day work one is apt to feel that there is a great deal of sameness and but little advancement. We need to stop and compare former times with the present.

I have a new school to rejoice over just now. There are about thirty-six pupils in it, all girls, and really bright children. Work is going on very well just now. The debt on the zenana department, that I reported last year, has been all made up by careful saving, and we look forward to a very prosperous year.

Balasore, April.

[Extract from Miss Hooper's Letter.]

The fiery heat is almost intolerable to-day, burning, scorching, blistering, parching, maddening! There have been two fires within a few days in Sepoy bazar, just near us. The straw-thatched roofs are gone before one has time to think, scarcely. With woman's curiosity we went out to see one of these fires, and "help." Much abused word! Such a scene of shouting, screaming, and general confusion! Women and children crying and screeching in a delirium of terror. Here and there a woman sitting by her "little all," two or three colsois containing rice, perhaps. Yonder, another woman crying, "Who will save my kid?" Animals seem to be the only furniture to save. Even these do not have to be thrown out of up-stair windows. They are generally tied on the verandah at night, very often inside of the house. I've just had a school here for examination from Midnapore "Five Points." Although their progress seems slow, yet looking back it is wonderful. They, at least, have been caught and tamed. For this we are thankful and take courage; looking away from the dark present into the bright and glorious certain future, we trust many of these little ones shall shine as stars in the Redeemer's crown.

Commencement at Storer College.

Educational and religious centres are the most powerful sources of influence in any state or country. This statement is none the less true when applied to the colored population
of the South. Storer College is both an educational and religious centre. The light from it has radiated into several states of our Union already. Its power to lift and bless has been acknowledged by several of them.

West Virginia has decided that the prosperity of her citizens will depend to a great degree upon the enlightenment of their minds and consciences. She has therefore determined to fit teachers for her colored as well as her white schools. Her state superintendent of schools has sought for the best place and circumstances to do this work. He has decided that Storer College offers the best opportunities for the purpose. The normal department will, therefore, hereafter be made more prominent, if possible, than in the past.

The fifteenth anniversary of the college occurred on the 30th of May, 1882. Among the visitors from abroad we noticed Hon. W. L. Butcher, State Superintendent of Schools, of West Virginia, Rev. Dr. Dunn, of Hillsdale College, Rev. A. W. Weyman, Bishop of the A. M. E. Church, Rev. E. N. Fernald, of Lewiston, Me., Rev. Silas Curtis, of Concord, N. H., Rev. and Mrs. A. L. Gerrish, of Olneyville, R. I. The examinations and graduating exercises told of an immense amount of hard work which had been accomplished by both teacher and pupils. The ambition of the students to gain and hold a high position among their fellows, both in mental and moral culture, and the interest shown by their friends generally, in attending the anniversary, bespeaks for their race a glorious future. There must have been from ten to twelve hundred persons on the campus during the day. At least seven hundred listened to the exercises, which consisted of a long programme requiring four and a half hours to carry out.

Hitherto the exercises of all the classes have been put into anniversary day, as all wish to be heard by their friends and but few can remain longer than one day. But the faculty have been constrained to decide, as the curriculum of study is enlarged, and the number of students increases, that the under-graduates will have to be heard previous to anniversary day, as at other colleges.

Anthony Hall is so far completed that its rooms could be used for the purposes of the occasion, but $1,000 more are required to make it convenient, and to finish it that amount at least must be expended. It is paid for as far as com-
completed, and was dedicated in the afternoon of anniversary day by appropriate exercises, Dr. Dunn giving the oration, and Rev. Silas Curtis offering the prayer of dedication. The opportunities for a more extended work are furnished by the erection of the hall. Great things have already been done, and the future is full of promise. But few people could successfully labor in the presence of such obstacles, and in spite of such obstacles, as have appeared in the way of Brother and Sister Brackett. But with the help of such friends as Brother Morrell and others, and with a firm trust in their friends and the Infinite One, they have passed through them all. Too much, however, should not be expected of them in the future. The work is increasing and the workers must be increased, or those who have so long and so bravely stood at the wheel will break down beneath the toil and responsibility. There is still room for loving and benevolent hearts to add to the ability of Storer College — to bless humanity and strengthen the foundations of our country. MRS. A. L. Gerrish.

"She Hath Done What She Could."

Of how many of us may it be truthfully said, when our life's work is finished, "she hath done what she could." No doubt we all intend to merit such commendation at the last, but do we bear in mind that the final result of life's doings is but the sum of each day's record. How needful, then, that we seek guidance and new inspiration for each day; a fresh baptism of the spirit of the Master, to awaken us to high aspirations for right living, noble impulses, broad and catholic views; that petty prejudices, narrow exclusiveness, and self-seeking may no longer mar our characters. How otherwise can we "bear one another's burdens, and so fulfill the law of Christ;" for He came not to be ministered unto but to minister, and gave his life a ransom for many. This beautiful spirit will prompt us to little self-denials and kindly deeds in our every-day lives, and make practical our theories of Christianity.

Can it be said of us, "she hath done what she could," until our lives give undisputed evidence that we have been with Jesus, and have caught his spirit? Is the mother worn and weary, the daughter will be mindful of her comfort, and cheerfully share her arduous labors. A little pleasure trip is
planned for a mid-summer's day: one young lady yields her place in the party to one upon whom the burdens of life press heavily, and makes it possible for her to go instead of herself by assuming her cares and work for the day; while some others who have entered into the plan, strive to make the day enjoyable for one whose life has been all too monotonous. A city pastor, with a large church, goes out one wintry morning to make pastoral calls: he seeks out a family in an obscure street, who are members of his church, finds the woman in her kitchen with three small children, one ill; he immediately suggests that she put on her wraps and go out into the fresh air for an hour, assuring her that he would care for and amuse the little ones in her absence—a better sermon than he could have preached to her on submission and trust; a better sermon than is always preached from pulpits. Had not the spirit of the Master prompted him, how easily he could have spent his hour in the luxurious apartments of some wealthy parishioner (for he had such).

Do we not need to multiply instances of illustrated Christianity which may carry convincing proof of its power? An unbeliever in Jesus and his religion, yet a keen observer and critic, presents a painful picture when he says, I go to your churches and places of amusement, mingle with the crowds who throng your thoroughfares in summer, going from one place of resort to another, join in your winter sports and festivities, and I see no difference between your Christian professor and non-professor. No difference! No difference in the use of God-given time and money, none in disposition, or deportment, or dress. Would it be so if the fruits of the Spirit were manifest? Have such done all they could for Jesus and his cause? Shall we be hindrances and stumbling-blocks, or shall our christian characters be so clearly defined, that we may be indeed “living epistles, known and read of all men?” Let us decide to be “workers together with God,” that it may of a truth be said of us, “she hath done what she could.”

Wellesley, Mass.

A boy in one of the mission schools in Pekin, China, at an examination, repeated the whole of the New Testament without missing a single word or making one mistake. Could a boy in America do the same?
Resolutions Regarding Miss Crawford.

RESOLUTIONS.

The Woman's Missionary Society of the Washington Street Church, Dover, New Hampshire, met May 24, at Mrs. Hills', and an appropriate memorial service was conducted.

After a lengthy review of the life and works of love of our dear departed sister, Lovina Crawford, the following resolutions were adopted:

Whereas, It has pleased our Heavenly Father to remove by death our beloved missionary, sister Lovina Crawford, therefore

Resolved, That we cherish gratefully the memory of her unselfish life, her untiring labors in the cause of missions, and her zeal in every department of the Master's work.

Resolved, That we pray that the mantle she let fall may rest upon those who shall emulate her fervent piety, her pure womanly spirit, her self-sacrificing benevolence, and her broad Christian charity.

Resolved, That we express our heartfelt sympathy to our missionaries in their great bereavement. We sorrow here on earth, she rejoices in Heaven.

Resolved, That a copy of these resolutions be sent to them, and to the Missionary Helper for publication.

The paper on "Reminiscences" was roughly sketched before the news of Miss Crawford's death came. The author says, and we all agree with her, that it seems a little singular that the whole subject should be Miss Crawford's trial during a sudden cholera visitation in her school lasting three days, attacking eighteen of her pupils, and sweeping off six of them. Her presence of mind, fortitude and heroism shone forth wonderfully.

When Miss Crawford returned to India from her furlough in America, she left an excellent picture of herself with Mrs. Hills. Sometime since this was copied and has been for sale. It is regarded by those who have seen her in later years as a good likeness, though care and toil had added lines to her face. These photographs can be obtained at this office for twenty-five cents each.
WOMEN'S CONVENTION.

A CONVENTION is to be held at Ocean Park, Saco, Maine, on Wednesday and Thursday, August 9th and 10th, at which our benevolent and denominational interests will be considered, and, we trust, wisely discussed with reference to plans for increased efficiency.

Although this, our denominational summer resort, is yet in its infancy, we are pleased to announce facilities for entertainment much increased beyond those of last year, and sufficient to warrant a general invitation to our friends to come together at this, its second annual gathering.

The following is the programme:

AUGUST 9-10.

Wednesday. 9.30 A. M.

Devotional—Conducted by . . . . . Mrs. J. B. Davis.

10 A. M.

Poem, . . . . . . . . . . . . . Mrs. J. A. Lowell.

Paper — Our Park Enterprise, or, Life by the Sea; What of it? Mrs. K. Bacheilder.

Address — Voice from the South, . . Mrs. N. C. Brackett.


4 P. M.

Bible Reading, . . . . . . . Mrs. B. F. Hayes.

7 P. M.

Address — Woman's Relation to Church and State,

Mrs. L. R. Burlingame.

(Followed by discussion.)

Thursday. 6 A. M.

Prayers—Conducted by . . . . . Mrs. E. D. Wade.

10 A. M.


Paper—Importance of Educating our Children in the Work of Benevolence, . . . . . Mrs. G. F. Mosher.

Paper — How can we Reach the Children Outside the Sunday School? . . . . . Mrs. G. C. Waterman.

(Followed by discussion.)

4 P. M.

Practical Mission Talk, with Question Box, . Mrs. V. G. Ramsey.

7 P. M.

Paper — Effects of Alcoholic Liquors on the Human System.

Mrs. R. W. Wiley, M. D.

Reading, . . . . . . . . . . . . Miss Ellen F. Reed.

Address — Lager Beer and other, so called, Harmless Drinks.

Mrs. Sarah Doton Goldsmith.

Reading, . . . . . . . . . . . . Miss Ellen F. Reed.
## SUBJECTS OF MISSION STUDY.

### 1882.

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<th>January</th>
<th>India.</th>
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<td>April</td>
<td>Medical Missions.</td>
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<td>Syria and Palestine.</td>
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<td>November</td>
<td>Home Missions.</td>
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<td>June</td>
<td>The Indians.</td>
<td>December</td>
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To realize the condition of heathen society, it has been said one must live in it; must become acquainted with the personal history of individuals, and the story of households, and, looking beneath the veil of superficial respectability which covers it, and which strikes the casual observer as fair and comely, learn the hollowness of the pretence.

To most of us this is impossible, but we can get meagre views through the eyes of others, and the impressions thus obtained make it evident that books are valuable aids, and to their authors we owe a debt of gratitude.

The fields before us for study are so vast and so interesting that no doubt many will be led on from one topic to another. Buddhism, its history and its philosophy, will afford ample scope for research. Before beginning to study, provide a good map, and begin with a thorough idea of what you wish to do.

For reference in regard to China, the books are numerous and ready at hand. We mention *China and the Chinese*, by Rev. John L. Nevius; *The Middle Kingdom*, by Dr. S. W. Williams; *Social Life of the Chinese*, by Rev. Justus Dooolittle; *The Chinese Slave Girl*, published by the Presbyterian Board of Publication; *Chinese Immigration*, by G. L. Lansing, in *Popular Science Monthly*, 1882; *Shanghai Contrasts*, by Mrs. Helen H. S. Thompson, in *S.S. Times*, April 29, 1882; *Gospel in All Lands*, for May, 1881, and for Jan. 26, 1882; *Daughters of China; Sketches of Domestic Life There*, by Mrs. Eliza Bridgman.

Japan must necessarily have less written about it than China, but we shall be helped by the encyclopedias. *Life and Adventures in Japan*, by E. Warren Clark, American Tract Society; *Women of the Orient*, by Ross C. Houghton; published by Hitchcock & Holden, Cincinnati, Ohio; *The Flowery Orient*, by Mrs. Dr. Newman; *Woman's Work for Woman in Japan*, by Rev. J. D. Davis, published in *The Advance*. Copies of that paper can be obtained by applying to 75 Madison Street, Chicago, Ill., and including a three-cent stamp. *The Sunrise Kingdom*, by Mrs. Julia D. Carrothers; *Art Metal Work in Japan*, Litell's *Living Age*, May 13, 1882; *Life and Light*, for Jan., Feb., and March, 1882.
One by one, the children of the Heavenly King who have walked the earth with us are gathering home! On the evening of Feb. 9, Mrs. Abby Atwood, wife of Rev. C. B. Atwood, of Topsham, Me., took her upward flight. Young as she was, and so helpful, the summons came with almost stunning suddenness to her friends, but to herself most gently. Amid all that loving and beloved group, husband, parents, sister, her spirit was least disturbed. Thus we have another of the numberless blessed instances of peaceful and perfect victory over death, by faith in Him who has power to say, “He that liveth and believeth in me shall never die.”

Hers was a most unobtrusive but earnest Christian life, whose quiet flow was impelled by faith, love, and consequent obedience, into all the avenues that were open to her, for helpfulness to others. When once her attention was directed to the injunction of our Lord, that those who have received the word of life freely give to those who have it not, her response was prompt and genuine—not in words, but in deeds. And her earnestness was steady, never needing to be fanned. Among the very last activities of her hand was the penning of a letter to secure a particular native teacher in the ragged schools at Midnapore, to be supported by the Auxiliary of the First Brunswick Church, her husband’s former pastorate. Not alone in her immediate circle of influence, but also even among the schools in India, her gentle, quiet works do follow her.

Mrs. L. R. Barrows, Secretary of the Otisfield Q. M. Society, reports a very interesting annual meeting held in connection with the quarterly meeting at Harrison. The exercises were varied and embraced many good things. Mrs. Edward Bray read an essay on “Woman’s Missions,” and the secretary a letter from Miss Mary Bacheler, India. She adds, “We feel encouraged by the deep interest manifest in this meeting and by the presence of many earnest workers, that the good seed of missionary work is being sown throughout this section. Though there are but two auxiliaries in the Q. M. yet there are earnest workers in the other churches.”

At the Bowdoin Q. M. held in Gardiner, June 13-15, a meeting of the F. B. W. M. Society was held in the vestry Wednesday afternoon, Mrs. A. C. Hayes presiding. After the usual devotional exercises, the secretary read her report from the fifteen auxiliaries connected with the Q. M., for the quarter ending June 1. Statistics as follows: Members, 389; new members, 19; HELPERS, 264; meetings, 32; bands, 3, with seventy members; approximate amount of money raised, $105.

Mrs. W. H. Given read an interesting letter from Mrs. Emily Marshall, which was followed by remarks from delegates from five auxiliaries, when the meeting was brought to a close. Though we were disappointed in not hearing from the other delegates, and in not filing out our programme, we were deeply interested and felt more acquainted.
Words from Home Workers.

with each other. The auxiliaries are with few exceptions prospering, yet desiring a still deeper interest in the work. The faces of the sisters looked 'so good' to us that we know they felt with us, "it was good to be there," for the spirit of the Lord met with us.

MRS. A. M. WHITE, Q. M. Sec.

NEW YORK.

Rev. C. A. Hilton writes that the W. M. S. of East Kendall has been revived and are at work. He asks for "tools" for their use.

From the Chemung Q. M. we learn that the Q. M. Society is doing what it can. The society at Odessa is especially interesting and successful.

During the last quarter a mission band has been organized at Keen-ville. Their late concert is pronounced very good.

L. C. G.

PENNSYLVANIA.

From one of the quiet places where Dr. Nellie Phillips taught about the heathen, there comes to-day from Bertha, a little girl, some pennies to be sent to buy Testaments for women and girls, and to these the invalid mother adds her dollar, with the wish that God will bless Miss Phillips in her work.

OHIO.

The May session of the Cleveland Q. M. convened with the Cleveland church. The churches were represented, with one exception, and a Q. M. Woman's Missionary Society was organized. Mrs. Drake, of Cleveland, was chosen President, and Miss Teachout, of Royalton, Secretary and Treasurer.

The Cleveland auxiliary gave a public entertainment on Saturday evening. Music was furnished by the choir; there were recitations by the children and young people; a letter from Hattie Phillips, read by Mrs. Garrett; a poem by Mrs. Gilchrist; papers entitled "Woman's Work," by Mrs. Skeels; "Our Work in India," by Miss Stockwell; "Our Work at Harper's Ferry," by Mrs. Coe, and the president, Mrs. Drake, gave an address. The remarks of President Durgin, of Hillsdale College, added to the success of the meeting.

At present there are two auxiliaries in our Q. M. Our churches are few in number and weak. We cannot expect to do a large work, but the manifest willingness to cooperate is cheering, and this new interest is a hopeful one. For our own strength and growth in Christian labor, not less than for the mission cause, is the effort needed.

A. P. STOCKWELL.

Mrs. Chase, of Rutland, speaking of the auxiliary of the church as trying to advance, says that access is had to the Morning Star, Gospel in all Lands, and the Helper in arranging their programmes, and that a paper is published by them for the monthly meetings, called the Missionary Monthly.

IOWA.

A friend in Iowa writes: "On receiving your card I gladly send for the Helper. I am quite aged, and do not expect to read the news but
The Missionary Helper.

a little while, being eighty-eight years and more, but thanks be to our Heavenly Father, He is sparing me to see His work in the earth move onward. I send you two dollars, and wish you to take out the pay for the Helper and send the remainder to the Woman’s mission.”

Michigan.

The April session of the Hillsdale Q. M. convened with the Jackson Church.

The Q. M. W. M. Society held its public meeting Saturday evening. The president, Mrs. S. C. Thomas, conducted the exercises, which were opened by singing. Prayer was offered by Rev. D. Reed.

The secretary read reports and letters from the auxiliary societies, which both encourage and strengthen us in our work. If teachers and Sunday-school workers need suggestions from others engaged in the same work, why not we?

A Sunday-School class sang “Tell it Again,” and a paper was read by Miss Ella Evens, on “Individual Responsibility.” The closing address, by Rev. C. B. Mills, gave a short but instructive history of the first missionary workers.

The interest in mission work seems to be increasing throughout the Q. M. The amount reported raised during the quarter is $95.50, and the collection was $8.50. Benediction by Rev. C. B. Mills closed the exercises for the evening.

Mrs. A. L. Van Ostrand, Secretary.

Minnesota.

The wife of a minister in this section, during her visit to the Quarterly Meeting held recently at Madelia, visited a sister whose husband died a few months since. In her loneliness she wished to do something for the Lord, and living in the country where her opportunities were small, she asked the children of her neighborhood to meet at her house on Sabbath afternoons. She organized them into a mission Sabbath School and has fourteen scholars. Each Sabbath they had brought their pennies, and the sum of these was given to be sent to the W. M. Society, and the prayer is added that every penny may be blessed of the Lord in bringing souls to Christ.

Progress of Christian Missions is a hand-book for the use of families, Sabbath Schools and mission bands. Its object is to give an outline history of Christian missions. It is suggestive and will lead out into a broad field of study and investigation. The author of the pamphlet is Rev. F. A. Horton, of Cleveland, O., and it is published by the Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia. Price, 5 cents.

The cause of the delay in the issue of this number of the Helper will be apparent to all our readers.
Children's Niche.

**WE CAN HELP.**

Surely God will bless us
With our little all,
As into the treasury
Of the Lord we fall.

Dropping, dropping, dropping,—
Offerings great and small,
Dropping, dropping, dropping:
Hear us as we fall! 

---

**AN EASTERN STORY.**

Prayers, pilgrimage, and alms-giving are the great duties of a Moslem. I will tell you an Eastern story, which will give you an idea of the importance attached to the last. It alludes to the pilgrimage of Mecca, which takes place every year.

One year, wrote the noble Abdallah, I went on pilgrimage, and after my pilgrimage was ended, I went to rest awhile. And while I was sleeping, I saw two angels descend from heaven; and one said to the other, "How many thousand pilgrims came this year to the pilgrimage?" He replied, "Eight hundred thousand." Then the other asked, "And was the pilgrimage of any of these accepted?" He said, "No! not of one." "When I heard this," says Abdallah, "I was much troubled, and said to myself, Have so many come from the remotest parts of the world, with so much labor and trouble; through deep seas and by distant roads, and across deserts; and have they all lost their labor?" Then said the second angel, "There is one, named Ali Bin Mawakkaf, in Damascus, who has not come on the pilgrimage at all, yet he has been accepted, and all his sins have been forgiven him." When I awoke I said, "I can do nothing better than go and visit this man." So I set my face towards Damascus, and traveled till I arrived there; and when I had arrived, I asked for his dwelling, and they told it me. Then I knocked at the door, and one came and opened it; and I said to him, "What is thy name?" And he told me, "Ali Bin Mawakkaf." Then said I, "Come, I have something to say to thee."
we had sat some time, I asked him, “What is thy trade?” He said, “I am a mender of old clothes.” Then I told him what I had dreamed, upon which he asked me my name; and when he heard it, he uttered a cry and fell down at my feet. I asked him, “What hast thou done, that thou shouldst find such acceptance?” He thought for some time before he replied. “Glory be to Mahomet, the consoler, I see it all now. I had long been desirous of making the pilgrimage, but had not the means of doing so. At last I saved three hundred dirhems from my earnings; and this year I meant to perform the journey. One day a woman who was in my house wished for something from the house of our neighbor, and begged I would go and ask for it; so I went, and the woman came out to me, and said, ‘For days and nights my children have tasted nothing. To-day we found a dead ass, and I cut off part of the flesh, and I have cooked it for my children; but it shall not be withheld from you.’ When I heard this, my heart was struck with grief, and I said to myself, ‘My pilgrimage is yet in my house;’ and immediately I gave these three hundred dirhems to this poor woman, and said to her, ‘Buy food for thy children; I will deny myself yet another year?’” When I heard of this, I said, “The angel was right and just in his judgment, for charity is the test of virtue.”

—The Indian Baptist.

**GIFFS IN CHINA.**

Girls in China are believed to have no souls, and to kill them is not murder, and therefore not to be punished. Where parents are too poor to support the girl-children, they are disposed of in the following way:

“At regular times an officer goes through a village, and collects from poor parents all the girl-children they cannot care for, when they are about eight days old. He has two large baskets hung on a bamboo pole, and slung over his shoulder. Six little girl-babies are placed in each basket, and he carries them to some neighboring village, and exposes them for sale. Mothers who want to raise wives for their sons, buy such as they may select. The others are taken to government asylums, of which there are many all through the country. If there is room enough, they are taken in; if not they are drowned.” Who does not want the fathers and mothers in China to have the gospel?
## Contributions

### From April 1, 1882, to June 1, 1882.

**MAINE.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Anson, Q. M. W. M. Society</td>
<td>Auxiliary, towards constituting Mrs. E. H. Butts L. M.</td>
<td>$2.75</td>
</tr>
<tr>
<td>Augusta, Auxiliary</td>
<td>$7.00 for support of Emeline, and $75c. from Mrs. G. B. Files, for literary and incidental fund</td>
<td>$7.75</td>
</tr>
<tr>
<td>Bath, Auxiliary</td>
<td>$5.00 for Matilla, and $3.00 for Miss Franklin's salary</td>
<td>$18.00</td>
</tr>
<tr>
<td>Bowdoinham, Auxiliary</td>
<td>for native teacher, and toward constituting Mrs. G. W. Gould L. M.</td>
<td>$12.00</td>
</tr>
<tr>
<td>Brunswick, one church, Auxiliary</td>
<td>for support of Orma</td>
<td>$6.25</td>
</tr>
<tr>
<td>Doughty's Falls, Auxiliary</td>
<td>for support of Miss M. Bachelor</td>
<td>$7.00</td>
</tr>
<tr>
<td>East Dixfield, Auxiliary</td>
<td>for H. M., and $1.00 for F. M.</td>
<td>$2.00</td>
</tr>
<tr>
<td>East Otisfield, Church, collection, for Miss M. Bachelor's support</td>
<td>$5.00</td>
<td></td>
</tr>
<tr>
<td>Mrs. L. R. Barrows, for Miss M. Bachelor's support</td>
<td>$25.00</td>
<td></td>
</tr>
<tr>
<td>East Parsonsfield, Auxiliary, for Miss M. Bachelor's support</td>
<td>$3.00</td>
<td></td>
</tr>
<tr>
<td>Ellsworth, Q. M. Auxiliary, for support of Carrie</td>
<td>$2.25</td>
<td></td>
</tr>
<tr>
<td>Mrs. E. J. Sanders, $4.00 for support of Carrie, and $1.00 general work</td>
<td>$5.00</td>
<td></td>
</tr>
<tr>
<td>Q. M. F. M. Society for general work and towards const'g Mrs. Elizabeth Sanders L. M.</td>
<td>$4.25</td>
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</tr>
<tr>
<td>Hallowell, Auxiliary, for zenana teacher with Mrs. J. L. Phillips</td>
<td>$25.00</td>
<td></td>
</tr>
<tr>
<td>Harrison, Auxiliary, for support of Minnie</td>
<td>$6.25</td>
<td></td>
</tr>
<tr>
<td>Lewiston, Main St., Seed Sowers, Miss Ida Phillips' support</td>
<td>$25.00</td>
<td></td>
</tr>
<tr>
<td>Mrs. S. J. Royal, $1.00 for Harper's Ferry, $1.00 for F. M., and $1.00 for Industrial School</td>
<td>$3.00</td>
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</tr>
<tr>
<td>Ping St. Church, for support of Minnie Brackett</td>
<td>$16.00</td>
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</tr>
<tr>
<td>Lewiston, Main St., Auxiliary, $80c. for literary and incidental fund, and $1.05 towards the extra 40 for Miss Franklin's salary</td>
<td>$18.00</td>
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</tr>
<tr>
<td>Limerick, Mrs. N. D. Burbank</td>
<td>$5.00</td>
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<tr>
<td>Mrs. M. B. Bean</td>
<td>$1.00</td>
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</tr>
<tr>
<td>Litchfield Plains, Auxiliary, for support of Tipperie</td>
<td>$13.00</td>
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</tr>
<tr>
<td>North Berwick, First Church, Auxiliary, for Miss Bachelor's support</td>
<td>$6.00</td>
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**NEW HAMPSHIRE.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Belmont, Second Church</td>
<td>for Miss Brackett's salary</td>
<td>$5.00</td>
</tr>
<tr>
<td>Concord, Auxiliary</td>
<td>of which $5.00 is extra for Miss Brackett's salary</td>
<td>$15.00</td>
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<tr>
<td>Dover, Washington St. Church</td>
<td>for Miss Brackett's salary</td>
<td>$10.00</td>
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<tr>
<td>East Wakefield, Mrs. S. D. Message</td>
<td>$5.00</td>
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<tr>
<td>Sutton, Auxiliary, 2 for F. M., 1 for H. M.</td>
<td>$11.47</td>
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</table>

**VERMONT.**

<table>
<thead>
<tr>
<th>Location</th>
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<th>Amount</th>
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<tbody>
<tr>
<td>Corinth, Second Church, Auxiliary</td>
<td>$1.00 of which is for Harper's Ferry</td>
<td>$3.00</td>
</tr>
<tr>
<td>South Stafford, Auxiliary, for H. M.</td>
<td>$7.00</td>
<td></td>
</tr>
<tr>
<td>St. Johnsbury, Auxiliary, for L. M. of Mrs. Julia W. Streeter</td>
<td>$6.00</td>
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**MASSACHUSETTS.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Abington, Mrs. H. K. Pierce</td>
<td>for each H. M. and F. M.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Blackstone, Auxiliary</td>
<td>$1.25 for Miss Franklin's salary, 25c. for literary and incidental fund, $5.00 for Miss H. Phillips' support</td>
<td>$6.50</td>
</tr>
<tr>
<td>Mission Band, for Miss Ida Phillips' support</td>
<td>$1.25</td>
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<tr>
<td>Lowell, Paige St. Auxiliary, March and April collection</td>
<td>$19.60</td>
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</tr>
<tr>
<td>Lynn, for F. M. in memory of Mrs. E. E. Bedell</td>
<td>$10.00</td>
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<tr>
<td>Southville, Mrs. H. W. Smith, for F. M.</td>
<td>$1.00</td>
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**RHODE ISLAND.**

<table>
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<tr>
<th>Location</th>
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<tbody>
<tr>
<td>Apponaug, Church, for Miss H. Phillips' support</td>
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<td></td>
</tr>
<tr>
<td>Auburn, Church, ladies, for Miss H. Phillips' support</td>
<td>$3.50</td>
<td></td>
</tr>
</tbody>
</table>
The Missionary Helper.

Block Island, Church, for Miss H. Phillips' support... 6 00
Carolina, Young People's Society, $2.50 for Miss H. Phillips' support, $1.25 for Miss Franklin's salary, 25c. for literary and incidental fund... 4 00
Georgiaville, Church, $5.00 for Miss H. Phillips' support, and $5.00 for Miss Franklin's salary...
Church, ladies, for Miss H. Phillips' support... 5 00
Greenville, Auxiliary, for Miss Hattie Phillips' support...
Little Compton, Miss Amanda Pierce, for ragged schools...
North Foster, Friends for Anthony Hall...
North Scituate, Church, $2.50 for Miss H. Phillips' support, $2.50 for Miss Franklin's salary, and 50c. for literary and incidental fund... 5 50
Pawtucket, Auxiliary, for Miss H. Phillips' support...
Providence, Roger Williams, Young People's Society, for library at Anthony Hall... 50 00
Greenwich St., Auxiliary, $6.25 for Miss H. Phillips' support, Greenwich St., Young People's Union, $2.50 for Miss Franklin's salary, $2.50 for Miss Ida Phillips' support, 50c. for literary and incidental fund, Greenwich St. Mission Helpers, $5.00 for Miss Ida Phillips' support...
Roger Williams, Auxiliary, $10.00 for Miss H. Phillips' support, $5.00 for Miss Franklin's salary, $1.25 general fund, 62c. literary and incidental fund, Roger Williams, "Busy Gleaners," $3.75 for ragged schools...
Tiverton, Church, for Miss H. Phillips' support...
Mrs. R. Reynolds, for Miss H. Phillips' support...
Church, for ragged schools...
Church, for literary and incidental fund...

$167 37

NEW YORK.
Elton, Church, for F. M.... 3 03
" S. S., for Harper's Ferry... 2 51
Poland, Auxiliary, for Ambie's support...

$28 04

PENNSYLVANIA.
Tioga, Q. M. Woman's Missionary Society, for F. M... 9 00
WEST VIRGINIA.
Martinsburg, Auxiliary, for F. M... 14 00
OHIO.
Seneca and Huron Q. M., Auxiliary, for F. M... 9 62
INDIANA.
Hartford City, Ruth C. Brockett...

MICHIGAN.
Hilledale, S. S. Class, Church, for Miss Ida Phillips' support...
Montague, Mrs. C. P. Keyes, for industrial school...
Mr. J. A. Keyes, for Anthony Hall...

$25 00

WISCONSIN.
Burnett, Mrs. E. N. Wright, for zenana teacher...
Mrs. A. Lockwood, for zenana teacher...

$6 00

IOWA.
Cherokee, Mrs. A. M. Lund...

COLORADO.
Colorado Springs, Mrs. L. M. Taylor, for Harper's Ferry...

PROVINCE OF QUEBEC.
Compton, Mrs. W. H. Lyster, for F. M...
Staunton, Auxiliary, for zenana work...

$10 50

MISCELLANEOUS.
From a friend, West, per Mrs. V. G. R., $1.00 for Miss Bachelor's support, $4.00 for Mrs. Bachelor's carriage...

Total, $665 17

For Home Missions West from R. I.
Carolina, Young People's Society...
Providence, Greenwich St., Aux...
Roger Williams, Auxiliary...
North Scituate, Church...
Tiverton, Church, for H. M...
West...

$2 38

MISS L. A. DEMERITTE, Treas., per MRS. M. S. WATERMAN, Assist. Treas.