It is with peculiar pleasure that the announcement is made that *Missionary Reminiscences*, by Mrs. Hills, is completed and that the book is ready for distribution. It is hoped that orders will be sent in constantly for this valuable work. The price is one dollar and fifty cents, and the reader will find he has full value for this sum. Please read what is said of it on another page, which is but the expression of opinion of all who have thus early examined the book.

There are two needs existing with reference to our school at Harper's Ferry. First,—an industrial department. Students are asking to be taught trades. In many sections there exists no possible opportunity for a colored man or woman to learn them. On the one hand, class or race prejudice presents obstacles; on the other, the inability of his own race being in the bondage of ignorance through the blight of slavery.

An Endowment Fund is a still greater need, that this worthy institution may stand on a firmer basis and become a greater power for good. Are we interested in the world's speedy evangelization? We can touch Africa through this school,
from which messengers have already gone to the Dark Con­
tinent; and even now among its students is the son of an
African King!

Many good things were said in the Woman's Convention
at Ocean Park, regarding woman's work. The duty of Chris­
tian culture, introduced by a valuable paper, was discussed in
an interesting manner; our duty to our neighbor formed the
basis of an earnest lecture, full of touching illustrations drawn
from the personal experience and observation of a devoted
temperance worker; and the different phases of mission work
were presented in addresses, discussions, and brief words from
many whose hearts are in responsive sympathy with this great
movement of the age.

One of the pleasant features of the convention was the
cordial sympathy and fellowship of the workers. Especially
grateful and gladdening was the presence of Miss Stockwell,
of Cleveland, Ohio, the Home Secretary of the West, and of
Mrs. John H. Phillips, of Illinois, wife of the twin brother of
Dr. James L. Phillips, who bore the greetings of the Woman's
Board of Missions of the Interior (Congregational), of which
she is an active member. How delightful is such fellowship.

The time for reporting is at hand. The record for the
year will soon have to be made up. May we not urge upon
the various secretaries to be faithful to their responsibility.
The home secretaries cannot gather up the items which shall
make a complete whole without the help of the auxiliary —
the Q. M. and the Y. M. secretaries. Do not hesitate be­
cause you think your part too unimportant to be mentioned.
A pin in a building is as necessary as a brace or a pillar to the
perfection of the whole.

The annual meeting of the Society and of the Board will
occur the first week in October, and will probably be held in
Providence. Good friends, come and welcome.
Our Work at Harper's Ferry. 259

Our Work at Harper's Ferry.

[A paper written by Mrs. N. C. Brackett, and read by her daughter Mary, at Ocean Park Convention, August 11.]

It was a pleasant evening we had with some former students who called on us after the Anniversary this summer at Storer, to talk over old times in their school days, the busy years that had intervened since, the whereabouts and prosperity or otherwise, of those who were not present to speak for themselves.

In the company were three sisters, the eldest of whom,—with bright eyes, rosy cheeks, beautiful hair,—hardly more than a brunette in color, came to us near ten years ago.

The next year she brought with her a younger sister, the next another, and now they occupy three of the four places open to colored teachers in their county, one in Cumberland, Md., another in Frostburg, their home, and the other near by.

Until they were all teaching, the mother of these girls, now crippled with rheumatism, was at service, to earn the money to keep them in school, many years a cook in a wealthy family in Cumberland.

The girls themselves never neglected an opportunity to help by doing any work that could be carried on with their studies. These three girls were more fortunate than most of the fatherless girls who came to us. They had a grandmother with a home, who took care of them, and it was plain they had been well brought up.

This evening the conversation happened to turn upon the grandmother, and we learned some facts in her interesting history which we had not heard before. Our reason for presenting them here is not altogether because they are so interesting. If they are irrelevant to the subject assigned for this paper, "Our Work at Harper's Ferry," they will help to make the dark background, without which the work at the South fails to be seen in its true light, to stand out with the prominence that belongs to it.

May we not, without further apology, even allow the grandmother to take us back one generation more and tell us about her father? Their boasts help our insight of people. This is one of hers, that her father was a prince in his native land; that they were Mollegarkos, i.e., of a tribe supposed, by those who have marks indicating that ancestry, to be quite superior.
to most others. Their characteristics are, with a dark skin, features quite European and straight hair, prized most of all. We noticed these combinations in a number of cases, but the grandmother's boast first revealed to us that they were tribe characteristics.

Her father served in the Revolutionary War. His dismissal, "Go home now and serve your master," keeps burning in the good grandmother's heart such a flame of indignation, that she will allow in her presence no mention of the name of Washington, would listen to none of the accounts of the great monument to his memory. She holds him responsible for the fact that her father could have no part in the liberty he had fought for. This accounts somewhat for the feeling, painful to us, which prevails among the colored people toward the "father of our country." We have it to combat every year when February 22d comes around, more generally observed in the South than in the North. They are inclined to charge to him about one hundred years of their servitude. In marked contrast the names of John Brown and Abraham Lincoln, as parents of their liberty and citizenship, stand out to them clear and unblemished, without ever a suspicion of lunacy or policy. There their affections centre, radiating thence upon the generals and abolitionists who took part in the immense work whose fruit is theirs.

The grandmother, whose indignation toward Washington suggested this digression, for which we beg pardon, was freed by the will of her master, with a legacy of a few hundred dollars of which she took no thought at the time in her joy at being free, and has never since been able to secure. Her effort to educate one of her daughters, like the history of slavery as a whole, illustrates the old saying, "Darkest just before day." Among the grandmothers there seemed to be more that were taught to read than among the mothers.

As the monster increased in size and strength, the means of managing him needed every year to be more strenuous, till finally the brains and legislation of the slave states were all focused upon this one great evil that disturbed the conscience and threatened the peace and existence of its friends as well its foes. As intelligence of its victims was most of all to be feared, the obstacles to their being taught became yearly more insurmountable.

The daughter was sent regularly to a kind lady, who in-
structed her, not without peril to herself as well as the child. The watching, always with solicitude, for her return was one day in vain. Every effort to find her or get any clue to her whereabouts was futile. She could be traced no farther than the starting in her walk home. At last the fact came out that the husband of her teacher had seized and sold her to a slave driver. Nothing further was learned of her till after the close of the war, when, as in many other cases, letters were sent around to different cities to be read in churches. From Washington an answer came, and the reunion followed, which belongs, not to the dark background, of which her intervening history would be a part, but to the foreground, to which belongs also the subject of this paper, "Our Work at Harper's Ferry."

The conversation that evening that we like so well to recall, went over the same ground that this subject suggests. The mention of the pastor of one of the Methodist churches in New York City, he and his wife both among our first graduates; of another couple, both our graduates, who have been laboring many years in Texas; of him who, the past year, found his work in the dark belt, in Alabama; of her who found an early grave with her husband, in her chosen field of labor, in Africa; of those who have labored so long and well in schools around us that we feel a most cordial welcome for young students from their districts, knowing before the examination, that there is no lack of good workmanship in the foundation upon which we are to help them build.

A little conversation upon what they were each doing for their own improvement was interesting. One, whose necessities made her in a hurry to go to teaching, so that she could deal only with her own language while at school, was now improving an opportunity to study another in connection with her work. Another was giving some attention to drawing and painting. Another who had, in the sewing class, developed quite an aptness for dressmaking, had gone on improving herself in that direction, and was now by that means, adding somewhat to her income which she was anxious to make as large as possible, in order to help her mother buy a home. Another, a young man, had had unusual success with his Sabbath school, and had lectured some to the people.

When the talk came upon their experiences in teaching in the country, there were all kinds, not omitting the comical.
The trials and difficulties that come of bad fare, bad quarters, bad school-houses, lack of books and commonest aids in teaching are not few. In some cases a good deal of patience, zeal, and heroism are needed to meet and grapple with them.

"Does help stimulate to action or foster dependence?" This question is often asked by the benvolent, prompted by the anxiety to use in the best manner possible the means they have to devote to benefactions. It has been constantly before us in our plans and use of what has been intrusted to our hands. Our method has been, not to make direct gifts to individuals, but to contrive a system that shall give an equal chance to all who are industrious and saving—to make an education possible to every young person who will practice the necessary self-denial. In fact, the self-denial, without which even those of abundant means can make little progress in scholarship, is the principal element of success in any undertaking—the leading element in self-dependence, independence, is it not? Those who make Storer College the channel for their contributions to the great work in the South, need have no fear that they are "fostering dependence." On that score our consciences are clear, theirs may be. If any have fears let them be re-assured.

Upon this point, the matter of industrial training bears quite directly. The necessity of enlarging our work in that direction becomes more apparent every year. The colored people themselves are coming to realize that the field occupied by the trades which they have thus far left mostly to the white people, is a broad one that they can no longer afford to neglect. To meet this, industrial schools have been organized throughout the South, and most of the literary institutions supplemented by industrial departments. We have not all the faith in these arrangements that some have, but a little thought will show that a number of the trades, including the domestic arts, could very well be learned in connection with arithmetic, grammar, etc. The time has come when the schools that fail to furnish training of this kind must suffer in the competition with those which do.

A few lines from a letter recently received, are entitled to consideration, dated, "Annapolis, July 31, '85:

"Dear Sir: I write to ask you to send me a letter of recommendation of my son——.

"As I have two boys, and am not able to send them both
to you and pay their board, I have an idea of sending them to Hampton Normal School, where they would be able to work and pay part for their education, and learn some kind of trade."

Plainly, one of our greatest needs at present, is a new start in the direction of industrial education, to meet this most recent feature in the development of the colored people, scarcely noticeable in our section till the past year.

Meanwhile every effort made by society or individual, to send us quilt pieces, or any material for our sewing classes, renders genuine service.

To all questions in regard to the past year and the outlook, we can return most cheerful and hopeful answers. Of all our years of service, we remember none so full of encouragement. Our revival was most inspiring, so free from characteristics that have been in the past not only annoying, but there is always reason to fear, debasing.

Our feelings and convictions are that there is now no less occasion, and much greater encouragement than ever before, to bend our best energies to this part of the Lord's work, which he has entrusted to our denomination.

The growing inclination, among the best class of Christian people in the South, to help in the work of elevating the colored people, very much brightens the prospects, and answers most effectually the cavilings of those who make it their office to administer discouragements.

Let no one make the fatal mistake of supposing that the amount that needs to be given and done by northern philanthropists is in any degree lessened. If the number in the South with a disposition to help were increased many fold, the workers would still be too few. The poor South must for many years, look to the rich North for the means of elevating the masses debased by slavery, without which there is little hope for the South, little hope for our country.

At Bolobo, on the Upper Congo, the Baptist missionaries encountered customs of the strangest cruelty. As a seal of certain business transactions, a hole "was to be dug between two towns, the arms and legs of a slave broken, and he thrown into the hole to die, no one being allowed to give him food or drink."—Illustrated Missionary News.
Pray ye to the Master.

Tune: "Trusting Jesus."

Say not, "For the harvest wait;"
Lift your eyes, the fields are white,
Laborers few, the harvest great;
Sowers, reapers, all unite!

Chorus:—
Pray ye to the Master, pray,
"Send the workers forth to-day."

In the dark zenana homes
We may speak of Mary's Child;
Where the tawny Arab roams;
In the jungle's trackless wild.

Chorus:—
Pray ye to the Master, pray,
"Send the teachers forth to-day."

Hands have plowed and seed been sown;
Fields now yield a hundred-fold;
Greater harvests ne'er were known;
Gather in the grains of gold!

Chorus:—
Pray ye to the Master, pray,
"Send the workers forth to-day."

Wages will the Master pay
Those who sow, and those who reap;
Would you, on the festal day,
Join the "harvest-home" to keep?

Chorus:—
Pray ye to the Master, pray,
"Send us to the fields to-day." —Selected.

Some one, writing from the island of Java, says that the prevailing religion among the natives is Mohammedan, but the poor Soedanese, in the interior, are so grossly ignorant, living perfectly savage lives, having no idea of morality or purity, that the word Mohammedanism is to them a mere name, nothing more. If one out of a family dies, the living have to pay the priest and give a feast so many days, but that seems to be the utmost to which they carry their religion. There are a few German missionaries scattered about the island, but they are only few and far between.
The Hindus divide their year, which commences on the 12th of April, into six seasons. Foreigners, however, do not make those fine distinctions, but divide the year into three seasons, the hot, rainy, and cold, though the boundaries are not always exact. The hot season is from March to July, or middle of June; the rainy, from the middle of June to the middle of October, the cold from November to March.

The distinctive features of the hot season, are, extreme heat, strong hot winds, (which give way to a refreshing sea breeze at night) and occasional thunder-storms, which are called "north-westers," because they usually come from the northwest. These are often preceded by dust storms, which, for the time, fill the air, making it as dark as night. The dust is fine, and penetrates through closed doors, leaving a coating behind. During this season houses are kept closed from eight in the morning till five in the afternoon.

The thermometer, on the shady verandah frequently stands at 110°, while inside of a well closed house it can be kept below 90°.

During this season cobras, and their numerous poisonous allies abound; and it is necessary for one to keep a constant, sharp lookout, for they are often seen when least expected. They have a way of going anywhere, and while they seldom attack any one, if they are stepped on accidentally, or are attacked, they show fight. Scorpions, with tails erect, often promenade in the evening, apparently to enjoy the cool breeze, and long fat centipedes sometimes nestle down in unexpected places.

Some of the large shade trees put forth their new leaves in the hot season, and their soft green beauty is very refreshing to the eye. Well-cared-for flower gardens are also beautiful.

The rainy season is heralded by a few days of rain about the first of June. This is followed by two weeks of close, sultry heat, then the monsoon has broken and the rains have fairly set in. Thousands of happy frogs keep up a noisy jubilee day and night, till the tanks get pretty well filled, when they settle down to a quiet life.
Vegetation springs forth with wonderful quickness, and flowers are everywhere. The brown hard earth changes like magic to a soft green, and all nature smiles.

In the evening, innumerable insects of many kinds, swarm about the lamps, and are not apt to neglect the people sitting around them. They crawl up the sleeves, and down the neck, buzz around the face and eyes, and are so worrying that the sufferers have to take refuge under the friendly mosquito curtains. The white ants are particularly destructive at this season, and there is a curious phenomenon connected with them, which happens once a year. They crawl out in vast numbers from every hole and crevice, and, the moment they reach the air, four thin gauzy wings are seen, and they flutter about aimlessly, and most annoyingly, for an hour or so, when their wings drop off, and the defenceless insect falls a prey to the numberless large black ants, who come trooping after them. In the morning nothing is left but quantities of the wings lying about, on tables and the floor. The Santals pick up the wingless ants by the basketful, roast, and eat them. They are said to be delicious.

A number of kinds of fruit ripen in the rainy season, among which the luscious mango, is the most important. Missionary work is often a good deal broken up by the rains, for the natives do not endure exposure, and often have heavy fever in consequence of a wetting. The thermometer at this season seldom rises above 90° or falls below 80°. At first, the open doors and cooler temperature seem delightful, but the continuous damp heat and lifeless air become very wearisome. Mould collects on everything, clothing not excepted; and the fierce windy heat of the preceding months seem almost preferable, and the first sniff of a cool breeze, in the very early mornings of the last of October are hailed with delight.

The cold season is only comparatively so, for the thermometer seldom falls below 50°; but there is much real suffering among the thinly clad poor; and they really constitute the masses. It is pitiful to see a dozen, or more, crouching over a little fire, made of picked-up dried leaves and wisps of straw, trying to get a little warmth.

As soon as the water is dried up from the rice fields, making traveling safe, the missionary packs his tent, boxes of books, kitchen belongings, provisions, bedding, clothing,
etc., and departs for his annual itinerancy among the remote villages, towns, and markets of his two-and-a-half million of souls district. There, with a good staff of native helpers, and female missionaries, the Gospel is preached, books are sold, homes are visited, and schools are examined. Once a week, bread and supplies are sent from home, with letters and newspapers, and however enthusiastic the missionaries may be in their work, the coming of the cooley is looked for with eager interest.

The natives gather around the tent doors at all hours of the day, to see and hear, and some earnest inquirers are often among them.

New Hampton, July 1885.

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Prayer, Faith, and Works.

Prayer, faith and works should be prominently manifested in the life of every Christian, and these virtues are not elective. As the tree cannot exist without earth and branches; so either of these, however virtuous in itself, cannot prosper unless accompanied with the others.

Prayer, of itself can do nothing; faith, unless sufficiently well grounded to give rise to execution, is void; while works, if they be not of God, will come to naught.

Neither will an excess of one, supply a deficiency of the others. We would not, however, underestimate the value of either. We love prayer; it is inspiring. Christ prayed, and taught that we should pray. It is good for us to pray. He has taught that prayer is effective. The reward of prayer is conditional; if linked with faith, it availedeth much. Faith, on the other hand, can accomplish nothing unless actively manifested.

Faith without works availed nothing. Christ indeed said, “Thy faith hath made thee whole.” But neither the faith nor the act could have healed the woman, unless the one was accompanied with the other.

When Moses lifted up the serpent in the wilderness, those who believed and looked, were saved. Faith alone could not have saved them; nor would the “looking” have been effective, except through faith.
We are judged by our deeds. The sincerity of our prayers, and the magnitude of our faith are measured by our works. We are praying that the missionary cause may be prospered. But are our works showing this? Our works should be a true index of our interest.

Let us notice the two ways of aiding this noble cause:

1. Giving. The most generous gift we can make, is to give ourselves to the work. But comparatively few are required to do this, and still fewer are so situated that such could be done profitably. We may, nevertheless, give; there are few causes that money will not aid.

There is a prevailing idea that giving to the Missionary cause, is so much "out."

This is, indeed, a wrong impression: every dollar given to the cause of missions, is an investment, and we should expect a value in this, as much as in any transaction. "The Lord loveth a cheerful giver."

2. Doing. Christ has said "Be ye doers of the Word"; and this is particularly applicable to our cause.

It is our duty to enlighten others upon this subject, and to so exert our influence that men may see our good works, and glorify our Father who is in heaven. U. G. B. P.

Providence, R. I.

Clean Clothes.

When we lay out on Saturday the clean clothes for Sunday morning we do not realize we are doing anything distinctively Christian. It seems so much a matter of course that it does not occur to us that we might not have done it anywhere and under any circumstances. But a China missionary lays great stress upon this feature of Christian habit in contrast to the universal disregard of cleanliness among pagan nations, and connects it with the observance of the Sabbath. He says: "but there are no fixed recurring periods when clean clothes are certain to be in demand; and so the moral effect they might produce is not apparent. Christianity comes in here in a curious way. Clean clothes once a week is the beginning of a revolution. Our converts are learning, of course, to dress themselves up a little for Sabbath service. Many of them have not much extra clothing to appear in, but there is
Medical Missions Abroad.

269

the example of the others. If they have a neater jacket, they bring it out; if not, they wash out the old, to make as good an appearance as possible. So the reform is begun. Clean clothes once a week mean, in the course of time, cleaner houses; cleaner streets; cleaner streets mean better health, and fewer cutaneous, ulcerous, and leprous diseases. The Christian communities that are forming up and down the coast of China, have initiated a national movement in the direction of neatness."

—Heathen Woman’s Friend.

Medical Missions Abroad.

[The following notes are sent by Miss L. A. Ball, from a meeting of her Auxiliary, at which the above was the subject under consideration.]

Dispensaries and medical work are constantly impressing the people with the beneficent, tender, helpful spirit of the gospel.

The following from Mill’s British India, is a confirmation of the idea that medical aid is a powerful entering wedge for foreign influence;

"In 1651 the English obtained in Bengal the first of those peculiar privileges which were the forerunners of their subsequent power. Among the persons belonging to the agencies of the East India Company, in India, whom there was occasion to send to the imperial court, it happened that some were surgeons. Obtaining great influence by the cures which they effected, they employed their interest in promoting the views of the company. Favorable circumstances were so well improved that, on the payment of 3,000 rupees, a government license for an unlimited trade, without payment of customs, in the richest province in India, was obtained." The success of Miss Dr. Howard in treating Lady Li, wife of the Governor-General of the province of Tientsin, China, resulted in a part of one of the finest heathen temples in China being devoted to her use as a dispensary, the expense being borne by Lady Li, with the consent and under the auspices of her husband, the Viceroy.

It is estimated that thousands of women die annually throughout the East for the want of medical attention. The native doctors are ignorant, and though they might be skillful, they would never be called to attend a woman. The native
nurses, who are ignorant, meddlesome, and immoral, are, practically, all the women have to serve them as physicians.

America sent the first regularly graduated female physician to Asia, Miss Clara Swain, M.D., of Castile, N.Y., graduate of the class of 1869, of the Philadelphia Woman's Medical College.

A Medical Missionary Society was recently formed in Chicago to assist young men and women to obtain such an education in medicine and surgery as will fit them to occupy important points now opening in missionary fields.

Miss Emma Cochrane, of the well-known missionary family, has been in the Buffalo training-school for nurses, and on completing the course in June last returned to Oroomiah, Persia, to assist her brother, Dr. Cochrane, in his large hospital at that place. Trained nurses are greatly needed as the natives have no idea of cleanly or sanitary methods.

BUFFALO, N. Y.

Little Deeds.

Do you know of a weary soul whose strength
Has in thorny paths been spent,
Yet has turned and is blindly groping now
For the path of sweet content?
If the way you know,
Oh, in mercy show,
And hand in hand with the weak one go.

Do you know of a heart that has partly formed
A resolve that is good and true,
Yet is wavering? May be it only waits
For a cheerful word from you.
Ah, the issue is great,
Then be prompt, nor wait
Until conscience sleeps, it is then too late.

Just a little deed or a little word!
Yet we know it has wondrous power,
E'en the smallest moments of time will form
The brightest or darkest hour.
As through light and shade
Are life's pathways laid,
So by little steps is life's journey made.

—Kittie Cuthbertson.
Rebecca, the King's Sister.

When King Mtesa died in Uganda, Central Africa, on Oct. 10, 1834, there was great fear among the missionaries of the tumult and bloodshed which they were told usually followed such an event. To their intense relief nothing of the kind occurred, nor was there any interruption to mission work as a consequence of the excitement of the people. Weeping and wailing and beating of drums there was, but neither anarchy nor murder, "a thing before unknown." Mtesa's son, Muanga, became king, and had been taught by missionaries, although not regarded as a true convert.

One item of information in this story which has come from the heart of Africa to the Christian world is of peculiar interest to us women. It is the custom in that kingdom on the accession of a new sovereign to choose from among the late king's daughters one who shall hold a special office called "The King's Sister," which seems virtually to give her a position as queen. In this instance the one selected is Rebecca Mugali, a member of the little Christian church at Uganda, and described as "a devoted and especially intelligent Christian."

We need not be told that a princess, who dared to confess Christ as her Lord and Saviour amid such surroundings as those in this yet heathen empire, must be a woman of strength and nobility of character. Nor can we believe that it is an accident or a caprice which has brought this Christian woman into a place of honor and influence in that heathen kingdom. Nay, the hand of God is in this thing, and it behooves us, her Christian sisters, to remember her often in prayer, that she may use every gift and grace with which God has endowed her, that her light may shine far out into the darkness around her, and win souls to Christ.

Days of trial and conflict may come to this "King's Sister" in that unsettled land — tranquil as now all seems. Shall we not ask for her great wisdom and strength that she may never be a "stone of stumbling or rock of offense" to the little flock gathering there, but always a true witness for Christ and helpful to His cause?

Scarcely any woman ever made just the silent appeal to Christian women which comes from Rebecca Mugali, the "King's Sister." — Selected.
HERE lived a half-breed Portuguese who has always been friendly to us, and we hoped if we could reach there he would help us on.

Such a scene as we had the day we were to leave! The Walters sent their loads here, as we were to leave by this gate, so their house was locked and the key given to the king's deputy. (I forgot to say that the day after my husband's return our village was taken possession of by about thirty armed savages headed by a man sent by the king, and we were allowed to take only what he said we might.)

The Walters and all the others came up here, our loads were carried out into the yard, but not a man would start. We did not know why, but when they began to break the windows and climb in, we knew they were intent on plunder. They were like mad people. Our rooms were all ceiled with cloth. They began to tear this down, to burst open boxes and smash everything they did not want.

Over the ceiling of the kitchen were stored empty boxes, bottles, etc. I was in a farther bed-room taking care of Mrs. Storer's little girl, and did not know what the uproar was until my husband came and said I had better carry the baby out of doors while I could get out. They were even then pulling down the ceiling in the kitchen. I had fairly to fight my way through. One man seized and tried to pull off my white apron, but he got such a blow in the pit of his stomach as left him doubled upon the floor. All our wraps and things for the journey were still in the farther room. Fortunately the people are very much afraid of the mule. Thinking of this, Brother Walters led him into the kitchen, which caused such a stampede that we got in and found a few of our wraps. Well, there we sat just outside the fence and saw our house, except the walls and roof, literally torn to pieces. The doors were wrenched off. Brother Storer's stove was smashed, my machine shared the same fate, as did pictures, brackets, vases, etc. That is the way we celebrated the glorious Fourth of July.
After they had carried away and destroyed everything, the men took up our loads and carried us about two miles into the woods. The next day we went ten farther, and there the men left us, after stealing what little cloth (our money) we had, and breaking open and robbing every box they could. About a dozen children who had been in our families had taken light loads; these stood by us, so did six of the tepoia men. The remainder of our belongings, including valuable books, we packed, so far as possible, and stored in a village near by. Early the next morning two young men who have worked for us a good deal, and who were away when we were plundered, came and offered to take loads. So we started again with only our blankets, four boxes of food, and three tepoia men each for Mrs. W. and Mrs. S., besides the little loads which the children carried. All the rest of us were on foot. Twelve miles journey that day took us out of Bailundu. You may be sure we all breathed more freely. To make a long story short, we finally reached the house of the half-breed, who treated us very kindly, gave us food, and got some men to go on with us.

Twenty-eight days after leaving our homes we reached Benguela (twelve days is the usual time). You can judge of our situation from the fact that neither my husband nor myself had a change of underclothing, it having been stolen on the road. I had saved my black silk dress and one lawn, beside a gingham that I wore. My husband wore his best suit, with white cotton overalls; the rest were in about the same condition. As we were driven out by Portuguese influence, we did not know how it might be in Benguela. We feared we could not hire a house, but after some trouble finally succeeded in getting one. It was thought best for Brothers Fay and Storer to go home, that the Board might be fully informed. Just before they left we (i. e., my husband and I) decided to return to Bihé by another route which would not take us through Bailundu, and see how matters stood there. The next day we had a letter from Mr. F. S. Arnot, who has been for three years in the Barotse valley. He had come to Bihé on his way to Benguela to try to open a way for supplies by this coast. Not finding us there, he came on to Bailundu only to find us gone.

He said many of our things were saved and all right at the village. We could find no carriers to take us as far as Bihé.
but plenty who would take us in to Chivola. We came to that place, hoping the Lord would send us men to bring us on. The men were sent, but as we have since found, it was the Lord's will that we should come here. The king of this country heard that we were there and intended to go around his country. He sent us, through Mr. Arnot, a very urgent invitation to come this way, and said if we would not stop here he would not stop us nor hinder us. Mr. Arnot said we might save much by coming and claiming our things. So it seemed best to come, and finally it seemed best to stay. And here we are settled down very much as before, except that there are but two of us. One week ago I began school, only five present at first, but to-day I had thirteen, and we have the promise of several more as soon as the hoeing season is over.

My husband understands the language now well enough to do a good deal of preaching. We plan for him to go out to the villages, spending from two to four or five days in a place, studying the language and preaching, while I stay here to care for the school and the home.

When the king returns, his village, about four miles from here, will be the best place for studying the language, as all the old men congregate there. We dread his return, yet will be glad when he comes, for while he is right here and can judge of things for himself, an outsider cannot so easily impose upon him. I would tell you some of the ways in which Braga worked on his superstitions, but my letter is already too long. Fortunately for us, Braga promised such great rewards that he never could have given them, even had he intended.

Mrs. M. J. Sanders.


On a foreign postal card was the following message, which the receiver gladly shares with the reader. It is interesting as describing an experience of Mrs. Fanny Stewart Mosher, wife of the late Consul to Germany, and of one well known for her warm sympathy with mission work in all lands:

Directly Under the Point of the North Cape,

June 14-15, 1885.

Dear Mrs. Hayes: I wish to tell you a little of our wonderful excursion up here. For ten days we have been in
constant daylight, and for the three past nights the sun has not gone down. I am sitting on the deck of the steamer. It is 3 o'clock, A. M. The sun shines hot on my back, and the rest of our party of eight are drinking coffee. We have just returned from a climb up the North Cape, a precipice 1,000 feet high. We take hold of a rope fastened by spikes in the rocks and pull ourselves up. We were glad a cloud came over the sun as we went up, about ten P. M., for it was fearfully hot, and a stifling wind blew from the south over this great plateau of Norway. We stood on the tip top at half past eleven, and as midnight approached we saw the sun directly in the north, a few degrees from the horizon, not a thread of shadow on its disk, but around, the clouds gathered in fantastic shapes, and were colored most gorgeously. The gleam on the Polar Sea was like molten gold, and the snow mountains and glaciers were tinged with red. We turned to the south, and high on the thin clouds and Arctic mists was a great bright rainbow. Our souls were almost too exalted for earth. The wonderful sky, the mountains and glaciers, the sea in the north, the rainbow in the south, and midnight! Our whole beings would have gone out in thanksgiving to the great Creator who so kindly has let us look on these wonders of his. Our long trip of 3,000 miles up and back, the expense and fatigue, were rewarded. Henceforth, it must be the one grandest night of our lives. The anchor comes up. Good-bye, grand Land of the North!

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EXTRACT OF A LETTER FROM NELLIE PHILLIPS.

You will see that I'm away from my station. Mother is with me, and for the time being Santipore is deserted. Our work there is very interesting, but like work everywhere in India—yes, and in America too—it impresses one constantly with the greatness of the harvest, and the scarcity of the laborers. Still one is apt to have a special interest in that one little corner of the Master's vineyard which she is trying to make beautiful and fruitful. This, I suppose, is the reason I have been praying the Lord of the harvest that He would send another laborer to Santipore. Mother has borne burdens for so many years, that notwithstanding her age as well as her declining health, it has been the greatest possible trial for her to give up one thing after another, but
the necessity, in many cases, has proved stronger than her protest. She still has charge of housework, repairs of mission buildings, and much work of this sort, which helps others to do their special work.

The station labor—oversight of schools, teaching in the Industrial—which we cannot yet make over to native teachers, children's prayer-meetings, Sunday schools, etc., all need the full time of one person, and that a person who can stay at the station. With my medical work it is quite impossible for me to do justice to the regular station duties. Perhaps at a time when most needed I will be suddenly called away without time to adjust the work. What can be done? The middle stations have long been calling for a missionary family. I had hoped that one might be sent to Santipore for the present, at least while learning the language, whatever the permanent location. If this is impossible, can't we have another young lady? She could at once—while learning the language—take the industrial work, and very shortly begin looking after some of the school work. This would relieve me for medical work, and for beginning a normal class, which I have been so long hoping in vain to open. If neither course seems possible, the prospect for Santipore seems especially discouraging. We have one of our largest Christian villages there, and it is from several scores of children now growing up that we must have workers, if we are to reach out and take up new ground in Chandbali, Garbetta, or anywhere among the heathen.

Balasore, May 12, 1885.

[FROM MISS COOMBS.]

CHANGES—"EYES OPEN."

The Bible school here will be closing the last of July, and four more young men go out to work in different ways. One of them is Sachi, of whom we often speak, and who seems to be the best fitted of any one I've seen among our native Christians, to take a stand independently, and I think even he would hardly be willing to go out single-handed and work by himself. I wish I were at liberty, and they'd let me do it, I would go to some of these waiting villages, and with Sachi and his wife, I'm sure we could do aggressive work. I would so like to begin work at Garbetta, but instead of going to any new places, we have barely force enough to hold our own
Correspondence.

here in Midnapore. As soon as the Bible school closes, Dr. Phillips plans to go to the hills, and from there directly home to America. The day that he goes takes from us, too, Miss Millar, who becomes the wife of a Baptist missionary. So the coming 28th of July promises to be an eventful one,—Bible school graduation, wedding, and the departure of our friends. We shall be a feeble folk, to be sure, but is there any prospect that if Dr. Phillips waited, he would find the time when we shouldn't be feeble?

Perhaps somebody will get their eyes open the quicker if we are reduced still lower, and have to close some of the stations already occupied. I know it may seem as if I were fault-finding, and 'tis true that when in America, I had my eyes open no more than others, but I'm here now, and my eyes are open, and I do not mean to hold my peace. Sometimes when I think of this one station, and the hundreds and hundreds of young men and boys who are getting an education without any knowledge of the Bible, and try to pray, I can only groan, it seems so utterly overwhelming, and one feels so utterly powerless. Besides, there are the fathers and mothers, and sisters, and the little children, all immortal souls, and Christ died for them. "He knows" and has been planning for them all these centuries, and surely such an atom as I need not be unduly exercised. It is such a comfort, that we're not accountable for what we can't do, and one can jog on in his own little path, though cries for help come from all sides, and he wishes he had powers multiplied again and again for their help, and yet we've only one voice and one self for the sufferers next us. He knows about the rest.

In your reference to seed-sowing, you speak of the patient expectant waiting "if the seed was good." That is one sure thing about the work. The seed is good, but oftimes the ground is poor enough, and the way of putting it in too, may be sorely at fault, but the "Word of God" is surely good seed, and its only that that gives us surety of hundred-fold somewhere. . . . The native Christians are getting on their feet and learning to walk somewhat. Their contributions are steadily increasing, slowly, to be sure, but we trust surely, and there is a general undermining process going on that will make itself felt sometime in the future.

Midnapore, June 23, 1885.
Missionary Reminiscences.

A BRIEF HISTORY OF THE FREE BAPTIST INDIA MISSION.

This book, which we have so long waited and hoped for, is before us. We have perused its pages with great pleasure, and feel that it is a valuable addition to the literature of our denomination. The venerable author, who has given the strength of her declining days to this work, was qualified for it as no other person was. She has been identified with our mission work from the very beginning, and she has been able, from her intimate acquaintance with the missionaries, and from her large correspondence, to give us a faithful history of those first dark and trying days which the present generation will do well to read and ponder. We hope it will have a place, not only on our parlor tables and library shelves, but in every one of our Sunday school libraries. The young will read it with wonder, and the old will find in it a revival of memories that ought never to pass away from us.

The book contains an excellent map of our mission field, several illustrations of places and scenes in India, and fifteen fine portraits of missionaries, and persons prominent in our work, first of which is a life-like picture of the author. The work of publishing has been done with care and taste, and the book, with its 336 pages of letter-press, is a surprise for its beauty.

V. G. Ramsey.
A. C. Hayes.
M. B. Wade.

To the above endorsement we most cheerfully add the following testimonials:

Dr. Dunn, President of Hillsdale College, says: "The Missionary Reminiscences is one of our best books, an honor to its author, a contribution to Oriental and missionary history, worth five times its cost. The public generally can but be deeply interested in the information so happily condensed respecting a country so ancient and yet so prominently brought to the attention of the world by the marvellous changes of modern civilization. But especially will Free Baptists and the Christian public be profited by this timely publication. Every Free Baptist should purchase this work immediately. None can be as comfortable or useful without it as with it."
Mrs. E. Deering Jordan, of Portland, writes: "I cannot say too much in joyful expression of its beauty and perfect neatness. The book is so attractive, how can any one resist the reading of it, and that is more important than the mere selling. We shall all, I trust, take a just pride in recommending it to all our friends."

The editor of the Morning Star says: "One of the most notable contributions to our denominational literature is Reminiscences, by Mrs. M. M. Hutchins Hills. . . . .

The book is one in which all Free Baptists may take a pardonable pride. The work done by our people in India, the clearness and accuracy of this narrative of it, together with the beauty and low price of the volume, should ensure an immediate and large sale."

Orders for this book may be addressed for the present to the Rev. I. D. Stewart, Dover, N. H., and to Mrs. M. M. Brewster, Providence, R. I. The price is $1.50, and postage 12 cents. Correspondence is invited from persons who will aid in selling this valuable work.

A note from Mrs. Griffin, received a few days since, reports all well, or improving, at Balasore. Another "birdling" has sought an "Indian nest," and parents rejoice in the hope that their son may be a missionary in his native land.

There is pleasure in noting the special gifts made to our treasury during the month of July. Mrs. Susan Brown Adams never forgets the hour of need, while Mrs. Brown, of New Hampshire, and Mrs. Stiles, of New York, are also mindful that the Lord has prospered them. These examples are worthy of imitation, and were a score of others like minded, would our treasury be empty at the close of the year?

New Organizations.

Auxiliaries.—Rochester, Wisconsin.
Boltonville, Wis., Mrs. L. W. Marcellus, President.
Pierpont, Ohio, Miss Winship, Secretary and Treasurer.
The Missionary Helper.

Words from Home Workers.

Maine.

One year ago we started a mission band with a very small church at Ellsworth, Maine; we have succeeded so well that we have now adopted a Ragged School, under the care of Miss Millar, have sent $13.42 of the salary, and have on hand one quilt, some men's hose and mittens; and the interest deepens.

Mrs. Julia A. Chatto, Secretary,

Pennsylvania.

In each Quarterly Meeting in the Susquehanna Yearly Meeting there is an organized and working Woman's Mission Society, with auxiliary societies in nearly all the churches. The ladies of the Yearly Meeting have long felt the need of a Yearly Meeting Society. Therefore, at the last session of the Yearly Meeting, which was held at Apalachin, June 26, 27 and 28, one was organized, with the following officers: President, Mrs. William Sherwood; Secretary, Lucy E. Dodge; Treasurer, Mrs. O. C. Whitney. The late Mrs. Linderman was sadly missed from her place among the mission workers.

After the election of officers, the Rev. M. C. Dodge gave a short sermon on missions, which seemed to be thoroughly appreciated. The Rev. D. D. Brown followed with a few remarks, after which a collection was taken which amounted to $12.01, five dollars of which the Rev. Mr. Linderman gave in memory of his wife. It was decided that the Society funds should go to support a boy in India.

Lucy E. Dodge, Secretary.

The Woman's Missionary Society, in connection with the Washington, Pennsylvania, Quarterly Meeting, convened with the Pageville church Friday evening, June 5. Saturday evening the Woman's Missionary Society held its fourth public session for the year ending June 6. The exercises were very interesting, especially a paper read by Miss Eugenia Bennett, on the "Need of missionary work at home — what must be done and how best to do it"; also the perfect recitation of "The little red box," as printed in the May Helper — collection, $2.07. Officers chosen for the ensuing year were Mrs. Phenie Maclachey, of the Spring Creek Auxiliary, President, and Mrs. Maggie Nevins, of Sparta, Secretary.

Mrs. E. A. Phillips, Sec. pro tem.

Ohio.

The Woman's Missionary Society of the Ohio and Pennsylvania Y. M. held its third annual meeting at Pierpont, O., June 26. The business meeting was at 4 p. m., Mrs. D. L. Rice presiding.

The officers elected for the coming year are Mrs. T. H. Drake, of
New Lyme, president, and Miss Georgie Turner, of Pierpont, secretary. As Q. M. presidents are vice-presidents of this society, it was only necessary to supply one for the Geauga and Portage, which has no organization. Mrs. F. W. Reeder was elected for that Quarterly Meeting. The following ladies were appointed delegates to attend the State Association in September: Mrs. T. H. Drake, Mrs. H. Klinginsmith, Mrs. J. F. Barr, Mrs. C. B. Galentine, and Mrs. F. W. Reeder.

Effort was made at this meeting to increase the circulation of the Helper, and seven new subscribers were obtained. Ladies were also urged to supply themselves with the Manual published by the Woman’s Society, that they might be better informed how to conduct meetings, give reports, etc., and a number of copies were taken.

A few words were spoken concerning the Quilting Army and its plan of work. The Pierpont ladies consented to join, and several representing other churches promised to aid in the work.

After the Y. M. Society adjourned, the Pierpont ladies met and organized an Auxiliary. Mrs. Winters was appointed president. Mrs. Winship, vice-president, and Miss Winship, secretary and treasurer.

The public meeting in the evening was well attended and the exercises unusually attractive. The success of the meeting was largely due to the children, who occupied most of the evening and rendered their parts in a most effective manner. Miss Allison and Mrs. Coe read letters from Nellie Phillips, and Mrs. Drake an original poem, “The Age of Sham,” which was enjoyed by all.

At the close of the other exercises “The Little Red Box” was spoken by two little girls, who, after passing through the audience, found their “red box” contained $8.02 for missions.—SECRETARY.

The F. B. W. M. Society of the Central Ohio Yearly Meeting met at Kipton, O., Mrs. F. W. Reeder, presiding. A good representation from the various Q. M.’s was present. On the evening assigned for Foreign Missions the following programme was presented: Singing by the choir; reading Scripture, Mrs. Converse; prayer, Sister Hanley; hymn, “To the Work,” choir; reports of the work in the Quarterly Meetings by the secretaries; select reading, “Freely ye have received, freely give,” Mrs. Alida Smith; reading of a letter from Miss N. M. Phillips; remarks on Quilting Army, Mrs. Reeder; song, choir; collection and remarks, Rev. S. D. Bates; collection, amounting to $6.55. Enthusiasm and zeal for the Master’s work characterized the meeting. The following officers were elected for the ensuing year: President, Miss Emma Skidmore, of West Mansfield, O.; Corresponding Secretary, Miss Mina Baldwin, of Broadway, O.; Treasurer, Mrs. O. W. Waldron, of Marion, O.

MICHIGAN.

The annual meeting of the Hillsdale Q. M. Woman’s Missionary Society was held in connection with the Q. M. at Osseo, June 27. It was presided over by the president, Mrs. S. E. Thomas.
The following were chosen officers for the coming year: President, Miss Nellie Dunn, Hillsdale; secretary and treasurer, Mrs. W. E. Dennett, Rome. We feel confident to say that with these efficient officers and the earnestness that they have always manifested in mission work, the interest will increase in the Hillsdale Q. M., and I request that each Auxiliary society be ready and willing to help in whatever work they may plan to do. For we find that it is the united effort that accomplishes the most.

The question arose as to the best plan in keeping up an interest in the Auxiliary societies. The answer seemed to be that those societies that hold regular meetings, and are responding to calls that come in so many forms, are the ones that have the most interest and are the most ready to work.

A public meeting was held in the evening, the exercises being conducted by the president, which were opened in the usual manner. Letters and reports from the Auxiliary societies were read by the secretary. These letters aid much in keeping up an interest in our meetings.

A poem taken from the *Helper* was recited by Miss Anna Irving, which was well rendered. Miss Dunn gave a short and very instructive talk on the subject of Home Mission Work in the West, showing the need of more workers and more means, else the work must suffer and die.

Mrs. A. L. Van Ostrand, Secretary.

Wisconsin.

The annual meetings of the Woman's Missionary Society, of Wisconsin, were held at Mount Pleasant, Wisconsin, commencing June 26. On that, and the day following, officers were elected, reports from the Treasurer and several Quarterly Meetings were received, and plans laid for the work of the ensuing year. Some of the Quarterly Meetings and Societies support native schools and zenana teachers. The Society unites with the churches of Wisconsin, in support of the Rev. and Mrs. Coldren. All contributions for their salary are to be sent to Mrs. A. J. Marshall, Rochester, Wisconsin, which she will forward to the Rev. E. N. Fernald, and report in the *Star* and *Free Baptist*.

Saturday evening was occupied by the society; Mrs. T. M. Washburn, presided, and offered the opening prayer. Essays: "Womanhood in India," by Mrs. A. J. Marshall; "The Gift of Toil," Mrs. M. G. Pett; "Mission Work for All," Miss Linda Pope; "What can I do for Christ," Mrs. G. W. Thomas; letter from Mrs. Coldren, read by Mrs. Washburn; address, "Consecration," Miss Jennie White. Music by the excellent choir, added much to the interest of the occasion. The collection of $21.00 was applied to the Coldren fund. At the close of the service, Sabbath morning, $100.00 were raised for Mrs. Coldren's work in her new field.

Shall we not care for our own?

Mrs. O. H. True, Secretary.
July 22, an Auxiliary was organized at Boltonville, Wisconsin, with the following officers: President, Mrs. L. W. Marcellus; Vice-President, Mrs. E. H. Webster; Secretary, Mrs. M. L. Lussenden; Treasurer, Mrs. P. W. Smith; Agent for Missionary Helper, Miss Edith Smith.

Members at present, numbers eleven, and we are praying for God’s blessing upon the work.

Mrs. M. C. Lussenden, Secretary.

Many thanks for the Manual and the constitution for auxiliaries. The Manual is just what is needed.

Day before yesterday had been appointed, for the day on which to organize our W. M. Society, and although a very rainy day, quite a number of ladies were out, and an organization was effected and a time appointed for the first regular meeting. We have reason to be encouraged, and although our members are few now, we feel sure they will rapidly increase.

My husband has a custom of giving a short talk to the children every Sabbath morning, before the usual sermon. Once a month he takes up the subject of missions.

The children have come to be much interested, and have themselves felt the need of an organization, in which they might work for the heathen. Yesterday a good number of them met, and with a little help, organized a mission band.

The boys seem equally interested with the girls. In these two organizations, together with a young ladies missionary circle of two years standing, we hope to keep up a good interest in missions.

Aug. 15.


MINNESOTA.

The Y. M. W. M. Society held its first public meeting, Saturday, June 27, in connection with the Minnesota Y. M., which met with the First Free Baptist Church, Minneapolis, the president, Mrs. H. C. Keith, in the chair. Singing; select passages of Scripture were read by persons in the congregation, in response to questions asked by the president; prayer by the Rev. J. J. Hull; reading of secretaries’ reports, showing the organization of eight Auxiliaries during the year, making in all sixteen now in the state.

Letters from Mrs. Griffin were read by Mrs. McKenney, speaking very encouragingly of the work in India; singing; a paper prepared by Mrs. L. N. Sharp, on “Zenana Work,” was read by Mrs. H. C. Keith. Mrs. McKenney then gave a very interesting and highly instructive talk respecting the lives of the women in the zenanas, illustrating her remarks by a diagram showing the construction of the zenanas.

Collection, $13.87, was appropriated to assist in paying the indebtedness in our home work.

Mrs. Geo. B. Bradbury, Y. M. Secretary.
Children's Niche.

A Good Life.

E liveth long who liveth well; All else is life but flung away. He liveth longest, who can tell Of true things truly done each day. Then fill each hour with what will last; Buy up the moments as they go.
The life above, when this is past, Is the ripe fruit of life below. Sow love, and taste its fructage pure; Sow peace, and reap its harvest bright; Sow sunbeams on the rock and moor, And find a harvest home of light. —Bonar.

Freely Give — A Dialogue.

[By Mrs. S. P. Bacheleer.]

Miss Oatley. Will some one repeat the first commandment?
Johnny. Thou shalt have no other gods before me.
Miss O. Some people say that the heathen, though they are always breaking this commandment are as well off and as happy as we are. What does God say about it?
Mary. Their sorrows shall be multiplied who hasten after another god.
James. Is that true about the heathen in these days?
Esther. Missionaries and travelers in heathen lands say it is just true, and that one-half of the sorrows and wretchedness of the heathen can never be told.
Miss O. What reason did God give for leaving Israel to destruction?
Dora. Because they kept on breaking the first commandment. Their land was full of idols. Isaiah said, "They worship the work of their own hands, that which their own fingers have made, and the mean man boweth down, and the great man humbleth himself, therefore forgive them not."
Miss O. Is that the way people in India do now?
Henry. I think so; for they make their own idols, and then fall down and pray to them.
Johnny. Can we do anything to help them?
Dora. Certainly we can. We can pray for them, and
can try to think of ways to earn or to save money with which to send them the gospel, by those glad to take it to them.

MISS O. What does the dear Saviour say?

JAMES. "Freely ye have received freely give."

MISS O. What is the only way mentioned in the Bible by which the heathen or any one can be saved?

JOHNNY. "He that believeth and is baptized shall be saved."

DORA. Some people say that charity begins at home, and that we had better look after the heathen in our own land, than to send teachers and preachers to the end of the earth.

ESTHER. True charity must indeed begin at home, but it cannot be confined there. While our Saviour himself said to his disciples; "Beginning at Jerusalem," he also said "Go, teach all nations," and, "Go ye into all the world and preach the gospel to every creature."

MISS O. What does the Old Testament say about this?

KATE. "Look unto me all ye ends of the earth and be ye saved," and "Listen all ye isles unto me."

MISS O. Do you know that there are Christian men and women now-a-days who are willing to go and teach the heathen?

ANNA. Oh yes, and how glad we ought to be that there are many strong young men and women in our land that are saying, "Here am I, Lord, send me." Send me to Africa, the dark continent, where the people are stretching out their hands to God. Send me to Micronesia or New Guinea, where the savages eat each other. Send me to India, to the Santals, the Bengalis, the Oriyas, any where, any where, that I can tell the "Old, old story of Jesus and his love" to the perishing for whom he died.

"In the desert let me labor,
On the mountains let me tell
How he died; the blessed Saviour,
To redeem a world from hell,
Let me hasten far in heathen lands to dwell."

MISS O. What are God's promises about all this work?

JAMES. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose,"— and "a nation shall be born in a day," and again, "All flesh shall see the salvation of God."

MISS O. What will surely happen in that good day coming?

ETTA. "In that day they shall cast their idols of silver and
their idols of gold, which each one has made for himself to worship, to the moles, and to the bats.”

**Miss O.** What else?

**HENRY.** “The idols he shall utterly abolish.”

**Kate.** How glad I am that we young folks in New Hampton can have something to do in all this.

**Miss O.** So am I, and I expect our New Hampton school in India is going to do a great deal of good; and I hope we shall keep it in mind. Yes, indeed, and I tell you what, boys and girls, you must persevere in this undertaking and not be turned off the track to forget or neglect it. Had we better not have a motto?

(Many speak at once.)

**All.** Yes, a motto. Do let’s have one.

**Miss O.** Well, what shall it be?

**All.** You say, please.

**Miss O.** What do you think of this? “Freely ye have received, freely give.”

**All.** “We’ll adopt it.”

**New Hampton, N. H.**

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**Contributions.**

**Receipts from July 1, to August 1, 1885.**

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<td>Bristol, Mrs. Harvey Brown, special</td>
<td>28.50</td>
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<tr>
<td>Dover, Pearl Seekers, Washington Street Church</td>
<td>6.51</td>
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<tr>
<td>Great Falls, Auxiliary, for support of Johoda, with Miss Coombs, and balance L. M. of Mrs. F. H. Peckham</td>
<td>12.50</td>
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<tr>
<td>Lake Village, Rev. J. L. and Mrs. O. E. Sinclair</td>
<td>10.00</td>
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<tr>
<td>New Market, Auxiliary</td>
<td>9.00</td>
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<tr>
<td>Northwood Ridge, Mrs. C. K. Bean, for Bible reader with Mrs. Burkholder</td>
<td>3.00</td>
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<tr>
<td>North Sutton, Mrs. Almyra Cheney</td>
<td>5.00</td>
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<tr>
<td>Ossipee, Mrs. Susan Brown Adams, special</td>
<td>50.00</td>
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<tr>
<td>Pittsfield, Young People’s Society of F. B. Church, for Patna Bazaar School, Jellasore</td>
<td>6.25</td>
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<tr>
<td>Tamworth, Auxiliary</td>
<td>7.00</td>
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<tr>
<td>Weare, Q. M. Auxiliary, for L. M. Rev. E. C. Clarke Sutton</td>
<td>21.00</td>
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<tr>
<td>State</td>
<td>City/Location</td>
<td>Description</td>
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<tr>
<td>VERMONT</td>
<td>East Randolph, Mrs. Smith</td>
<td>Miss Elizabeth Colley, A. M.</td>
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<tr>
<td></td>
<td>East Randolph, Cheerful Workers</td>
<td>Miss H. Phillips' salary, $3.13</td>
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<td>Huntington, Auxiliary, L. M.</td>
<td>Miss Elizabeth Colley, A. M.</td>
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<tr>
<td>MASSACHUSETTS</td>
<td>Lowell, Auxiliary, Paige Street Church</td>
<td>Collection</td>
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<td></td>
<td>South Seekonk, Mrs. T. W. Gray</td>
<td>Miss H. Phillips' support</td>
</tr>
<tr>
<td></td>
<td>Worcester, F. B. S. School</td>
<td>Proceeds of Missionary Concert</td>
</tr>
<tr>
<td>RHODE ISLAND</td>
<td>Auburn, Church, Miss H. Phillips'</td>
<td>Support, $1.25; Miss Franklin's salary, $1.25</td>
</tr>
<tr>
<td></td>
<td>Carolina, Young People's Society</td>
<td>Miss H. Phillips' support, $5.00; Miss Franklin's salary, $5.00</td>
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<tr>
<td></td>
<td>Greenville, Auxiliary, Miss H. Phillips' support</td>
<td>$6.25; Miss Franklin's salary, $6.25</td>
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<td></td>
<td>Olneyville, Auxiliary, Miss H. Phillips' support</td>
<td>$6.25; Miss Franklin's salary, $6.25</td>
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<td></td>
<td>Pascoag, Young People's Missionary Society, Miss H. Phillips' support</td>
<td>$5.00; Ragged School, $3.00</td>
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<td></td>
<td>Pawtucket, Auxiliary, Miss H. Phillips' support, $6.25; Miss Franklin's salary, $6.25</td>
<td>$12.50</td>
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<td>Providence, &quot;Cheerful Workers,&quot; Greenevill Street Church, Miss H. Phillips' support, $10.00; Miss Franklin's salary, $10.00</td>
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<td></td>
<td>Tiverton, Church, Miss H. Phillips' support, $5.00; Ragged School, $3.00</td>
<td>8.00</td>
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<tr>
<td>NEW YORK</td>
<td>Auburn, Mrs. E. S. Stiles, special for general work</td>
<td>$10.00</td>
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<td></td>
<td>New York City, &quot;Willing Workers,&quot; Miss H. Phillips' support, $3.12; Miss Franklin's salary, $3.13</td>
<td>6.25</td>
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<td></td>
<td>Seneca and Huron, Q. M., for F. M.</td>
<td>$13.60</td>
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<tr>
<td>ILLINOIS</td>
<td>Kewanee, Mrs. C. E. Gurney</td>
<td>$1.00</td>
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<tr>
<td>MICHIGAN</td>
<td>Geneseo, Q. M. Auxiliary, for F. M.</td>
<td>$9.95</td>
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<td></td>
<td>Hilldale, Q. M. Auxiliary, for F. M.</td>
<td>$30.80</td>
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<tr>
<td>IOWA</td>
<td>Lincoln, Auxiliary, for F. M.</td>
<td>$10.00</td>
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<td>Osage, Auxiliary, for H. M.</td>
<td>$10.00</td>
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<tr>
<td>MINNESOTA</td>
<td>Champlin, Auxiliary, for State Work</td>
<td>$5.00</td>
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<td></td>
<td>Hennepin, Q. M., collection, $2.75; Friends, $2.25, for Russell Memorial School</td>
<td>4.00</td>
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<tr>
<td>PROVINCE OF QUEBEC</td>
<td>Stanstead, Auxiliary, for Emily</td>
<td>$10.00</td>
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<tr>
<td>MISCELLANEOUS</td>
<td>A friend</td>
<td>$1.10</td>
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<td></td>
<td>Total</td>
<td>$578.31</td>
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**OHIO ASSOCIATION**

**Receipts for July.**

<table>
<thead>
<tr>
<th>City/Location</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Green Camp, Auxiliary, F. M.</td>
<td>$1.08; H. M., $1.08; Ed. Soc., 54c.</td>
<td>$2.70</td>
</tr>
<tr>
<td>Big Island, Auxiliary, F. M., 92c.</td>
<td>H. M., 92c.; Ed. Soc., 46c.</td>
<td>2.30</td>
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<tr>
<td>Claridon, Auxiliary, F. M., 86c.</td>
<td>H. M., 86c.; Ed. Soc., 45c.</td>
<td>2.14</td>
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<tr>
<td>Grand Prairie, Auxiliary, F. M.</td>
<td>$6.60; H. M., $6.60; Ed. Soc., $6.50.</td>
<td>14.00</td>
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<td>Marion, Auxiliary, F. M., 81.72</td>
<td>H. M., $1.72; Ed. Soc., 86c.</td>
<td>4.29</td>
</tr>
<tr>
<td>Marion, Q. M. W. M. S.</td>
<td>Collection, F. M., $1.43; H. M., $1.43; Ed. Soc., 72c.</td>
<td>3.57</td>
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<tr>
<td>Cleveland, O., July 27, 1885</td>
<td>Total, F. M., $22.58; H. M., $44.71; Ed. Soc., $7.34</td>
<td>74.69</td>
</tr>
</tbody>
</table>
A list of the leaflets published by the Woman's Missionary Society is here given, to which have been added a few books and pamphlets which are of especial value. They will be forwarded on receipt of price stated. Those under head of miscellaneous are for gratuitous distribution, but contributions are desired for the Literature Fund, by means of which they are printed. From time to time others will be added.

Miscellaneous.
Constitutions for Quarterly and Yearly Meeting Societies.
Hints and Helps for Q. M. Societies.
Constitution for Auxiliaries, including Hints for Organization, and other valuable items. 4 pages.
Constitution for Mission Bands, including valuable suggestions.
Blanks for reporting Mission Bands, Auxiliaries, Q. M. and Y. M.

Readings.

Dialogues.

Books and Pamphlets.
"Missionary Exchange," a collection of Bible Readings, Dialogues, Poems, etc., including postage.............35 cts.
"Uncle Ben's Bag"..........................................................2 cts.

Photographs of Missionaries.
25 cts. each, $1.50 for ten copies. Miss Crawford and Miss Ida Phillips. Mr. and Mrs. Griffin, cabinet size, 40 cents.

Bureau of Exchange.—For the excellent helps in care of this department notice the addresses. For dialogues, essays, poems, etc., send to Miss Kate J. Anthony, 40 Summer Street, Providence, R. I. For letters from the missionaries, to Miss M. M. Bisbee, 1 Kendall Street, Providence, R. I.
HORSFORD'S

PHOSPHATIC BAKING POWDER.

THE STRONGEST POWDER MADE.
It is recommended and used by leading physicians and Chemists, and its use is positively beneficial to health.

Phosphate of lime is an essential constituent of all grains, and is an important nutritive principle and indispensable element in the construction of all the animal tissues. In the process of bolting fine wheat flour, a large portion of the phosphates are lost. This powder supplies the phosphates, thus rendering the bread, biscuit, etc., healthful and nutritious.

IT IS PUT UP IN CLASS BOTTLES, having wide mouths, to admit a spoon. Bottles are preferable to tin cans, as they are safer, cleaner, and preserve the strength of baking powder much better.

BARIOS LIEBIG, the leading chemist of the world, said:
"I have satisfied myself of the purity and excellence of Prof. Horsford's Baking Powder. It is one of the most useful gifts which science has made to mankind."

No other Baking Powder in the world ever received such high commendation from eminent authorities. We use no Cream of Tartar or Alum. There is no other powder like ours. Beware of misrepresentation and false statements made by rival manufacturers.

Send to Rumford Chemical Works, Providence, R. I., for Horsford mac and Cook Book.

HORSFORD'S ACID PHOSPHATE.

(Liquid.)

A preparation of the phosphates in such form as to be readily assimilated by the system. Prepared according to the directions of Prof. E. N. Horsford, of Cambridge, Mass.

For Dyspepsia, Mental and Physical Exhaustion, Nervousness, Weakened Energy, Diminished Vitality, etc.

Universally recommended and prescribed by physicians of all schools. Its action will harmonize with such stimulants as are necessary to take. It is the best tonic known, furnishing sustenance to both brain and body. It makes a delicious drink with water and sugar only.

Invigorating, Strengthening, Healthful, Refreshing.

Prices Reasonable. Pamphlet Free.

RUMFORD CHEMICAL WORKS, - Providence, R. I.
A Triumph for Good Literature.

(From the N. Y. Weekly Tribune.)

AMONG publishers who have carried into their work serious convictions as to their duty to the public in the matter of supplying good literature, and who have resolutely resisted all temptations in the more lucrative direction of that which is simply sensational, an honorable place may be claimed for D. Lothrop & Co., who have accomplished in the United States a work second to that of no publishing house.

Little change can be made in the literary tastes of a generation which is passing off the stage. If there are evidences of dangerous tendencies in popular thought, or if an infection of the public mind is being spread by unwholesome reading, the antidote for all this, so far as the future is concerned, lies in the protection of the young by providing them with a literature which is at once attractive and wholesome.

This work was undertaken by D. Lothrop & Co. years ago. With the firm conviction that ultimate success would attend their efforts, they have employed the pens of scores of those who have shared their convictions, including some of the best known authors at home and abroad, and have sent out an ever-increasing stream of pure, attractive and instructive literature, which has reached every part of the land, and made their name famous everywhere.

Those who began, as children, to read books of the character supplied by D. Lothrop & Co., have a taste for books equally elevating and instructing in maturer years. For the thousands of such, and the thousands of others who may be attracted by good literature, the later publications of this house, as evidenced by its large and rapidly increasing list of miscellaneous standard books, make generous provision.

In a general way, the public are familiar with the aims of this house, and have come to regard its imprint upon a book as a guarantee of excellence in all essential qualities.

J. A. & B. A. Reid, Printers, Providence, R. I.