The Missionary Helper
Published Monthly by the Free Baptist Women's Missionary Society

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**The Missionary Helper**

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**Free Baptist Woman's Missionary Society.**

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Send all communications, whether relating to the business or editorial departments, to

**Mrs. J. M. BREWSTER, Editor and Agent,**

**PROVIDENCE, R. I.**
RE our hearts ripe for Easter-tide
Our glad feet, do they speed
On joyful errands far and wide?
Does the whole world seem glorified
With a new light? Not always so,
Alas! not always; yet we know
The Lord is risen indeed!

O Lord of Easter, Lord of Spring,
Thou seest our want and need;
Quicken our hearts to rise and sing,
Quicken our death to flowering;
Though days be dark and blooms we miss,
The sun of Easter shines in this
That Thou art risen indeed!

Pray without ceasing. Pray for blessings upon the missionaries — upon the mission field; pray for an increase of laborers — for more consecrated men and women, to give and to go. And while we pray shall we fail to realize our responsibility? Prayer is recognized to be "the mightiest agency of the church to-day: the heart and mainspring of the Lord's work in home and foreign lands."
Sometimes the worker is confronted with the objection to helping spread the gospel in heathen lands, because the evil seems to accompany the good. The evils that it must be acknowledged do accompany civilization are not the outcome of Christianity, nor do they result from the example, life, and teachings of God's true missionaries. Miss Cummings, in her *In the Himalayas*, recently published, mentions the fact that Chunder Sen, the great native reformer, tells of the "bitter wail of Indian widows and orphans who curse the British government for the introduction of licensed arrack-taverns." Now this evil of intemperance, and other kindred ones, are not to be charged to the introduction of the Christian religion. It must be remembered that the English government which controls India does not allow the Bible to be taught in its schools and colleges, and while it was formerly neutral in regard to religion, it does not to-day permit it to be identified with the government. The question for the Christian men and women to decide is, shall the heathen have a Christian civilization, and speedily should the answer come.

The threatenings of war between Russia and Great Britain naturally lead to inquiry regarding British strength in India, and the ability of England to defend her Asiatic Empire. Of its three armies in India under the direct control of the government, the largest is the Bengal, the native portion of which is recruited from the most warlike races of India, and embraces the Sikhs, the flower of the native army, now fighting the battle of the Britains against the rebels of the Soudan. This Bengal army numbers 105,000, and in case of war with Russia, would be called to stand in the front of the conflict. The Madras army numbers 45,000, and the Bombay army 39,000. The native troops are said to be of "excellent behavior, are well disciplined, and look upon the service as the business of a life-time."

This may prove to be a favorable time to become better acquainted with India, its history, races, and resources, as well as religions, and especially to form a better idea of the civilization, half European, half Oriental, which has developed within the century, under the British government of this vast empire.
Intellectual Ability of India's Women.

In a recent number of the Missionary Review the opinion is expressed that too low an estimate of the women of India prevails in our American Christendom,—their debasement, ignorance and servile position being dwelt upon rather than their natural endowments and better elements of character. It would be certainly a natural result of frequent thought of their woes and degradation for the impression to fasten on our minds of their intellectual inferiority. Shut away from or entirely without those influences which develop and elevate, what wonder that there should be any but a low order of mind. Yet the missionaries tell us of the bright sparkling gems often found among even the lowest classes. Recently the Commissioner of Education testifies in his report that the intellectual attainments, wit, and power of memory of the women of India have often been remarked, and that as a matter of fact there always have been women of great accomplishments and strong talents for business in India. Many of the zamindaris of Bengal, or landed properties, are entirely cared for by women, who also engage in commercial life, conducting "through their agents lucrative and complicated concerns." He also says: "The intellectual activity of Indian women is very keen, and it seems to last longer in life than the mental energies of the men. The intelligence of the women is certainly far in advance of their opportunities of obtaining school instruction, and promises well for their education in the future."

Mrs. Gracey, a returned missionary, in an article in the Heathen Woman's Friend, noting the signs of the times in India, expresses the opinion that their "intellectual and spiritual development in these days is simply marvelous." At a conference held in Bengal the topic, "The Future of Bengali Christian Women," was discussed. Ably and sensibly some of them spoke upon the question, while the remarks of Miss Dutt, whom Mrs. Gracey calls a well educated, liberal-minded woman, would do credit to the women of any land.

She also speaks of native papers edited by them, and of one who has been appointed as lecturer to college classes during the absence of the principal. Dr. Phillips' letter regarding female education in Bengal adds testimony to the position taken by the Review and Mrs. Gracey. And all goes to prove that woman's influence in India as well as other lands, under ightful conditions, is a mighty power for good.
AMONG the many good things heard at the Convention of the Inter-Seminary Missionary Alliance last fall, not the least was an address by Mr. L. D. Wishard, who is widely known among the Christian students of all higher institutions of learning as the general secretary of the Inter-Collegiate Y. M. C. A. work. Though addressed primarily to college students, his suggestions may prove helpful to any missionary society; and so they are given, generalized somewhat, and largely quoted from the report of his address in the Princeton Press.

Many persons, sometimes even students for the ministry, avow their willingness to "go wherever the Lord calls them," or to "give whatever the Lord requires at their hand," yet regard a call to foreign missions as below the horizon of possibilities for them, and liberal giving as required not of them but of Brother So-and So. This is due generally to a lack of missionary intelligence and the consequent lack of missionary interest in the churches and schools. How shall information be imparted and interest awakened? By an active missionary society; and this is successfully accomplished in many places through the following methods:

I. THE HEAD. Let some one, either appointed by vote or self-constituted, who is himself alive to the cause of missions, take the initiative and furnish zeal. Let it be the pastor, the president of the Association or Society;—some one, energetic person, on whom shall rest responsibility.

II. THE MISSIONARY COMMITTEE. This committee is carefully made up by the president, of persons who are themselves interested in missions. If such cannot be found it would be wise to have a meeting or series of meetings for prayer and Bible study concerning the last great commands of Jesus. This committee, in conjunction with the president, should plan for meetings, select topics, secure speakers, and make all necessary arrangements for the successful cultivation of this important department of work.

III. THE MISSIONARY MEETING. Monthly is not too often. If there is fear of too great frequency of meetings, let some regular prayer-meeting be omitted rather than this.
Hints for the Society.

In the conduct of the meeting four things are to be considered:

1. **The Topic.** As a rule this should be some special missionary field. The committee should arrange to cover all, or nearly all, of the leading fields during the year. The following points should be treated concerning each:
   - a. The field, its location, extent, climate, products, people and their characteristics.
   - b. The methods employed in its cultivation, and the history of their growth: educational and medical work, preaching, etc.
   - c. The results. Contrast the condition of the people when missionary effort was begun with their present condition; give whatever statistics can be obtained; describe the general influence of Christianity upon the institutions and customs of those who have not yet confessed Christ.
   - d. The outlook. In view of the character of the people, the location of the field, and the results already achieved, what may be expected in the future?
   In addition let a brief sketch be given of some prominent missionary connected with the field under consideration; and occasionally let such practical questions as the following be discussed: "Why should I not be a missionary?" "If I, for sufficient reason, remain at home, what can I do to aid the foreign work?"

Do not omit the consideration of the home missionary field once a year.

2. **The Speakers.** They should be appointed long enough beforehand to give them abundant time for preparation. The number who thus participate should vary. As a rule, have two or three. In addition to these the subject should be so announced as to enable every person to have a point of information or a suggestion ready for the meeting. Never read magazine articles at meetings. This is too cheap to be respected by the hearers or to be of any value to the readers.

3. **Singing.** Have missionary hymns. If your hymn book has none, get one that has. The *Missionary Hymn Book*, published by the American Board, Boston, is so cheap as to be within the reach of all.

4. **Prayer.** Let brief, fervent prayer be offered for the field or the subject under immediate consideration.

IV. **Missionary Literature.** *The Gospel in all Lands* gives accounts of the foreign missionary work of all denom-
inations; $2.00 per year. Address E. R. Smith, 114 W. Baltimore Street, Baltimore, Md. In addition to this, start a missionary library in the society.

V. Missionary Addresses. Have, as often as possible, returned missionaries speak to you, and occasionally other competent persons. After the address hold an inquiry meeting, and deluge the speaker with questions.

VI. Missionary Correspondence. Maintain this regularly with your own special missionary in the field. If you have none, get one as soon as possible. Interchange letters also occasionally with other societies like your own.

It is fair to say frankly that the result of such development of missionary interest may be the consecration of some of your number to the foreign work, and surely will be more liberal giving and more efficient prayer, heard and answered of the Lord.

Bates College, Lewiston, Me.

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**Female Education in Bengal.**

[By J. L. Phillips, M.D.]

We are getting on, thank God, and woman, long despised and down-trodden, is beginning to look up and hope for brighter days. It is really wonderful how popular female education is coming to be in Calcutta and vicinity. The government is ready to make special grants for its extension, the people who have had any light at all, or are the least educated, are now, as a rule, heartily in favor of it; all the missionaries are interested in promoting and pushing it, and so everything seems to be in its favor.

Recent developments go to prove that here in India, as in America and Europe, women can compete with men in the school and the college, and so doubts begin to yield, and this worthy reform moves grandly on. Its future cannot but be auspicious.

This afternoon it was my good fortune to witness the annual prize distribution in connection with the Doremus American Zenana Mission, or the Woman’s Union Missionary Society. The chair was taken by a government officer of high standing,

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*This interesting letter appears in the March number of *Gospel in All Lands*. We think it must have been intended for the *Helper*, but through misdirection did not reach us. Shall Dr. Phillips be excused?
a Christian gentlemen who is a friend to every missionary move­
ment. It was reported that there were 1,167 girls in the twenty
Bengali girls' schools belonging to this mission, and of these
897 were present. The tables, loaded with beautiful gifts from
America, were most attractive, but more so the hundreds of
bright girls who repeated Scripture portions, and sang Chris­
rian hymns.

This American Union Mission, through its earnest ladies,
foreign and native, is doing a wonderful work for the women
and children of Calcutta and vicinity, and there are other or­
ganizations doing equally good work in the same lines. The
church may well be proud of her daughters, who renounce
home comforts and joys to carry glad tidings to pagan lands.
The crowning feature of all this movement in behalf of
female education is this — it is woman's work for woman. It
is the woman who has been tasting of Jesus' love and been
trained at His feet, reaching out her hand to help her poor
unfortunate sister. And in these eastern lands, such are the
rules and customs of society, only woman can help her own
sex, as it needs to be helped. Thank God for the grand move­
ment already inaugurated by Christian women.

I look forward to the time when our sisters from America
and Europe will find eager and enthusiastic co-workers in the
converted women of these heathen lands. Already some of
these are assisting nobly in the work of carrying light to the
dark homes of India's sons and daughters. Let every pious
heart pray for the success of this great enterprise, on the pro­
motion of which depends the future of millions of the human
race.

CALCUTTA, INDIA, Dec. 20, 1884.

"I CANNOT sing as some may sing,
   A measure grand and free,
I cannot lift a tuneful voice
   Of perfect melody.
But I can sit at Jesus' feet,
   And sing God's praises soft and low,
A tender psalm the Lord doth know.

"I cannot tell in foreign lands
   His loving kindness and his grace,
But I can wait with upraised eyes
   And catch the glory of his face;
And I can bring my gift of love
   Though small and feeble it may be,
But Jesus having it loves me."

In Memoriam.

One by one our Father calls for his own, and they leave us to enter into the higher life. Less than a month ago a letter from a dear sister said, "Mother is very ill with pneumonia, I fear it is her last sickness," and in a few hours the telegram called, "Come to-day." Dropping our pen, we sped away to the dear old homestead in New Hampshire, in time to minister for a few days, and to catch some last loving messages.

For a long time mother had been waiting to go home. Voices had been calling her away. "There was music in the air," she said, but which we could not hear, so attentively had she listened for the summons and so familiar had she become with spiritual things.

Very gently was the silver cord loosened, calmly the eyes closed, and mother entered within the opened door, and was with her own, gone before, and the Saviour whom she had loved for many long years.

We folded her busy hands, after a life full of burden bearing yet sustained by a constant faith and abiding trust in the Lord Jesus. "You must pray much," was among her last good-byes. She had fondly read the Morning Star from its first number, and loved the Helper for its own sake.

These verses, entitled "The Aged Believer at the Gate of Heaven," were especially enjoyed by her, and are a testimony...
of her sweet trust and submission. Because there are among our readers some dear aged ones who are "waiting for the dawning," and who may find comfort and assurance in them as they pass on to the Father's home, we have been prompted to place them here.

I'm kneeling at the threshold,
   Weary, faint, and sore;
Waiting for the dawning,
   For the opening of the door;
Waiting till the Master
   Shall bid me rise and come
To the glory of His presence —
   To the gladness of His home.

A weary path I've traveled,
   'Mid darkness, storm, and strife;
Bearing many a burden —
   Struggling for my life;
But now the morn is breaking,
   My toil will soon be o'er;
I'm kneeling at the threshold —
   My hand is on the door.

Methinks I hear the voices
   Of the blessed as they stand,
Singing in the sunshine
   Of the sinless land.
Oh! would that I were with them,
   Amid their shining throng,
Mingling in their worship —
   Joining in their song.

The friends that started with me
   Have entered long ago;
One by one they left me
   Struggling with the foe.
Their pilgrimage was shorter,
   Their triumph sooner won;
How lovingly they'll greet me
   When my toil is done!

With them, the blessed angels,
   That know no grief nor sin.
I see them by the portals,
   Prepared to let me in.
O Lord, I wait Thy pleasure;
   Thy time and ways are best;
But oh! so worn and weary,
   Dear Father, bid me rest.
Asleep in Jesus.

[In Portland, Maine, February 3d, Mrs. D. E., wife of Dea. Rufus Deering, aged sixty-six years.]

On January 6th a sudden attack of distressing pain seized our dear one, and during the three days afterward she was dangerously ill; then there was an apparent change for the better. Speaking of these hours of suffering, she said, "Death seemed beautiful, beautiful; there is no shadow to it, for death itself is light." Afterward she was able to sit up a few minutes daily, and for nearly two weeks so cheerful and courageous was she that her loved ones were confident of speedy recovery. Her own thoughts were, that her work was finished and she was often planning for her departure.

In the afternoon of Jan. 24th, there was a long and deathly chill that filled all hearts but her own with dread; these were repeated, attended by great suffering, until near the quiet and peaceful end. In the moments between the hours of distress, her words were always of perfect trust and joyful anticipation. Once while waiting upon her, her eyes seemed to be seeking some one, and I said, "Mother, you and I are all alone in the room"; she quietly added — "and the Lord."

On Sabbath day, the 25th, she said, "I am resting on the Everlasting arms, under the shadow of His wings." "Over and over again," said our physician, "did I watch, as death was mentioned before her, for some sign of fear or reluctance, but her eye never changed, and no shadow ever crossed her face. She often spoke her Saviour's name with, "Dear Christ, dear Christ, all for Christ."

The last Friday night, which we had reason to expect would be the hardest of her illness, was the evening of our church conference, and the burden of desire and prayer throughout the meeting was for our sick one. Contrary to expectation, a sweet sleep of two hours fell upon her, from which she awoke in radiant joy. "Do you suppose I have been in heaven?" "Perhaps so, dear," was answered. "Oh, it is beautiful, beautiful," she continued, "if I touch anything earthly will it dissolve this heavenly happiness? I do not wish to if it will," — and for a long time after her countenance shone with joy as she repeated "beautiful, beautiful, oh perfectly happy."
"The glory that excelleth shone out with sudden ray,
We seemed to stand so near the land no longer far away,
The glisten of the white robe, the waving of the palm,
The ended pain and sorrow, the sweet eternal calm,
The holy adoration that perfect love shall bring,
And face to face in glorious grace the beauty of the King."

The next day was of continued distress, but the Sabbath was one of comparative quietness and rest. The few drops of water we could put within her lips seemed delicious and she repeated, "Water, water of life — freely given — the grace of God." Afterward, speaking our Saviour's name in loving tones, she added, "I know He has redeemed me, I know He has saved me." On Monday she again spoke of the water of life and heaven, and thrice assured him who stood beside her that God was love. Near the closing hours of this last day of consciousness, she murmured in blissful tones, "Oh, oh, it is too much for me!" as if even then the glory that had been revealed was far beyond all earthly conception. During these days, though she could utter but few words, she had loving smiles and tender clasps of the hand for all her dear ones. Early Tuesday morning she recognized one of her daughters, speaking her name, but apparently was not again conscious. Her breathing became labored, continuing thus until noon, when there was a quiet change, and at one o'clock, surrounded by husband and children, to whom her life had been a consecrated one, her spirit ascended from us into the heavenly home, to be with the Saviour and with those loved ones, of whom she had said, "there are more there than here."

"Precious in the sight of the Lord is the death of His saints."

"O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ." "Therefore, my beloved, be ye steadfast, unmoving, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."

E. D. J.

Mrs. Deering was one of the pure natures. With great strength of character there was combined rare sweetness. Her interest in all things good and progressive was decided. She was a friend indeed to the missionaries, and the mission cause has, by her absence, lost one of its most devoted supporters. This loving tribute by her daughter is fitting.
She, "Being Dead yet Speaketh."

[From Miss Crawford's address at Villanovia, 1850. Contributed by Mrs. Bacheler.]

Who, that has a true Christian heart, can fear to leave all and go to the uttermost parts of the earth, to tell the news of salvation, while they bear in their hands the promise from Jesus Christ himself, which assures them of an hundred fold in this life, and in the world to come life everlasting? When we consider the great change that has taken place within a few years, on this subject of missions, we have reason to thank God and take courage, and we have reason to expect a still greater change.

When professing Christians fully realize that all the gold and silver belongs to the Lord, and that they must give an account of their stewardship of it, they will not use it to aggrandize themselves, and to gratify so many artificial wants, but will give unto the Lord his due; then, individuals called to missionary work will not pray to be excused, but will say, "Here am I, Lord, send me." Those who remain at home will labor in harmony with those who go forth, by their prayers and contributions and holy living. Then will all nations soon join in the chorus, to "Crown the Saviour Lord of all." "The Lord God Omnipotent reigneth, let the earth rejoice." What a blessed privilege to be permitted to aid in bringing about this glorious day, and every one, from the least to the greatest, may aid if they will.

I Wonder.

[By Thera B. Truk.]

I wonder why so many professing Christians are so indifferent to the spread of the gospel.

I wonder how many ever really make a sacrifice to help others to a knowledge of Jesus.

I wonder why the "hard times" causes retrenchment first, in religious finances.

I wonder why the Helper must be dropped, before the fashion book, or story magazine.

I wonder why politics, agriculture, foreign and local news, must be placed ahead of Christianity.
I wonder why we prize temporal interests more than spiritual.
I wonder why some of our deacons and other leading men say they can't afford to take the Star or Free Baptist, when on their tables may be found various secular papers and magazines, possibly some of them pernicious in their influence on the minds of their children.
I wonder why the Star, Free Baptist, and Helper lie week after week upon some tables without being read, scarcely unfolded.
I wonder how any one can read the Helper, year after year, and not become so much attached to the mission work as to give "two mites" for its success.
I wonder why those who are pledged members of the Free Baptist Woman's Missionary Society so seldom remember to pay their dues unless asked to do so.
I wonder why subscribers to the Helper so generally wait for a solicitation for their renewal.
I wonder why it is so hard to remember the days for covenant and mission meetings.
I wonder how many keep sacred their covenant obligations to attend the meetings of the church, sustain missions, etc.
I wonder if we exercise the "Golden Rule," in regard to helping raise fallen humanity.
I wonder what would be the result in fifty years if we all would teach our children to love missions.
I wonder if we ought not to try to make our practice correspond with our theory.
I wonder if we might not accomplish much by personal solicitations and suggestions.
I wonder how many of us realize that our dear editor bears heavy burdens which we might help to lighten.

I wonder why we are so prone
To love just me and mine,
And say not to Him on the throne,
"Not my will, Lord, but thine.
I wonder why our hearts burn not
With holy fire and zeal,
When Christ, the Lamb without a spot,
Makes known to us His will.
I wonder when the church will rise
And let her full light shine,
And, strongly bound by christian ties,
Proclaim God's love divine.

Edgewood, Iowa.
Correspondence.

EXTRACTS FROM LETTERS FROM MRS. H. C. PHILLIPS.

If we measure the distance from America here by the time necessary for the transit of news, the world is really not more than a third as large as it was when I came to India forty-four years ago. Oct. 13, 1840, I reached Balasore, and a month later the old "General Harrison" cast anchor in the Heaven-born Ganges, off the "City of Palaces." At that time I expected to live only ten, or at the longest fifteen years; but, thanks to our Father, I have been spared to see great and mighty changes in this dark land, and also to see six of my own dear children faithful workers in this part of His great vineyard. As I look back I wish I could see more work done for Him who has dealt so bountifully with me and mine. My great work for India has been simply to help others do their work, and also to help to prepare my own dear children for this service, and for faithful workers at home. I am very thankful that you remembered the Santipore Sabbath School in prayer, but am sorry to say that no special change has taken place yet. On our return to Santipore I found that during our absence every adult in the village except one stupid man, had become members of the church, as well as many of the children. How many are real Christians I cannot say, but I can quote a sentence from an old writer, who said to a persecuting set of professors, "Yes, you serve the Lord as though the very devil was in you." This is equally true of a few of our members. Not only at Santipore, though. I wonder if you ever met with such people at home? They are hard cases to get along with anywhere. We have a perfect swarm of children at Santipore; and nearly all are decided improvements on their parents. They are very bright and interesting, and are doing well in school. Many are really quite lovable.

You will read in due time of the closing exercises of the Bible school and of its first graduating class. Seven young men made up the class, and all have been appointed to fields of labor. Abraham has gone to Metrapore to teach and preach. He is a good, yes, very good scholar, but a poor talker. Jhampard has gone to Babaigadia. Nabakumar to Patna, as a colleague for Silas Curtis. They are Oriyas.
Correspondence.

Dharma leaves on Monday to labor with a little handful of Christian Santals quite a distance from here. Kistna has been called to the pastorate of this church (Bhimpore). Bedyasagur (or Ocean of Knowledge) becomes teacher in the training-school here, and Bennie goes to Santipore to labor among the Santals. We hope that our prayers may be answered, and that these men for whom so much has been done may become real helpers in the great work of elevating their countrymen.

The Yearly Meeting opened here (Bhimpore) on the 7th (Dec.), and I wish you could have made one of our number. Every one of our dear circle were present but Miss Millar. As the house could not accommodate so large a party, three large and three small tents were pitched just a few steps from the house under the ample shade of a big banyan and a bhalia tree. Mr. and Mrs. Coldren occupied the smallest of the three large tents, James and the two visiting missionaries another, while Hattie, Nellie, Ida and I, domiciled in Mr. Griffin's nice large American tent. The small tents answered for bath rooms. Meetings began at 7 a.m. and continued till 10; and began again at 1 p.m. and closed at 4 o'clock. Many questions of interest were discussed, and among them was this: When a Christian has so fallen into sin as to disgrace himself, bring a reproach on the church, and utterly refuses to reform, and hence is wholly disfellowshiped, should he receive a Christian burial? You may think this a strange question, and it would probably never be raised at home. But among both Hindus and Mohammedans, the prospect of an orthodox funeral service adds much to their happiness in this life, and has much to do with salvation in the life beyond the grave. This being the case, you can understand why the majority of our people should vote in the negative. They naturally think that the fear of being cast out and devoured by jackals and dogs would, at least, keep the people within the bounds of decency, and on tolerable good terms with their neighbors. Those of our people who have from early childhood lived under the influence of Christian instruction, do not feel nor understand the force of this superstition, as those do who lived long in heathenism, and hence vote "yea," thinking it barbarous to treat the remains of a human being in this way, no matter how he may have lived.

We, too, have been rejoicing over the death of that old debt and the promise of more workers. I wish we could
feel as sure of the latter as we do of the former. For, simply to hold the station now occupied with any show of efficiency, three more men are needed. It isn’t good policy to make a whole faculty of one man. In the first place the men capable of being spread over so large a surface are very rare and difficult to find, and the spreading process runs the man out in a little time. And then, when he is recruiting, the college or Bible school has to be “rusticated,” and a four years’ course is liable to be stretched into six. James has been the whole faculty of the Bible school thus far—aided in the preparatory branches by heathen men—and both school and faculty have suffered.

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CHRISTMAS BOXES. FIRST OUT-TRIP.

DEAR ———: . . . For six weeks I was off duty, being dosed and poulticed, and treated as an invalid generally, so everybody’s letters had to wait. Then there was the coming of the Georges with their loads of boxes and bundles. They got here the day before Christmas—a veritable Santa Claus. The “oldest inhabitant” cannot remember such an array of presents ever brought before. I am sure I cannot satisfactorily acknowledge mine, but so far, as I can I mean to answer the notes which came with a part of the things. I had a box from Bowdoinham, and one from Harrison, besides your Lewiston box, and the big chest from Boston, which contained the things from West Bowdoin. Thank——most heartily, for me, please, for the graphoscope and views. They are very nice; and those views of Lewiston and vicinity seem to take me right there. I’ve just got time to peep into the Life of Mrs. Prentiss, enough to make me want to look farther. The dolls were just nice, and all the better for being small. I gave several of them to the girls of the Industrial when we had our Christmas tree. Their eyes sparkled, and they handled them as tenderly and reverently as if they were beyond anything they had ever before touched. The larger ones must be saved for special prizes. The cards, handkerchiefs, thread, pins, needles, etc., etc., of the different boxes found glad welcome. Of the beautiful Scripture texts I was especially glad, for my Sunday class of English speaking boys. There was also a nice package of cards from Pine Street Sunday school. Whatever I fail to thank any one for,
Correspondence.

don't let them think I don't care for it, for every thing was “good,” and as we took out this or that, it would be with exclamations of pleasure that we could use it here or there. Many of the things were used right up for Christmas.

Mr. and Mrs. George are getting well settled in Dr. Phillips' house, and it has become quite a different place, for it has seemed so forsaken, and now, with new matting and things fresh from home, and the little one skipping about, it seems more like a home. I am very glad for Dr. Phillips' sake that they are to live in his house, for they seem very nice. As the Griffins go to Balasore, Midnapore with all its work is to be left in the care of only five persons, and two of them almost dumb. Mr. and Mrs. George are working away well at the language, and are managing their own housekeeping, with an occasional help in the way of some one to take accounts for them, but even that they are almost able to do now. They have already learned quite a vocabulary; and Mr. George believes in the sign language and manages wonderfully well. They will both get on faster for having been obliged to use constantly the words they learn. Miss Miller and I are to keep house together after the Griffins go. Partly for the benefit of the change, and partly for the good we may do, we — that is, Dr. Phillips, Miss Miller and myself — have started on what is my first trip for outside work. We propose to go to Garbetta, a place about thirty miles from Midnapore, and are taking tents along for a stay of two or three weeks. We have stopped here at Salboni — half-way — where there is a good bungalow with excellent accommodations. It is very pleasant here, with two large banyan trees in front of us. This morning, after a little prayer-meeting with some men who came with us to help preach, Dr. Phillips and the men went out to some Santal villages near by, and Miss Miller went one way, and I another in the streets close by. Can you imagine trying to talk to women and children who don't know what "heaven" means, never heard of God or Jesus, and look utterly stupid when you speak of prayer? How I do thank God for the power to sing. Though they may have little idea what the words mean, the sound pleases them and an impression of something pleasant may be lasting, and it gives them a willingness to listen to what we want to say. Dr. Phillips is to have a service here this afternoon. It is when we start out like this, seeing the villages scattered everywhere, and know that, go where we will, we would find
the same, that we begin to realize something of the work the Free Baptist denomination has undertaken to do, and at the same time just as fully realize that that work is not being done, or only such a tiny bit of it is being done. Oh! the tangle “on this side of the brook!” I feel as though I could sit down on my stump and cry if it would do any good. But no! I must dig away at the roots of superstition, and rake away the old dead leaves and brush of rites and performances right here where I am, and let the “Husbandman” look out for the rest. It is cheering to know that at home the interest for the work this side is deepening and spreading. May it be no spasmodic thing.

Yesterday’s home mail brought me seven letters, some of which were very cheering and helpful. You say Miss Reed thought of writing, but imagined I should not care for her letter; she doesn’t know what letters mean out here.

Salboni, Jan. 10.

[FROM MISS FRANKLIN.]

PROGRESS — ILLITERACY AT THE SOUTH.

In a few days our busy and prosperous winter term will have closed. A busy season it has been, with the school fuller than for several years past. A fair degree of prosperity we may also claim, for what labor is without its reward? It is no small pleasure to note the wonderful improvement in everyday life that Christianity and education are making among the people.

A communication in the Helper for February stating that some ten were seeking Christ, had scarcely been published when the number had been doubled and then redoubled, until the list of converts lacked only a few numbers of being fifty. The religious meetings were carried on daily for over a month, hindering in no perceptible way the general school-work.

While present at one of these meetings, listening to one testimony after another from those happy in a newly-found Saviour, my mind recalled a similar scene, several years back, in the old chapel, when I listened to an old man of three-score and five, if not ten, who, addressing the young converts of that meeting, said: “If anybody asks you anything about Storer College tell ’em it’s a good place to get learning, but be sure to tell ’em it’s the best place in the world to get reli-
Correspondence.

igion and find out how to keep it." That dear old man at that time, despite his hoary head, one of the most ambitious students here, drifted away in quest of a long-lost son who had been borne away by slavery's cruel hand, but somehow it seemed as if his prayers and the prayers of others who were wont to mingle with us in those days but never will again, are being answered even yet.

The mental progress has been as encouraging as the religious. Several of the students have belonged to that class who spent their first day in school here. All of us took notice of one man who came in smiling and looking around with an expression not unlike that a child would be expected to wear on entering a toy-shop. His examination showed him to be a candidate for the second reader, and his labored and unskillful autograph revealed his ignorance of the rules of penmanship. "I want to try an' learn all I kin. I've never been in school before, always wanted to go all my life, and I'm glad I'm here now." This man could only stay two months, but managed during that time to learn more than you would suppose. He always wore a constant smile. About the only time we ever saw him look sober was when he came, a few days ago, to say good-bye. Even then he smiled as he said, "I'm much obliged to you teachers fur all your kindness, an' I'm certainly comin' back next year if the Lord spares me."

From this class of persons to those who are much further advanced and who would not appear to disadvantage either in mind or manner if compared with the average students of other like institutions, come the pupils who fill the halls enlarged for us by our friends in the North and consecrated by their prayers. The need of schools like ours is greater today, if possible, than ever before. It belongs, to the graduates of these institutions to go forth waging war against the great mass of illiteracy at the South which threatens to be an evil second only to that of slavery itself. One needs only to read the daily newspapers in order to see that the people of this country are becoming more and more convinced of the danger there is in leaving the freedmen uneducated. I trust that every reader of the Helper who is interested in the good of humanity in general, and the freedman's welfare in particular, will seek to know and perform their own individual duty in forwarding their educational interests.

Already the sad days have come when we have to begin to say good-bye to our students. One must go because, having been sick all last winter and obliged to use for doctor's bills what he had saved to go to school with, he hasn't the money to stay longer. Others, because the places they had promised to take are ready for them. One of these is a very exemplary young man in whom we have felt a great interest. He had never before been in school, had not even made a beginning in learning to read. Although the number of such as he is much smaller than it used to be, there has been no year that there were not some who were literally beginners. In the case of this young man it wasn't because of a love of pleasure or self-indulgence of any kind. Industrious and saving, he seems to be one of those rare geniuses that bless the world with a remarkable gift for serving. For years he has worked for one man, for whom he expresses the greatest respect and affection; and, reckoning with due reference to his frugal habits, his savings already may be called a competence.

His diligence in school may be illustrated by one incident. His writing lesson on the slate for the morning of Feb. 2 was so well done that the teacher complimented the work with an exclamation of wonder. It was so much better than he had done before. "It ought to be," he said, "I wrote it all yesterday afternoon." The school had a half holiday to celebrate Washington's birthday.

Another whom we shall miss is a hearty, good-natured fellow who seems unmindful of none of his blessings. If he had known that he would like it so well he would have arranged to stay longer; will be back early next year. His joy and satisfaction while here were shown every time he met the eye of the teacher, by a smile that just failed to be audible.

Last night we shook hands with one who is going back home, as he calls it, on a farm where he has lived a long time and gets seven dollars per month. He remarked significantly, "I take away more than I brought with me." He and also the first one named were among the converts.

Teachers will soon come in from their schools to take these places. One is already here.

Harper's Ferry, West Va., March 11.
An Open Letter.

DEAR SISTERS: The present missionary year is half gone. Will you not as individuals and as societies ask yourselves, what have we done this year for the spread of the gospel? Shall we be satisfied at the close of the year, to report no more done during the last, than during the first half of the year?

Remember that we live and act in the present. There are a great many wise things planned for future moments which are never attended to. Ask, what is our society, or what am I doing now to help the cause of missions?

One point more. Does your society keep a careful account of all the work done? Does your secretary report quarterly to the Q. M. secretary? Does your Q. M. secretary faithfully gather up every item of interest and report it to your Y. M. secretary, and does the Yearly Meeting secretary prepare the fullest report possible for the home secretary's use?

We want, sisters, in order to have worthy reports at the end of the year, to look out at all these points. Will you not please begin now to carefully attend to these things?

Should any secretary be providentially unable to attend to her duties, some one should be at once appointed in her place, either pro tem. or permanently, as the case may require.

Our Western sisters are doing grandly. Be sure that you “gather up the fragments” of your work, “that nothing be lost.” Let local, Auxiliary, Q. M. and Y. M. secretaries faithfully send along reports, that the Western home secretary, Mrs. H. J. G. Croswell, may have her reports in ample time to send to Mrs. V. G. Ramsey, our general home secretary, for her use for annual meeting. Let our Eastern sisters not be one whit behind.

Each Y. M. secretary should find out just the number of members in the Auxiliaries in her district, the number of members in the Children’s Bands, the number of meetings held, and as many other statistics as possible.

We want to be able to know, at our annual meeting next fall, more definitely about our work than ever before.

It will take time to carry this out thoroughly, therefore we send this appeal to you thus early.

E. S. BURLINGAME, President F. B. W. M. S.
Question Box.

Is it desirable that members of Children’s Bands dress dolls and send to children in India?
Should paper dolls be sent?
How and to whom should they be sent?
Will someone make suggestions about other work for Children’s Bands?
Is clothing or bedding needed in the school at Harper’s Ferry?
Would back numbers of Star, Little Star, and Myrtle be acceptable to any one?

New Organizations.

Auxiliary.—Stevens Avenue Free Baptist Church, Minneapolis, Minn. Mrs. Lamb, Secretary.

Subscriptions Continued.—The editor of the Missionary Review quotes The Missionary thus: “Please notice that every subscription continues from year to year unless a discontinuance is ordered.” He then adds, “This is a proper rule. The court rulings approve and authorize it. It is easy for any subscriber to send a postal card at the end of the time paid, if discontinuance is desired.”

This has been the method adopted by the Helper, and the one which we conclude to be the most satisfactory as well as proper, as the numerous letters from our friends expressing thanks for not dropping their names would attest.

The Manual is nearly ready for distribution. It is a neat little book of forty pages, containing Charter, Constitutions for General Society, Auxiliaries, Children’s Bands, Quarterly Meeting, and Yearly Meeting Societies, valuable suggestions on organization, and parliamentary rules. Price, postage prepaid, ten cents a copy, or one dollar a dozen.

Orders may be sent to Miss L. A. DeMeritte, Dover, N. H.; Mrs. V. G. Ramsey, North Berwick, Me.; Mrs. G. C. Waterman, Dover, N. H.; Mrs. E. W. Porter, Lake Village, N. H.; Miss Anna P. Stockwell, Cleveland, O.; Mrs. H. J. G. Crosswell, Merriam Park, Minn.; Mrs. J. M. Brewster, Providence, R. I.
Missionary Bible Reading.

Instead of the usual topic for the monthly meeting, is this excellent Bible Reading, prepared by our president, Mrs. Burlingame. It was given by her at the last quarterly convention of the Rhode Island District, and with her clear explanations of the texts and earnest enforcement of the lessons drawn from them, the Reading occupied nearly three-fourths of an hour. This is only the first part, the other will probably be given next month. Introduce it into your meetings, dear women. Take your Bibles with you, and let all take part.

The foundation of all missionary work is a complete and full salvation from sin.—See John xix., 30.

When Jesus said, "It is finished," he embodied the idea not only of a completed salvation, but also of one complete in its adaptation to the needs of the people, under all circumstances, at all times, just as we say a watch is a finished watch, when it is fit to do all that a watch is expected to do.

Why then are not all saved without effort on our part? We find limitations in Rev. xxii., 17; John vi., 37.

We find these limitations to be such, that it is in the power of the individual to remove them by the exercise of his will.

There is no limit in regard to nations.—Acts xiii., 47; Heb. v., 9.

Encouragement as to results is given in Acts xxviii., 28; Isa. lv., 11.

People who object to work among the heathen because direct results are often meagre should notice the positiveness of the last promise.

How is the news of this salvation to reach all these people for whom it is ready? The question is pertinently put in Rom. x., 14, 15.

It is as pertinently answered in Mark xvi., 15; Matt. xxviii., 19.

We see here indicated the personal obligation resting upon all Christians to help in carrying the news of the gospel plan of salvation to all the inhabitants of the earth. This is not an obligation that we may assume or not, at our own pleasure. When we enlist in the Lord's army, it becomes our duty to obey the commands of our leader.

This personal obligation is of a three-fold character. It includes interest in, giving to, and prayer for the work. As a three-stranded braid will no longer be a braid if one of the strands is gone, so these three elements interweave, and are necessary to each individual who would be a helper in the missionary work. Without interest, we shall neither give nor pray for a cause. If we do not give, we shall neither be interested in, nor pray for it. If we do not pray, we shall neither be likely to give nor feel interested.

In the next number of the Helper this Bible Reading will be continued. Personal obligations will be analyzed and the results traced in God's promises.
Words from Home Workers.

New York.

Mrs. Joy, of De Pauville, who seems to be constant in her zeal for good things, writes first of the religious interest in the church, and then adds, "A cheery word may rest you in your arduous work, which is this: A missionary tea was given at my home yesterday to our Auxiliary, an interesting occasion and a new feature in our work. The best of all was, two of our new sisters in the church were present, and have become members of the society."

Mrs. Lucas, Secretary of the Auxiliary in the Clymer and Harmony Church, says that this society organized in the autumn of 1883 with nine members, has increased in numbers and holds its meetings each month, and last year raised twenty-five dollars. The established plan of holding regular meetings is worthy of being noted. May this company of women find constant sources of encouragement and strength.

Mrs. Marsden, of Warsaw writes: "There is a growing interest in missions in our society, but owing to the fact that we are not strong and that during the last two or three years there has been expended nearly two thousand dollars on church and new parsonage, we have been able to do systematic mission work to the extent of four shares in Mrs. Griffin's salary by our Sabbath school, but we hope to do more, when free from the expense of building."

Kansas.

The Rev. D. E. Keyes, of Fulton, says: "I am glad to have the children here in Kansas educated to the importance of missionary work, and trust the Helper will be an efficient aid in arousing renewed interest, stimulating energy, and enlisting the glad, eager service of all who read it, to real life work in the good cause."

Ohio.

The Woman's Missionary Society of the Seneca and Huron Quarterly Meeting met with the Venice church Saturday evening, Feb. 14, 1885. Meeting opened with singing by the choir. Our president, Sister Eastman, read the tenth chapter of Romans, after which Sister Caroline Michener led in prayer. The secretary's and treasurer's reports were then read and accepted. Singing; select reading, "How to interest the children in the cause of Missions," by Miss Mary McKibbin; recitation, by Miss Bell Michener, subject, "Your Mission"; singing; an essay by Mrs. Jennie Walker, subject, "Does Mission Work Pay?" An address to the Woman's Missionary Society was spoken very nicely by Miss Blanche Huffman. Remarks were called for from the members of the society, to which Sister Lib Huffman responded. Reverend Robinson, from Michigan, was present and gave some very encouraging words on
Mission Work; a recitation, "The Little Red Box," was spoken very beautifully by little Grace Michener, after which she passed around and took up the collection. The amount was $4.18. The society gave it into Brother Robinson's hands to help towards purchasing a "palanquin" for Dr. Nellie Phillips. Meeting closed with prayer by Sister Lib Huffman.

This meeting proved a successful one throughout, and we hope that a good impression was made in favor of mission work.

Mrs. Jennie Walker, Secretary.

Michigan.

The quarterly public meeting of the Hillsdale Woman's Missionary Society was held in the Free Baptist Church Sunday evening, March 8th. Mrs. Winsor, president of the society, presided. The following varied and interesting programme was presented. Anthem by the choir, Scripture reading, prayer, then a gospel song by the infant class. If this class grows to manhood and womanhood with as much enthusiasm as was put into that song, a brilliant future is in store for many good causes. Miss Jewel Gardner gave an interesting "Glance at Mission Work in Japan"; Miss Nettie Dunn read a story of Zululand; Miss Daisy Platt, an extract from a letter written by our dear Miss Ida Phillips, and Miss Hattie Mason very sweetly sang a solo.

Then Mrs. Ada Kennan talked about Home Missions. From experience in living and working in some of the needy fields of the great West, Mrs. Kennan speaks as one having authority. She told of preaching in a school-house where men and boys were so hungry for the blessed gospel that they listened outside at the windows because not suitably dressed to come in; of an older brother and sister tenderly caring for younger ones in order that father and mother might bring tidings of salvation to starving souls; of many instances that brought to the mind in living picture the crying need of true and devoted laborers. She earnestly urged that if none in the audience heard the divine call to go into this or other mission fields, each one, at least, would do his part, even make great sacrifices, for upholding those who do go. The speaker wondered if, here in pleasant homes, surrounded by the comforts and many of the luxuries of life, the meaning of sacrifice is understood.

It may be a surprise that after this there should be a sermon. Such, however, is the case. Master Eddy Parker preached it. The subject was "Giving; giving not with sour looks but pleasant." It was so pointed that one at least confessed to much larger giving than was intended. The boxes were passed by the little preacher, aided by three small but earnest allies. The congregation joined with the choir in singing a hymn. Benediction was pronounced by Mrs. Ada Kennan.

Dear Helper: It is with pleasure that I report to you the increasing interest we have in missions, we were organized some over two years ago, but held our first public meeting with the Duplain Church of Lansing Quarterly Meeting, Saturday evening,
Feb. 7th. The evening was cold and stormy and but few were present. The exercises were opened with singing by the choir; reading of Scripture texts conducted by pastor, the Rev. Ira Allen, who offered prayer; selected readings were given by our president. Mrs. Carter, also by vice-president, Mrs. Bingham; a report of the Methodist Society was brought by Mrs. Higbie; a trio was sung by Mr. and Mrs. Dunham and Mrs. Rummell, and a missionary dialogue was presented by three young ladies; the recitation and singing by the children was good and worthy of praise. The Rev. W. De Puy, and also the Rev. H. Perry made short addresses favoring the cause. Occasional singing by the choir enlivened the exercises. The "Little Red Box" was recited, and the box passed around the room, gathering up $3.80.

Mrs. Addie E. Vincent, Secretary.

Michigan has many loyal, brave hearts. Hear this from Miss Martin, of Salem: "Were it not for our denominational publications, I should know but little of our works or wants as a denomination. Our own church here having ceased to be, I seldom can meet with my people. The Star and Free Baptist are weekly reminders, and I never skip the mission columns. The more I read the more interested I become in missions. God bless those who are at work so faithfully at home and abroad, and may success crown their labors."

Mrs. Howard, of Lisbon, says, "Our Grand Rapids Q. M. is working for the mission cause upon a plan that has been established for a long time. We do not report through the Woman's Board, but our society is raising a considerable sum for the general work. The amount of the collections at the last Q. M. session was a little over $36.00; this is sent to Mr. Fernald. Our home mission funds are expended in this state. We are trying to get all the sisters to subscribe for the Helper."

Wisconsin.

Mrs. Marshall, from Evansville, writes: "We have just had the first anniversary of our Auxiliary, and think it was a success. We have raised in all about thirty-four dollars; thirteen dollars has been paid for foreign missions, twelve and a half for home. Our society now numbers twenty-six. We hope to have a children's band organized soon.

Miss Jennie White, of Prairie du Sac, says these questions which have come to her mind and to which she places the Scripture texts as the answers, have suggested some new thoughts to her, and that taking the gospel to the heathen is but fulfilling the great law of love. "Bear ye one another's burdens, and so fulfill the law of Christ." The questions are: First, Is there any difference between ourselves and the heathen? Ans., Acts xvii., 26; and yet, what makes us so different? Ans., 1 Cor. xv., 10.
Words from Home Workers.

MINNESOTA.

The Woman's Missionary Society of the Hennepin Quarterly Meeting held a public service, Saturday, March 7th, in connection with the Quarterly Meeting convened at the First Free Baptist Church, Minneapolis.

President, Mrs. McKenney, in the chair. The following programme was presented: Singing, "To the Work"; select passages of Scripture were read by the president; prayer by Mrs. Keith; singing, "Wonderful Words of Life"; secretary and treasurer's report, and reading of letters from the Auxiliaries. Our hearts were made glad by a report from the Auxiliary recently organized in the Stevens Avenue Church. There are now five Auxiliaries in this Q.M., and all doing grand work for the Master. Reading, "Giving," by Mamie Cook; reading, "The Lost Mite-Box," Miss Flora Cook. By request, Brother Jordan sang "I Know that my Redeemer Liveth"; Essay "Waiting on and for the Lord," Mrs. Tarbox; reading, "Extracts from Mrs. Guinnis' letter"; Mrs. R. L. Stillman; reading, "Into all the World," Miss L. E. Darling, Sioux Falls, Dak.; singing, "Over the Ocean Wave"; reading, "Auntie Parsons' Story," Mrs. H. C. Keith; reading, "She Hath Done what She Could," Mrs. Herrick.

A request from the Crystal Lake Auxiliary was considered favorably, to the effect that the Hennepin Q.M. W.M. Society support a zenana teacher in India in memorial of our departed sister, Mrs. C. L. Russell, and a loving tribute to her faithfulness in every department of Christian service.

The collection, $7.15, was voted to be appropriated toward the salary of the Rev. J. H. Walrath. Singing, followed by benediction by the Rev. J. D. Batson.

Mrs. G. B. BRADBURY, Q. M. Secretary and Treasurer.

INDIANA.

Mrs. Dickinson, of Wawaka, thinks that a better sentiment in regard to missions prevails among the churches in that section than has ever existed, and in a large degree is due to the means for missionary information.

IOWA.

Mrs. Mitchell, of Central City, gives the encouraging word that the Auxiliary in that church is a live organization. Though few meetings are held, there is no disposition to relax any effort to carry on the work either at home or abroad.

CALIFORNIA.

Mrs. Abbott, who with her husband is holding the fort at Salinas, says: "We are members of another denomination, but love our own Free Will as well or better than ever, and would gladly hail an earnest worker here to gather a church. The material is not wanting. Our church is now closed for want of a minister. Hoping for better times we will work on, but shall never forsake the dear old Star, nor the later, but ever welcome, Helper."
Children's Riche.

An Exercise by Five Little Girls.

FIRST.

A little Hindu girl am I;
One of Calcutta's daughters;
Perhaps my mother, by and by,
Will throw me into the waters.
Won't you send somebody over the sea
To help such little ones as we?

SECOND.

I am a little Indian child
From up in the northwest snows.
They are dreadfully cruel, those Blackfoot wild:
Nobody to teach them goes.
Won't you send somebody — who will it be?
To help such little ones as we?

THIRD.

A little African girl am I:
From the desert tents I come,
Where the wicked traders go by,
And sell us as slaves from home.
Won't you send somebody over the sea
To help such little ones as we?

FOURTH.

I'm a little one from the Isles of the Sea:
Our terrible fate you know;
For just such poor little girls as we
They unto the idols throw.
Won't you send somebody over the sea
To help such little ones as we?

FIFTH.

I'm a Boston girl. Oh! listen to me.
To tell you this I've come.
Be good to the little girls over the sea;
But don't forget us at home.
Won't you send somebody out in the street
To lead and watch over our little feet?

ALL.

We are the Good Shepherd's lambs, we know,
Let us dwell wherever we may;
And these are the words, when here below,
Of the children he used to say:
"Suffer the little children to come unto me;
And forbid them not; for of such is the kingdom of heaven."

—Selected.

Dak Waller Postman.

"Dak waller asche, Dak waller asche,"—"Postman is coming, postman is coming," is a sentence that sends all
Children's Niche.

foreigners in India to the door, in hope of getting some little word from the dear ones so far away, over so many seas; but the man who usually comes to our doors is not the one in the picture, who, you see, is running with a measured gait. From the time he swings his mail-bag over his shoulder till his four or eight miles are finished and the bag is made over to the next runner, he neither stops nor speaks to a living soul. On, on he goes right through the crowded bazars, out on to the great highways, " across country," on the wild jungle paths, by day and night, in the heat and the darkness.

with his chin and his mail pole both pointing straight ahead, while little bells, the badge of his office, jingle on the end of the latter, and announce his passing to all, who may chance to hear them; nor do they cease their merry tinkling till the next runner is reached, who stands waiting and catches the bag, and off he goes in just the same way, just the same number of miles, in just the same time. In this way all the Indian mails used to be carried all over the country, and are now where there are no railroads or steamers. Every now and then, however, a wild storm and swollen streams detain these silent, fleet runners, and in the rainy season one often, looks in vain for the tired old dak waller. So be sure and send your Indian letters very promptly in the rainy season, which is from the middle of June to the middle of October, usually. Don't let them be too late for the steamers in New York and London, for they will probably have a little rest in some old mud hut " till a fresh storm is over and the rivers go down."

A Traveler.
Mrs. Smith, at the Jellasore Orphanage, writing to Mrs. Tyron, of Massachusetts, in regard to what the members of bands may do, says: "We must put our children here at work a little, and it is often difficult to find enough for several hundred to do. In order to teach them to sew we set them at patchwork, and as a prize for doing well we let them have pieces enough to make bags in which to carry their books and pencils to and from school. Over one hundred of these were put on our Christmas tree.

"They especially prize simply made books in which to keep their needles. Send thread, needles, and thimbles. Remnants of cotton cloth or print for jackets, as well as for bags and patchwork, we find very convenient. Anything in which a child is interested at home is useful here.

"I hope some new missionaries will be coming out in the fall, and no doubt the bands will be glad to get some things ready to send by them, and will thus become more attached to us over here."

For Children's Meetings.

Historical Questions.

Here did the boys and girls come from to fill the first missionary boarding schools in Balasore? Ans. A few came with the missionaries from Sumbulpore (the station they had left because it was so unhealthy) but a large number of them, called Marias or Khonds, came from the Goomsah mountains, two hundred miles from Balasore.

2. What were these children? Ans. They had been set apart by the mountain tribes to be offered in sacrifice to the earth goddess whom they worshiped.

3. How were they sacrificed? Ans. They were tied to posts, and drums were beaten and fifes played, to drown the cries of the victims as the farmers ran up, and with sharp knives cut off some flesh, and hurried away to bury it, while still warm, in their fields.

4. What did they think to gain by this? Ans. They thought this would please their goddess, and she would give them good crops.

5. How did the missionaries get the children? Ans. The English government heard of these cruel sacrifices, and sent troops into the remote mountain villages, and they rescued many of the victims, and gave them to the missionaries to be brought up and educated by them until they should be able to care for themselves.

6. Were these children intelligent and quick to learn? Ans. They were, and they soon learned to love the Saviour and pray to him.

7. Are any of them living now? Ans. Yes, several of them, and a great many of their children, and they are all working Christians. One of the children, named Marilla Marks, is a zenana teacher in Midnapore.

Miss Bacheler.
Contributions.

RECEIPTS FROM FEBRUARY 1, TO MARCH 1, 1885.

MAINE.
Augusta, Auxiliary, for Emeline, toward L. M. of Mrs. E. Fogg, $15.00
Bowdoinham, Friends in church, for school-house for Miss 1. Phillips, $5.00
Bowdoinham, Auxiliary, for Radlei, 6.25; Incidental fund, 25 cents.
Brunswick, Auxiliary, for teacher in Ragged school in Midnapore
East Diggled, Auxiliary, for balance L. M. of Mrs. Mary E. Starbird.
East New Portland, Aux., towards L. M. of Mrs. L. Hutchins.
East Otisfield, Auxiliary, for Miss Bacheler's salary and toward L. M. of Mrs. Chas. Kemp.
Harrison, Auxiliary, for Minnie, balance L. M. of Mrs. Abby Bray.
Kingfield, Auxiliary, toward L. M. of Lydia Lord.
Lewiston, A friend (Main Street Church), for Miss Coombs' Industrial school, $1.00
Portland, Auxiliary, for Mary Bacheler's salary, $10.00; general work, $2.73
Saco, Auxiliary, for Miss Bacheler's salary, and balance L. M. of Mrs. A. Atkinson, $10.00
South Limington, Mrs. M. Johnson, Mrs. E. S. Moody, and Mrs. M. E. Hopkinson, each $3.00
South Parsonsfield, Auxiliary, for Gouri, $1.00, of which is balance L. M. of Mrs. L. G. Clark; $5.00 towards L. M. of Mrs. R. Burbank.
Steep Falls, Auxiliary, for Miss M. Bacheler's salary, $5.00
Summer, Auxiliary, balance L. M. Mrs. O. Roys, Canton, Me.
West Buxton, Auxiliary, $5.00

NEW HAMPSHIRE.
Centre Sandwich, Auxiliary, for Mrs. D. F. Smith's work, $10.00
Danville, Auxiliary, $10.00
Dover, Auxiliary, Broadway Street Church, $8.00
Enfield, S. E. Clough, for general work, $2.00
Jerith Village, Auxiliary, for Mrs. D. F. Smith's work, $5.13
Jerith Village, "Earnest Workers," for Mrs. Smith's Orphanage, $3.36
Northwood Ridge, Auxiliary, for general work, $7.34

Whitefield, Children's Miss. Band, for Miss Ida Phillips' salary, $2.00
Wolfborough, Mrs. P. H. Chesley, 1-2 each, H. M. and F. M., $1.00

VERMONT.
Corinth, Second Church, Aux., for Mrs. D. F. Smith's support, $2.00
Corinth, Q. M. collection, for Mrs. D. F. Smith's support, $1.30
East Orange, Auxiliary, for Mrs. D. F. Smith's support, $3.75
East Williamson, Auxiliary, for Mrs. D. F. Smith's support, $5.00; towards L. M. of Miss E. W. Flint.
Enosburgh Q. M., for Mrs. D. F. Smith's support, $10.00
Royalton, Mrs. Mary C. Russ, for Mrs. D. F. Smith's support, $1.00
Strafford Q. M., Auxiliary, for Mrs. D. F. Smith's support, $8.28
South Strafford, Aux., for Mrs. D. F. Smith's support, $6.25
Sutton, Ladies of church, for Bible Woman at Midnapore, $10.60
Washington, Auxiliary, for Mrs. D. F. Smith's support, $2.50

MASSACHUSETTS.
Abington, Mrs. H. K. Pierce, $1.00 Incidental fund; $2.00 for Harper's Ferry.
Amesbury, Mrs. M. P. Carlton, $1.00
Amesbury, Mrs. J. M. Lamprey, for H. M., $1.00
Blackstone, Auxiliary, Miss H. Phillips' support, $3.37; Miss Franklin's salary, $1.00
Blackstone, "Busy Bees," Miss Ida Phillips, $1.25; Miss Franklin, $1.25; Ragged school, $1.25

RHODE ISLAND.
Pascoag, Auxiliary, Miss H. Phillips' support, $5.00
Providence, Park Street, Auxiliary, Miss H. Phillips' support, $3.43; Miss Franklin's salary, $3.43
Providence, Little Helpers, Park Street, Miss H. Phillips' support, $5.81
Providence, Auxiliary, Roger Williams, Miss H. Phillips' support, $3.87
Providence, Miss Ella Evans, Miss H. Phillips' support, $18.75
Providence, Miss Ella Evans, Miss H. Phillips' support, and towards L. M. for herself, $5.00
The Missionary Helper.

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<tr>
<th>Location</th>
<th>Description</th>
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<tr>
<td>Woonsocket</td>
<td>Miss Ella Paine, Miss H. Phillips’ support, Miss Franklin’s salary</td>
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<td>Mrs. O. Paine, for Miss Franklin’s salary</td>
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<td>NEW YORK</td>
<td>Poland, Auxiliary, for second quarter of Ambie’s salary</td>
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<td>DOVER, N. H.</td>
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