

HISTORY OF THE
FREE BAPTIST WOMAN'S
MISSIONARY SOCIETY



Faith and Works Win



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History of the Free Baptist
woman's missionary society

HISTORY

OF THE

Free Baptist

Woman's Missionary Society

BY MARY A. DAVIS.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

DEDICATION.

TO THE MEMORY OF MY MOTHER,

Mary Drake Perkins,

AN ENTHUSIASTIC ADVOCATE

OF ALL THE MISSIONARY ENTERPRISES OF THE DENOMINATION

TO WHICH

SHE GAVE A LIFELONG ALLEGIANCE.

THE FIRST CONTRIBUTOR

TO THE

FREE BAPTIST BIBLE SCHOOL IN INDIA.

IN GRATITUDE

FOR

EARLY MISSIONARY LESSONS.

INTRODUCTION.

With a reverent belief that the Heavenly Father is well pleased when his children not only appreciate his gracious dealings with them, but with loving gratitude let it be known to the world, this brief history of his leadings for twenty-seven years is given to the public.

Should the reader detect errors in data here contained, kindly indulgence is begged and a charitable thought to the diverse and often meager sources from which information has been gleaned with untiring patience.

Time and space have been allowed for allusion to only a very few of the choice spirits, whose deeds of sacrifice for this enterprise might justly fill the pages of its history. Many of these women are seldom seen or heard in public and their names are comparatively unknown outside their own circle of friends, but their adherence to convictions of duty merits the highest commendation.

In the schoolroom, in the shop, at the desk, in the solitude of the bereaved home, amid the cares of large households, with the ringing prattle of childhood about them, their busy brains have planned, their hands have executed, and their hearts have prayed. Their counsels, interest, and labors have been unflinching and unailing.

For the speedy forgiveness of mistakes and for signal blessings that have contributed to make the record of this organization one of uninterrupted growth and progress,

“ We thank thee, O Lord.”

MARY A. DAVIS.

Ocean Park, Me., Jan. 1, 1900.

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CHAPTER I.

PIONEER WOMEN.

UPON a breezy hilltop overlooking some of the most entrancing scenery of the Granite State stands a shaft of the purest Italian marble. Inscribed upon its plinth is the name of Benjamin Randall. A few rods distant, under the canopy of the open sky, one memorable day near the close of the eighteenth century, was vouchsafed audience with the King of heaven to this young enthusiast. To him were there unfolded certain truths which had heretofore eluded his most earnest and patient research, making of this spot a veritable Pisgah's top. With enlightened vision he saw the path of duty plain. Church and state were at that time united in New England, the state church being Congregationalist. Baptists had separated from it and were more liberal, but still taught unconditional election, absolute perfection of the saints, and close communion. In the doctrine of election both professors and sinners were sustained by a false hope. The sinner claimed he would be saved if he were to be saved; the professor believed if he were once in grace he would always be in grace. There was no freedom of choice. It was a forlorn hope, while men were waiting, ignorant whether they were or were not among the elect.

Into such a turmoil of religious beliefs entered this young disciple, eager to find a firm foundation for his personal convictions. Freedom of choice he intuitively felt and knew he possessed. His Bible did not refute the idea. After much hesitation, foreseeing that persecution would inevitably follow, he frankly avowed his belief, and as a heretic was promptly dropped from the roll of his church membership. For three years he toiled with ever-increasing power of the love of God born in his soul, under the influence of which multitudes were led from a life of sin to one of righteousness. Near the spot where he had held hallowed and awful communion with God, by advice of friends, an edifice was erected and an independent church established, called "the Church of Christ." He was ordained, elected pastor, and here twenty-eight years after was borne to rest by the hands of loving followers. As the distinguishing characteristics of the new denomination were freedom of thought, freedom of the will, free grace, and free communion, the members were by their opposers called in derision "Freewillers," "Freewill Baptists." The last name, after twenty years, was adopted, but ultimately changed to Free Baptists, as best conveying the idea of principles inculcated.

The women of the new organization were duly impressed with the significance of their position. One historian pays to them this tribute: "Let it be remembered that of all persons called to assume unusual cares, submit to unusual privations, and to sacrifice social comforts in the early days of this denomination, its pioneer women stand among the first." The opening half-century abounds in instances of the rarest self-sacrifice. A church owing its existence to rebellion against oppressive taxation for religious purposes, based upon consecration to God as opposed to formalism, with a radical belief that religion should be purely spiritual, rapidly developed a suffering, poverty-stricken clergy. It is not strange that the rebound from intolerance was extreme, nevertheless it was a mistake which it took years to rectify. The necessary separation from the husband for long periods during extensive ministerial tours among the churches, with often a large and dependent family, their position isolated from public and social interests, combined with lack of compensation for his services, developed women of self-reliance but bitter experience.

One of these women pathetically wrote her husband, "Our hay has been gone for a long time except one bundle which I have saved for your horse. We have fed all the corn and potatoes and emptied every straw-bed but one to keep the cattle from starving." When her husband returned he found that one hundred dollars' worth of stock had perished. A pastor of this period says, "Reaching home one evening from a preaching tour I found my wife weeping over our lovely babe, cold in death. Alone she had watched the dying child. Alone she had borne the family burdens. I could not refrain from self-reproach, and in the anguish of my heart exclaim, 'They made me keeper of the vineyard, but mine own vineyard have I not kept.'" Rev. Clement Phinney relates that, while laboring in a revival twenty miles from home, the last morsel that his larder contained was consumed by his family. Together they left their home. The father soon meeting the travelers inquired, "Where are you all going?" "We have started to search for our dinner," replied the wife. "Here it is," answered Mr. Phinney, placing his hand upon a package with which his horse was laden.

The denomination recognized woman's legitimate place in the church and granted the fullest freedom for the exercise of her ability in public. Noted examples of women are recorded who served acceptably as church



"Mother Hills."

clerks and messengers to other bodies. One woman, at several different times, walked thirty-five miles to attend and report denominational gatherings.

Mrs. Mary Savage, Woolwich, Me., better known as Molly Card, was the first woman preacher among Freewill Baptists. She had been nearly blind from birth, but, being of strong mind, deep sympathies, and rich Christian experience, she possessed much knowledge of human nature and great spiritual discernment. Miss Sally Parsons, in 1792, deeply impressed with a call to public service, was banished from her father's house because of her decision to obey her conscience. Provided with a horse, saddle, and bridle—a gift from a yearly meeting—she spent several years traveling among and aiding feeble churches.

Miss Clarissa Danforth, Weathersfield, Vt., becoming a Christian under the preaching of John Colby, was a noble woman. She was of good family, well educated, dignified, easy in manners. Her language was ready and simple, her gestures appropriate, and her voice easily filled a large audience room. Of unusual piety and extraordinary talent, she was listened to by great congregations with unabated attention. She traveled extensively in her own state, New Hampshire, and Massachusetts. She spent several years in Rhode Island which resulted in extensive revivals, and the founding of several churches, among them the one in Greenville. She married in 1822 and removed to New York, after which she seldom spoke in public. Mrs. Anna Stone Anderson, Columbus, N. Y., received license to preach in 1839, and was for many years actively engaged in ministerial work, both as pastor and evangelist. Her labors, though largely confined to New York, extended into Pennsylvania and Rhode Island. Mrs. Ruby Knapp Bixby, Huntington, Vt., went with her husband to Edgewood, Iowa, where she alone enjoyed the title, "the woman preacher." For twenty years she labored as an evangelist with distinguished success. She was taken ill at her last public service and survived but two weeks.

What may have been erroneously styled "the Pauline doctrine"—the silence of women in churches—gained ascendancy about the middle of the nineteenth century. It was still desired that they work in a private way, in societies with men, but public speaking, public service, any appearance upon the public platform, was not considered proper for Freewill Baptist women.

The year 1847 marked an era in history. Elizabeth Cady Stanton, Lucretia Mott, Mary Ann McLintock, and their coadjutors, moved by a subtle, inner sense of latent power that might be developed for the benefit of humanity, had presented their peculiar views with tongue and pen. The sluggish waters of public opinion were stirred, arousing the attention of thoughtful men and women. Criticisms adverse and flattering followed, until the term "women's rights" rippled gleefully from the tongues of school boys and girls, mingling with the more sedate utterances of grave women and eminent statesmen. At Seneca Falls, N. Y., July 19, 20, an organization was effected, after much opposition to the employment of women speakers, who had often been mobbed and insulted.

A declaration, modeled from the Declaration of Independence and containing the same number of articles, eighteen, was prepared and accepted, setting forth the inalienable right of woman not only to equal privileges in universities, trades, professions, elective franchise, to share in all political offices and emoluments, to complete equality in marriage, to personal freedom in the use of property and wages and the care of children, to make contracts, to sue and be sued, to testify in courts of justice, but also the right to public participation in the affairs of the church, from which she had hitherto been largely excluded.

The antique mahogany table upon which this historic document was signed by over one hundred men and women now stands in the parlor of Susan B. Anthony, Rochester, N. Y., a pleasing souvenir of the contest then commenced, which has given to every woman the advanced position she occupies to-day. The convention adjourned to meet two weeks later in Rochester, N. Y., where the opening prayer was offered by Rev. Hiram Whitcher; the act of this liberal-minded clergyman identifying the Free-will Baptists with the movement at that early date.

An atmosphere charged with such a spirit, surrounding a denomination noted for being found always in the front ranks of reform, together with the position accorded them in previous years, could not fail to have a stimulating tendency upon its clear-sighted and quick-brained women. Of hardy Puritan stock, they were naturally religiously inclined. Training and environment added strength to natural inclination. "What can we do to help our church?" was their first question. It brought a lively pulse-beat and sent the hot blood to their finger-tips.

CHAPTER II.

THE FIRST NATIONAL WOMAN'S MISSIONARY SOCIETY.

UPON a woman rests the honor of being the first instrumentality in arousing Free Baptists to an interest in the heathen. Rev. Amos Sutton, missionary of the General Baptists of England to India, had married an American woman. At a time when his mission was in great need of reinforcements she mentioned that in her own country was a denomination similar to his own, from which he might secure aid. A correspondence followed her suggestion, which resulted in the formation of the Freewill Baptist Foreign Mission Society in 1833.

Dr. and Mrs. Sutton visited America and were entertained at the home of Rev. David Marks and his accomplished wife. These guests had been associated with Ann Hasseltine Judson in the Burmah Mission, and as they narrated the perils through which they had passed and the fearful degradation of the women of that heathen land the missionary spirit was so intensified in the hearts of host and hostess that it was never to know diminution. When Dr. and Mrs. Sutton returned to India, in 1835, they were accompanied by Rev. and Mrs. Jeremiah Phillips and Rev. and Mrs. Eli Noyes—the first foreign missionaries of the Freewill Baptists.

The following quaint bit of history of the organization of the first local "Freewill Baptist Female Foreign Mission Society," by Mrs. Ann Winsor, the only surviving charter member, will indicate some of the difficulties which the brave women of the denomination were to encounter :

"In 1841 Rev. Eli Noyes, having returned from India, came to Providence to labor with the Rhode Island churches upon the subject of missions. He made his home with us for several weeks. I was a member of the Olneyville church. Our pastor was a good man, a stanch abolitionist, and possessed a strong missionary spirit, but was only interested in home missions. For this reason none of his church had an opportunity to learn much about foreign missions through his teaching. At the request of Mr. Noyes I invited ladies of the Olneyville church to meet him at my house. About twenty were present. After answering our questions with great cordiality and giving much valuable information he proposed the formation of a society, which was commenced that afternoon. Mr. Noyes afterward returned to give us a lecture upon missions.

The Sabbath before he came our dearly beloved pastor decided to speak upon the same subject. He had much to say about the extravagant way in which the foreign mission was carried on, high salaries, etc. One remark, which I think showed the tenor of the whole discourse, I well remember: 'A certain man wished to contribute for the heathen; he gave the agent five cents, then gave him five dollars, saying the latter would pay for getting the five cents to the heathen.' At a later date, witnessing the success of the enterprise, he and his wife both became contributors."

The Freewill Baptist New Hampshire Yearly Meeting held its annual session, June, 1847, in Lisbon. During the business meetings, which the sisters, uninvited, were not accustomed to attend, they, while idly waiting at the homes where they were entertained, conceived the idea that much precious time was being wasted while their usually busy brains and hands were so inactive. Discussing the matter with much uplifting of their hearts, there came the decision that they might greatly help the home and foreign missions of their denomination by soliciting funds and thereby awaking greater interest in the subject. An organization was the result, called the "New Hampshire Yearly Meeting Benevolent Association," which adjourned to meet at the General Conference, Sutton, Vt., in October of the same year, to form a plan of operations.

In the *Morning Star*, volume 28, page 137, it is recorded that one of the speakers at that Conference said, "If I mistake not, this society was formed at the suggestion of the English delegate, Dr. Burns, who has found that women in his country have done much in this direction."

The record still further states, "Mrs. Hutchins, treasurer of the society, handed the reporter the following item, by which it would seem that the credit of originating the Female Missionary Society was due to American women: 'The sisters met in Sutton, Vt., Oct. 13, 1847, at the time designated, according to adjournment in Lisbon the previous June. As Dr. Burns, delegate from the General Baptists of England, was present and experienced in the work of missions in his own country, two of the sisters, Mrs. Hutchins and Mrs. Ramsey, asked counsel of him as to the best methods of procedure. He strongly approved the object and urged them to undertake it, but said his little island was so unlike our great country he hardly knew how the denomination could be reached, scattered as it was over so large a territory. He believed, however, it could

be done. He advised the formation of a female denominational society and the issue of a circular and missionary cards for the purpose of securing weekly pledges.'” His advice was followed, and the “weekly offering” was then first adopted by Freewill Baptists. Thirty-four names having been secured and the organization completed it was called the “Freewill Baptist Female Missionary Society.”

Dr. Burns presided at the public meeting which followed, and delivered an address to the society. He said it was the first time he had ever spoken to a congregation exclusively female. (Men could not attend unless they paid an extra fee for missions.) He alluded to the high honors God had conferred upon women. Miriam led in celebrating the release of her nation from a bondage of two hundred years. Deborah was appointed a judge in Israel. Esther was given courage to peril her own life to save her nation. Hannah is mentioned as the pious mother of Samuel, and Mary as the honored mother of our Lord. Christ's most devoted friends were women. He said, “I like to see sisters engaged in all the blessed ministrations of home, but I like best to see them follow the example of those who labored with Paul in the gospel. I believe when your system is in operation you will do more in one year for missions than the Freewill Baptists have hitherto done during their existence.”

Dr. Burns preached the previous Sabbath at one of the village churches, and Rev. Eli Noyes, who had just returned to America, occupied the pulpit of another church, warning his congregation that unless they gave a liberal offering the “British lion” would beat us on our own shores. Large collections were the result in both churches.

The following November the officers met by appointment at South Berwick, Me., with a number of brethren especially imbued with the spirit of missions. Rev. Elias Hutchins presided. Rev. Ransom Dunn served as recording secretary. At this time a committee of correspondence was appointed to either form auxiliaries or designate collectors in each church. The list of members and the committee of correspondence contain the name of nearly every prominent worker, from the farthest east to the most distant west, among the Freewill Baptist women of the period. Of the number only four survive—a venerable Mrs. Hills of New York; Mrs. Eli Noyes, one of the first honored four Freewill Baptist missionaries to India; “Mother Hills,” whose life has been an inspiration to whatever has been done in the denomination for evangelizing heathendom; and Mrs. Vienna

G. Ramsey, whose "Censer" of song has recently wafted to our hearts some of the incense of her own self-sacrificing spirit. Dr. O. R. Bachelor, our beloved veteran missionary, with a record of fifty-three years of service for a foreign land, and his esteemed wife, Mrs. Sarah P. Bachelor, were its steadfast supporters and never failed to voice its claims whenever occasion afforded during the existence of this organization.



Mrs. Vienna G. Ramsey.
First Corresponding Secretary.

A new perplexity confronted the society at its second anniversary, where we find its members discussing "What are the best methods to adopt by which to awaken more interest among our ministers and their wives in the mission cause?" The corresponding secretary was advised to write each member of the corresponding committee, stimulating them to greater activity. Mrs. Noyes, on furlough from India, and Miss Lavina Crawford, missionary-elect, were requested to labor among the churches in their respective quarterly meetings.

At the third annual meeting, Oct. 10, 1850, it was decided, as this society was auxiliary to the home and foreign mission societies, to so alter its constitution as to dispense with the office of treasurer, and send all collected funds directly to the treasurer of those societies, William Burr. This session was rendered further memorable by the presence of Rev. Amos Sutton, twenty years missionary in Burmah, and of Miss Crawford, just ready to leave her native land. Mr. Sutton's words were inspiring. After relating many incidents connected with his labors he continued, "It is only where Christianity has molded the customs and opinions of the people that women have been dealt with appropriately. Teach your chil-

dren about missions. Sow the seed in their young hearts, and it will blossom and bring fruit when they are men and women. Only when the harvest is gathered shall we be fully apprised of the opportunities afforded us. Our work does not terminate with ourselves. The seed we sow will yield its harvest over the sower's grave." He gave his opinion that single women, on account of the social condition of the country, should only go to India when a suitable home in a Christian family awaited their arrival.

Rev. George T. Day made a strong appeal for women to go to India, urging that Christian domestic and family relations were greatly needed there to influence the lives of the natives. He read Miss Crawford's written address, in which she stated she had never expected to do much, but assured her sisters that she would always hate sin and promote holiness to the best of her ability through life. She believed many sermons were preached the first Sabbath in January of that year which doubtless would not have found utterance but for the request of this society. Her closing words throw a flash of light into this saintly woman's heart: "Thirteen years ago I heard my first missionary sermon. I thought I was a Christian before, but after hearing that sermon I seemed to enter upon a new phase of existence. I had not the slightest idea of being a missionary, but I vowed I would give myself to God. It was all a penniless orphan could do. The offering was accepted, and I gladly follow where Christ leads me. Through all these years I seem to hear the pathetic voice of Elder Marks, saying, 'Be careful how you use the Lord's money. Be careful how you spend your time and how you use your influence.'" "

The officers strongly urged the circulation of "Facts and Reflections," a book written by Mrs. Ramsey, that the churches might better understand the condition of the heathen. Ladies' aid societies were asked to secure missionary intelligence to be read at their meetings, and where there were no such societies the sisters were invited to meet occasionally for the interchange of items of interest upon this subject.

The following year the pastors were entreated to preach once in three months upon missions, and a pamphlet by Mrs. Hutchins, entitled "Free-will Baptist Missions in India," went through several editions, and by an extensive circulation aided in arousing greater zeal. In 1853 there was especial correspondence with the wives of home missionaries, ascertaining

facts with reference to their locations and work, such facts as deemed advisable to advance the cause of missions being designed for publication in the *Morning Star*, under the direction of the corresponding committee.

A call was at this time issued that the first Sabbath in January be observed throughout the denomination as a day of fasting and prayer for the spread of the gospel in foreign lands. In 1854, at Saco, a more de-

termined and energetic effort was made to induce all the women in the churches to pledge one cent a week, even where there were no auxiliaries.

In 1857 the pastors were asked to establish missionary concerts, and entreated to appoint efficient collectors to secure weekly pledges from both men and women, that they might, according to Bible rule, give as God had prospered them; these sums to be paid weekly, monthly, or annually, at the convenience of the subscribers. A conference was also ar-



Nancy Perkins Cheney,
First Recording Secretary.

anged with the secretaries of the home and foreign societies, "seeking advice for farther labor in the holy cause of missions."

In 1858 Miss Crawford, then on furlough, was invited to visit the churches, and was appointed agent to procure weekly pledges and prepare a leaflet upon the subject for gratuitous distribution. Dr. Bachelier was asked to do the same work among the churches, and a request was made that the *Morning Star* designate some one to prepare a column of missionary items for each weekly issue.

At the annual meeting in Lowell, 1859, it is recorded that, "by reason of recent heavy afflictions, our corresponding secretary, Mrs. M. M. Hutchins, was not able to prepare her report."

To better express its broadening influence, in 1863 the name of the organization was changed to "Freewill Baptist Ladies' Systematic Beneficence Society."

In Providence, R. I., 1864, new light was thrown upon the system of weekly pledges by consultation with Dr. Ross of England, and an appeal was made to pastors to co-operate with the women, "if they approve their measures," in making a special effort to enlist the children and youth in systematic beneficence. At Lewiston, 1865, Dr. Oren B. Cheney, president of Bates college and honored husband of Nancy Perkins Cheney, the first recording secretary, presided over a very enthusiastic session of the society held in connection with the General Conference, at which addresses were given by Dr. Edmund B. Fairfield, Dr. James Calder, Rev. Charles O. Libby, and Rev. Silas Curtis, secretaries of the home and foreign societies. In the business session Conference was petitioned to publish a leaflet as an aid in interesting all under the care of the pastors to adopt the weekly offering.

In 1867 meetings are reported with Rev. Mr. Hallam, Rev. B. B. Smith, both recently returned from India, and Miss Anne Dudley, just from her labors among the colored people of the South, as speakers. The records close with the session in Buffalo, N. Y., 1868, which seemed of unusual interest. Other meetings may have followed this, for a younger worker recalls attending one of the last sessions where each nook and corner of the church and committee rooms were so constantly occupied by the deliberations of the brethren that as a last resort these indefatigable women held their meeting upon the church stairs, the only available place. The result of these combined efforts was the development of an enthusiastic, steadfast class of women, whose names have long graced the annals of the denomination.

To gain any adequate idea of the service rendered by these pioneer missionary workers it is necessary to read carefully the chronicles of that work in the early volumes of the *Morning Star*, from the year 1847 onward. During the eighteen years that Mrs. Hutchins served as corresponding secretary she compiled with great labor statistical tables showing at a glance the amount paid by each church, quarterly meeting, and yearly meeting, and the total amount. These tables were adopted and are now in constant use in the denominational *Year Book*. The "weekly offering," "concert of prayer," "statistical tables," and systematic preach-

ing upon missions by pastors, all of which were established through the direct efforts of this society, are the four foundation-stones upon which have been built whatever of form or symmetry exists to-day in the missionary enterprises of the Free Baptists.

The president usually presided at the business meetings, but such was the modesty of these women and the fear lest they should dishonor the cause which they wished to serve, combined with the fact that there were enthusiastic, gifted men ready to champion their efforts, that only three women are known to have taken an active part in any of the public gatherings of this organization — Mrs. Sarah P. Bacheleer, Mrs. C. P. Noyes, and Miss Lavina Crawford.

At a certain session when the recording secretary, Mrs. I. D. Stewart, was reading the records, one of the brethren came to the door. She says, "My fear nearly took away my breath. My little daughter was restlessly wandering about the room. I there in my heart dedicated her to the cause of missions." That daughter,

now Prof. Frances Stewart Mosher, Hillsdale college, Mich., has been for years children's secretary for the West and an able public lecturer.

A statement is often found, which at this date seems amusing, that the records and sometimes an address prepared by these women were read by the brethren, after which immediate action was taken to have such reports or addresses published in the next issue of the *Morning Star*. This was the first national woman's missionary society in this country. Half a century has made great changes in women's position and thrown new light upon many intricate problems concerning it.



Mrs. I. D. Stewart.

Two notable instances have been discovered which show the remarkable tenacity for life of this child of sainted mothers. The Penobscot, Me., Yearly Meeting Freewill Baptist Female Missionary Society, which is found from some early records of the Sebec Quarterly Meeting to have had an existence as early as 1851, has upon its record, "Voted, Aug. 20, 1874, to unite with the Free Baptist Woman's Missionary Society." The ladies of that yearly meeting had kept their auxiliary active until the formation of the present Woman's Society, when with its accumulated wisdom and strength, garnered from long and lone service, it came to be a pillar in the new structure. In Tunbridge, Vt., Mrs. Major Smith, with remarkable loyalty, held the auxiliary of her own church to the path marked out by the Ladies' Systematic Beneficence Society, until, years after, it united with the present Woman's Missionary Society and formed the nucleus of the work throughout the state.

Does the query arise, "Why did such an effort come to what would seem to be an untimely end?" For the success of any organization there must be finances held in trust for which responsibility is felt and for which account must be rendered. The cause was worthy. The membership was enthusiastic and devoted. The pulpits were unceasingly stormed for better methods of spreading the gospel. Persistent faith was exercised, but faith, enthusiasm, devotion to a mere principle cannot be transmitted. The financial basis of power was lacking: As the members passed away the organization passed with them. There was nothing to transmit except the memory of "what they had done." By that they will ever be held in grateful veneration. If "to live in the lives of those we have bettered is not to die," truly these are immortal.

" Each age has its struggles and ripens with tears
The seeds of the harvest of oncoming years,
And we are the heirs of the cycles old
To treasures more precious than silver and gold."

The fiftieth anniversary of this society was observed at Ocean Park, Me., with appropriate ceremonies and the commencement of a "Golden Memorial" fund for the support, at the rate of twenty-five dollars each per year, of the inmates of the Dorcas Smith Widows' Home at Balasore, India. At the end of six months the fund amounted to \$606.

CHAPTER III.

ORGANIZATION OF THE FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.



Mrs. Arcy Cary Hayes.

FOR nearly five years Free Baptist women were as a whole comparatively inactive in mission work. The lack of their aid was apparent. The India quota had been weakened by removals and deaths. Santals were piteously pleading for a missionary of their very own. The open doors of zenanas beckoned eagerly for helpers. To these extra appeals "Lack of funds," was the only reply. To one woman, Mrs. Arcy Cary Hayes, Lewiston, Me., came a conviction, born of steadfast faith and persistent prayer, that a woman's board

of missions was a positive necessity and the only proper method by which power and permanency could be secured to a missionary enterprise among Free Baptist women.

In the *Morning Star*, May 14, 1873, appeared an article with the caption, "Foreign Missions—Shall We Have a Woman's Board?" The article contained the following tribute: "It is well known that the Female Systematic Beneficence Society, whose honorable record will fill one of the fairest pages in the early history of our foreign mission, has now been for several years dead. This for no reasons that reflect discredit upon the society or any of its officers. It did not commit suicide. It fell as the leaves fall in autumn. No effort for its revival is proposed, but something similar in its place is as necessary as fresh leaves in spring."

A brisk correspondence followed, indicating that a sympathetic chord had been touched in many hearts. A general unrest seemed pervading the women of the denomination. Their sisters in far-away India were in great need and calling for aid, and they had no responsibility in this crisis. Why should they not be as helpful as were their predecessors and former coadjutors?

“ Faith, mighty faith, a promise read,
 And looked to that alone,
 Laughed at impossibilities,
 And cried, ‘ It must be done.’ ”

Denominational leaders and pastors heartily indorsed the idea, conspicuous among whom were Drs. George T. Day, Benjamin F. Hayes, Charles F. Penney, Ebenezer Knowlton, George H. Ball, Oren B. Cheney, and John Fullonton. The officers of the foreign mission board were respectfully consulted and without exception gave their especial approval of the movement. As a sample of cautioning consideration Dr. George T. Day, then editor of the *Morning Star*, wrote, “ I want to express my hearty appreciation of the movement to enlist our sisters in active mission work. God give you wisdom and blessing at every step. Of course you will take care to indicate clearly the fact that you are helpers to the present executive board, not a substitute for it nor an organized critic of it; that the increased significance of women's aid in the zenanas is ample reason for this new departure, and that it is not meant to disparage home missions but indirectly to increase their efficiency. It is well to deal with sensitiveness and tendencies to jealousy by giving the ounce of prevention.” There were a very few instances of manifest disapproval.

Dr. Charles F. Penney, Augusta, Me., sent these words of cheer, May 10, 1873, “ Your plan, it seems to me, has in it the prophecy of a rich blessing to our churches.” Dr. George H. Ball, Buffalo, N. Y., wrote, “ Your plan for a woman's society is good and we will do all in our power to promote it.”

It was a singular coincidence that the week in which three letters were written by the missionaries in India urging the formation of a woman's society was the very week in which were taken the initial steps of the movement in America. Prayers for direction in the great emergency had been answered simultaneously in lands widely separated, convincing the most skeptical that the Master himself had given the impulse and suggested the plan.

A “ call ” was issued in the *Morning Star*, June 4, 1873, inviting all ladies interested in Free Baptist foreign missions to meet at Sandwich, N. H., in connection with the New Hampshire Yearly Meeting, to take measures for the organization of a woman's mission society. To this call were appended the signatures of twenty-two ladies from Maine to Michi-

gan. The convention met at time and place designated. A large delegation was present. Mrs. Sarah P. Bachelier, Mrs. Dorcas Folsom Smith, and Mrs. Mary R. Phillips gave thrilling accounts of the needs that had come under their own observation in India. Local auxiliaries were reported in Lewiston and Auburn, Me., Meredith and Ashland, N. H., Fabius, N. Y.; also a very enthusiastic woman's meeting in connection with the recent session of the Rhode Island Association at North Scituate. After careful

interchange of thought and much prayer a constitution was adopted, and with the watchword, "Enlisted for Life," the "Free Baptist Woman's Missionary Society" took its place, June 12, 1873, as a factor in the redemption of the world.

Mrs. Emeline S. Burlingame was elected the first president. Miss L. A. DeMeritte was the first treasurer, which position she has filled with ever-increasing honor for twenty-seven years. The marked innovation of a woman as presiding officer of a public convention of Free Baptists caused some trepidation of heart. Mrs. Burlingame recalls the sudden tremor



Mrs. Emeline Burlingame Cheney,
First President.

which seized her as she found herself upon the platform beside the pulpit, behind which she dared not retreat, with her annual address in hand, which she was expected to deliver unaided. Just in front were seated several leading clergymen who had been accustomed to preside over the meetings of the women in previous years and read the records and addresses. Prominent among them was Rev. Ebenezer Knowlton, member of Congress from Maine. The president, with much fortifying



Laura A. DeMeritte,
First and only Treasurer.

of her will, completed her task. Immediately after the close of the service Mr. Knowlton grasped her hand and in the most kind and brotherly manner offered his congratulations, saying that the brethren would now have to look after their laurels or the sisters would win them. Mrs. Burlingame resigned her position as president when elected editor of the *Missionary Helper* in 1886. Mrs. Mary A. Davis was chosen her successor.

This organization was based upon an all-embracing love that made the needy of every land mem-

bers of the household for which our Saviour died, and so our brothers and sisters. It was designed to promote an educated benevolence, to arouse the young and to develop an intelligent and permanent helpfulness of women for women and children. In no respect was it infringing upon any other benevolent work of the denomination. Recognizing the fact, which the physical world is constantly teaching, that great forces are but the aggregate of atomic forces, this society placed great value upon little things and small efforts. The plan was simple—a local auxiliary in each church, quarterly meeting, yearly meeting or association, all auxiliary to the national society, with a regular system for reporting, which should enable the corresponding secretary to know constantly the status of the work in each section.

There were four emphatic conditions: (1) It should be a home and foreign society. (2) It should co-operate with the Free Baptist home and foreign mission societies. (3) It should have an independent treasury. (4) It should incur no debt.

The payment of two cents per week constituted annual membership ; twenty dollars, life membership ; one hundred dollars, within four years, honorary manager for life. Marilla Marks Hutchins Hills, always first and foremost in missionary enterprises, headed the list of contributions with one hundred dollars, and also paid for the first five life-memberships. The first church to contribute was the Main St. of Lewiston, Me. The first auxiliary was organized at Haverhill, Mass. The first children's band was at New Hampton, N. H. Wisconsin was the first Western state to send money to the treasury. The first annual meeting was holden in October, 1873, at which time the treasurer reported \$538.40 received since the preliminary meeting in June.

A resolution was adopted at that session showing the deep interest of Dr. James Liddell Phillips and his wife, Mrs. Mary R. Phillips, in this movement : "*Resolved*, That we heartily welcome to our shores once more Dr. and Mrs. Phillips, and earnestly pray that their coming may kindle afresh the missionary spirit in all our churches, realizing that this society is in a measure the result of their tears and prayers."

In the autumn of 1874 Miss Susan R. Libby of New Hampshire went to India as the first foreign missionary of the Woman's Society. She was a woman of strong personality and rare Christian devotion. After two years of service she was won from her position by a government official, whose home she graced for the two succeeding years, then passed from that land of spiritual darkness to the world of endless light.

The first appropriation for foreign work was made in 1875. Leaflets by Mary R. Phillips and Miss Julia Phillips were issued the same year. In 1876, entrance to zenanas having been secured, Miss Emily Hallam, daughter of Rev. E. C. B. Hallam of the parent society, was appointed zenana teacher and served one year.

Miss Mary Washington Bachelier, youngest child of Dr. Otis and Mrs. Sarah P. Bachelier, went with her parents to India in 1865. She soon familiarized herself with the native language, and thus laid the foundation for a thorough knowledge of the common colloquial ; a most important accomplishment. She often went with her father on his visits to the sick. One evening he went to see a Mussulman of high rank. While in the house a crowd gathered around Mary, who was left in the carriage. A member of the household invited her to enter and see the ladies. She went without fear, and when leaving was begged to come again. She

asked if her mother might come with her, and was answered "Yes." This was the first Mussulman zenana opened in Bengal. The rank and influence of the family were the means of opening others. After a lapse of twenty-eight years "Dr. Mary" is the attending physician of that family of the third generation. She came to America with her parents in 1871 and returned in 1873. Her father's dispensary



Mary Washington Bacheler, M. D.

was a favorite resort, where she made herself useful in attending patients and acquainted with prevailing diseases and their proper treatment. This with study and visiting zenanas occupied her time until, when seventeen years old, she was elected zenana teacher. After ten years of life in India she again came to America with Dr. and Mrs. Bacheler, taking then the long-coveted opportunity for procuring a medical education. She graduated from the Woman's Medical college, New York, 1890. A few months later she returned to India, where she was associated with her father in medical work, until he left to her, in 1892, the inheritance of his practice and the dispensary, where more than three thousand patients are treated annually. The exceptional skill of "Dr. Mary" as a practitioner has proved that she made no mistake in taking the training for her specific department.

Feb. 2, 1876, it was "voted to loan all money in the treasury and all that may accrue during the next three months, without interest, on demand, to the Foreign Mission Society, to help them in their work." Sarah P. Bacher was also paid one hundred dollars, Dorcas Folsom Smith two hundred dollars, and Lavina Crawford fifty dollars, for the support of native teachers. All these ladies were missionaries of the Foreign Missionary Society.

November, 1877, Julia Phillips was granted leave of absence by the Foreign Missionary Society to travel for the Woman's Society. She visited twenty-nine churches in Maine, eleven in New Hampshire, six in Massachusetts, seven in Rhode Island, organized nineteen auxiliaries and twenty-four children's bands. The invaluable results of this service were at the expense physically of this self-sacrificing woman. So long continued were her arduous labors, combined with exposure to the rigors of a New England climate immediately succeeding years of service in the tropics, that she returned to India to suffer from a long-continued debilitating illness. She recovered only after taking a protracted sea-voyage. The society learned the lesson to put a check upon the too ardent desires of its workers, and say to them, "Thus far shalt thou go and no farther." Unfortunately some of them have since proved unmanageable, in their zeal far exceeding the wishes of the board of managers.

At this time the parent board desired the society to so change its constitution that they should appoint, fix salary, and locate all missionaries in the field, one woman to be a representative upon their board and India committee. For various reasons the request was granted only with reference to location. The society offered to take of the parent board such work for women as might be assigned them, to the amount of \$1000, provided the parent board would send to India a part or all of its missionaries then in this country and would use its best energies to lift its debt before assuming new responsibilities.

In 1880, recognizing the value of concentrated effort, the society became affiliated with the international union of prayer, composed of parties interested in missions who were willing to pray stately for their success. Miss French, then missionary-elect of the parent board, received pledges and urged the necessity and advantages of the movement. In 1881 each auxiliary was asked to contribute five cents per member, the same to be used for an incidental fund to defray postal, printing, and traveling expenses. The amount contributed has varied from year to year, but has helped to reduce running expenses to a minimum rate.

CHAPTER IV.

THE SOUTH AND ITS CLAIMS. STORER COLLEGE.



Robert Cristy.

THE close of the Civil War, in giving access to a race hitherto enslaved, placed a burden of responsibility upon Christians to aid those just released from bondage. The Shenandoah valley, that "beautiful valley of Virginia," was assigned to Free Baptists. Harper's Ferry was selected as the central station. In 1865 Rev. Nathan Cook Brackett, just returned from eighteen months of service in the Christian Commission, was

appointed by General Conference to take charge of its interests throughout the valley.

The denomination had always been intensely antislavery; consequently as soon as emancipation took place its sympathies were at once actively enlisted in behalf of these Southern brethren and sisters. Finding that women were much more likely to be unmolested, to them were assigned schools and evangelistic work, with Mr. Brackett as superintendent, and Rev. Alexander Hatch Morrell, whose fervor and hopefulness knew no bounds, as field missionary.

In June, 1867, Anne S. Dudley, who had gone two years before to Charlestown, Va., as teacher, under escort of an officer and guard, and whose thrilling experiences would fill a volume, gives the following account of the organization of the first Free Baptist churches in the Shenandoah valley:

"I was teaching in an old log-barn, with a row of shelves around the walls for writing, benches without backs, boards for extra seats, as long as there was room. Day and evening schools and meetings were in constant session, with the single exception of one night in a month. The room was crowded always to its utmost capacity. During that year at Martinsburg one hundred had been converted in the school meetings. I pleaded for a church organization and chapel. The home mission board thought we could not keep our churches alive in the South; besides, there was no building fund. It was burned into my soul that we must have mission churches—decent places for worship—if we hoped to gain any permanent uplift in morals and citizenship among colored people.

“Jan. 2, 1867, the first Free Baptist church was organized in the Shenandoah valley at Martinsburg. One never-to-be-forgotten morning a few months later the Lord said to me, ‘Arise and build.’ I took the message joyfully and told the people I was sure if we did our best the Lord would supply all needed help. The colored people were living in log-cabins, cellar-kitchens, poor, with small wages. Looking on the human side it seemed certainly impossible to accomplish such a task, as all building material was at that time very expensive. On the heavenward side all was bright as the noonday sun. I told the people to bring ten cents of every dollar they earned. At Christmas we had \$60. We worked faithfully as the months went by, and Jan. 20, 1868, the cornerstone was laid. A nice stone basement was completed, which with the lot cost \$1000. The upper part was to be of brick and would cost \$1500. We had not one dollar with which to commence the building. As no one else was willing to take the responsibility I signed the contract, just as sure the funds would come when needed as though every dollar had been in a national bank. I never failed to make a payment when due.

“Then the Lord said, ‘Build a church at Charlestown.’ I did not want to, but was obliged to do it. Mr. Brackett said, ‘If you get in a hard place I cannot help you, but I will not hinder if you have faith to go on.’ The Charlestown church might well be called Faith chapel, for every board that went into it came in answer to prayer. The house was completed. Every bill was paid when due. Shepherdstown church was built in the same way, after holding meetings in a grove, in a dooryard, under trees, by the side of an old, tumble-down house.”

In October, 1867, a noble work was commenced at Harper's Ferry for the South. Notwithstanding violent opposition, in 1868, Storer College charter was granted by the state of West Virginia, through the influence of Judge Hoke, a prominent man in war times and a friend of education. So intensified was the hatred of the people of the community by this act that one teacher wrote, “It is unusual for me to go to the post-office without being hooted at, and twice I have been stoned on the street at midday.” Efforts were made to wrest the government property from the college. It was not safe to go abroad, and long after all danger had passed teachers were looked upon as outcasts. Many of these prejudices were honest and were a part of the education of the people. It

was a slow process to convince them that the purpose of the North was just as honest as their own, and farther reaching, but at present many of the former opposers are the most devoted friends of the institution.

Storer college has a site, donated by Congress, not often equaled for healthfulness and beauty. It was for several years the only institution of learning open to colored students between Washington and the Ohio river. It received its name from John Storer of Maine, who gave to it the first \$10,000. Notwithstanding liberal gifts and the strenuous efforts of the home missionary society to meet every emergency, the fact was apparent that there were no adequate accommodations for the girls, who were just as eager as boys to avail themselves of the opportunities now offered them for the first time.

In 1874 the Woman's Missionary Society voted, "That, so far as practicable, we will endeavor to enlist our sisters in aiding the freedmen as well as the heathen, and that it be left with the managers through what channel such aid shall be sent." An appropriation was made for this purpose in 1875, and Miss Lura Brackett was sent as lady principal of the college. For twenty-five years she has been, by her judicious and kind administration, her executive ability and high standards placed before her pupils, an example and incentive to their best efforts. She married, in 1884, Scott W. Lightner, Esq., a prominent business man of Harper's Ferry.

Gerrit Smith, the noted abolitionist and humanitarian, a man of wealth and unbounded benevolence—John Brown's most trusted friend



Mrs. Lura Brackett Lightner.

for years—had given generously for the institution, not only from his interest in the colored people but also because it was located at the place where his beloved friend gave his life for them. His last gift was for a girls' boarding hall, and the foundation was laid before his death. Anne Dudley had solicited several thousand dollars for the same purpose, but another thousand must be in hand before the work could advance.

Professor Brackett wrote, "We are almost discouraged. There is no place for the girls who come to us. We will not run in debt and we seem to be at the end of our resources. What shall we do?"

A member of the society gives the answer to this appeal: "Why I was personally oppressed by the knowledge of the situation I cannot tell, nor how it happened that as I stood by my husband's desk in the *Star* office I noticed a crumpled, twisted wisp of paper by the waste-basket, which being unrolled proved to be a ten-dollar greenback. I thought the Lord's needs and opportunities go together, and that there were a hundred more ten-dollar bills lying idly around that no one would miss, and that it was our business to see that they went into the girls' boarding hall. Diligent advertising failed to find an owner for the bill, and the mystery where it came from has never been cleared. The Free Baptist Woman's Missionary Society was about five years old. It seemed proper it should champion this undertaking for its colored sisters of the South. Half a dozen interested ladies were invited to meet in the office of the secretary of the foreign mission board, Rev. Charles O. Libby, Dover, N. H. There have been few half-hours in my life as serious as while I awaited them. The burden of the need seemed crushing me. When the ladies came I read Mr. Brackett's letters. We knelt in prayer. We arose from our knees ready for the next step, for to pray was to work. Mrs. Hills said, 'There is no time to get the consent of the board, but it will consent. You go home and write them to indorse the plan for the women to raise a thousand dollars at once, and I will prepare an article for the *Star* telling the denomination what we must do, and we will stop the press and print it in this issue.' We found paper and pen, and, though the answer of the board could not reach us before the article was published, yet every woman expressed later her approval of our plan, and our Woman's Missionary Society was committed to work for women the world around. In five weeks from the time of the first prayer meeting in the mission room at Dover I was on my way to Harper's Ferry. The

gentleman who was to give the oration at the laying of the corner-stone of the new building was at my side. The program of the exercises was in my satchel."

On that day there was in the treasury of the Woman's Missionary Society, as a result of that especial appeal, \$1264. The very first issue of the *Missionary Helper*, seemingly sent to herald the glad tidings, says, "On Memorial day, while loving friends and comrades were paying their yearly tribute to the memory of our brave soldiers, the corner-stone of a building was laid which will be the home of the race they died to save from physical bondage." Eager responses came from Sunday schools and individuals, until the work was completed and the rooms for the girls were made comfortable and attractive. The corner-stone was laid May 30, 1878, in the name of the "Free Baptist Woman's Missionary Society." The building was dedicated May 30, 1879, Mrs. Susan Prescott Porter and Mrs. Emline Burlingame representing the society upon that occasion. A commodious reception room was finished and furnished, also a study, in which through the influence of one woman, Mrs. Clara Evans Dexter, was placed an excellent library, bearing her name. This library, in its fine walnut case, is one of the most attractive ornaments of Myrtle Hall.

While still engaged in making this a suitable residence for its occupants steps were taken to remodel or erect a new school building. With increased enthusiasm and faith the society pledged to combine its efforts with those of Deacon Lewis Williams Anthony of Rhode Island, who made a memorial offering of \$5000 for the purpose. To-day Anthony and Myrtle Halls crown Camp Hill, Harper's Ferry—lasting monuments not only of individual benevolence and of the early struggles and helpfulness of a woman's missionary society, but also of a heart quick to conceive and a brain active to formulate plans for the uplift of her sex. To Frances Stewart Mosher, then editor of the *Myrtle*, belongs the honor of being the chief inspiration of this achievement. Rev. Mr. Morrell sent the following message: "You will be thankful to know that the funds contributed have proved a very great blessing to the students, and yet you cannot understand how great unless you could be here and see the practical operation. I bless God to-day for the Woman's Missionary Society. If you never do any better than you have done for this branch of your excellent work it will pay for all your toil and endeavor. We did

need the money you appropriated so much that I have looked upon it as a special interposition of Providence that you were inclined to bestow it." Professor Brackett wrote, "We wonder what would have been the fate of Harper's Ferry work but for the aid and inspiration given by the Woman's Missionary Society. Whatever of good has been accomplished at Storer college, a large share of it belongs to the credit of that organization."

Mrs. Louise Wood Brackett was employed in the classical department from 1880 to 1884, when failing health obliged her to relinquish her position. The services of Miss Coralie Franklin, a Storer graduate of 1880, were secured from 1880 to 1883 and from 1889 to 1893, when her co-workers parted from her with great reluctance, although rejoicing that the more influential government position she was called to occupy afforded a wider sphere of usefulness and influence. As the wife of Professor George Cook of Howard University, Washington, D. C., she graces and honors his home, while her loving interest in her *alma mater* has in no degree diminished. Mrs. Marilla Marks Brewster, representative of the society in the World's Conference of Missions in London in 1888, having been appointed lecturer and organizer, while at the South in 1877 and 1878, served the college in various ways without remuneration.

Through the timely bequest of Robert Cristy, Esq., in 1892, enlarged plans were adopted for the college. Miss Mary Brackett succeeded Miss Franklin and continued until 1897. Miss Ella Victoria Smith, class of 1891, has been employed as teacher since 1893. Miss Mary Virginia Brown, a Storer graduate, class of 1894, was elected matron of Myrtle Hall in 1898. Miss E. Claire Sands of Hillsdale college, class of 1897, and Miss Stella James, graduate of Storer, also of Bates college, class of 1897, are employed in both English and classical departments.

Very few avenues were opened for pupils after leaving school. Race prejudices and lack of enterprise in manufactures were almost insurmountable barriers to any labor except domestic service and teaching. It was a piteous appeal to Northern eyes and hearts to see strong, wide-awake, well-educated, young colored men and women teaching half a dozen little children in a shabby, dilapidated, old log-cabin, while a few rods distant was a fine schoolhouse for white children, fitted with all modern appliances to render school-life attractive and satisfactory to teachers and pupils. It was evident that manual training as well as book knowledge

must be taught in the college. Industries had already received some attention, and Mrs. Brackett had given the girls some instruction in sewing. In 1890 a regularly organized sewing-school was opened, with Mrs. Kate Boothby instructor. Three years later Mrs. Boothby went to the better Home, after having developed remarkable interest and proficiency among those under her charge and leaving an impression upon their hearts that will never be effaced. A cooking class, with Miss Marian Vail at its head during the year 1892, proved very successful, until, Miss Vail electing to cook for only the favored "one," it was decided to unite the cooking and sewing classes into a department of domestic science, Miss M. Jennie Baker taking charge of the same in 1893.

A diploma is granted those who complete the three years' course of instruction in this department. A demonstration kitchen and girls' club-room give ample opportunity for Miss Baker to show her deep interest, toned as it is with a vital missionary spirit, in her work, and to make of it a strong element for developing in the girls ability to secure an independent livelihood, self-reliance, and a vigorous womanhood.

By the recent generosity of a friend of the institution—Mrs. I. D. Stewart—new and desirable furnishment has been procured for the superintendent's room in Myrtle Hall.

CHAPTER V.

THE "MISSIONARY HELPER." HOW THE CHILDREN HELPED.

BY request of Dr. James L. Phillips, 1876, a committee of five was appointed to confer with a similar number from the home and foreign mission and educational societies with reference to publishing a denominational periodical. No practical results followed. The *Morning Star* was the avenue through which the methods of this Society were made public for four years, but as the pages of the *Star* were crowded with other material, and many Free Baptists did not take the paper and so were ignorant of its contents, it was thought a magazine might be published upon such a basis that it could easily gain access to the homes of women.

Julia P. Phillips, then on furlough, zealously urged the necessity of better means for communication between the home and foreign workers—some plan by which heart might touch heart, and where ample and friendly scope might be given to all matters that might come especially within the province of the Woman's Missionary Society. A committee of five was appointed to whom was referred the whole matter. Miss Phillips was chairman of the committee, and was so enthusiastic in the canvass which was instituted that she is sometimes called "the mother of the *Missionary Helper*." The committee reported: "If five hundred subscribers can be secured, and fifty persons found who will pledge themselves to pay two dollars a year for five years in case funds are needed for issuing such a periodical, we advise making the venture." The plan was adopted. The committee worked with energy. Most letters brought words of encouragement. One brother, however, kind but of weak faith, wrote that he would give the magazine just five years in which to end its life. Before the board meeting, a few months later, names of six hundred subscribers and forty-eight pledges were upon the books of the committee. Among the names suggested for the new periodical were "Missionary Echo" and "Missionary Helper." In 1877 a committee was constituted to have charge of the publication, and in January, 1878, was issued the first number of the bi-monthly *Missionary Helper*.

For nine years its first editor and publishing agent, Marilla Marks Brewster, fostered this child of her heart with untold solicitude. These pathetic words appear in her first editorial: "The way before me is all



Mrs. Marilla Marks Brewster.

untrodden. I stagger beneath the load I have taken, but He who gives the burden will also give the strength to bear it. My faith grasps the promise as never before, "Lo I am with you alway." Will you not so give aid that nurtured by your prayers and sympathies it may become a real power in the work to which God has called the women of this denomination?" Doubts vanished as the list of subscribers constantly increased. The pledges were never called for, the magazine more than fulfilling the expectations of its most sanguine supporters. It was

changed in 1883 to a monthly, enlarged and much improved. Homes have been visited by this silent messenger where not a word of missionary intelligence was read before. This increase of intelligence has brought highly satisfactory results.

In 1881 Mrs. Marilla Marks Hutchins Hills commenced "Reminiscences of the Free Baptist Mission in India," as a serial for the *Helper*. These were continued for several years, and were of so great value that they were printed in book form by the Woman's Missionary Society in 1885. This book is a rare history of the labors of pioneer India missionaries. The copyright of the publication was reserved by the author until 1895, when she presented it to the society.

Mrs. Brewster, with a view of going abroad, resigned her position in 1886. As the work had increased so as to become too laborious for one person, Mrs. Emeline Burlingame was appointed Mrs. Brewster's editorial successor, which position she occupied for eight years, and Mrs. Ella H. Andrews was elected publishing agent, in which official capacity she is still serving the society.

Since 1895 Mrs. Nellie Wade Whitcomb has graced the editorial chair. The comparatively recent introduction of "Helps for Monthly Meetings" and the "Reading Course" mark the progress of the magazine. There are questions to be answered from some previous article,

prepared for that purpose in each number, and a program with suggestions to be modified by time and place. Books for the reading course have been selected with much care. These helps contain the latest, best, and most



Mrs. Nellie Wade Whitcomb.



Mrs. Ella H. Andrews.

interesting intelligence that can be gathered with reference to the current history of the countries toward which the eyes of the world are now directed. They are arranged for the purpose of stimulating missionary study, and

the results have been very gratifying and encouraging. A bureau of missionary intelligence and exchange, for many years under the direction of Miss Kate J. Anthony of Rhode Island, supplies costumes, curios, and leaflets to all who may desire them.

Recognizing that the best workers are those trained from early years, plans were adopted in 1877 to interest the children in sending a missionary of their own to India. A page of the *Myrtle* was devoted to the "Try Class," to which the little ones sent short letters. Mission Bands were formed in many churches, which gave valuable aid to the building and furnishing of Myrtle Hall, Harper's Ferry. Where there were no bands, organizations were formed in the Sunday schools. This method was especially successful in the West.

The first children's missionary, Ida Orissa Phillips, youngest daughter of Rev. Jeremiah Phillips, sailed for India the same year. She was remarkable for scholarship and devoted piety. Familiar with the language from her youth, she spoke it like a native, and proved of unusual ability. Ten years of the light and cheer of her young life she lavishly gave for the beloved land of her birth. Two years followed of what promised to be a vacation, but which in her zeal proved a period of incessant toil, then father and daughter slept side by side in the peaceful cemetery at Hillsdale, Mich.

The second children's missionary, Emilie Barnes, arrived in Balasore, province of Bengal, Jan. 13, 1894. Ninety shares of her salary, at four dollars a share, are pledged by these youthful workers. In 1895 the children of Rhode Island joined with the Young People's Union in assuming the support of the new kindergarten department, opened in 1896, to which Mary Sophia Phillips, eldest daughter of Dr. James Liddell Phillips, was assigned. Not only was the teacher provided with suitable supplies but a building was furnished, now known as "Rhode Island Kindergarten Hall." A large proportion of the older children are now in junior societies, mission bands being formed only where the soil does not seem adapted to the growth of junior organizations. Eastern, Western, and Central children's secretaries are among the annual officers appointed by the national society.

In 1896 a new department was created, "Cradle-Roll of Little Light-Bearers," in which are gathered the precious little ones from the youngest infant to those five years of age. Not only do they consider it a happy thing to be numbered in this "Roll," but many mothers, listening to the stories related, as they clasp their innocent, protected prattlers to their hearts, are moved as never before to do something to help those other children and other mothers who have been so long and so cruelly neglected.

CHAPTER VI.

THE WEST AND ITS OPPORTUNITIES. HARRIET PRESTON PHILLIPS.

WHILE the East is the birthplace of the denomination and the place where gather most of its family reunions and where are established a majority of its educational institutions and strongest churches, many of the children have strayed from home. A desire for wealth, love of adventure, hope to gain a livelihood with more ease than from the rocky soil of New England have led them westward. Loyal Free Baptists seeking homes in that section saw wide-spread opportunities for doing good. Nearly every race upon earth had its representatives here, some of whom were as ignorant and degraded as any heathen. The West, like the capital of our nation, is a region of "magnificent distances," therefore comparatively few could spare the outlay of time and money for frequent council. Nevertheless these foreigners were within Christian influence and these uncultivated wastes should be tilled.

In 1878 came the appeal, "Can the Woman's Missionary Society help us?" Action had already been taken by the society the previous year, at which time it was "*Resolved*, That, because of the extent of our territory and the impossibility of frequent meetings between the ladies of the East and West, we advise that there be two branches of the society, one called the Eastern branch, the other the Western branch; that these branches act independently in matters of minor importance, and together, by correspondence or delegation, in the selection and appointment of missionaries and upon all questions which in their nature demand such co-operation to promote the best interests of the common cause." A committee was elected "to assist in prosecuting the work of the Woman's Missionary Society in the West," of which Miss Harriet Preston Phillips proved a very energetic secretary. This committee labored with varying success, slowly but surely placing their banner in state after state.

In 1883, at the annual meeting in Minneapolis, Minn., Eastern and Western women met in consultation upon this subject for the first time. It was then decided to secure a woman when possible for each yearly meeting west of Ohio who should organize women's missionary societies or do evangelistic work in churches needing such help. Women were appointed and traveled thousands of miles, reclaiming waste places and

strengthening the churches. Special mention should be made of Mrs. A. A. McKenney, who was, during the nine years succeeding the organization of the first woman's missionary society in Minnesota, largely instrumental in raising through that one channel \$10,690 for missionary purposes in that state. It welcomed its first auxiliary in 1882. In 1887 it was the banner state—a woman's missionary society in each Free Baptist church and one where there was no church.

In 1889 a Western branch was formed, which for six years rendered valuable service, until by the discontinuance of the Western Association in order to become a part of the General Conference it seemed advisable for the Western branch also to discontinue and conduct its work as formerly under the direction of a Western committee. This was done, funds were transmitted to the committee, and cheering results have followed this change of policy.

In 1890 Mrs. M. C. Miner, having been transferred by the Conference Board to the Woman's Missionary Society, was adopted and supported by Iowa until her return to America in 1895.

In 1891 Michigan assumed the support of Dr. Mary Washington Bachelor. Rev. Phebe Elizabeth Moody of Hillsdale, Mich., while studying in Hillsdale Divinity school, was first employed by that state society for a short period. In 1891, and from that time until her graduation in 1895, she spent a portion of each summer vacation in the same manner. Since 1896 she has been traveling as Western field agent of the national Woman's Society. "Her work is of constantly increasing value, and we are greatly blessed in having so faithful and successful a representative,"



Mrs. A. A. McKenney,
Western Secretary.

writes one of the officials. Mrs. Carrie Consolus, appointed in 1898 assistant field agent, accompanies and aids Miss Moody whenever her services are needed. The labors of these and various other women, who have been employed for terms of service varying from a few months to several years, have greatly promoted the cause in the West.

The same day in June, 1873, that the national Woman's Missionary Society had its birth in the East a woman's missionary society was organized at Johnston, Rock County, Wis., by

some of the ladies who had read the "call" in the *Morning Star*. The pastor, Rev. Reuel Cooley, a returned missionary, prepared the constitution and by-laws. Other societies were formed from time to time which united in a yearly meeting woman's society, June 23, 1877. During the first nine years the funds were used for different purposes among the freedmen and also for zenana teaching in India. For the last eleven years these societies have contributed largely to the salaries of Rev. M. J. and Mrs. Coldren, who are now the accredited missionaries of Wisconsin. As there were at first few missionary societies in the West outside of Wisconsin, they failed to unite with the national society, although this was the first Western state to send a contribution to its treasury. It has since been considered desirable to continue the plan which had seemed successful in the state, so these societies are at present connected with the General Conference, to which they have contributed more than \$10,000.



Rev. Phebe Elizabeth Moody.



Harriet Preston Phillips.

While a few other woman's mission societies are auxiliary to their state organizations, notably the Ohio societies, which are aiding in the support of Dr. Helen Phillips, from all such states come regular contributions to the national society, and all are working in harmony to accomplish one object — the ultimate reign of Christ.

Rhode Isl-
and was the

first state to assume the responsibility of sending and supporting a foreign missionary under the auspices of the Women's Society. In 1878 Harriet Preston Phillips was accepted by the Board and assigned to that state. Miss Phillips is the daughter of Rev. Jeremiah Phillips, and the fifth of that remarkable family to return as missionary to their native land. She is a graduate of Hillsdale college, and for nine years was a teacher in the city schools of Chicago. While her intellectual attainments, self-reliance, and integrity of purpose are of a high order, her piety is pre-eminent. Enjoying in the keenest sense all that the words civilization and social intercourse mean, yet, after a night of struggle, once for all she settled for herself life's mission, with the words, "I am ready to go where God wants

me to go." Unswerving in her devotion to duty as she understands it, separating from much that had become endeared to her, she left a lucrative position at the Master's call, saying, "As for my talents and my life, I have dedicated both to His service." Sept. 14 a meeting was holden in the Roger Williams church, Providence, R. I., for the public recognition of their missionary-elect. It was of thrilling interest and hallowed influence. She sailed from New York for India, Oct. 5, accompanied by six others destined for the same field. She came home for a furlough in 1889 and returned in 1892. She is the senior foreign missionary of the Woman's Society, secretary, treasurer, and chairman of the India Advisory Committee, superintendent of the department of Sunday schools, and has recently succeeded her niece as superintendent of the kindergarten department; in all of which positions she has shown marked efficiency. In 1895 she was elected president of the Orissa Branch of the Woman's Christian Temperance Union, and is now the editor of *The White Ribbon for Asia*. In both positions she has won for herself a place of no small importance among the leaders of that reform in India.

CHAPTER VII.

DORCAS FOLSOM SMITH. SINCLAIR ORPHANAGE. WIDOWS' HOME.
NATIONAL COUNCIL OF WOMEN.



Dorcas Folsom Smith.

DORCAS FOLSOM SMITH, a youthful bride, accompanied her husband to India in 1852. For ten years they were located at Balasore, whither they returned from a furlough in 1869, and where the husband, Rev. Benjamin Burleigh Smith, died in 1872. Mrs. Smith remained until 1877. Returning to India in 1880 as an independent worker, the death of Lavina Crawford having left a

vacancy in the Orphanage at Balasore, Mrs. Smith was assigned the post so long and faithfully filled by her friend. She was invited by the Woman's Society to join its corps of missionaries, and the acceptance of this invitation in 1882 afforded much gratification. In 1886, Jellasure being considered an undesirable location because of malarial fever, the Orphanage was removed to Balasore, where land and buildings were secured by Mrs. Smith for its establishment. These were transferred to the society in 1887.



Mrs. Olive E. Sinclair.

By a timely gift from Rev. John L. Sinclair and his devoted wife, Mrs. Olive E. Sinclair, the buildings were remodeled, made commodious, and were given the name of the donors—Sinclair Orphanage. It was occupied for the first time in 1888, with Mrs. Smith as superintendent. A permanent home during life was provided for her as one of the conditions of the gift. From this institution hundreds of girls have gone to help make Christian homes in that dark land, and many more are spreading the truths of the gospel as Bible readers and zenana teachers.

The child-widows of India strongly appealed to the sympathies of this motherly woman, and in later years it was one of the dominant purposes of her life to provide for them a "home." Miss Jessie Hooper, missionary of



Sinclair Orphanage.

the Free Baptists of New Brunswick, while associated with our workers in India had her heart also deeply stirred by the sad condition of these

poor, neglected, degraded ones. The strong faith of these two women, planning, pleading, and praying, at length saw the desired result. "The Dorcas Smith Widows' Home" was formally dedicated Oct. 22, 1898. It is located, for better protection, within the compound of Sinclair Orphanage, and consists of two houses—one for the superintendent and one for the widows—with ample room to erect others whenever needed. Miss J. J. Scott, who came to our aid from another denomination, had shown such adaptation to the care of these afflicted and sorrowing sisters of ours that she was elected superintendent of the "Home."

Mrs. Smith's vitality was so exhausted by the additional labor of establishing this "Home" that her system could not rally from a severe attack of pneumonia which seized her at Calcutta. She had reached that city in a little tour she was making among her friends prior to what she supposed would be her final leave-taking of India for America in the early spring. She gently passed away, Feb. 11, 1899, at the American Union Mission Home, Calcutta. The loss of this faithful, strong woman, who for many years had been secretary, treasurer, and chairman of the Advisory Committee of India, was deeply felt. She was a woman of great executive ability. She could plan wisely and bring to pass what she had planned. A coadjutor writes, "In business matters generally I would trust her judgment in preference to that of almost any man."

The Free Baptist Woman's Missionary Society of New Brunswick was organized Oct. 4, 1875, by Mrs. Mary R. Phillips, at a session of the General Conference held at Millstream, Kings' County. It now numbers sixty-seven auxiliaries, and receives contributions from a majority of Free Baptist churches in the province. Their first missionary, Miss Hooper, was sent to India in 1878. Failing health caused her to return, but her efforts in the home-field were crowned with abundant success until her resignation in 1892. Through the missionaries of their General Conference, Rev. and Mrs. Boyer, the work which Miss Hooper had commenced was carried on until the death of Mr. Boyer, when Miss L. E. Gauce was sent to take charge of the new interest at Ujurdā, with headquarters at Balasore. Closely associated with our missionaries in that city, she often rendered valuable aid, and when our beloved veteran, Dorcas Folsom Smith, left forever the scene of her earthly toil and triumph, Miss Gauce, by the unanimous request of the Woman's Missionary Society, was granted permission to take charge of Sinclair Orphanage in addition to other duties.

Although the New Brunswick and Nova Scotia women's mission societies are not auxiliary to the national society, yet they contribute regularly to its treasury for the support of the children's missionary, Miss Emilie Barnes, and of the Widows' Home. The attachment of the societies for each other is of long standing and very deeply rooted, and we are glad to sustain a warm family relationship, even if living under different roofs.



Widows' Home, Superintendent's House.

A memorable international council of women met in our national capital, March 25 to April 1, 1888, to celebrate the fortieth anniversary of the first "Woman's Rights" convention. This council was not the expression of any dissatisfaction with woman's sphere as fixed by nature or decreed by grace. It was not an effort to imitate man, because it was not like anything man had ever held. As laborers in the vineyard these

women felt they had been delinquent, and some other laborers, active but unskilled, had in taking their places marred instead of mended. It was time to arouse and fill their places as helpers of humanity. The council was of a high order of intelligence. Representatives from our own and other lands with masterful force discussed vital questions of temperance, philanthropy, social purity, industries, dress-reform, hygiene, legal and political conditions and professions. Two representatives of the National Free Baptist Woman's Missionary Society attended the council, Mrs. Marilla Marks Brewster and Mrs. Marilla Marks Hutchins Hills. Mrs. Hills, then in her eighty-second year, a graduate of Oberlin college, a classmate of Lucy Stone and Antoinette Brown, received marked attention. The gathering was a magnificent success. The audiences were immense, numbering at some sessions nearly three thousand. Many distinguished national leaders indorsed the council. John Greenleaf Whittier flashed upon it these ringing words :

" Press on, and, if we may not share
The glory of your fight,
We'll ask at least, in earnest prayer,
God's blessing on the right."

From thoughts carefully elaborated before and during the meeting, Mrs. May Wright Sewall, member of the committee of arrangements, conceived the idea of crystallizing the result of this gathering into two permanent organizations, national and international, which should make possible at regular intervals representative meetings of the same character. She accomplished this with her characteristic energy, and the National Council of Women of the United States was organized March 31, 1888, auxiliary to an international council of women formed at the same time. Miss Frances E. Willard was elected president, May Wright Sewall corresponding secretary.

Strength in union being one of the fundamental principles of the Free Baptist Woman's Missionary Society, it believed it could better solve some of the intricate problems for which it was instituted by combining its forces with other women who were considering measures of a similar nature. Favorably impressed with the reports of their representatives and strongly urged by Mrs. Sewall and Frances Willard, after careful consideration, it was finally decided by unanimous rising vote, at the annual

meeting, Laconia, N. H., Oct. 3, 1888, to become auxiliary to the National Council of Women of the United States. A telegram was sent Miss Willard announcing the action.

This society was the fourth organization to join the council. The president and delegate have attended each triennial of the council, and at most of the annual executive sessions some representative has been actively present. By this affiliation the National Free Baptist Woman's



Widows' Home—Women's House, within the Compound.

Missionary Society is recognized as a co-worker with the strongest, wisest, and best societies that are laboring in physical, spiritual, charitable, philanthropic, and missionary enterprises throughout the world. The association is suggestive of and an inspiration to adopt new and better methods of helpfulness to humanity, which might otherwise have remained untried because unknown. While it receives of their best from others it cordially

gives of its best to others. There are now national councils of women in Canada, Australia, and most of the civilized countries of Asia and Europe. Much more has been accomplished by this coalition of women, now numbering more than one and a quarter million, in the suppression of vice, prevention of cruelty, for peace and arbitration and for the uplift of womanhood of every land, than could possibly have been done during the same length of time by all these organizations working single-handed. Frances Willard, in her last annual address before the Woman's Christian Temperance Union, spoke in strong and unmistakable terms of her faith in the National Council of Women.

CHAPTER VIII.

EDUCATIONAL BUREAU. CHARTER. ADVISORY COMMITTEE. MISS
COOMBS. MISS BUTTS.

THE Centennial Conference of Free Baptists at Weirs, N. H., July 23-30, 1880, decided to fix upon some desirable place where for rest, recreation, "social and general improvement" there might be an annual vacation encampment of Free Baptists. The site selected was Old Orchard, Me. Ocean Park Association was organized Feb. 22, 1881. Its Temple was dedicated Aug. 3 of the same year, in season for a religious assembly to convene a little later, in connection with which was holden the woman's convention of Ocean Park.

Each year the mothers met in council, devising better physical, moral, and spiritual environment for their children and a "home" for those visitors who might prefer it to the greater publicity of hotel life. As a result the Woman's Bureau of Ocean Park was formed in 1885. A building, originally designed for a hotel, was purchased and remodeled, so as to contain commodious reception, lunch, and committee rooms, with office and kitchen: the second and third floors to be used for dormitories. It was named "Curtis Home," a memorial of Patience Curtis, the beloved wife of Rev. Silas Curtis, who generously aided the enterprise.

This organization was incorporated under the title "Educational Bureau of Ocean Park," in 1887, the very day when the saintly spirit of its first president, Clara Evans Dexter,

"took
The one grand step beyond the stars of God,
Into the splendors, shadowless and broad,
Into the everlasting joy and light."

Her serene face as it looks down from the wall of the reception-room seems to show a gleam of satisfaction that what she so ardently desired has reached such fruition.

In the committee-rooms are taught daily, during the annual assembly, normal Bible and missionary lessons, with the help of maps, sand-boards, and curios. In the reception-room gather old friends from all points of the compass — missionaries, elect and on furlough, teachers from Harper's Ferry and strangers, all gathering around the inviting hearth for social intercourse.

A few years later an adjoining building and grounds were purchased, where, after the most approved hygienic cooking, is furnished food for the tables of those who wish it. A well-stocked grocery, a lunch-room for regular or transient guests, and two stories of dormitories make of this property a very acceptable and attractive feature of Ocean Park. The name, "Blake Industrial," was conferred in honor of Mrs. Mehitable Coolbroth Blake of Lowell, Mass. Mrs. Curtis and Mrs. Blake having been associate workers and friends during life, it seemed especially fitting that they should still be united in name with the busy and helpful throng of women that cluster about this summer denominational home.

While the bureau has an entirely distinct organization it was conceived in the consecrated brain and heart of the Woman's Missionary Society, which has approved and upheld it and finds in its success a very efficient auxiliary to its own work, as its stated object is "to promote a knowledge of and obedience to physical, moral, and spiritual laws." The bureau holds an annual convention during each Assembly, in which missions have a prominent place, and subjects pertaining to the highest and best in home life, to personal culture and spiritual growth, are discussed with freedom and force.

As funds increased a charter was a necessity. An effort to secure one in 1875 had failed. A second attempt was made in 1882, but so many obstacles were presented that it was again abandoned. A charter granting the society the privilege of holding meetings and electing its officers in any state in the Union required special legislation. Dr. Oren B. Cheney, president of Bates college, kindly volunteered to lay the request of the society before the judiciary committee of the legislature of Maine, and urge the waiving of objections that might arise. At his solicitation the request was granted Jan. 26, 1883. Feb. 20, 1883, the charter was accepted, the life-members of the society becoming life-members of the chartered organization. At an adjourned meeting, Aug. 15, 1883, Ocean Park, Me., the constitution and by-laws were adopted, and all persons who were members of the society, from the payment of annual or weekly dues, became members of the chartered body.

Inexperienced as was the organization, it labored with some difficulty to perfect plans that were practicable and easily understood. A manual was issued in 1884, containing the charter, constitutions, valuable sugges-

tions and parliamentary rules, all in such complete and inviting form as to commend it to the needs of the workers and give a clearer understanding of the work. A second edition was published in 1887.

Nov. 11, 1882, Miss Lavina Carr Coombs left America for India. Whether superintending the Orphanage during the absence of Mrs. Smith, in the Bible school, or in her own chosen department — evangelistic work

—she exhibits the same strong, practical, earnest personality, that, clearly seeing the amount of work needed, often overtaxes her strength but never subdues her will. She took a furlough in 1894, and returned to her post in 1896.



Lavina Carr Coombs.

In 1884 a joint committee was constituted, composed of three members from each of the mission organizations of the denomination, to consider all candidates for the mission, and all other business of common interest. An advisory committee was at the same time appointed in India, to confer with the representatives of the parent board when necessary and to have charge of the

work done by this society in the foreign field. Annual reports of expenditures and receipts at each station are required of it, also an itemized estimate of needs for the succeeding year.

Miss Ellen Folsom, a cousin of Dorcas Folsom Smith, went to India under direction of Dr. Charles Cullis. She was afterward employed by the Canadian Baptists, at Cocanada, among the Telegus. Having shown herself very efficient, by her help at Jellasure and Balasure in a previous

time of need, she was appointed by the board a co-worker with Mrs. Smith, in Sinclair Orphanage, Oct. 14, 1884. To the great disappointment of all parties, circumstances connected with a previous engagement rendered it inexpedient for her to accept the position.

In 1886, Ella May Butts, who, after studying two years in France and Germany to fit herself for a professorship in modern languages, had completed her eleventh year as teacher and third as lady principal of New Hampton Literary Institution, resigned her position to take the place of teacher in the Midnapore Bible school.

When first solicited to make the change she at once replied in the negative, adding, "I have never thought I had a call to India." Later in a personal letter she characteristically wrote, "When I gave my allegiance to Christ it was to serve him when and where I was most needed. If India needs me most I

am ready to go there." Faithful, unselfish, enthusiastic; a sweet, hearty Christian, with strong, satisfying individuality; remarkably energetic, clear-headed, cool, and practical, she is capable of a great variety of service. Her scholarship is of a superior order. Previous study helped her to acquire readily a critical knowledge of the native language. She has charge of the wives of the married Bible students, whose education she conducts personally and without assistance. The same molding influence is felt there which was so apparent at New Hampton. With a



Ella May Butts.

sound mind in a sound body, as a true Samaritan to the poorest and most suffering, with no regard to their worthiness or future goodness, she ministered in that heathen land as an angel of mercy for eleven years with scarcely a vacation. An accident made it absolutely necessary that she should take a furlough in 1897. Her native pastor said as she left, "She made herself poor for us." She commenced her second term of service in 1899.

CHAPTER IX.

WORKING CAPITAL. CRISTY BEQUEST. THANK-OFFERING. EXECUTIVE COMMITTEE. BASIS OF WORK. INSTRUCTIONS.



Mary A. Davis,
President.

THAT there might be no delay in making remittances and as a means of placing the society upon a firm financial basis, a working capital was secured, composed of funds donated for that especial purpose. This capital is so invested that the papers can be deposited in a bank as collateral security should it ever be necessary to borrow money for supplying a deficit in making the usual remittance. In such an event the first money coming into the treasury thereafter would be used to redeem these

papers. The fact of this security has given confidence in the financial management of the organization, and thus far for nineteen years there has been no occasion for making such a deposit. The interest of these funds is used for the general work of the society.

In 1892 Robert Cristy, Esq., Dover, N. H., stepfather of the treasurer, Miss Laura A. DeMeritte, made to the society the largest bequest it has ever received, \$40,000. Mr. Cristy was a lifelong abolitionist, and desired to place a portion of his fortune where it would still be an active factor in aiding Afro-Americans. He had for years, possibly unconsciously, scanned the proceedings of this society with an ever-increasing conviction of its

sound business principles, and evidently saw no better avenue through which to accomplish his purpose. The trust was accepted with profound gratitude to the Heavenly Father for moving this large-hearted benefactor to make such a bequest. The confidence evinced by him was highly appreciated and deemed a valuable recognition of woman's work.

Calls for help were numerous in 1893. At the annual meeting in Brooklyn, N. Y., it was decided to make of the regular meeting in May an annual thank-offering service, in remembrance of the bountiful mercies continually vouchsafed the organization. Mite-boxes, envelopes, and circulars have been regularly and freely distributed under the direction of the finance committee, which reports increasing gratitude on the part of donors and an advance of from \$400 to \$1200 in the annual contributions from this source.

The perplexing social conditions which surround many homes early attracted the attention of this society. To

reach and if possible to improve these relations a department of practical Christian living was instituted in 1890. Mrs. Emeline S. Burlingame was appointed its general secretary, and for two years traveled extensively, organizing societies and preaching the gospel of missions and a well-ordered, hygienic home life as essential to the foundation of a robust Christian character and successful Christian service. She now, as Mrs.



Alice M. Metcalf,
Recording Secretary.

Emeline Burlingame Cheney, illustrates her department in the charming home of Dr. Oren Burbank Cheney, Pawtuxet, R. I. No other general secretary has received appointment, but the work is sustained through the columns of the *MISSIONARY HELPER*.

In 1889 the four general officers of the society were constituted an executive committee, the president, Mary A. Davis, chairman. Of ripe



Sarah C. G. Avery,
Corresponding Secretary.

experience from long service in temperance and church work, Mrs. Alice M. Metcalf came to the aid of the society in a time of sorest need. Alert, of facile pen, concise in language, she is an ideal recording secretary. Of quick sympathies but firm judgment, courteous and sincere, she is a valued member of the executive committee. She is a trustee of Storer college since 1894. Mrs. Sarah C. G. Avery is the niece upon whose worthy shoulders fell the honored mantle of the first corresponding secretary of the society, Julia A. Lowell, who for twenty years

sent her songs, carols, and melodies to cheer, her reports vital with the breath fresh from mission-fields to inspire, and strong, earnest, heart-stirring appeals to her co-laborers, to arouse them to more aggressive efforts. Mrs. Avery is a member of Conference Board. The deep afflictions through which she has been passing for several years seem so to have consumed the dross as to reveal more beautifully the pure gold of her noble, well-poised

Christian character. The treasurer, Laura A. DeMeritte, is a trustee of Storer college and a member of Conference Board. She is keen and skilled in finance, pleasing as a public speaker, and a close student of the times. Nothing seems to escape her notice which will aid not only this society but the denomination of which it is an integral factor. She has been a member of the board of managers of the society since its organization twenty-seven years ago. To this committee is intrusted whatever plans and emergencies of all kinds, not of vital importance, may arise in the interim between the semiannual meetings of the board.

The fact that this is an independent organization naturally attracted attention, and the question often arose, "Would it not be better to have a single denominational treasury?" The society pursued the even tenor of its course, content to abide by its own early decisions, until the middle of the second decade, when at the annual meeting in Laconia, N. H., 1888, the question was gravely discussed and a committee appointed to consider the feasibility of such a procedure. When the General Conference of Free Baptists was incorporated, in 1892, it was strongly urged that the Woman's Missionary Society ought to be merged in that body. A plan was formulated and presented to the society for its adoption. This in revised form was returned to Conference for action. At the last session of General Conference, in 1898, Ocean Park, Me., it was decided that the time had not come when such "consolidation" would be either wise or practicable.

The "basis of work" and "instructions" adopted by the society have received much favor.

BASIS OF WORK.

1. A careful estimate of funds needed is made at the commencement of each fiscal year by the board of managers, assisted by the missionaries and teachers.
2. A definite sum is annually appropriated.
3. The sum appropriated is equitably apportioned to the different quarterly meeting, yearly meeting, and association auxiliaries.
4. The home secretary is instructed to ascertain if this plan is carried out successfully and to urge its accomplishment.
5. Assignments are made in the same manner of subscribers for the *Missionary Helper*.

INSTRUCTIONS TO MISSIONARY APPLICANTS.

1. A missionary candidate must be fully convinced that she is called to work in a foreign land.
2. She must present a certificate of health from a competent physician.
3. She must present satisfactory testimonials of education from reliable authority.
4. She must possess financial and executive ability, power to adapt herself to surrounding circumstances, and a degree of skill in teaching.
5. As a rule her age should not be less than twenty-two years, nor more than thirty years, although a thorough intellectual training, a facility for acquiring languages, and a marked ability for Christian work may constitute sufficient reason for departure from this rule.
6. She must assert her willingness to labor in any field, though her preference will always be considered.
7. A furlough of one, two, or three years, as the case may demand, is granted at the end of each ten years of service.

SPECIAL INSTRUCTIONS FOR MISSIONARIES-ELECT.

1. Each missionary sent by this society is expected to use her time in the manner that will promote her legitimate work.
2. She is expected to send annual reports of her work and of all funds received and expended (salary not included) to the corresponding secretary, also to send from time to time such items as will be of general interest for publication.
3. The society agrees to pay outfit and necessary expenses of its missionaries in reaching their field of labor, salaries from time of arrival, and, in case any one is obliged to relinquish her position on account of ill health, to pay expenses of her return home, also her passage when taking furlough at the end of ten years of service.
4. Each missionary employed by this society is required to give five years at least of consecutive, continuous service to the work assigned her. Should she from any reason (sickness excepted) withdraw from the mission before the expiration of that time she must give due notice of her intention to do so, and will be required to refund amount expended for outfit and passage.
5. Each lady employed by this society will be required to signify her willingness to comply with the above instructions by signing her name thereto.

CHAPTER X.

SUMMARY.

TWENTY-FIVE states, the province of Quebec, and India are represented in this organization. Its numerical strength is about eight thousand.

Representatives in India :

Susan R. Libby, 1874 ; left 1876 ; died 1878.

Mary W. Bachelier, 1876 ; came home 1883 ; returned 1890 ; came home 1900.

Ida Orissa Phillips, 1877 ; came home 1887 ; died 1889.

Harriet Preston Phillips, 1878 ; came home 1889 ; returned 1892.

Dorcas Folsom Smith, 1882 ; came home 1891 ; returned 1892 ; died 1899.

Lavina Carr Coombs, 1883 ; came home 1894 ; returned 1896.

Ella May Butts, 1886 ; came home 1897 ; returned 1898.

Emilie Barnes, 1894.

Mrs. M. C. Miner, 1890 ; came home 1895.

Julia J. Scott, 1894 ; went to her home in Scotland 1896 ; returned 1897.

Mary Sophia Phillips, 1896 ; left 1897.

Besides the support of these missionaries, each woman in the field, whether of the General Conference Board or of the Woman's Society, receives annually an appropriation for local work among women and children, also for the support of schools, zenana teachers, and Bible women.

Sinclair Orphanage, the Dorcas Smith Widows' Home, and Rhode Island Kindergarten Hall are the property of the society, and are located at Balasore.

Representatives at Storer college :

Lura Brackett Lightner, lady principal, 1875.

Louise Wood Brackett, 1880 ; left 1884.

Coralie Franklin Cook, 1881 ; left 1893.

Kate C. Boothby, 1890 ; died 1893.

Marian G. Vail, 1892 ; left 1893.

Mary Brackett Robertson, 1893 ; left 1897.

Ella Victoria Smith, 1893.

Marilla Marks Brewster, 1887 ; left 1888.

M. Jennie Baker, 1893.

E. Claire Sands, 1897.

Mary Virginia Brown, 1898.

Stella James, 1898.

In addition to the salaries paid these teachers an annual appropriation is made to the domestic science department, and also for heating, lighting, and caring for the study room.

Four members of the society are trustees of the college—Laura A. DeMeritte, Prof. Frances Stewart Mosher, Alice M. Metcalf, and Coralie Franklin Cook. The two first were appointed by the college, the others were nominated by the society and elected by the college in 1894.

At the first annual meeting, October, 1873, the treasurer reported \$538.40 received since the preliminary meeting in June. During the first eleven years \$28,601.96 came into the treasury. Six missionaries were sent to India and three to Harper's Ferry. Scarcely a bequest was received during that period. Total receipts from June 16, 1873, to Aug. 31, 1899, \$185,564.87. Total expenditures for home and foreign missions have been about equal in amount to receipts for those purposes, leaving in the treasury, Aug. 31, 1899, a good working surplus with which to commence the year. The permanent fund inventoried August, 1899, \$39,526.81. Premium value in addition \$6435. The salary of missionaries varies from \$350 to \$500. During furlough salary is paid proportionate to service rendered the society.

In 1891, when the shadow of a great sorrow brooded over Orissa, as two of its strong, young missionary workers entered into rest, a day of prayer was appointed by the foreign mission board that a fresh baptism of missionary spirit might descend upon the churches, inspiring them to give of their money and themselves to God's cause. The Woman's Missionary Society voted to approve and aid in the observance. So signally were these prayers answered that the day of the meeting of the February auxiliary has become a day of annual prayer throughout the organization. In 1894 the auxiliaries were instructed to make the November meeting one of thanksgiving for the blessings of increase of funds through regular avenues and important bequests. In 1896 an Emergency League was started, its members pledging themselves to help meet any financial crisis that might arise.

Miss Shirley H. Smith has been missionary-elect for the last three years. She is a resident of Hillsdale, Mich., and a graduate of its college. When a necessity arose for taking immediate steps toward making arrangements for filling a vacancy in the medical department, which would occur during the furlough of Dr. Mary Bachelor, Miss Smith, induced by her strong desire to study medicine, entered the medical department of Ann Arbor University, to fit herself for that position. She will complete her course in 1900, and is expected to sail for India in the autumn of that year. She will have the support and confidence granted during life by the state of Vermont to her predecessor, Dorcas Folsom Smith.

Four only of those who have been employed by the society have been removed by death during their term of service. The roll of life-members numbers between four and five hundred. Many whose names have been there recorded have received the "new name."

A DREAM OF THE FUTURE.

India with her Free Baptist mission strengthened by the sinew and might of the intellectual, spiritual, and gracious presence and labors of the best and most consecrated of its educated men and women, until from the Himalayas to Cape Comorin there shall be no dialect that has not the Bible, no tribe that has not heard the story of Christ.

The dark-browed sons and daughters of Storer going forth to receive the full meed of citizenship, without comment, because equally intelligent, manly, and deserving with their lighter-colored brothers and sisters. Lynching as much a thing of the dead past as the dark days of slavery.

An African mission a reality. Enlightened children returning to her maternal embrace bearing with them civilization and the cross. No vessel polluting the ocean waves, upon which the stars in shame could look down, freighted for that benighted land with the base destroyer of human souls while with high hopes of success a missionary paces its deck.

The Philippines, Cuba, and Hawaii tropical jewels adorning the Saviour's crown.

The church at home no longer struggling as an engine at half-steam in barring snowdrifts, but with fully developed power—the strength that God alone gives—grappling and surmounting all obstacles that obstruct the highway of the Coming King. Listlessness, blindness, ignorance yielding to the one desire to know and do the will of God, irrespective of nationality, color, or sex.

Will this dream be realized? The doors of the twentieth century swing backward, disclosing a wondrous outlook within the range of possibilities for this Woman's Missionary Society to help make the dream a reality. The possession of ability includes not only permission but a command to use it. The world's evangelization is surely going forward. Shall the ability and opportunity granted this society be slighted or neglected? "Beloved, we are persuaded better things of you, and things that accompany salvation. For God is not unrighteous to forget your work and labor of love." "Hold that fast which thou hast, that no man take thy crown."

"True-hearted, whole-hearted, faithful, and loyal,
King of our lives, by thy grace we will be!
Under thy standard, exalted and royal,
Strong in thy strength we will battle for thee!

"Half-hearted, false-hearted! Heed we the warning!
Only the whole can be perfectly true;
Bring the whole offering, all timid thought scorning,
True-hearted only if whole-hearted too.

"Peal out the watchword, and silence it never,
Song of our spirits, rejoicing and free!
True-hearted, whole-hearted, now and forever,
King of our lives, by thy grace we will be."

THE END.

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