

"That the Treasurers of all Circles and Bands be requested to close their books hereafter on March 31st, and that Miss Elliot close her books on April the 30th.

"That the Board meetings held in connection with the Convention be altered as follows, viz.: that the Board of the Society occupying the first day of the Convention, hold its meetings on the afternoon of the day preceding and the morning of the day following the full Convention, and that the Board of the Society occupying the second day of the Convention, hold its meetings on the evening of the day preceding and the afternoon of the day following the full Convention."

On account of the statement of the Treasurer, that there is a falling off of \$200 in the first quarter's receipts, the appropriation of \$200 extra to Samulcotta Seminary was withdrawn.

The Cor. Sec. read letters from Misses Hatch and McLeod, written on board ship; a long one from Miss Stovel, telling much that was interesting about her work; and one from Miss Baskerville to her sister, giving full particulars of Mr. Barrow's illness and death.

Miss Clemeshaw, Secretary of the Prayer Union, reported that 250 names had been sent in.

A. MOYLE, *Rec. Sec.*

ONE WOMAN'S WORK.

(The *Helping Hand* gives the following interesting sketch of Mrs. Ingalls, a missionary of the American Baptist Missionary Union.)

She met her husband for the first time at a missionary meeting at Racine, and was married at her home in Eastport, Wis.

She was at that time, December, 1850, a young, vivacious and enthusiastic woman, whose hair still hung in long dark curls all around her head. Some people were surprised that Mr. Ingalls should select such a lively and brilliant girl as a wife to return with him to his mission field in Arakan.

But this buoyant disposition, which paints everything in the brightest colors, this heart all full of hope and joy, has been of incalculable service in the arduous life of the missionary. She herself says, "This cheerfulness has been the only thing which has made me of use in the missionary service. The truth is I cannot be discouraged. I never knew what it was to be disappointed in my missionary life. There have often been varying delays but no real disappointment."

In this spirit she began to assist her husband at Akyab in 1852; from there they went to Rangoon in 1854, and in less than two years she stood beside the grave of the husband who, with his dying breath, entreated her not to give up missionary work, but to do what she could for "the poor Burmans."

How she came to go to Thongze you may easily read for yourselves in the *Missionary Magazine* for March, 1894, page 72.

She came to this country to bring her husband's daughter home to be educated, and returned to Burma in 1858, in the same ship which carried Dr. and Mrs. Tolman to Assam. They have kindly furnished the following reminiscences of the voyage:

"Mrs. Ingalls importuned the captain for the privilege of having the blessing asked at the table; said it seemed

very godless to sit down to eat before looking to the Lord; even the heathen did not do such a thing. The captain having reluctantly granted this request, she approached him with the plea that we should have service on Sunday, saying that all on board the sailing ship were homesick, the men as well as the missionaries, that it would be such a favor to everybody if he would only permit the sailors to bring their stools from the fore-castle into the midship and have preaching. He finally consented to one service, but in spite of all possible persuasion his superstitious fears of disaster on account of the presence of missionaries decided him to allow no more. It was only when Mr. Tolman declared that Mrs. Ingalls' happiness depended upon having divine service on Sunday, and simply urged him to relent for her sake, that he consented, and services were held during the rest of the voyage."

Since this return to Burma, she has made her home in Thongze. She at once took charge of the mission. The little church and its native pastor depended upon her for everything except preaching. She visited districts where no white woman had ever been seen, and with her native assistants made long evangelizing tours into the jungle. She superintended the building of the little church, and later saw to it that the pastor had a comfortable parsonage.

This church, Mrs. Ingalls has used as seed to plant the Gospel in all the surrounding country. Through her labors, other churches were formed in neighboring villages, colporteurs sent out into the jungle, Sunday schools formed, and modest chapels built in the jungle hamlets. At one time she wrote, "I have ten preachers under my care. All send or bring me a monthly report of their work. I have a meeting each Saturday morning for workers in the vicinity. I have four colporteurs, whom I send on trips or to work among the heathen. They attend funerals, give books and discuss doctrines, but are not able to perform pulpit duties. The laymen and their families do much colportage work. Each man and woman, free from disease and care of infants, is expected to make some trips for special teaching among the heathen. There are also Bible-women and school teachers who come to the Mama for direction. This Thongze church has a Home Mission, which has sent at least one of its members to the regions beyond."

The superintending of all these operations of the church is but the beginning of Mrs. Ingalls' labors. The needs of the heathen around demand all her powers. Her field lies among the Burmans, who are much more difficult of access than the Karens. She attempts to draw them to hear the Gospel. At the very outset, she erected a shed in the market place, hung it round with Bible pictures, and with her native helpers talked to all whose curiosity led them to visit her. In her house, the most prominent room is called "The Burman Room." Its doors are open from dawn to bedtime to all respectable people. The walls are hung with maps and pictures; books, and all kinds of useful curiosities abound. Her little study opens into this room, so she can step in at any time to help her assistants, to explain, argue or instruct. Here comes the preachers and Bible-women to teach new converts in Bible doctrine. Here all day long come people to ask questions or to listen. In fact, the Burman room is the centre of far-reaching influences.

Mrs. Ingalls has had a wonderful power in convincing Buddhist priests of the truth of Christianity. Her article in the *Missionary Magazine*, for November, 1893, page 492, also May, 1894, page 139, will tell the story of