

about that that is dear to us, others are impressed of their responsibility.—

"I gave My life for thee,  
What hast thou done for Me?"

The afternoon was a devotional service, Mrs. MacLeod presiding. Prayer was requested for the missionary family lately received by the Board; also for the missionaries on the field, and that a missionary spirit may have a deeper hold upon the sympathies of the women in the churches, and for the young men and women in our colleges and schools. A sister said the two cents per week should be an expression of our gratitude that we were not born in a heathen land; that this should not detract from giving to the general fund.

A number of the sisters joined in earnest, importunate prayer, believing the promise "Whatsoever ye shall ask in my name, that will I do." And thus together our hearts were strengthened and encouraged to go on in this work, listening to the message that has come down to us through the ages, "Go ye, and tell my disciples." Thus the women were first to bear this glorious news of a risen Lord to perishing men and women.

The ladies and friends of the Baptist church at River Hebert met on March 11, and, after singing and prayers, a W. B. M. Aid Society was formed with seventeen members; President, Mrs. J. M. Parker; Treasurer, Mrs. W. Rockwell; Secretary, Mrs. J. Porter.

MRS. C. C. W. LEE.

#### ANN HAZELTINE.

The subject of this sketch was born at Bradford, Massachusetts, December 22nd, 1789. As a child she was so active and fond of roaming that her mother once said to her "I hope, my daughter, you will one day be satisfied with rambling." Her whole life was one of changes until death brought rest. At the age of twelve years we find her at Bradford Academy, a successful student, esteemed and respected by teachers and associates. Though fond of gity, we read in her journal of times when she tried to live an outwardly religious life, for she had been taught by her mother that salvation depended upon good living. She was never satisfied until, in her eighteenth year, during a revival of religion, she was converted and showed unmistakable evidence of newness of life. At this time she wrote in her journal "I look forward to death only to free me from my sins and corruptions. Till that blessed period, that hour of my emancipation, I am resolved through the grace and strength of my Redeemer, to maintain a constant warfare with my inbred sins, and endeavor to perform the duties incumbent on me, in whatever situation I may be placed."

The event which determined the nature of her life was her marriage to Mr. Judson. During the Association held at Bradford, in 1810, Mr. Judson first became acquainted with Miss Hazeltine. In asking her hand in marriage, he also proposed that she should join him in the missionary enterprise for which he was preparing. No female had ever left America as a missionary to the heathen, so public opinion was against her going. The remark of one lady respecting her would express the feelings of many others. "I hear," said she, "that Miss Hazeltine is going to India. Why does she go?" "Why, she thinks it her duty; would not you go if you thought it your duty?" "But," replied the good lady, with emphasis, "I would not think it my duty." She did decide to go, however, and her decision influenced other women, who followed her example. She was married February 5th, 1812, and set out for India two weeks

later. Mr. and Mrs. Judson were Congregationalists sent out by that Board. Owing to doubts on the subject of baptism, Mr. Judson, during the voyage and after their arrival in Calcutta, spent much time in careful study until he was thoroughly compelled to admit "that the immersion of a professing believer in Christ is the only Christian baptism." Mrs. Judson at first often said to him, "If you become a Baptist I will not," but after faithful study she said "truth compelled her to be a Baptist." Their position was one of great difficulty; they were baptized by an English Baptist Missionary at Calcutta, and severed their relations with the Congregationalists.

The Baptists of America at this time were not carrying on any mission work, only aiding with money the English Baptists, but in a short time a society was formed, now known as the American Baptist Missionary Union. The Judsons soon settled at Rangoon, arriving there July 1813. While Mr. Judson was acquiring the language, by close study with a native teacher, Mrs. Judson, to give her husband more time for study, took upon herself the entire management of the family. She found that this was the most direct way she could have taken to acquire the language, as she was frequently obliged to speak Burman, all day. She also studied with a teacher as much as possible, so she was able to converse at first more readily than her husband. She became a good Burman scholar. After eight years of faithful toil, owing to failing health, she was advised to take a sea voyage. Her health was much benefited by visits to England, Scotland and the United States. Though told that she could not live long if she returned to India, she paid no attention to the warning, but returned to Rangoon.

Mr. and Mrs. Judson soon left for Ava, the capital of the Burman Empire, where it seemed best to start a new mission. From this place she wrote to her parents and sisters:—"After two years and a half of wandering, you will be pleased to hear that I have at last arrived at home as far as this life is concerned and am once more quietly and happily settled with Mr. Judson." This did not last long; after a year of rumors of war, the English took Rangoon, and on the 8th of June, 1824, owing to groundless suspicions, all foreigners in Ava were arrested, thus Mr. Judson and other missionaries were rudely thrown into prison. Dr. Wayland says, "Imprisonment among a semibarbarous people is something very different from confinement. It is confinement embittered by every device of malicious and brutal cruelty. All this was endured for twenty-one months by a student of retired habits unaccustomed to physical hardship, enfeebled by the fever of the country. It seems almost miraculous that he did not sink under these intense and protracted sufferings. And he would have, had it not been "that an angel ministered unto him." Mrs. Judson was the only European female in Ava and the only foreigner who was not imprisoned. Her time was devoted to relieving the sorrows of her husband and his fellow-prisoners. A few faithful servants continued with her; but she was in a strange city without protection, continually subjected to extortion from government officials and the keepers of the prison, where she went daily, a distance of two miles, to carry food, obtained as best she could, to the starving prisoners. There being no provision made for food or clothing, they were wholly dependent on Mrs. Judson's efforts. Her property was partly confiscated, hope and fear were continually at work on her mind; at times, she feared the prisoners would be instantly killed, and again she thought their release was sure. When not working, she was always planning some way to obtain their free-