

consul in Calcutta and shipped back to Europe.

A hundred years ago the sense of the churches, the policy of Parliament, the instinct of self-preservation among Englishmen who were working for England in distant lands, were all arrayed against the missionary idea.—*Sir William W. Hunter.*

—The *Presbyterian Review* quotes the following extract from the *Catholic News*, of Trinidad, which must be published in an exceedingly bilious climate, or else, let the Bible Society be abated: "That most pernicious of all pernicious sects—the Protestant Bible Society—is again at its murderous work. Its false prophets are galvanized into temporary activity, and this time it is the 'benighted' Catholics of Spanish America who are to have the peace of their homes invaded and the sanctity of their religion vilified by psalm-singing twaddlers, Gospel tramps, and ignorant hirelings, who are about as competent to explain the Word of God as a Hottentot is to lecture on bimetalism. These paid emissaries of a society which gathers into its coffers the savings of dyspeptic old maids, these self-constituted apostles, laymen clothed in clerical garb, carry on an infamous traffic in a Bible which they cannot understand, and yet profess to explain to the addlepated dupes who are weak enough to listen to them. All honor, then, to the Catholics of South America who have expelled the evangelical carpet-baggers. The priests and people of Spanish America will not remain passive while the slimy serpent of heresy endeavors to imprint its poisonous fangs in the souls of their little ones. If the Venezuelans are ignorant of anything, it is of the use of tar and feathers, a judicious application of which would be sufficient to keep the brawling ranters of the Bible Society at a safe distance from their shores."

#### WOMAN'S WORK.

—For several years the Board of Directors of the Woman's Baptist Foreign

Missionary Society have rented a house in Newton Center, which they placed in charge of Mrs. O. L. George, formerly a missionary in Burma, and here such of their candidates for missionary service as were not more advantageously pursuing their studies elsewhere have found a home, and completed their preparation for missionary service by taking advantage of the facilities afforded in Newton Theological Institution. This enterprise, which was first begun as something of an experiment, has commended itself so strongly to the Woman's Board that they have now erected, by means of special contributions, a home for their missionary candidates. It is located in the immediate vicinity of the Theological Institution. Up to the present time the house has cost \$17,140.

—It was during the visit of Adoniram Judson to this country in 1845 that the story of his own sufferings, as well as his account of the Karen people, led the women of the Gloversville, N. Y., Baptist Church to organize the Karen Association, with their pastor's wife as leader. The primary object was to support a native missionary among the Karens. The sum needed was \$35. This band of 15 women set about earning the money by sewing on gloves. At the end of the year the needed sum was secured and forwarded to the Missionary Union. A few years later the sum was increased to \$50, and still later to \$100. Twenty-five years before the organization of the Woman's Baptist Foreign Missionary Society the women of the Karen Association pledged themselves to pay three pennies per week into the treasury. This is believed to be the first society on record whose members were pledged to a certain number of pennies per week for missionary purposes.

—*Helping Hand* has these words regarding the inspiration of missionary studies: 'Our mission circles open to women an inexhaustible and inspiring field of study. We have an investment in India, and India has a new interest