

be less, or more sure that matters at home would be attended to, if you knew that every woman in your church was saving something out of her dress to give to the heathen? No one who knows the worth of Christian habits can have a moment's doubt. You would be doubly sure of finding generous and ready hearts for all good work. If you knew that your sisters could not be induced to take a dollar a year out of needless expenses, for Christ's sake, then you might well fear. The times would be dark indeed at home if that were so. But anything that opens the heart toward Christ and His cause, and gives away to Christian love, and suggests self-denial for His sake, is encouraging and helpful to the work at home.

Our anxiety for the general missionary treasury in this connection is likely to be allayed by the result. The time has been too short as yet for full judgment; but the report has lately come from the West, that the District Secretaries had increased interest in missions, and increased contributions, in the churches where the women have been at work. It is only natural. If you were making an appeal for missions, you not only expect a more liberal response from people who had already been thinking of missions, and planning to give something, whether your appeal was made or not? One pleasant report is happily at hand. The Fairfield Association in Connecticut reports, for 1872, between nine and ten thousand dollars each for Home and Foreign Missions, and six hundred and fifty dollars for the Woman's Society. The figures of 1871 were brought forward in the Report for comparison, and they show that the two general contributions were almost precisely the same as in the later year, while the women had not yet begun their work. Thus the six hundred and fifty dollars collected from the sisters in the churches was a clear addition to the money given for missionary purposes. This is exactly in accordance with the intention of the Society. If in any case it is otherwise, it will be so against the wishes of those who planned the enterprise.

III.—WOMANLY.

Our sisters would command sympathy, and obtain help in their work, we are all ready to demand that they go out of their sphere, or do anything unwomanly. One apprehension, in some minds, about the new work of our sisters has been, that they might in some way step out of their proper place, and attempt work unsuitable for women. "Is this a woman's rights movement in disguise?" it has been asked. No; it is nothing in disguise. It is simply an attempt to send Christian women to the aid of missionaries in Asia. If it is a woman's rights movement at all, it bears that character on the face of it. Woman's sphere is a hard thing to define now-a-days; but there are some things which certainly are not outside of it. It is not unwomanly to do such work as is proposed among the heathen; the names of too many noble and lovely women rise in memory to forbid such a thought. We may be thus more assured of the propriety of the work proposed, if we remember that it is not an independent work, performed alone, but a secondary work, a work of help, performed in connection with the labors of preaching

missionaries. Perhaps, according to our theories of woman's sphere, that helping work may be the very one in which it is most suitable for her to be engaged. We may have been thinking that woman's sphere is a secondary one, a subordinate one in respect of all aggressive labors. But her proper sphere is not one of spiritual idleness; and when she proposes to work with zeal and faith as an assistant, surely no scriptural idea of her true position can be urged against it. Happy is it for her, indeed, if the work of help to which she is born may sometimes be done directly in the kingdom and patience of our Lord Jesus Christ. As abroad, so at home, the proposed work is one of help, conducted in relations which acknowledge dependence. The Woman's Board supports its own missionaries, but it does not appoint them. The Executive Committee of the Missionary Union does that. They are examined, appointed, and designated to their fields of labor, by the Union, exactly as its own missionaries are. In all matters of policy and management, it is intended that the Woman's Board shall be in free and constant consultation with the Union. The purpose is, that the Woman's Society shall simply join with the Missionary Union in attending to this one part of the field, which, while it is no stronger than now, the Union is obliged to neglect. The name of their periodical, *The Helping Hand*, truthfully represents the character which the whole work is intended to bear. At home and abroad, our sisters wish to help in a work to which woman's toil is well adapted. The limits of woman's sphere may not be very plain, but it certainly does not appear that such work as this lies beyond them. And when we think of the work that is contemplated in the churches, it is hard to see what that is unwomanly is here proposed. It is not unwomanly for our sisters to hold meetings of their own, to converse and pray together. Neither, surely, is it unwomanly for our sisters to give into the treasury of the Lord, nor to give freely in proportion to what they have, nor to deny themselves for the sake of giving. It is not unwomanly for them to claim a place in the activities of the kingdom of heaven. It is unwomanly for them to stand idle, and live in worldliness, and have no heart for the work of the kingdom of Christ. It is unwomanly to lose all inclination to help those who are perishing. If it is unwomanly to claim the first place, it is just as much so to accept no place, in the work of God's kingdom. But there is no departure from woman's proper sphere when she comes forward and says, "Make room for me, and I will help toward giving the gospel to every creature." And when the work which she proposes is strictly a work of help, and a work well suited to her powers, and a work that she is fully able to do by a little effort over and above all her former activities, what shall we say but "Welcome!" May God speed every heart that thus desires to be useful!

The organization that is proposed for the women in our churches is of the very simplest nature. There is no need of any thing but some plan for collecting the two cents a week, or one dollar a year, from every woman, and sending it on to the treasury. At the same time, all measures that would extend missionary information and increase

missionary zeal are most warmly favored by the new plan.

"The Helping Hand" will go, with the "Macedonian," into thousands of homes. Missionary prayer-meetings—why should they not be frequent among our sisters? In short, any of the measures which have been recognized as favorable to missionary and Christian zeal may be freely used as aids to this enterprise. It will be aided by the same kind of agencies as the kingdom of heaven in general; and the agencies most helpful to it will also be found most favorable to personal growth in grace.

For the Young.

LIVE USEFULLY.

A soldier's widow lived in a little hamlet near a mountain village. Her only child was a poor cripple. Hans was a kind-hearted boy. He loved his mother, and would gladly have helped her to bear the burden of poverty; but his feebleness forbade it. He could not even join in the rude sports of the young mountaineers. At the age of fifteen years, he felt keenly the fact that he was useless to his mother and to the world.

It was at this period that Napoleon Bonaparte was making his power felt throughout Europe. He had decreed that the Tyrol should belong to Bavaria, and not to Austria, and sent a French and Bavarian army to accomplish his purpose. The Austrians resisted. The Tyrolese resisted valiantly. Men, women, and children of the mountain-land were filled with zeal in defence of their homes. On one occasion, ten thousand French and Bavarian troops were destroyed in a single mountain pass, by an immense avalanche of rocks and trees, prepared and hurled upon them by an unseen foe.

A secret arrangement existed between the Tyrolese, by which the approach of the enemy was to be communicated by signal fires, from village to village, from one mountain height to another; and combustible materials were laid ready to give an instant alarm.

The village in which Hans and his mother lived was in the direct line of the route the French army would take, and the people were full of anxiety and fear. All were preparing for the expected struggle. The widow and her crippled son alone seemed to have no part but to sit still and wait. "Ah! Hans!" she said, one evening, "it is well for us now that you can be of little use; they would else make a soldier of you." This struck a tender chord. The tears rolled from his cheek. "Mother, I am useless," cried Hans, in bitter grief. "Look round our village—all are busy, all ready to strive for home and fatherland; I am useless!"

"My boy, my kind, dear son, you are not useless to me."

"Yes, to you; I cannot work for you, cannot support you in your old age. Why was I made, mother?"

"Hush, Hans," said his mother; "these repining thoughts are wrong. You will live to find the truth of our old proverb:—

"God hath His plan
For every man."

Little did Hans think that, ere a few weeks