With this issue closes the third volume of the Helper. From the commencement it has been the earnest endeavor of the editor to make it meet an actual and recognized necessity. Cheered by the belief that the efforts made have not been futile, it is with a degree of thankfulness that this point is reached. The growth and success of this enterprise has been greater than its most ardent friends dared to hope. The subscription list has increased year by year, and the communities into which it has found its way, have constantly become more numerous. Many thanks are due to its numerous friends for the exertions which they have made in its behalf, and for the words of cheer which they have given. Not one, nor even a few, but hundreds have contributed to make this little magazine what it has become. This work, so auspiciously begun, will, with the blessing of the dear Father, be carried forward, and its beneficent results will be more and more abundant.

One year ago it was a fondly cherished hope of many, that with the commencement of the next volume this publication would be issued monthly. Though disappointed in the end sought, for the present, progress toward the desired five thousand subscribers has been made. The present number is three
The Missionary Helper.

thousand six hundred and five. Another year of increase in the same proportion, it is believed, will make the result attainable. So, dear friends, press forward, and "be not weary in well doing."

The annual meeting of this Society was held in Boston, Oct. 13-14. The attendance was not large, yet the occasion was one of importance and responsibility. There were no other meetings held than those devoted to business, of which there were several sessions. The reports of the secretaries were fuller and more expressive of the work of the Society than usual. That of the Home Secretary timely referred to a more complete organization, as an important means of greater efficiency. The appropriations for the coming year were considerably increased, with a sure confidence that the contributions would not fall a whit below them. It was felt that this is the time for earnest action and larger faith, in view of the blessings of the past. Indeed, the admonition of the prophet of old to the Church of God, seems applicable to us all: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords and strengthen thy stakes."

The seventy-first annual meeting of the American Board (Congregationalist) has recently been held in Lowell, Mass. This organization may be fitly styled the parent of American Missionary Societies. It was formed in 1810, and is the oldest in years. Its field of operations is broad, and its machinery immense. Its annual receipts are a half million dollars, and its mission stations are in nearly every quarter of the globe. It employs a hundred and fifty missionaries, who are assisted by two hundred and fifty women as wives and teachers, and more than twelve hundred native helpers. Its policy has great influence in the government of all Christian missions.

The impression which these facts, presented in detail, make, is deepened by attendance at one of its annual gatherings, where thousands congregate, representing wealth, culture, and piety, including scores of missionaries, and a few representatives of non-Christian nations, all speaking
clearly and forcibly of what God is doing through His church for these nations.

At this meeting the women of the several branches came together, completely filling two large churches, and were addressed by returned missionaries from Europe, Asia, and the Isles of the sea. It was a grand privilege to sit among them and catch the inspiration of the hour. Truly, God's truth is onward in its march, and the kingdoms of this world are to be the kingdoms of His Son.

Some very kind words were said by our English brethren, on their return home, of their visit to the Free Baptist Centennial, for which grateful thanks are expressed.

In the General Baptist Magazine, for September, Rev. Mr. Goadby says: "Our reception was most cordial and enthusiastic. It was very pleasant to us to see many old faces, and to convey to the brethren on so great an occasion, the assurance of the kindly sympathy and loving Christian regard of their denominational kinsfolk in England, who, ten years since, had celebrated their hundredth birthday. The centuries clasp hands in holy, joyous fellowship.

We sought to stimulate interest in the Orissa Mission, and to encourage our brethren in their great work among Freedmen in the South, and Chinamen in the West, and Indians in the West and North, and European immigrants everywhere. . . . With one great burst of gratitude and joy, we all celebrated the complete and triumphant success of the emancipation policy of our brethren. It was a great moment when old men told the story of the early struggles of the denomination on behalf of the slave; and a colored sister, from Harper's Ferry, thanked the brethren, in her own name and that of her race, for their fidelity to the principle of human freedom, and their devotion to the cause of the oppressed and enslaved African. We sang together a suitable song of praise; every heart was full of emotion, and many eyes were moistened with tears. I could have wished we had also somewhere, somehow, sung

"John Brown's body lies mouldering in the grave,
But his soul is marching on:
Glory, glory, hallelujah!"

And I did sing it inwardly, for our friends have a Freedman's College at Harper's Ferry, and are taking possession of the South, with a valiant "Army of the Lord."
The field of which we speak extends from the banks of the beautiful Hudson to the fertile prairies of Nebraska and Kansas; from the cold regions of Minnesota lakes to the hills of West Virginia and Kentucky.

This section embraces fifteen states, with an area of 811,977 miles. In this territory, eleven times as large as the whole of New England, with a population six times as great as all the Eastern States, what is our position? ... In this immense field we have now but 800 ministers, and, from various causes, not all of these are active in the service.

Of the population among which these men are scattered, our membership numbers only 38,278. Aside from the small number of communicants to whom the pastors look for support, we must take into account the situation of the churches—scattered over the country. It is the common practice, not the exception, to place one pastor over several churches, and these are usually far apart. For instance, one good brother in Wisconsin has several churches under his care. His circuit embraces 200 miles! God will reward, if not the world, such men, who relinquish the comforts of home and the pleasure of society, to carry from place to place the good tidings. Another, who has now gone to his heavenly home, labored in Nebraska, holding his meetings in "dug-outs." He rode on horseback over bad roads, through storms, seventy miles, to attend Quarterly Meetings. Many of these Western churches cannot give the necessary support. The membership is not only small, but the members are poor; a majority are farmers, whose income is never large. In Northern countries, clearing timber lands, or on Western prairies, stocking farms, their capital is small, their expenses nearly equal to their gains. Considering these facts—the scattered churches, the small membership, and the poverty of the members—remembering the few ministers in the field, how are our churches to be supported, how can new ones be organized, and how are men to be furnished to carry forward the work?

One of the greatest needs is the oft-repeated one—money. Especially is money needed for the establishment of city churches. Scattered country churches are not going to
Our Work in the West.

uphold the denomination. Cities rise and grow quickly in
the West, and other churches spring up and increase. The
reasons for this special work for large towns are evident. It
is the city church that becomes self-supporting first, and
lends aid to others. Cities are centres of influence. If
interests there are well sustained, more country churches will
be maintained. The great church historian, Neander, says:
"Christianity was carried from city to country." If this is
the natural order, and has been proven by history to be the
most successful method, can we expect the greatest success
without following it?

Now this work cannot be done by self-appointed laborers
without means. So we meet inevitably the next great need,—
missionary agents. More men are wanted in this home mis­sion work, and more system in their work. We look back
over the first years of our history, and see the mistake our
good old ministerial fathers made in not apportioning their
ministers and dividing their fields. We read that many
churches were without preaching, and the system of itineracy
imperfect. But do we realize that to-day, on our western
frontier, the same difficulties exist in an aggravated form?
Many churches are left for months, or entirely, without pas­
tors. No one has general superintendence of the work in
any section or state. The Parent Society does not furnish
necessary funds. In fact, the officers do not know, of­ten­
times, the situation of the field. And, indeed, how can we ex­pect them to?

The only remedy for this is, the appointment of general
missionaries, one for each State, perhaps, whose whole duty
it shall be to watch over the interests of their respective
fields, advising the organization of new churches, and assist­ing
in the arrangement of Quarterly Meetings, securing pas­
tors for destitute churches, and recommending the use of Home
Mission money for needy places. Their support must come
from the denomination, through its Home Missionary So­ciety.
Until these funds are furnished, and such men ap­pointed, our churches will continue to be scattered and illy
provided for, our ministers poorly sustained, and their fam­
ilies will suffer; and we shall fail to see the increase the
years ought to bring to us. Another very important aid is the
press. In these days, when newspapers, periodicals or books
are in nearly every home, when literature of all kinds in
cheapest form is broadcast o'er the land, the need for the
Christian press is greater than ever. A true and terse ex-
pression is that which calls the printing press "the great tongue of the world."

Truly eloquent oratory and learned scholarship are not felt by the masses as the print. The first they never hear, perhaps, or soon forget, while the latter is with them at their firesides. Many have not the advantages of schools and lectures, but they will spend their leisure time in reading for amusement or instruction. Now what shall they read? Sentimental novels, infidel pamphlets, impure writings? Or, shall Christian stories amuse the children; sound doctrines be read by the mother, whose influence they carry through life; and pure, manly expressions of the noblest men guide the father, whose footsteps they soon follow?

In these times, when young men and women think for themselves, and study and compare, ought not all the arguments and beliefs concerning the most important questions of their lives to be laid before them fairly and squarely? When principles of free moral agency, of free and full salvation, are held and sustained, as we are proud to do, should we hold them back from the open hands and eager minds of the coming generation? A gratuitous distribution of religious and denominational literature is especially needed in the West. There, in many places, they have not the living preacher to speak to them often and forcibly of Bible truths and denominational beliefs; they must have it in print. But books are expensive, and they must be furnished gratuitously, in cheap editions if need be, or in form of tracts.

In attempting to thus extend and strengthen our Western borders, I appeal to the women for aid. There are before me to-day women who twenty and thirty years ago left New England homes to accompany their husbands to Western mission fields. Each one of them recalls to-day weary weeks and months, when the burden of house and farm work fell on her; long nights, when she watched in the sick-room alone, while the father was on his long horse-back journeys across the country; midnight hours when she sewed and patched the scanty wardrobe, and prayed that the children, whose training she bore alone, might be noble men and women; that the husband for whom she sacrificed so much might be a worthy worker in the cause to which he gave his life. Do you know that your experience is repeated to-day in scores of homes? your trials borne by many noble wives and mothers? And you, women of the East,—who see before you constantly spires of churches, and hear the sound of service
bells, who reach your friends and visit Christian homes by few hours' travel and little expense,—do you think of the women who reach Free Baptist meetings seldom and with great labor and expense, who wish in vain too often for the grasp of sympathizing hands and the response of earnest hearts?

Let them not plead in vain to-day for your help in their toil and your sympathy in their sacrifice. Let me repeat what our historian has so truly said: "If any people have reason to respect woman, to pay a high tribute to her memory and place a high appreciation on her labors and sacrifices for Christ, the Free Baptists are that people!" We honor those devoted women of our first decades; we honor the heroic women in our Western fields in this centennial year; may we not have great cause to honor in coming years their watchful supporters among the women of the East?

There are urgent reasons why this work should be prosecuted energetically and immediately. We must remember that many of the sons of toil on our Western prairies and lakes are children of New England, and from Free Baptist homes. Shall we allow this intelligence and ability, which have grown in our soil and we have nourished, to give back no increase, but send its fruit to others? Shall these workers that we have reared, yield us no results because we give them no opportunities?

Again, we observe that the centre of population and influence is yearly moving farther west. Every decade since 1790, the western movement has varied from thirty-six to eighty-one miles, until, by our last census, it was but forty-eight miles east of Cincinnati. And the census of 1880 will, no doubt, place it fifty miles beyond Ohio's western lines. With this constant emigration and increase, what will be the status of our denomination? If energetic means are not put forth, and speedily, we shall find ourselves far in the background, and that the places where the greatest population and greatest wealth might give us strongest support, are lost to us.

And other than denominational reasons should inspire us. If we are loyal citizens, and true men and women, we have the welfare of our country at heart. It is an undisputed fact that the church is the best agency for promoting peace and order. But our statistics show that the annual cost of maintaining churches in our entire land is but $9,000,000, while that of courts and prisons is $90,000,000, and liquors
amount to over $1,400,000,000! With these astounding figures before our eyes, what ought to be our zeal? Good government, and especially in a republic, depends on the virtue of its citizens. As our population increases in the West, what will be the result if manliness and integrity, virtue and piety, do not develop also? Our great generals, public officers, and presidents have come, and are coming, largely from the West. Shall they come from an atmosphere of culture and religion, or one of ignorance and vice? And, as a result, shall our nation die from rottenness of heart, as did Rome; fall, assaulted by skepticism and pierced by corrupt morals? Or rise, in the dignity and nobility of intelligence, freedom, purity, and piety?

Our own interests, then, demand instant, hearty service; our country calls for it; and, more, our God commands it. What right have we to dictate in the distribution of God's grace? One soul is as precious as another in His sight. So while we labor for our own salvation, while we try to send the Gospel to heathen lands, and carry it to the dark children of the South, we must not pass by our own brethren and children, whose calls are louder and more frequent, day by day, "Come over and help us." . . . Alas! in too many places in our land the same story may be told to-day as forty years ago. "No steeple attracts the eye of the traveler, no bell tolls the hour of meeting; but a school, dwelling-house, or barn, affords a place to worship Him who had not where to lay His head." How blest will be the day when, from White to Rocky Mountains, from the lakes to the gulf, bells shall answer to bells, and everywhere shall be echoed their joyful sound,—"And they shall not teach every man his neighbor and every man his brother, Know the Lord; for all shall know him from the least to the greatest."

Christlieb says in his recent work, which contains a universal survey of Protestant Foreign Missions: "In spite of our errors and weaknesses we are approaching the time when a harvest will be gathered which will infinitely surpass all previous proportions. Wait a little longer and the full day will break; already the shadows flee away and the glow of morning shoots athwart the sky." This volume will do every pastor good, and is within the reach of all.

India! "None but Jesus deserves this bright, this precious diadem," and shall he not have it?
Reminiscences.

REMINISCENCES.

BY MRS. M. M. H. HILLS.

(SECOND DECADE OF THE F. B. INDIA MISSION.)

The need of reinforcing the mission had now become most painfully urgent. Long had Phillips and Bacheler been pleading for help to hold what had been gained, uncheered by the presence of a single American helper, except Mr. Dow's few brief months of labor. The society at home had for some time been exerting itself to secure means for reinforcement. Its corresponding secretary, Rev. E. Hutchins, in a fervent appeal to the churches, said, "The cry for additional laborers is continually coming to our ears, till, at times, our hearts are agonized. We toil, and eat the bread of carefulness, that we may do a little to sustain those who are laboring to turn the heathen from their abominations, but oh, how little we can do! Had we the wealth that many of our brethren possess, quickly would our hearts be relieved by devoting it to this work... We are afflicted in hearing so much the cry, 'We are poor,' as an excuse for not aiding to send the Gospel to the dying millions of India... Churches and Christians that in this age of light do not engage in missionary work will be poor, spiritually poor, and will even lose the mind and power to enjoy the good things of this life."

Prayer was at length heard, and persevering effort rewarded. Aug. 3, 1849, Rev. Ruel Cooley and wife, of western New York, both Oberlin graduates, sailed from Boston in the ship "Argo," and arrived in Calcutta Dec. 15, a voyage of four months and one week. Dr. Bacheler, who was then in Calcutta with his wife, for the restoration of her failing health, on hearing of the arrival of the "Argo" at the mouth of the Hoogly, and knowing that some days must elapse before the ship could reach Calcutta, could not well restrain his impatience to meet the new missionaries. So on Friday, at 4 o'clock, P. M., two hours after hearing the glad news, he was gliding...
down the river in a good boat, well manned, joyful in the hope of greeting them in the morning. But they, being anxious to reach the city as soon as possible, had taken a steamboat. so the two parties passed each other a few hours after Dr. Bacheler commenced his trip. Next day, at sunset, he heard the unwelcome news that the "Argo" was still some distance down the river, and would not come up before Monday. The next day was the Sabbath, but he was obliged to remain in his boat till early in the afternoon; the "Argo" passed so near that he could read her name. His heart bounded with joy as they took in their anchor, and all hands were at the oars pulling for the ship. The tide and a strong head wind were against them, and soon they were in great peril. The captain of the "Argo," seeing their danger, sent a boat to rescue them, and kindly received them on board his ship. The pang of disappointment that smote the heart of our missionary, when he learned that Mr. and Mrs. Cooley had gone on to Calcutta, soon gave way to gratitude for his rescue from a watery grave. "Ah," said the pilot, as he stepped on board the "Argo," "you had a very narrow escape with your life. I have seen many a vessel lost on those sands. Every craft that goes ashore there is sure to be lost." Next day the ship was towed by a steamer to Calcutta, and after a joyful greeting, the missionaries passed on together to Midnapore. Here they were met by Mr. Phillips and the native preachers, Rama and Mahesh. The latter seemed unable to express their delight in meeting another gospel messenger, especially Rama. He squeezed Mr. Cooley's hand, pressed him to his bosom, and even took him up in his arms, exclaiming, "Now I have a prize." The missionary party reached Jellasore, Jan. 2, 1850, where Mr. and Mrs. Cooley were to remain for a season, while Mr. and Mrs. Bacheler, the latter with improved health, passed on to resume the work at Balasore.

In India there exists what is not found elsewhere on earth, a class of men whose profession is religious robbery and
murder, and in this way they have lived for many generations. They are called Thugs. "They are bound together," says one, "by oaths and engagements as relentless as death, and as heartless as hell. They are the worst of all classes. The perfection of villainy became a Thug. They are cool, sober, unexcited traders in human life, whose consciences know no remorse, because they regard themselves as performing the highest service to their chosen deity, the goddess Kalee, who delights in the dying agonies of her victims. The thousands they murder are offerings to Kalee." The English government had been trying for years to break up this organization by arresting these murderers and punishing most of them, but pardoning a few to employ as spies to detect others. After Mrs. Bacheler's return from Calcutta, she wrote home the following account of meeting a party of Thugs while on her way to that city:—

"Near Dantoon we met a company of sixty prisoners, marching from Midnapore to Balasore, to serve the time of their sentence in the prison there. Mr. Bacheler asked one of the officers who they were. I felt a thrill of horror run over me as he answered, 'Thugs.' This gang of robbers and murderers, extending from one end of Hindostan to the other, are literally a secret society; stranger Thugs are brothers at once, on giving and receiving a mutual secret sign, by which they are known to each other. It is impossible for others to detect them, for they mix with all classes, and while with them conform to their manners and customs. It is their invariable rule to take life whenever they plunder, however small the amount they obtain. Having observed any persons whom they wish to rob, they join their company in an unsuspecting, friendly manner, and watch for an opportunity to accomplish their designs. When the favorable moment comes, the chief one, who has had much experience, steals behind the intended victim and slips the sacred noose, made of cloth, over the head, while at the same instant one springs at each side, drawing it tight, and almost always producing immediate death. . . . A hole is then dug in the earth, into which the body is cast, and they pass on unsuspected, to make new acquaintances and commit new murders. The British government has taken every means to detect them, and has made many prisoners, yet still numbers swarm unmolested and unsuspected." Mr. and Mrs. Noyes also saw a party of imprisoned Thugs in Balasore, who, they said, talked about
their system with as much composure as though it was com-
mon business, and even showed the way they strangled their
victims, by putting the murderous handkerchief around the
neck of one of the servants. They confessed that they had
committed more than fifty murders in the district of Balasore,
but they said they had never murdered an Englishman, for
fear of detection.

During the year just closed, the church in Jellasore had
a mixed experience of prosperity and trial. One of its most
pious, useful, and esteemed members came to the Lord's
table under the intoxicating influence of ganga! While a
heathen he had been a sot, but his temperate, consistent life
during the years since his conversion had banished all fear
of a relapse. This painful case roused the missionaries.
They called a public meeting of the Christian community,
which was attended by quite a number of their heathen
neighbors. Addresses were made, the total abstinence pledge
presented, and the missionaries had the unexpected joy of
seeing it signed by nearly all present, both Christian and
heathen. The fallen brother seemed sincerely penitent and
thoroughly reclaimed.

In the early summer of 1850, another party of Khund chil-
dren, rescued from sacrificial butchery, were sent to our mis-
sion. Miss Mary Sutton, the Hindoo adopted daughter of
Dr. Sutton,* who was then an assistant in our schools, wrote
the following description of their arrival: . . . "The
morning we heard of their near approach, our young people,
both boys and girls, came in high glee, requesting that they
might go out and meet their new companions. Some of the
girls expressed a wish that they might find among them some
of their relatives; one little thing in particular, a very inter-
esting and intelligent child, often exclaimed, 'If I could only
see my little sister! I hope she will come among the new
children.' We had not proceeded far before we met the
company. Two huge elephants, laden with tents and other
conveniences, led the van. These were followed by sepoys
(native soldiers), armed and belted with swords and muskets;
then the children, fifty-one in number, with several attend-
ants, formed the body of the company. Among the servants
of the government agent, was a young man named Joy Singh,
a person of some importance and well educated. Some years
since he was a victim rescued from the murderous Khunds.

I very well remember him as a lad in the mission school at Cuttack. He was well disposed and pious, and is now a member of the church.” Sister Cooley wrote: “The new children are very bright and good-looking, the most so of any native children that I have seen in the country. They appear happy and contented. The school now numbers eighty-seven. May they be so trained as to prepare them for great usefulness among their benighted countrymen.”

THE GOSPEL LIGHT.

TUNE—OLIVET. 6s & 4s.

Light for the Gentiles! Light!
On those in deepest night,
Let light arise!
O, Sun of Righteousness!
Send thy bright beams to bless;
Pity their helplessness,
Open their eyes.

For heathen women, light!
On whom sin’s deadly blight
Hopelessly lies;
From dark zenana halls,
In Afric’s loathsome kraals,
Mid Turkish harem walls,
Hear their sad cries.

Light for the nations! Light!
Rise in thy glorious might,
Saviour divine:
Unloose sin’s icy bands;
Lift up the feeble hands:
Soon may the heathen lands
Be wholly thine!

Light for thy handmaids! Light!
All weakness in thy sight,
We come to-day;
Gathered from far and near,
Give us thy listening ear,
Thy guiding voice to hear—
Hear and obey.

Abbie B. Child.
THE UNION OF PRAYER FOR MISSIONS.

For the abundant blessings of the Gospel, and of my earnest desire that the whole world may speedily be brought to a knowledge of our Lord and Saviour, JESUS CHRIST, I hereby covenant with God and the members of the

Union of Prayer for Missions,

to pray in faith continually, that God will early fulfill his promises concerning the conversion of the heathen; that he will prepare their hearts to receive the message of salvation; that he will "send forth laborers into his harvest," and that he will pour out his HOLY SPIRIT upon all who are now working for the coming of his kingdom in the earth.

SIGN ED

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If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."— Matt, x viii., 19.

The Union of Prayer for Missions

Is a band of men, women and children, who have agreed to pray for missions, missionaries and the heathen, until "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."— Rev. xi., 15.

Dear...

The receipt of this Card may assure you that you and your work are especially remembered.

Have faith in God.
The Union of Prayer for Missions.

On the opposite page is a fac-simile of a card designed for those who desire to join in a Union of Prayer for Missions. This Prayer Union had its origin in a paper read at the F. B. Centennial Conference at Weirs, N. H., last July. At that time several persons signified their desire to join with others in praying for God's blessing upon the work of spreading the Gospel among the heathen. Since that time between two and three hundred more have joined the Union of Prayer, and it is hoped that the number will increase until its members are counted by thousands.

The pledge is a very simple one. No particular time for prayer is specified, and it is not expected that every one will follow the form of prayer indicated upon the card. These subjects are mentioned to give direction to the prayers. By "praying continually" we mean that we will not drop the subject out of our prayers, but will bear the mission cause and its workers on our hearts before the Lord, as often as the Holy Spirit shall bring them to our remembrance.

The missionaries have no means of knowing how many friends are praying for them. Many Christians remember them in their prayers who do not correspond with them. Could these oft-times weary workers receive from such friends—strangers though they may be in the flesh—these cards, assuring them of remembrance in prayer, what a source of strength and comfort it would be to them.

Signing the card is the only condition of membership, and every man, woman, and child who loves the Lord Jesus Christ is invited to join the Union of Prayer for Missions. The Woman's Missionary Society, at the annual meeting in Boston, October 13, passed a resolution indorsing the Union of Prayer, and adopting it as a part of their work.

District and Quarterly Meeting secretaries, and the secretaries of auxiliary societies, are requested to introduce the cards in their meetings and invite as many as will to join the Union. Let the children also be taught to pray for missions. What glorious results may follow a whole lifetime of prayer
for this great branch of our Lord's work. Two kinds of cards are furnished to all who join the Union. A membership card, the face of which is like the above, which is card No. 2. As many No. 2 cards are furnished to each member as there are missionaries whom they desire especially to pray for. It is hoped that every member will take at least one missionary worker as an especial subject of prayer. The cards may also be sent to native Christian workers.

Let us send so many that the heathen, seeing them hanging upon the walls of missionary homes and chapels, may be impressed by the thought that many people in a foreign country are praying for their conversion.

The cards will be furnished gratuitously by the Home Secretaries, who will also receive contributions toward defraying the expenses for printing, etc.

The following resolution was passed at the annual meeting:

Whereas, We, as a Missionary Society, realize the great need of earnest, united prayer to Almighty God for his blessing upon the great work in which we are engaged, and as we sincerely believe that in answer to such prayer the work of spreading the Gospel of our Lord Jesus Christ among the heathen would be more abundantly prospered, therefore,

Resolved, That we invite the Woman's Missionary Societies of all denominations to unite with us in a Union of Prayer for Missions, using the pledge card, or some similar token of membership.

If the subject is not clearly understood, any inquiries regarding it will be cheerfully answered by Miss M. E. French, Middleton, Mass., Home Secretary of the F. B. W. M. S.

Let us pray in earnest, pray in faith, and pray continually, and the blessing shall be ours.

Accurate Records.—Let us make the suggestion to the secretaries of auxiliaries and of all societies, that they keep full records of all meetings, whether for business or other purposes, as they will be useful for reference in future. The experience of some whose duty it has been to prepare historical papers during the year has proved the value of accurate and clear records. Some things may seem unimportant to note down, but the results from very small beginnings are oftentimes far-reaching.
Correspondence.

CORRESPONDENCE.

“A GLEAM ACROSS THE WAVE.”

The Rev. Spencer Compton, the earnest Evangelical Episcopal minister at Boulogne, France, relates the following incident: —

“During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of ‘Man overboard!’ made me spring to my feet. I heard a tramping overhead, but I resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

‘What can I do?’ I asked myself, and instantly unhooking my lamp I held it near the top of my cabin, and close to my bull’s-eye window, that its light might shine on the sea and as near the ship as possible. In half a minute’s time I heard the joyful cry, ‘It’s all right! He’s safe!’ Upon which I put my lamp in its place. The next day, however, I was told my little lamp was the sole means of saving the man’s life. It was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.”

Christian worker, never despond or think there is nothing for you to do, even in the dark and weary days. Looking unto Jesus, lift up your light; let it so shine that others may see; and, in the bright resurrection morning, what joy to hear the “Well done,” and to know that you have, unawares, saved some soul from death.

THE GIRL WHO BEAT ALL THE BOYS.

[FROM DR. J. L. PHILLIPS.]

One of the very hardest things to do was to bring the girls into our Santal schools. These jungle people think women quite incapable of learning to read, and made only for rough work, such as cutting wood, drawing water, pounding out rice, carrying loads to market, etc. There were hundreds of bright boys in our village schools, but we felt that the girls must be taught too, or social life in these wild settlements could never be practically or permanently improved. Ignorant mothers and daughters could never make bright, beautiful, blessed homes.
Several weeks ago, while at Bhimpore, my sister, Mrs. Burkholder, pointed out to me a nice looking Santal young woman of perhaps twenty summers, seated in the Normal class on the verandah of the mission bungalow. “That is Daya,” said Julia, “the girl who beat all the boys.” That calm, confident face carried me back to Kasumdahe (you’ll see the spot on the map), where ten years ago this girl, then but a child of ten, won a victory that helped us so much in reaching and teaching her sex. Shall I tell you the short story?

My dear wife and sister had been from house to house in that large Santal village, begging the mothers to send their girls to school. Two bright girls came. The teacher was a relative of theirs, and one of the kindest and cleverest schoolmasters, so he held them after they came, and taught them faithfully. Perhaps these two were then the only girls in our forty schools. I know how glad we were to have them learning to read, and how hard we tried to get others. But begging and bantering, and even backshish seemed to be of little use at that stage in our educational work for the Santals.

During the cold season we held a competitive examination in this same village of K. There may have been a dozen schools; and possibly two hundred children in the beautiful mango grove where our tents were pitched, and where, in the cool shade of the dense foliage, the examinations were held. Many poor people from the surrounding villages came to see their children compete for the prizes. Some, not knowing what an examination was, had come armed with bows and arrows, and clubs, ready for a hunt! The mango grove was fairly humming with life and work, for hours.

Other lessons done, the spelling-match began. It was about this time that spelling-schools were “all the rage” at home, so we caught the fever. The boys of the first class, made up from all the schools, had been spelled down, and the second class were on their feet. In this class were Daya and her little mate, our only Santal girls amid the scores of boys. I shall never forget how erect those two girls held their heads that day. Did they know that they were settling forever the question that a girl is better than a goat — that a woman knows more than a cow? One by one the lads dropped to their seats on the grass, leaving that brace of lasses firmly on their feet. Now but ten are standing, the hard words having put down all the rest, and two of the ten are girls. How eagerly those spellers are watched!
ently one poor girl misses and drops. Call it a slip of the tongue, for she knows better. Five still stand, Daya one of them, spelling the double-twisted jaw-breakers as if by magic! One by one the last four boys come down, leaving Daya alone in her glory! She took the prize away from all the lads of the first and second classes. "Nothing but a girl" had beaten all the boys! You should have seen her eyes, and her mother's eyes, too. And you should have heard the significant grunts that went the rounds of that wild, motley group, when our victorious girl carried off the first prize for spelling. It had been proved that a girl could learn to read.

Little Daya's conquest did more for female education among the Santals than all our preaching and pleading. Before long scores of girls were found in those jungle schools. Even that selfish, sedative plea, "What is the use of sending my girls to school? pretty soon some one will come and buy them off for wives, and away they'll go; what good will their learning ever do me?" Even this began to give way before a growing Christian sentiment. Now we have Santal girls in training for teachers and Bible readers.

Will the reader pray for these girls in our Santal schools? Pray for Daya and her sisters of the jungles and the hills. Once truly converted to a saving knowledge of the truth as it is in Jesus, how much they might accomplish for the enlightenment of their own sex, and for the elevation and salvation of the Santal race. May "the girl who beat all the boys" become a blessing, and many of her poor, benighted sisters angels of mercy to their own people.

Darjeeling, July 28, 1880.

[From Miss Crawford.]

In writing to Mrs. Hills of some recent additions to her Orphanage, she thus speaks of one of the children:—

"She is pretty and as dignified as a born princess. The up-country people are quite superior to those born down on this dead, monotonous level. Brother Coldren has named the child Jennie Ritter, and thinks a friend of his by that name will contribute to her support. She is about four years old; can talk neither Oriya nor Bengali, but is so clever that she gets on charmingly."

Heavy rains had interfered somewhat with Miss Crawford's visits to her girls' schools in the country around the station. Setting out in a hired cart, she visited several houses in a
village where one of her girls taught. Of one young woman, who had just lost a sister, she said: "I took advantage of this favorable time to teach her of the Resurrection and eternal life. She is a Mussulmani—as are all of Minnie’s pupils—and not quite so much in the dark about a future state as are the heathen, but quite as far from Christ, I fear. . . . I had intended to go to Lucknath, but the river had overflowed, and neither cart nor footman could pass, and there was no boat, so I reluctantly came home without seeing Ambhi’s pupils. Two Saturdays she had been obliged to swim, and tow her woman along with her. . . . You see swimming is a necessary qualification for my girls! We have a good tank for them to practice in, but would not like to risk them in a strong current."

Aug. 28, she wrote: "Yesterday I went to Babookha in an ox-cart, and to go and come had to travel sixteen miles. The little school here is alive, but it has no suitable place in which to live. The heat was dreadful until I was nearly home; then the black clouds and a good breeze came up from the northwest, and fifteen minutes after I was home, the rain poured.

This morning I had a long walk—the girls taking me up several times and bearing me over the deep mud and water—to visit a school of low caste children. They are doing middling well, but oh, for more life."

Under date of Aug. 31, Miss Hattie Phillips, writing of her work with the women in the Bible School at Midnapore, says: —*

"Some of my pupils have made encouraging progress, while a few mothers, with children, house cares, and a ragged school on their hands, become wearied and sometimes a little disheartened. But I certainly think they are greatly to be commended for their persistence in work and study under such difficulties.

"James came back from the hills with his head rested, but not much strengthened by the two months of cool air. The over-work of fifteen years is not to be counteracted in two months.

"While at Dantoon I did not see Miss Crawford often, but more frequently than any of the others, perhaps, excepting

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* The wives of the native preachers teach in Mrs. Phillips’ Ragged Schools.
Correspondence.

James. She feels very lonely now, to have none of us within twenty-eight miles of her on one side and fifty on the other. The dear woman will always be a marvel to me. The little experience that I have had in the care of unmarried native girls, makes me wonder that Miss Crawford is alive. It is truly a miracle of grace. The poor things, degraded by centuries of vile ancestors, have such low, quarreling instincts, that it requires all the faith, patience, and wisdom one can command to bear with and teach them. We need to pray daily, that we be not overcome with disgust for their depraved natures. Then, when we look at ourselves, and remember that with all our advantages the Lord has to exercise toward us infinite patience and forbearance, it silences our complaints of these poor neglected ones. Pray much for us all.”

OPENING TERM AT STORER NORMAL SCHOOL.

The term began Tuesday, October 5. The first Monday our roll reached forty-one, seven more than a year ago, when the number was larger than ever before so early in the session. The girls' side of the chapel is already nearly full. The other side is thinner, from the fact that many young men are staying away till after election. More than half our students, so far, are new ones, largely from Virginia and Maryland, some have come from Loudon Co., Penn., and we hope for more,—the result of an Education Convention, held there a few weeks ago in a grove, where the people were entertained by band-music, singing by Miss Lovett, a paper by Miss Franklin, addresses by Mr. Brackett and others. The people became very much interested, and altogether it was a very pleasant experience to us. We have never met a more quiet, orderly company of its size. There was none of the loud talk and laughing sometimes noticeable, and never agreeable, in their gatherings. While none were finely dressed, they all looked comfortable and neat, and had, more generally than we usually see, a thrifty, well-to-do appearance, very pleasing to those interested in the welfare of the race. We found that quite a number of them had bought homes.

The white people we met had less of the Virginia aristocratic air than those we have seen in other counties, and from what we learned we judge that the gulf between the two classes is not so broad and deep there — that they recognize more the community of interests between them.

In addition to this, that there are so many strangers among
our students, another fact impresses us—of a change that we have been conscious was gradually coming over the school. A much larger proportion than formerly, especially of the girls, are young people sent by their parents, making necessary a more watchful, vigorous discipline.

We almost always have some cases of especial interest. Last year we had two ministers’ wives, one of whom had come because she felt the need of reading better, in order to be more useful in Sabbath School; the other in fulfillment of a promise from her husband, that when he had finished his course of study in which she had assisted him, she should have a chance to go to school. They are not back yet, but we have a young man who, when he had almost acquired a lucrative trade, lost one hand, and now, no longer a boy (his youth was spent assisting his mother in the support of her large family), he has come to fit himself for teaching. He has never been to school, knows nothing of arithmetic or geography, but can read a little.

SUGGESTIONS. — In a paper read before the recent quarterly meeting of the R. I. Branch of the Woman’s Board of Missions [Cong.] these practical points were made, which are certainly worthy of attention. The reference to their magazine applies to ours:—

"Use unfailing patience in helping on the children’s plans; train the children in missionary work; let Sunday School teachers persuade their pupils to attend the meetings, and give in the classes bits of missionary news; read ‘Life and Light,’ the organ of woman’s work; get every one to take it; do something for the meetings by preparing papers, by praying, by singing, by reading some items; help the missionaries by sending them appreciative letters, not looking for return, or by sending some little gift in token of remembrance; above all, pray for the missionaries: those abroad and those laid aside at home; give freely ‘as ye have received;’ and do all this for the sake of Him whose is the work."

THE REPORTS — Dear subscribers, are you not glad that as a supplement to all the good things that the six numbers of the Helper bring you this year, you have a brief outline of the work of the Society, contained in the reports of the Secretaries and the Treasurer? A careful reading of them and a hearty response to the requests and suggestions co.
The Bureau of Intelligence.

The Bureau of Intelligence.

This Society, recognizing the need of further aid to help carry forward its work, gave to the Committee on Missionary Intelligence, at its annual meeting, new significance. The plan embraces the idea of mutual helpfulness and is to be one of exchange. Thus: An auxiliary society in one section having had an essay, or poem, or dialogue, which has been helpful, is to send it to this committee, and one in another section needing something of this kind, can send her request to the committee, who will furnish the supply desired.

The necessity, as well as desirability, for such an arrangement, is obvious. It is impossible for our missionary workers, with their busy hands and weary heads, to supply directly to auxiliaries and bands the encouragement and stimulus which their letters do give. Again, the increasing demand on the Home Secretaries for copies of letters, essays, and means to help sustain an interest, is already too great a tax on the manifold duties of that office, especially since so much needs to be done that our machinery may be brought into more effective order. Other workers have sought, to some extent, to supply these helps, but system is power. And this method has been greatly desired for some time.

The persons who are willing to care for this department are young and fresh, and bring to it the necessary qualifications and a zealous interest, but that it shall be a success will depend upon the faithfulness with which supplies are sent, that the "bureau" may be full. As all are to be helped by it, so all should be willing to contribute to it. What was designed for the special work of one society may not be as valuable for another, yet if it contains a helpful thought, do not withhold it. In this way there will be developed a delightful interchange of sympathy, and the influence of some things which would be unsuitable to publish, because of their personal character or
the subjects treated, will not be lost, and the most stimulating thoughts and pertinent suggestions will be within the reach of all.

There will be expense connected with this “new departure,” so it will hardly be necessary to add that stamps should accompany the requests, and it is hoped that from time to time gifts of money will be forwarded, that the efficiency may be constantly increased.

Send to Mrs. G. S. Andrews, 11 Hudson St., Providence, R. I., for letters from the missionaries, and teachers, and also for photographs of the missionaries.

Send to Miss Kate J. Anthony, 40 Summer St., Providence, R. I., for essays, poems, dialogues, and helps for Bands.

OTHER OPPORTUNITIES.

The valuable paper by Miss Dunn, relating to our Western field and its wants, published in this issue, will, it is hoped, receive special attention. In connection with this general subject we are impelled to say that there are cases requiring immediate action. The Home Mission Board has more than doubled its appropriations for the past year, and it does not see the way clear to do any more. Still the call for help is from Minnesota, Nebraska, and Kansas. We have been especially moved by the touching appeals from the Norton Q. M., Kansas, which calls for help to sustain Rev. O. T. Clark, as missionary in that section.

A letter from the Clerk of this Q. M. to the Corresponding Secretary of the H. M. Board contains the following statements among others equally suggestive of the need of help: “We feel that our cause is worth sustaining, so we come with confidence. In view of the drouth which almost amounts to a famine, it looks as if it was assistance or surrender. Many of the people must be helped. I think some of the churches would be glad to send us some of the clothing laid aside by their members. Not the members alone need help, but the ministers. Bro. Clark rode all last winter without an overcoat or wraps, and a part of the time with no protection on his hands, sometimes not passing a
Other Opportunities.

house for six or eight miles. Could he be appointed as our missionary, he would have a molding influence on our Quarterly Meeting. He has always been a Free Baptist, and has labored largely in the Iowa Yearly Meeting. He is willing to work for one hundred and fifty dollars ($150!), in addition to what he can receive here, which I do not think can exceed one hundred."

Mrs. Clark in a recent letter says, "Sometimes the way looks dark and we hardly know what to do. No means of our own, yet children and churches to care for. To whom shall we look in this hour of need? Has God permitted this to come upon us to humble us and to open the hearts of those now closed to help those in need? Could some of our brethren and sisters in the East look into our homes, most of which are half hidden under ground, with ground floors, cold and hard, with one or two windows to admit the light,—so unlike our former homes,—they would be surprised. Many of God's dear children live beneath the ground, and as they kneel to invoke God's blessing upon their families and friends, they feel that His presence is here, even in these humble homes, and we realize our dependence upon Him. I shudder at the thought of my dear husband riding over the prairies this coming winter. One brother minister has left, which gives him additional care. This section of country (Northwestern Kansas) is beautiful, and in ordinary times yields as much as any other state in the Union."

These statements need not be enforced. Cannot special attention (not neglecting our regular work) be given to helping the home mission interest in our western borders during these two last months of the year? This will give opportunity for at least one meeting and the putting up of boxes of clothing, books and papers, etc., and the collecting of money; so let us be very active at once. Much might be added—before us are requests from other sections—but our space is limited. Other addresses will be furnished to those who wish to send boxes, and money should be sent at once to Rev. E. N. Fernald, Lewiston, Me. Let there be no delay. Already the winds whistle across the prairies, and the air is full of chill. Let us make it possible that the log houses and the dug-outs be vocal with Sunday School songs, and the praise of worship from thankful hearts. The address of Rev. O. T. Clark is Lenora, Norton Co., Kansas.
WORDS FROM HOME WORKERS.

MAINE.

The Woman's Missionary Society of the Sebec Q. M., met in connection with the session held with the Dover and Foxcroft Church, Sept. 18, 1880. Had a full house and attentive listeners. Two very interesting papers, one written by Mrs. Mary E. Wingate, and read by Miss Mary Clement, on "The Growth of a Century;" the other, written and read by Miss Ada Sampson, on "Mission Work," were presented. Some remarks by Rev. Mr. Foster, of the Exeter Q. M., encouraged and strengthened us. Some of our young friends are taking hold of this work with a zeal worthy of themselves, and we were cheered while listening to the stirring words of their essays, coming with energy from full, warm hearts. I could but lift up my soul in thanksgiving and breathe a prayer to the dear Father that He would accept the service, and make them very useful in the future in His cause.

Mrs. E. D. Wade.

The Auxiliary of the Woman's Missionary Society in the Essex Street Free Baptist Church, in Bangor, Me., was organized in October, 1879, and hence has been in operation one year. Previously, nothing of the kind had been done here. Its officers are: Mrs. R. L. Howard, President; Mrs. L. Jones and Mrs. E. H. Fogg, Vice-Presidents; Miss Annie Fogg, Recording Secretary; Miss Lizzie Shaw, Corresponding Secretary; and Miss May E. Brooke, Treasurer.

Our meetings have been sustained with a growing interest; twenty-seven copies of the Helper are taken, and $27 dollars have been remitted to the Treasurer, at Dover. We feel encouraged for another year's work, and hope for still better results.

Lizzie Shaw, Corresponding Secretary.

RHODE ISLAND.

A very interesting missionary concert was given recently at the Free Baptist Church of Olneyville, under the direction of the missionary committee. The house was well filled. The platform had upon it a large cross, covered with ferns and vines, and was surrounded with other beautiful decorations. The singing by the young people and school was highly commendable. "Counting the Pennies" was rendered by Miss Mamie Colwell. Miss M. Rhodes and Mr. E. E. Hubbard gave readings on missionary subjects, the latter being a letter from a lady missionary in India, supported by the Rhode Island churches. The pastor represented the magnitude and importance of the home mission work. The closing piece was a dialogue by seven young ladies, in which the genius of Christianity was represented as communing with her converts from various nations.

One of the members of the Greenville Auxiliary sends us a brief statement in regard to a missionary tea just held, hoping it may be a "help."

"One of our devices for making up our apportionment and keeping up the interest in our work is a Missionary Tea. We had one of these recently at Mrs. Given's.
We had a little meeting, opened by prayer and singing, then followed reading extracts of missionary work, and other pertinent and valuable selections. Then there was a Missionary 'Art Gallery,'—painted faces of our loved India toilers, with that of the revered veteran who is resting now. As the faces were pointed out on the wall, one of the ladies gave a little account of each, their location, work, etc. Dear 'Min's' face being noticed, gave an excellent opportunity to speak of her beloved Ragged schools, and to read extracts from a private letter in which she speaks of starting an Industrial, and asks for twenty-dollar scholarships. We didn't forget Harper's Ferry, but left that for next time. Then followed a pleasant social time in the interests of the society, before the picnic supper, for which each lady paid ten cents. There were twenty-five present, and all went away feeling more interested and more encouraged than before.

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NEW YORK.

Mrs. Pendleton, of Norwich, reports that the year's work recently completed by their Missionary Society has been most satisfactory.

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MICHIGAN.

Miss Cilley reports that "the Oxford Q. M. W. M. Society, lately organized, has already three auxiliaries: at Riley Center, Capac, and New Haven. And now Bruce Church sends for helps to organize. God bless the faithful workers in Northern Michigan."

Miss Stockwell, Secretary of the Hillsdale Q. M. Society, read a fine paper at the last meeting of the River Raisin Q. M. Society. Her presence greatly cheered the workers in that Society. Is not this an excellent example,—a hint to others of a way of helping and being helped? If teachers and Sunday School workers need suggestions from others engaged in the same work, why not we? And what more feasible way than this, of attending each other's meetings, keeping eyes and ears open, and being willing, too, to speak earnest words for the common cause. In this Q. M. the Manchester and Macon auxiliaries are doing finely, and others are organizing for effective work.

S. L. C.

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MINNESOTA.

Mrs. L. E. Leighton, Q. M. Secretary, writes:—

"At the September term of the Hennipen Q. M., which convened with the Mazeppa church, the Woman's Mission meeting was called at ten o'clock, Saturday. Exercises were opened by singing 'To the Work,' Scripture was read by Mrs. Livingston. Very cheering reports from Castle Rock and Champlin were read by the secretary. Verbal reports by Brother Smith of Minneapolis, and Brother Mitchel of Crystal Lake, the secretaries having failed to send in their reports. Brother Palmer, our State Missionary, made a very good report of his work. Extracts from Burmah letters were read by Mrs. Batson. Select reading by Miss Van Vliet, Miss Livingston and Miss Dean. A request from the Minneapolis Auxiliary, that we ask the Woman's Mission for fifty dollars to finish some chapel that may be built in our mission field, was acted upon and granted. The collection taken for home work, amounted to four dollars and fifty cents."
The Fifth Annual Meeting of the Woman's Foreign Missionary Society was held at Caledonia on Friday afternoon, Sept. 10.

Mrs. J. F. Smith, the President, conducted the exercises. The meeting opened by singing. Parts of the 126th Psalm and 16th chapter of Matthew were read by Mrs. Babcock. Prayer was offered by Rev. Mr. Minard. "The World for Christ" was then sung. The Corresponding Secretary gave a report of the work done in the Societies during the year, showing the amount raised to be $375.21.

Mrs. R. H. Crowell, delegate to the F. B. W. F. M. S., held in Weirs, N. H., gave a report of her visit to that Society, and spoke of the cordial welcome extended to her by the band of noble workers she there met. She referred, as a partial result of this delegation, to the fact of Miss French's presence with us as a delegate from that society, and the good her visit among us had already accomplished.

Then followed Miss French's able and instructive lecture on India, which was listened to with deep interest by an attentive audience.

Rev. J. F. Smith made a few appropriate remarks. A collection was taken amounting to $5.60.

Closed by singing

"From Greenland's icy mountains..."

During the session of the Society, a resolution was passed commending the Helper for the manner in which it is conducted, and recommending its further circulation.

Notes and Gleanings.

For Prospectus for 1881 see 3d page of cover.

The present issue of the Helper is delayed on account of the reports, as is plainly evident.

We have received the reports of the India Bible School and the Free Baptist Mission in Southern Bengal.

The King of Siam, accompanied by a splendid retinue, is coming to America for a three weeks' visit.

The native Christians of the United Presbyterian Mission in Egypt gave nearly three dollars each in religious contributions last year.

Again we recommend to our workers Good Times, which has a department for Sabbath Schools and Missions, containing readings and dialogues. Its terms are $1.00 a year. Send your orders to us, which we will gladly see are properly attended to.

The Helper has 3,605 subscribers, which are distributed as follows: Maine, 786; New Hampshire, 428; Rhode Island, 404; New York, 384; Massachusetts, 275; Michigan, 237; Ohio, 211; Vermont, 167; Nova Scotia, 121; Illinois, 107; Minnesota, 79; Iowa, 70; New Brunswick, 66; Wisconsin, 64; Pennsylvania, 32; West Virginia, 29; Province of Quebec, 24; exchange list, 24; Ontario, 21; Indiana, 18; India, 17; Kansas, 14; Connecticut, 10; New Jersey, 8; Maryland, 4; Missouri, 4; Nebraska, 4; California, 2; Africa, 1.

Of those who have procured subscribers, Mrs. E. W. Porter, of the Paige Street Church, Lowell, Mass., heads the list with 100. Twenty-five and more are sent to churches as follows: Roger Williams, Providence, R. I., 71; Saco, Me., 62; Olneyville, R. I., 55; Washington Street, Dover, N. H., 52; Augusta, Me., 45; Main Street, Lewiston, Me., 45; Haverhill, Mass., 45; Greenville, R. I., 43; Barrington, N. S., 43; Pascoag, R. I., 41; Hillsdale, Mich., 35; Park Street, Providence, R. I., 34; Mt. Vernon Street, Lowell, Mass., 32; Portland, Me., 30; North Berwick, Me., 27; Lydia Center, Vt., 27; New Hampton, N. H., 26; Auburn, Me., 25; Bangor, Me., 25; Farmington, N. H., 25; Whitefield, N. H., 25. Other churches have done as well in proportion to their numbers. Let there be everywhere an increase for the year 1881.
Children's Niche.

THE SILVER PLATE.

[BY MARGARET J. PRESTON.]

They passed it along from pew to pew, And gathered the coins, now fast, now few, That rattled upon it; and every time Some eager fingers would drop a dime On the silver plate with a silver sound, A boy, who sat in the aisle, looked 'round With a wistful face: "O, if only he Had a dime to offer, how glad he'd be!" He fumbled his pockets, but did n't dare To hope he should find a penny there; And much as he searched, when all was done, He had n't discovered a single one.

He had listened with wide-set, earnest eyes, As the minister, in a plaintive wise, Had spoken of children all abroad The world who had never heard of God; Poor, pitiful pagans, who did n't know When they came to die, where their souls would go; And who shrieked with fear when their mothers made Them kneel to an idol god — afraid He might eat them up, so fierce, and wild, And horrid, he seemed to the frightened child, "How different," murmured the boy, while his Lips trembled, "How different Jesus is!"

And the more the minister talked, the more The boy's heart ached to the inner core; And the nearer to him the silver plate Kept coming, the harder seemed his fate; That he had n't a penny (had that sufficed) To give, that the heathen might hear of Christ.

But all at once, as the silver sound Just tinkled beside him, the boy looked 'round, And they offered the piled-up plate to him, And he blushed, and his eyes began to swim:

Then bravely turning, as if he knew There was nothing better that he could do, He spoke in a voice that held a tear: "Put the plate on the bench beside me here,"

And the plate was placed, for they thought he meant To empty his pockets of every cent, But he stood straight up, and softly put Right square in the midst of the plate his foot, And said with a sob, controlled before, "I will give myself—I have nothing more!"

SOME METHODS OF WORKING.

Looking through a few exchanges to find some things which we could suggest to the bands to help them as they enter upon the winter campaign, we find many ways of working which lead to a similar result,—the creating and sustaining of an interest in helping to obtain money to send the Gospel "all the world around":—

Last spring nine boys met and formed a missionary society; after a few meetings girls were admitted, and a lady was elected director. We meet every two weeks and each pays
ten cents a month. Our parents and others are admitted as annual members, on the payment of twenty-five cents. We have a lecture from some gentleman at each meeting.

We organized under the name of Gleaners, in October, and are making a rag carpet for an Orphan Asylum. We are to give our money for missionary purposes.

"The Helping Band" meets with the pastor's wife, who teaches them from mission maps, and reads to them while they sew. At their meetings they have found a question-box to be useful. The "Earnest Workers" are learning about the heathen while they sew carpet rags, and prepare for a sale.

A Sunday School class of young men, hold three sociables during the year, making them entertaining and profitable by reading, singing, and recitations, bearing upon missions, and also by presenting idols and curiosities brought from foreign lands.

Each member of the "Willing Workers" has a book and a bag; they get as many subscribers as they can who will pledge a cent a week towards supporting a Bible Woman in Burmah, and another in China.

The Gleaners meet regularly once a fortnight, but once in three months give a "Social" to their friends. They pay five cents to become members, and one cent per week afterward.

The ladies of a missionary society supplied all the children who wished to work with small boxes, to be opened in three months. Thirty-six boys and girls volunteered to do all they could. They were enthusiastic and even made sacrifices. To all having one dollar a certificate was given. The amount collected, was $18.50. Think of the amount of good they will do through these dollars. Some children to-day in darkness will through them learn of the blessed Saviour.

**STRANGE PLANTS.**—There grows on the banks of the Amazon River a gigantic reed, nearly thirty feet high, which is frequently crowned with a large ball of earth, like the golden globe on the utmost end of a lofty church steeple.
Contributions.

This is the comfortable home of myriads of ants, which retire to these safe dwellings, high and dry, at the time of rains and during the period of inundation, rising and descending in the hollow of the reed, and living on what they find swimming on the surface of the water.

**Contributions Received by the**

**Free Baptist Woman's Missionary Society,**

**From Aug. 1, 1880, to Oct. 1, 1880.**

### Maine

- Atkinson, Auxiliary .......... 2 00
- Bangor, Auxiliary, Essex St. Church, for Zenary work .... 12 00
- Biddeford, L. M. Thompson, for Chapel Hall ........... 5 00
- Brunswick, Auxiliary ........ 10 00
- Dover and Foxcroft, Auxiliary, for Anjanece ........ 2 00
- East Corinth, Busy Bee Band ... 1 00
- East Corinth, Auxiliary .......... 7 00
- East Corinth, M. R. for F. M .... 1 00
- East Dixfield, Auxiliary, 1-2 each. H. M. and F. M .......... 2 50
- East Parsonsfield, Auxiliary, for F. M ............ 2 00
- Exeter, Q. M .. 6 40
- Houlton Gleaners, Mrs. Laura A. Brown .......... 1 00
- Kenduskeag, Mrs. J. J. Banks ... 1 00
- Kingfield, Auxiliary, Registry postage and letter, 14 cts. deficiency on former credit 8 cts. Kingfield, cash ........... 5 00
- Kingfield, Auxiliary, for F. M ... 2 92
- Lewiston, Auxiliary, Maine St. Ch. ............... 23 25
- Lewiston, Mrs. B. F. Hayes, for support of teacher with Mrs. J. L. Phillips and to constitute Mrs. Mary Hayes L. M. .... 10 00
- Limerick, Auxiliary, for F. M ... 2 00
- North Bridgton, Mary A. Atwood, for F. M .......... 1 00
- Plymouth, L. M. N., for salary of Miss L. Brackett .... 10 00
- South Parsonsfield, Auxiliary, for support of Gouri ....... 7 00
- Steep Falls, Mrs. Hannah Hobson for salary, of Miss I. Phillips ... 5 00
- West New Portland, Auxiliary, for F. M ........... 2 08

**New Hampshire**

- Danville, Auxiliary ........... 10 00

- Dover, Auxiliary, Wash, St. Ch. 31 35
- Dover, L. A. DeMeritte, for working capital, and const. Mrs. J. A. Lowell L. M .... 25 00
- East Wakefield, Mrs. S. D. Meserve, a Centennial Offering ................ 5 00
- Lake Village, Children's Band, for salary of Miss I. Phillips. 5 00
- Lake Village, J. L. and O. E. Sinclair, for working capital. 30 00
- Milton Mills, Busy Bees, for Miss I. Phillips' salary ...... 10 00
- Rochester, M. A. Watson ...... 1 00
- Wolfeboro', Mrs. E. J. Jenness, for F. M .......... 1 00

**Total** .................................. $17 85

### Vermont

- Covent, Auxiliary, 2d F. B. Church ............... 2 50
- Corinth, from two little Girls ............... 10 00
- East Orange, Auxiliary ............. 5 00
- East Williamstown, Auxiliary .... 4 00
- St. Johnsbury, Children's Band .... 1 25
- South Strafford, Auxiliary, for Zenary work ........ 5 00

**Total** .................................. $1 le 35

### Massachusetts

- Haverhill, Auxiliary, for native teacher, and balance of L. M. of Miss Jennie Knowles .... 16 00

**Total** .................................. $16 00

### Rhode Island

- Apponaug, Church, Miss H. Phillips' salary and work .... 3 00
- Blackstone, Mission Band, do .... 10 00
- Carolina Mills, Mission Band, for Harper's Ferry ....... 3 27
- Farmington, Church, for Miss H. Phillips' salary and work .... 5 00
- Foster, Union Church, do ........ 9 00
- Greenville, Auxiliary, do .......... 10 00

**Total** .................................. $40 57
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<td>Olneyville, Auxiliary, do</td>
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**MICHIGAN.**

Hilldale, S. S. Class, "C." for Miss Ida Phillips' salary... 6 53

**OHIO.**

East Liberty and Broadway Churches, for Miss I. Phillips' work... 25 00

East Liberty and Union Churches, for Zenana work... 7 90

Harmony, Q. M. collection, for Zenana work... 3 10

Maineville, Church, for F. M... 1 00

Newton, Mrs. Higgins, for Zenana work... 1 00

Seneca and Huron, Q. M. Auxiliary, for F. M... 12 49

**INDIANA.**

Hartford City, Ruth E. Brockett 2.00, for working capital... 5 00

**IOWA.**

Edgewood, Ladies Aid Society... 2 00

Postville, Mrs. C. W. Tanks, for F. M... 1 00

Riceville, Mrs. Lavinia Fox, for Miss Ida Phillips' salary... 5 00

Yearly Meeting, Woman's Mission... 5 00

Dover, N. H.

The following contributions are a Centennial offering, towards building the chapel at Harper's Ferry:

- Mrs. E. D. Wade, $10.00 towards L. M. of F. Nellie Wade; Mrs H. Crowell $1.00; E. H. Fogg $1.00; Mrs. F. A. Stevens $5.00; M. M. Brewster $5.00; M. G. Osgood $1.00; Mrs. E. L. Carr $1.00; Dr. Sarah A. Colby $10.00; Annie P. Tilley $1.00; Mrs. M. W. Bachelder $1.00; M. A. Davis $1.00; Mrs. J. T. Ward $5.00; A friend $5.00; A. C. Hayes $2.00; Mary Lathan Clark $1.00; E. S. Cole $1.00; Mrs. E. L. C Patch $1.00; Mrs. M. H. Bassett $1.00; Mrs. J. M. Purkis $2.00; Mrs. O. C. Whitney $0.50; Susan Wyman $1.00; John B. White $2.00; Mrs. J. W. Pease $1.00; Miss M. Batchelder $5.00; Mrs. G. R. Hubbard $1.00; Mrs. T. S. Shaw $1.00; Wm. Ballinger, in memory of his deceased wife, $1.00; Mrs. W. H. Smith $1.00; Walter Harriman $1.00 Mrs. J. Y. Stanton $2.00; Mrs. D. H. Adams $5.00; Mrs. J. H. Creeley $1.00; Nellie M. Rich $1.00; Mrs. A. M. Young $1.00; Mrs. J. Malvern $1.00; Mrs. F. Bandy $1.00; Afife Miles $1.00; Proceeds of Centennial Pictures, by Rev. A. M. Richardson $4.14; A friend $1.00; do. 50; do 50; Mrs. H. C. Phillips $1.00; Mrs. G. C. Waterman $10.00; Mrs. J. T. Weeks $5.00; Mrs. M. H. Hills $5.00; Mrs. F. K. Chase $1.00; Mrs. L. D. Stewart $10.00; Mrs. G. F. Mosher $10.00.

Total, $659 66

**MISSOURI.**

Springfield, S. L. Dittrick, a Zenana teacher... 13 00

The following contributions are a Centennial offering, towards building the chapel at Harper's Ferry:

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Total, $659 66

**CORRECTION.**— One item in last Helper should have been Sebec Q. M. Auxiliary for support of Anjanee, $5.; F. M. $5.; H. M. $2.; General work, $3.60; Total, $13.60.