The Lord giveth the word, the women that publish the tidings are a great host...  

The time is short—
If thou wouldst work for God it must be now;
If thou would'st win the garlands for thy brow,

Redeem the time,
I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender;

The time is short. —H. Bonar.

OUR FOREIGN MISSIONARY.

R. W. I. EDWARDS sailed from New York on steamer Eutoria, February 2d. The following we clip from Our Hope of January 30:

"Among the Bible Training students at Mendota College last year was Mr. W. I. Edwards, who, with his mother, removed here from Galesburg, I11., remained here throughout the year, and completed the Bible Training course, graduating with much credit. Both mother and son united with our A. C. church here, and we learned to regard them very highly as earnest and devoted followers of our Lord Jesus Christ. Mr. Edwards manifested from the first an ardent desire to enter upon foreign missionary work, and his studies here were undertaken with that end in view, whatever the Lord should open the way before him. Upon completing the course he removed with his mother to Normal, I11., where he has a brother engaged in teaching at the State Normal University, and where he has since resided.

Quite recently Bro. Edwards received a proposal to go to India, under the auspices of The A. C. Woman's Home and Foreign Mission Society, and came to Mendota last week to confer with Mrs. Taylor the president of that society, who wired that she would meet him here the 23d. The contemplated meeting took place, and Mr. Edwards departed for New York, on Friday morning last, expecting to sail for India on February 2d. We no one could be more exemplary than he we have known him. We are very glad of this testimony. It should not be inferred that a preacher in the usual sense of that term, for he makes no such claim. He goes to learn the language, and to assist the cause of Christ in India, in whatever door of usefulness God may open before him, trusting the Lord to direct, and qualify him for whatever work he may place upon him. And we are very sure that he will spare no efforts or pains to approve himself a faithful and efficient helper and worker. May God richly bless him, and grant him all the success his sacrifice and faithfulness deserve. And may the compassionate Lord who knows a mother's affection for her son, comfort and sustain our beloved Sister Edwards in her great sacrifice for Him."

Miss Spence writes: "Our catechist is now preaching in three villages in all of which schools might be opened at once." By the time Brother Edwards learns the language there will be work enough for him to do.
MRS. TAYLOR. 

The following letter shows the need and demand there was in our denomination for the W. H. & F. M. S., which is doing the work for which this sister joined another mission society, and serves to keep our women at our denominational home, thus obeying St. Paul's teaching for the women to be "keepers at home." Tit. 2:5. A. W. T.

DEAR MRS. TAYLOR:

I have received two numbers of All Nations Monthly, and I think it most beautiful and bright. It seems the smile of Him who said "Go teach all nations" is over it all. Blessed indeed are the women's missions.

I live in an inland country town where there are no people who confess "the blessed hope and glorious appearing of our Saviour, Jesus Christ," except my husband and myself; consequently, no Adventist church or mission society. I have joined the mission society of the Congregational church of our village for the purpose of learning about missions and missionaries. I pray daily for missions, and especially our own of which you are its honored president. I shall not fail to show the Monthly to all my friends.

Yours sincerely in the love of Christ,

MRS. EMMA E. WIGHT.

THE way to do God's work is to begin at once and with all the might and keep at it. "Say not ye, There are four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest," Work for the harvest is ready. Work as they do in harvest, with all energy and force and with all haste.—Zev.

WHAT CAN I DO?

Written for All Nations Monthly.

I cannot give. Thou knowest that I need
My little all these hungry mouths to feed.
What can I do? I hear the Master say,
"Just trust in Me and pray."

I cannot go. By sweet compassion moved,
Our Lord left all to save the world. He loved;
Yet from my all I cannot, cannot stray.
"Just stay at home and pray."

Love's alabaster box I fain would bring
To break o'er thy dear head, my Lord and King.
Ah, me! I have no gift; what can I say?
"Just stay at home and pray."

'Tis well; I'll pray, "Lord send thy laborers forth
From east to west, fair south and frozen north;
Light darkened climes with Hope's life-given ray."
I'll stay at home and pray.
—Jessie E. Jordan.
All Nations Monthly

Miss Retha A. Glover

Maine State Secretary and Treasurer, was born in Rumford, Me., December 23, 1866. She began teaching in 1885 and has taught the greater part of the time since. At present she is in the employ of the Maine Mission Society, doing evangelistic work.

Report of Maine Societies.

Bridgeport

This society has eleven active members and one honorary. Amount of money raised in the past year, $23.69.

Bangor

Bangor society has fifteen active members and four honorary. Amount raised last year, $28.70 for foreign work, and $54.91 in work and money expended at home.

Mapleton

Mapleton has fifteen members. Amount raised past year, $18; also sent one box of print and two packages of clothing to India.

Oxford

This must be the youngest society, as it was organized Jan. 23, 1901, has eight members and more to join next meeting. The interest is good, and we expect to give a good report of work done the coming year.

Friendship

Friendship society has eleven annual members and seven life members. Since first organized $107 has been raised. October last, two dozen garments were made for children in India. Society recognized in 1900.

Mechanic Falls

This society was organized in 1899; has six members. Amount raised the past year, $35.00.

Sabattus

Society organized September, 1900; has three members. These members are three young ladies and they are making garments for India orphans.

Waterville

Society was organized Oct. 8, 1900, has fifteen active members, is doing a good work and promises to be one of the best locals in the state.

Messiah's Advocate

Our members do not all know how great obligations we are under to the Messiah's Advocate. From the first this paper has given us invaluable help. Its columns have been open for our reports, letters and articles upon our mission work. The subscription list of the Advocate was lent to us and to every subscriber we sent a copy of our All Nations Quarterly. The Advocate is a bright, spiritual paper, and we wish it could be introduced more extensively among our eastern people. Along the Pacific Coast our members highly appreciate its value, have worked to extend its circulation and we hope will continue to work for it with redoubled zeal, and we hope our locals east will help what they are able.

Rumford

Society was organized Oct. 14, 1900; has six members. Amount raised to date, $3.50.

Westbrook

Westbrook organized in summer of 1900; has fifteen members. Amount raised the past year, $14.47 for foreign work, and $3.00 for home work. The society is supporting a child in India.

There are thirteen locals in the state, but we are unable to obtain reports from all for this number.

Sisters, what are you going to do in the coming year in regard to the mission work? Shall the number of locals be doubled before our next report? It might be if every one would help a little.

Wherever you have three members you can have a local; and by organizing a society you are going to deepen your interest, the interest of others around you, and numbers will be added to your band. That there might be a forward movement all along is our prayer. The King is at the door: are His daughters doing all they can to prepare the people for His coming? If you have neglected to purchase a copy of "Child Wives and Widows," don't do so any longer, but get a copy at once and it will awaken your interest anew.

Yours in the Work,

Retha A. Glover,

State Sec'y and Treasurer.

The World's Crisis.

In most Advent churches there are families who do not take the "World's Crisis," and also in all Adventist churches, east and west, north and south, there are some who do. For a year we have been trying to get our locals to take up the business of getting subscriptions for the Crisis. We want to make this a regular business. To do this properly, let every local appoint a committee who will attend to it. Let this committee write to Chas. H. Woodman, 144 Hanover St., Boston, Mass., asking him for a list of subscribers in that section, with the time that their subscription expires and a sample copy of the Crisis. Then you will know also who does not take the paper. Get a blank book and carefully copy into it names of subscribers, time the subscription expires, and also the name of each family in the place who does not take the paper. Then call upon every family who does not take the Crisis, and do your best to get them to subscribe. Also call upon those who do take it and ask them if they will renew through you. Make this your business, not for this year only, but make it a continual, legitimate part of your home mission work to increase the circulation of our Adventist literature. By doing this, you are not only doing a much needed and very important work for Christ, but you are also helping our W. H. & F. M. S. financially.

Messiah's Advocate.
ALL NATIONS MONTHLY

PUBLISHED BY THE
Woman’s Home and Foreign Mission Society of the Advent Christian Denomination.

EDITOR AND BUSINESS MANAGER:
MRS. SARAH K. TAYLOR, Rockland, Maine.

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Officers of the W. H. & F. M. S.
Mrs. Sarah K. Taylor, Rockland, Me., President
Mrs. A. R. Organ, Oakland, Calif., Vice President
Miss Minnie I. Gage, Worcester, Mass., Field Secretary
Mrs. Susie B. Thompson, Friendship, Me., Cor. and Rec. Secretary
Mrs. Jessie Lee Thompson, Friendship, Me., Treasurer

Rockland, Maine, March, 1901.

"IRRESPONSIBLE SIDE EFFORTS."

When honest inquiries have been made, we have always taken time to reply to them courteously. Some one (we prefer not to know who) has been writing to friends of our work, advising them not to help us, calling our God given work an “irresponsible side effort.” Now it is not a bad thing to be called an “irresponsible side effort.” Some “irresponsible side efforts” have accomplished wonderful results for Christ, being responsible to God although irresponsible to men. In our case the name is a misnomer and a slander. We are a denominational society and responsible to the body. Anyone taking our denominational paper, the Crisis, and reading it, must know this fact. We are also accused of not acting in harmony with the A. A. M. S. and the A. C. Publication Society.

The charges would be too trifling to notice were it not that persistent effort is being made to prejudice strangers against us, and to hinder our work for Christ. To honest Christians who want to know the truth, we say, read carefully the “World’s Crisis,” and you will get at the facts. You will find among its contents that less important matter is crowded out. The support of the mission under which they had been laboring was withdrawn from them, and in consequence they became an independent faith mission. During the great famine these Christians were in dire straits, and V. Jesudas, the man who stood at the head of the work, applied to Captain Spence for help. After careful investigation and prayerful consideration of the matter, our business agent decided to accept this mission work for the Woman’s Home and Foreign Mission Society, and accordingly preached it in the villages where they were working. The support of the mission under which they had been laboring was withdrawn from them, and in consequence they became an independent faith mission.

To our members who are troubled by this persecution we will say, “Fret not thyself because of evil doers.” “Trust in the Lord and wait patiently for Him, delight thyself also in Him and He shall * * * give thee the desires of thine heart.”

GREATLY ENLARGED WORK.

SEVERAL months ago Captain Spence wrote us about a mission work which seemed to appeal for help especially to those looking for the coming of the Lord. It seems that some native Christian workers in some way were led to embrace faith in the near coming of Christ and kindred truths, and accordingly preached it in the villages where they were working. The support of the mission under which they had been laboring was withdrawn from them, and in consequence they became an independent faith mission.

In regard to our denominational status:

1. We organized as a denominational body.
2. We took a denominational name, The Woman’s Home and Foreign Mission Society of the Advent Christian Denomination.
3. We have suffered as a denominational society. Our beloved and deeply lamented brother, H. L. Hastings refused to be called faith mission. During the great famine these

6. Several of our auxiliary societies have become also auxiliary to the A. A. M. S. We amended our constitution that this might be done in harmony with a new constitution adopted by the A. A. M. S.
7. Our general constitution and several of our state constitutions advise our auxiliary societies to become auxiliary to the A. A. M. S.
8. When the A. A. M. S. sent the two missionaries Miss Burke and Miss Dow to China, they asked us to assume the support of one, and the W. H. and F. M. S. of Massachusetts accordingly voted to pay the salary of Miss Burke which they have done in addition to paying their regular fees, Miss Burke being entirely under the jurisdiction of the A. A. M. S.

Still in spite of all these facts which have been published both in our All Nations Quarterly and in the World’s Crisis, these falsehoods are being circulated from some motive unknown to us, and the work of Christ is being hindered.

To our members who are troubled by this persecution we will say, “Fret not thyself because of evil doers.” “Trust in the Lord and wait patiently for Him, delight thyself also in Him and He shall * * * give thee the desires of thine heart.”

STATE EXPENSES.

THE A. C. Publication Society kindly offer to give us 10 per cent. of all money sent in by us for subscriptions to the Crisis, both new and old. This commission will be devoted to covering state expenses. Our state officers have to be at considerable expense for postage and stationery alone, and this commission will help us not a little if this work is thoroughly and faithfully done.

THE editor arrived home from her journey West, February 20, and in the next paper expects to give a report of her visit among the churches on the Pacific Coast and in the Middle West. This month the editor from India is of such importance that less important matter is crowded out.

"Then will He say to those on His right hand, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."
The Ransom Home for orphans, so called after its benefactors, Dr. and Mrs. Ransom, has great pleasure in presenting its maiden report for 1900.

The Home was started in February with five children. It has now risen to fourteen—a small number considering the number of children who go starving but are unwillingly kept from entering it because of the prejudices of the people and the restrictions and discipline maintained for the proper working of the institution. Speaking generally of the home and its inmates, we can say that it is a pretty little place, very commodious and secure against the heat and rain of India. The children themselves look bright, happy, comfortable, well clothed, well fed and intelligent.

As far as is possible a uniform is observed amongst them which makes them look schoolish and civilized. Their temporal, physical, mental and spiritual wants are all attended to according to their importance. They accompany us in our open air preachings and render invaluable aid by their singing of which they are very fond. The songs and hymns are all committed to memory so that they are not encouraged to lean upon any books to help them.

Below is the time-table, which will give one a fair idea of what they do. This is observed every day but Sunday, when the children have Scripture history and memorist to study.

A M. 5 to 5.30—Rising time and aforations; 5.30 to 6—morning prayers; 6 to 7—domestic duties and garden work; 7 to 7.15—breakfast; 7.15 to 8—private study; 8 to 11—School session; 11 to 12—recreation.

P. M. 12 to 12.30—Mid-day meal or dinner; 12.30 to 3—private study; 3 to 5.30—school session; 5.30 to 6—recreation or preaching; 6.30 to 7—night study; 7 to 7.30—supper; 7.30 to 8—Bible reading, singing and prayers; 8 o'clock—lights out.

The girls of the Home are taught to sew and cook so as to fit them for any domestic service in after life. The boys are kept strictly at their books and are encouraged to do their best and prepare themselves as teachers, preachers or catechists. Their staple food is rice with curries or chutneys.

Below is their diet table:

**Monday**—Breakfast, hot rice and chutney; dinner, rice and mutton curry; supper, rice, pepper water and chutney.

**Tuesday**—Breakfast, hot rice and chutney; dinner, rice and Dhal curry; supper, rice and vegetable curry.

**Wednesday**—Breakfast, hot rice and chutney; dinner, rice, pepper water and chutney; supper, rice and fish curry.

**Thursday**—Breakfast, hot rice and chutney; dinner, rice and mutton curry; supper, pepper water and chutney.

**Friday**—Breakfast, hot rice and chutney; dinner, rice and Dhal curry; supper, rice and vegetable curry.

**Saturday**—Breakfast, hot rice and chutney; dinner, rice and mutton curry; supper, rice, Dhal water and chutney.

**Sunday**—Breakfast, hot rice and chutney; dinner, rice and Dhal curry; supper, pepper water and chutney.

Pepper water is a sort of curried soup. Dhal, pronounced doll, is a grain produced in this country, resembling dried peas.

Most of the children who were old enough and had put in the number of schooldays for the year required by the Inspectors, have passed their examinations.

In concluding I must thank all the supporters of this grand and good work who are helping to improve the status of the native man and woman of the future. God grant that each one of these who are being trained in this way and led to serve, love and obey Him, may not be wanting when Jesus comes to make up His jewels.

Following are the names of each of the orphans adopted and a few words on the progress made by each.

Adopted for Miss Gage: **NANAMANI**—A pretty little intelligent girl with black curly hair, large black eyes, and an olive complexion. She is very intelligent and hard working, rather of a timid disposition. She has just passed her third standard examination with merit.

Adopted for Mrs. Nickerson: **CAMALUM**—A tiny, old-fashioned little dame, very quiet in manner but smart in lessons. She is inclined to be very neat in appearance. She has just passed her third standard examination with merit.

Adopted for Mrs. Fitch: **SANAKI**—The oldest girl in the Home. She is well-built and intelligent, and acts as a sort of mother to the other children in the Home. She sings very well and is looked upon as the leader and starter of the hymns. She did not appear for the government examination as she was not considered fit.

Adopted for Mr. T. H. Duff: **SIVALINJAM**—Is a quiet intelligent and obedient child. He learns his scripture verses very well and is very good at his lessons. He has just passed his third standard examination with merit and will appear for his fourth standard this year which will qualify him for a government post.

Adopted for Mrs. Fitch: **SELUM**—Is a little boy in the Infant class. He is very diligent and does well in lessons. He has just passed his infant examination with merit and promises to be a very good scholar.

Adopted for Manchester, N. H.: **PROMAI**—Or Abasaeg is Meshak's brother. He is a bright little boy. He is in the Infant Standard. He says he wants a blanket to cover with at nights when it is rather cold!!

Adopted for Mrs. and Miss Cobb: **RAGAPEN**—Is a good little boy intelligent and bright. He has just passed his third standard examination with merit. He is now studying for the fourth standard. He is a good singer.

Adopted for Mrs. Mary St. John: **SUWUKEJA**—Is always first in his class both in scripture and secular studies. He is a quiet and good little boy. Has just passed his first standard with merit and has a good voice.

For Local in Woodstock, N. B. **DANAPEL** is a bright boy and takes a great interest in learning his Scripture well. He has just passed his first standard with merit. He has a good voice, and knows a lot of hymns and lyrics for his age.

For Miss Lois Magoon, **MESHAK** is a painstaking, noble fellow. He could not appear for any examination as he had not sufficient number of schooldays. He is a good Scripture scholar very obedient and willing to please.

**TIYAR** is a thin, puny, little creature who has just lately been admitted to the Home. Her eyesight is somewhat defective, but she is very anxious to learn and do her best.

**RAJARATINAM** is a bright, intelligent, little fellow, very fond of looking smart and doing well in his lessons. He made his first appearance for a government examination last month, but failed to get through. This is a great disappointment to him, but another year's study will do him no harm. He will probably be the best scholar in the class now and will no doubt pass creditably next year.

**JOSEPH** is a bright, intelligent boy who has no parents whatever. He has just been admitted into the Home.

We have received the names of the twenty-two children in our new orphanage. These will soon be assigned to those who have adopted children, in the order in which they were adopted.
OUR FAMINE ORPHANS.

At last accounts our famine orphans had not been transferred to Southern India, but arrangements were made for their final disposal. The following is part of a letter from Capt. Spence to the secretary and treasurer of the Christian Herald Famine Fund:

How many boys and how many girls are there of the allotted orphans of the Woman's Home and Foreign Mission?

Will the orphans be allowed to be brought to Southern India, say Madras or Bangalore?

What concessions will the Railway allow on the ordinary fare for children in batches as may be convenient?

Is it possible to hire mission agents who know both English and the language of the orphans? If so, at what wages?

When can the orphans be transferred to us if we are prepared to receive them?

What are the ages of the children? Have the orphans received any names? If not, how are they distinguished?

With kindest Christian regards, I am

Yours truly,

JAMES SPENCE.

REPORT OF VELACHERI SCHOOLS—1900.

These schools have been in existence since July 1898 when they were placed under English supervision. They consist of the Pariah and Caste school.

The Pariah school is held in the Ransom Home building and the Caste school is held in a building which was gratuitously presented.

The Pariah school, or poor school as it is called, is in the heart of a rather large village in which the people are very poor and as a consequence they are sometimes led through sheer desperation to get their means of livelihood “through fair or foul means.” The occupation of the people is agriculture in general. When the rains fail us the crops suffer and with them the people, many of whom are known to have only one meal a day of boiled rice with no meat or vegetable of any kind. From this, one can picture the class of children in this school. One often wishes he were blessed with the wealth of Croesus so as to be able to cope with the poverty of this class and to alleviate their sufferings. The children are sent to school barely clothed, with dirty faces and uncombed hair. These details of course are remedied as far as possible when they are in school. Many of the children when first admitted into our schools have such low morals and will stoop to anything deceitful, mean and low. In a short time, however, the influence of better surroundings and Christian principles instilled may take deeper root.

The Caste school is organized in just the same way and has the same English superintendent with a different set of teachers. The children in this school are more civilized, cleaner in habits and person, more ready to learn and appreciate their privileges than the Pariahs, but they are very bigoted. The work amongst them is most encouraging as we have proof of it by reports of their home life, which are brought to us by their parents. The parents, too, are not slow at acknowledging the good we are trying to do their children. This school, too, like the Pariah school, has submitted its application to be raised to a higher standard for the same reason as was mentioned in the last report. As far as the building is concerned we had to make several improvements and additions, and with these the children are quite comfortable.

The subjects studied are the same as those studied by the Pariahs. The Bible studies for the year are:

Standards IV and III—New Testament stories, 60; Old Testament stories, 60; memoriter, 122 verses.

Standards II and I—New Testament stories, 36; Old Testament stories, 32; memoriter, 58 verses.


The children are taught many hymns which they learn very quickly. These Brahmins compose hymns on different topics for the seasons as they come along.

In conclusion, I must thank all my co-workers for the help they have been to me in furthering the interests of the schools; and I must also thank all our able supporters across the seas for liberal help and donations, both in coin and kind, without which the work would not be carried on so successfully.

Lastly, we have great cause to be very thankful to our Heavenly Father for His many mercies during the past year, for having brought us safe through many epidemics and sicknesses, and for still allowing us the great privilege to work on in His vineyard. May He still continue to bless us as He has done in the past.

A. G. SPENCE,

Supt. Mission Schools in India.

Guindy, 4 December, 1900.

ADOPTED CHILDREN.


The twenty-two children in the Bethany Home have been assigned to their foster parents. Several of these are over twelve years of age and we hope will become teachers and self supporting in a few years. We are hoping to get the names of our hundred famine orphans in a short time.

In our next paper we expect to give a map of Tinnevelly in which are located the seven villages which have come under our jurisdiction, with the five schools, and the orphanage in Bethany.
AUSTIN WHEELER TAYLOR.

Aust in Wheeler Taylor was born upon a farm cleared from the primeval forest by his father in the town of Byron, State of Maine, July 23, 1843. He inherits some of his father's pioneer spirit, regardless of consequences. His parents were strong Abolitionists when this country was cursed by slavery, and he was permitted to hear in winter evenings his father read the sermons of such men as Wendell Phillips, William Lloyd Garrison, and others, upon the great questions of the times. When he was ten years of age he listened to the first sermon from an Advent preacher in the person of Elder Rufus R. York, who came to his father's house. In the most eloquent and decisive manner, with a Christ-like spirit, Elder York taught the truths which we all now know to be the truths that will make men free. At the time, he was but a boy, and he saw as clearly then as now that what was taught by that Advent preacher was the doctrine of Christ and His apostles. He was converted when fourteen years of age and began preaching in the rural districts in Maine, preaching his first sermon in a schoolhouse in his own neighborhood when he was about twenty-two years of age.

In December, 1858, he was ordained to the work of the gospel ministry by Elder H. L. Hastings, A. P. Moore and others, and started for South Carolina to engage in mission work with Mrs. Hastings and his own sister, Mrs. Mary Judkins, who were already there, both to preach and teach among the freedmen. Elder J. Albert Libby, his wife, Dr. Taylor's brother, Stephen Taylor, Mrs. M. J. Pierce (now Mrs. Estes), and the others already mentioned, formed their mission band, preaching to both black and white for a circuit of from fifty to sixty miles, having their headquarters at Society Hill, S.C., and also at Darlington where J. A. Libby's headquarters were. He baptized about two hundred and fifty persons during his stay in South Carolina. He often gave Bible readings to which men and women came fifteen miles with bare feet to hear the Bible read, putting on their shoes when they arrived. The larger part of the people, both black and white, could neither read nor write.

September 3, 1869, Dr. Taylor married Sarah K. Paine of Danielsville, Ct. The first three or four years after their marriage they spent in mission work, in summer holding tent meetings in various villages of Maine, New Hampshire and Massachusetts. In connection with his wife, he has all his life been engaged in mission work, starting Sunday-schools and holding meetings where there were none and where little or nothing could be raised for their support. Several years were spent in teaching school and preaching as the way opened, two years of which he and Mrs. Taylor spent in New Jersey, teaching school and conducting a mission Sunday school. Thus it will be seen that he is not a novice in mission work.

Believing that the Lord would have him labor in the destitute places in Maine, and that he might be self-supporting, he studied dentistry, graduating from the Boston Dental college in 1885, since which time he has been engaged in the practice of dentistry in the town of Harrison, Bridgton and at the present time in the city of Rockland, preaching Sundays as the way opened. It was by his suggestion and advice that the W. H. & F. M. S. of the A. C. denomination was organized. He was a charter member and from the first it has had his hearty and earnest support.

OUR FOREIGN MISSIONARY.

Mrs. S. K. Taylor, of Rockland, Me., President of the Woman's Home and Foreign Mission Society, made us a short visit last week on her return from California, and on Wednesday evening gave a missionary talk in the church. Mr. W. L. Edwards, one of last year's Bible Training students, met her here, by appointment, and the necessary arrangements were completed for him to go out to India to engage in missionary work in any department that the resident superintendent there may assign him to.

Mr. Edwards has long been interested in foreign mission work, and seems very much pleased that the way has been opened for him thus to enter upon it. He led our prayer-meeting at the college Thursday evening and gave us a short farewell talk. We hope that both he and his aged mother may be rewarded for this sacrifice they have made. On Friday morning a number of the students were at the train to bid him farewell and wish him God-speed. They there presented him with a very pretty cane as a memento and token of regard.—Ethel E. Fry in Our Hope.

LETTER FROM MRS. R. J. EDWARDS.

Dear Sister Taylor:

Yours from Chicago came duly to hand, but not knowing the exact address of our New York kinsfolk could not tell my son what you desired. His letter mailed Feb. 2nd, at noon, said, "We sail at 2.40 today, on the Ettria of the Cunard line." He was well, but tired. We mail at this date a photo of him taken a few days before leaving us. He has spent four years in preparation for Christian work, and none of us felt that we ought to say one discouraging word. We know he could only be satisfied at work. God has kept him safe in many dangers and brought him through many hardships. None but a mother can know what it means to have him go so far away; yet we all feel that he will enjoy his study and his work. When I fear for him, I say, "He is in God's especial care." I am hoping that he remembered to write to you from New York city. I often feel that he will need to repeat, in real earnest, that part of Agur's prayer, "Feed me with food convenient for me."

Yours in the hope of eternal life at the Coming of our Lord,

Mrs. R. J. Edwards.
A TRUE STORY OF ALAIR.

HE was a happy, little dusky maiden of India. Her mother loved her, even as your mother loves you—but alas! those poor heathen mothers do not know the blessed Christ, who makes His people free.

This mother was fast in the toils of the cruel superstition, which has been made a law, for the marriage of little girls at an age when they should be tenderly sheltered in the home nest and having their minds stored with useful knowledge.

But Alair's mother did not know this, so she pressed many fond kisses on the pretty plump face and rosy lips of her little child, and then placed her in the care of an ignorant woman who was allowed to let their hair grow, but they must have their heads shaved every month.

But when those poor mistaken creatures learn of Jesus, they find how kind He always was to the poor widows, how He gave back to another her dear son from the dead, and how with Him, there is no respect of persons.

But I am glad that I can tell you that His glad tidings of peace came to Alair; for a medical missionary, a dear lady sent from God came to her one day and told her in tones so caressing and sweet, of Him who is mighty to save, and of how He said "Suffer the little children, and forbid them not, to come unto Me," and Alair, listening, believed on Him, and smiled happily for the first time since leaving her own mother's arms.

That night, when the attendant was away, Baban's mother crept over to Alair, and tightly clasping a knife which she had found, seized the long glossy braids which Alair's friend had shaved every month.

Then striking Alair, who was too frightened to cry out, a stinging blow in the face the cruel woman crept back to her bed.

The people in the station were very angry with the wicked mother, and as soon as she was a little stronger they gave her some food and sent her home lest she should do Alair more harm.

The good lady missionary told Alair how He, our Lord, was buffeted and mocked and the Spirit from God came to her one day and told her in tones O, so caressingly and sweet, of Him who is mighty to save, and of how He said "Suffer the little children, and forbid them not, to come unto Me," and Alair, listening, believed on Him, and smiled happily for the first time since leaving her own mother's arms.

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