LITTLE KINDNESSES

If you were treading upon a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till baffled and bewildered quite you lost
The power to see the way, and aim and move,
And one, if only for a moment's space,
Gave you a shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little and there is no much;
We weigh and measure and define in vain.
A look, a word, a light, responsive touch,
Can be the ministers of joy and pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
A man can die of love, and can acquire
The power to see the way, and aim and move.

Some little thing which tells for life or death.
—Susan Coolidge, in Sunday-School Times.

MARRIED OR SINGLE

REV. J. HUDSON TAYLOR, SUPERINTENDENT,
CHINA INLAND MISSION

ALL the world is not in similar circumstances.
Mission fields differ, there are many ques­
tions to be considered. One of my best
friends— an American missionary— has six of his
wives lying side by side in a cemetery near the
place where I have done a good deal of work.
His seventh wife lies in America, not with the
other six.

Now, my dear friends, it is a very easy thing to
say: "Marry whom you will, when you will,"
but a sight like that is calculated to impress a
thoughtful man. In China, where I have labored
for some forty-six years the climate is far more
serious in its effects on a woman's life than on
that of the man. You will meet in China a
large proportion of missionaries not more than
thirty years of age, who are living with their
third wife. Is not that a serious question in
mission work? After we buried so many young
wives, we were constrained to make rules in re­
gard to the matter. Our rule is now that our
missionaries connected with it that those who
went out married have acquired the language
either as accurately, or as fully, or as easily as
those who have gone out single. Nay, so serious
has been the disadvantage that in not a few cases
married missionaries have voluntarily separated
for a season from their wives in order that they
may have more of the advantages that single per­
sions enjoy in this matter of study.

WHAT MR. WOLF SAID

I believe that our English and German societies
have been settling one of the questions which con­
fronts the Christian church and the missionary
world at the present time, and that is by sending
out a missionary unmarried for a certain number
of years until it has been demonstrated that he can
stand the climate, and can acquire the language
of the country in which he is to labor.—Rev. L
B. Wolf, Missionary, General Synod Evangelical
Lutheran Church, India.
FROM MISS JONES

Velacherie, Dec. 26, 1907

I HAVE just returned from the village and am full of subject matter so will write till bed time. Seven boys and myself went out to do a little work in the village, as is our custom every other night. A good crowd gathered while songs were being sung. The people listened well while one of the boys spoke. Between his words the angry voices of two women fighting across the road could be heard.

As the next boy began to speak a woman received a thrashing nearby and added her wail to the talk. Soon questions began to come, but the little fellow stood his ground well and soon they were listening in silence. There was some talk about idols, which as usual angered some and they went off to gather stones. I must say that I had a queer feeling as I saw them handed about under their long clothes. Another boy took his stand and they listened in silence to him till a hay stack with two legs and arms came down the lane. The man was much smaller than the hay he carried on his head. He became excited and stopped to talk making wild gestures with his hands and stick, all the time keeping the hay stack well balanced on his head. Later a funny man came on the scene and made all the fun he could. We all had to laugh. I forgot to say that they produced a chair from some where for me to sit on. It was much better than standing all the time.

We expected the stones when we started home but they did not throw them. I do enjoy going out with the boys although I can understand very, very little.

Yesterday was Christmas and I spent the day with the boys. We went to Palakarani for a picnic. It is five miles away and the bulls were so slow that we were two hours getting there. We had services in the new building, after which the little fellows went to play while we big children got dinner. Of course the dinner was curry and rice. The boys had a merry plunge in a pond, and I discovered that our dinner was cooked in water from the same pond. I feel no bad effects as yet.

Our school exhibition was a grand success. Over three hundred came one day and a good company the other two days. The lectures and teaching were most helpful to the many teachers who attended.

Of all the exhibits the Scripture department came in for the most notice. Some said that they were going home to study the book that spoke of such things. We have been praying for a long time that God would save some souls from those days' work. Now we must believe that the seed soon will grow.

Miss Saunders and I are making pants for the boys. We want them all to have a new Sunday suit. The big boys cannot wear the overalls because they cannot sit down in them the way they sit here.

Little Felix is much better, and we are so thankful. He has been in bed over a month.

CHRISTMAS AT GUINDY

We rose at four o'clock. At half past four the girls, Miss Spence and myself started out. We went to three places, and sang Christmas hymns, then we came home and started about our daily duties and later we had breakfast. At nine o'clock we had our Christmas service and it was good.

We had our Christmas dinner of curry and rice with the girls.

The girls were seated on the floor which is their table and in the centre were some potted palms decorated with bunting, Miss Spence and I sat at a small table at one end of the room.

In the afternoon, buns, plantains and sweets were given to the girls; then Miss Spence sent them all to the schoolroom and shut them in.

While they were shut in, we decorated a tree with dolls for the smaller girls and pieces of cloth and a handkerchief for the larger girls. Then they were allowed to come out, and they were surprised at what they saw. Each one received a present. There was still one more thing to do. There were three girls whose names had not been on "the black list." These girls were given places of honor and a special present given to them.

We have had a week of prayer and have had a blessed time.

Mary A. Hulbert

WHAT IS SHE DOING?

M. A. Dake

Did Christ leave his church any work to do? Yes. What work? To preach the Gospel in all the world. Did the Apostolic church do any of that work? They left houses, lands and relatives and went everywhere, suffering every loss and affliction, preaching the word. What is the church of today doing? "Eating, drinking, marrying and giving in marriage." Using her canker gold to build, and decorate monuments to pride and ambition.

Ah yes, this once humble bride of the man "who had not where to lay his head"—this Kings' messenger, sent out in the utmost haste, now sits at ease, "clothed in purple and fine linen," faring sumptuously every day, while the heathen world reaches out gaunt, pitiful hands from its gross darkness, pleading for the bread from heaven; and the money that should take it to them, is tied up in magnificent churches and homes, and in the "gold and pearls and costly array," the forbidden outward adorning.

Can the King say, "well done," to the messengers who were called to follow their Lord in self-sacrifice and cross bearing in order that the gospel bread and water might reach the perishing, when he sees them using time and means in personal adornment and pleasure seeking, while there are not men and means to carry the gospel where he would have it go?
TREASURER'S REPORT

From January 1, 1908 to February 1, 1908.

RECEIPTS

Balance on hand, $206.97
Cash, fees and contributions, $2,000.00
Subscriptions, 675.33
Sales, $5.85
Press work, 13.96

Total receipts, $2,186.29

EXPENDITURES

Sent to Alice G. Spence (Guindy, India) $700.00
Postal orders for Guindy, India 7.00
Sent to Captain Spence (Bangalore, India) 100.00
Postal Orders for Bangalore, India 1.00
W. I. Edwards 58.34
A. A. M. (special contributions) 55.00
Business Manager, salary one month, 25.00
Bookkeeper and office clerk, $27.00
Toward the surgical operation of W. I. Edwards, 3.00
Travel expenses, 10.00
Postage on December "All Nation's Monthly," 2.17
Cartage for "All Nations Monthly," 75.00
Supplies to be sent to India, 3.75
Sundries, 60.00
Postal Orders, 27.00
Stamps, 45.00

Total Expenditures, $999.88
Balance on hand, 14.48

$1014.36

MONEY RECEIVED

From January 1, 1908 to February 1, 1908

Alabama—F. Pilkington $4.00.
California—Olive M. Shield $2, Antioch A. C. Church $9, Antioch A. C. S. S. 5, Los Angeles Local (for Bangalore School) 9, Testin Local 2, Rev. W. O. Tingle 15, Lordsburg Local 2, Los Angeles Local 7.50, Miss Lila G. Groven 1, Leroy F. Conner 1, Mrs. E. E. Kelsey 1.75, South California 2.
California, North.—(For Bangalore School) $147.75, for fees 2.50, W. R. Young 1, Mrs. C. A. Archibald 5.
Connecticut—Mrs. C. M. C. Smith $10, Mrs. L. S. Priest 4, Jennie H. Thomas 5.50, Gospel Mission S. School 13, A. Clinton Window 1, S. S. Class No. 5, Bristol 3, Mrs. O. D. Woodruff 75.00, Mrs. Richard M. Bray 7.75.
Florida—Mrs. Stella Gilmore 30c.
Maine—Mrs. E. K. Kelley 10, Biddeford local 10.75, Westbrook W. society 7.80, Ida L. Joy 75.00, Mechanic Falls A. C. Church 9, Mrs. Mary E. Greczly 4, Sabattus Junior Mission Band 9c, Mattie Frost 1, Etta Pierce 1, L. Jennie Brown 1, Mrs. E. T. Glazier 2.50, Milltown Jr. L. W. society 7.80, Ida L. Joy 75c, Mechanic Falls A. C. Church 4.
Massachusetts—Mrs. C. M. Plass $10, Mrs. L. S. Priest 4, Mrs. J. H. Durant 3, J. B. Brock 3, Mrs. C. M. Plass 10, Mrs. L. S. Priest 4.
Maryland—Mrs. R. E. Stephenson 87c.
Massachusetts—H. G. Mackie 2.50.
Michigan—Mrs. M. Avery McIntyre $8, Evelyn Odorn 1.
Minnesota—Anna L. Lyren 83c, J. D. Chapman 25c, Maggie Fervell 75c.
Missouri—Mrs. H. E. Dyer 83.
Nebraska—Joseph L. Brooks 10, Mrs. M. A. Street 1, Mrs. William Gibson 1.

New Brunswick—Stephen Ester 25c, Peel local $7.50.
New Hampshire—Mrs. L. P. Hart $2, Mrs. E. E. Knox 1, R. C. Jackman 10, A. Glendora Clarke 1, Mrs. Ellen M. Whipple 1.75, Flora Hilliard 50c, Mrs. Rebecca A. Palmer 1, Unity Sunday school 4.41, Pittfield A. C. Church 15.
New Jersey—Eatonontown Missionary society $5.
New York—Maria C. Lincoln $1, Mrs. I. F. Barnes 50c, Mrs. David Haines 50c, Mrs. A. A. Morris 50c, Mrs. S. Hilliard 50c, Mrs. N. J. Morris 50c, Miss Grace Cornell 50c, Miss Anna McKenzie 50c, Mrs. J. S. Morris 50c, Mrs. L. W. Hatter 1, Mrs. G. W. Gorham 50c, Susie B. Robinson 50c, Minn. L. Dowell 3.
Quebec—Mrs. R. D. Hamilton 75c, B. H. Barnard $16.60.
Rhode Island—Mrs. Celia F. Langworthy $1, Peace Dale S. S. class 1, Mrs. E. C. Drew 2.50, Escoheag local 5, N. Scituate local 2.20, Providence local 2.
Vermont, Northern—Haswom G. Groswell 1, Mr. and Mrs. W. H. Heath (for Miss Huburt) $9, Lyman K. Heath (for Miss Huburt) 2, Mrs. Chamberlain (for Miss Huburt) 3, St. Johnsbury local 5.
Vermont—Atwater Legacy $50, Emily J. Inman 5, a friend 75.00, Mrs. Frank E. Harding 75c, Waterville local 10, Mrs. E. C. Drew 2.50, Newbury local 2.50, Miss J. H. Durant 3, J. H. Drew 3, Mrs. C. M. Plass 10, Mrs. L. S. Priest 4.
Wisconsin—Magnolia Mission Band $15.
State Unknown—Frederick H. Taylor $1.66.
Sales, $5.85.
Subscriptions, $67.33.
Total receipts, $807.39.

BOYS' ORPHANAGE (China)

Previously acknowledged, $116.60
Received this month, 12.00
$128.60

RECEIVED FOR SURGICAL OPERATION OF W. I. EDWARDS

Maine—Auburn local, 0.3.
Rhode Island—Providence local, 0.2.

BABIES' HOME AND INDUSTRIAL SCHOOL

$17.50

PRESS WORK

$13.96

SARAH K. TAYLOR, Business Manager.

The friends of Sister Meribah Petty who fell asleep December 24 will grieve to learn that her great wish to see Miss Saunders once more could not be gratified. While suffering from hunger a short time before she died she remarked: "I know now what they suffered in India." She asked that her little mission pin be left upon her dress, and said, "I love flowers but don't buy many flowers for me; but send the money to the India mission." She rests from her labor and her works do follow her.

THE DAY DAWN

An eight-page monthly paper published at Howard Lake, Minn., by the Church of God Conference of Minnesota, advocating the soon personal coming of our Lord, conditional immortality and kindred subjects. Subscription 50 cents per year. Samples free.

MESSIAH'S ADVOCATE

A WEEKLY paper published at Oakland, Cal., every Wednesday, edited by W. R. Young, heralding the coming of our Lord, and exhorting to holy living. Eight four-column pages. Subscription, $1.50; to new subscribers $1.00.

Think of the forty million women in the seclusion of the zenana or harems of India, of the twenty-seven million widows there, many of whom are but children yet! How different the lot of Christian girls!
ALL NATIONS MONTHLY

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

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MRS. SARAH K. TAYLOR, Rockland, Maine.

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Rockland, Maine, February, 1908.

MARRIED OR SINGLE

WHEN we began our work in India we had no experience in mission work whereby we could learn wisdom, and in order to avoid making mistakes and thereby wasting the money entrusted to us, we carefully studied conditions in India, and ascertained the experience of other mission societies that had long been doing work there, and adopted their rules so far as seemed wise. It was about three years after we began our work before we were called to send an American missionary to India. Because of climatic conditions other mission societies had made a rule that none of their missionaries should be married until after a residence of some years in India during which time they had become thoroughly acclimated.

It was our privilege in 1900 to hear Rev. J. Hudson Taylor, Superintendent of the China Inland mission give an address in New York, part of which is printed in this paper showing that in Inland China the conditions are similar to those in India. Our own first experience in mission work confirmed the wisdom of this rule. Miss Minnie Spence, who was born in India, was the first superintendent of our work. After being in our employ about two years she was married and left us. Had we been to the expense of paying her fare to India and supporting her while she was getting acclimated and learning the language her marriage would have meant the loss of several hundred dollars to our society, and it seemed wise to us to avoid the risk of possible future financial loss by safeguarding our interests as other mission societies had safe-guarded theirs, and we made the rule that they had found it necessary to make namely, that our missionaries going single to India should not be married until they had become acclimated, and that we would send no brides to India. We have since seen the wisdom of this rule, and are glad that we profited from the experiences of other mission societies. We do not object to our missionaries being married after they become acclimated, but should be more than willing were they thus inclined. At the present time we much need a man and his wife in our mission station at Vilacherie, and shall be glad when the Lord sends them to us; but we cannot send brides, nor small children to India.

QUILTS OR BLANKETS?

WHICH do we prefer? We answer, Both. Several sisters have written saying they could not piece quilts nor comforts, but could give blankets, if blankets would answer the purpose. To such we say, blankets are sanitary, comfortable and fully as useful in our orphanage as quilts. But there are other sisters who can make quilts (or comforts) easier than they can buy blankets, and we wish all these to keep right on making the comforts, which have been indeed a comfort to one hundred and fifty orphans. What could we have done without them? We can never know the amount of suffering that has been prevented by the nice warm quilts sent every year to India.

OUR TREASURER

The treasurer, Miss Button, has resigned and Mrs. Maude M. Chadsey has been chosen to succeed her, and postal orders, checks, etc., may be made payable to MAUDE M. CHADSEY, ROCKLAND, MAINE, to whom all remittances designed for India should be sent. Miss Button is still Superintendent of our Young Woman’s Auxiliary and all communications concerning the Auxiliary work may be addressed to Miss Ama Z. Button, Tustin, Cal.

TO THE LOCALS

Miss Saunders will be here in a few months if the Lord will, and we wish all locals who desire to arrange for her to speak in their churches to write to us inviting this visit. It may be impossible for her to respond to all invitations but we will do the best we can, and we wish to arrange her visits with reference to reducing travelling expenses to the minimum. Please attend to this at once.

NEW LOCAL

MASSACHUSETTS—Melrose Highlands, President, Mrs. Susie Grant; Vice President, Mrs. Clara Gibson; Sect. Treasurer, Miss Ethel Keene.

BE PROMPT

Our packing committee writes that the next boxes to India will be sent the first of April. Let them be well filled.
THE PRESS WORK IN INDIA

WHAT shall we do about it? Does it not concern us, that to us has been committed the blessed truth that life, eternal life, and immortality, is the gift of God through Jesus Christ, and that the gift of eternal life is to those only who obey Him?

When we consider this fact as we should we will see and feel that we do have a duty in this direction, and we will take hold of this matter as we should. Think of it. We have a noble, true, devoted Christian man, able, faithful, earnest, interested, ready to do the best that can be done. A retired Captain of the English Army more than two score of years, he knows the people, knows their needs, knows how to do the work that needs to be done. He has a printing press. He sees the need of having our spiritual views ofConditionalism, printed and scattered like the leaves of the forest all through that broad land of India. He devotes his time freely. He cannot make bricks without straw. He needs funds, cash to buy material and a small amount for work. He should have $500 at his disposal. O, that he had a thousand dollars twice, yes, thrice told, to put into the work of the press, and sow the seed with others and again. It will be forwarded to Capt. James Spence and again.

When sending postage stamps to this office please send 1 cent stamps.

STORY OF A NEW TESTAMENT

None Other Name

When the sunlight's golden arrows pierce a long unclouded sky Over a land of many idols throned within their temples high, There the multitudes are bowing at the shrines of marble old, For the lover's love and pity unto them must yet be told.

Mid a group of India's women, some one told the story dear, Strange it seemed to those who listened, for their lives were dark with fear.

"Under all the skies of heaven, there is but one holy name Which can bring to us salvation, and to save us Jesus came." "Listen," said an aged woman, who with eager heart had heard, "For my sake remember, daughter, that life-giving Name and Word."

I am old, my strength is failing, and the Name I may forget, But if you remember for me, I may enter heaven yet."

Children of our Christian households, taught to speak that name in prayer, Pray that those who sit in darkness, light and life in Him may share. Give not only prayer but money, give to help that Name made known,

Until idols are forgotten, and His Name is loved alone.

—Children's Missionary Friend.

EVA FOSTER.

Children's Column

A little girl expressed to her parents one day a wish that they would give her two New Testaments. To the question of her parents why it must be two New Testaments, the child replied that one was for herself and the other to send to the heathen.

She was given the two volumes, and in one of them she wrote: "A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on him."

This New Testament went to India, and found its way to a station in the interior. A Hindu lady obtained it. She could read, but was unable to write, and as she longed to be able to write, her attention was immediately drawn to the inscription on the fly-leaf. The large and distinct characters of the child's handwriting attracted her so much that she tried to imitate them again and again. Gradually the sense of the words made an impression on her, and the question arose, "May not those words have been written for me?"

She began then earnestly to read the New Testament; her eyes were opened, and she learned to know and love her Saviour.

Years passed on. The little girl had meanwhile grown up and thought no more of the New Testament that she had sent once upon a time to the heathen, but her love for missions had grown up with her, and it was with joy she went to India. There she entered one day the house of a Hindu Christian lady. In the course of conversation the Hindu lady showed her visitor a book, a New Testament, and told her how she, a Hindu heathen, had been by its means brought to Jesus her Saviour.

You may imagine the joyous astonishment of the lady missionarv when she recognized in the book the same New Testament on whose fly-leaf she had many years ago, as a little girl, written those words which had served to show the poor Hindu lady the way to Jesus. Together they knelt down, praised God's wonderful ways and thanked Him who had drawn them both to Him.

"Cast thy bread upon the waters, and thou shalt find it after many days."—Lutheran S. S. Herald.

A CHRISTIAN POTATO

A little boy in Kansas, only seven years old, was trying hard to be a Christian. One day he was watching the servant as she pared the potatoes for dinner. Soon she pared an extra large piece which was very nice on the outside, but when cut into pieces it was hollow and black inside. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you see it isn't good clear through?" was Willie's reply.

He knew the Christian must be sound and right clear through.—Child's Gem.
FROM MISS SPEENCE

January 2, 1908

WILL send eight different kinds of curios—perhaps more if I can get them. I will send (1) ladies, (2) wedding strings, (3) sacred chalk, (4) Tamil mottos, printed by the boys and girls in the organ school—All Scripture verses with the names of a portion in English so that you will know where they are taken from, (5) sacred beads, (6) nose rings, (7) toe rings, (8) Indian combs. All these will pack easily and will be unbreakable. Indian jewelry is out of the question as it is too fragile.

About Mr. Edwards. The Lord is able to heal him if He wants him out in India again. Mr. Edwards is a man that walks close to God and I know that no good thing will He withhold from them that walk uprightly.

S. K. T.

TO OUR LOCALS

When the curios arrive we will gladly send one of each to all our Locals who are making a chart, or collecting a cabinet of curios, to use in describing our work. The local will pay for postage and packing of the curios. In the first All Nations Monthly published after the arrival of the curios, we will print a description of each kind.

This can be cut out and pasted on the chart under the curio described. We will also give one of these curios as a souvenir to anyone who fills a card for the benefit of our India children, instead of one named on the card; but the one preferring one of these must tell us which one is preferred.

S. K. T.

FROM MISS SAUNDERS

The boys are having their winter holidays. I keep them busy at all sorts of work every forenoon, if they work well they have the afternoon for play, if not, they must work all day, you can quite imagine that they are all good workers for half a day.

A woman from the village came this morning for medicine for her daughter who had burned her leg ten days ago. We went to see her and found a bad burn from the knee almost to the ankle, they had applied some of their medicines and made it a very bad looking sore. We had to take with us a kettele of hot water, bowl and cloth for bandages and the medicine. It took us some time to get it well cleaned out, but she stood it very bravely. One of us will have to dress it every day for some time. We had applied some of their medicines and made it a very bad looking sore. We had to take with us a kettle of hot water, bowl and cloth for bandages and the medicine. It took us some time to get it well cleaned out, but she stood it very bravely. One of us will have to dress it every day for some time.

We like such opportunities of getting better acquainted with the people and they get to have more confidence in the white missionaries.

We are having very good reports of our school work, the recent exhibition has made us quite popular in the educational world, at least this part of it. I have just heard that, Mr. Mayhew, the Deputy Director while addressing a big meeting of teachers in Madras last week, told them, "It would pay them to visit our school and see the work done here." He said he was particularly impressed with the neatness of the boys' drawing and wanted to see the boys that did it, he found they were out in the field carrying mud, he admired them because they could do both.

The lady superintendent of the Alcot schools was here one day. She went home and told her teachers to especially notice the industrial work the boys were doing.

What pleased us most was the attraction the Scripture Department drew. One Hindu teacher was so impressed that he has since bought a Bible and is reading it.

I am bringing home with me some of the texts that were printed by the boys, both in English and Tamil.

We have not been working for the praises of men, but it seems to have come to us without the seeking. The first and principal object of all our work is the salvation of these boys, then to fit them for earning a livelihood when they leave us.

Does It Cost You

TIME to read through the daily and weekly newspapers, the magazines and reviews, and the special journals that constantly clamor for attention? Can you find time to read enough of them to keep posted even on the important topics of human interest at home and abroad? Does the time demanded by so many periodicals leave you time enough for books?

DOES IT COST YOU

MONEY to buy even a fairly representative list of papers and magazines? Can you afford to subscribe for as many as would be necessary to give you a complete survey of the world's politics, art, religion, industrial affairs, literature, etc? Even if you had the time to read them, would you be able to buy several thousand periodicals, domestic and foreign?

DOES IT COST YOU

WORRY to sift out the conflicting rumors and to get at the true meaning of every great industrial, political and economic question before the people at the present time? Does it worry or weary you to "keep posted" in this busy, bustling age when there are so few moments for quiet reading and so many demands for your money?

Why Not Take This Tip

"THE LITERARY DIGEST" is a time-saver, a money-saver, and a worry-saver, says Edwin Markham, author of "The Man with the Hoe." It gives you in an hour or two, for only ten cents a week, a complete survey of the world. All the leading dailies, weeklies, monthlies, and periodicals of America, Europe, Asia, Africa and Australia contribute their best to its pages. It gives all sides of all questions, and organized information on all topics. At all newspapers, every week, illustrated, ten cents.

The Literary Digest

"PUBLIC OPINION" COMBINED

44-60 East 23rd Street, NEW YORK

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REPORT

OF ONE OF OUR EVANGELISTS FOR NOVEMBER 1907

Visited the following schools:

Tiruvanniyur and Pallikaranei Caste thrice during the month. Pallikaranei Cheri twice during the month and examined one. Perumbakam twice during the month and examined once. Adiyar school examined once. Nukampoliyam examined thrice during the month.

Taught a class in the girls' orphanage three Sundays during the month.

I spent one week in superintending the shifting of the tiles at Velacheri, one day in buying deal-wood and teak for Velacheri, one day in buying provisions for the orphanages.

Preaching.—At Guindy orphanage in the workers' meeting. "The Advent Mission believe that the Bible is the word of God."

The Sunday morning services from "God is faithful who will not suffer you to be tempted above that you are able." I Cor. x : 13.

"The son of man came to seek and save that which is lost." Luke xix:10.

At Tiruvanniyar on three occasions. The first day was the day of a grand feast in which men and women however poor they may be may be take oil baths and feast well. It is called Dipavali. It will not be out of place here to give a very brief account of this feast. This is the story. The Pandus, five in number had to give up the possession of their kingdom for twelve years and one. The twelve to be spent in wilderness and the one in the midst of people in disguise. After they spent 12 years, they came to a village and stayed there for the night in a house. The parents of the house were weeping and wailing over their only son who should be sent that night as a prey to a giant. When these five were in the house the young man who was the only son of the parents was to be sent to be sacrificed with two bulls and three balls of rice, one of these five asked the parents of the young man in the said house to send him instead of their only son with the eattables and cattle in great number. Then the people of the village begged the giant to be merciful and spare them. He accordingly consented provided they gave him annually two fat bulls, three big balls of rice mixed with mutton-curry and a young man. The villagers accordingly consented. They began with house No. 1 and were continuing from that number. The day when these five were in the house the young man who was the only son of the parents was to be sent to be sacrificed with two bulls and three balls of rice, one of these five asked the parents of the young man in the said house to send him instead of their only son with the eattables and bulls. They were exceedingly glad to send him in a cart laden with the three balls and drawn by two fat bulls. The youth went rather late eating the three balls of eattables on the way. When the giant saw him come late and without eattables he gave a blow on the back of the young man who in turn gave him (the giant) a very severe blow, brought him down to the ground, killed him and set him on fire. The young man then went to the village and reported to the villagers what he did to the giant. Their joy was great and in memory of this giant's death, they bathe in oil, have fire works and eat well. That is how the story of the Pandus goes. These people observed this feast without knowing its origin. They were now exhorted to turn to the true history of Jesus and commemorate every minute, hour, day, week, month and year the victory of Jesus over the giant death.

The second time I preached from, "Now is the accepted time, now is the day of Salvation." It is this day that the old woman Chadachi said she gave her heart to Christ but is not bold enough to confess Him before the people by Baptism.

The third time the text was, "I am the light of the world."

At Velacheri caste village twice during the month. "What made me become a Christian?"

Two Hindus of the village being very much excited at the removal of the school at the caste village to Cheri poor school asked me this question and I had to tell them the history of my conversion, when some more people came to hear what I had to say. "Shall the clay say to Him that fashioneth it what maketh thou?" Isa. 45:9.

At Cheri I preached four times during the month.

(1) "All have sinned and come short of the glory of God."
(2) "The light shineth in darkness and the darkness comprehended it not."
(3) "Behold He cometh."
(4) "Man's Disobedience."

At Pallikaranei Cheri on three occasions.

(1) "Sin and Saviour."
(2) "Jesus the only mediator between God and man."
(3) "Jesus means Saviour."

At Perumbakam thrice during the month.

(1) "Behold He comes again."
(2) "Resurrection."
(3) "What doth it profit a man though he gain the whole world and lose himself."

At Nukampoliyam:—"The blood of Jesus cleanseth us from all Sin."

At Joladanpet Gospel Hall at the dedication, baptismal and communion services.

(1) "So the king and all the children of Israel dedicated the house of the Lord." 1 Kings 8:63.
(2) "And they went down both into the water both Philip and the enuch and he baptized him."
(3) "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works."

In summing up I may say that signs of the Lord blessing the work is being shown everywhere, in some places people are mad and would do even the worst to prevent Christianity from spreading. The seed that is sown beside all waters will bring forth fruit in due season. Some of the fields are white, ripe unto harvest. Let us hope and pray that the six hundred people who have been reached by the Gospel this month may step out of the heathen darkness and find their true rest and peace in Him who died for us, rose for us and is coming for us again and for whom we wait with a bright hope. Amen. A. Y. Vedantachari
THE HOSPITAL AT GUINDY

This building was originally a stable and belonged to the "Grant" property. It is now a nice, large hospital, and a great boom to the Guindy Orphanage. All it needs now is a good medical missionary to take charge.

MISSION PROBLEMS

REV. P. P. MACKAY, Sect. Foreign Missions Committee, Presbyterian Church, Toronto, Canada.

If the right man has been discovered, the question of support is simplified. He will be too honest and too loyal to Christ, too thoughtful as to the poverty of the many whose self-denying gifts support him, too tender toward the souls to whom he is sent, to spend needlessly upon himself money that he would help to send other laborers into the whitening field.

He, on the other hand, will be too sane to risk his own health, and life, and efficiency by a false economy. Boards generally fix the salary upon the basis of comfortable support, which, of course, varies with varying conditions. It is unfortunate, however, that such great disparity exists as to the interpretation of what "comfortable support" means. Slight variations might be easily accounted for by incidental conditions, or tastes, or early training, but when the disparity amounts to 50, or 75, or 100 per cent. in the same field, it is not so easily explained, and is disquieting to the Church at home. Yet after years of experience and contention, neither solution nor compromise has been reached.

Closely allied to the question of support is the question of the marriage of the missionary, at least, in the initial years of his ministry. It need not be said that this is not a question as to whether a celibate is in itself superior or more holy than a married life. It is simply the question of the most economical and most effective expenditure of life and money for the salvation of souls in the foreign field. The arguments for both views are well known. On the one hand are recited the value of the Christian home, with the mutual respect and affection of parents and children, and the freedom and the dignity of motherhood as an object lesson; the effect of home life in sustaining the physical and spiritual vitality and tone of the missionary, and the direct missionary work done by the wife, perhaps in departments of work that the husband could never by any possibility reach. On the other hand it is said that thousands of pounds of mission funds gathered for the purpose of converting the heathen are expended on the support of children who are not and never will be any direct benefit to the mission; thousands of pounds more are expended in travel, owing to the sickness of wives or children, requiring also the absence of the missionary from the field, the work thereby ceasing, but the expenditure going on; the necessary restraints, especially in pioneer work, arising from domestic responsibilities and cares; the distraction and diversion of energy which is unavoidably associated with parental relations; the frequent abandonment of work after years of preparation. These and other reasons are certainly not without weight. The argument is not all on one side. The lives of Paul, Patricius, Columba, Bishop Patterson and MacKay of Uganda, still speak. It can scarcely be doubted that if there were more of that high consecration and singleness of purpose so supremely important and needful, there would be less haste in entering upon matrimonial relations. Men would wait, at least, until they had seen the field and the conditions in which they were to work, before forming alliances that, for many reasons, may prevent them from fulfilling their highest destiny. Surely, if loyalty to queen and country cause men to leave wife and children in times of war to endure hardship and hardship in camp and battlefield, it ought not to be accounted an impossible thing for men and women to abstain from some domestic comforts for His sake, who became poor that we might be rich. The resolutions adopted by the New York Interdenominational Conference in 1896 are cautious, and probably wise. In substance, they state it is desirable, especially in pioneer work, that missionaries should remain for a limited time unmarried, and that it is also wise, for those who are so led by the Spirit of God, to follow literally the high example of the Apostle Paul in devoting an entire life to the work of a single missionary for the Master's sake. It is manifest that mechanical laws and prescriptions will not accomplish the purpose sought. Better have high ideals in whose light and inspiration men will lean to the side of freedom, and courage, and sacrifice, and strive to follow in the footsteps of the heroes who have made an imperishable impression upon the world, who endured the cross and despised the shame, for the joy that was set before them.

The same high ideal will determine the length and continuity of service. The furlough problem is one of growing difficulty as missionaries multiply. In no other service known to us is so much of life spent away from life's work. The difficulties are evident, and again we say mechanical regulations are unsatisfactory. We must revert to the thought stated at the beginning, and with which we close, that no methods can succeed without the proper men. Such men will not be creatures of any method, but will make methods, as they make themselves subserve the end of their being: the glory of God in the salvation of souls.