What Missionaries Have Done

Missionaries have translated the Bible into about seven-tenths of the world's speech.

Missionaries have done more than any other one class to bring peace among savage tribes.

One missionary alone, Robert Hume, in India, distributed through a great Indian famine, $1,000,000 of relief funds.

Perhaps the one most useful drug in medicine is quinine, and the world owes it to Jesuit missionaries of South America.

All the museums of the world have been enriched by the examples of the plants, animals and products of distant countries collected by missionaries.

It was missionaries who discovered the Moabite stone, thus unlocking the records of a forgotten empire; also the Nestorian tablet by which a new chapter in early Christian history was recovered.

African rubber was first discovered by Wilson of the Gaboon mission; khaki the dye used for soldiers' uniforms, was discovered by a missionary of the Basil Mission on the west coast of Africa.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.—Selected.
A DAY'S TRAMP

J. M. SAUNDERS

THE month of March has been an especially busy one. The annual treats meant a trip to twelve village schools, the same giving special opportunity for gospel work. It can be summed up as follows: Treats to twelve schools; ten magic lantern lectures on the “Life of Christ.” The full number attending these was 1595; number of villages visited, twenty-four; miles traveled by canal boat, carriage and walking, about seventy-five; scripture portions sold, ninety-three; tracts distributed, 400.

One day’s tramp was very interesting as it took us over six villages from which boys attend our Pallacarani (Jeldenpet) school.

Each place had its special incident. In Kovilampakkam and Namanga, we were greeted by young men who told us they had studied in our Pallacarani school ten years ago. From their talk we knew that they had not forgotten the word of God they had learned while in school. One man very proudly told us that four of his boys were going to our school.

Our lunch and rest-time was spent under the shade of a friendly Mango tree. The supply of water, we took with us, was finished and we were very thirsty. We tried to buy young coconuts but these were not a success, so for the first time in our Indian experience, we knowingly drank unboiled water; it was beautifully clear and sweet and did us no harm, but it is a thing we would not dare to do often. After our rest we had the privilege of talking with an old man who by his talk showed that he had heard of or read our doctrines. He spoke of his night’s sleep being very pleasant and said that when the long sleep came it would be more pleasant. He had on his Vishnu mark, so we knew that the gospel message had not taken very deep root. Everywhere we went there were signs that the patient seed sowing of years was bearing fruit, which we hope may be reaped in baptism, for this marks the real breaking away from the old life.

On our way home we passed where the grain was being threshed. The bullocks were not muzzled as they did the treading and the men worked steadily on while the gospel was preached to them. They were paid to work, but this was one of the times when two good works could be done at the same time. At this same place they were cutting sugar cane. We remembered that our boys and girls were fond of it so bought enough to give them a good treat.

Our day’s tramp and work ended at six o’clock when we returned to the Gospel Hall, Jeldenpet, footsore and weary, but exceedingly happy.

“There would not be so much pleasure in the night’s rest, if it were not for the day’s work.”

FROM JAMES SPENCE TRACT DISTRIBUTOR

S. ZACHARIAH

In order to preach the Gospel to the heathen, we started on the 7th of December, 1911, and went along the canal side and halted at Kovelong.

The next morning Miss Saunders preached in English, Mr. Raju Naidu translating, to the inhabitants of that place, who consisted of fishermen, Mohammedans and Hindus. About the second coming of Christ and His reign. The people who heard the message were astonished when told the dead would rise again and asked us “Will Christ surely come again and will the dead rise again from the grave?” Besides they said, “There lives a Roman Catholic priest here and he will be seen about once a month, but he never gives such instructions as you give,” and requested that a school should be opened for their children and such instructions should be given them and their children very often, and encouraged us by saying that a large number of children would attend the school.

After this the pupils of five schools were examined in the Holy Scriptures.

Miss Jones and the Bible woman Amminiamal went and gathered the parents of the pupils and spoke to them about the parable of the prodigal son, chiefly dwelling upon his repentance and confession. When Miss Jones sang Tamil songs, the people were greatly surprised and said, “We Tamil people do not sing such religious songs, and it is really wonderful to hear such Tamil songs from the lips of white people.”

I preached to the people about the miracles of Christ; how He raised the dead to life and about His death, burial and resurrection, His living on earth, His teachings to His disciples for forty days after His resurrection, His coming down again soon. I also told them that those who believed in Christ would be saved in His kingdom, where they would enjoy everlasting life and happiness, but those who did not believe in Him would be destroyed forever, and I asked them to believe in Christ.
Then again as Mr. Hudson promised to go with us to preach to the heathen by means of the magic lantern pictures, we namely Messrs. Sigamari, Arokkiasamy, Sigamony, Sawyer and myself together with four of the boarding school boys, started on the 2nd of January, 1912, with Mr. and Mrs. Hudson, for Sadras. We distributed to the people tracts concerning the second coming of Christ, during the days and nights we preached to them by means of magic lantern pictures. We spent four days in these villages and on the fifth day we proceeded to Seven Pagodas and preached to the people about the danger of sin and the results thereof. The number of tracts given away were 300.

Lastly I have something to speak about Neelchambakam. This place is the center of Vettuvankanni, Chinnandikuppam, Paniyoor. The people of these villages joined together and made a petition to Miss J. M. Saunders, urging her to open a school for them at Neelchambakam. She read the petition and sent me to the place to ascertain the want of a school and the condition of the place. I went and inspected the place, four times, and reported that the place was situated near the sea shore and thereby healthy, but the people were very ignorant, and that a school was urgently needed there. Miss J. M. Saunders thereupon obtained a teacher and his wife and sent them over there on February twelfth, to open a school, and now thank God, the people of Neelchambakam are blessed with a school of our mission.

MARRIAGE REFORM IN INDIA

The problems of the children who are wives lies very heavy on our hearts. As to these children staying at home with their mothers until they mature, it is not true in many, many cases. Let any interested American traveler go to as many of our mission hospitals as possible, examine the registers for cases of children under treatment for diseases no child should have, and listen to what the doctors have to say and they will never be able to say, "We do not find the sad condition here that missionaries tell about when they come home." Let me tell something that happened in our own Nellore hospital. A little girl seven years old was brought to the dispensary for treatment one day. When she was laid on the table the missionary nurse fainted dead away, and it was as much as the woman physician could do to keep from following her example, at the dreadful condition in which the child was. Yet they supposed themselves inured to anything they might possibly see, for they had seen so much. Miss —, the nurse, couldn't speak of that child's condition without crying, it had had such an effect on her. I am glad to be able to state of a rift in the cloud, the dark cloud that encircles little caste girls, notably Brahman girls, for they are the ones who should be married before they are nine to keep up the requirements of their caste. There is an American woman from Los Angeles, a Miss Tennant, who is the Indian Secretary of the Hindu Marriage Reform League. Though an earnest Christian, a home missionary in California for fourteen years, yet she is approaching this great evil from a different side, and is gaining the good will of influential Hindu gentlemen all over India. She visits all the large cities, and forms Branch Leagues, the aim being to raise the age at which girls should be married and keep the wives from having the consummation of marriage until they are sixteen. In the background is the next step, the remarriage of widows. Miss Tennant has to be very careful in even mentioning this, because of the strong Hindu feeling against it.

To my mind the remarriage of young widows would clear away the sorrows of thousands of little girls. Now when a Brahman man, thirty, forty, even fifty and sometimes very much older, loses his wife and wants to marry again, he must take a girl under nine because all the girls over that age are either married or widows. Miss Tennant has taken a number of photos of men between thirty and fifty years of age, with wives aged from nine to twelve with whom they were living as their husbands. These are bona fide cases, she having seen them alone in their homes. Miss Tennant visited Nellore and had a fine turn-out of Hindu gentlemen to hear her speak. We were present and were much pleased at the addresses made by some of the native gentlemen. Though Nellore is a very conservative town yet Miss Tennant started a Branch League here, and, what was more wonderful, another with over thirty women. We pray that Miss Tennant may continue in the good work.—Helping Hand.

CO-WORKERS TOGETHER WITH GOD

By J. Comley Page

God worked! He made the world and all therein. Then rested from creative work and saw that it was good, exceeding good, for Sin had not then entered Eden's blissful door.

Christ said "My Father worketh hitherto, And I too work"; Creative work did end, But still God's world must be upheld, and through An active power He must His work defend.

He works by providential care, and by Redemptive grace, altering lost mankind A path more safe and sure than sins to try; That they a sweet, eternal peace may find.

And still He works! We are His wondrous plans; 'Tis in His mind His creative Man to raise To semblance of His Son, and break all bars That hold him earthward through his fleeting days.

And O, how wonderful! He saves that we Co-workers with Him in His work so grand By prayer, and tears, and ardent toil may be; And at His throne with trophies won may stand.

This is our labour;—yet not ours but His; He works with us, and we too work with Him; Our sacrificial toil delightsome is; Our certainty of victory not dim. Most honorable and most high, most glad This service thus we find with Him so near; No higher service Angels have or had, For 'tis His presence makes the work so dear.

So let us toil, nor count our toiling hard, Though disappointment press us from our arduous way; Though our best efforts seem by failure marred, Reward awaits us through eternal day. London, England.
OUR readers will have noticed that the income for the past two months has not come up to the $900 mark, which is the amount we need each month to carry on the established work. As we now have two special home funds, besides the "James Spence Memorial Fund," which have each received contributions, during this time, the amount for the general work is lessened still more. We have been able to meet all expenses as we had a reserve fund on hand, which had been set aside during those months when the general receipts amounted to more than $900. This will soon be exhausted, however, if continually drawn from, and we trust our friends will send in liberal donations this month.

MRS. Allan has recently been appointed President of the Teacher's Association at Guindy. Just what the duties of this association are we are unable to say, but it has to do with the school work in that section. The fact that one of our missionaries has been chosen as its president, shows the standing of the mission.

For the past few months Mrs. Allan has been editing a Tamil quarterly for the use of the teachers, and leaflets for the pupils in our schools. These have been printed on our press at Vilacherie. Recently copies of them were sent to the sub-assistant inspector of the school of the Saidapet Range, and he has this to say regarding them:

"I thank you for the copy of the Tamil quarterly and the leaflet. I think they will be of immense use to village teachers and pupils. I shall be glad to circulate them among the members of the various teachers' associations in this range and ask them to suggest improvements and write articles."

Evidently our schools are taking the lead along this line.

Brother Hudson baptized eight Easter Sunday, this making twenty-seven that he has baptized during the year. An account of the baptism will be given next month.

INDIA BOXES

Our regular spring shipment went on the "Laconia," which sailed from Boston the 30th of April; and was one of the best shipments we have ever sent. There were $212 worth of goods valued at wholesale rates. Among the things sent were 204 yards of cloth, 260 garments, 200 bars of soap, 67 towels, five pairs of blankets, twelve garden rake heads, twelve hammers, $26 worth of books for the reading room, besides quantities of school supplies, sewing materials, tape, canned goods and other things too numerous to mention. We were especially pleased to note several gifts for the missionaries. Cash or articles for the boxes were received from the following places:

California—Napa, Santa Clara, San Francisco.
Connecticut—Bridgeport, Hartford, East Norwalk.
Maine—Auburn, Friendship, Peak's Island, Portland.
New York—Downsville, Hoosick Falls, Penfield.
Nova Scotia—Bear River.
Oregon—Gardner, Hood River.
Quebec—Beebe Plain, Danville.
Rhode Island—Lafayette, Providence, Rocky Brook.
Vermont—Bristol, St. Johnsbury.

If any society or individual has sent a contribution from any place that is not named in this list, please write to the W. H. & F. M. office, 5 Whiting St., about it.

FUND FOR THE NEW BUNGALOW

CONSIDERABLE interest has been aroused among our readers, to raise the amount ($1000) to finish the bungalow at Vilacherie at once, so that Brother and Sister Hudson may have a more comfortable place to live in than the one room in the press house, which they now occupy. The Connecticut State President has already taken steps to raise a fund for this in her state and has asked each local to contribute twenty-five cents a member for the same. If all the subscribers would send twenty-five cents each, we would have all we need. Many, we feel sure, will gladly send more than this, and probably there are none but who could send at least the amount named. Will you not do so, and do so at once? Sums less than one dollar may be sent in postage stamps, one cent preferred. Since our treasurer's report for April was closed, we have received $400 for the bungalow. Shall we not have the remaining $600 needed before the month ends?
THE "JAMES SPENCE MEMORIAL FUND"

W e had hoped to close the "James Spence Memorial Fund" this month, for the money we are to receive from the legacy, left the society by Captain Spence, will make the full amount needed for this fund; but we were disappointed in getting the legacy this month, for two of the papers from India failed to bear the Consul's signature, and the executor of the estate, from which this legacy is coming, refused to accept them without it, so back they have gone to India, and we shall have to wait two months longer at least, before they will return. However, as we are sure of this when the legacy is paid, the fund is really raised, and a tract distributor will be kept constantly at work to be known as the "James Spence Tract Distributor," in memory of our beloved brother. An article from the man who now occupies this position will be found in this issue.

When the legacy is received a final report of the fund will be given.

THE PALMYRA PALM

ANNA B. HUDSON

T he palmyra palm is not as pretty or graceful as the cocoanut palm, for its leaves are broad and stiff instead of long and feathery, as the cocoanut's. The palmyra grows, on an average, to fifty feet in height, and with no branches only these mammoth big leaves, that are almost branches in themselves, spreading out at the top. The bark consists of big overlapping scales until the tree is full grown when it becomes smooth like that of the cocoanut palm. It does not bear fruit, except a large brown nut, size and shape similar to a cocoanut, but brownish black in color, and as yellow as saffron inside when ripe. Only the natives eat it, and they even are only able to chew a sweet juice out of its fibrous shell.

Although its fruit is of no great value, its leaves make up for the loss, for there are endless uses for them, and they bring a good price too. The main and first use of the leaves is for covering the roofs of the native huts. The Cheri people, or low-caste, live almost altogether in these palmyra leaf covered huts. Of course, some of the more prosperous have a straw thatch, or even a tiled roof. The palmyra leaf is very tough, and when dry sheds water very nicely if properly overlapped. With care these roofs have been known to last ten years or even longer. The average cost of one of these leaf roofed huts is about ten rupees, or a little more than three dollars.

Then there are numerous other little incidental uses that they put the palmyra leaf to. Fancy baskets appear in the bazaars, made of palmyra, in all shapes and colors. It is used in most all village schools for writing, and weaving of mats and ornaments of all kinds. In former days it was used to write the sacred temple books on, the characters being pricked in with a sharp instrument. Our lovely, big, oriental fans are really palmyra leaves. The strands of fiber that tie most of the native's bundles of wood or grass, etc., are strips of these leaves. It is exceedingly useful in that line for its fiber is as strong as twine.

Another unique use is for carrying water, food and other things. They simply cut the leaf down and pucker up two ends and it forms a crude pouch. I am sorry to say the tree is also put to a bad use, for it yields a strong juice called "toddy" that is very intoxicating, and villagers drink it in large quantities. "Toddy" is the "beer" of India, and is also drawn from the other species of the palm.

The new bungalow is being built amid a small grove of palmyra trees. We have saved all the trees we could for the shade they will give, although, being a specie of the palm, they do not give much, but a tree of any sort means so much in India, especially to us "white skins."

Blessed are they which do plead with God day and night for the salvation of the heathen, for He will soon open their eyes to the fact that they can give or go.
A TESTIMONY FROM ENGLAND

The following letters, which have been recently received from England, are worthy of careful reading. That Brother Hudson is a man of unblemished character and Christian integrity we were assured or we should not have sent him as our missionary; and these testimonies from those who have known him all his life only corroborate our opinion of him:

April 14, 1912.

"We, the undersigned, members of the staff of the Advent Christian Sunday School at Wimbledon, England, do hereby place on record that we have known Charles Herbert Hudson as boy and man, as scholar and teacher, and that we thus have an intimate knowledge of his character. We are absolutely satisfied that he is incapable of such gross brutality and wanton self-assertion as that with which he is charged by the Bible Faith Mission; as, even apart from his high moral and Christian character, to which we can testify, it would be foreign to his nature to act in such a manner.

We cordially endorse the findings of the Investigation Committee, for, although we have no personal knowledge of the other missionaries, we regard the charges made against him to be a sample of the whole, and that these are equally untrue."

Signed by the officers and teachers of the Wimbledon Sunday School.

The following is from the secretary of the Association of Second Advent Christians:

April 15, 1912.

I duly received the circular letter issued by the Committee appointed to investigate the charges preferred against the W. H. & F. M. Society and its missionaries in India.

I have since received a pamphlet from Mrs. Sarah K. Taylor re-iterating these charges of which we are assured or we should not have sent him as our missionary; and these testimonies from those who have known him all his life only corroborate our opinion of him:

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**TREASURER'S REPORT**

Receipts for April, 1912.

- California—Treasurer of Western Board, $10; Treasurer of Southern California, $34; Pasadena local, $15; Los Angeles local, $23.50; Tustin local, $3; San Diego local, $22.50; Oakland local, $11.
- Connecticut—Hartford local, $32; Bridgeport, $1.15; Bridgeport local, $15; Bridgeport, $1.50; East Norwalk Church, $12.50; Putnam Church, $5; Danielson Church, $3; Mrs. A. C. Bradley, $1; Putnam S. S. Kindergarten Class, $1; S. S. Atkins, $30; Danbury tithing class, $13.
- Florida—V. P. Simmons, $2.
- Maine—Portland local, $21.50; Minerva Jordan, $3.10; Blue Hill Falls S. S., $3; Auburn local, $1; Auburn S. S., $2.47; Margaret J. Wallace, $1; Rockland local, $2.50; Milltown S. S., $3.85; M. I. Tibbetts, 50c.
- Massachusetts—Ethel M. Piper, $6; C. W. Buringame, $5; Alice Croffon, $5; Boston local, $5; F. A. Waters, $2; Ursula Marshall's S. S. class, $1; Nellie Brass, $5; Westfield local, $5.50; Mrs. John D. Cox, $5; Worcester Church, $1; Mrs. C. J. Emerson, $2; M. E. Wadley, $2; Brother Smith, 50c; J. Trefethen, 50c; Somerville local, $5; New Bedford S. S., $15; Whitman local, $19.25; Fiskdale local, $8; Augustus White, $10; Lynn Y. W. A., $10; Mrs. H. L. Pullie, $1; Whitman Sunday School primary department, $1.25; Worcester local, 75c; M. E. Hulbert, 50c; Lowell local, $11.50; President of Middle District, $10.

- New Brunswick—St. Mary's Ferry local, $3.50; New Hampshire—Bethel Advent Church, $3.63; Manchester local, $3; Primary department Manchester S. S., 21c; Portsmouth local, $7.50; Lakeport S. S., $2; Lakeport Church, $14.22; Rochester Junior Mission society, $5; Dover local, $50; Helen Goodwin, $1; Lakeport Y. W. A., $1; Mrs. H. E. Frye, $1; L. H. Goodwin, 25c; Mrs. L. P. Hart, $2; New Jersey—Mrs. C. E. Martin, $5.

- New York—E. M. Van Dyke, $1; Bedell and Dry Brook local, $14; Hoosick Falls local, $3.50; Nova Scotia—Bear River local, $7.50; Oregon—L. Unenhofer and H. Devine, $20; Quebec and Northern Vermont—Friends of the India work, $100; No. Hyde Park local, 50c; Rhode Island—Rock Brook Mission society, $2; Treasurer of Rhode Island and Eastern Conn., $15; James and George Millbury, 55c.

- Washington—Mrs. L. W. Chapman, $1.30; Bellingham local, $10; Seattle local, $5; Mrs. A. K. Kingsolver, 50c; Jennie Eager, 50c.

**Receipts**

- Sales, $2.05
- Subscriptions for month, $22.00
- Total receipts for month, 732.57

**Boston Bible School Home Fund**

- Amount desired, $1,000.00
- Previously acknowledged, 293.45
- Received this month, 44.50
- Balance needed, 662.05

**AURORA COLLEGE FUND**

- Amount desired, $500.00
- Previously reported, 139.50
- Received this month, 37.50
- Balance needed, 324.00

**MAUDE M. CHADSEY, Treasurer.**

**REPORT OF HOUSE COMMITTEE**

**Of the W. H. & F. M. Society for Alton Bay Cottage, 1911**

- Cleared from rent of rooms Aug. 15 to Sept. 1, 1911, $14.00
- Received from rent of rooms Aug. 15 to Sept. 1, 1911, 29.50
- Received for old plate .50

- Total balance $44.00
- Expenditures
  - Housekeeper and help $15.75
  - Washing 3.00
  - Taxes 8.61
  - Repairs 1.00
  - Painting dining room, etc., 4.50
  - Supplies 2.99

- Total balance $35.85
- Balance on hand Sept. 1, 1911, 8.15
- In General Treasury account of 1910, gift toward awning .50

- Total balance $8.65

**NEW LOCALS**

- State Road Church, Maine—President, Mrs. May Pryor; vice president, Mrs. Annie Beckwith; recording and corresponding secretary, Mrs. L. Gertie Haines; treasurer, Mrs. Rachel Hammond; auditor, Mrs. Barbara Lovely.

- Clarkston, Washington—President, Mrs. J. W. Foster; vice president, Mrs. W. N. Benson; secretary and treasurer, Mrs. G. Evins.

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**A TOUCHING SCENE**

**ELLA L. JONES**

LANT Sunday evening as the sun set in the West and India's delightful twilight fell over the earth, Guindy compound with its natural beauties was a picture that will long remain in the minds of some; as here and there scattered about the playgrounds the girls gathered in little groups to pray.

As the company with whom we prayed on bended knees were lispimg out baby prayers into the Father's attentive ear, the older girls from their corner began to sing very softly, "Just as I am—without one plea." It was unspeakably sweet. Heaven seemed so near, was so near.

The quiet hour of prayer is the period in which power is stored up for the times of stress and striving. Tennyson was right when he said that "more things are wrought by prayer than this world dreams of." The habit of prayer puts you in tune with the Infinite, and the poise and patience, faith and courage that were Daniel's possess your spirit as they possessed his spirit. It is the daily habit that counts.—Rolfe Cobleigh.
My dear Girls:

I WOULD if you have been thinking of yourselves as associate missionaries. It may take you some time to become used to the thought, but I think you will like it after our missionary is fairly started on her journey. I hope some of you will become acquainted with Miss Keeney before she goes. She has been thinking about going for some time and she says, "It hardly seems possible to me even yet, it is such a big change."

Everything in India, the climate, the people, their customs and religion are so different from those in this country, it must indeed, be a great change. To prepare ourselves for this change we can be reading papers or books written by people who have been there and studied the conditions of the country and have had experience as missionaries. The "Bishop's Conversion," written by Ellen Blackmar Maxwell, and "Life in the East," by Bishop Thoburn are both good descriptions of the life there; the first is very easy reading because it is in story form.

A missionary needs to be very practical. It is fine to talk of teaching the heathen and it is a grand work, but in order to secure the best results, the missionary must be very careful of her own health. If she does not, she will not only fail in the work she desires to accomplish, but she will be a care to the other missionaries.

We want our missionary to be well provided with clothing and other things that may be necessary for her comfort and health. Warm clothing such as is worn here will be required for the first part of her journey, and later when going to the hills in India to recuperate and rest after the extreme heat.

An abundant supply of thin white clothing must be prepared for our missionary's outfit. Miss Alice Spence told me that she wore an entire fresh suit each day. I inquired the cost of laundry work and I think she aid it cost her seventy-five cents for ten suits and they were well done.

The outfit will cost fifty dollars, but that will not be hard to raise if each gives a little. If you wish to know more about the outfit, please write to me about it.

In the midst of our studying and preparations for the journey, there is the thought of leaving home and friends. While our love for the Master may be strong enough to make us go when we hear Him say "Go," yet it will be hard to say good bye to friends. As associates let us try and realize what this means, and then pray the Lord to give Miss Keeney an abundant supply of His grace and strength.

Cordially yours,

MARY E. ROWE