This is a picture of two of our Guindy school girls. The bigger one is Danalutchi, a little outcaste waif who came stealing into the compound one day, and begged to be allowed to remain with the other girls. She had heard of our school from some of the girls who had gone home for their vacation, and who had happened to see her, had found out in which direction it lay, and had come to us with the wonderful faith of childhood, feeling instinctively that, at any rate, she could not be going to any place worse than the one she was leaving behind.

The people with whom she had been staying found their way out to Guindy a few days after we had taken her in. They were not her own people. They
said they had gone on a pilgrimage to a certain temple a short while before, and had found this child straying about, begging her living, a temple child with, seemingly, no one to look after her, so they had taken her home with them, but she had not been with them long when she ran away and came to us. They were perfectly willing to let her remain with us, as they had no real claim to her. When the matron went to bathe her and crop her hair, she found her covered with huge welts and scars, where she had been branded by the temple people for her childish misdemeanors. Poor little girl, our hearts just went out in love and pity to her, and she is responding to love with all the ardor of her little starved heart. She is very intelligent, though only in the baby class at present. She stood first in Scripture during the examination held in May. She excels in basket and mat weaving. It is an education to watch her make a basket, as both fingers and toes come into requisition.

The other little girl in the picture is the only and much loved daughter of the pastor and vice-principal of the Wesleyan Theological Seminary at Guindy. She attends school as a day scholar. She is a beautiful looking little girl, and I am getting quite accustomed to the inevitable exclamation or comment on her beauty made by visitors to the kindergarten room. From the first she adopted Danalutchmie, taking her right under the shadow of her loving little wing, and piloting her through the intricacies of the new life into which she had come, with all the careful exactitude of an anxious mother watching her child's first steps.

No greater contrast can be imagined than that presented by these two children, the one with her poor scarred face and body, and dog-like eyes of devotion in which still lurk memories of her unhappy childhood, and the young "old" look, which bespeaks shattered childhood illusions and ideals, and the other, with her high caste features and fearless eyes of innocence, and Danalutchmie is repaying her friend with a species of hero worship which is beautiful, but so pathetic to behold. When Lydia stands up in class to answer a question, Danalutchmie's anxious eyes go from her friend's face to the teacher's. If the latter smiles approval, there is no happier girl in class than Danalutchmie. She is the constant friend of one of our old girls who graduated at the end of last year, and is on her way to Rangoon, where her husband has taken up work. She is very intelligent, and is first in Scripture during the examination held in May. She excels in basket and mat weaving. It is an education to watch her make a basket, as both fingers and toes come into requisition.

The compound today presents a busy scene. We are gathering fruit, mangoes and tamarinds, from our trees, which are very full this year. The children manage to get as much fun as work out of it.

The finishing up of the day was our farewell to Miss Jones, who left this evening en route to Colombo, where she is to embark for America. Our prayers and good wishes follow her for a safe and pleasant voyage and a complete restoration to health at the end of it.

* May 2.—Sunday morning at 6.30 the stork brought to Mr. and Mrs. Peterson a little daughter. A warm welcome awaited little Margaret Alice. John Lawrence thinks his "thungatchee" (little sister) is all right. So do we.

* May 3.—The school quarterly examination began today. Scripture was the first subject; the older children had a written examination and the younger ones were examined orally; as usual some of the answers had a local setting. One little girl, when asked what punishment God gave Adam in the garden of Eden, replied, "He had to go without curry." When the results are known those who come first in each class will receive the Indian Sunday-school Union Victory medal.

This morning, while examining a class, one of the children was found to have a suspicious-looking eruption on her face and arms. A careful examination banished all lingering doubt; yes, it was chickenpox. Ayoh! what shall we do if an epidemic of this is coming! Good-bye to holidays for everybody! Another child has been discovered with it, and both have been put into the hospital. The children were all assembled and warned very seriously against going near the hospital under pain of foregoing their vacation leave, and it looks as if the orders are going to be strictly obeyed and the patients very severely isolated.

* May 5.—Examination in the morning and leave in the afternoon in order to decorate the church and prepare for a wedding. Mr. Devanason William, our sewing teacher, and Rose Jaganathan, one of our school girls who graduated at the end of last year, were united in marriage by Mr. Peterson at 4.30 p.m. The relations, friends and school girls and boys, together with the happy pair, were entertained on the lawn. Light refreshments were served. The bride and bridegroom spent their honeymoon in Saidapet.

* May 6.—This morning after prayers a poor Anglo-Indian woman came into our compound and asked for work. She was neatly, but very poorly
dressed. Her shoes were falling to pieces, and she looked hungry and tired and dispirited. She said she had come to the end of her resources and did not know what she would do next. She had two children, a boy and a girl. She had supported them ever since her husband died by going round from house to house sewing for people; now her eyesight was failing and she was unable to do very fine work, moreover most of her patrons had left for England, and she suddenly realized that she and her children were almost at starvation's door. We had no needlework to give her, but the new leaf-work industry we are attempting offered a solution to the problem of finding a way by which she could earn something every day. She very gladly accepted our offer and began work at once. The little we are able to give her every day is just enough to keep her and her children from starving. Tears came into her eyes as she thanked us, and she said she realized that the help we were giving her was God's answer to her prayers.

May 8.—Salary day, which means a busy day for everybody.

May 9.—A baptismal service at 7.30 a.m., when Mr. Peterson baptized a young man from one of his village schools. At 8.30 preaching service, sermon by Mr. Peterson in Tamil, text Rev. 22: 17. This was followed by the Holy Communion. The congregation numbered about one hundred, and they showed they were much interested in the sermon by the good attention they gave. At 4 p.m. a special consecration service of the Christian Endeavor Society was held.

VELACHERIE NEWS
C. H. Hudson

I THINK I told you of the baptism of one of our old school boys last month, and of the obstacles placed in the way of another lad who wished to take the same step. You will be glad to know that this boy has been given the strength and courage we asked you to pray for, and has come out and was baptized last Sunday. While his parents withdrew their objections, they would not sanction the step by their presence. I hope you will pray for these young converts that they may make a good confession and be a means of leading others to the feet of India's Friend.

Just a line about Bible training scholarships. We were greeted on our return to Velacherie with a lot of promising youngsters, some of whom we trust will prove suitable material for active Christian workers, but too young to take up regular Bible training course. Furthermore, with the work we have had on hand, we have not been in a position to give it were they ready. Having now practically completed the erection of our building, we are engaged in the work of laying the foundations of a Bible school. As I write, a teacher in a room on my left is instructing a class of Anglo-Indian boys. The subject is from the Psalms; the language English. I hear the words, “Blessed is the man that walketh not in the paths of the ungodly.” On my right Mr. Pulicoden is teaching one in Tamil, the subject being Christian doctrine. These classes are held daily, and constitute the first steps toward a fuller course which we hope to introduce later. In regard to cost, $12 represents in India, at present rate of exchange, Rs. 24, instead of Rs. 36, pre-war rate. Along with that, increased prices have made all former estimates valueless. The question for donors of scholarships to decide is (1) Are you willing to put your money into the education of a promising boy who will be given special attention in Bible training.

(2) Are you willing to double your subscription and undertake the sole support of such a lad, or allow us to put two subscriptions of equal amount together and for each boy make two joint supporters and write an annual letter to both. After hearing in regard to this I can proceed to allot boys. I have some very promising lads. The possibilities are boundless. Time, patience and money are required to develop them. We will give the time, you the money, and we must all wait patiently on the Lord, looking to Him for the increase.

AN INDIAN CROWD
It is a festival day and a brightly-decked multitude throngs the streets, and the temples and bathing steps which fringe the sacred tank. The crowd seems to be as the sand of the sea for multitude. A closer glance at a few faces shows that this vast crowd is made up of people of various races. There strides a Rajput from Rajputana, with his manly carriage and proud bearing, every inch a soldier. Not unlike him is the Sikh behind; he is from the Punjab, and also comes of a warrior race. He, too, is tall and upright, but he is distinguishable by his beard, parted and curled, and by the huge coil of hair under his turban. Standing near him is a man evidently of quite a different race; he is small and fat, and lacks the soldier-look, but he seems intelligent, and indeed his country, Bengal, has been called the brain of India. The priest serving in the temple hard by is as fair as an Italian; he has clear-cut features and a thoughtful face; he is one of the better sort of Brahmans. By the shrine bows a widow, with her scanty, coarse, white garment closely drawn round her shaven head. On the outskirts of the crowd are a few low caste women in their brick-red saris; but, on the whole, there are few women to be seen. Here comes a hill man from the Himalayas, with his flatter face and small cap; and there goes a Telugu from South India, with dark skin, shrewd, keen face, and thin arms and legs. They are all sons of India, but differ from each other in language, customs and character, like men of the different nations of Europe.—Talks on India.
ALL NATIONS MONTHLY

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THE WARREN PRESS, 158 WARREN ST., BOSTON

BOSTON, MASS., AUGUST, 1920

Miss Jones writes that she is feeling fine and enjoying every day among the New Hampshire hills.

The nine o'clock hour at Alton Bay this year is to be devoted to Bible study, and through the kindness of the president of the Campmeeting Association our society is to have three mornings, beginning Thursday, Aug. 19. The topic will be, "The Bible and Missions," and the leader will be Mrs. Helen W. Keeney. We urge all to attend.

During her four weeks' enforced idleness in the New England Hospital the days have been cheered for Mrs. Chadsey by the many letters, cards, flowers and fruit with which her many friends have remembered her. She was also much pleased to receive the telegram of sympathy from the W. H. & F. M. Convention of South Georgia and Florida; they also sent a gift for flowers. She has improved in many ways since entering the hospital, and the physicians are hopeful that she will be able to undergo the operation early this month, and we bespeak the prayers of the readers of this paper that she may come forth from the ordeal with restored health for many more years of service for her Master.

L. E. A.

SOUTH CAROLINA DELEGATES COMING

Word has been received from the local W. H. & F. M. S. of the Savannah Chapel, Bishopville, S. C., that a delegation of seven are to attend the annual convention and stay for the campmeeting at Alton Bay. This is indeed good news, and we are sure that the friends at the Bay will do all that is in their power to make their visit a pleasant and hospitable one. And we assure our Southern sisters they will receive a warm welcome.

THANKSGIVING AND PETITIONING LIST

Let us give thanks:

That Mrs. Chadsey's condition has improved since entering the hospital.

That Miss Jones is rapidly recovering.

For the gifts received during the month.

Let us pray:

For our leader that she may come through the operation safely and be fully restored to her usual health.

That the end of her stay in New Hampshire may find Miss Jones restored to perfect health again.

That the health of our missionaries may be preserved.

That the representatives of our work at the different campmeetings may be guided by the Heavenly Father in all that they do.

EXECUTIVE AND ADVISORY BOARD MEETING

There will be a meeting of the Executive and Advisory Boards at Alton Bay Headquarters, Wednesday, Aug. 18, at 8 a.m. That it may be clear as to who compose the Advisory Board, and the duties of the same, we give the sections of Article VI of the By-laws which relate to it.

Sec. 6. A president shall be elected in each State or Province by the local societies of such State or Province. These State presidents, together with heads of departments and officers appointed by the Executive Board, shall constitute an Advisory Board.

Sec. 7. The Executive Board shall direct the affairs of the society, and have full charge of the expenditure of all moneys to carry out the joint action of the Executive and Advisory Boards.

Sec. 8. The Executive Board, together with the Advisory Board, shall determine the opening and closing of all missions, or mission work, the appointing of additional officials, all salaries and other expenditures.

NOTICE

The annual business meeting of the W. H. & F. M. Society of New Hampshire will be held in the Lowell Chapel at Alton Bay, Aug. 25, immediately after the afternoon meeting. All New Hampshire sisters on the grounds are urged to be present.

Lettie L. Glazier, Pres.
Nellie J. Jennex, Sec.
REPORT OF VENGAVASEL NIGHT SCHOOL
(Supported by the Massachusetts Y. W. A. Societies)

Dear Y. W. A. Members:

If you had taken your pick in order to have for yourselves the very best night school, you would have chosen Vengavasel. It is truly our banner night school.

One night I came in upon them unawares about half-past nine; as I stood outside the door the hum of voices was very indicative of hard study. When I pushed the door open a profound silence ensued, then in a breath, "Why! it is Missie Ammal, and we did not know she was near!" A thing of wonder, indeed; there are always boys along the way, who, at sight of us, speed away to herald our approach. On this surprise visit the room was so full of boys and men that I could hardly make my way in. A splendid attendance has greeted me on every visit, and a splendid spirit been shown among the boys.

There is considerable rivalry in the night school, as the boys come from three distinct outcaste villages. Those from Madambakam village sing beautifully, and at present show the brighter signs of becoming Christians.

On every visit I go with the teacher to visit the villages and find him a splendid story teller to young and old. One missionary told me he considered a good story teller the best Christian worker in India. So you may feel that you have one of the best going about among the people of your villages telling them stories that teach them of Christ.

There are those who seem rich in promise to soon become Christ's, but we must wait until the great Giver of the increase gives into our outstretched hands the precious, living fruit.

We thank you for the dollars you are putting into the work. May you make each one mighty by prayer, and see in the kingdom a rich harvest of souls.

Yours in service,

ELLA L. JONES.

NOTICE

THE annual meeting of the W. H. and F. M. Society of Maine will be held in the A. C. Church in Auburn, Me., Sept. 8, 1920. Devotional service at 10 o'clock, business session at 10.30. Lunch will be served by the Auburn society. Sessions after­noon and evening.

RETHA GLOVER, Pres.
MARY E. ROWE, Rec. Sec.

NEW LOCAL
Lisbon, N. H.—President, Mrs. Elizabeth Bates; vice-president, Mrs. Charles Stone; secretary, Mrs. Mamie A. Gilbert; treasurer, Mrs. Mary Garan; auditors, Mrs. Mary Nutting, Mrs. Carrie Noyes.

ANNUAL CONVENTION OF THE
W. H. & F. M. S.

THE twenty-third annual convention of the general society will be held in the tabernacle on Alton Bay Campground, Tuesday, Aug. 17, 1920. The morning session will open at 9.30.

Both morning and afternoon sessions will be occupied with the business of the convention, and in the evening an address will be give by our missionary, Miss Ella L. Jones.

Owing to the illness of our president, the convention will be presided over by our first vice-president, Mrs. Bertha S. H. Bemis of Providence, R. I.

AMERICAN ADVENT MISSION

THE prospectus of the American Advent Mission-Industrial School for 1920 is a neat little thing worth perusing. The school is about nine miles south of Madras in the village of Velacherie, and two miles from Guindy. In addition to giving "sound elementary education," the authorities aim at providing to give instruction in carpentry, wood-carving, printing, engine-driving and weaving, which will prepare students "who desire to enter upon some self-supporting occupation." We offer congratulations to the mission for the useful work they are carrying on for the benefit of the Indian Christian community.—Madras Christian Patriot, March 20, 1920.

RAMA AND SITA

HUNDREDS of years ago there lived in India a great king, who had a beautiful daughter called Sita (pronounced Seeta). She was as good as she was fair, and her father sent out a proclamation that he who would marry her must bend a mighty bow. Many famous princes tried and failed. At last came Prince Rama. He was strong and handsome, and had been taught from his boyhood to shoot. Easily he raised the bow, and, fitting it with a shining dart, suddenly bent it until, with a mighty crack, it snapped in two. King and courtiers marvelled at the feat. Sita became his bride, and returned with him to his father's kingdom.

All went well for some time. Rama was beloved by rich and poor for his wisdom and goodness; but, alas! he had a jealous stepmother, who longed for her son to be king one day. She extracted a promise from Rama's old father to send Rama into exile for fourteen years, and to proclaim that her son was to be king when he himself died. The king was broken-hearted. He summoned Rama, however, and told him what he had done. Rama declared that no Rajput king could break his word, and into exile he would go. Amid the tears of all the people he bade them farewell. When he came to Sita she refused to be left behind. She declared that the jungle would be to her a palace if only Rama were with her. A step-brother, Lakshman (pronounced
Lukshman), also insisted on accompanying them as their guide and guard.

Soon afterwards Rama's father died of grief, but the other step-brother, true to Rama, refused to be king. He sought Rama in the forests and begged him to return. Rama refused to come back until the fourteen years of exile commanded by his father were fulfilled. He consented, however, after many entreaties, to having his sandals placed on the throne to show that he was the rightful king.

One day when Rama and Lukshman were out hunting a beautiful deer far in the jungle, Sita fell into the hands of the wicked king of Ceylon, who kept her a close prisoner. He wanted her to promise to stay with him, and tempted her by contrasting the comfort of his court with the rough life in the jungle with Rama. Sita, however, remained faithful to her husband. Rama, meantime, raised an army, and after a fierce war, in which many deadly combats were fought, he succeeded in rescuing his faithful wife. Soon afterwards they both returned amid great rejoicings to rule over their rightful kingdom.

—Temple Classics.

THE GOLDEN GIRL

Herbert C. Long

AMY was a Tamil girl, and she was old enough to marry. Moreover, she was a beautiful girl. She had come from a high-caste family that boasted Aryan blood; her features were refined, her skin far fairer than that of the low-caste people with whom she daily mingled. Her mother was a widow, and she had been turned over to the missionaries to bring up. The fact that they had clothed her, fed her and educated her in no wise deterred the relatives from claiming a right to arrange her marriage, now that she was old enough to marry. For a Hindu will give up every other claim on a child, but will still insist on arranging the marriage, because if a child marries below caste, caste can never be regained. The missionaries, therefore, felt obliged to refer the matter of Amy's marriage to her mother. To be sure, they had selected, as they thought, a very suitable husband, and one whom Amy at least knew well enough to recognize when he passed; but it would hardly do not to get the mother's consent. But her mother had plans of quite another sort. Indeed, she scorned to listen to the proposed match, for the prospective bridegroom was of a low-caste family. Or, rather, he was a cheri, an outcaste, for his father was only a stableman, and he himself nothing more than a butler getting ten rupees a month. Amy's people had found a wealthy man of the Sudras, their caste, who was willing not only to marry her, but would pay a good price for so beautiful a wife.

Now, Amy was not only a beautiful girl, but she had a mind of her own. She told her mother that she did not fancy the rich Hindu; but whoever heard of a girl's whims being consulted in matrimonial matters? She coaxed and pleaded, but in vain. At last she said:

"Mother, you think I am beautiful, and will bring you much money if I marry that man. But I am a Christian; I will not marry a heathen. I will marry Joseph."

And neither threats nor tears would change her purpose.

So it was finally decided that Amy was to be married to Joseph. A casual observer would not have said that it was a good match. Not only was he of the outcastes and very dark of skin, but his features were irregular; he was not handsome. But beneath the dark skin there was a heart devoted to the Master's service, and the crudeness of his features only made his character seem more noble. Like his betrothed, he, too, was a child of missions. A kind-hearted missionary had taken him when he was a mischievous little urchin, and trained him, and educated him in the mission schools. At an early age he showed a remarkable interest in religious things. Once he argued all night that Christianity was better than Hinduism. He began to think about becoming a Christian himself. Then he would ask himself, "What will people say?" But that did not seem a sufficient excuse for remaining a heathen, and he began to say, "I can't go back on my father." Still the conviction grew on him that he must become a Christian, and at last he said, "I can't go back on Jesus Christ."

So it came to pass that he was baptized. Just as he was coming up out of the water, the gates opened and the people rushed into the inclosure. When they saw he had been baptized they cried, "Separated." He was cast out even by the outcastes. But his heart was strong and he was faithful. At first his father was bitter; later Joseph secured him a place as watchman. The old man's heart began to soften, and at last he also went down into the water. A short time afterward he told Joseph that he was getting old, and knew his time was short; he had just one desire which he longed above all else to see fulfilled; if he could see Joseph happily married he would die in peace. Thus it came about that Joseph sought a wife, and because he was worthy, the missionaries had suggested Amy.

His was no heathen wedding. He chose his own wedding day, and they two together cut the wedding cake and made the tea, and with their own hands they served their guests.

They went to live in the house of their elder brother, who was a heathen. But never did they forget that they were followers of the Christ, and they let their light shine. The people of the locality wondered at their lives, and they marveled more that the beautiful Sudra girl would come to live among them. They called her "The Golden Girl," and she walked in their midst as an angel of light.
And the heart of Joseph's old father was made doubly glad. "For," he said, "she is not like other daughters-in-law; she saves money for my burial."

In due time a baby boy was born, and they called him Immanuel, for they felt that God was graciously present in their home. The missionaries also rejoiced with them, for they loved the young man and his wife, and felt a keen interest in their Christian life in a heathen village.

* * *

Then a cloud came over the little home. One day the young mother fell ill; the next, Joseph brought the sad news to the missionaries that she had died in the night. With heavy hearts and gentle hands they helped him lay away the body of his beautiful Amy.

The next day Joseph led the missionaries to a little house; it was new; they had not known that it was being built. He told them how he and Amy had toiled and saved that they might build a home of their own; one room for themselves, and one room for God. In that room, dedicated to the name of Him whom they loved to serve, they had planned to have a prayer-meeting for the village people every week. Now Amy was gone; but he wanted their plans carried out as she would wish; he asked that the little room might be dedicated to the worship of Jesus in the midst of a heathen village, a memorial to her whom all the people loved, the Golden Girl.

Midnapore, Bengal.

Note.—This girl was "Amy" of our mission.—
Editor.

NOTICE

The annual business meeting of the Woman's Home and Foreign Mission Society of Connecticut and Western Massachusetts will be held at one o'clock, Friday, Sept. 3, 1920, in the Mission Cottage on Plainville Campground.

M. K. PerKINS, Pres.
ELSIE M. NICKERSON, Sec.

TREASURER'S REPORT

Receipts for July, 1920

California—Mr. and Mrs. R. W. Moyer, $2; Mrs. E. Stephenson, $14; Los Angeles church, $45; Lillian J. Williams, $60; S. J. Vickery, $5; Los Angeles local, $1.

Colorado—Mrs. E. A. Knowlten, $5.

Connecticut and Western Massachusetts—East Norwalk S. S., $3.92; Mrs. E. Leslie Woods, $10; Mrs. J. T. Root, $1; Ralph Birchard, $6; East Norwalk Tithing Class, $2; Enoch E. Rogers, $3; Mrs. Ione E. Cee, $20; Eleanor H. Mora, $5.40; Palmer local, by Gladys M. Christenson, $1.25.

Delaware—Mrs. Winnifred T. McKaig, $5.

Florida and South Georgia—Jasper local, $1.50; Groveland local, 50 cents; Gainesville local, $4; Julia A. Mattos, $15; Live Oak local, $17.53; Green Cove Springs local, $2.75; Lake City local, $6.05; Jacksonville local, $4.

Illinois—Mary A. Rude, $2.50; Ethel B. White, $5; Iowa—C. M. Booth, $30; a friend, $25.

Kansas—Mrs. S. M. Snow, $1; Fannie J. Strader, $10.

Maine—Crovseville local, $40; Elizabeth Sweetser, $4; Mrs. A. J. Lang, $7.50; Auburn local, $10; Mrs. Lizzie Roberts, $2; Mrs. Ada Woodworth, $5; Mrs. Rebecca Crouse, $5; Mrs. J. W. Crouse, $5; J. W. Crouse, $25; Miss Musa Crouse, $3; Milltown A. C. S. S., $5; Mrs. J. T. Lougee, $5; L. A. Wilson, $5; Mrs. J. L. Pease, $1.50; Mrs. A. Priest, $1; Kennebunkport church, $5; Mary F. Crane, $1; Mrs. A. L. Parsons, $1; Mr. and Mrs. Clyde Richardson, $5; Westbrook local, $24.50; Mrs. Vena Hall, $1; Mrs. Kate Tompkins, $30; Princeton local, $7.

Massachusetts—Mr. and Mrs. George W. Hobill, $15; Mr. and Mrs. M. H. Caldwell, $13; F. A. Waters, $2; Boston S. S., $21; Class 3, Boston S. S., $12.70; Class 5, Boston S. S., $4.25; Plymouth local, $1; Mrs. J. H. Alger, $5; Boston local, $5; Worcester local, $47.50; North Carver local, $2; Boston church, $4.15; R. F. C., $2; Fall River local, $5; R. C. Noyes, $5; conditional gift, $50; Lynn church, $18.70; Lynn S. S., $3; Amy E. Tyler, $2; Middleboro local, $4.50; Abbie E. Keyes, $2; Middleboro S. S., $3; M. Evangeline Ottis, $2.

Michigan—Detroit Helpers' Union, $10.

New Brunswick—Woodstock local, $15.50.

New Hampshire—Northwood Narrows S. S., $1.75; Hampton local, $15.50; Center Haverhill local, $28; George E. Drake, in memory of Alice Adams of Danville, $10; Dover local, $7.50; Dover S. S., $8.74; Boys' Class, Dover S. S., $5; Girls' Class, Dover S. S., $7.50; Portsmouth Y. W. A., $25; Susie W. Davis, $4; Cradle Roll Mite Box collection, Hampton, $3.50; Mr. and Mrs. Edwin Joy, $5; Concord S. S., $3; East Rochester local, $15; estate of H. W. Noyes, $500.

Nova Scotia—Mrs. Lola Spraele, $1; Blanche Evelyn Wilson, $1; Lewis Wilson, 25 cents; Eleanor Wilson, 25 cents; Vienna Harding, 25 cents; Anton Nickerson, 25 cents; Horace Nickerson, $1; Carl Nickerson, $1.28; Marion Crowell, 54 cents; Aubury Crowl, 45 cents; Mrs. A. Baird, $2; Scituate Bay local, $100.

New York—South West Hoosick local, $4; Mrs. Luther W. Hatter, 65 cents; Mrs. E. M. Van Dyke, $2; Mr. and Mrs. Townsend, $5.

Oklahoma—F. E. Benson, $12; a friend, $2.

Oregon and Eastern Washington—Dewey E. Bullis, $5; Portland local, $45; The Dalles local, $12; Clarkston local, $7.50; John Day local, $10.50; Hood River local, $6.

Pennsylvania—Edinboro local, $6.

Quebec and Northern Vermont—Phyllis Irene Pender, $1.50; Newbury local, $10.

Rhode Island and Eastern Connecticut—E. M. Spencer, $15; Rocky Brook local, $4.71; Providence local, $20; Gussie M. Pierce, $5; Celia F. Langworthy, $2; Putnam local, $10; Lafayette local, $27.50.

South Carolina—Bishopville local, $27.30.

Vermont—Mr. and Mrs. Orza Boyce, $25; South Vernon local, $25; Rutland General Helpers' Society, $15.

Virginia—Mrs. E. A. Brundage, $2.

Wisconsin—Evanseville A. C. Church, 50 cents.

Income from Webber Fund, $7.08; rent, $40; sales, $2.75; cash, $3.50; ALL NATIONS' subscriptions, $25.50.

MAUDE M. CHADSEY, Treasurer.

Note.—More money has come in for the month since this report was made out, which will be reported in the September paper.

L. E. A.
MYSELF
Jessie Kamalam

I am a girl. My name is Jessie Kamalam. I was born in Madras in the year 1903. I am the second child in my family. I have father and mother, and also three brothers and two sisters. Now I am sixteen years old. First I learned in a Hindu school as a day scholar. When I was a little child I liked very much to study Tamil, which is my own language. I didn't at all like to study English. My father asked a Hindu teacher to teach me English. After two years my father and mother came to Madras, then I came to this Guindy boarding school. Then Mrs. Allan was the manager. When I came to this school I was eight years old, my youngest sister, named Lizzie, came with me.

First I was placed in the second standard. Here in this school I learned many good things. Sometimes managers and teachers taught me to obey our parents, how to cook and how to do other work. I studied here in this school from second standard to eighth standard. On the 10th of February, 1918, I was baptized with ten other people. From that time to this day I like very much to read Bible and also to read about Jesus Christ. During the holidays sometimes I tell the poor people about Jesus Christ my Saviour, who died for me and other people.

First, when I passed eighth standard, I did not know what I had to do, but my Saviour showed me a good path to walk. First, my managers liked to send me to the teachers' training school, but I failed. Then my managers asked about my wish to study higher. When I heard that my managers were going to send me to a new school to study for higher school I was very glad. I told other girls and my teachers about these new plans, and they also were very glad.

When I finished my studyings I am going to help my mission at Guindy. I am going to work as a teacher and going to give money which is spent for my higher education, and also my clothes and other things.

I hope God will help me to do all these things. He did many things for me and also He is helping me. There is a verse in the Bible I like very much, which is in Job 10: 12.

PROMOTED CRADLE ROLL MEMBER
George Sibley Fischer, East Union St., Westfield, Mass.