The Lord giveth the word, the women that publish the tidings are a great host.—Ps. 68:11, R. V.

"The passing days bring many cares,
Fear not!" I hear him say,
And when my fears are turned to prayers,
The burdens slip away.
When to the throne of grace I flee,
I find the promise true
The mighty arms upholding me
Will bear my burden too.

INDIA

"I would like to say that, in my judgment, the result of Christian work in India is any way from fifty to five hundred times greater than the result of Christian labor in Christian America, when you compare the number and cost of instrumentalities in that country with those in this. The most hopeful field of missionary labor to-day is India.

"To-day there are in India three million native Christians. I suppose the number of real Christians among the gross number of nominal adherents to Christ is much less than this; but suppose we should say that we have no more than one million, we have demonstrated the power of the religion of Christ over their religion. The great mass of native Christians are from the low castes, but there are enough high caste men among them to demonstrate the power of Christ; that the Gospel of Jesus Christ is adapted to reach the heart and the conscience and the will of all the inhabitants of that land, the high as well as the low.

"Let us admit that the great bulk of Christians is from the common people. Would we have it otherwise? We lay foundations not in the top soil, but in the sub-soil. When they laid the piers of Brooklyn bridge they did not plant them in the top soil, but dug deep down. Christianity has always rooted itself in the low castes. Read the story of the Corinthian and the Roman churches and you will see that the great mass of these churches were made up of low caste men—the driftwood of the nations, in Corinth, and slaves and freedmen in Rome. Why, friends, if I wanted to take a city by pulling down its walls, do you suppose that I would rig a derrick to take hold of the cope stones and pull them off? No, I would set my sappers and miners to dig out the stones at the bottom of the wall and then the whole would fall. Practically that is what is going on in India. Indian society and Hinduism rests on its castes. The top caste flourishes on the support which it gets from the lower and the lowest castes. If we pull out the lower castes the top caste must come down in fragments. The bitter cry of the Brahmins to-day is that Christianity is alienating the low castes.

"Is it possible to elevate the low-caste man? The Hindus worship caste." Here Dr. Pentecost gave the illustration of the daughter of a sweeper who has graduated from the University of Calcutta and taken the degree of B. A., also of a lady, the daughter of a low-caste man, who is teaching the children of the elite in a private school in Poona; and several other illustrations of the same order."—From an address by Dr. Pentecost at Northfield.

SET APART
(To Miss Jessie M. Saunders.)

"Go forth—the Master hath need of thee!"
Dear heart so ready to heed the call!
A friend henceforth, not a servant be,
Of the Heavenly Lover and Savior of all!
Of the Heavenly Lover and Savior of all!
Though sad the parting from loving hearts,
From sweet communion and Sabbath bell—
The Lord who keepeth the ne'er departs;
He who loveth His own, ever guardeth them well.
All grace and wisdom abide with thee—
Show thee the worthy, warn thee of shams
That thou, a leader approved, may be;
Ever guarding from danger, and feeding the lambs.
Our prayers shall follow thee day by day;
But He, who noteth the sparrow's fall,
Shall walk beside thee, so dear one, lay
All thy cares on his bosom, He knoweth them all.
Through Him, who guideth thy willing feet,
Go, bring the wanderers unto the fold;
And when the Glory, thine eyes shall greet,
They'll be stars in thy crown, in the City of Gold,
Susie Bradford Thompson.
FROM INDIA.

BETHANY, INDIA, September 6, 1901.

DEAR CAPTAIN SPENCE:

YOURS of 4th and Inst. reached me yesterday with Rs. 100. I am going to have wall built in a part of Jesudas' house to wall off a place for my cooking to be done; and I've ordered the material to repair the school house roof.

Well I've just had another long interruption; this time by the 'forester' Mr. De Lo So, a Roman Catholic to whom I've been telling the gospel story and now V. Vathenzagum is here with a paper from Purmatoury's mother giving him to us as an orphan. I am trying to get a paper for each of the orphans I receive here. I am keeping a man, a sent to the hospital some time ago, busy cutting off the stuff around here on the premises and putting a thorn-brush fence around the place. But I must get to answering your questions. I really don't think it best to hire any other evangelist for the present, but think that in view of the fact that the money was contributed for the support of the orphans, that the orphanage work had better be pushed. Of course I am fearful that Jesudas will make it inconvenient for us to really establish an orphanage here; but I think that it is best to get the orphans and if necessary get a place to take care of them at Kadambur or Tuticorin if matters turn out here. I sent films to Del Tufa, Bangalore with the instructions you gave me for them. I am not disgusted with mission work; but I do feel that it is very inexpedient to hire evangelists to preach to the people who are acting in a questionable way and have not true conceptions of that holiness without which no man shall see the Lord. It seems to me that if we are to reach the people we should have agents who appear to be on more than "Rice Christians." I feel that Dr. Nevias is right in saying that the common practice of free handed hiring of native helpers is productive of "Rice Christians" even though the missionaries natives, too, are perfectly sincere in the matter. They may be honest in their own estimation but I don't think them safe.

By sending Mr. James' letter to you I give no indorsement to his wish to be an evangelist, I don't want him any more than I want Aralanathan whom he speaks against, showing his own mind at the same time. But I hope he will send around a few true orphans. Another boy was brought here the other day while I was away at Tinnevelly. His father has married again and left the motherless boy to shirk for himself, herding cattle or sheep. Has not been well cared for. I have taken him in for the time being. It may be well to get his father's consent for us to have him. His name is Shan Mukum. I have now five true orphans, two boys with no mother, one boy with no father and can have three more children any day I say so, from their mother.

GOSPEL WORK.

You may be saddened at the small amount of gospel work I've been able to do. I am talking most every day to Mr. Muthunyagum along gospel lines, hoping to reach the children through him in that way by the talks he has with the boys at devotional exercises and in the Scripture study he conducts with them. I have preached but few times to the people on Lord's day. I am quite sure from Muthunyagum's own admission that he does not readily grasp my meanings and notice it plainly in conversation with him. These people interpret as they understand what is spoken but don't understand all, so they say what they imagine you may mean and let it go at that. And they admit as much. Some of my opportunities to preach, I fear that the above reasons for not trusting an interpreter in a set discourse will apply. And I see also, that come through people coming to see me and talk on religious subjects. One man, a great friend of Jesudas, even professed conversion. He claimed that my explanation of the 1st chapter of Genesis removed his objection of becoming a christian. I've not gotten to talk with him about his salvation since. Some days ago I met some young men, who are employed in the Salt department, who spoke English quite fluently. We were all in the same third class compartment together coming up from Tuticorin. It was not long before our conversation was on religious matters. They were all three of them 'Theosophists' so they said. I had quite an argument with them over the error of trusting their eternal welfare to a theory that holds the truth in error. Trying to show them that mixing error with truth contaminates the whole system; and that there is but one way and name under heaven and among men whereby we must be saved. I experienced much pleasure in taking them to the Gospel story in an attractive form; but such opportunities are not numerous. I met an Englishman at Tinnevelly the other day and found him interested in eternal things and tried to encourage him. He said his life in India had not been the best. He was much interested in such gospel truths as I felt called on at the time to preach to him. Loyalty to Jesus was my theme.

I can't say but that one and all the teachers are doing the best they can for the schools. All the teachers are obliging and the people mostly seem glad to see me when I come where they are. Jesudas and his father are I suppose doing as they say evangelistic work. I have heard Jesudas preach several times at Ryter on shandy day and went with him and others a few Sundays ago to Kylasoperam, a village north of here for services. Sometimes there are many men present at such services and others women, children and a few old men. I made the rounds about a month ago in one day, from Bethany through Vapingalum where there is a C. M. S. school with a C. M. S. catechist, to Kelakettai saw the teachers and some of the scholars there; next Narrakanthum saw teacher and school in session; went on to Attranahesty and saw teacher and scholars there; and then Shan Moke to Munichee junction and from there went on to Sanganpatiti and from there back to Bethany, a 30 mile trip and over

Continued on Third Page.
with before it came dark. My shoes pinched my feet and made them ache but otherwise I felt none the worse for it.

As I go about and get acquainted with the country I see that Bethany is somewhat unhandsily situated for reaching the heathen villages of any size. It may be that we could do a good work here, but it is not a handy place, it is off the railway, far from the large heathen villages. I only mention this you may see what is running in my thoughts. I considered my visit a failure. And Bible reading every morning and evening. I will get their curiosity satisfied after a while I expect to use some comboo when I get my own cooking arrangements made. But every thing hangs by the way here and one can’t hurry these people up. Gas stoves with ovens I would be tempted to ask for, but they ask Rs 75 and up, so it is out of the question.

The windy season is about over here now, the white people say that the really hot season has just begun and some say that October is the ‘hot month!’ But I am sure that by properly regulating my diet I shall not notice it over much. The wind got very burdensome to me and made it very hard for me to write or handle paper. But it is not so bad now. It is sultry today and appears as if it might rain some. I expect this new roof to leak some and have gotten a number of mats to throw over my things to shed the dripping off my bed, clothes, almyra, trunk and books. I am dealing for a good teak box for my books. My apartment here in the end of the church is rather small and cramped only fit to stop in until we see the issue of affairs with Jesudas and whether the W. H. & F. M. S. want to continue work here. Even if they wish to remain in Tinnevelly District I think it would be more advisable to get near a place like Tuticorin or at least like Kadambur.

Well I've written you a long letter and have not said one half I should like to. About those seeds that you have doubtless received for me from Burpee Seedman. I should like a part of each package at least sent here labeled as the package from which it is taken. Now is the time to plant people say here.

W. I. Edwards.

Reply to A. A. M.

WHEN the reply of our W. H. & F. M. S. to the proposition of the A. A. M. was returned to us with the signature of every member to whom it was sent, and we compared it with the published reply, we found we had omitted the seven signatures which we now append:

Flora M. Phillips, Secretary of Massachusetts.
Inez C. Davis, Secretary-treasurer of New York.
Eva I. McKenna, Secretary-treasurer of Quebec.
Sarah L. Sutcliffe, Secretary of Oregon.
Abbie Lee Shatto, President of South California.
Mrs. George T. Wellcome, Vice-president of South California.
Nina L. McFadyen, General Organizer.

We did not send the papers to the acting officers in the Middle West partly from lack of time, and as those officers were appointed by the Executive Board of our general society to serve until they or their successors could be regularly elected by the locals in their respective states; hence they are not regularly elected officers. Our Advisory Board is composed of the State Presidents, but as we wanted the advice of all our State officers we sent the documents to our State Secretaries, and had there been time, should also have sent it to the officers appointed by the Executive Board. We hope in time to have represented on our Advisory Board every State and province where there is an Adventist church. In these days of rapid transit, and an almost perfect mail system, at small expense we can receive the counsel of our noble women, who band in hand and heart to heart are carrying forward this great work. This counsel we highly value and our Executive Board will take no final action on any questionable matter without consulting our Advisory Board.
Our Famine Orphans.

The trial we have had concerning our India children beggars description. As all are aware our mission is located some 700 miles from the famine field. Capt. Spence told us that we must put our work under charge of missionaries working in that part of the country, so we engaged the Christian Herald missionaries to rescue 100 famine orphans for us. We were told they were rescued and placed in a home where they would be cared for until we were ready to take them after the plague and cholera and other contagious diseases were over. We paid their board for a year and are now preparing orphanges for them. We were told that their names, ages, sex, etc., should be sent us in a short time and we have waited for this for a year and a half. As near as we can find out the children were placed in homes and cared for, but when they were assigned to parties adopting them our names was overlooked and our children given to other parties. We do not know as this is so. If it is the Christian Herald of course will pay back our money helped rescue 100 children which have been delivered to some other denomination to be brought up therein. There is no doubt that we can easily find 100 suffering, needy orphans in India, but this means a delay and will be a great trial to the patience of every one who has adopted children. We are still hoping that 100 children will be assigned to us of those who were rescued by the Christian Herald missionaries. We have written to them that we think they should do this even if they have to transfer to us some they have delivered to other parties by mistake. So soon as we have positive information concerning these children we shall not only write to each of the parties adopting children but publish it in our paper as it is due our people to know the facts.

The Christian Herald has apparently no doubt that their contract will be fulfilled, as the following letter shows:

Mrs. Sarah K. Taylor, Rockland, Me.

My dear Mrs. Taylor,—We received in to-day's mail a letter from Rev. G. N. Thomssen in which he says that he is now corresponding with Capt. Spence about the delivery to him of the one hundred orphans and seems very hopeful of a settlement of the matter. Mr. Thomssen will write as soon as matters have been concluded with Capt. Spence and we will not delay a moment, we assure you, in sending word.

The little orphans down in that part of India were among the first to whom we gave care and you will be able to say to your people that these little ones have really been supported during the time of all this uncertainty and failure to send their names.

Hoping that you may soon be able to give to your patrons the names of their individual little ones and some good news of them, we are,

Very cordially yours,

The Christian Herald India Orphan Work.

E. Brace Freer, Mgr.

New York City, October, 1901.

To the State Presidents.

During the last year the most of our locals have been reported, but the reports have been so irregularly sent in that very few of the states have been reported in alphabetical order as we requested. We hope during the next year, with the help of the state officers, to do better. We wish to report California in January, Connecticut in February, Maine in March, Massachusetts in April. In May we wish a report from the Middle West. We have no president for the Middle West, but Mrs. Fannie M. Fitch is Secretary and will report all the locals, of which we have seven. New Brunswick will report in June, New Hampshire in July, New York in August, Oregon and Washington in September, Quebec and Northern Vermont in October, and Southern District in November. This leaves us December for any report that may be left out of the regular order. The report must be made up and sent to the editor before the 15th of the month previous to its publication. We wish to send it to the printer by the 15th, as our paper is expected to be printed the 20th and mailed before the first of the month if no accident prevents.

For instance, California reports in our January paper. Let the presidents of Northern and Southern California collect reports from their locals and send to their secretary additional facts or comments the first of December. The secretary carefully prepares the reports for the All Nations Monthly. She counts the words upon a page and cuts down the reports until they will all go on one page, these she writes plainly with ink on one side only of the paper and mails to the editor so it will reach our office by the 15th of December. One page each month is set apart for reports of locals, but at any time a brief report of an annual meeting or a convention will be gratefully received, and published should there be space for it.

Will our state presidents and secretaries please cut this out and preserve it for reference. In states where there is but one officer, this work will fall to her alone.
ALL NATIONS MONTHLY

OUR INDIA LETTERS.

From Alice G. Spence

GUNDY, 25 Sept., 1901.

YOURS of the 19th August to hand. I am indeed sorry that Miss Wilkerson has given up all thoughts of ever coming to India. Although it is a disappointment, yet I feel that God is leading all the time and He would have us learn the lesson that He is to be our guide and we are not to run before Him. I hope your plans about the famine orphans will come to some head this time. We are looking for them and would do anything to secure them at once if we could. I shall, however, have the girls from the Ransom Home orphanage on our Mission premises as soon as it is ready for them. I am looking forward to this as it will increase our work and we have hopes of having a nice girls’ school and orphanage at Guindy.

We were all indeed very sorry to hear of the assassination and death of your dear President. I went over to the school and told them all I could about him and how bravely and calmly he died, and how he was assassinated and why. The children were all very much interested and thought that only savages would assassinate a man in that manner and under such circumstances. I then began to sermonize shortly on how short our life is and how unexpected death is, and that whenever we are called we ought to be ready to obey the command of God. I had some grown up men, too, who were quite interested; and after it was all finished they agreed that they ought to live better lives and meet their death like brave men, and serve God in their lifetime and not only call upon him for help when death comes. I then closed both the schools for that day.

Yes, it would be a good plan to send out some trousers or pantaloons for the boys. I will send you the pattern by book post.

God bless you all. Yours lovingly,

ALICE G. SPENCE.

From W. I. Edwards

BETHANY, PANNIKULAM P. O.,

TINNEVELLY DIST., SOUTH INDIA,

September 14, 1901.

DEAR SISTER TAYLOR:—You will doubtless be very pleased to learn that circumstances are such that it is not best for us to think of using Bethany as a center for Tinnevelly A. C. work. Since I have gotten used to the country here I am convinced that it is not the place to start an orphanage. So since I am bidden to hold work in Tinnevelly district I must look out for a suitable place for such an institution. I am off, D. V., for Tuticorin tomorrow morning and will see if I can learn anything while there of a suitable place to put myself up during the monsoon which breaks about the fifteenth of October and lasts two or two and one-half months. I shall try to be out here every week to see how matters go. I may even be compelled to move the orphans I am collecting to some other place.

I have almost discontinued the boarding school here and am gathering orphans. I have now six—four boys and two girls. I am hoping nothing will happen so they will slip through my fingers. I could get any number of children who have one parent alive, but I am now insisting on real orphans. I have not yet learned to manage the boarding department so that it costs me no more to keep a child than it does Miss Spence in Guindy. Food stuffs are as cheap or cheaper here than at Madras. I don’t know yet why it costs me more, but hope to find out soon. I should not wonder if my provision feeds more mouths than I count on.

I am hoping to be able soon to get to writing something for publication. I might add that I expect to go the coming Saturday to visit the Strict Baptist missionary at Koolpattie some distance up toward Madura. I wanted to study so as to pass the South India missionary examination the coming December, but fear I shall not accomplish it now. But I ought to do it next July, by all means. It is a good thing to have something to keep one in touch with others who are striving for the same end. I tried to give a Bible reading on “Life only in Christ,” yesterday; but using an interpreter breaks up the coherence of our own thoughts and is very unsatisfactory at best.

Yours in the Master’s service,

W. I. EDWARDS.

From W. I. Edwards to His Mother

DEAR MOTHER:—My postoffice address is now Koolpattie, Tinnevely Dist., South India. I am now down at Bethany trying to push things. It is hard business. I slept last night on a mat on the ground; I am now writing in a book expecting to tear out a leaf and mail it. I’ve no easy task here. These people want their own way and I don’t feel that I can trust them yet. My cook, the boy who was learning to cook, has just left and it is possible he will not come back to me at the end of two weeks as he said he would, but I shall be able to get some one else who will do better if he don’t come back. I’ve been giving him a chance to keep his brother in school by giving him the work, which did not give him much to do after all as I used health foods and fruit a great deal. I was teaching him to wash for me, but will have to forego that while I am in Koolpattie. I am stopping here with a Strict Baptist missionary. I thought I had better drop you a line to let you know I am all right but have little time to write to anyone. I’ve wanted to get some fruit started here and some tomatoes. I’ve some tomato seed planted. Have had some mango, quince and orange seed planted also. I am hoping to get some mots to put in at my books the coming monsoon time while at Koolpattie, but do not know that I will get it. I must be busy for the next ten days or so, getting some legal matters in shape if I can; but there is no telling just what turn matters may take. I am getting Capt. Spence to send me some waterproofs from Bangalore, so that I can come to Bethany any time I choose and see how matters are conducted. I now have ten orphan children in charge. Must get some proper papers of acquittance from their legal guardians to make them over entirely. I will send this through Mrs Taylor so as not to be compelled to write more now.

Your affectionate son in the Master’s work,

W. I. EDWARDS.
A GREAT TRIAL

SOME months ago we took in charge the Tinnevelly District in which was situated Bethany Orphanage containing twenty-two children. This piece of property was to be transferred to our society, the names of the children were sent to us, and these children were assigned to parties who had offered to “adopt” famine orphans. But this orphanage with the children is lost to us.

Not hearing so quickly as he expected that we would take the orphanage, Jesudas, the man in charge, got discouraged and scattered the children hither and yon. Some went into the orphanages of other denominations and all but two or three of them have passed entirely out of our reach. These went to the Ransom Home but, we understand, left it a short time since. Of course this is a great trial to all of us, but especially to those parties to whom children have been assigned; but as they expected to receive famine orphans it brings the matter back to where it was before we took up the Tinnevelly District including Bethany. So soon as the names of our famine orphans arrive we shall, first of all, assign children to those kind friends that are with us suffering from the Bethany disappointment. “All things work together for good to those who love the Lord,” although sometimes our patience is sorely tried. In Brother Edward’s letter to his mother he speaks of having ten orphans, and in our Ransom Home there are five new children. We have sent to Miss Spence the names of all who have kindly offered to support an orphan in India, and the fifteen above mentioned will soon be assigned to their foster parents.

REPORTS OF LOCALS

NEW YORK.

Report of the W. H. & F. Mission Society of South West Hoosick, beginning with October, 1899 and including two years work.

We have 16 active, 2 honorary and 2 juvenile members enrolled, one active member having been added the past year.

Nineteen meetings were held in the time which were well attended considering how scattered we are. Stormy weather and sickness often hinders our attendance. We often have several visitors at the meetings. The pastor and wife, who are included in the membership, are usually there and we have a good spiritual time.

Much of the work at the meetings is patchwork, of which we make comfortables—have made and sold four. Sent 37 pieces, including little garments and pieces of cloth for the India work; helped carpet our church; bought wardrobe for parsonage; and given something to the needy.

The collections have amounted to $39.48. Received for articles made $10.85. Forwarded to Sr. Taylor including fees and contributions $45.

A vote was taken in August to support a child in India. Mary A. Baker, Secretary.

LOW HAMPTON.—Our Society was organized May 2, 1901. We have five members. Perhaps it seems small to you, but I can say we are working; and you have our earnest prayers for the work. We meet once a month and talk over the matters.

Your Sister in Christ,

MRS. ELISIE ORNES, Secretary.

VERMONT.

MORRISVILLE.

Our W. H. & F. M. S. of Morrisville was organized July 28, 1901, with eight charter members. Business meetings have been held regularly so far, and we are to hold a public meeting every quarter in the future.

I do not remember the exact date of the organization of the Junior Society, but it was organized shortly after the Senior, and with eight or nine charter members. They hold meetings once a month.

GRACE PRIOR, Secretary.

BRISTOL.

We have at present twenty active members, three honorary members and one child belonging to our society. We hold meetings the first Thursday in each month and sew for our children in India, unless we have home mission work to do. We have no trouble in keeping up the interest in the meetings, as long as we keep busy.

We have no Junior Society.

VERSHIRE.

The local society of Vershire, Vt., was organized May 6, 1900, with 13 members, three of whom have moved away. We have held ten meetings since we were first organized. Again this year as last we packed a box for India containing ten ready made garments and cloth for two more, one work box, needle case, four dolls, pins, needles, thread, silk, thimbles, buttons, top, pictures, booklet, etc., etc. May 11, 1901 sent $5.70 to treasurer: $2.28 now in the treasury. Making in all over $30 that has been raised since being organized. We are in need of some one to fill the business places.

MRS. K. O. DARLING, Secretary.

SO. VERNON.—Our society is its infancy, with only six active and two honorary members. Only God can arouse the church and society from a realizing sense of their opportunities and responsibilities. Pray for us that an outpouring of the Holy Spirit may be upon this people.

(Mrs.) A. B. Gould.

We have no state officers in Vermont, but we have some noble women who bear upon their hearts this last-day work of the church. Pray for Vermont.

WASHINGTON.

SEATTLE.—This is a thriving mission for there are no drones; everyone has his or her duties to perform, and with Jesus’ help we all work in harmony. On May 7th the ladies of the mission with the aid of their pastor formed themselves into a local mission society auxiliary to the W. H. & F. M. S. of the Advent Christian denomination.

The Lord has prospered them wonderfully and enabled them to do some good work. The Primitive Gospel mission has set aside 15 per cent of all collections for this work. The W. H. & F. M. S. have done quite a little of the home mission work and have on hand some sixty-five garments for the little ones in India. We have a membership of eighteen and two honorary members, making a total membership of twenty. We are very sorry that we cannot meet with you at Alton Bay, but hope you will all pray for our prosperity in this good work and that the Lord will find us all watching when He comes.

Your Sister in Christ,

LILLIAN HODGDON, Secretary.
QUEBEC ANNUAL MEETING.

MINUTES of the annual meeting of the W. H. & F. M. Society of Quebec held at Beebe Plain, June 27th, 1901.

This meeting was opened with prayer and a few remarks by Mrs. Taylor. A vote was then taken to include Northern Vermont and Quebec in the Quebec district and to allow all the members of the society present to vote for the election of officers.

Voted, to elect as officers for the ensuing year: Miss Barnard of Danville, P. Q., who was unanimously elected president; Miss M. O. Vaudry,

was unanimously elected vice president; Mrs. Eva I. McKenna of Magog, P. Q., secretary and treasurer; and Miss Marion Beers of Waterloo, auditor. Miss M. O. Vaudry of Waterloo was elected organizer for the district.

Voted, to elect a committee for India supplies. Mrs. Fairbanks of West Derby, Vt., was elected.

Voted, to hold the next meeting at Beebe Plain Camp-ground, P. Q.

Voted, to elect a committee to present a constitution at the next meeting. Mrs. Sarah K. Taylor was requested to prepare this constitution.

SECRETARY’S REPORT OF AUXILIARY SOCIETIES.

WATERLOO.

Twenty-five garments sent to the children of India. $12.00 sent to the India Mission. $10.00 to Home Mission work.

WATERLOO.

$40.00 towards Home Mission work. A box of clothing to a missionary’s family. Six suits of clothes to the children in India. Fifty cents towards repairing the church from the mission class.

IRON HILL, P. Q.

Membership, eleven. Money, $15.86. Sixteen garments sent to the children of India.

DANVILLE, P. Q.

Money for $es received, $7.50. Only a partial report received from this society.

REPORT OF TREASURER, JUNE, 1901.

Received at last camp meeting, $72.72
India Famine fund, $28.05
Danville, Que., 7.50
Other sources, 34.43
__________
$141.71

Reports accepted.
Adjourned.

CARRIE WOOD, Secretary Pro tem.

IRON HILL, P. Q.

This society had in the year 1900 eleven active members and four honorary. There was raised for mission purposes $48.75, which was disposed of as follows:

March 18, F. L. Piper, (for missions), $7.00
April 25, W. H. & F. M. S. 13.00
May 3, W. H. & F. M. S. 18.50
May 5, W. H. & F. M. S. 1.00
June 6, 3.50
January 9, parcel of clothing for Indian mission, 5.75

This sum is the net result after all expenses were paid, viz cloth for clothing for children in India, secretary and treasurer books, badges, etc. Officers for year 1901 are: Mrs. Abigail Ruiter, president; Mrs. Betsey Keet, vice president; Mrs. Florence E. Shufelt, secretary-treasurer.


Whereas: by the death of Elder Loren Marsh, this society mourns the loss of one of its oldest members, a man who by his teaching and godly life, had greatly endeared himself to the people, and

Whereas: he for many years was an honorary member of this society, aiding by his means and counsel therefore; Resolved, That we cherish the memory of our beloved brother and Pastor, as a steadfast, sweet spirited, intelligent exponent of Adventual truth and pray that the mantle of his goodness and wisdom may fall on his successor.

Resolved, That we sympathize with his wife, our dear Sister Rebecca Marsh in the sore bereavement and pray God to sustain and comfort her.

Resolved, That a copy of these resolutions be presented to Sister Marsh and a copy be sent to our Mission paper “All Nations” for publication.

MRS. ABIGAIL RUITER, President.

FLORENCE E. SHUFEIET, Secretary.

THE WORLD’S CRISIS

THIS is a large sixteen page paper published by the Advent Christian Publication Society, Boston, Mass., edited by F. L. Piper. It is devoted especially to the doctrines of Christ’s Second Advent, Saints’ Inheritance, Conditional Immortality, etc.

Terms—$1.50 per year. Sample copy free. Address Chas. H. Wood, Manager, 144 Hanover St., Boston, Mass.

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.
MONEY RECEIVED DURING OCTOBER AND A PART OF SEPTEMBER

The amount received at the Beebe Plain and Magog meetings was $81.41. This was collected by the province Sect.-Treas., Mrs. Eva I. McKenna. She kept a very careful account, but as part of the names of donors have been sent in and published at different times, some may have been omitted from our list. All mistakes will be willingly corrected. Mrs. V. E. Wallace sent $3.00 for the China Famine Fund. The amount below was given for our India work.

CALIFORNIA.—A. R. Organ, $10.00; F. M. Granborn, $1.00; D. A. Davis, $10.00; Mrs. D. A. Davis, $5.00; A. E. Pinkham, $10.00; Mrs. A. E. Pinkham, $5.00; Mrs. H. M. Robbins, $5.00; Henry Carey, $5.00; Transit Fund from Mrs. McKelvey, $5.00; Mrs. N. M. McF., from other sources, $12.00; Mrs. Pixley, $3.00; Dr. Colerick, $2.00; Mrs. D. D. Golder, $1.00; W. G. Spencer, $3.00; East Oakland, $2.50; Pomona Local, $2.75.

CONNECTICUT.—Jennie V. Bannell, $1.00; Hartford local, $10.00.

GEORGIA.—W. R. Brock, $50; Max Schenck, $50; Mrs. Pratt, $1.00; Jared F. Whitman, $2.00; J. H. Dixon, $1.00; G. W. Bean, $5.00; Ludlow, a friend, $2.00; O. A. Mayberry, $3.00; Carrie Tuck, $1.00; Bangor local, $14.50; Martin J. Leigher, $2.00; N. W. Thompson, $5.00; Blanche E. Hurd, $5.00; Mr. and Mrs. William West, $1.50; Mrs. and Mrs. E. G. Dinsmore, $1.50; Mrs. C. F. McGillis, $5.00; Dover local, $3.00; Mapleton local, $5.00; Ludlow, $2.00.

ILLINOIS.—Mendota, $2.77; Normal, $5.00.

INDIANA.—Frances Lamody, $50; Union Mills, $10.45.

IOWA.—C. D. Coopers, $2.00.

KANSAS.—Mrs. J. C. Biss, $10.00.

LOUISIANA.—J. C. Abbott, $1.00.

MAINE.—Forest White, $3.00; Edward Thomas, $1.00; Owen Wincapaw, $1.00; Waterville local, $4.70; Hattie Leavett, $0.50; Mrs. Pratt, $1.00; Jared F. Whitman, $2.00; J. H. Dixon, $1.00; G. W. Bean, $5.00; Ludlow, a friend, $2.00; O. A. Mayberry, $3.00; Carrie Tuck, $1.00; Bangor local, $14.50; Martin J. Leigher, $2.00; N. W. Thompson, $5.00; Blanche E. Hurd, $5.00; Mr. and Mrs. William West, $1.50; Mrs. and Mrs. E. G. Dinsmore, $1.50; Mrs. C. F. McGillis, $5.00; Dover local, $3.00; Mapleton local, $5.00; Ludlow, $2.00.

MASSACHUSETTS.—Walesfield, $4.00; R. N. Orton, $4.00; Lawrence, $15.00; Mrs. G. F. Haines, $5.00; New Bedford, $1.69; Mr. and Mrs. C. Pike, $1.50; Hattie E. Perry, $5.00; Clinton, $13.50; Lowell S. S., Mrs. Fuzzard's class, $3.75; Fall River, $9.25; Mrs. Eliza F. Noble, $13.00; No. Adams local, $6.50; Marblehead local, $7.00; Pittsfield local, $26.25; Salem local, $4.00; M. F. L. Fifer, $5.00; Springfield local, $15.00; Worcester local, $9.50; Mrs. Pettingill, $5.00; Mrs. Hill, $5.00; Miss Sibley, $3.00; Mrs. C. P. Hathaway, $17.50; Westfield local, $13.55; Athol local, $16.00.

MICHIGAN.—Mrs. Hugh McIntire, $5.25; J. L. Hoover, $4.00.

MINNESOTA.—W. C. Conant, $1.70; Monticello, $1.00; Annandale, $2.28; Rockford, $1.33; Minneapolis, 25c.; Charles Eagy, 75c.; W. C. Conant, $1.00; Minneapolis, Mrs. A. D. Smith, $1.00.

NEW BRUNSWICK.—Stephen Estey 35c.; Mrs. J. K. Fleming, 375; Woodstock local, 65c.; Peel local, 46.40.

NEW HAMPSHIRE.—Mrs. John Slagor, $2.00; Northwood Nartors, $12.50; Stephen Folsom, $10.00; Mary A. Pitman, $1.00; Sylvia A. Varney, 50c.; Lizzie Danforth, $1.00; Alice M. Goodwin, $3.00; L. A. T., $1.00; Mrs. L. P. Hart, $2.00; L. P. Hart, $4.00; Manchester and Dover locals, $17.65; Hampton local, $5.15; Exeter local, $1.80.

NEW YORK.—Mrs. Henry Shondy, $1.00.

NORTH CAROLINA.—F. J. King, 50c.; Wilmington, $1.00.

NUEVA SCOTIA.—Alberta Thorpe, 50c.

OREGON.—John Day, $3.75; Josephine Shepard, 75c.; F. W. Brampton, $2.00; Mrs. Geis, $1.00; Portland local, $7.00.

RHODE ISLAND.—Ruth Carpenter, 50c.; By M. E. Place, $10.95; Liza B. Selbyurst, 75c.

VERMONT.—Mrs. S. T. Sweet, $1.00; Mrs. C. C. Smith, 50c.; West Derby, $1.50; Mrs. Carrie Wells, $1.00; Bristol Sunday School, $10.00; Dues collected by Alice Lyman, $7.75; E. J. Immon, $5.00.

WISCONSIN.—Emma C. Rich, 50c.; Arena, $5.00; Hutchins Church, $3.00; Magnolia, $3.50; Henrietta Stuegal, $4.00.

QUEBEC.—Mrs. Demie, $1.00; Mrs. Demie, 75c.; Miss Metcalfe, 50c.; Mrs. C. E. Adams, 50c.; W. McKenna, $1.00; E. I. McKenna, 50c.; Jane Clark, $2.50; Mary Casey, 50c.; Mrs. M. Beem, 50c.; Miss M. Beem, 50c.; Mrs. F. E. Pinkham, $5.00; Mrs. E. C. Orcutt, $3.00; Lizzie Potvin, $1.00.

MAINE.—Jessie Wooster, $1.00; Elma Wooster, 16c.; Children at Mechanic Falls campmeeting, $4.60; Children at Springfield campmeeting, $15.00.

DESCRIPTION OF HEATHEN TEMPLES

(Continued from October.)

Then after passing among the "temple cows" we met the elephants crowded up to the doorway of one of the halls, brandishing their trunks in the air and keeping up a trudging motion with their feet. A few coppers, one to each, and we pass on to glance at the hall of the 1,000 pillars. The only thing in it worth while is the image of a dragon with a stone ball carved out in its mouth—the all will move about but will not come out. One is here shown the wife of the god Brahmin. The last place visited inside the temple inclosure was the marriage hall of the god Shiva, in front of which was a small trinket bazaar where small offerings were brought for dedication. There is much that I have not attempted to describe and there is still more that I was not allowed to see; but I have given a description that will give some faint outline of the elaborate scale of everything connected with this old center of heathenism. The wall and great towers have been built about 500 years, while the temple buildings have been built about 1,000 years. This temple is the great rallying point in Southern India for Hindoos. There is an educational assemblage carried on in part of the inner inclosure for the education of devotees who attend awhile and then go out to propagate Hindoosim. In connection with this we were shown an old building now used for court purposes, which is what remains of a once magnificent king's palace. We were told that scarcely a third of the original structure now stands. The son of the Raja who built it tore about one-third of it down and took the material to Trichinopoly where he used it in building some very inferior temples and shrines.

W. I. EDWARDS.

THREE-QUARTERS OF A CENTURY

For seventy-five years The Youth's Companion has been published every week as a family paper. In these seventy-five years the paper's constancy to a high standard has won the confidence of the American people. It has kept pace with the growth of the country. Its stories, its special articles, its editorials, its selections represent all that is best in American life. For 1902 the foremost men and women of the English-speaking world have been enlisted as contributors. The work of an unprecedented number of new and promising writers has also been secured. Thus the constantly increasing demand for the best reading suited to all members of the intelligent American household will be fully met.

A twenty-eight page Prospectus of the 1902 volume and sample copies of the paper will be sent free to any address. Those who subscribe at once, sending $1.75, will receive all the issues for the remaining weeks of 1901 free from the time of subscription; also The Companion Calendar for 1903, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION,
195 Columbus Avenue,
BOSTON, MASS.
FAREWELL MEETING.

It was the privilege of the president and clerk of the W. H. & F. M. S. to be present at the farewell meeting and reception in Brockton given to Miss Saunders the evening before she sailed for New York. As we took no notes we can only report from memory. The singing was excellent and brought tears to many eyes, and the addresses were of the best. Rev. Mr. Thompson of the Fall River church gave a very instructive and interesting address upon "The Call of the Missionary"; then Rev. G. T. Wellcome of California was introduced and brought greetings from California and promised our out-going missionary not only the prayers and sympathy, but the financial support of our sister state upon the western coast. Rev. D. T. Call gave one of his inimitable sermons upon "The Flying Angel's Message," and Rev. Mr. Reynolds of the Brockton church spoke on the subject, "Our Missionary," mentioning the strong characteristics of our sister, her staunchness, faithfulness, loyalty, executive ability, energy and consecration which so eminently fit her for the position she is to fill; after which Miss Saunders in a few broken words expressed her appreciation of the kind words to which she had listened, and the writer briefly outlined the work which Miss Saunders is expected to do in India as matron of our Girl's Orphanage and housekeeper, standing at the head of our mission station.

The reception was crowded and showed in a striking manner the high esteem in which our sister is held in Brockton. We regret we cannot remember the names of the speakers, but the facts are indelibly impressed upon our minds. The speakers at the reception represented the different bodies with which Miss Saunders has been connected. Those with whom she has toiled for years in her daily employment gave her kindly greetings; they had previously voiced their esteem in beautiful gifts—a fine travelling trunk and dressing case. The deacon of the church in Brockton who spoke for the church said in his closing remarks, "For your future work you will need grit, grace and gold. The former you have, God will give you grace, a little of the gold we wish to supply," and presented her with $25 in gold. The Local Workers presented her with a gold pen and watch chain, the Sunday school with a paper cutter and travelling portfolio. Each of these was accompanied by a present in money and there were other gifts which now we do not recollect. Her aged mother was present at the reception and spoke to the writer with tearful joy of her daughter's going to do this work for God. There were present also several members of her family—six or seven brothers and sisters with their wives and husbands, the president of our Rhode Island W. M. S., besides ministers and friends from neighboring churches. We are more than ever convinced that our society has made no mistake in sending Miss Saunders to India, and we know she will have the prayers of all our members.

The following postal has been received:

Steamer Marquette, New York, Nov. 16, 8 A. M., 1901.

Dear Sister Taylor:—Everything is all right; expect to sail in about half an hour. It is a lovely morning. Yours sincerely, J. M. Saunders.

OUR PROPOSITION.

We have submitted the following proposal to the A. A. M. S. In regard to article two we will say, that we have no objection to the A. M. S. having as many schools and orphanages as they wish; we should rejoice over every new school that they might open, and at all enlargement of their work; but Captain Spence suggests this division of the work, and for this reason we propose it.

1. Let a joint board be formed composed of the president and secretary of each society, they four uniting upon a fifth. This board shall consider matters of mutual interest. All decisions of the board shall be referred back to the executive boards for approval. When practicable the business shall be done by correspondence. The expense of the meetings of this joint board shall be equally divided between the two societies.

2. India. The A. A. M. S. shall have the general collections, the Sunday school collections, and the camp meeting collections, the woman's society being allowed at conventions or special meetings to take up collections for the payment of expenses. The W. H. & F. M. S. shall have local societies, both adult and junior in all our churches.

OUR "ALL NATIONS"

Our paper is not published to make money; but we are trying hard to make it self-supporting, and with the help of all our members we expect to succeed. Let every subscriber get one new subscriber, and our paper will pay all expense of administration of our mission business. This month we issue a 12-page paper because there is so much of interest to all our members. The letters from India, reports from states and local societies, and the sending of Miss Saunders to India has filled the month with interest and hope. We also issue a supplement as we are requested to publish matter for which there is no room in our paper.

UNEXPECTED DELAY

After Brother George T. Wellcome started for the east on his way to India, Mrs. Wellcome was taken ill and duty forbade his leaving the country at present. Should he go to India next fall it is expected that Mrs. Wellcome will accompany him.
OREGON.

The annual meeting of the W. H. & F. Missionary society of the state of Oregon was held on the camp ground at Cornelius on June, 1901. The meeting was opened by singing, followed by reading the Scriptures by the President, Sr. Haffenden, and by prayer for God's blessing.

This was followed by singing by the children of the Portland Junior Society.

The Secretary's report was read by Sr. Sutcliffe, Secretary of Portland local, as the State Secretary was unable to be present, and was as follows:

Number societies reporting, 6: viz Portland 39 active members, 6 honorary members. Junior, 22 members. Amount collected, Foreign $62.61, Home $31.90.

No. Yamhill 4 members. Collected; Foreign $3.75; Home not reported. For year ending Feb. 1, 1901.

Gaston 14 members. Foreign $19.61.

John Day, a new society, 16 members, 4 Juniors. Amount collected, $32.05.

Hood River 17 members, 15 Juniors. Amount collected, $22.64.

Goldendale, Columbus, Wash., have 28 members, but report did not come in time to be included in this.

Nearly all the societies have helped make garments for the orphans in India and circulated the book, Child Wives and Widows. Much home work has been done which cannot be expressed in dollars and cents but which is known and accepted by our Master, nevertheless. All seem interested and determined to keep up the work begun.

Sr. Clara Haffenden then read her report as State President which we regret not to be able to present here.

After singing, the society proceeded to elect officers for the ensuing year: Mrs. Clara Haffenden was again chosen president; Mrs. Chapman of Goldendale vice president, and Mrs. Wright, secretary. We have no State treasurer, each local choosing its own and sending its funds direct to the General Office. This closed the business session and Bro. F. W. Brampton— who has traveled in India and is much interested in this work—spoke to the congregation on the importance of Mission Work.

The meeting adjourned till our next camp meeting.

Lois R. Wright, State Secretary.

NEW LOCALS.

NEW HAMPSHIRE—Belmont, Mrs. Mittie Hussey, president; Mrs. Sylvia A. Varney, secretary.

MASSACHUSETTS—North Westport, Mrs. Lottie R. Smith, president; Meribah G. Petty, secretary. New Bedford, Mary Barker, president; Miss Mary A. Allen, secretary. Fairhaven, the names of the officers will be given next month.

CHILD WIVES AND WIDOWS.

We have on hand some of the little books printed for private circulation, Child Wives and Widows of India. This book should be read by every adult Christian. Price 15 cents. Order of Mrs. Sarah K. Taylor, Rockland, Maine.

MEETING IN PORTSMOUTH, N. H.

THE following report of the meeting held in connection with the New Hampshire Conference is a part of a personal letter written by the New Hampshire president of the W. H. & F. M. S., Mrs. Lula H. Boy, to Mrs. Taylor. It will interest all our members:

"As Sr. Stevens, our State Sec'y-Treasurer, was prevented from being present by sickness in her family, our program was very much crippled. Instead of reading a paper on missions I thought it best to give an outline of the work done by the W. H. & F. M. S. in India and elsewhere—its beginning, prosperity, successful work being carried on now by our workers, the results of our work in the past and the present outlook; also our method of raising funds.

"The president of the N. H. Conference, Elder Miett, very kindly and generously gave us our choice as to the time of our service, that is, the afternoon or after the preaching service. We thought it would be altogether out of place and very unwise to think of taking the afternoon service with so limited a program, so we held our service at the close of the grand sermon preached by Elder Chas. Goodrich.

"After I had given an outline of the work and present conditions in India, etc., Sr. Shattuck gave us a very pleasing and interesting talk on the work of our local in Dover. Elder Dockham of Northwood Narrows spoke words of encouragement and told us of the good work done by our local at Northwood Narrows, of the help it had been to the church there, etc. His report was truly encouraging to me. The vice president of the local in Manchester, Sr. Perkins, gave us a report of the good work of that local. Bro. Olmsted an honorary and helpful member of Manchester also gave some suggestions for making our meetings interesting. At the close of the service, we passed the curios or specimens of the children's work from Ransom Home.

"As I talked with different people I found several interested in our work and I hope new locals may be organized. Received one name for membership and collected about $7.00 for the Transit fund, which I sent to our state treasurer."

HOW OUR WORK IS SUPPORTED

THIS is part of a letter which enclosed a dollar for our work. "In the last few days the thought has come home to me—that dollar needed to get something to wear on my head to prayer meeting might go to help send a missionary, and I can continue to wear the aged summer hat until the evenings get too cold, then I can fall back on the old hood that has seen 15 winters service. Do you think the Lord will be ashamed of me if I do look like a "back number?" I send direct to you to save time. Yours in love for the cause."

M. E. K.

Whatsoever thing thou doest
To the least of Mine and lowest,
    That thou dost unto me
—Christ.
FROM ALICE G. SPENCE.

BANGALORE, INDIA, 17 October, 1901.

My Dearest Sister Taylor:

Yours of 7th Sept. to hand, and I hasten to reply to it. You will see by my address that I am in Bangalore superintending the school again as my father thought it needed my supervision. I am here just for a week, and return next Monday. Our school here is getting along nicely despite the long periods during which I am not able to get up here and see to the working of it. It is such a lovely climate. Madras has just been awful and we have had such a time of sickness and trouble everywhere. Cholera has been rampant for two months and stalked the country, cutting down many useful lives; then came fever. We have had both at Velacherie, but none in our orphanage have been attacked by cholera, thank God. One of our boys in the Ransom Home was struck with fever. He had it in a very bad form and I was doubtful if he would pull through the attack, but thank God that he is quite well again.

About Ruth—Well, the secretary of the Famine Orphan fund wrote to me, asking me to adopt a girl for one Mrs. Knight of Quebec and that she, Mrs. Knight, wanted her to be placed in Mrs. Taylor's Ransom Home, Madras; so I thought she had written to you concerning the matter and that I had no need to explain.

Lydia and Guanamony came from Bethany, but Velacum I adopted in Madras. I do not know anything about Valso-Shummagum, Seramony and Sigomony. These must be from Bethany, as I know the children in the Ransom Home as well as I do my own brothers and sisters. I do hope the Bethany list will be straightened out. I am afraid that Jesudas is to blame. I shall write to Bro. Edwards and see if he can help to straighten this out. I am delighted to hear that Miss Saunders is coming out, also Mr. Geo. Welcome.

If the people will send some canvas, Berlin wool, knitting needles, crochet hooks, crochet cotton, marking thread, coarse cloth and tiny beads like what is on the other pens I sent, they will come in useful for the girls' orphanage which we soon hope to see opened and started in Guindy. I think I have answered all your questions this time.

God bless you and yours is the prayer of Yours very lovingly,

A. G. SPENCE.

OUR HEADQUARTERS AT ALTON BAY

SINCE we first organized as a denominational mission society it has seemed desirable to have headquarters at Alton Bay, N.H., during our great campmeeting held there annually. At that meeting is a larger representation from the different states than can be drawn together at any other place or time during the year. The force of this argument is seen in the fact that this year one hundred and nine preachers attended that meeting, of which fourteen were women. For four years we have watched for an opening to establish a headquarters upon the ground in a central and public location, and this year, in answer to prayer, an opportunity presented itself.

On Broadway a furnished cottage was for sale which was just what we wanted. The price was two hundred and sixty dollars. We decided to purchase this property, and three of the officers of the W. H. & F. M. S. agreed to stand back of this purchase and, if possible, raise the money by private subscription, thus not taking any out of our mission treasury. We now offer shares in this building for $1.00 a share. Thirty-eight shares have already been sold. All wishing to purchase a share in this building to give to the Woman's Home and Foreign Mission Society of the Advent Christian denomination, will correspond with either Mrs. Mabel R. Makepeace, Indian Orchard, Mass., Miss Minnie I. Gage, 6 Berkshire St., Worcester, Mass., or Mrs. Sarah K. Taylor, Rockland, Me.

No one who visited us at Alton Bay campmeeting this year will question our need of such a headquarters. Our friends at the campmeeting have been very kind to us. H. L. Hastings for two years let us have a stand freely in his office, and for two years the American Advent Mission society has freely allowed us to use a part of their stand, although they needed the room themselves.

Here we have displayed our books and pictures and papers, exhibited for sale the articles given to help our work, received the garments and other gifts for the India box, and done what we could under the circumstances. When we have met members and friends or done business, we have clustered on the stairs and in the doorway, blocking passages and interrupting the work of others, until we all came to the conclusion that the Lord was willing we should have a place to do this work where we could talk in quiet and pray in retirement, without hindering the work of others, or being subject to continual interruptions and distractions.

In our new headquarters we have a place to display our books, papers, etc., a good sized parlor or committee room, back room and two chambers. The cottage is the third from the corner, and opposite the office of the campmeeting committee.

RESULTS IN INDIA.

"There is one other thing in regard to results. There is a Christian atmosphere. There is a passage in the Bible which says that the devil is the Prince of the Power of the Air, and I never knew what that meant until I went to India. There is a strangely hell-impregnated atmosphere in that land. It is almost impossible to resist it. I have seen Americans and Englishmen, not Christians themselves, living there, who have come Brahminized by the very atmosphere; but wherever there is a Christian bungalow, wherever there is a Christian song sung, or a Gospel testimony given, the air becomes purer; the devil is exorcised. The Spirit of God is pervading the very atmosphere where before the devil reigned without a rival, and this is doing more to destroy Hinduism than the direct preaching of the Gospel. Hinduism cannot live in new heavenly air. You cannot tabulate this. The results of the Christian missions that cannot be tabulated are ten times as great as those which can be."—From an Address by Dr. Pentecost at Northfield.
This is a picture of our Ransom Home in the background, with three of our teachers standing in front. The man with the turban on his head is Solomon, next to him is his wife with their little son standing by her. Palagan, our boy teacher, who is partly blind, stands on the left. Our Ransom Home is not only a home for twenty orphans but it is a home for the teachers and in it is our schoolroom where our Pariah children are taught to read, write, sew, and spend two hours every day reading and studying the Bible.

"INASMUCH"
Crushed to earth in sad despairing,
Scorned and mocked and burden bearing.
Hiding hate and wishes wild—
None a kindly greeting send her,
None to give caresses tender,
None to love or to befriend her—
Lonely wife—sad, widowed child!

Christian child! glad to be living—
Loved, home-blest, kind friends still giving
Birthday gifts and Christmas joys—
Pray for India's toiling, aching
Little one, 'neath bondage quaking,
Saddest sight—a child's heart breaking!
Childhood, minus love or toys!
Christian child! shielded from trial,
Learn how blest is self denial;
Send them Jesus' blessed Word.
How His love shall soothe their grieving?
List! He says that one receiving,
One such little child, believing,
Also shall receive their Lord.

Susie Bradford Thomson.

Wilmingon, N. C., July 21, 1901.

My dear sister Taylor:

We are all well and hope these few lines will find you the same. Our little Busy Bees are getting along fine and we get large collections from 25 to 50 and 60 cents. Sister Taylor little Annie Walker, our treasurer wants to write a letter to you and I know you would be glad to get it. We are going to get up a box of clothes. I hope that the little Busy Bees will be faithful so that when the good Lord comes we will be welcomed into the kingdom. You know the bible says that some will just go in. Well, I don't want to be one of them. I want to do my duty so when the good Lord comes meet him with gladness and not with shame.

Your little sister looking for the good Lord soon,
Gracie King.

NOTICE!

On the "Pearl Seekers" cards, which have been sent to the children all over our country, you are asked to send the money before January 1, 1902, to Miss Lucy H. Olmsted, 191 Walnut Street, Manchester, N. H. That leaves you only this month to get your card filled with holes and some of you will have to hurry! For of course every boy and girl wants to help build the "Junior Orphanage" for the homeless girls in India and everyone wants to send his or her card, to be sent across the water to hang with all the other "Pearl Seekers" in the new home. I hope though that you will learn the song on the back of the card before you send it to me, and perhaps you had better make a copy of it in case you might happen to forget it.

Will you?

L. M. Olmstead.

For Orphanage in India

Cards have been received during the month from the following:

Maine—Jessie Wooster, $1.00; Elena Wooster, 16c.
So. Carolina—Harry Durant, $1.00.
Indian Territory—Brandon Dayberry, $1.00.
Quebec—Lizzie Fafin, 51.00.

One of our boys

Ward, Ind. Ter., October 21, 1901.

Dear Sister Taylor:

We little boy Brandon wants cards to send money with to the India children. He has saved all his money since he received your letter. We send a dollar to day to Miss Olmsted for him. I enclose five cents; you may mail the cards to him at Ward. The little fellow takes great interest in the India Children.

Emma Dayberry.

If you wish to bring a Christmas gift to your Saviour you can do so by giving something toward building our Girls' Orphanage. It will be just the same as giving to Jesus himself.

Little Light Bearers

Chester M. Krauney, Westbruk, Me., Jan. 14, 1898:
Myra B. Krauney, Westbrook, Me., Feb. 27, 1900.
Editu E. Boy, Manchester, N. H., July 21, 1901.
EFFORTS FOR UNION.

Reply by the Executive Board of the American Advent Mission Society.

Since the matter under the above title has appeared at length in these columns, and things have been said which we judge make it necessary for us to reply on behalf of our Society, we therefore request space to make certain corrections and to throw some light on the situation as it appears to us, but we do not speak in any spirit of strife or controversy.

1. In the interests of a clear and fair understanding of the case, we are constrained to suggest that the remark in the October All Nations Monthly, where the late Eld. I. C. Wellcome is spoken of as "the founder of our India Mission work," is not correct. We suppose the editor used the word "our" in this place in the same sense as in the first, sixth, and other lines of the article.

The fact is that the work in India which is conducted by the W. H. & F. M. Society (with the exception of one small school which they say was in a very poor condition, and which the S. P. S. was about to drop) is a new work which they have raised up or received from others than Bro. Wellcome. Bro. Wellcome conducted the work which was recently transformed to our Society. If this fact is remembered it will clarify the case somewhat.

2. We feel, (referring to the matter in the November issue of said paper) that it was prejudicial to a fair and impartial hearing of the case for Sister Taylor to send out to her Board, along with our document, a signed reply fully declining to accept the same; The least that we could look upon as fair would be her other letter or argument that accompanied our papers. It is not customary in our Board when the secretary submits a question for decision by correspondence for him to express an opinion, but to leave it open for the unbiased consideration of each member. But in this case not only was an argument against our request sent along therewith, but also a reply of declination, closing the case, so far as the influence of the President and Manager was concerned. This seems to us an instance of undue influence.

3. We did not refer to any who objected to the W. H. & F. M. S. because it is doing foreign mission work, but to those who felt that they and their churches were able to aid but one Society and are embarrassed by a double appeal for work on the same field; to those who felt that there ought to be organic harmony and cohesiveness in our mission work, as in our whole body; that we are not, as a people, large or strong enough to have our forces divided and working on diverging lines.

Surely we ought to be willing to "change our course" if the interests of the work and of the body at large will be thereby advanced, and that this would be the case seems to us already self-evident.

4. It is stated that "India contains thousands of heathen

Answer by the President of the Woman's Home and Foreign Mission Society.

Although we much regret the expense of printing this lengthy article, we do so hoping that this will end the "controversy" and make clear the positions of both the A. A. M. S. and the W. H. & F. M. S.

1. So long as the fact is admitted that our first work in India was one small school in a very poor condition, and which the S. P. S. was about to drop, this school being originally founded by Brother I. C. Wellcome, we are quite willing our readers shall decide whether or not I. C. Wellcome was the founder of our India mission work. The fact that our work has multiplied ten fold, yes twenty fold, shows that our first feeble effort was greatly blessed of God, and our present work, at least nineteen-twentieths of it being our own, in no way derived from or dependent upon any other mission society, is an additional argument why our work so signal blessed should not be transformed to any other management.

2. In regard to our reply: As our business is conducted by correspondence, (thus saving the expense of board meetings, and giving time for prayerful deliberation and calm consideration of all questions) the only way Mrs. Taylor could speak to her board was to write to them. And how could a reply in writing be made to a request in writing, without someone writing it? Did not the A. A. M. S. expect a reply to their proposition? Who should formulate a reply in such a case? Would the secretary of the A. A. M. S. have us understand that in their board meetings he refuses to express his opinion and give his reasons therefore for fear he should use "undue influence?"

3. Let those who feel that they are unable to aid but one society aid one that they believe is doing the work of God, and leave every other individual Christian free to act for himself according to the dictates of his own conscience and what he believes to be the leading of the Holy Spirit. God has given to no man nor set of men monopoly of His work. And no lines of Christian work will "diverge" if conducted in the Spirit of Christ. "Organic harmony and cohesiveness" is a fine sounding phrase, but when it is used to mean that we shall not turn our God given work over to the management of the A. A. M. S. we question its accuracy. We claim that by the "change of course" asked "the interests of our work and of the body at large" would be greatly hindered instead of advanced.

4. (1) The reason why the W. H. & F. M. S. asked the
ANSWER.

A. A. M. S. to let them have the schools was because our esteemed agent, Capt. James Spence, requested us to make the request. He wrote to us that the two schools of the A. A. M. S. were not doing well because they needed European supervision; the A. A. M. S. had provided no superintendent, and he wished us to allow our superintendent, Miss Spence, to supervise those two schools and asked us to urge the A. A. M. S. to give us the schools. We simply granted his request. (2) The reason we opened a school in Bangalore was because Capt. Spence asked us to do so; and (3) the reason we wish to establish a headquarters in Bangalore is because, first—it is the home of our superintendent, Miss Spence, and while she is at home during her vacations she can be doing mission work in that section; and, second—it is the only healthy locality in that section of which we are aware. It is highly important that our missionaries have a place to which they can retreat during the hot season. It would be simply impossible for them to carry on mission work in our three other fields, Madras, Guindy and Tinnevelly, without some station in a cooler, healthier location, to which they could go during the hot season. The residence of our business manager is in Bangalore, and this is at present the only available place. We have no objection to the A. A. M. S. occupying this territory also, but we do refuse to be driven from it ourselves. (4) The only reasons we have asked for a division of the work are that, first—Capt. Spence requested it; second—as the A. A. M. S. seemed so uneasy and dissatisfied about matters, as we could never consent to grant their request to turn over the management of our India work to them, we proposed this, hoping they would change their minds. It would be to say that a woman should not teach a Sunday School class because if she does the children when grown up will never join the church. Such reasoning is defective.

5. It was our manager, Captain Spence, who requested a division of the work in India. To argue that because the Woman's Society supports the schools there can be no community of interest between the adults and children, is as absurd as it would be to say that a woman should not teach a Sunday School class because she can be doing mission work in that section; and, second—it is the only healthy locality in that section of which we are aware. It is highly important that our missionaries have a place to which they can retreat during the hot season. There are still scores of villages in that district where there are no schools, and opportunity for both societies to enlarge their work indefinitely.

6. Without doubt the Roman Catholics have "the right of priority" in India. They claim it, we understand. What are "the rights of priority"? Does it mean that a Christian who gets at work first in the field has a right to forbid every other Christian from doing work for Christ on that territory? God forbid. Read Luke 9:49-50 and you will get Christ's opinion of monopoly and priority. Now the fact that the W. H. & F. M. S. had two schools, an orphanage, and quite a number of missionaries at work in India before the A. A. M. had a single missionary station, or missionary, or school, does not give us a right to forbid their working in India, and neither would they have any right to forbid or hinder our work even if they had "priority" in the field. (We omit here a lengthy quotation describing the work of the S. P. S. You will
REPLY.

which we have been seeking to remedy by these efforts for the union of the two Societies. This work, however, is not properly described as consisting simply of "two schools and a printing press." We anxiously hope for its full and speedy resumption and increasing progress.

7. As to supervision. "By united supervision do you mean that the Board of the A. A. M. S. is to have the entire supervision? Answer. Yes." "Does this include financial management? Yes." (This referred to India only.) But, it was guaranteed by our Board, in this very connection, that the desires and plans of the W. H. & F. M. S. would be carefully considered, and carried out if possible, and after free discussion of the case our Board expressed itself as favorable to a representation of the W. H. & F. M. S. on our Executive Board—and in case the union asked for had been granted steps would have been taken to bring this to pass. The supervision asked for was not to be arbitrary or without the voice of women.

8. The A. A. M. Society, it is suggested, has not the confidence of the body and "after 30 years existence, with a clear field, had not a foreign missionary on the face of the earth," or practically speaking never has done anything and never will.

The Executive Board strenuously objects to such a cheapening of our Society, and greatly regrets that there seems to have been an effort to spread this view far and wide. It has worked greatly to our disadvantage in many ways. We have always believed that the women of our body in general were loyal to our Society, and we still hope that this is the case.

Let it be understood that our society was organized as a Home Mission Society, and for years all its work was of this character. It was only in 1882 that a "Foreign department" was opened in the society, and its constitution was so amended as to provide for a Foreign Board. In the ensuing year the agent and secretary of this Board opened work in India, and Capt. Spence and Bro. Massillamani were employed by this society from that time until 1891 or 1892.

In 1886, though no workers had been sent out that we know of, yet the secretary reported that they were carrying on work in Italy, Ireland, Scotland, Sweden, England and India. Elsewhere the report says, "We have twenty five workers in foreign lands, scattering the glorious truth of Christ's return." We regret that the work henceforward slackened, that a thousand fold more has not been done. However, the "thirty years" of our foreign work are not yet concluded, and we have several foreign missionaries on the face of the earth, besides the vast amount of truth that has been scattered through native workers.

Perhaps there have been mistakes in the past, but if so, chiefly in taking up work, at a time of its distress, in the founding of which it had no voice or action. But after such representations of our society have been given, it is idle to remark that the "choicest men of our denomination have been elected to serve on its Board ever since its organization."

9. The independence of the W. H. & F. M. S. in its administration has been so absolute that whatever they chose to do in India has been done without any consultation with our Board about our interest there. We do not object to what has been done, but to the fact that our society has been ignored and involved in difficulties, and because the principle involved in find it in the Prophetic and Mission Quarterly of April, 1900. It is very interesting as showing the work of the S. F. S. under the management of I. C. Wellcome and we hope you will all get and read the Quarterly. We hope the work of the A. A. M. S. will multiply and prosper in India and China and everywhere. We only wish for it the blessing of God.

8. We rejoice that the A. A. M. S. have done so much more work than we knew of, and regret it if we have misrepresented them. We assure them the misrepresentation was unintentional. We think that the fact that we did not specify mistakes, and admitted the probable honesty of the members of the board is proof that we did not intend to injure the society. We ask the pardon of the A. A. Board for saying that after about thirty years with a clear field they had not a foreign mission station or foreign missionary upon the face of the earth. That unfortunate time was four years ago this fall, about the time the W. H. & F. M. S. was organized. We should have said about twenty-four years instead of about thirty years. We do not believe that we have spread far and wide any news concerning the A. A. M. S. Our All Nations has a circulation of less than 3000, while the Crisis has a circulation of 8000 or 9000, and the history of the work of the A. A. M. S. has been reported in the Crisis all these years referred to.

We did not state why it was that the A. A. M. S. had not successfully done foreign work. We only stated a fact. Whether because the Society was organized to do only home work, or because of mistakes in the past, we leave it for them to explain. We simply meant to state that this record in doing foreign work was not such as to justify us in turning over our work to them.

In regard to the "choicest men" we have no reason to believe that the men who have served in years past upon that Board were less wise or godly than those serving now. We hope we shall be able to always retain our high opinion of the A. A. M. Board.

9. We are glad that the A. A. M. S. do not object to what we have done in India. The Joint Board for mutual consultation proposed by the W. H. & F. M. S. would remedy the unfortunate principle here complained of. We do not know of any difficulty in which the A. A. M. S. has been involved by anything the woman's society has done or not done. All the
10. The independence of the W. H. & F. M. S. was chosen and deliberate. While the organization was only in plan, faithful and beloved brethren sought to persuade that what was needed was not an independent movement, but an organization of the women of our churches within the A. A. M. society. It was foreseen that the S. P. S. would soon unite with ours, and it was felt as exceedingly unfortunate that another independent society should be started and the lack of unity in the work of our people still be continued.

Further, plans were nearly mature; leaflets were already printed for the organization of the Blessed Hope Mission Societies in all our churches as local branches of the A. A. M. S. The time was ripe for a grand forward movement in organic unity. Just at this time the independent movement was launched, the prospective unity of the mission work was thrown into the shadow, and the above plans have been held in abeyance in courtesy and much forbearance.

It was thought for a time by our Board that we would proceed to organize Blessed Hope Mission societies in those churches which did not sympathize with the independent attitude of the W. H. & F. M. S. But at the most earnest entreaty of the president and manager of that society, our Board consented to give up this plan on the assurance that the above society would recommend all its locals to become auxiliary to our society and, as understood by the majority of our Board, that the general society would soon become auxiliary also—and those who did not understand this latter as a definite assurance, did feel that it would early obtain as the logical and consistent outcome of the former concession.

We have been seriously disappointed.

12. But far above the interests of any society is the urgent and pathetic need of unity in our mission work—and that we arise one and all and go forth into the waiting harvest fields and give the judgment warning and rescue the perishing. But that there may be the least complication and the greatest harmony, there must be such forms of organization and methods of work as will naturally conserve unity instead of divergence. We treat the careful consideration of this vital matter. Much more might be said and that more plainly, but we have been reluctant to speak these matters to the public; and now that we must speak, we have desired to do so with moderation and forbearance.

We have no prejudice against the work of women—we believe in it heartily; we want our sisters to do more and not less—but we plead that they seek to do it along lines as indicated just above. May much grace and wisdom be given to us all. May the work soon be done, and the king appear.

Yours in the Lord Jesus, and for our common cause.

The Executive Board of the A. A. M. Society,
A. C. JOHNSON, Secretary.

REPLY.

such a course we believe is entirely unfortunate.

10. Our Independence. It is true that our independence of jurisdiction and action was "chosen and deliberate." From the first organization of our W. H. & F. M. S. we have seen and felt to become auxiliary to any other mission society would be a fatal mistake, and disapproved of God. "Faithful and beloved brethren sought but in vain to persuade us to become auxiliary to the A. A. M. S.; for before we had a school or a missionary, before we had a hundred members, or a hundred dollars, it was "borne in upon us," as the Friends say, that the Lord's will was for us to be independent in jurisdiction and action, although co-operating with all mission efforts in our denomination, and working in harmony with all other mission societies. From that time until now when we have seven or eight schools, three white missionaries, twenty native workers, three orphanages in prospect, and own $2000 worth of property in India and America, there never has been a moment, that the officers of this society have entertained the thought of becoming auxiliary to any mission society.

11. We advised our auxiliary societies to also become auxiliary to the A. A. M. S., because we believe it would be better to have in a church one mission society working auxiliary to two general societies, than to have two societies in the church auxiliary to the W. H. & F. M. and the other auxiliary to the A. A. M. S.

We advise our members to help the A. A. M. S. We have raised hundreds of dollars and given it to the A. A. M. S., we have spoken kindly of the work whenever we could, we have never objected to their opening as many schools and sending as many missionaries to India as they could support, and all we ask for is the privilege of doing work for Christ as we believe He would have us.

12. "Far above the interests of any society is the urgent and pathetic need of unity in our mission work"; but unity like the unity of the staves of a barrel, unity by an outward band, unity without vital union, is not the union that Christ desires. If we are united to Christ, "the true vine," we being the "branches," there is unity, and "cohesive unity," and "organic harmony" and the two societies will no more fight each other than the right hand and left hand will fight each other. Christ is our head; let us be content to be the hands he uses, not seeking either one to be the head of the other, but working together as brother and sister in God's great work. We also believe heartily in the work of women, and hope to do more and not less. We believe, too, that woman can be directly led by the Holy Spirit, and believe that if is the will of the Holy Spirit that we should not give into the hands of any other mission society the work in India which God has entrusted in our hands.

SARAH K. TAYLOR,
President and Manager of W. H. & F. M. S.

On page 9 of our December paper we make a proposition which, if accepted, would bring the two societies into clearly defined and harmonious relations. While every woman on our Executive and Advisory Boards is strongly opposed to giving the supervision of our India work to the A. A. M. S., the majority favor the basis of union formulated in "Our Proposition."