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

“No shattered box of ointment
We ever need regret,
For out of disappointment
Flow sweetest odors yet.
The discord that involveth
Some startling change of key,
The Master's hand resolveth
In richest harmony.”

THE CHILDREN IN INDIA

In India there are one hundred and seventeen
millions of children. Of these two hundred
and fifty thousand, one child in every four
hundred and sixty-eight attend Sunday School.
Here in America we cannot estimate the import­
ance of the Sunday School in India, nor the great
work that is done by the mission day school.
Here in America every one has heard of Jesus
Christ, and the almighty God. These hearers
may be ridiculously, deplorably ignorant of the
Bible, they may be recklessly wicked, but they are
so from choice; while in India the great mass do
not know there is a Bible, or a Gospel, or a
Saviour, and are not only worshippers of many
and various idols but from infancy are so accus­
tomed to deceit and cruelty and lust, that even
when converted the lines between right and wrong
are very indistinct. In the mission schools these
children are taught the difference between truth
and falsehood, between purity and vice, between
kindness and cruelty and when they are converted
their lives will not disgrace Christianity. Again,
these children go home from school and tell what
they have heard, and thus the Gospel is taken into
many families who could not otherwise be reached.
The people of India are greatly excited over ed­
ocation and very anxious to learn. At the present
time there is no country where the people are so
easy to reach as in India. There are thousands of
villages that are calling for missionaries to come
and start schools, and where hundreds of heathen
would receive with joy the Gospel of salvation if
they should hear it, and they are longing to hear
it. But it is the women and girls that are helped
the most by the schools. Having been taught
from infancy that she is an inferior creature, not
only inferior to man but below the animals, it is
sometimes hard at first to arouse her ambition,
and impart self respect and courage to her crushed
and enfeebled nature, but when she is once awak­
ened she repays a thousand fold all the toil and
care, and patience expended upon her. And her
life is not only brightened by her own intelligence,
but the boys in the school being taught to respect
and honor her, the probability is that her whole
future life will be relieved of much oppression,
persecution, and sorrows that inevitably fall upon
the defenseless head of every woman in India.

"Godliness is profitable unto all things having the
promise of the life that now is, and of that which
is to come." Among no people is the first promise
more strikingly fulfilled than to the women and
girls in India.

Diagram Showing the Number of India's Boys and Girls.
Each black leaf represents one-fourth million. The one shaded leaf represents the number of children who attend Sunday-school.
LETTERS FROM INDIA

From Alice G. Spence

GUINDY, 5 December, 1901.

MY DEAREST SISTER TAYLOR:

YOURS of October 25th is at hand. I feel that God who has ordered everything for us in the past will do so in the future also. Please deliver my personal thanks to Dr. Ransom for all he has done for us. God is sure to bless him. I am sending you by this mail a small thing made by each of the children in the Ransom Home.

The mat plaiting sheets are really meant to be lamp mats. The bead work and mat plaiting are two of the Kindergarten occupations we teach in the school. The bags sent are used in India for betel and nuts and the small bags for money.

These were all worked by the children themselves and I hope they will interest the people in America. Most of the children in the Ransom Home were so small that we could not expect them to accomplish more than they have done. My father, Mr. Edwards and my brother are here just now. They are all with me in the Mission House. Mr. E., my father and I have been twice to Jeldepet and we have great hopes of a good field to work in and a nice school to be established. We are going to Adgar this evening.

There will be plenty of work for Miss Saunders to do when she comes here. Everything is going here as harmoniously as possible and we are having lovely weather with no sickness at all.

I must close now. Please let me know if the parcel arrives safely. I am sending it by Book Post registered.

Much love to you my dear sister. God bless and keep you is the prayer of

Yours lovingly,

ALICE G. SPENCE.

MY DEAREST SISTER TAYLOR:

I am just writing this to make clear to you the buildings at Villacherie. They consist of two separate buildings. No. 1 consists of two rooms thirteen and one-half feet by one and one-fourth feet each, with a verandah seven and one-half feet wide running in front of both rooms. These rooms were really built for the boys but they are now occupied by the girls as no building for them as yet has been erected at Guindy. So these rooms really belong to the boys and will be called the Ransom Memorial. It was deemed advisable to make two rooms instead of one long one in case of sickness, when isolation or segregation would be necessary. No. 2 building consists of two rooms each seven and one-half by thirteen and one-half feet without any verandah or lean of any kind. One I have converted into a teachers house and the other into a kitchen for the boys. This building too goes to form the Ransom Memorial for we must give our teachers somewhere to live and we must have a kitchen to cook in. So you see these are absolutely necessary. We all sympathize with you in your difficult position but great will be your strength if great your need. God bless you abundantly and spare you to us is the loving prayer of yours very lovingly.

ALICE G. SPENCE.

LEARS FROM INDIA

From Captain James Spence

GUINDY, MADRAS, Dec. 10, 1901.

MY DEAR SISTER TAYLOR:

YOUR letter of the 8th November to Alice, to hand this mail. About the buildings at Villacherie and Guindy. One building at Villacherie consists of two rooms that could I hope be used by Mr. Edwards as a dwelling house for a few months during the best season of the year while he superintended the agricultural education of the children. But Alice says that they are absolutely needed for other purposes, namely: a place where the orphans can be isolated in case of sickness and the other room is used for a dormitory for the girls. The other building has two compartments, one a cook room and the other a bed, or sleeping room for Joseph and his wife.

Now about the stabling of the Guindy property. The engineer advises me not to convert into an orphanage. At present the families of the housekeeper and coachman occupy a portion of it. I will do the best I can for you concerning the erecting of an orphanage for girls here. We have accommodation for fifty boys at the Ransom Home so the need of a separate building there is not so urgent as provision for girls here at Guindy. Mr. Pearson says that it would be more satisfactory for us if we build an orphanage on the inner side of our land as the proximity of a public road to a Girls’ Orphanage is very objectionable. Whereas if we build on our own land and on that side adjoining the Government House property it will be much better for us. What I want to do is to have the foundation for a good substantial building laid down, but for the present have the superstructure of a cheap nature to be rebuilt as funds are available. I will do the best I can for you and if the Lord gives me health will remain in charge of your work until you are able to send out a staid and permanent superintendent. I have had Mr. Edwards here and have asked him to give us his unbiased opinion of the work here. He has seen the place where we wish to open a school and I hope he will write to you about the matter. I quite approve of what you purpose laying before the Board of the A. A. M. S. I hope and pray that peace, love and a wish to do to each as each wishes the other to do to it will be manifested by each society. My suggested division of work is the only way that I know out of the difficulty.

[See our proposition on page 9 of December "All Nations Monthly."—Ed.]

Now about the boxes. Can you not arrange to have boxes made up the fraction of a ton, say a quarter of a ton each and send one every fourth month. You would then be able to send little things that our missionaries require in the way of food stuffs that cannot be obtained here, also materials for clothes, boots, etc. Think over this. If you sent a box every four months it would be so nice, and I believe the expense would be just the same. A very prosperous and Happy New Year to you all.

JAMES SPENCE.

[We tried to send smaller boxes and ascertained that it cost as much to send a quarter of a ton as it did to send a ton. However next year we will send food, etc., as suggested.—Ed.]
TREASURER’S REPORT
From Aug. 13, 1901, to Jan. 8, 1902.

RECEIPTS
Balance on hand Aug. 13, $347 26
Cash received from all sources, 1,699 47
Total receipts, $2,046 73

EXPENDITURES
Paid to out going missionary, $500 00
" A. A. M. Society for China, 21 60
" China Famine Fund, 3 00
" commission on Crisis, (for State expenses) 9 60
" in advance to George T. Wellcome 130 00
" in advance for headquarters, 260 00
" for supplies for India, 179 89
" travelling expenses for officers, 82 40
" stationery and postage, 33 99
" printing and mailing, 153 09
" editor and manager, 50 00
" clerk and stenographer, 38 00
" sundries, 22 38
Total expenditures, $1,483 95
Bal. in treasury, 562 78

Lena N. Bradford, Treasurer.

MONEY RECEIVED DURING DECEMBER 1901
California—S. E. Kelsey, 50c.; H. J. Phillips (for Bro. Spencer) $3.00; M. H. Grover, $3.00.
Connecticut—Jennie H. Thomas, $3.00.
Florida—Mrs. V. P. Simmons, $1.00; Jackson­ ville local, $3.00.
Kansas—Samuel J. Powell, $10.00.
Massachusetts—Mrs. G. R. Coburn, 50c.; Augustus White, $5.00; Emma E. Wright, 75c.
Michigan—D. O. Hecter, $1.00; Buchanan local, 90c.
New Brunswick—Peel, 50c.
New Hampshire—L. A. Thompson, 75c.; Manchester local, $1.00; Dover local, 50c.
Maine—Biddeford local, $5.51; Mary Stanley (for headquarters) $2.00; Lucy Crouse, 50c.; Elden Davis, 50c.; Edith Thompson, 50c.; Hubbard H. Smith, $1.00; J. A. Libby, $1.00; M. E. Pratt, $1.00; Lucy E. Bryant, $1.00; May Watts, $1.00.
New York—Florence and Mary Cobb, $15.00.
Oregon—Martha F. Shaw, 75c.; Mrs. O. Dustin, $1.00.
Quebec—Lewis Magoon, $2.00; Eva Atkinson, 75c.
Rhode Island—B. H. Straight, $1.25; Lora E. Oatley, 50c.
Vermont—S. S. Page, 60c.; Mrs. George Jones, $1.00.
Washington—Lillian Hodgdon, $1.00; Phebe A. Goss, $2.00.
Wisconsin—H. E. Stacey, $4.00.

LEN A N. BRADFORD, Treas.

ALL NATIONS MONTHLY

WITHIN FOUR WALLS

There are many Hindu sects, in India, but upon two main points we all agree—the sanctity of the cow and the depravity of woman."—Hindu Saying.

‘Women,’ says an Indian proverb, ‘is a great whirlpool of suspicion, a dwelling-place of vices, full of deceits, a hindrance in the way of heaven, the gate of hell.’

‘Never put your trust in women,’ says another.

‘Women’s counsel leads to destruction.’

‘Hear now the duties of woman,’ writes the Indian lawgiver Manu. ‘By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house..... Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped by his wife.’

This, indeed, is her religion, the sum and substance of which is, as an Indian woman writes:—

‘To look upon her husband as a god, to hope for salvation only through him, to be obedient to him in all things, never to covet independence, never to do anything but that which is approved by law and custom.’

With the exception of the poorest working women, whose life is necessarily unsecluded, these views find their natural outcome in the zenana system. Never shall I forget the glimpse I obtained at Benares into the working of that system; never, I think, lose the memory of the wistful eyes that followed us as we went down the stairs and out of the last Hindu home I had the chance of seeing.

Miss Spence, of the London Missionary Society at Benares, had taken me that morning to see some of her zenana pupils. We went to several houses, all alike in principle, though richer or poorer in contents—men’s apartments in front, the women’s in the most secluded part of the house—mother-in-law, young wives, daughters, and children shut up within four walls.

‘Do you never go out?’ I asked them.

‘No.’

‘Would you not like to go?’

‘Yes.’

‘Surely you must have been sometimes?’

‘Once I went down to the Ganges to bathe,’ a pretty young wife told us.

‘She went in purdah,’ explained the elder woman; ‘went in a shut-up palki-gari early, very early in the morning, before it was light. She was back before the sun rose. No one saw her.’

We looked round at the courtyard, at its mud floor and walls, its irregular doors leading into a few small rooms. The place seemed quite poor, the women’s in the most secluded part of the house—mother-in-law, young wives, daughters, and children shut up within four walls.

There are many Hindu sects, in India, but upon two main points we all agree—the sanctity of the cow and the depravity of woman.’—Hindu Saying.
Our School Work

The schools in India are under the supervision of the British government, India belonging to England and being under English rule. Missionaries are permitted to start schools wherever they please, and if the school does good work for two or three years, then the government school inspectors will report favorably, and the government will take up the school and make an annual grant of money toward paying its expenses. The government then prescribes a course of study which the teachers are obliged to follow. The Bible is not in this course, but the teachers are permitted to teach the Bible in the school if they so desire. Some of our schools are under government inspection and the grant of money which we receive from the government is a great help to us as it is enough to nearly pay for one native teacher. These native teachers receive from $2.50 to $4.00 a month, and under English or American supervision do excellent work. Without such supervision their work is comparatively worthless.

We have just received specimens of the work done in the kindergarten department in the Ransom Home school. This work would do credit to any school in America. We have lamp mats braided from colored paper, small calico bags and bead work. As the government grant is apportioned according to the excellence of work done, the grant being very small if the work is poor, and larger if the work is well done, we are expecting a large grant the coming year.

Our Famine Orphans

The prospect of soon receiving our famine orphans is encouraging. The Christian spirit continually exhibited by those whose patience has been so tried has been a great comfort to us. We know all our readers will be interested to read not only the following letter from the Christian Herald but also the letter from one who has been doubly disappointed, having been assigned a boy in the Bethany orphanage and losing him:

Jan. 10, 1902.

Mrs. Sarah K. Taylor, Rockland, Me.

Dear Mrs. Taylor:

We have received a cable message from India that at last the matter of getting the orphans into Captain Spence's hands is progressing, and we trust to have definite and good news for you, that the matter has been accomplished, as soon as letters can reach us. We merely send you this word that you may be somewhat relieved of your anxiety until it is possible for fuller news to reach us.

Very cordially yours,

The Christian Herald India Orphan Work,

E. Brace Frerr, Mgr.

DEAR MRS. TAYLOR:

Enclosed please find three dollars. Of course I would like very much to know which child my money went to but I will await God's time knowing that you are doing all in your power. Thanking you for your kind letter I remain

Yours in the work,

FOREST WHITE.

Uncertain Spelling

Many wonder at the variation in the spelling of the names of places and people in India, and in other parts of the Orient. The reason for this is because the name as really pronounced in India can not be written with English letters nor spoken with English sounds. In Genghis Khan, a book written by Jacob Abbott in speaking of Yezonkai, the father of Genghis Khan, he says:

"Indeed, in all languages so entirely distinct from each other as the Mongul language was from ours, the sounds are different, and the letters by which the sounds are represented are different too. Some of the sounds are so utterly unlike any sounds that we have in English that it is as impossible to write them in English characters as it is for us to write in English letters the sound that a man makes when he chirps to his horse or dog, or when he whistles. Sometimes writers attempt to represent the latter sound by the word whew; and when, in reading a dialogue, we come to the word whew, inserted to express a part of what one of the speakers uttered, we understand by it that he whistled; but how different, after all, is the sound of the spoken word whew from the whistling sound that it is intended to represent!

Now, in all the languages of Asia, there are many sounds as impossible to be rendered by the European letters as this, and in making the attempt every different writer falls into a different mode. Thus the first name of Genghis Khan's father is spelled by different travelers and historians, Yezonkai, Yesukay, Yessuki, Yesughi, Bisukay, Bissukay, Pisukay, and in several other ways. The real sound was undoubtedly as different from any of these as they were all different from each other. In this narrative I shall adopt the first of these methods, and call him Yezonkai Behadr."

When we speak of Vilacherie, or Narakanaroo, or any other place or person in India, we try to follow one form of spelling, but sometimes we forget, in which case our reader must use his judgment and spell and pronounce to suit himself, as we have to do.

Letters received too late for this issue announce the safe arrival in India of Miss Saunders.
FRUITS OF CHRISTIAN SCIENCE IN INDIA

By Pandita Ramabai.

After four months stay in America I have become more than ever impressed with the words of Solomon, "There is no new thing under the sun." With all the advancement of the nineteenth century I am surprised and shocked to find that ancient philosophies are making their appearance in the United States under the guise of Christian names. It is a sad sight to one who is acquainted with the results of heathen philosophy and superstition, to see educated people, who enjoy the privileges of a Christian civilization, being deceived by a glamour of a new name.

On my arrival in New York, March '98, I was told that a new philosophy was being taught in the United States and had already many disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognized it as being the same philosophy that had been taught among my people for four thousand years. It has ruined millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. But what has shocked me most has been the report that there are women in America who are not deceived by the name Christian Science, but are confessedly studying and adopting the philosophy of the Hindus. As I was born and educated in the philosophy, having taken my degree of Pandita in it, I am both acquainted with its literature and its influence upon my people, and I want to witness to its degradation. To study Indian philosophy one must go to India and see its results and learn to read the Shaster in the original. It is all very nice to read pretty translations, where much that is base and degrading is expurgated, but the original is quite another thing.

INGRATITUDE FOR GOD'S BLESSINGS.

The difficulty is that these American disciples of Hinduism have never appreciated the good things God has done for them. They are not interested in God's Word because they do not study it, and ignorance is at the root of all their infatuation. They are ignorant of the goodness of God and they are wise in their own eyes. Many of them have had a university education, just as the men have had. They have clubs of their own and many other privileges, but in spite of all this they have become foolish. I do not say so, but the Bible says so. Now if you want to have a philosophy that will be useful in your life and will allow you to be useful to others, study the philosophy that you will find in the Gospel of St. John and the first epistle of John. These people are dissatisfied and want something better, something grand. Some of them told me they found so many "grand things" in the Hindu religion after they studied its results and learned to read the Shaster in the original. It is all very nice to read prettily translated, where much that is base and degrading is expurgated, but the original is quite another thing.

THE PHILOSOPHY OF NOTHINGNESS.

You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. When you realize that, that is philosophy. Can you realize it? There was once a great being called Brahma, and that person was no person at all, but a something like air, full of joy and knowledge. Can you think of air being full of joy and knowledge? I cannot understand it, but philosophy tells you that you have to believe that this being, full of joy and knowledge without any personality existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore of course, it did not understand anything. Then there came another being just like himself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood.

[To be continued in next issue.]

PEARL SEEKERS CARDS

Have you learned the beautiful hymn on this card? Would you like to use these cards in collecting money to build an orphanage for our Famine Girls to be named The Junior Orphanage? The children have already raised $75 with these cards. We do not know what the orphanage will cost. The Boys' Orphanage cost $260 and is named the Ransom Memorial, being given by our beloved brother, Dr. N. M. Ransom. Our juniors all want to help build the Junior Orphanage, but often they need the help of older friends to teach them how to work. We will gladly send the cards freely to all who will use them. The cards should be returned with the money to our Junior Superintendent (see last page) and will be sent to India and kept in the Orphanage there.

BADGES

A small white button with a blue border and the words of our Saviour "go teach all nations." Do you wear this little preacher? Price 3 cents, two for 5 cents. When sent singly by mail one cent extra.

NEW LOCALS

A new auxiliary mission society has been formed at Darien Centre, New York. Names of officers will be published later.
DEGRADATION OF WOMEN

WHEN we reflect that a hundred and fifty millions of women are enthralled in a slavery the most cruel and relentless, the most helpless and hopeless the world has ever seen, and when we realize that the only rays that can penetrate that region of darkness must come from Jesus Christ, our Lord and Saviour, the Light of the World, our hearts are bowed in prayer for these our suffering sisters, and we rejoice that God not only permits, but calls us to add our little strength to assist in carrying to them the Gospel of the Son of God.

The fact concerning these child wives of India, their degradation, their physical suffering, and their spiritual need should be known by Christian people throughout the world. While only England can change the laws in India, abolishing child-marriage as she has suttee (the burning of widows) we in America can send to our sisters in India the Gospel of the Son of God, making less intolerable their suffering here, and bringing to them a faith that saves from sin, and a hope that cheers the darkest night.

Woman's degradation both in heathen and Christian lands is a hackneyed theme. Wherever she is looked upon and treated as an inferior, whether in the "nations sitting in darkness" or in a Christian family or conference, the effect is to degrade her. In highly civilized lands the immediate effect usually is to inspire contempt and rebellion, because here rebellion is possible and sometimes successful. But where emancipation is impossible, the effect of unjust, contemptuous treatment is to deprive woman of all self-respect, and bring into activity those vices which always distinguish a servile class.—From Child Wives and Widows of India.

CHILD WIVES AND WIDOWS

WE still have some of these little books left. One of our ablest preachers said "they should be published by the million, and put in the hands of every adult Christian in America." Price 15 cents. Order of Mrs. S. K. Taylor, Rockland, Maine.

FROM MRS. KING

DEAR sisters who read this little paper and work for its interest, let us begin the New Year with thanks and praise to our Lord and Saviour who has done even more for us than we could expect. Let us just stop for one second and consider the great responsibility that rests upon us, as children of one who has showed such great mercies to us. Let us do with our might what our hands find to do, let us talk more about the goodness of God, let us pay more of our means to spread the Gospel. Our blessed Saviour was constantly about his father's work, and let us as his children live out our profession to the very letter, that when He comes there be nothing wanting in us. Let us strive to be faithful in what we undertake to do.

Your sister looking for the blessed Saviour,

ELIZA J. KING.

FROM CONNECTICUT

Hartford

REPORT of the Woman's Mission Society of the Advent Christian Church from March 1, 1901 to Jan. 1, 1902. Number of members seventeen; new members one; number of meetings held fifteen. Amount of money raised $48.24. Sent to the W. H. & F. M. Society $12.50, $7.50 for dues and $5.00 to help pay the expenses of Miss Saunders' journey to India. The balance $35.74 has been used for home work. Three sugar barrels and one flour barrel of clothing have been sent south to one of our missionaries and two west to needy ministers families. Two comforts and forty-four garments have been made. Nine numbers of the 'All Nations Monthly' are taken.

EMILY L. KINSMAN, Sec'y.

PROTESTANT MISSIONS

THE American Board have published a summary of Protestant missions, the statistics of which have been collected by its editorial secretary, Rev. E. E. Strong, D. D., through recent correspondence with the various denominational societies.

This summary shows that Protestant foreign missions, representing the United States, Canada, Great Britain and Ireland, continental Europe, Asia, Africa, Australia and Oceania, include 6,229 stations, 23,188 out-stations, 13,412 missionaries (males 6,437, females 6,939), 70,215 native laborers, 13,526 churches, 1,285,227 communicants, $1,408,597 native contributions and total receipts of $18,121,120. The grand total income of British foreign missionary and kindred societies last year was $8,575,506.

There is a detailed report from 33 principal foreign missionary societies in the United States, the summaries being as follows: Principal stations, 829; out-stations, 6035; American missionaries, 3655; native laborers, 17,427; churches, 3951; communicants, 405,653; added last year, 32,251; under instruction, 208,502; native contributions, $619,834; contributions in America, $5,655,758.

REQUESTS FOR PRAYER

1. That our paper may become not only self-supporting but may pay all the expenses of Administration.

2. That our membership may increase.

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.

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. Woolman, Manager, 144 Hanover St., Boston, Mass.
FOR JUNIOR ORPHANAGE

MONETY COLLECTED ON PEARL SEEKERS' CARDS.

Florida.—Mrs. Naomi L. Chase, $1.00.
Maine.—Clarence and Chester Kearney, $1.00; Gertrude Barrett, 25c.; Addie P. Covens, $1.00; Ralph E. Barton, $1.00; Edith M. Barton, $1.00; Hazel Lyford, $1.00; Mrs. Edith M. West, $1.00; Evelyn Ellis, $1.00; Agnes Bird, $1.00; Willbur Berry, 25c.; Hiram Berry, 25c.; Leon E. Batchelder, 30c.; Edwin C. Brown, $1.00; Laura Holden, 30c.; Harold N. Libby, 15c.; Raymond E. Libby, 15c.; Della P. Brown, $1.00; Sadie B. Brown, $1.00; Winnie M. Dinsmore, 50c.; Alice M. Dinsmore, 50c.; Carrie M. Dinsmore, 80c.; Hattie M. Trull, 50c.; Nellie L. Libby, 15c.; Children of Mapleton, $3.00.
Massachusetts.—S. S. of Acushnet, $3.57; S. S. class of Lowell, 32c.; Rosetta Rogers, $1.00; Clayton Spooner, 25c.; M. C. White, $1.00; Miss Emma L. White, $1.00; Geo. E. Cook, $1.00; Lester Spooner, 25c.; Charlotte Mooney, $1.00; Flossie W. Phillips, $1.00; Ida R. Milbery, $1.00; Carrie Goodell, $1.00; Evelyn E. Crownshield, $1.00; Lora Haire, 75c.; Elizabeth Lesuer, 45c.; Olive Douglas, 36c.; Mamie Flanders, 25c.; Clara Barnard, 21c.; Louise Walker, 50c.; Francis E. Smith, 32c.; Chas. S. Waterhouse, 25c.; Harry S. Waterhouse, 25c.; Georgie Smith, 20c.
New Brunswick.—S. S. of Woodstock, $15.00.
New Hampshire.—Miss Clara Hazel, $1.00; Pollie A. MacLaughlin, 50c.; Lillie M. MacLaughlin, 50c.; Elton Seams, 50c.; Chester Seams, 50c.
Oregon.—Katie Porter, 60c.; Ruthie Geiger, 60c.
Vermont.—Ernest and Martha Haging, 75c.; Howard Whittemore, 25c.; Harold Patch, 25c.; Roy Whittemore, 16c.; Fay Morse, 2c.; Paul M. Johnson, $1.00.
Wisconsin.—Katie and Earl Dake, $1.00; Mary Staeger, 20c.; Myrtle Purdy, 10c.; Chester Hutchins, 10c.; Benny H. Purdy, 10c.; Ruth Staeger, 20c.; Olive L. Hutchins, 13c.; Ada Staeger, 17c.

TOTALS.
Maine $18.13, Massachusetts $16.95, New Brunswick $15.00, New Hampshire $3.00, Vermont $2.52, Wisconsin $2.00, Oregon $1.20, Florida $1.00; Total for December, $59.80; Previously acknowledged, $15.42; Total amount received, $75.22.

NOTICE

The Pearl Seekers cards have brought over $75.00 for the Girls' Orphanage in India, but we want them to bring $100.00. We have decided to give the children until April Fool's Day in order that the children there can see them.

OMITTED

Mildred Brewster gave 25 cents and Maud Dow, Albert Clark, Freddie Koster and Edna Koster together gave 14 cents toward the Junior Orphanage for girls. By mistake these names were omitted last month.

PEARL SEEKERS CARDS

The cards used by the children will be sent to India and kept in the Junior Orphanage so that the children there can see them.

MORE MONEY

The following amounts have been sent in by the children and will go to help build the orphanage:

Sunday School in Sugar Hill, N. H., $10.24; Sunday School in Los Angeles, Calif., $5.00; Sunday School in Acushnet, Mass., $4.30; Mrs Fuzzard's Sunday School class in Lowell, Mass., $1.75.

The Sunday school in San Francisco, California sent $16.5, with the following letter:

DEAR SISTER TAYLOR:

Inclosed you will find an order for $16.56 as a Christmas offering from the Advent Christian Sunday School of San Francisco, Calif. $15.73 of this amount was collected by my class of 23 girls as follows: Alice Potter, Adeline Pinnie, Alice Myer, Alma Staton, Annie Toster, Bertrice Simpson, Dorothy Hipkens, Elsy Hipkens, Ethel Nelson, Enita Peck, Edna Walters, Ethel Hilton, Francis Hale, Florence Reinhold, Hazel Myer, Hyatt Strahl, Jose Foster, Latha Smith, Mirily Simpson, May Walker, Minot Strahl, Mabel Hale, Sophy Thorpe. I think the breaking of their barrels with an appropriate verse of Scripture by each and the singing of that beautiful song on the card by the whole class on the platform was one of the nicest parts of our program. I wish you could have seen those sweet, happy faces and especially when the result of the collection was announced. May the dear Lord bless them and bless those for whom the money has been gathered.

I have received $2.05 more from one of my girls that was absent at our Christmas offering; her mother told me she saved it all herself. O how thankful I am to our dear heavenly Father that even these little ones can be workers together with Him.

Your loving Sister, 

MRS. NEAL.

WHAT A CENT GROWS TO

A cent seems of little value, but if it is doubled a few times it grows to a marvelous sum. A young lady caught her father in a very rash promise, by a knowledge of this fact. She modestly proposed that if her father would give her only one cent on one day, and double the amount on each successive day for just one month, she would pledge herself never to ask of him another cent of money as long as she lived. Her father, not stopping to run over the figures in his head, accepted the offer at once.

But on the thirteenth day the young girl demanded only the pretty little sum, $5,368,709.12!

Let some of your young readers who have a taste for mathematics just "figure up," and see whether this sum is correct. Sometimes a cent amounts to more than that.

MADE OF USE

A talent which has been used to please self, or to serve sin, can often be utilized in the service of God. There is great hope for the convert who shows the spirit illustrated by the following incident told your exchange:

A missionary in Travancore, India, observed one morning some years ago, a native approaching his house with a heavy burden. On reaching it, he laid on the ground a sack. Unfastening it, he emptied of its contents—a number of idols.

"What have you brought these here for?" said the missionary; "I do not want them."

"You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The hint was taken; they were sent to a bell-founder in Cochim, and by him made into a bell, which now summons the native converts to praise and prayers.
Teacher—Do you know the names of any of these missionaries?

Ninth Child—I know the names of three, Miss Alice G. Spence, Miss Jessie M. Saunders and W. Idell Edwards.

Teacher—I am glad you do. I hope all our boys and girls will join our Junior Mission Society and help in this great work. We will now sing the hymn on our Pearl Seekers cards.

—Adapted from the Missionary Helper.

**RECIPIATION FOR MISSION CONCERT**

**PRAYER**

*Dear Saviour, bless the children who've gathered here today, O, send thy Holy Spirit And teach us how to pray, Dear Lord, wilt thou not help us Obey thy great command, And send the blessed Gospel Abroad through every land?*

*May missionaries carry The message of thy love; The wonderful salvation Christ brought us from above, Lord, bless the work we're doing; O bless our gifts, though small, And hear our prayer for Jesus' sake, Who died to save us all.*

**PROGRAM OF A MISSION SOCIETY**

The Woman's Home and Foreign Mission Society of the Second Advent Church of Portland, Maine.

Singing by the Congregation, 332, (Tune 398)

Devotional Exercises by the Pastor

Solo,

*Miss Means*

“Confucianism,”

*Miss Scamman*

“Buddhism,”

*Miss Mary E. Marshall*

“Ancestral Worship,”

*Miss Carrie W. Marshall*

“Taoism,”

*Miss Meserve*

“Ancestral Worship,”

*Miss Ethelynde Smith*

“What Maidie Did,”

*Miss Robert Morrison*

“John Kenneth MacKenzie,”

*Miss Miss Bodge*

“What Missions have done for the Chinese,”

*Miss Hill*

“One Brown Pennie,”

*Fred Wish*

“Needs and Hindrances,”

*Mrs. Horncross*

“Our Missions,”

*Pastor*

Duet,

*Miss Means and Mr. Smith*

Collection

Singing by the Congregation, 427

**Benediction**

Two little girls in John Day, Oregon, one five and one seven years of age, raised $1.20 toward the Junior Orphanage.

We have two Children's Pages this month, page 7 and page 8.

---

**LITTLE LIGHT BEARERS**

RUTH MILTON COOMBS, Bangor, Maine, August 31, 1899.

ROLAND TAPEY COOMBS, Bangor, Maine, July 21, 1901.