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

"As thy day thy strength shall be,
This should be enough for thee.
He who knows thy frame will spare
Burdens more than thou canst bear."

MYSORE, INDIA.

MYSORE is a country larger than Greece, covering 28,000 square miles, and with 5,500,000 people, as many as all Ireland, scattered in 17,000 villages, hamlets, and towns. Think of this lovely upland plain—and try to realize what it means to the Mysore missionaries that their average parish numbers 275,000 souls! They cannot attempt to do any special work for Parsees, Mohammedans or Jains, and no converts have yet been won from these classes in Mysore. To give even one worker even to every county in the State, over fifty more missionaries are wanted.

But Mysore's needs are little, and Mysore itself small, compared to the vast native State of Hyderabad, the Nizam's dominions of 82,000 square miles lying north of this little lodge in the wilderness. Larger than Portugal and Roumania put together, nearly as large as Turkey in Europe, and with a population of 13,000,000—more than twice that of Mysore; this immense region has only thirty workers, one on an average to 433,000 souls. Few parts of India are as neglected by the Church as this great Moslem country. In the Telugu-speaking part of the State each man has 500,000 hearts to reach. And this in hot South India, not in a closely peopled country where scores of thousands can be evangelised in cities, but in vast village-covered regions, among hill tribes in mountains, on burning plains, hundreds of miles in length, and through wide 'districts teeming with people.' Around the Hinkleys' station here lies Madras, the great Eastern Presidency, containing sections almost as dark.

In innumerable centres throughout these three populous lands, to-night, as the sun goes down, white-turbaned followers of the False Prophet will gather to minareted mosques, and untold multitudes will bow before senseless idols, as they bowed in blindness yesterday when we forgot about them, as they will bow to-morrow, and to-morrow, unless—

Can we again forget?—Lucy E. Guinness in Across India at the Dawn of the 20th Century.

[It is in Mysore that Captain Spence talks of opening schools. The Wesleyans have labored here for fifty years, but can hardly keep pace with the growth of the population, not to speak of overtaking the heathendom around. They welcome us as fellow-workers, and offer to us an open field. See Captain Spence's letter on page 6.—Ed.]

DIAGRAM

Showing Comparative Parishes of India and the United States

The 500 black leaves represent the average parish of a missionary in India. Each black leaf represents 500 souls. The circle represents the average parish of a minister in the United States.
FRUITS OF CHRISTIAN SCIENCE IN INDIA

By Pandita Ramabai.

(Continued from last issue.)

THE birds and beasts that you see do not exist. You do not exist. When you realize that you do not have any personality whatever, you have no life, no knowledge, nothing, then you have attained the highest perfection of what is called yoga and that gives you liberation and you are liberated from your body and you become like him, without any personality. You draw on the blackboard zero plus zero, minus zero, multiplied by zero, divided by zero and it equals zero. It is just that and nothing more.

And what has that philosophy done for the people of India? A tree is judged by its fruit. An apple tree cannot bring forth pears, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat, but in India they do not feel that; men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers and did not help the needy. For why should they help when they claim the suffering was not real, neither were the dying children real? The first result then of the philosophy is the basest cruelty and selfishness; no compassion for the sufferers, and supreme egoism.

To study Hindu philosophy it is best to visit India and experience it. Plenty of opportunities are afforded if you go to Bombay. The city is very large and it is very hot there; but that will make no difference to philosophers who never experience heat at all. The people of India and the philosophers who have studied with the learned men ought to feel alike toward all people and beings; but they never show a particle of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy to all lower animals. They have established hospitals for animals but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity to the bugs and did not help the needy. For why should they help when they claim the suffering was not real, neither were the dying children real? The first result then of the philosophy is the basest cruelty and selfishness; no compassion for the sufferers, and supreme egoism.

The next duty of a woman is that she must be married, no matter how old or how young she is. You cannot find many unmarried women in all that country. The religious books teach that unmarried women are doomed to eternal punishment, and so the first care of the parents is to get a girl baby married. As soon as the girl baby is born in the family, the father begins to think where he can get a husband for her. When she is about nine or ten months old, he goes to a neighbor and says, "I have a daughter, and would you like your son to get married and will he marry my daughter?" And so they are married. The two men fall in love with each other and the contract is settled between them. That is marriage under Hindu philosophy, and it is binding. Perhaps there are 700 girls in 1000 that are married under ten years of age, for no girl is allowed to remain unmarried after she is twelve years of age. It is only the low caste who allow them to remain unmarried until they are fourteen or fifteen; high caste men get their girls married before they are ten years of age. What happens after? If the man dislikes the woman, why he has the divine right of marrying as many women as he likes, for the man is considered the incarnation of the god Vishnu and that god had 6000 wives in this life. A man can get married to several women at a time. There are some high caste people who get so high as to marry 100 or 150 wives at a time. They do not have a very good memory and so they keep a directory of their wives and children. As the husband is immortal, the Hindu religion says that a woman must never marry again when her husband dies. If they want to get to heaven, and do not stop any where else, then they must burn themselves alive. Seventy years ago the women used to be burned alive with the dead bodies of their husbands, but now that is stopped by law. Now the women are taught to cast themselves in the sacred river, or take opium, and go to heaven to find their husbands.

[To be continued in next issue]
LETTERS FROM INDIA

From James Spence

BANGALORE, Jan. 9, 1902.

My Dear Sister Taylor:

You will be glad to know that Dr. Klophs has sent a recent telegram to the folks in Bombay and they wired to Rev. G. N. Thomsen at Bapatla and he has been to see me here in Bangalore. He will return a week from to-morrow when he will take me to the Fanine District paying all my expenses, and from there we may go to his station. Mr. Thomsen is quite certain that "by hook or by crook" we shall have the orphans. I believe I have won his sympathy and that he will be a tower of strength to us and in due time we shall get the hundred orphans. The building of an orphanage hangs fire. The engineer only wanted seven hundred dollars to convert the stable into an orphanage. I sent his estimates back and told him it must be done for half that money or we will not have it done at all. I may send Bro. Edwards down to Madras to oversee the work done. Anyway we are determined to have a building for an orphanage just as soon as we can. It is quite possible that we may run up a temporary shed for the children to sleep in and build the permanent orphanage later on. Now with reference to schools I hope to have four more schools opened in Bangalore before the end of the month and Alice hopes to have two schools opened in the Adgar and two in Jeldenpet, one pariah and one caste school at each place. With reference to opening out work about Bangalore I have today been in Central Station with the superintendent of the Wesleyan Mission in the Mysore District and have come to an understanding with him. He says I can have all left half of the circle and the portion of their half marked thus x. Now this means that there is lots of work here for your missionaries and for schools without number with room and to spare for both the women and the A. A. M. S. I want to help both societies.

James Spence.

From Jessie M. Saunders

BANGALORE, INDIA, Dec. 30, 1901.

Dear Sister Taylor:

At 7 o'clock in the morning (Christmas day) I arrived in Bangalore, and found Captain Spence waiting for me at the station. I tell you I was glad. There was a restful feeling came right away. Brother Spence lives some three miles from the station so it took some little time to go there, the natives are a very moderate people and we have to wait their time when having anything done, but we finally arrived at the Spence homestead and were very heartily welcomed by all. This being Christmas we found Miss Alice home and Mr. Edwards was also there. Bangalore is a most delightful place at this season of the year. In fact it is called the garden of Southern India. I think we could find no better place than this in which to have our headquarters, there is splendid opportunities for work right here and I think we need in Bangalore a Mission House and Orphanage. Of course this will mean quite an amount of money but if it is the Lord's will it can be accomplished and I pray that our faith may be increased. For $5000 we could establish in Bangalore the greatest missionary work in all Southern India.

I expect to go to "Guindy" with Miss Spence in about two weeks and stay until the hot weather comes on. Miss Spence is a beautiful christian girl thoroughly devoted to her work. I considered we have in her one of the most consecrated and zealous workers any mission could possess. I am very thankful that my lot has been cast with one of that kind. Brother Spence is also a great mission worker, his long residence in India giving him the advantage over a good many. We are sorry that he is at the present suffering from malaria which quite unfit him for the work he would so much like to do.

There is much I should like to write about but think I had better wait until I get a better insight into the work. One thing I will say, we do so much need a real live Christian man here with good executive ability. The very best is what is needed here. I hope the time will speedily come when such a one will be stationed in Bangalore. Mr. Edwards is still studying hard. I do not think you made any mistake in sending him to India for he is thoroughly spiritual and seems anxious to get into the work. I am so anxious to learn the language that I may get to doing effective work. Oh! there is so much to do if we had a score of workers here there would still be room for more. My prayer is that God will abundantly bless every effort and crown it with success that when our blessed Lord returns and we have to render account of our stewardship, we may have the "well done" from him besides bringing sheaves with us.

May God bless and guide you in all of your work is the prayer of your humble servant.

With love,

Jessie M. Saunders.

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.

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Mrs. Susan E. Thompson, Friendwood, Me., Field Secretary.
Miss Minnie J. Gage, Worcester, Mass., Treasurer.
Miss Lena N. Braxton, Rockland, Me., Treasurer.

Rockland, Maine, March, 1902.

NEW SCHOOLS

There is great need of schools both in Madras and Bangalore, and we should have started new schools in these districts before this had it not been for the opening in the Tinnevelly district. It looked as if that were a providential opening and we did not dare to pass it by lightly. Captain Spence moved slowly and cautiously, requiring evidence upon different points of consideration. Jesudas furnished many letters of recommendation from different clergymen and others in authority, maps and drawings of the district, names and ages of every Christian in every village in that section, lists of children, teachers, etc., etc. There was nothing wanting in evidence that everything was all right, and Capt. Spence used his best judgment in taking that district under our supervision, and exercised proper caution in deciding not to expend much money until he could personally investigate matters. As soon as possible after Mr. Edwards' arrival in India he was sent to Tinnevelly to thoroughly inform himself upon all subjects connected with the mission, investigate claims, scrutinize management, become personally acquainted with the teachers and preach- ers, and ascertain facts upon which we could act intelligently. He learned that Jesudas, the man in charge, could not be trusted. The only way the district could be managed by our W. H. & F. M. S. was to put a white man there to supervise the mission. This is wholly impracticable. The district is so far away from our headquarters that the ones in charge of our work at Bangalore and Madras can not supervise it, and we can send no new missionary at present. It seemed best to Capt. Spence and Mr. Edwards to abandon the field. Happily but little money had been expended in the effort, and although both Capt. Spence and Mr. Edwards have been sorely tried over the matter, it has been an experience such as all mission societies pass through. Now that we have ascertained that Tinnevelly is not a place for us to have a mission we are ready to enlarge our work in Madras and Bangalore. We have waited in these places as we did not dare to open new schools lest we should get too much work on our hands, more than we could carry. So far we have easily carried all the work we have undertaken. We have never been in debt and never lacked a dollar. God has won derfully led us, and blessed us, and more than all else we pray for His guidance.

MONEY RECEIVED FROM JAN. 1 TO FEB. 15

ALASKA—J. H. and L. E. Stephens, $8.70.
CALIFORNIA—A friend, $49.75; Los Angeles local, $7.50; Pomona local, $1.50; Napa local, $12.90; Children of San Francisco, $2.05.
IDAHO—Mrs. Mary J. Bostwick, $2.00; Mrs. Cora B. Crenshaw, $1.00.
MAINE—Silas W. Roberts, $1.00; Mrs. Lizzie H. Roberts, 75c.; W. H. Kennison, $2.00; Old Orchard local, $15.00; Waterville local, $3.50; Forest White, $3.00; Miss Albertina Jordan, 75c.; Port Clyde church, $15.00; Elizabeth G. timberlake, $1.00; T. E. Mitchell, $5.00; Bridgton local, $6.00; Alice L. Taylor, 50c.; L. E. King, 75c.; Mechanic Falls local, $2.00; Biddeford local, $9.50; Mrs. Lorana Writsins, $1.00; Mrs. Elden Davis, 50c.; Norway local, $4.50; Samuel Mains, $3.00; Mrs. Susan T. Emerson, $1.00.
MASSACHUSETTS—Maiblehead local, $6.00; Lawrence local, $9.00; Brockton local, $11.50; Springfield local, $35.00; Clinton local, $5.00; Pittsfield local, $10.77; Westfield, $14.97; Adams, $5.95; Western District, $2.50; North Westport, $8.70; N. A. Faunce, $1.00; Lydia M. Hathaway, 50c.; Ursalind A. Nickerson, $6.00; Mrs. M. A. Derby, $1.00; Junior Mission Society, Fall River, $1.00; Miss E. M. Whitten, 75c.; Fall River local, $7.75; Mrs. M. E. Hadley, 50c.; Primary Dept., Springfield S. S., $3.00; Mrs. Burke, $12.00; Mrs. Peter, $1.00; Teachers quar. payment Springfield, $5.00; Worcester local, $28.00; a friend, 50c.; Attle local, $1.25.
MICHIGAN—J. L. Hoover, $1.00; Geo. Roberts, $1.00; Mrs. O. Hibbard, $3.00; Mrs. Carrie B. Atkins, $5.00.
NEW HAMPSHIRE—L. P. Hart, $2.00; Sugar Hill S. S., $3.25; R. C. Jackman, $1.50; Mrs. E. L. King, 25c.; Mrs. W. B. Hobbs, 25c.; Fidelia Hilliard, $1.00; Northwood Narrows local, $2.00; Dover local, $5.25; Flora E. Bryant, $1.00; Manchester local, $24.45.
NEW YORK—Brooklyn local, $9.95; Sarah A. Eno, 25c.; Massena Springs local, $3.00; Grace H. White, $3.00.
OHIO—J. B. Tuller, 75c.
OREGON—John Day local, $3.75.
RHODE ISLAND—Mrs. Annette Willard, 50c.; Mrs. Sadie E. Baker, 50c.; Mrs. Hannah R. King, 50c.; Mrs. Ella S. Lord, 50c.; Miss Alice M. Hazard, 50c.; Miss Mabel E. Place, 50c.; Mrs. Lillian M. Reynolds, 50c.; Mr. Frank Reynolds, $1.00; Mrs. W. A. Munroe, $1.00; Mrs. Everett N. Place, 50c.; Mrs. Walter D. Howard, $1.75; A. C. Greene, $1.00.
TEXAS—Elizabeth Miller, $1.00.
VERMONT—A friend, $10.00; Low Hampton local, $3.50; Portland local, $6.00; Mrs. Flora West, $1.00.
WISCONSIN—Mrs. Thomas Hill, 75c.
CANADA—Stephen Estey, 35c.; T. A. Barnes, 10c.
Childrens Pearl Seeker Cards, $60.00; Subscriptions to "All Nations Monthly," $36.43; sales, 75c.
TREASURER'S REPORT

From Jan. 8 to Feb. 15, 1902.

RECEIPTS

Balance on hand Jan. 8, $562 78
Cash received from all sources, 542 82
Total receipts, $1,105 60

EXPENDITURES

Sent to India, $700 00
Paid A. A. M. Society for China, 42 45
for work on office, 12 50
for printing and mailing, 52 82
for stenographer, 6 00
for officers travelling expenses, 3 00
Business Manager i 1-2 months salary, 12 50
bookkeeper and office clerk six weeks, 20 00
postage stamps, 4 44
for sundries, 1 65

Total expenditures, $568 87
Bal. in treasury, 236 73

Lena N. Bradford, Treasurer.

IMPORTANT NOTICE

A MEETING of the members of the W. H. & E. Mission Society within the limits of the Rhode Island and Eastern Connecticut Conference, is called at Providence, R. I., March 27, 1902, at 3:30 p. m. at the annual conference to be held in that place. Election of officers and other business to be transacted. It is earnestly desired that as many members as possibly can will attend this meeting.

Mrs. Bertha S. Hazard, Pres.
Mabel E. Place, Sec.-Treas.

RIGHTEOUSNESS EXALTETH A NATION

Goodness alone can make a nation great.
Vast populations, territories grand,
Knowledge and wealth beyond man’s power to state—
Not these, with armies countless as the sand
And mighty navies finest on the sea,
Without true goodness in Jehovah’s sight
Can make a nation happy, strong and free.
True greatness is the fruit of being right.

—Rev. Almiron Smith.

NOTICE

Hereafter a full report from the treasurer will be found in the paper each month beginning with Feb. 15th.

Lena N. Bradford.

NOTICE.

Notice is hereby given that at the next annual meeting our Constitution will be so amended as to allow the election of three Vice Presidents.

BADGES

A SMALL white button with a blue border and the words of our Savior, “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.

WOMAN'S WORK

“Female agency is now so independent, so large, so vital a factor in Christianizing and civilizing African peoples, that were women's work to cease today, missions would end tomorrow.”—The Redemption of Africa," Frederic Perry Noble.

Rev. George H. Brock, Kanigiri, South India, says concerning woman's work—

Two years ago in the city of Madras, at a conference of the one hundred and fifty missionaries representing the missions of South India, it was resolved that more women were needed for the vast work opened up to women for women, and that the churches in Europe and America be requested to send them. This request was not for medical women, nor for zenana women, nor for women to superintend our girl's boarding schools; though these are all necessary to the welfare of the work, and cannot be carried on by men. The appeal was for women to go touring from village to village just as the male missionary does, though entirely independent of him.

There is no part of our Telugu mission needing reinforcement more than the work among our Christian Telugu women. My field has a total Christian community of over ten thousand, one half of whom are women. Yet there is no woman missionary to help these, and I cannot do so because I have not the time or opportunity.

We have a dozen such fields where women are needed at once, and where the work required will not be done unless women are sent to do it, and this is the opinion of the missionaries of all denominations working in South India.

I maintain that so far as South India is concerned there are both male and female. There are places for work for women that a man can never fill, and work to be done by the women that will be left undone if they do not do it. There will be no overlapping, as the two are distinct, and will remain distinct.

Certainly woman's work for women is imperatively necessary among the Telugus. Pundita Ramabai’s work could not have been done by men. There is a field for such work among the Telugus. The zenana work done by Miss Day and other ladies is an impossibility for men. There is a door open for lady doctors that the male doctor may not enter, be he never so skillful.

And then, if we come to the direct work of touring among the villages, a woman has a place among women not possible to fill by our best male missionaries. If there is one place in our Telugu mission crying more loudly than any other for women to go and work, it is among our Telugu Christian women.

There is a work, yea, there are many branches of the work in India, where male and female are not one, and I write at this time in the hope that more young women may be set apart for this work.

—The Helping Hand.

OMITTED FROM NOVEMBER PAPER.

Wilmington (N. C.) local, $1.00; Busy Bee Society, $1.00; Subscribers, $2.00; also a box of clothing sent by the Busy Bee Society, Wilmington, N. C.
BELIEVE I wrote you last from Punamallee (Madras) where I was awaiting Capt. Spence’s coming. I stayed with Bro. Strictson some two weeks and went over to Guindy, as soon as Capt. Spence got there. I was very glad to meet him and to see him looking so healthy as he does. But I was much pained to see how badly his ailment affects him on his ‘bad day.’ Mrs. Spence was hearty and full of spirit. I never saw Miss Spence looking as vigorous as she did while I was there. The cool weather doubtless contributed much to the comfort and health of all. The children too seem to be doing well. While there I went with Capt. Spence and daughter to a village some four miles south of Villecherry to see about opening a school there. We made the trip twice and were pointed to a site for a school which Capt. Spence had asked the Thassaldar for, and he says he will give it if no one protests against our having it. The village Munchief came a day or so before I left and said that the people of the five small villages concerned were disputing about the proper place, each wanting it at their own particular place. I visited another village in company with Miss Spence’s Munchi, Adia, down on the banks of the Adia River to the eastward from Guindy. The people there want a school. I cannot say if it would be just the thing to open schools in these two places, but I am of the opinion that it would. Yet I don’t think it wise to rush into any place even to establish a school. If I saw matters correctly the chief obstacle to establishing schools in these two places lies in the fact that Miss Spence fears that it is unsafe for her to try to give them the supervision they ought to have.

We were told that that there were other villages beyond Colupenchery where there is no preaching or even schools. It is something of a task to get about to get a good view of the country about Colupenchery and we did not get to see the other villages around it. Each trip there took a half a day in a Bandy and was very uncomfortable riding for three of us. Ladies would have to go there in a Bandy or on horseback, I am told. I am myself much pleased with the way Miss Spence has arranged things around the Mission House. She keeps it neat and cheerful looking. She is doing all one could there to put things in the shape they ought to be and Capt. Spence has done what he thought to be the best about getting the buildings fitted up there. And I doubt if any one in his circumstances could have done better.

At present I believe that the out-buildings at Guindy are mostly occupied by servants, cook, coachman who looks after the horse and drives the dog cart; and the gardener who looks after the place and does some work, and Anna, a native woman who helps Miss Spence in zenana work. There were a few children there and I believe that we owe it to ourselves and to God to do all the good we can in every way we can and the press is one of the ways. Many a man will find time to read your literature who does not have the opportunity of hearing any one talk on our distinctively doctrinal lines. I am satisfied that there would be less excuse for rejecting “Jesus and him crucified” if only these people could be convinced that the scriptures do not teach eternal torment and the conscious state of the dead, etc. But the great majority of the educated Hindoos don’t want to acknowledge that there is need of a Savior such as Jesus, especially the Brahmons. I was told the other day that Clorishna a Hindoo deity and Jesus Christ were in reality the same. What a libel on the Saviour, to identify him with such a Licentious Monster.

From W. I. Edwards

Dec. 26, 1901.

Just to say that Capt. Spence says for me to say to you that Miss Saunders has arrived and that he is very much pleased with her so far. She apparently stood the journey well though she says that she is not going back to America until she can go by rail, because she’s not a good sailor. It is still quite cool here and makes one feel quite sly in the mornings. I moved my things to this place last Monday. It is a few paces from Capt. Spence’s.

In about an hour I begin Canarese. My lessons are to be two hours in length each day. Am in the habit of trying a new plan and study only when I have a little time. It is something to keep these schools going.

From Alice G. Spence

Bangalore, Jan. 9, 1902.

My Dearest Sister:

YOURS of November 7th at hand. I quite sympathize with you my dear sister, for you are in a very awkward position regarding the famine orphans and the Tinnevelly children. I think that both these troubles will be smoothed out and that we shall have no more trouble and then the people will see that we are not to be blamed in the least for all that has happened.

We were out this morning viewing the land for the opening of another school in Bangalore which we hope to have started soon.

In Madras we shall soon have two schools in Adgar and two in Jeldenpete. So you see we will have plenty of work and want plenty, too, to keep these schools going.

I have no more time for more today, so please excuse this short scrawl.

Yours very lovingly,

A. G. Spence.

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.
REPORT OF MAINE SOCIETIES

AUBURN

This society has 14 members. Beside their regular dues that was sent to the foreign work they have raised $5.00 for State work.

Bangor

The Bangor society has added 6 new members making a total of 24. Amount raised for foreign work $24.25; amount raised for home work $12.69 with $3.05 in the treasury.

Friendship

This society has but six members and pay their dues to the foreign work.

Sabattus

This society is small and the enemy has claimed one of their number for a little season. They are doing what they can.

Dover and Foxcroft

Has twelve active members, one associate member, and three honorary members. For the past year the society has raised $12.69 with $3.05 in the treasury.

WATERVILLE

Society has 14 active members and 5 honorary members. Have raised $30.45. Amount sent to foreign work $9.70; given toward their new chapel $15.

McFalls

This society has six members and gave nine dollars for foreign work.

PORTLAND

Society has 16 members. Gave for the work in India $8; for work in Vermont $5. Quite an amount is spent each month among the needy ones and a large amount of clothing and groceries have been given by the home committee. They have held four very interesting public meetings.

WESTBROOK

Number of members twenty, increase of five from last year. Amount raised $21.37; amount sent to foreign work $19.60; amount used for home work $3.75. Number of garments made for India 75. Your new locals have been organized since last year making seventeen in all, but we were unable to obtain reports from all for this number.

PELICAN SEEKERS’ CARDS

RECEIVED DURING PAST MONTH

HODE Island, $11.00, Maine $10.31, Vermont $8.03, New York $7.77, Iowa $6.11, Florida $3.10, North Carolina $5.00, South Carolina $1.10, California $1.00, Wisconsin 25¢; total for month $49.67; previously acknowledged $77.06; total amount received $126.73.

Rhode Island is ahead this month but Maine heads the list now, having sent in the most for the Orphanage. L. H. O.

Rhode Island—Warren Green, 17c.; Bertie Clark, 16c.; Grace Holland, 37c.; Hope Rodman, 80c.; David Northup 50c.; Roland J. Albao, $1.00; Edward L. Carpenter, $1.00; Lilian Knauman, $1.00; Hannah C. Thomas, $1.00; Roger W. Thomas, $1.00; Margaret and Ray Oally, $1.00; Arville Vost, $1.00; Martha B. Taylor, $1.00; Julia M. Northup, $1.00.

Maine—Laura Blanchette, $1.25; Alonso M. Tibbetts, 10c.; Mollie Burleigh, 50c.; Beanie Monahan, 25c.; Freddie Blanchette, $1.02; Mr. Arthur Burleigh, $1.02; Ray Burleigh, $1.02; Andrew Proctor, $1.02; Ralph Brackett, $1.02; Owen Whitney, $1.02; Arthur Tibbetts, $1.02; Woodbury Small, $1.02.

Vermont—Lizzie Palmer, 35c.; Flora H. Ryan, 38c.; Annie R. E. Palmer, 40c.; Grace and Seir Palmer, 40c.; Ginnie F. Gould, 25c.; Willie Labelle, 25c.; Sadie Sikes, 50c.; Amy L. Easton, 50c.; Ernest Dunklee, $1.00; Warren Dunklee, $1.00; Lara E. Labelle, $1.00; Cora Brooks, $1.00; Louella Dunklee, $1.00.

New York—Ossian Simonds, 75c.; Walter Erwin, 50c.; M. Dillon, 50c.; Mrs. Annie Johnson and Mrs. Bishop, $1.00; A. P. Moore, $1.00; Mrs. A. P. Moore, $1.00; Mrs. A. L. Strong, $1.00; Lou Grant, 75c.; Ina H. Bennett, 17c.; Mrs. C. W. Ferink, 50c.; Martha Simonds, 25c.; Sadie Butler, 10c.; A. C. S. S., 25c.

Iowa—Frank Sheldon, $1.00; Katie and Rettie Griffin, $1.00; Harvy Parsons, 21c.; Peter A. Saddler, 25c.; S. S. of South Richland, 65c.; Mrs. Rachel Goodwin and Jennie Murphy, $1.00.

South Carolina—Harry Durant, $1.10.

Wisconsin—James B. Erwin, 25c.

California—Willie Hatch and Mary Cooper, $1.00.

Florida—Anne M. Sherouse, 25c.; Flora M. S. Du Bose, 28c.; Louise Seymour, 25c.; Ethel Peterson, 21c.; Mrs. W. A. Guill, $1.00; Haywood Butler, 50c.; Lulu Armstrong, 50c.

North Carolina—Gracie King, $1.00; Anna Walker, $1.00; Maggie Creech, $1.00.

WHAT GRETA COULD DO

GRETA was only six years old and very small for her age. When she came into the Sunday School she wished very much to do something for Jesus. "Only I’m so little," she sighed, "and there isn't anything I can do."

"Tut!" said grandfather, who had overheard. "Who opens my paper and finds my spectacles and brings my book from the library table?"

"And who puts the ribbon in my cap and gives puss his saucer of milk and teaches him to play with a string?" added grandmother.

"Who is the little girl that carries my slippers and rolls my library table?"

"And Greta learned how she could do something for the Lord Jesus. When she came into the Sunday School she wished very much to do something for Jesus, "Only I’m so little," she sighed, ‘and there isn’t anything I can do.”

"Who puts the ribbon in my cap and gives puss his saucer of milk and teaches him to play with a string?" added grandmother.

"Who is the little girl that carries my slippers and rolls my library table?"

"And who puts the ribbon in my cap and gives puss his saucer of milk and teaches him to play with a string?" added grandmother.

"Who is the little girl that carries my slippers and rolls my library table?"

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"And who puts the ribbon in my cap and gives puss his saucer of milk and teaches him to play with a string?" added grandmother.
PATCHWORK AND BAGS.

FOR JUNIOR SOCIETIES.

As many of our missionaries are glad to get nicely basted patchwork for the girls in their schools, it may not be amiss for us to give a few hints about its preparation:

Select from your piece-bags pretty bits of calico or cambric; cut a perfect square of stiff paper as a pattern, about four inches each way, and by it cut out the squares of cloth, being sure to cut by the thread.

Then turn down the width of a seam on one edge of each piece and baste two prettily contrasting squares neatly and firmly together. The children are taught to do over-and-over seaming as carefully as our grandmothers and great-grandmothers taught us.

Another nice thing to do is to make simple little work-bags for our mission scholars. These may be of pretty cambric, sateen, gingham, or even of silk if you have it. Make them six or eight inches wide by eight or ten long, with a plain hem of an inch wide at the top, and putting in double drawing strings. A little needle-book and pin-cushion and perhaps a spool of thread or a roll of tape tucked inside will make the gift additionally acceptable. Be sure to put your neatest, prettiest stitches into the work, for your own sake as well as for those to whom you send.

The little girl who may receive such a bag as a prize from her teacher will value the gift as you would do a much larger thing from a foreign land.

THE ZAYAT

A ZAYAT is a square house in Burmah built by the wayside, into which pilgrims may go and rest. In Burmah and India are many large temples devoted to the worship of idols. To these temples thousands of people come to worship the idols. These people are called pilgrims and frequently they travel together in large companies, or caravans, as they are called. When they get tired travelling they can stop and rest in a zayat, and worship the idol there. These poor people know nothing of the true God and His Son, Jesus Christ. Sometimes when there is a great festival and crowds of pilgrims come there, the missionaries go to the place and stand and preach in the streets; sell and give away Bibles and tracts; and sometimes many believe on the Lord Jesus Christ and are saved.

WORK FOR JUNIORS.

So many of our Junior societies are wondering what particular thing they shall do this year to help someone else. Miss Place has kindly sent us an idea her Juniors are trying and we hope it may prove helpful to others. Will other Presidents or Superintendents send us suggestions from time to time that we may enjoy and profit by them.

CORRECTION

On page 7 of the last issue of the "All Nations," the February number, in totals for the Junior Orphanage a mistake occurred in the amount previously acknowledged. Owing to the fact that the amount of $17.26 sent from Quebec the previous month was not upon our book since it was sent directly to the Home Office, it was unintentionally omitted. The amount therefore should have read $17.26, making a final receipt of $77.06 as is stated in this paper.

L. H. O.

LITTLE LIGHT BEARERS

Therodisia Christian Grant, born September 48, 1901, Wilmington, N. C.