THE MINISTRY—ITS TRAINING

The raising up of an indigenous ministry of evangelists and pastors is of supreme importance in the evangelization of India. Hence this subject should have our first and constant and wisest attention. The foreigner can do but little comparatively in the complete evangelization of any country. It rests with the indigenous worker. * * * The climax of our work as intimated is in raising up evangelists, to gather out a Church pastored by men from its own people. * * *

On the raising up and training of an indigenous ministry, let us notice the trainer, (¿) the trained, and (c) the Institution: i.e., the men to do this work, the workers to be moulded for the work, and the Institution in which this is to be done.

THE TRAINER

The trainer of men should be chosen with, if possible, more care than the men to be trained. * * * The best possible selections should be made. Personal power over the trained means much. For the present the dependence must be largely on Europeans. The fact that the foreign missionary must still be in the field shows that he is yet to lead in this work. He has something to infuse into the trained, some superior knowledge and example to impart. The men selected for this work should themselves be patterns. They should be men of earnest piety, deep spirituality, and zeal with knowledge. "Look ye out among you men full of the Holy Ghost and wisdom and set them over this business." Imitation is instinctive. Example is contagious. It is all-important that the trainer of men be worthy of imitation. Christ left an example. Paul said: "Follow me as I follow Christ;" and again: "Be ye followers of me."

The trainer of men should be a lover of men. * * He should be a discern of spirits. * * He should be a practical man. * * *

The trained

The question of the maternal is most important. We should look to quality rather than to quantity. Workers are needed, but fewer of the right stamp will bring better success. Select the candidates with care. "Lay hands suddenly on no man." We need not expect absolute perfection, but the best specimens should be selected. * * * We have catechists, readers, licentiates, exhorters, local preachers, evangelists, pastors, &c., and ordained men of grades. * * *

They should be converted men. * * *

Men of deep piety, in the sense of reverent obedience to God, should be selected, men marked by spirituality of heart. * * *

There should be a call to this work. * * *

Candidates should manifest a love for souls. * *

Beware of candidates who pull away and hold aloof from men. * * *

Select candidates, as a rule, from among the special people with whom they are to work. * * *

Where at all possible, candidates should be previously tested in the work. * * *

Practical men, able to adapt themselves to the situation and to men, should be selected. * * *

An industrious, patient, self-sacrificing spirit should be sought after. Without these qualities there will be no steadiness and endurance in the candidate.—Address of Rev. T. J. Scott of Bareilly at Decennial Missionary Conference in Madras.
LETTER FROM INDIA

GUINDY, 23 June, 1903.

My Dearest Sister Taylor: You must be wondering at my silence but as each mail day came round there was always something to deter me from writing so I am tackling this tonight.

We have just had dinner after a good walk and romp with the girls in the Guindy Park. It would have done your heart good to have seen how happy they were and how very much they enjoyed the outing. As I write they are just having their evening prayer and praise service. They are all well and very happy. Little Grace Pike looked quite cute in a smart little frock today. I will describe the frock: It is a dark blue trimmed with pink sateen cuffs, collar and skirt border. She looks so sweet in it and she thinks a great lot of it. Perhaps some one on reading this can say, “well, I made that frock”—the children are almost always satisfied with their clothes but they are always delighted when they are new for you would hardly recognize the same dresses after they had been to the Dhoby’s a few times. But this will be done away with when our well is built. Miss Saunders and I are trying our best to bear the full cost, $130 for the making of the well, out of the subscriptions we have raised here. Our well has been started and water has been struck and the well diggers or “ubera caste” are working hard at the rock. This caste of people are a very hardy lot. They are Hindus in religion. They go about their work in a quiet but hard working way. They are said to be never sick and when they do get sick it is to die. The women sling their babies up in a cloth under a tree in hammock fashion or tie them on their hips or back if there is no tree to be found in the vicinity. They work twice as hard as a pariah and therefore earn more and live well.

Our Orphanage is getting on slowly. I often feel so impatient about it, I should just like to set to and do it myself at times. The native of India is one of nature’s “slow moving creatures.” When the orphanage is completed it will be a lovely place for the girls to live in. Oh, the plans I have when it is all completed and we enter to occupy it. We are not building a second story as we think this building will more than suffice for our present needs. We think now that Mr. Edwards should have a new house built for him as he is not over comfortable in his present building. He is just now at Kodai Kanal, a beautiful hill station. I am glad he has gone for he was looking sadly in need of a change. Miss Saunders and I have stood the heat splendidly, we have not been sick a single day, and we have kept right along with our work, and have had no holiday at all, and we don’t intend to take one either so long as we can keep going. The work here needs our constant attention, supervision and presence.

The missing box has just come to hand. We are very pleased with the things the Salem Local sent us. Their kind thoughts of us cheer us very much.

I am delighted with the lace and battenberg materials and out-fit sent by Mrs. Whitten, Boston, Mass. They are just lovely and when once we have a nice work room in our new orphanage I mean to start some of the girls on point lace. I will try to write to Mrs. Whitten this mail, if I have the time.

God bless you my dear sister and give you the strength you need for all your ‘arduous duties. With lots of love from us all,

Yours Lovingly.

Alice G. Spence.

REPORT OF CLERK

Action of the Executive Board of the Woman’s Home and Foreign Mission Society of the A. C. Denomination from Aug. 1, 1902, to Aug. 1, 1903

Sept. 29, 1902.

It was voted to appoint Rev. and Mrs. Geo. T. Welcome as general Field Workers for California.

Oct. 3, 1902.

Voted to appoint Mrs. S. K. Taylor as fraternal delegate to the annual meeting of the American Advent Mission Society.

Nov. 10, 1902.

Voted to give to the transfer fund of the Advent Publication Society the sum of fifty (50) dollars.

April, 1903.

Mrs. Josie Haigler of Lebo, Kansas, was appointed as president of the W. H. & F. M. S. of the State of Kansas, until State officers should be regularly elected.

June 1, 1903.

Voted that the Business Manager and Editor of the “All Nations” be allowed the sum of $300 per year as reimbursement for her time and labor spent in the interest of the society.

Voted that small gifts of money from personal friends belong to the missionary to whom they are given; but gifts of large amount, and gifts from churches, shall be considered as given to the mission work, and as a part of the mission treasury.

July 30, 1903.

Voted to pay the travelling expenses of our Eastern Vice President, Mabel R. Makepeace, whenever she travels in the interest of the mission Society.

Respectfully Submitted,

Susie B. Thompson, Clerk.

THE FOOTPATH TO PEACE

To be glad of life, because it gives you the chance to love and to work and to plan and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbors except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God’s out-of-doors—these are little guide-posts on the foot-path to peace.

Henry Van Dyke.
# Annual Report


Balance on hand Aug. 13, 1902, $47 81

Received from all sources during the year, 6,722 63

Total receipts, $6,770 44

## Expenditures

- By money sent to India, $5,036 00
- American Advent Mission Society, (special contributions), 72 15
- India supplies, 224 19
- Printing and mailing All Nations Monthly, 342 69
- Business Manager and Editor, eleven months' salary, 110 30
- Book-keeper and office clerk, eleven months salary, 240 00
- Mileage of Business manager, 97 10
- The Transfer Fund (by special contribution), 51 50
- Cuts for All Nations Monthly and express on boxes to India, 82 20
- Stationary and postage, 99 85
- Hose to sell, 51 77
- Printing books, cards, etc., 239 50
- Badges to sell, 10 00
- Postal orders for India, 29 62
- Telephone for office, 11 21
- Expressage, 6 65
- Taxes and expenses on headquarters at Alton Bay, 4 68
- Sundries and office supplies, 21 26
- Protested check, 23 02
- India pictures to sell, 2 73
- Expenses of mid-winter convention, 11 50

Bal. in treasury, July 15, 1903.

$6,766 22

Lena N. Bradford, Treasurer.

## Treasurer's Report

Balance on hand July 15.

$228 78

Cash, fees and contributions, 215 15

Subscriptions, 1 51

Sales, 6 50

Total receipts, $228 78

## Money Received

California—Robert Milne $10, Los Angeles local $3.50, Junior Membership fee 20 cents, Percy Daynes $10.00, Mrs. Roos 50 cents, Mrs. B. H. Whinfield $5.00, Santa Cruz Local $1.00, W. C. Sullivan $1.00, E. Myrtle Welcome 50 cents.

Connecticut—Howard Colton $1.00, L. W. Dathan $2.00, Nettie Sampson $1.05.

Florida—Gainesville, Local $5.40, Mr. and Mrs. Trumholst $1.50.

New Hampshire—Alice M. Clough $15.00, Mrs. L. P. Hart $1.00, New Brunswick—Lydia Barpee $1.00.

New Jersey—Carrie A. Martin $2.00, Vermont—A friend $20.00, Bristol Local $1.00.

New York—Quaker Center Local $2.00, Mrs. Frank Barnes $1.00.

Oregon—Portland Local, support of Bangalore school $2.00, John Day Local $4.75, Cornelius Local 25 cents, Gales Creek $25.00, Ellen Harbury $3.00, Mrs. Goss $1.00, Mary Goss $1.00, Hattie Harbury $2.00.

Province Quebec—from Hill Local $1.00, Mr. L. T. Marsh $1.00, Union S. S. Boy's class Iron Hill $2.00, Y. P. B. C. $1.10, Girls class $1.12, Infant class 25 cents, Bible class and collection $1.53.

Washington—Seattle Local, for the Bangalore school $2.00, Sales, $6.90; Subscriptions, $1.51; sale of hose, Auburn Local $4.68; sale of hose, Darien Center Local, N.Y., $5.00; sale of hose, Rockland Local, Me., $23.61; sale of hose, E. Myrtle Welcome, Cal. $5.25. Total Receipts, $224.56.

Lena N. Bradford, Treasurer.

## The World's Crisis

This Is a large sixteen-page paper published by the Advent Christian Publication Society, Boston, Mass., edited by F. L. Fisher. 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. Woodward, Manager, 144 Hanover St., Boston, Mass.
And if they learn to deny self of the toy, or candy, or fun they enjoy, and thereby make a freewill offering to Christ, they act on a principal which is one of the foundation stones of Christian character.

THE ENCLOSED CARD

With this paper we enclose you a card which can be used in teaching the children to do mission work for Jesus. In the squares on the card the child can mark his or her small savings from week to week. Two cents laid by each week will make a dollar in less than a year. As the small sums accumulate the child learns the value of many littles. The certificate promised will be a small bag made in our orphanage in India, and after the certificate is received it can be hung up and used to keep the money in. If these cards prove helpful, later we may send out the picture of another missionary, and in time the child will have a fine collection of pictures of our different missionaries, our orphanages, mission stations, etc., which will not only be pleasing but educational. We hope all our subscribers will get some child or adult Christian to use the card, and that sometime during 1904 we shall receive the card back with an offering. If you can use more cards we will gladly furnish them.

SOMETIMES

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HELPS and HINTS.

Have a "Blackbird Pie" as described in our August All Nations.

A CONCERT EXERCISE

1. When was the Woman's Home and Foreign Mission Society organized? July 31, 1897, in Friendship, Maine.
2. How is it supported?
By membership fees; the men pay $1.00, the women 50 cents and children 20 cents a year.
3. Does this Society do any home work?
While much work has been done in Home Fields the Local Societies and members have usually worked through the conferences, State mission societies, and other regular channels of work, simply reporting what they do. The Executive Board of the Women's Home and Foreign Mission Society has no jurisdiction over money raised for Home work except by special request.
4. When did the Society begin foreign work?
From the very first. The first work was to take a school in India which was to be dropped by the Scriptural Publication Society for lack of funds. This school was very small, having but fifteen pupils, not a book, nor desk, nor form, the only article of furniture being a three-legged stool. The teacher was a heathen.
5. How large was the Society at the time?
When we offered to take the school we had eighty members. We organized with six, four active and two honorary.
6. How large is the Society now?
We cannot tell exactly but we surely have a membership of over two thousand and have over a hundred societies organized in the different churches.
7. What is your Society doing in India at present?
We have now eight day schools with Christian teachers, eight Sunday Schools, fifteen native workers, three white missionaries, and two orphans containing over one hundred children. In our schools there are more than four hundred children who are under Christian influence and training, not one of whom ever heard of Jesus Christ before. We have also preaching in the school houses and in the street besides regular zenana work.
8. What is zenana work?
The zenana is the room devoted to the women of the family. In high caste families the women are never allowed to go out doors. The zenana worker visits them in their home, teaches them to read and sew, and tells them of Jesus Christ.
9. How can we obey Jesus' last command to do foreign mission work?
We can not all go to "all nations."
You can "go" with your prayers, and with your money. Every one can help do foreign work, which is what Jesus meant. If you can pay some-
thing every year to support the missionaries. You can help clothe the children who would go naked if we did not clothe them. You can save your toys and give them to children that never had a toy in their lives. And you can give a lead pencil, or tablet, or some other little trifle toward furnishing our schools. You can take and give away our paper the All Nations, and so get others interested. You can pray for the work.

The majority of our members do not realize that Adventists should work harder than other denominations. We are looking for a "Soon Coming King."

A CALL FOR HELP

A cry as of pain.
Again and again,
Is borne o'er the deserts and wide-spreading main;
A cry from the lands that in darkness are lying.
A cry from the hearts that in sorrow are sighing;
It comes unto me, 
It comes unto thee,
Oh, what—oh, what shall the answer be?

Oh! back to the call,
It comes unto all
Whom Jesus has rescued from satan's deadly thrall,
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish.
It comes unto me,
It comes unto thee,
Oh, what—oh, what shall the answer be?

It comes to the soul
That Christ has made whole,
The heart that is longing His name to extol;
It comes with a chorus of pitiful wailing,
It comes with a plea that is strong and prevailing,
"For Christ's sake," to thee,
"For Christ's sake," to me;
Oh, what—oh, what shall the answer be?

We come, Lord, to Thee.
Thy servants are we;
Inspire Thou the answer, and true it shall be!
If here we should work, or afar Thou shouldst send us,
O grant that Thy mercy may ever attend us,
That each one may be
A witness for Thee,
Till all the earth shall Thy glory see.

FROM ALL NATIONS

The Methodist Episcopal church led American contributions to foreign missions for 1900 with $1,665,289, of which $700,000 is given by the General Missionary Society and the remainder by the W. F. M. S.

In Japan any one that engages in traffic is greatly despised, and this prejudice becomes a great barrier in the circulation of the Bible. A man loses caste when he becomes a colporteur.—Christian Endeavor World.

Japan has recently ordered that the Roman as well as the Chinese character be taught in all her schools. This is a long looked-for reform, gladly hailed by the friends of Japan.

The Mukti Church, composed of three hundred widows connected with Ramabai's work in India, sent one thousand rupees to the American Board for the suffering Chinese.

Exclusion of the Roman Catholics,107 Protestant missionaries, of whom thirty are Americans, have been killed in China.

Twelve hundred islands and ten million of people are made accessible to Christian endeavor through the opening of the Philippines.

The Egyptian sphinx is rapidly decaying. It will not, according to report, be able long to withstand the altering climate of Egypt, due to the irrigation of recent years.
EXPERIENCES OF A HIGH CASTE HINDU

You all know that the greatest stumbling block in the way of those enquirers who make their own frail reason a testing stone of the value of the Gospel, is the miracles which are said by the Testament to have been wrought by our Lord and Saviour. Many of these laugh at my credulity in believing in the miracles. Others who know me intimately are at a loss to understand how I can believe in miracles.

To all these, my answer is one and the same: I tell them to look at me, who, I say, am a living miracle, manifest unto all who know me. Am I not a Christian? Am I not a thorough believer in Christ? Was I not, only a little more than a couple of years ago, an inveterate foe of the same Christ and of His followers? Did not this same hand, which is now all eagerness to move the pen in defence of Christ's cause, write paper after paper to deride Him? Was not this tongue, which is ever ready to give testimony to the power of Christ, once full of blasphemies against His precious Name? Who dreamed then that I would one day be a Christian? Did anyone imagine that I, so proud of Hinduism, would one day reject it as sin, and surrender myself to the will of the God of the Bible? But I was humbled, and stood to-day, a new-born child with Jesus in the presence of the Father; and I can say to all that will listen to me, that I stand to-day to focus their attention upon the mercy and pride, as to be ambitious to found a new faith— and now I am a follower of Jesus. Praise the Lord! Yes, praise Him.

Yes, my brothers and sisters, this is a miracle which can be accounted for in no other way but by acknowledging that it was all God's mercy. It was not I who became a Christian; it was that merciful Shepherd, who left His ninety-nine lambs, and sought me out from dangerous mountaintops. I was foolish enough and so full of arrogance and pride, as to be ambitious to found a new faith—and now I am a follower of Jesus. Praise the Lord! Yes, praise Him.

Yes, I was indeed trying to found a new faith for India, nay for the world, a faith which would join all nations by the one tie of brotherhood.

This mad idea with which I had been absorbed for years was the cornerstone laid down by the merciful hand of the Almighty to "build the edifice of Christian character."

If I were to trace out the earliest influence which bore remotely upon my conversion, it would take a long time. Let it be sufficient to say that my Mother. I do not know how, was a woman of faith and love. Though she never talked to us of Christ, yet she taught us to fear God and to love all. Then, in my early years, I came under the influence of a schoolmaster. Though this man never knew how to be truly useful to his country yet he had the burning love of a true patriot. He made the little heads in his charge as dizzy with fiction, I was plunging and swimming for three years. I loved to study and this friend supplied me with means. By the end of this period, I had all my new doctrines formulated. These were as follows:

(1) 'I here is an intelligent Creator of the universe, to whom all mankind are as children.'
(2) All Scriptures being the works of men, the only book from which we can study all about God is the world.
(3) There is no previous birth, nor are there re-births. All human sufferings are due to man's individual failures in the performance of his duties.
(4) Love to God and to man is the essence of all religions.
(5) Idolatry is a sin, the like of which there is none; but such virtues as Love, Truth, Mercy may be personified and worshipped.

Strange to say that I never thought of the Bible, for the reason that the Bible is so simple a book. The Brahmans are by nature a people who have the ability of enjoying and admiring either such literature as is beyond their comprehension, or that which puzzles them. If many Sanscrit books on Hinduism were to be translated into the vernacular, these Brahmans, I am sure would discard them as useless stuff. Let a Brahman chant some mantras which the people do not understand, and they will be charmed; but let him chant the same thing in the vernacular, and they will ridicule him.

If the simplicity of the Bible was one reason why I never investigated Christianity; another and most important reason was that no preacher had ever spoken to me about Christ; and I had never seen any Christian books in Marathi which I cared to read.

At last, in the year 1892, my patron wanted to edit a new monthly on Religion and Philosophy. Two numbers appeared successively; and on account of my new opinions, I had both to give up the editorship and the service of my benefactor. I at once obtained employment from the Rajah of Rajnandgaon who lived 170 miles from Nagpur; thither I proceeded. I was traveling in the intermediate class, and as I was stepping into the co
A L L  N ATIO N S M O N T HLY

7

office. To my great joy and astonishment I found added in my prayer that if my petitions were not then and there, throwing light on the history of Christianity and containing information on the very religious books pertaining to Christ and Christ's pathos and truth. I found in these three chapters of St. Matthew's Gospel satisfactory answers to the most difficult questions of Aryan philosophy; and to my amazement I discovered the doctrine of the transmigration of soul completely refuted. I began to feel love for Christ Himself and I went on reading the Bible to the end, just in order to know more about Him.

There was living at Rajnandgaon a Christian police superintendent who gave me a bundle of tracts; one of which, Bushnell's "Character of Jesus," made me hunger to read and to know more about Jesus. One day I began to doubt the truth of Christ's saying, "Ask and it shall be given unto you;" and like a rude, ignorant child, I resolved to put the words to test. I prayed that I might get a book then and there, throwing light on the history of Palestine and on the times when Jesus lived, I added in my prayer that if my petitions were not granted I would reject the doctrine that God hears and answers prayer. This was foolish; but God had I would not have received orders and was transferred to another office. To my great joy and astonishment I found in a box under a heap of rags three volumes, all religious books pertaining to Christ and Christianity and containing information on the very points about which I had prayed. God continued after this to send me many wonderful answers to prayer. I loved Christ.

It was on the 10th of March, 1894, that I wrote my first letter to any Christian; this was to a man whom I knew by reputation as a writer. A few months after this date, I believe I was a true Christian at heart, though I was wicked enough to hide it from people among whom I was honored and loved.

At last people were fully convinced that I was a Christian at heart. Then commenced such persecution as cannot easily be imagined by others than high caste converts to Christianity in India.

But God helped me, and relieved me from several difficulties, spreading my table with spiritual food in the midst of my enemies.

When I was seriously thinking of baptism, I was suddenly reduced to penury, with loss of employment, loss of friends, and no acquittance among Christians. My own wife, who appeared to be convinced of the truth, turned against me, and sought with the help of others to dissuade me from being baptized.

During the month of November, 1894, three successive nights I had the same dream; some one appeared uttering the words; "Follow Him and fear nothing." I at once wrote to the Rev. J. E. Abbot, of the American Board of Missions, requesting him to publish the fact that I was a Christian.

He did so and I was greatly relieved. At last I came to Bombay, and was baptized the 10th of February, 1895, exactly two years after I received the Bible from the gentleman in the train. Thus the Lord leads His children; and thus His will is done in the world. — Presbyterian Witness.

ROOSEVELT'S TESTIMONY

T HE President paid a very splendid tribute to the Christian missionary work among the Indians in the West. Speaking of a tour he made to certain of the Indian reservations while Civil Service commissioner, he said:

"I had not gone there properly upon missionary work, in the narrowest sense of the term, but it got me enlisted in missionary work rapidly because, after all, my effort to try to further the cause of civic righteousness is missionary work, and the effort to see that the Indian got a square deal is, at any rate, an adjunct to missionary work. I spent twice the time I intended out there, because I became so interested; and I travelled all over the reservations to see what was being done especially by the missionaries, because it needed no time at all to see that the great factors in the uplifting of the Indian were the men who were teaching the Indian to become a Christian citizen. When I came back I wished it had been in my power to convey my experience to those people—often well-meaning people—who speak about the inefficiency of foreign missions. If they could realize but a tenth part of the work not only being done, but the work being accomplished out there, they would realize that no more practical work, or work more productive of fruit for civilization, could exist than the work being carried on by the men and women who give their lives to preaching the gospel of Christ to mankind."

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.
HINDU FAMILY AND HOME

This picture of one of our teachers and his family and home was taken by Brother Edwards. The house is made by putting up a frame of bamboo, and daubing it all over with mud which dries and becomes hard in the sun. Then the top is covered with palm leaves for a roof. There are no windows, nor floor, nor chimney. A kitchen is built outside where all the cooking is done. There is little furniture inside, although sometimes the natives have mats which they lay on the ground to sleep upon nights. Such a house will last nearly a year. It is in such a house as this that our Orphan girls have lived the past year. The house has become old and leaky and the snakes and lizards and other poisonous creatures have been very troublesome toward the last. But by this time we suppose our girls are comfortably settled in their new orphanage.

FROM OKLAHOMA

MISS LENA BRADFORD:
ROCKLAND, MAINE.

Enclosed find Junior Orphanage card and one dollar from Little Pauline, she is six years old and enjoys getting pennies for the Little Orphans and always wants the "All Nations" read to her.

Hoping you may be able to raise all of your money in time, I am
Your sister in Christ,
(Mrs.) L. B. S.

LITTLE LIGHT BEARERS

"We would, shine for Jesus,
For we love him so.
We would scatter starlight
Everywhere we go."

CRADLE CORNER

HELEN ELIZA CARPENTER, SLATERVILLE, R. I., JULY 10, 1902.

HYMN.

The earliest known Christian hymn.
Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ our triumphant King,
We come thy name to sing;
Hither our children bring
To shout thy praise.

Thou art our holy Lord,
The all-subduing Word,
Healer of strife;
Thou didst thyself abase,
That from Sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art the great High Priest,
Thou hast prepared the feast
Of heavenly love;
While in our mortal pain
None calls on thee in vain;
Help thou dost not disdain,
Help from above.

Ever be thou our Guide,
Our Shepherd and our Pride,
Our Staff and Song;
Jesus, thou Christ of God,
By thy perennial Word
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praises high,
And joyful sing;
Infants and the glad throng,
Who to thy Church belong,
Unite to swell the song,
To Christ our King.

—Attributed to CLEMENT OF ALEXANDRIA (?-220)
Translated by REV. HENRY M. DEYER.

RICH FOLK AND POOR FOLK

"Tommy, are you tired?" "Yes," said Tommy, crossly, "I'm very tired, and father's working in the fields, and I have to take him his dinner before I go to the fair." Why don't the servants take it?" "Servants!" said Tommy scornfully, "We've got no servants. We are not rich people." "Wouldn't you like to be rich?" the eldest sister asked, while the two little ones walked slowly round Tommy, looking at the feather in his hat, and the knife and fork in his hand. "No, it's too expensive," said Tommy, shaking his head. "Rich people have to buy such a lot of things, and to wear fine clothes, and they can't have dinner in the fields." "My father has his dinner in a room," said the girl. "That's because he's rich," answered Tommy, "and people would talk if he didn't; rich people can't do as they like, as the poor can." "And my father lives in a big house," said the girl. "Unite to swell the song,
To Christ our King."