A Muhammadan bride, shut up in her mother’s apartments, waiting to be taken out to the bridegroom she has never seen, is a creature inconceivable to the English bride standing among her friends, at the altar, with the bridegroom of her choice.

I remember some years ago attending the marriage festival of a Muhammadan lady in Madras, the daughter of a very rich merchant, who had invited all the English ladies and gentlemen, and the Muhammadan gentlemen of the place to a great reception at his house.

The host received his guests in the front verandah of his house, but none of the ladies of his family were present. The English ladies were invited to come into the zenana and see the bride. We went into an enclosure separated from the rest of the compound by a gateway, at which two or three female slaves received us and conducted us into the apartments of the ladies of the zenana. We were taken through a verandah into a large white-washed room, dim with closed Venetians, the floor covered with rattan matting. There was no furniture, but the room was filled with a chattering, bustling crowd of richly-dressed ladies, slaves in their cotton garments, and children. In the centre of the room was a sort of square red muslin cage, raised to about the height of a table, and in this cage sat the bride, cross-legged, with her hands folded in her lap and her head bowed upon her breast; she was dressed in a dark cotton petticoat and veil, and wore no jewels; and her whole attitude was that of one overpowered with some great grief. The crowd circled about her, staring at her and talking to each other; but no one addressed the silent mourner in the cage, who never spoke and never looked up. She had to sit there for three days, they told us, and on the third day the bridegroom, whom she had never seen, would come and take her away to his own home. On this, which was the second day, the bridegroom was coming, in great ceremony, to the bride’s house; we should see him presently, but he would not see her until he fetched her away the next day.

In the verandah half-a-dozen women made music playing the tom-toms, or native drums, and singing; one of them had a violin which she played on untuned strings to no particular air. A solo on the latter instrument was in progress for our especial benefit when the word went round that the bridegroom was coming, and we were hurried out of the zenana and across the compound to the front verandah of the house, where the guests were assembled to witness the arrival of the bridegroom.

He came, riding slowly on a white horse, with a man on either side holding the bridle-rein. He was dressed in white, but his face and figure were entirely hidden by what I can only call a curtain, made of garlands of white flowers. On his head there was a crown of white jessamine, from which hung long ropes of white flowers on every side, completely veiling him and a great part of his horse. He was surrounded by a mixed crowd of men who walked before, behind, and on either side of his horse; escorting him up to the verandah, where he dismounted, or, rather, was lifted down, for no man could move independently behind that blinding veil of swinging garlands. He was received and led away into an inner room by the bride’s father, and what became of him afterwards I do not know. He may have returned divested of his garlands, to join the other guests, or it may have been proper etiquette for him to remain apart in his flowery seclusion.

The English visitors were then marshalled into an inner court, where various entertainments had been provided for them: jugglers who did the famous mango trick, and the basket trick, and many other weird conjurings; and swordsmen who performed feats of the most wonderful dexterity and skill with flashing naked blades. And everywhere there was the sound of the tom-toms, and the strange mixed crowd of wedding guests and squalling rabble; for every passer-by was free to walk in at the open gates and join the wedding party without invitation.

Before the English party left, some of the ladies went across again to have another look at the bride, who still sat brooding, unadorned, in her red muslin cage.

"The bridegroom is here, will he not come in to see the bride today?" I asked one of the women. "Oh, no! He will see her to-morrow, after he has taken her away to his zenana." "Why does she sit there mourning, more like a widow than a bride?" I asked. "It is our custom, Bibi Sahib, for the bride to mourn for three days before the bridal."—HELEN BOURCHIER, in A. I.

Miss Helen Borchier, M.D., was personally known to me, and was for many years in Madras in charge of the Goshia Hospital. Lecturer in the Medical College, when my daughter passed out in 1890.—EMILY SPENCE.
ALL NATIONS MONTHLY

BY-LAWS.
OF THE WOMAN'S HOME AND FOREIGN MISSION SOCIETY OF THE ADVENT CHRISTIAN DENOMINATION.

ARTICLE I.
TITLE.
The title of the corporation is Woman's Home and Foreign Mission Society of the Advent Christian Denomination.

ARTICLE II.
OBJECT.
The object of the Society shall be to engage and unite the efforts of Christian women of the Advent Christian denomination in sending the gospel of the kingdom throughout the world, the deepening of spiritual life among believers in Christ, and by organization to render more efficient the work of the women of our churches.

ARTICLE III.
MEMBERSHIP.

SEC. 1. Any Christian Woman may become an annual active member upon the payment of fifty cents, either directly or through an auxiliary society, and a life member upon the payment of $5.

SEC. 2. Any man may become an annual honorary member upon the payment of $1.00, either directly or through an auxiliary society, and a life member upon the payment of $10.

SEC. 3. Any child under fifteen years of age may become an associate member upon the payment of an annual fee of twenty cents.

ARTICLE IV.
TREASURY.
The W. H. & F. M. Society shall have jurisdiction over its own treasury, but an annual report of work done and the financial condition of the Society, together with prospective plans for the future shall be submitted to the A. A. M. Board for approval.

ARTICLE V.
OFFICERS.
The officers to be elected at the annual meetings shall be a President, who may also be Business Manager, a Vice President or Vice Presidents, a Field Secretary, a Corresponding Secretary, a Clerk, and a Treasurer. These shall constitute an Executive Board. A vacancy occurring in this Board may be filled by the Executive Board until the annual meeting. All these officers shall be women. All other officers, whether men or women, shall be elected by the Executive Board. The Executive Board may meet at any time and place on notice and call by the President. It may at any meeting regulate such notice, and make all other rules governing said Board. So far as is practicable all business of the Executive Board shall be done by correspondence, thus by giving time for deliberation and prayer, preventing hasty or partial legislation, and also saving the expense of board meetings. Twice each year the President shall meet the A. A. M. Board in joint session for mutual counsel on all important transactions connected with the work of each society.

ARTICLE VI.
DUTIES OF OFFICERS.

SEC. 1. The President shall preside at all meetings of the Society and of the Executive Board. She shall exercise a general oversight over the Society, and also over all the mission work of the Society, both home and foreign, and shall edit the paper of the Society, unless some other editor shall be chosen by the Executive Board.

SEC. 2. The Vice Presidents shall have an oversight over the districts in which they reside, holding the same relations to those districts that the President does to the general Society. The Eastern Vice President shall be the First Vice President of the Society.

SEC. 3. The Treasurer shall take charge of all moneys and other property contributed to the Society, and give receipts therefor; keep safely all money and funds of the Society, and all evidences of property; keep full and accurate account of all the moneys received and expended; make and deposit money, and make payments and remittances according to the directions of the Executive Board; exhibit her books, accounts, vouchers and evidences of property whenever required, to the Executive Board and Auditors; make an annual statement of receipts and payments, and of all special funds, for the information of the Society, and perform all other duties and acts as may be required for the full and faithful discharge of the duties of her office. An Assistant Treasurer may be elected by the Executive Board. A report of the work and condition of the Society shall be published each month in the All Nation's Monthly.

SEC. 4. The duties of the other officers shall be those which usually pertain to such offices.

SEC. 5. Two Auditors shall be elected who shall audit all the accounts of the Society. It shall be the duty of the Treasurer and Business Manager to submit their books and accounts and vouchers to the Auditors, once in six months, and it shall be the duty of said Auditors to examine said books thoroughly, and all the vouchers and evidences of property thereto belonging submitted to them. A certificate of the result of such examination shall be entered on said books with their signatures, and the Treasurer and Business Manager shall annually submit said books to the Executive Board for their approval.

SEC. 6. A President shall be elected in each State or Province by the local societies of such State or Province. These State Presidents shall constitute an Advisory Board.

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

ARTICLE VII.
MEETINGS.

SEC. 1. An Annual Convention, for the choosing of officers and the transaction of other business, shall be held at Alton Bay, N. Y., or in some other place where a large representation is possible. The Annual Meeting shall be held in the State where this Society is incorporated, at which the business formulated at the Annual Convention shall be enacted. No action taken at the Annual Convention shall be change at the Annual Meeting. This Annual Meeting shall be held on the second Wednesday in November, unless thirty day's notice of another time for the meeting shall be given in the All Nation's Monthly. In case of failure to hold the Annual Meeting at the stated time, a meeting may be called on giving thirty day's notice in the All Nation's Monthly.

SEC. 2. Only women twenty-one years of age are entitled to vote.

SEC. 3. All officers shall be elected by ballot and shall hold their offices a year, or until others are elected to fill their places.

SEC. 4. The Clerk must be a resident of the State in which the Society is incorporated, and must have an office in the State in which she must keep the records of the corporation.

SEC. 5. Each Active Member not connected with any local society shall be entitled to one vote, either directly or by proxy. Any local society of seven members or less shall be entitled to one vote for each member; and local societies having more than seven members shall be entitled to an additional vote for each additional seven members. In case no member of the local society can attend the Convention or Executive Board Meeting, the Secretary of the local can send the votes to the Secretary of the general society, who shall cast them for the local society.

SEC. 6. Seven shall constitute a quorum; but a less number may adjourn to another date.

ARTICLE VIII.
MISSIONARIES.

Before selecting any missionary to send to any field where the A. A. M. Society is doing mission work, the W. H. & F. M. Society will seek the approval of the A. A. M. Board, and if they do not approve, a committee of five may be appointed, two by the A. A. M. Board, and two by the W. H. & F. M. Board, and these four shall choose a fifth, which committee shall constitute a Board of Appeals, to whom this matter of difference between the two societies shall be submitted, and the decision of this committee shall be final. And any other difference concerning fields where both societies are working, shall be settled in the same way.

SEC. 2. All workers and missionaries in the foreign field where both societies are working, wherever there is an Advent Christian Conference, shall labor under the direction of their Conference and a general manager when one has been appointed. This manager shall be appointed by both Boards. And the field superintendent shall consult with, and report to him. He shall report to the A. A. M. Society, and also send duplicate reports to the W. H. & F. M. Society.

ARTICLE IX.
PRIVILEGES.

SEC. 1. Each Local Society, which is a branch of this Society
and each member of this Society, may, should they so desire, designate the field and manner in which their donations shall be expended, and this Society shall carry out such request if practicable; otherwise the donor shall be referred with thereto and the contribution shall then be expended according to the donor's direction.

SEC. 2. All other contributions and receipts shall be expended or used at the discretion of the Executive Board.

SEC. 3. In Home Mission Work each local Society and each individual member is expected to work to build up church interests under the direction of the Pastor and the Official Board of the church; and also our State denominational work in harmony with the C. A. M. S. constitution. In all relations to the A. A. M.S. the honorary members shall be entitled to vote, and be eligible to election as delegates.

ARTICLE X.

This Society shall not incur any debts or obligations at any time beyond one-tenth of the annual dues of its enrollment; and all indebtedness, if there be any, at the close of each fiscal year shall be fully cancelled before any new work is begun.

ARTICLE XI.

CORPORATE SEAL.
The common corporate seal of the Society shall be an impress on paper of a circular device with the initials and words “W. H. & F. M.S. of the A. C. D.,” in a circle surrounding the words “Incorporated 1901.” Said seal shall be in the custody of the President.

ARTICLE XII.

CONTRACTS.

Deeds and other evidences of contracts may be executed by the President and Treasurer when duly authorized thereto by the Executive Board.

ARTICLE XIII.

AMENDMENTS.

These By-Laws may be amended or added to at any regular annual meeting, or special meeting called for that purpose, by a two-thirds vote of those present, provided one month's notice is given of such proposed change or addition.

Treasurer's Report

From Mar. 15, to Apr. 15, 1904.

RECEIPTS

Balance on hand Mar 15. \( \$37 \)

Cash fees, and contributions. \( \$571.97 \)

Subscriptions. \( \$29.87 \)

Sales. \( \$22.10 \)

Total receipts, \( \$654.31 \)

EXPENDITURES

Sent to India, \( \$445.00 \)

Business Manager one month salary, \( 25.00 \)

Bookkeeper and office clerk, \( 20.00 \)

Printing All Nations, \( 25.00 \)

Wraps for All Nations, \( 3.00 \)

Psalms. \( 17.94 \)

Advanced to Miss Saunders, India, \( 10.00 \)

Sent to A. A. M. Society for China, \( 16.75 \)

Postal Orders for India, \( 2.10 \)

Stamps and stationery. \( 6.43 \)

Paid for Transfer Fund in exchange for desk room, \( 7.00 \)

Mailing All Nations, \( 131\)

India supplies, \( 1.00 \)

Telephone, \( 80.00 \)

Sandries. \( 50.00 \)

Expense of W. H. & F. M. Board meeting A. A. M. Board at the request of the committee on co-operation, \( 41.18 \)

Total expenditures. \( \$618.12 \)

Balance in treasury, \( 610.00 \)

\( \$624.31 \)

Lena N. Bradford, Treasurer.
The committee on Co-operation appointed by the American Advent Mission Society at their annual meeting last October, having after much prayer and deliberation prepared articles of agreement for the two societies, met both boards in session in Boston April fourth and fifth. The following propositions were submitted and agreed to by both boards. This agreement necessitates a change of By-Laws and we publish in full our By-Laws as we propose to have them amended at our next annual meeting. If any member of our Society wishes to propose another amendment let it be done at once so that proper notice can be given in the All Nations Monthly before the annual meeting at Alton Bay.

We send to each subscriber a copy of our present By-Laws which can be compared with our proposed amendments.

PROPOSITIONS

ORGANIZATION.

The W. H. & F. M. Society remain separate and independent so far as its organization is concerned, with President, Secretary and Treasurer, and such other officers as they may wish; but in the work to be done they seek a more mutual understanding and friendly auxiliary relations with the A. A. M. Board.

To further aid in making such relations mutual, we recommend that, at least, twice each year, perhaps at the time of the Alton Bay meeting and the Mid-winter Convention, the two boards meet in joint session for mutual counsel on all important transactions connected with the work of each society, and that the constitution of each society be so changed as to include this feature.

WORKERS

Before selecting any missionary, the W. H. & F. M. Society will seek the approval of the A. A. M. Board, and if they do not approve, a committee of five may be appointed, two by the A. A. M. Board, and two by the W. H & F. M. Board, and these four shall choose a fifth, which committee shall constitute a Board of Appeals, to whom this matter of difference between the two societies shall be submitted, and the decision of this committee shall be final. And any other difference shall be settled in the same way.

2. All workers and missionaries in the foreign field where both Societies are working, shall labor under the direction of their own conference and a general manager, who shall be appointed by both boards and with whom each field superintendent shall consult and to whom reports shall be made. He shall report to the A. A. M. Society, and also send duplicate reports to the W. H. & F. M. Society.

TREASURY.

The W. H. & F. M. Society shall have jurisdiction over its own treasury, but an annual report of work done and the financial condition of the Society, together with prospective plans for the future shall be submitted to the A. A. M. Board for approval.

We recommend that in public mission services held at our campmeetings the W. H. & F. M. Society shall have the privilege of presenting their work and appealing for funds, and persons giving may designate how their gifts shall be used. At these meetings open announcement of this privilege of donors shall be made. If our efforts for union shall succeed then we further recommend that in view of the entrance of the W. H. & F. M. Society into auxiliary relations with the A. A. M. Society, the Executive Board of the latter Society shall extend a cordial recognition to the W. H. & F. M. Society and pledge to the same its hearty good will.

Signed,

REV. G. F. HAINES,
REV. J. W. GOODWIN,
REV. C. W. DOCKHAM.

DATES

Please look at your wrap. The date on the wrap is the time to which your subscription is paid. Now we are willing and glad to wait any length of time that you wish for you to renew your subscription, but unless we hear from you we do not know as you intend to renew or care for the paper. We do not wish to send you the paper if you do not read it, and would rather it did not come. Please look at the date on your wrap. If the date is 1903, or 1902, we shall send you but one more paper, because if we do not hear to the contrary we shall think you want the paper discontinued.

NOTICE

As the meeting which according to our By-Laws should be held the second Tuesday in April was omitted, notice is hereby given that it will be held Tuesday, June 14.

PRIMARY SCHOOLS

The Conference would emphasize the importance of maintaining village primary schools in connexion with the Churches, as they serve the double purpose of giving instruction to Christian children and of propagating the Gospel amongst non-Christians.—Decennial Missionary Conference.
A JUNIOR BAND

It takes only two to make a Junior Mission Society or Band. But one must be an adult who is deeply interested in children. The other must be a child or a young person. As a rule, however, a Junior Band formed with so few charter members will soon grow by the addition of more children, for children are always interested in mission work, and love to do something to help others. We publish a Model Constitution for a Junior Band which we can furnish to all who desire it.

MODEL CONSTITUTION

Of Junior Mission Band

ARTICLE I.

Name

This Society shall be called the Junior Mission Band of the Advent Christian Church in--

ARTICLE II.

Object

Its object shall be to teach children of every land about Jesus our Saviour, and to interest them in mission work.

ARTICLE III.

Membership

Sec. 1. Any child under fifteen years of age may become a member of this Society upon the payment of an annual fee of twenty cents.

Sec. 2. These fees shall be forwarded to the Treasurer of the Woman's Home and Foreign Mission Society every three months.

ARTICLE IV.

Officers

The Officers of this Society shall be a President, Vice President, Secretary and Treasurer, who shall perform the duties usually devolving upon such Officers.

ARTICLE V.

Meetings

A meeting shall be held as often as once a month to pay the fees, extend interest in mission work, and learn about the work Jesus told his children to do. Motto: "We'll work 'till Jesus comes"

How to Help

If the Mission Society, or the Church is interested in the children's work they can help children in various ways to earn money. They can hire them to clean up the yard, to pick fruit, to run errands. One Society let the children make their aprons and hem their napkins paying them a good price. One advantage of this is that the children in this way will learn to sew and do neat and faithful work, an education sadly neglected in many cases.

Badge the Children

We have a pretty little badge which all our children should wear. The price is only three cents, or 25 cents for a dozen. The Methodist children have bought and are wearing over 500 of these badges. When you put the badge on the child always tell the child what the motto, "Go teach all nations," means.

The Years of The Lord

FRANCES DENT DILLINGHAM

Aye, all the years are thine, O Lord,
To Thee belong all years,
Within Thy thought an eon's span
But one short day appears.

We are like children at their play,
Like some child who has bound
His play-time by his little watch
That ticks but while 'tis wound.

'Tis thus we try to limit time,
To set our bounds on Thee,
Whilst Thou, unmoved, dost grant to us
A whole eternity.

We, grudging, count our years and days,
Our days and years we hoard,
Teach us to take Thy gracious gift,
The great Forever, Lord.

Tibet

Many have been the efforts made to send missionaries into Tibet but so far all have failed. However just outside the borders of that country a missionary has taken his station and is trying to place copies of the Gospel in the hands of the natives who are returning into their own country. In this way it is hoped the knowledge of Christ will penetrate into Tibet and open the way for future enlightenment.

But Not Tibet!

BY ADELAIDE GAIL FROST

We have seen the wall of China
First, and all her hordes revealed,
Millions who have walked in darkness
In her shadows long concealed:
Some among her swarming peoples
Hear of One who's paid her debt,
China knows the Name beloved,
Known His name—but not Tibet.

We have seen the pride of India
Bow, and incense-clouds uprolled,
We have heard the church-bells sounding
Where but temple-bells once tolled.
She has heard the word eternal

E'en in Africa's deep midnight,
Piercing through her ancient gloom,
Shines a ray of love and mercy,
Slowly changing her sad doom.
Now her cry comes o'er the water,
Afric we'll not forget,
Shall we break her yoke of bondage,
Help her rise—and not Tibet?

O'er wide, restless sweeps of water,
There has shone a saving ray,
There has shone a saving ray,
By the ocean's desert gray,
Halting, waiting, Christian nations

And the islands here, long exiled
Millions who have walked in darkness
She has known— but not Tibet!

Piercing through her ancient gloom,
Shines a ray of love and mercy,
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Now her cry comes o'er the water,
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We, grudging, count our years and days,
Our days and years we hoard,
Teach us to take Thy gracious gift,
The great Forever, Lord.

All will rejoice to hear our Field Secretary, Miss Gage, is at home and gaining in health.

The experiment tried by the Russian government of employing women as officials on the Ural railway has proved a success, and at a recent conference in St. Petersburg it was decided to engage women for other railroads.

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ALL NATIONS MONTHLY

From India

From Miss Saunders

GUINDY, 24-2-1904.

Dear Sister Taylor:

I WISH I could talk to you an hour to-night. It seems that all of my letters lately have been of a strictly business character. The most important thing at present is:

1. Our need of workers.

2. We should have a good Christian Adventist woman, one that is well educated and I should say not over twenty-five years of age. Shall we not unite in praying for such an one?

3. Then there will be a need of some one to take Miss Spence’s place next year. She thinks not to unite in praying for such an one? I for Dr. Benardo’s home for waifs. The work there is to hard for her. We think she would be first-class Tamil scholar having passed the highest examination in this language before leaving India.

We are all well at present— the girls are getting their night care that I did before, but I am feeling much better, and now the baby is dead, I have not the night care that I did before, but I would gladly do as much again if I could only have her back. We loved her so, that we miss her more than I can tell.

About the baby boy, you say take it but I am almost afraid for he is a nursing child, and it is about time for him to cut his teeth. I am trying to put the people off for a little time, then I think we should have a proper place for babies if we are going to take them. I mean later on to get an estimate of such a home as I think we need, will cost. I will send it to you. I think the children would be interested to help furnish such a home. We are hoping to get from government one third of the cost of the orphanage. If we do, can I not have that for a babies’ home? I am glad so many are interested to take them, and I do not believe we will have much trouble to get all we can well care for. I must have a woman who understands the care of children. I think I can get a good Eurasian woman for this work.

We got your letter with the money order this week, and are very glad to see the money coming in this way. It means that we can enlarge our work as the Lord opens the way for us.

We have as headmaster of our Guindy school a Brahmin. He has lately come to believe as we do in many things. He is a very consecrated Christian man and has had a wonderful experience. I have asked him to write the story of his conversion to send to you in “All Nations;” he has promised to do so. I believe it will interest the readers very much.

If you can send in the next boxes some more of that cheap unbleached cloth, it will be just what we will want (if we have a hospital) for sheets and pillow cases.

The boxes were in good condition when they reached us. We found letters from different ones and they were very encouraging to read. We appreciate all the kind words and loving thoughts of those in the home land and if we had the time would like to write to each one separately.

We are all well at present—the girls are getting on nicely. I have one in the eye hospital having her eyes treated. Again I ask that there be special prayer for workers. May God bless and lead you in all of your work for Him.,

J. M. Saunders.

Guindy, March 1, 1904.

My Dear Sister Taylor:

YOUR letter cautioning me concerning my health came yesterday. I will hasten to reply, so you may have your mind at rest. It is true that I was not feeling very well when Captain and Mrs. Spence were here, and he thought I should try to favor myself more. I did rest for a few days and felt much better for it. Since then I have been going on with my work, as usual, and am feeling much better, and now the baby is dead, I have not the night care that I did before, but I would gladly do as much again if I could only have her back. We loved her so, that we miss her more than I can tell.

About the baby boy, you say take it but I am almost afraid for he is a nursing child, and it is about time for him to cut his teeth. I am trying to put the people off for a little time, then I think we should have a proper place for babies if we are going to take them. I mean later on to get an estimate of such a home as I think we need, will cost. I will send it to you. I think the children would be interested to help furnish such a home. We are hoping to get from government one third of the cost of the orphanage. If we do, can I not have that for a babies’ home? I am glad so many are interested to take them, and I do not believe we will have much trouble to get all we can well care for. I must have a woman who understands the care of children. I think I can get a good Eurasian woman for this work.

I took pictures of the orphanage, but every one of the plates were poor; I am going to try it again on Saturday. When we have our worker’s meeting, then I hope to get a good picture of all our workers.

We are going to Jeldenpet, this afternoon to inspect the schools, after which we will have open air services, returning by moonlight.

Yours lovingly,

J. M. Saunders

A Good Letter

My Dearest Mrs. Taylor:

I enclose a money order of fifteen dollars for the support of one of our orphans in India. It will not matter if it is girl or boy, little or big, temporary or not, do just as you please. If you give me one that I could call my own and you want me to name it please let me know. I am not in a hurry as long as I know that I am helping some one of God’s little ones.

With greatest love for you and the work,

J. N.

Let us then labor for an inward stillness,
An inward stillness an inward healing;
That perfect silence where the lips and heart
Are still and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our own spirits
That we may do His will, and that alone.

—Longfellow
From India
2 Coles Road, Cleveland Town, Bangalore, India, March 3, 1904.

My Dear Sister Taylor:—

YOURS of January 25th, and Feb. 2d, are before me. You (the W. H. & F. M. and the A. A. M) occupy different fields of labor in Bangalore, you the Tamil, and the A. A. M. the Kanarese field of labor. Now there never need be any hitch if the workers have the grace of God in their hearts. Why, the headquarters of your mission ought to be the headquarters of the A. A. M. You are of the same family. You are serving under one Master and belong to the same company, with exactly the same faith, only one is entirely worked by men and the other by women.

The people in India are in total ignorance as to what W. H. & F. M. and A. A. M. mean. All that is told them is that the Advent Christians of America are sending of their poverty to tell of the love of God to them in the Lord Jesus Christ.

Now, as to Bangalore being a health resort, and a place where invalids can recuperate to such an extent as to obviate the necessity of returning to their native land for that purpose, all I can say is, that your friend is quite in error, as the history of missionaries permanently stationed in Bangalore testifies. I believe it is as necessary for a missionary to go home from Bangalore as from any station in India. And I maintain that Bangalore is counted the best station in India; but for about three months in the year it is as trying as the worst station in India, and all who can, leave it for the hills during these months. I would recommend Koda Kanal as a sanatorium, but for a worker's centre, give me Bangalore. From here we touch all India and Ceylon, and I maintain you ought to purchase the property I now occupy. You could get it for about fifteen hundred dollars, and you could make it a head centre for all Advent work for A. A. M., and W. H. & F. M., without the slightest reason for closing, for you would be a help to one another so long as you took different languages as you are now doing.

By all means get more missionaries. There is enough work for twenty missionaries, and it will benefit your work to send them a part of the time to Bangalore, but not to the extent you suppose.

I have written to my eldest daughter in England, to take pity on us. She is at present working under Dr. Bernado, in connection with the Young Helper's League and gets about 100 pounds a year. She is a first-class government certificated teacher, and holds a certificate in Tamil that brought her a reward of one hundred dollars, besides which she has a good knowledge of Hindostani. I shall arrange for her passage to India, in anticipation of your repaying your interest to me. She is in full accord with Life and Advent truth and is an immersed believer in the Lord Jesus Christ. This being so she is quite eligible for our work. If you see with me, please write to her.

James Spence.

Rhode Island and Eastern Connecticut

The third annual meeting of the W. H. & F. M. S. of Rhode Island and Eastern Connecticut, was held March 31st, at the annual conference convened at Providence, R. I.

Mrs. Nina L. McFadyen was present and gave an interesting talk on our India work. She also preached a missionary sermon previous to the mission meeting.

The Secretary's report showed that one new local has been organized at Putnam, Conn., and is doing good work, with a membership of ten active, one honorary and one junior member. Garments have been made for the spring box to India. $12 has been raised for mission work. The Escomb local has a membership at present of twelve. Though widely separated by several miles the various members meet each month quite regularly and have prepared a box for India again this year. Several orphanage cards were filled.

Owing to the severe weather of the past winter and to circumstances which could not be overcome, apparently, the North Scituate local has been prevented from doing their usual work.

The Woman's Mission Society of Rocky Brook has contributed to the India work and has assisted in the support of Rhode Island's native worker.

Beginning in June, 1903, members and friends of the society in Rhode Island united in supporting a native Bible woman in India.

The Treasurer's report showed that $115.94 had been received by fees, subscriptions, gifts and sales and forwarded to the General Treasurer; a larger amount than in any previous year.

The draft of a constitution for Rhode Island and Eastern Connecticut which was read and discussed at the meeting last year was re-read and adopted at this session.

The following officers were re-elected: Pres., Mrs. Bertha S. Hazard; vice-pres., Mrs. Mattie A. Young; sec.-treas., Miss Mabel E. Place; superintendent Junior Mission Work, Mabel E. Place.

Mabel E. Place, Sec.

In common honesty the man who does not feel constrained to spread the knowledge of Christ among mankind should surrender Christ wholly. What right has he to Christ? If Christ is not able to save the world He is not able to save a single soul. If He can save a soul it is awful to withhold Him from any, even the lowest. And no soul can honorably claim His power in his behalf who proposes, when he has secured it, to let the rest of mankind struggle on without the Saviour whom he believes to be unique and indispensable, but whom he is content to have obtained for himself alone.

Robert E. Speer.

The women in the New Hebrides when taught by the missionaries learned very much of the Bible. A lady in Scotland sent cloth for a dress for the one that did best. The women were to be tested on the first six chapters of Acts. Six of them could say the whole without a mistake, and so six dresses had to be given instead of one.
earsone, capable of holding two to four large pails of water
of a straw rope to the end of the back arm.
is placed in a rope net and attached to one end of a small bam­
posts in the form of a ladder are erected, the top round of which
a single post is used. Sometimes, as appears in the picture, two
and beside wells where water can lie obtained at a convenient
channels for the purpose to irrigate, in the dry season, fields of
phanage is well supplied with water, which is a priceless bless­
ing in a hot country like India

In parts of India, along the banks of the rivers and streams,
and beside wells where water can be obtained at a convenient
depth, multitudes of well-sweeps have been reared. Ordinarily
a single post is used. Sometimes, as appears in the picture, two
posts in the form of a ladder are erected, the top round of which
forms the fulcrum of the lever or sweep, which is occasionally
made of large bamboos, four or five inches in diameter. To
assist in holding the water a ball of mud is secured, by means
of a straw rope to the end of the back arm.

A clay pot, ball-shaped, burned hard after the manner of
ceramicware, capable of holding two to four large pails of water
is placed in a rope net and attached to one end of a small bam­
booe pole, the other end of which is made secure to the front
arm of the sweep.

One or two men, while holding on to a pole, made secure to
prevent them from falling, walk back and forth upon the sweep
to supply force for lowering the vessel into the well and for
raising it when full.

Two or three feet from the top of the well timbers are placed
across it, on which a man stands when drawing water. When
the pot is brought up, the water is poured into a trough made of
the hollowed trunk of a palm tree, and conducted away in
channels for the purpose to irrigate, in the dry season, fields of
sugar-cane, tobacco, chillies, plantain trees and grain.

In Vilacherie, at our Ransom Home, we have a pecotah for
the purpose of Missions, which is a priceless blessing in a hot country like India

Prue's Missionary Money

"Oh, Mamma, my potatoes are looking splendid, and papa
thinks there will be at least six bushels, and if they are fifty
cents a bushel, there will be three dollars. Only think, won't
that be a good deal of money?" So saying, Phil Sanborn drew
up to the dinner table, delighted.

"Yes, my son, that will be a good deal indeed, said Mrs.
Sanborn, as she smiled down upon her ten-year old boy.
The spring previous so of the ladies of the Woman's Board
of Missions had been in that town to tell of the grand work
they were doing, and even the boys and girls were interested.
Phil had been told that he could plant some potatoes, caring for
them himself, and have their price for missions when these
ladies came again.

Prue, Phil's nine-year old sister, heard, and her large blue
eyes grew sad, for she had nothing to give.

"Eat your dinner, Prue," said mamma, "I thought my little
girl was fond of apple-dumplings."

"So I am, but—I was thinking."

"Of what, pussy?" asked papa. "Any new disease attacked
your doll?"

"No, papa, but such wonderful things are to be done."

"What wonderful things? Is Barnum coming up here with
his museum?"

"Why, no, papa, but about Missions, and you and mamma,
and auntie, and even Phil have something to give, and I— I
haven't anything."

"And Prue ended with a sob.

"Who ever expected girls could earn anything, I'd like to
know? See here, Prue, I'll give you ten cents of my potato
money," said Phil.

"Thank you, I do not want it," returned Prue.

"I'll give you twenty-five cents," said papa.

"That would not be earning it myself, like the rest of you!
No, I shall give nothing which is not my very own," said the
little miss.

After the dishes were washed, mamma sat down to her sew-
ing, and auntie to her knitting, while Prue with the kitten in
her lap, was in a brown study.

"Oh, mamma! I've got an idea," and Prue gave such a jump
that the kitten went out of the window. "Auntie said I was very
clever at making doll's clothes, and I might make a few suits,
real nice ones, and put them in Mr. Roberts's store. He will
let me if it is for Missions, and then I'll have some money all
my own to give."

"So you shall, dearie," said auntie. "Let your silks and
merino and your doll, and we will commence. I will cut and
fit and you shall sew every stitch."

In November the Missionary meetings were held again.
Phil gave three dollars and seventy-nine cents the dollars from
potatoes, and the cents from chestnuts. Then happy little Prue
brought her offering, four bright, new silver dollars, with her
eyes shining like stars.

That night as they talked the meeting over by the fire at home, Phil said, "I have changed my mind about girls since
Prue earned so much. I don't know that many boys could have
done better."

"And Prue whispered to mamma, "Wasn't it work for Jesus,
too, mamma?"

"Yes, darling, if you did it for the love of helping Him," re-
plied mamma, with a loving kiss for her little girl.

"It seemed today as though Jesus stood there and smiled at
me, saying 'Prue, I know you love me, for you gave up those
pretty clothes for me.' "—Canadian Missionary Link.

"Rejoice, ye little children, For Christ is risen to-day:
In vain the tomb they guarded— The stone is rolled away.

"He loveth well his children, And knoweth every need—
Rejoice, for 'Christ is risen,' 'Our Lord is risen, indeed.'"

(John 20:12-17)

LITTLE LIGHT BEARERS

"Only a tiny candle Lit by Him; Not lost, though he has many Lamps to trim."