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

**Thanksgiving Hymn**

BY SUSIE BRADFORD THOMPSON

We give thee thanks, Almighty Lord,
For Him, thy Son, beloved well;
Born to redeem, the Eternal Word;
The Scent; the Gift unspeakable!

Then with him, for the “All things” more.
For peace, amid this earthly strife;
For all good gifts the heavens downpour;
For promise sweet of Endless Life!

For love, evidenced by kindly deeds,
Which makes the people one in thee;
(That love which binds o’erleaping creeds,) For grace which makes thy people free;

That, in these closing days of time,
Thy Spirit on thy sons is poured,
And on thy handmaids, in each clime
To bid them labor for their Lord;

And with our thanks, ariseth prayer—
That horrors, born of war, may cease.
That heaven may soon disclose the fair
Parousia of the Prince of Peace!

In mercy grant, O Sovereign Lord!
No nation see Columbia’s hand
In menace, raise her mighty sword,
Adrip with blood drops o’er their land!

Thou, who so loved our ruined race,
Who gave thy Son to save the lost,
Raise thou our thoughts to know thy grace—
The sacrifice— the price it cost!

We hear Thee calling, “Who will go?”
Touch then our lips
Lord, with flame!
So cleansed whiter than the snow,
Send us forth, heralds, in Thy Name!

Let us give thanks! Nor forward look nor back
Need serve to stay a single strain of praise.
Our Shepherd God, no good thing can we lack.
We have cause to bless him all our days.

—Sel.

**Thank-Offerings.**

SURELY our Father smiled upon the group
Gathered so meekly and devoutly there—
To count, with eager joy, their tiny sheaves,
And crave a blessing on their busy year.

E’en unto whitened fields had woman prest,
And tireless, brave, and purposeful, had wrought,
Till to the storehouse now she brings her tithes—
All with her love for the dear Master fraught.

Pile the broad table with the caskets frail!
Pray with a thankful spirit as ye gaze!
Each of these offerings of a cheerful heart
Hath richness of the incense of true praise.

Four out the little hoards with swelling hands,
Whose pulses leap, beholding scene like this!
Count ye your treasure consecrate, and look
For your reward above!—Are ye not His?

A tender hush steals o’er the earnest throng;
This little offering hath a rare perfume!
Hers—burdened with near five-score years
She hallowed it with gifts so near the tomb!

—Mrs. H. Roscoe Edgett, in Woman’s Work for Women

The harvest comes. Though slow may seem the growing
Of seed bedewed with tears,
So glad we toil, with patience daily sowing;
Our work, our joy is one.

Each seed we sow, each grain we reap, He keepeth,
Until our toil is done.

—Ernest G. Wellesley-Wesley.

**The Heaviest Troubles**

Of the hard and weary loads
‘Neath which we bend and fall,
The troubles that do not come
Are the heaviest ones of all.

For grief that cuts like a knife
There’s oil of comfort and care,
And the Hand which binds the weight
Brings strength and grace to endure.

But to phantoms of pain and woe
The lips of pity are dumb,
And there’s never oil or wine
For troubles that do not come.

There’s song to lighten the toil,
And a staff for climbing the height,
But never an alpenstock
For the hills that are out of sight.

There are bitter herbs enough
In the brimming cup of to-day
Without the sprig of rue
From to-morrow’s unknown way.

Then take the meal that is spread,
And go with a song on thy way,
And let not the morrow shade
The sunshine and joy of to-day,

—Lettie S. Bigelow, in Zion’s Herald.

**Thanksgiving**

“For sun and rain and frost and wind;
For shelter, health and peace of mind;
For winter’s snow and summer’s gold;
For wealth of pasture, field and fold—
We thank Thee, Lord.”

“For all the ill that has not come
To desolate, soul and home;
The unseen foes that lurk and hide
To smite us, Thou hast turned aside—
We thank Thee, Lord.”

—Mrs. H. Roscoe Edgett, in Woman’s Work for Women

—Sel.
Biography of Mr. C. Y. Vedantachari

Teacher of the High School in India, was written by his son

Mr. Vedantachari was born June 20th, 1858, in a fertile hamlet near Arkonam. His father, Mr. Lomaratam Raghavachari was the grandson of the First Councillor to the Nuggori Zamindary and was himself the Mayor of a borough. His landed estate was estimated at 150,000 rupees besides standings in cash. He was a Vedic Brahmin of the Vishnum Sect. The Brahmins are divided into 277 sects and Mr. Vedantachari's father belonged to the 1st or highest caste sect. He was a bigoted orthodox Brahmin and gave pure Sanskrit education to his first son. Mr. Vedantachari was the youngest in the family and he was given English education. Mr. Vedantachari passed his University Entrance Examination in 1873. Delighted at his success, his father sent him to the Christian College, Madras, to finish his course with honors. Here Mr. Vedantachari behaved in such a way that he won the displeasure of the missionaries by his opposition to Christianity and his salient questions about Christ.

Having failed to pass the first in Arts Examination, he joined the Agricultural College at Sadapec. Here he was cared for by his oldest sister (a widow from her girlhood), who was very dear to him. His niece a girl of about 7 was also with him and she was sent to the Wesleyan School. On the prize distribution day he went to see his niece get a doll from a European lady. Here it was announced that there would be a lecture in Tamil and all were welcomed. He went there to the meeting accompanied by two of his friends with the sole object of cross-questioning the preacher and defeating him. The service was a simple one and the subject preached was the death of Christ on the cross. The plain Gospel truths enlightened his heart and revealed Christ as his Saviour. He cried and wept for his sins and having been previously informed by wire or some other means, took him by force to St. Thomas Mount where his Brahmin wife was living. Mr. Vedantachari behaved in such a way that he won the displeasure of the missionaries by his opposition to Christianity and his salient questions about Christ.

To use a Scriptural Language, as far as the world was concerned, this date may be called the beginning of his Christianity. The Scripture truly saith that a threefold cord is not easily broken and the Brahmins of India wear a threefold cord around their necks to signify their great sanctity. Mr. Vedantachari here took that threefold cord and handed it over to his brothers thus breaking his caste, the highest in India. Not only did he hand over the threefold cord, but he broke another threefold cord in quite another sense. They were three brothers in a family up to this; but now he broke the threefold cord and separated himself forever. The police charge against him was discharged as it was wanting in evidence. He was allowed to go to Madras. Directly he reached Madras, his father-in-law who had been previously informed by wire or some other means, took him by force to St. Thomas Mount where his Brahmin wife was living. Mr. Vedantachari thought and believed it to be the will of God that he was brought there, for he might be the means of bringing his wife to light; but she would not yield. He was shut up here and treated like a criminal. One night, when the guards were fast asleep, he escaped, went to the police magistrate and requested the Government to give him shelter. His oppressors were prosecuted by the Government and they were released only on heavy bail. Mr. Vedantachari ran to Madras under the Government protection and was sprinkled in a small room by an American Methodist convert of Bishop Taylor of America. They got him a ticket to Madras; but, before he could get into the train, he was arrested at the instigation of his brothers who followed him and lodged a complaint against him stating that he had stolen 4000 pounds to the amount.

Here occurred one of the tragic things in his life. The Bible truly saith that a threefold cord is not easily broken and the Brahmins of India wear a threefold cord around their necks to signify their great sanctity. Mr. Vedantachari here took that threefold cord and handed it over to his brothers thus breaking his caste, the highest in India. Not only did he hand over the threefold cord, but he broke another threefold cord in quite another sense. They were three brothers in a family up to this; but now he broke the threefold cord and separated himself forever. The police charge against him was discharged as it was wanting in evidence. He was allowed to go to Madras. Directly he reached Madras, his father-in-law who had been previously informed by wire or some other means, took him by force to St. Thomas Mount where his Brahmin wife was living. Mr. Vedantachari thought and believed it to be the will of God that he was brought there, for he might be the means of bringing his wife to light; but she would not yield. He was shut up here and treated like a criminal. One night, when the guards were fast asleep, he escaped, went to the police magistrate and requested the Government to give him shelter. His oppressors were prosecuted by the Government and they were released only on heavy bail. Mr. Vedantachari ran to Madras under the Government protection and was sprinkled in a small room by an American Methodist convert of Bishop Taylor of America. They got him a ticket to Madras; but, before he could get into the train, he was arrested at the instigation of his brothers who followed him and lodged a complaint against him stating that he had stolen 4000 pounds to the amount.

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Continued on Page Seven
<table>
<thead>
<tr>
<th>State</th>
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<tr>
<td>Alabama</td>
<td>F. Filling 50.00</td>
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<tr>
<td>California</td>
<td>Anna M. Grover 10.00, Northern California for Bangalore school 7.25</td>
</tr>
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<td>Northern California for Bangalore school 6.25, collection at annual meeting 6.00, membership fee 50.00, Mary LaGr 1, Mrs. C. A. Pitch 1, Carrie Tingle 5.</td>
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<td>Florida</td>
<td>Live Oak local 50.00, collection Live Oak 6.75</td>
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<td>Maine</td>
<td>Rockland local 10.50, Mary E. Withers 50.00, Bell W. Merrill 50.00, Mrs. M. Howland 1, Myra Morse 1, Childrens offering Lake-side 45.00, collection Mission Day Lakeside 1.50, Josephine R. Jordan 1, Edith and Ralph Barton 1, Sarah J. Mack 1, Belle B. Jordan 1, F. F. Googins 1, John Bradon 1, Miner Robinson 1, Mary A. Jordan 1, Forest L. White 3, Mrs. E. S. Knight 1, W. Estwood local 5.50, Mary F. Crase 2, Ludlow church 7.</td>
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<td>Massachusetts</td>
<td>M. W. White 86, Sunday school Acushnet 15, children at Tremont camp meeting 25.5, F. A. Waters 1, Ralph J. Waters 1, Mary J. Waters 1, Mrs. H. H. Sherman 26.0, M. C. Bradbury 1, New Bedford local 7.50.</td>
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<td>Michigan</td>
<td>Mrs. O. Hubbard 91, George Roberts 1.25.</td>
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<td>Minnesota</td>
<td>N. Cloud 91.60, Edna Victoria Wickman 1, James Jones 1, Allie Williver 1, David Kirkpatrick 1, Albert Anderson 1, William Cole 1, Bennett Neighborhood 50.00, Eden Lake 40.00, Miss Whitney 1, J. D. Chapman 1, Smith Lake 2.71, Sylvan 2.81, Esther J. Swainey 50.00, Mary C. Swainey 0.50, Maggie Swainey 200.00, Ellsworth 1, Bergen 2.56, Mrs. George Berry 1, Moody Holcomb 1, John Berry 1, Bertha Schaller 1, Mrs. D. Schaller 1, Mrs. Jacob Smith 1, C. A. Blanchard 1.</td>
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<td>Nebraska</td>
<td>Fred and H. E. Newberry 810, Tecumseh local 1, Leola B. Gibson 200, Mrs. Ella Gibson 800, Edith and Mabel Newberry 2.</td>
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<td>New Brunswick</td>
<td>Woodstock local 8.18.</td>
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<td>New Hampshire</td>
<td>Eva A. Wilmot 90.00, C. R. Jackman 82.00, E. Goodway 5, Mrs. L. F. Hart 2, Alice M. Goodwin 2.</td>
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<td>New Jersey</td>
<td>Mrs. R. M. Jones 50.00, Anna L. Jones 50.00, C. A. Martin 83.</td>
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<td>New York</td>
<td>Helen M. Bray 50.00, Mina L. Dowell 3.50.</td>
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<td>Oklahoma</td>
<td>Mrs. C. E. Bennett 9.50, J. E. S. Knight 1, Mina L. Dowell 3.50.</td>
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<tr>
<td>Oregon</td>
<td>Angeline Devine 20.00</td>
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<tr>
<td>Quebec</td>
<td>Waterloo local 8.50, Magog local 2.50, received for sales and from Waterbury local 26.36, Mrs. Chadsey 1, Mrs. Sweet 1, Mrs. Beers 3, Mr. Beers 2, Marion Beers 2, Mrs. S. Clarke 1, Albert C. Deickel 1, Mrs. Marshall 3, Wm. McKenna 1, Mary Londra 1, Fannie Marston 1, Horace Chadsey 1.03, Jack Marshall 1, Tukai Relds 1, Maggie Sullivan 1, Christie Fowers 1, Harold Randall 1.06, Edith McFarland 2.28, Lillian Rollins 1, Helen Shidley 1.07, Pearl J. Peirson 1, Ida Taylor 1, May Peirley 1, Ray Whitney 1, Merle F. Bullard 1, Eliza J. Farrel 1, and donation from ten children 2.26.</td>
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<td>Rhode Island</td>
<td>Helen E. Carpenter 205, Mary E. Durfee 51, North South local 4.20, Mrs. C. S. Chappell's 8.50, S. class 1, Ruth A. Carpenter 50.00.</td>
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<td>Tennessee</td>
<td>H. Prelster 8.50</td>
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<td>Vermont</td>
<td>Mrs. William Bagbee 51.50, Sullivan Maxim 1, C. T. Spaulding 1, Lucy G. Dunn 7.25, Aurelia D. Lyman 50.00, Vershire local 6.75, collection at mission concert Vershire 5.82, Newport Center local 4.50, Morrisville local 2.50, Carrie Weed 3.25, Bristol local 2.50, Alice B. Lyman 50.00.</td>
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<td>Washington</td>
<td>Mrs. E. Bissell 500, Mrs. C. E. Bennett 4.5, J. C. Emery 5, Junior Loyal Workers Washington and British Columbia 15, Olive A. Massey 1, Sarah Hall 1, Washington—Magnolia local 810, Springville 2.88, South Alma 2.80, Sparta 6.06, Hutchins 5.55, Chetek 610, C. M. Kellogg 1, Sales, 26.85; subscriptions, 33.58; total amount, $500.92.</td>
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<td><strong>ORPHANAGE FUND</strong></td>
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<td>Previously acknowledged, $270 64</td>
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<td>Sent this month, $87 20</td>
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<td><strong>Total, $537 84</strong></td>
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TUESDAY, the thirteenth of September, we came to Mattoon, Wisconsin. So long as I live I shall thank the Lord that He permitted me to visit the little church at Mattoon, and the pastor A. J. Staege and family. The meeting house, in which I formed a local of twenty members, is a small log building and not need to remark that it is free from debt, and it was built wholly by the people in the neighborhood only about ten dollars being given by those out of the neighborhood, and this being given voluntarily. The building to me seemed very beautiful in its simplicity and rusticity, and there seemed to be an atmosphere of holiness and peace unusual in most churches. When I contrasted this place of worship with others more expensive, and recalled the begging and pleading and wearisome efforts put forth to extract money from unwilling outsiders to help build, or repair or pay a debt on a church many of them have never even seen. I thought I understood why the Spirit of God seemed in such an unusual degree to permeate the entire place.

As I entered the log cabin in which the saintly pastor and his wife have raised and educated and seen converted five lovely children, I thought not of Abraham Lincoln and Gen. Grant, but of Bethlehem. I do not believe an infidel could spend twenty-four hours in that home and not be convinced of the reality of the Christian religion. When I came away in the evening a little band of saints accompanied me to the station and saw me on board the train, and as the caboose pulled out of the station and jolted slowly off in the darkness my heart was so filled by the benediction that followed me that I endured the tobacco smoke, close air, filthy surroundings and general discomfort with a tranquility quite rare with me.

HUMILITY

"It is so frail, so delicate a flower, if it but looks upon itself 'tis lost. And he who thinks he has it proves, by that very thought, he has it not."

After spending the night in a dirty hotel in Rhinelander I came to Chetek and held a meeting Thursday, September 15. Here the appointment had been forgotten the Sunday before and although it was sent to the school to be given out the day I arrived, the principal also forgot to give it out, and the result was that less than a dozen gathered that evening. However, those present pledged to carry half a share of Bro. Edwards' salary [$5.00] and the meeting was not in vain.

This little church is bravely struggling to keep up its meetings and hopes soon to have a pastor. God grant it.

WISCONSIN

This closed my meeting in Wisconsin, where I have visited every A. C. church which sustains regular meetings. In every church but three there is now a woman's society, and we hope that other societies will soon be formed. In Magnolia, Evansville, Arena, Watertown, Alma Center, Sparta and Mattoon there are local societies of our Woman's Home and Foreign Mission Society. In Mifflin, Monticello, Lavalie, Fairfield, Baraboo and Chetek there are Helpers' Unions. In Cobb, Springville and Newton are neither. These thirteen societies should be united in a state organization. It is not right that the women of our denomination should be divided, and we earnestly hope that all will unite and present an undivided front to our common enemy.

MINNESOTA

Early in the morning we left Chetek and arrived at St. Cloud, Minn., at 10.30 a.m., where we found a warm welcome in the home of Bro. E. D. Thoms. Here the Quarterly Conference of the Churches of God was in session and Sunday afternoon we presented our mission work and formed a local W. H. & F. M. S. These Churches of God originally belonged to the A. C. Conference, but as they believed that all unscriptural designations for the Church of God were carnal, and that the Biblical term, "Church of God" was all that was essential as a name, they refused to take the name Advent Christian for a church name and in consequence were compelled to leave the A. C. Conference and form a conference of their own. There were three churches that were thrust out, and the result was that less than a dozen pledged to carry half a share of Bro. Edwards' salary and the meeting was not in vain.

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Sept. 20-21, Eden Valley, Minn. Here the church gave me a kind welcome, and we organized a local of about twenty members. There are indications that a strong Junior Society can be formed in this church.

Sept. 22 At the Bennett Neighborhood. Here
is a young church of a hundred members. Although the evening was dark and lowerly and the people are widely scattered, every seat in the schoolhouse was filled and half a dozen babies with mothers were present, while some late-comers remained out of doors. We formed a small local society and left the work in the hands of a few competent workers to be completed later.

SEPT. 23. Eden Lake. Here the audience was mostly composed of bright young people and the local formed was mostly of young people, the president being an earnest, energetic young woman who will, I expect, make this society an efficient force for good.

SUNDAY, SEPT. 25 we spent at Sylvan and at Smith Lake, and Monday, Tuesday and Wednesday evenings were divided between these places. At Smith Lake is a Ladies' Aid, and as our Home Department covers all the work of the Ladies' Aid it seemed that at the usual meeting time we would change the name of the society to the Woman's Home and Foreign Mission Society and take up foreign work in connection with the home work already established. At Sylvan we formed a W. H. & F. M. S., and here we found a bright, energetic, consecrated young woman who consented to take general charge of these locals in the Church of God Conference, saying hopefully, "If all you require is work I can put in lots of that."

THURSDAY AND FRIDAY, SEPT. 29 and 30 at Ellsworth. Here the church has been some time without a pastor and prayer-meeting and Sunday school were suspended. Few came out, but after mission work was presented we had a warm social meeting in which some dear young people took part as well as the older brethren. We formed a local here and hope it will help the church to again recover its strength and usefulness. Bro. P. L. Sweeney went with me to these churches and pushed forward organizations. He told the sisters he wanted a Ladies' Society in his churches even if he had to go on the road to get them. They were not too sure of the "Gospel sermons" as he called them after they could not earn a cent for the church, because of the added spirituality and neighborly love which such a society brings to the church. Brother Sweeney so assisted in organization and arousing mission interest that in each place I put in one or two "Gospel sermons" as he called them after finishing mission presentations.

SUNDAY, OCT. 2, Lester Prairie. Here in Bro. Blanchette's pleasant home and pleasant church I passed a happy Sunday. A society was formed and a band of lovely, earnest young women propose to carry on the work I only had time to begin. This closed my work among the Churches of God. These churches, all but two, are in the country where the people come long distances to meeting, whole families together. It was no unusual sight to see six small babies at a meeting, and all sizes of bright-faced little ones with older brothers and sisters, young fathers and mothers, parents and grandparents made up an audience inspiring as well as beautiful. In several of these churches there seemed to be a spirit of conviction and we hope before long to hear of conversions in this conference. The President of the Church of God conference Brother Patrick, is also the conference evangelist and the editor of the conference paper, The Day Dawn, which merits a large circulation.

MONDAY, OCT. 2, we started out, spent the afternoon with Bro. B. Forester in Minneapolis, and then bade good-by to Minnesota. While visiting friends in Chicago Tuesday, the pastor of the A. C. church, O. R. Jenks, called upon me and invited me to speak to the Loyal Workers' meeting in his church that evening. This closed my labors in the west at this time, and I came home to be present at the annual meeting of the A. A. M. Society in Boston Oct. 20. We expect after the meeting to return to Ohio to finish our work there if the Lord so lead. We believe it was His will that we went west this summer. Since we left home, June 24, there has not been one unpleasant evening to prevent a meeting. There has been constantly such evident blessing upon our poor efforts that we could not doubt we heard aright the voice of the Holy Spirit telling us that now was the time to go do the work that He laid upon our hearts four years ago.

From Our Junior Superintendent.

In a personal letter to Mrs. Taylor, our new Junior Superintendent writes:

"I am so anxious for something to be accomplished that shall be permanent. The Junior here in Buffalo is fine, and besides that we are raising money in the primary department in the Sunday School. It is surprising how easily children can be interested along missionary lines. If more could only realize this, there is such a grand opportunity for work if we will but grasp it. May the Lord bless the work in my part.

Have begun writing to the ladies' locals, but find it rather slow work, have also sent letters and leaflets to the secretaries of the two new societies in Wisconsin. Hope they may both organize.

Grace M. White.

New Locals—Churches of God

MINNESOTA—St. Cloud, Lota R. Bowes, President; Isb Behr, Vice President; Lillian Street, Secretary; Elizabeth Driver, Treasurer. Ellsworth, Mrs. Ida Hull, President; Mrs. Annie Bradley, Vice President; Mrs. Louis Porter, Sec.; Mrs. Annie Bell, Treas, Lester Prairie, Miss Bertha Schelling, Pres.; Mrs. Lide Berry, Vice Pres.; Mrs Amanda Blanchette, Sec.; Mrs. Nellie Holcomb, Treas. Eden Valley, Mrs. Sarah Thurman, Pres.; Mrs. Lucinda J. Cole, Vice Pres.; Miss Maria E. Abbott, Sec.; Mrs. Naomi Kirkpatrick, Treas. Bennett Neighborhood, Mrs. Blanche Hard, Pres.; Mrs. Ida Bennett, Vice Pres.; Mrs. Neva M. James, Sec.; Mrs. Elizabeth Wilson, Treasurer. Eden Lake, Mrs. Esther Jones, President; Mrs. Nora Mills, Vice Pres.; Miss Grace Randell, Sec.; Mrs. Cora Randall, Treas. Sylvan, Miss Margaret E. Burchett, President; Mrs. Edna Bowman, Vice Pres.; Miss Ida T. Burchett, Sec.; Mrs. Jennie Smith, Treasurer.

MISSOURI—Nevada, Mrs. Myers, President; Kate Caton, Vice President; Lida Calloway, Secretary; Mrs. Logan, Treasurer.

Form of Bequest

I give and bequeath the sum of ___________ to the Woman's Home and Foreign Mission Society of the Advent Christian Denomination, a corporation of the State of Maine.
**From Oregon**

June, 1903-1904

The W. H. and F. missionary work in Oregon is going steadily on, in spite of the “sitting” which seems to be inevitable in nearly all places.

Some few were unable to carry on the local work which they took up, mainly because of the distances and sickness of those who could lead them, but those who are still engaged in it are trying to do their part and help others, and are in real earnest.

When we organized as a State in 1899 we had but one small local of 16 members. (Portland) The next year five sent reports. Of these, but two still keep up regular meetings, one sends to support the schools regularly but does not hold meetings, and two new ones have been organized; so that we feel that we are stronger though the number of locals has not increased. We are in a large State and quite widely separated so that it is not possible to meet for mutual aid and encouragement as you of the East may do. Four societies are comparatively near together, there not being more than 90 miles between any two, while one is about 200 miles from the rest. Thus we miss much that would tend to enlargement of the work.

We greatly need some one to go about among the churches and present our great need for workers and we are praying that the Lord will raise up leaders where the work has been dropped and in new places also. Then there are many whose hearts are in the work and who contribute to its support direct; and thus the sum given in our annual report does not represent the total amount sent from our State. Our annual conference was held this year too far in the eastern part of the state for delegates from the western locals to attend so that there was no annual business meeting held and the officers elected a year ago are still in service. However, a missionary meeting was held and a good missionary spirit was manifested, which we pray may result in more locals. Our reports from such locals as have sent them are as follows:

**PORTLAND**

Has meetings the first Tuesday in each month. Officers are: Pres., Mrs. Clara Haffenden; vice-pres., Mrs. Lois Wright; sec., Mrs. Sarah Sutcliffe; treas., Mrs. Ella Marshall. Has 28 active and five honorary with a Junior Society of about 20 members. Have collected from all sources for the foreign work in last year $92.35.

**Expenditures,**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangalore school</td>
<td>$24.00</td>
</tr>
<tr>
<td>Clothing for mission box</td>
<td>$14.70</td>
</tr>
<tr>
<td>Guindy school</td>
<td>$16.25</td>
</tr>
<tr>
<td>Orphanage</td>
<td>$13.00</td>
</tr>
<tr>
<td>General Treasurer</td>
<td>$67.95</td>
</tr>
</tbody>
</table>

**Total balance, $14.35**

Mrs. F. P. Geiger, Sec.

Sent to India quilt, several suits and other donations.

**Hood River, Ore.**

Nine active and eight honorary members. Two Juniors. Have held only three meetings because of sickness and distance. Sent to India $21.88.

Made and sent seven suits to orphans.

**Edna Upton, Sec.**

This secretary says that they have devoted all the energies to foreign work and have done no Home work but the Lord may have record of many loving deeds done for Him at home, even if the money was sent abroad.

Lois R. Wright, State Sec.

**From Sabattus**

Annual report of Sabattus local of W. H. & F. M. S. for year beginning August, 1903, and ending August, 1904.

Number of meetings held 20; began the year with 8 active and one honorary member. Our present membership is eight active and four honorary members, an increase of three during the year. Money on hand at the first of the year $26.76, $13 have been expended during the year part of which has been made from the sale of aprons, of which over 100 have been made and sold. 55 garments have been made of cloth bought with part of this money, also 5$ has been given for foreign work; $6.50 for home work; $6.00 paid for State dues and 10 yards of print given. Balance in treasury at the end of the year $3.45. Number of copies of All Nations Monthly taken five. General interest of Society very good.

Mrs. Hattie S. Thorpe, Sec., Sabattus, Me.
loving sisters would not care to look him in the face. His friends would not propitiate themselves any more by his company. Even his former servants, the Sudras, would not come near him. To see an heretic would be sin. To speak with him would be crime. It is easier for the panchamas and the menial servants of India to follow Christ. They do not lose their parents. They do not have their sisters or brothers turn their heels at them. They do not even lose their wife. Their social condition remains unchanged. They have no opposition but the mere grumbling of some old grannies whose opinions are not worth a straw, so long as becoming a Christian pays them well. But for a Brahmin to come out alone, leaving so much behind, surely, it may be called a real sacrifice.

But this was not the end to the afflictions and persecutions of Mr. Vedantachari. This is an end to the life of Mr. Vedantachari as a Brahmin; but the half has not been told.

Before writing the Christian life of Mr. Vedantachari, it is well to say in a few words the importance of a Brahmin convert in a Christian Mission. The panchamas of India venerate and worship the Brahmin. They would worship their “Swami,” the Brahmin from a distance of not less than 100 yards. But now-a-days things have changed and the panchamas worship his “Swami” from 5 yards when out preaching in the open air, the Sudras and panchamas pay very little attention to the Evangelists and Europeans; but when they see one of their “Swamis” preach Christ, they listen so well and say, “Of a truth, we find no fault in these men’s religion.” Now as to the Christian life of Mr. Vedantachari, he went to Bangalore at his own option and was employed in connection with the Wesleyans for nearly 23 years as a pedagogue, assistant manager and lay preacher. Many testimonials speak highly of the exemplary life of Mr. Vedantachari during these 23 years.

In the meanwhile, he tried his best to bring back his Brahmin wife, and the experiences which he encountered when trying to do so would melt a strong heart. He was scourged, starved, beaten cruelly and was robbed of everything he had. On one occasion he was tied to the signal post at St. Thomas Mount Railway station and was mercilessly flogged. As the Court could not force the Brahmin wife of Mr. Vedantachari to join him, the marriage was dissolved.

In 1884, he married a young native Christian lady who was herself the daughter of a bright Hindu convert to Christianity, who did much temperance work. He has seven children now, the eldest of whom is eighteen years old.

His connection with the Wesleyans ceased in January, 1902. Mr. Vedantachari was doing independent work preaching the Gospel to the poor and resting upon the Lord for help and support. The Lord helped him in a marvellous way. About this time he was seriously inquiring about “Scriptural baptism,” having read some papers on baptism edited by able hands. When attending the services of the “Exclusive Brethren” he became convinced of the fact that baptism by immersion was the true one. He accordingly told his friends his views, and denounced sprinkling as a “screaming farce.”

Unexpectedly the Lord called him to serve him at Guindy, in connection with the Wesleyans again. As vice-principal of the Theological College, he had to deliver lectures on the Old and New Testament Histories, the Life of Christ and Hinduism. Mr. Vedantachari was no hypocrite, for he told the truth about baptism to the students and pointed out its significance.

When he was released at the beginning of this year he was recommended by the Wesleyan Minister to Miss A. G. Spence. Accordingly she appointed him as headmaster of the Advent Mission Lower Secondary School. One day, when giving lessons in Tamil to Miss Saunders, he told her that “Immersion Baptism” was the Scriptural one and that he had not received it. She said that Elder W. I. Edwards would be glad to baptize if he were willing. A few days afterwards Elder W. I. Edwards gave an impressive lecture on baptism by immersion. He cited Bible verses for his support and was no powerless speaker.

Mr. Vedantachari, who translated the sermon felt much refreshed, for his views on baptism had been assured again and again.

Accordingly on April 3rd he was baptized by immersion by Elder W. I. Edwards, a large crowd of inquirers witnessing the scene. There were altogether 14 baptized on that day.

This was the first time Mr. Vedantachari saw such a number baptized by immersion. The blessing and the presence of God was invariably noticed.

Having now got spiritual blessings from on high, he requests Christian men and women to be good enough to pray for him that he may be useful in the extension of God’s Kingdom and faithful to his calling.

Magog, Quebec, Campmeeting Report 1904.

The A. A. M. S. and the W. H. & F. M. S. united in a public mission service. Mrs. Maud Chadsey the Quebec District President gave a brief resume of the work of the W. H. & F. M. Society since its organization and emphasized the four special needs this year: garments for the India children, money for the Boy’s Orphanage, subscriptions to "All Nations," and funds and furnishings for the Bible School "Home."

A trunk full of articles for the India box were sent to this campmeeting from the Quebec District Locals, and $24.70 were received and $2.00 pledged for the Boy’s Orphanage. About $15.00 of this was collected by the children. Talbot Rexford earned the $1.00 he gave working in the hayfield at ten cents a day, and a lady gave $1.00 who can earn only $2.00 a month. Truly some people believe in “laying up treasures in Heaven.”

This is the first year our society has been allowed to ask for pledges in a public service on this campground. At this service $30.36 was pledged for the “Home” and the Orphanage. Last year the total receipts and pledges at the Magog campmeeting were $34.70: this year $117.67.

The Magog campmeeting committee kindly donated the society the rest of the cottage used for the sales counter, and the Quebec District Secretary and Treasurer her board, value $5.00.

Total amount paid and pledged, $117 67 Total pledged, 31 36

Bank check sent general treasurer, $86 31

Miss Carrie Weed, Quebec District Sec. and Treas.
"Thank You Day"

"Tis 'thank-you' day," said little May
To the brindle cow, one morn;
"I've come to thank you for your gifts —
And here's a sheaf of corn:
I like the milk, so rich and sweet,
Which you give every day.
The cheese and butter are so nice —
I'll scatter now some little seed —
And when you've eaten every one
A bit of clover from the field
I like the milk, so rich and sweet,
To the sheep within the fold;
Are we grateful, as grateful as we should be,
When we've worked at the tasks of the household,
And here's a sheaf of corn;
And when you've eaten every one
I'll scatter now some little seed —
And when you've eaten every one
Mama said I could, and I took the money from my bank.
"Well, I think that's a beautiful plan, but how did you know what to get?" I asked, looking at the variety of eatables spread about the floor.
"Oh, I just looked 'round the store, and I knew of course they'd want potatoes and apples, and then I thought what I'd like. That's why I bought the oranges, and nuts and honey.
"What are you doing?" I gasped.
"Why, I'm packing up my Thanksgiving dinner for the poor family, you know. Mama said I could, and I took the money from my bank.
"Why, Father, I've done it already," came the reply.
"Oh, no, I didn't mean the dinner I'm going to give. Oh, it was just a daisy! But," he added mournfully, "I couldn't afford to buy a turkey, Father; wasn't it too bad?"
"Well, they'll be glad of it, even without the turkey," the Man of the House ventured, trying to comfort him, "and there are plenty of people over in India who would be thankful for even a tenth of it. Some of them are starving.
"Why, I didn't know that," remarked the Small Boy thoughtfully, as he looked up into his father's face. "Guess I'd better send another dinner over there, hadn't I? I can do it," and he leaped down from the lap of the Man of the House.
"I've got 'most as much money in my bank, and you'll give me that ten cents you owe me for cleaning up the yard, won't you?"
The Man of the House agreed to this plan, and we were soon counting the pennies and dimes from the bank.

Common Metries

Dear Lord, are we ever so thankful;
As thankful as we should be to thee,
For thine angels sent down to defend us
From dangers our eyes never see;
From perils that lurk unsuspected,
The powers of earth and of air,
The while we are Heaven-protected,
And guided from evil and snare.
Are we grateful, as grateful as we should be,
For commonplace days of delight,
When safe we fare forth to our labor,
And safe we fare homeward at night;
For the weeks in which nothing has happened
Save commonplace toiling and play,
When we've worked at the tasks of the household,
And peace hushed the house day by day?

Oh, common are sunshine and flowers,
And common are rain drops and dew,
And the gay little footsteps of children,
And common the love that holds true;
So, Lord, for our commonplace mercies,
That straight from thy hand are bestowed,
We are fain to uplift our thanksgivings,
To the Sheep within the fold;
To the Sheep within the fold;
And the gay little footsteps of children,
Oh, common are sunshine and flowers,