WHEN WE LOOK BACK

BY EMMA HERRICK WEEH.

Another door, another path before us,
Leading along uncharted, unknown lands,
We see the sail recede that hither bore us,
Pilgrims upon the New Year's shining sands.

We halt a moment in the uncertain shadows;
We pause a little in our onward track;
Help us, O God, that straight may be our pathway,
When we look back!

There will be trials; in them insist uphold us;
There will be pleasures; smile upon us then;
There will be sorrows; in them.Client insult us,
Those who hast borne the suffering lot of men!

There will be days of storm and nights of travail,
Like the young lions we may suffer lack;
But O that we may see that God has led us
When we look back!

When the ripe year has rounded to fruition,
And orchards bend, and droops the laden vine,
Grant that not all unfruitful prove our mission;
Give us a harvest home of corn and wine!
So we may serve beneath thy benediction,
About the Master's business never slack;
No tears shall fall from grief all unwailing,
When we look back!

MY REFUGE.

"In the secret of Thy Presence"—Psalm 31:20

The following verses were written by Ellen Lakshim Gorch, a Brahmin Lady of the highest caste:

In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For, when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thready, 'neath the shadow of His wing
There is cool and pleasant shelter and a fresh and crystal spring;
Oh, how patiently He listens, and my drooping soul He cheers!
If I tried I could not utter what He says when thus we meet
When we look back!

If He never, never told me of the sins which He must see!
Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of my sinful deed and thought?
No, I am so very faithful, and makes me true His more
For I know that He loves me, though He wounds me very sore
If I let dark clouds destroy you and your inward peace destroy
You may always be abiding, if you will, at Jesus' side,
In the secret of His presence you may every moment hide.

LIVINGSTON'S FUNERAL MARCH.

BY MRS. E. MERRITT GATES.

Who can read the details of that march of the bodyguard of a few native men, with Livingston's emblazoned body swung on poles, from Ijala to the sea at Zanzibar, through a thousand miles of Africa's malarial forests, paths, full of danger from savage tribes, without seeing how the grace of God stands ever so firm for color or for clime?

Mightiest funeral march of all the ages
No drifting plumes—no muffled drums there be
Silent as the caged lion's roar the wrong of ages
Of that imperial progress to the sea!

No stately catafalque, no dirge ascending,
No tolling bell, but Heaven's hushed Court is there,
On his black brother's knees, in peace unending.
He sleeps, whom angels white are fain to bear.

In swarthv hands how tenderly they hold him,
How shrill their breaking hearts from day to day,
In fullest wealth of tropic love they fold him,
While weary feet keep on their tireless way.

Deep in dark Africa's remote recesses,
Rests his great heart by Bangweolo's side;
But its last throb of prayer forever blesses
That Christ shall reign from sea to sea.

When the ripe year has rounded to fruition,
And orchards bend, and droops the laden vine,
Grant that not all unfruitful prove our mission;
Give us a harvest home of corn and wine!
So we may serve beneath thy benediction,
About the Master's business never slack;
No tears shall fall from grief all unwailing,
When we look back!

MY REFUGE.

"In the secret of Thy Presence"—Psalm 31:20

The following verses were written by Ellen Lakshim Gorch, a Brahmin Lady of the highest caste:

In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For, when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thready, 'neath the shadow of His wing
There is cool and pleasant shelter and a fresh and crystal spring;
Oh, how patiently He listens, and my drooping soul He cheers!
If I tried I could not utter what He says when thus we meet
When we look back!

If He never, never told me of the sins which He must see!
Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of my sinful deed and thought?
No, I am so very faithful, and makes me true His more
For I know that He loves me, though He wounds me very sore
If I let dark clouds destroy you and your inward peace destroy
You may always be abiding, if you will, at Jesus' side,
In the secret of His presence you may every moment hide.

LIVINGSTON'S FUNERAL MARCH.

BY MRS. E. MERRITT GATES.

Who can read the details of that march of the bodyguard of a few native men, with Livingston's emblazoned body swung on poles, from Ijala to the sea at Zanzibar, through a thousand miles of Africa's malarial forests, paths, full of danger from savage tribes, without seeing how the grace of God stands ever so firm for color or for clime?

Mightiest funeral march of all the ages
No drifting plumes—no muffled drums there be
Silent as the caged lion's roar the wrong of ages
Of that imperial progress to the sea!

No stately catafalque, no dirge ascending,
No tolling bell, but Heaven's hushed Court is there,
On his black brother's knees, in peace unending.
He sleeps, whom angels white are fain to bear.

In swarthv hands how tenderly they hold him,
How shrill their breaking hearts from day to day,
In fullest wealth of tropic love they fold him,
While weary feet keep on their tireless way.

Deep in dark Africa's remote recesses,
Rests his great heart by Bangweolo's side;
But its last throb of prayer forever blesses
That Christ shall reign from sea to sea.

When the ripe year has rounded to fruition,
And orchards bend, and droops the laden vine,
Grant that not all unfruitful prove our mission;
Give us a harvest home of corn and wine!
So we may serve beneath thy benediction,
About the Master's business never slack;
No tears shall fall from grief all unwailing,
When we look back!

THE TOUCH OF HUMAN HANDS.

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless, in olden days.
The sinning and the saved of heart
In anxious throngs were massed
To catch the Great Physician's eye,
And touch Him as He passed.

We have not in our hours of need
His seamless garment pressed;
Nor felt His tender human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good-will to man.

When man his brother man
Upholds in helpfulness,
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back the wandering race
By touch of human hands.

—Women's Missionary Magazine.
IZENANA WORKERS

In passing from the one home to the other, the true zenana worker carries the old love, faith, purposes and mission, and lives as much as she lived before—though her feet tread different paths—to do the will of Him that sent her, and to finish His work." She is for ever conscious that she belongs to God, and that He entrusts her not only with the duties that spring from earthly love, but with a solemn, wider charge. The charge that comes from knowing His great redeeming power. While in India, where the first girls' school was opened by Carey only in 1811, the first lady teacher started work in 1823, and the first zenana was not open for visitation till the middle of the nineteenth century, the average parish of each woman worker is 150,000.

How can the womanhood of India be transformed by a force like this? But unless India's women change, India can never rise. For what do we remember best; not sermons, though we have listened to thousands; not the books we have read, though many have made a deep impression on us; at the background of all our thought is a broad life foundation—the memory of the things we learned at our mother's knee.

If you want to win India, said one of her leading sons, 'win the women of India. Win the mothers of India, and all India will be Christians.'

I pass on the sentence to the thousands of free, able, unmarried, often unemployed, girls and women living at home, women who belong to the Christ who died for all, and bids us make His great love known to every creature.

'Whose keepeth His word, in him, verily is the love of God perfected.'—From Across India in the Dawn of the 20th Century.

CONVERTED BRAHMINS.

While it is true that a Brahmin is no more precious in God's sight than a Pariah, we always rejoice unusually at the conversion of a Brahmin. This is, perhaps, because a class they are hard to reach. The more a man in India has, the greater must be his sacrifice if he becomes a Christian. Again, although when a Brahmin is converted he gives up his caste, the lower caste never forget that he was a Brahmin and consequently he has much influence over them, being regarded by them as a superior being. All will remember the very interesting biography of our High school teacher, Mr. C. Y. Vedantachari, which was in our November Monthly. He was a Brahmin of the highest sect, as was also Ellen Lakshim Gorah who wrote the poem, My Refuge.

THE WORLD'S CRISIS.

This is a large sixteen-page paper published by the Advent Christian Publication Society, Boston, Mass., edited by F. L. Piper. It is devoted especially to the doctrines of Christ's Second Advent, Saints' Inheritance, Conditional Immortality, etc.

Terms—$1.50 per year. Sample copy free. Address Chas. H. Woo'tman, Manager, 160 Warren St., Boston, Mass.
BOARDING SCHOOLS IN INDIA

We all wish that we could have and hold as our own every child in India that God permits us to rescue from hunger and filth and idleness even for a season. It causes us disappointment and pain whenever one of these children is taken from our orphanage by some brother-in-law or cousin who, seeing the child is strong and capable of earning his living, removes him from our school and puts him at work in some distant locality. But although we feel very unreconciled to this whenever it occurs, there is no question that often the Gospel is carried abroad by these very children. Even a few months teaching and training has a great effect upon these children, and will probably influence all their after lives. Those who have for years been taught the Holy Scriptures, who have acquired habits of truth and purity and kindness and industry, who have learned to worship the true God and believe in His Son Jesus Christ, who have learned to pray and to read and to sing and to serve the Lord, can never forget those wonderful lessons. We hope that wherever they go they will tell the story of salvation, and we expect that in future years a harvest will be reaped from the seed sown upon their young hearts while they were in our orphanage. So let us not be discouraged even when our hearts are saddened by their removal from our schools. It is no small work to teach a heathen child of this work. We would that many would feel the privilege. We hope many will see the greatness of this work. We would that many would feel led to pray for the support of these children who are temporarily with us.

It costs about $15 a year to support a child in our orphanage, and while it is sometimes difficult to obtain children who will be given to us absolutely, these temporary children, whose parents will let us have them for a few years, are much more easily procured.

In Seven Years in Ceylon Miss Leitch tells of a Girls Boarding School in Ceylon and what it accomplished. Our Orphanages are also Boarding Schools and we ask all our members to pray for the children in our Boarding Schools. S. K. T.

OODOOVILLE BOARDING SCHOOL

When the first missionaries reached North Ceylon, several years ago they could not find, among the more than 300,000 people there, a single native woman or girl who could read. There were a few men and boys who could read, but the people did not think it worth while to teach the girls. They said, "What are girls good for, excepting to cook food?" &c. "Besides," they said, "girls could not learn to read any more than sheep." The missionaries said to them, "You are mistaken. Girls can learn to read as well as boys." So they opened mission day-schools not only for boys, but for girls also.

Though the parents willingly allowed their sons to attend these schools, they were very unwilling to let their daughters remain long enough to receive an education, as it was common for parents to give their daughters in marriage when they were only ten or twelve years of age. Seeing this, one of the missionary ladies wished to commence a boarding-school for girls. She wished to have the native girls separated from the influences of their heathen homes, and brought under daily Christian influence. But none of the people would send their daughters to her.

One day there were two little girls playing in the flower garden in front of the missionary’s house at Oodooville. Ceylon is in the tropics, only nine degrees north of the equator. In North Ceylon there are two seasons, the “wet” and the “dry.” The dry season lasts nine months, and during that time there is scarcely any rain; but in the wet season, November, December, and January, it rains nearly every day, and sometimes the rain falls in torrents—between nine and ten inches have been known to fall in twenty-four hours. When these two little girls were playing, there came on a heavy shower of rain, and as they had not time to go home, they ran for shelter into the missionary’s house. It continued to rain all that afternoon and evening, and the little girls became very hungry and began to cry. The missionary lady gave them bread and bananas. The younger girl ate, but the older girl refused to eat. After a time, when the rain ceased a little, the parents went to look for their daughters. They had supposed they would be in some neighbour’s house, but found them in that of the missionary. When they heard that the younger one had eaten, they were very angry, for they said, "she has lost caste." They found fault with the missionary lady, and the mother said, "You have given my child food, and it has broken caste and is polluted, and now we shall not be able to arrange a marriage for it. What shall we do? You may take her and bring her up."

The missionary lady had been wishing for native girls to come to her, whom she might educate in a boarding school, and here was a mother actually saying she might take her daughter, so the missionary lady thought perhaps this was the Lord’s way of enabling her to start the boarding-school. She took the little girl, fed and clothed her, and began teaching her the 247 letters of the Tamil alphabet. She sprinkled a little sand on the floor of the veranda, and taught the child to write the letters in the sand. By-and-by some of the playmates of this little girl came to see her, and when they saw her writing the letters in the sand, they thought this was some kind of new play, and they also wanted to learn. The Tamil children have good memories, and in a very short time they committed to memory the 247 letters of the alphabet, and were able to read. Their parents seeing this, and that the little girl was well cared for and happy soon began to entrust more of their daughters to the care of the missionary lady. This was the beginning of the Oodooville Girl’s Boarding-school which was, perhaps, the first boarding-school for girls in a heathen land, having been commenced in 1824.—From Seven Years in Ceylon.
ALL NATIONS MONTHLY.

PUBLISHED BY THE
Woman's Home and Foreign Mission Society of the Advent Christian Denomination.

EDITOR AND BUSINESS MANAGER:
MRS. SARAH K. TAYLOR, Rockland, Maine.

Established October, 1898. Subscription price, 25 Cents Per Year
Entered at Post Office at Rockland, Me., as Second Class Matter, Mar. 11, 1905

Mrs. Sarah K. Taylor, Rockland, Me., President
Mrs. Mabel R. Makepeace, Indian Orchard, Mass., Eastern Vice President
Mrs. A. R. Organ, Santa Cruz, Calif., Vice President in Pacific States
Mrs. Nannie B. Thompson, Friendship, Me., Clerk
Miss Minnie L. Gage, Worcester, Mass., Field Secretary
Miss Lena N. Bradford, Rockland, Me., Corresponding Sec. and Treasurer

Rockland, Maine, January, 1905.

A DENOMINATIONAL SOCIETY

At the time we formed our Woman's Home and Foreign Mission Society there was in our denomination no woman's foreign mission society and we organized not simply as a national society, but also as an inter-national, or to express our thoughts more comprehensively, as an international society, but also as an international or, to express our thoughts more comprehensively, as an international society, and we expressed our thoughts more comprehensively, as a denominational society; and we said: "Our work will never be done so long as there is a man or woman or child in our denomination who is outside our society." We put an account of our organization in The World's Crisis and sent letters with our constitution to all our A. C. churches, and from all over the country the responses came. We organized the last day of July, 1897 and on the last day of August there were thirteen states represented in our society. The Middle States and the Pacific States both heartily responded as well as New Brunswick. The following letter is a fair sample of hundreds of letters received during the first year.

NEW ALBANY, IND., 3-24-1898.

MRS. SARAH TAYLOR,
Pres. W. H. & F. M. S.

MY DEAR SISTER:—Perhaps you are thinking your letter to New Albany was a failure, but I am very glad to tell you it is not, for while we have been very slow about answering, we have been at work and can report a society of 10 members and expect at least that many more at our next meeting. I can hardly tell you how glad I was to receive your letter and hear the good news. "A Woman's Home and Foreign Mission Society in our church!" it seemed too good to be true.

We have done considerable home work in this field and will still have to spend part of our funds here but I think the constitution provides for such cases. I don't remember the article, but it says the local societies may say where their money is to be spent. Have I interpreted rightly? We are perfectly willing to support Miss Spence or any other good woman the society may select.

We have accepted the constitution. Does that make us members of the General Society? If not, please tell us what to do.

We will be glad to hear from you at the earliest opportunity and are anxious to receive all the help you can give us to make our meetings interesting.

Hoping and praying that this society will be a success, I am your sister in Christ,

L. D. STEVENS.

We have never given up the purpose nor changed our plans, nor for a moment thought of narrowing our work. The home department of our local societies is necessarily under local church management, and it would be impracticable as well as undesirable for us to have any jurisdiction over the home work done in our local societies. It is also best that the State mission work done by our women be done in connection with the state conferences and state mission societies, but the foreign work must of necessity be managed by an Executive Board and be under its jurisdiction.

Each A. C. church should have a local W. H. & F. M. S., and each state should be organized with state officers elected by the local societies of that state, and each section of the United States should be under the direction of an intelligent, broad-minded, widely-known woman, who would be elected in that district and who would serve as President of that section, and be at the same time vice-president of our general society and thus on our Executive Board. This would give us four vice-presidents, one in the east, one in the west, one in the south and one in the middle west. Our State Presidents form our Advisory Board, thus giving us counsel from every part of the country. Our society is organized on a plan somewhat similar to the Woman's Christian Temperance Union. We formed our society on this basis as will be seen by our constitution, and we deplore apparent efforts to make a division among us.

There has never been any other society in our denomination which was organized as a denominational society, or even as a national society, and there is no reason why every man and woman and child in the denomination should not come into our Woman's Home and Foreign Mission Society of the Advent Christian Denomination.

THE WESTERN TRIP

MY DEAR SISTER:—Perhaps you are thinking your letter to New Albany was a failure, but I am very glad to tell you it is not, for while we have been very slow about answering, we have been at work and can report a society of 10 members and expect at least that many more at our next meeting. I can hardly tell you how glad I was to receive your letter and hear the good news. "A Woman's Home and Foreign Mission Society in our church!" it seemed too good to be true.

We have done considerable home work in this field and will still have to spend part of our funds here but I think the constitution provides for such cases. I don't remember the article, but it says the local societies may say where their money is to be spent. Have I interpreted rightly? We are perfectly willing to support Miss Spence or any other good woman the society may select.

We have accepted the constitution. Does that make us members of the General Society? If not, please tell us what to do.

We will be glad to hear from you at the earliest opportunity and are anxious to receive all the help you can give us to make our meetings interesting.

Hoping and praying that this society will be a success, I am your sister in Christ,

L. D. STEVENS.

We have never given up our purpose, nor changed our plans, nor for a moment thought of narrowing our work. The home department of our local societies is necessarily under local church management, and it would be impracticable as well as undesirable for us to have any jurisdiction over the home work done in our local societies. It is also best that the State mission work done by our women be done in connection with the state conferences and state mission societies, but the foreign work must of necessity be managed by an Executive Board and be under its jurisdiction.

Each A. C. church should have a local W. H. & F. M. S., and each state should be organized with state officers elected by the local societies of that state, and each section of the United States should be under the direction of an intelligent, broad-minded, widely-known woman, who would be elected in that district and who would serve as President of that section, and be at the same time vice-president of our general society and thus on our Executive Board. This would give us four vice-presidents, one in the east, one in the west, one in the south and one in the middle west. Our State Presidents form our Advisory Board, thus giving us counsel from every part of the country. Our society is organized on a plan somewhat similar to the Woman's Christian Temperance Union. We formed our society on this basis as will be seen by our constitution, and we deplore apparent efforts to make a division among us.

There has never been any other society in our denomination which was organized as a denominational society, or even as a national society, and there is no reason why every man and woman and child in the denomination should not come into our Woman's Home and Foreign Mission Society of the Advent Christian Denomination.

THE WESTERN TRIP

ANY have been the questions asked and opinions given concerning my western trip the past summer and it may be well to reply to some of them in our All Nations Monthly.

Why did you go west at this time?

1. Because we felt sure it was the will of the Lord. When we formed our society we believed God wanted the work He gave us to do placed before every Adventist church in our denomination. We were urged to make our W. H. & F. M. S. an undenominational society but to this we replied: "Perhaps we could get more members and more money if we were undenominational or inter-denominational; but we believe God wants our Adventist denomination to be aroused on mission lines. We have no Woman's Mission Society and many of our churches are doing nothing at all for foreign missions, while others are working through other denominations. We believe God has given us the work to do of arousing the
churches of our denomination to this great last day duty and privilege. This work is as important as foreign work itself. Our denomination is suffering from lack of members, and means, and spiritual power, and we believe it will never gain until it takes up foreign mission work. We believe God has called into life our W. H. & F. M. S. as much to build up our denomination as to save souls in foreign lands.

Our intention at that time was to visit every church in our denomination, small and large, rich and poor, distant and near, to lay the work before them, as God should open the way. This we have done, and still propose to do as far as possible.

For four years I had been planning this journey, but the time of going was not made clear until within a year.

1. I was invited to come west and visit the western churches and present our India work. In five states every church but one was open. Besides the conference of eight churches of God in Minnesota.

The story has been told and is believed by some of our eastern preachers that in Wisconsin no minister but the Conference President wanted our work presented. We have letters from every A. C. minister in Wisconsin except two, which prove that story absolutely untrue, and we will be glad to send copies of these letters to every one who wishes to read them. During the seven years of our work, I have never visited a church (with one exception) where we had any reason to think we were not wanted. That exception was Bridgeport, Conn., and in that case for three days I was impressed to go, and every time I prayed the answer seemed to be, "Go to Bridgeport." I was greatly blessed in going, and have ever believed that I did the Lord's will. But in a Christian life of forty years I have had less than a dozen "impressions" and do not determine the Lord's will concerning me by seeking or following impressions.

2. It was our best judgment. While I was not impressed to go west, as I had been invited and was intending to go as soon as I could, it seemed best for affairs at home shaped themselves so that I could be absent from my family and the home office for several months—a condition never occurring but once before—it was my judgment, which concurred with the judgment of all our friends familiar with the matter, that the time had arrived to go west.

I believed it was the will of the Holy Spirit. Nearly every Christian knows what it is to be restrained or drawn by the power of the Holy Spirit. Many times we can see no reason why a certain thing should not be done, but when we pray we feel withheld by some unseen power. Again we have a dislike to do something but we feel if we ought to do it, and the more we pray the more we feel led to do that very thing. We study our Bible for light and the light shines in that direction. We make certain tests and all point the same way. We say to ourselves, "I don't want to do that and I am not going to do it," and we go into spiritual darkness. Then we pray and it seems to be shown to us that we are grieving the Holy Spirit and more clearly than ever is it borne in upon us that God wants us to do that certain thing which has rested with such weight upon our reluctant minds. At last we decide to do it and great peace comes to us, and we say to ourselves, "This is the witness of the Holy Spirit." We do not like to talk over these experiences. They seem to us peculiarly our own, and too sacred to reveal to those who may be unfriendly, or unspiritual, or perhaps critical. But sometimes we are compelled to explain our actions and then we reveal the hidden experiences of our hearts. In regard to my going west I will simply say this: I was sure it was the will of the Lord that I should go at the time I did and I have never been sorry that I went. Had I foreseen all I now know I should have gone just the same.

Did you have a pleasant time? Never in my life did I make a journey so filled with the blessing of God. Never did I experience so sensibly and continually the constant witness of the Holy Spirit. It seemed to me as if I was enfolded in the Divine care: wrapped up in love and peace and guidance. Even the weather was favorable; while I was in Missouri and Kansas and Nebraska, the heat was less than in other weeks during the summer; and in all the five months that I was west there was not a stormy evening when I had an appointment.

Did your trip pay financially? Probably not, if we are only to reckon present and visible fruit. But a part of the last commission of Christ reads, "teaching them to observe all things that I have commanded you." A part of the commission given to our W. H. & F. M. S. is to teach the church to observe those things commanded by Christ, namely, to do foreign mission work. We must do this at whatever cost. Many may reject the message, but it must be delivered. When we faithfully present our work and the duties of the church, our responsibility ceases. If the church heeds the message and observes those things commanded by Christ, great will be her blessing, but if she rejects the message and refuses to obey His commands we are in no wise responsible for her disobediences. Many of our churches have never heard this message. Many Adventist churches have never put a dollar into foreign mission work. Is it a wonder that their light is nearly extinct? In one place where I once went with this message a meeting was held the day before I came and those present decided not to do anything for foreign work so long as there were "heathen enough at home." In another place a home mission society was organized the day before I came so that they could say they had one mission society and did not want another. Is it any wonder that Christ is not with these churches? Neither of these churches however, are in the west. All through the west the people seem hungry for this message. Still I have no doubt that the trip will in the time to come prove financially profitable to our work. But let us never forget that our work is not only in India but in America, and that the teaching of the churches to "observe all things which Christ commanded" is a work which God has placed in the hands of our W. H. & F. M. S."
K R I S H N A

K R I S H N A is another of Hinduism’s ideals. KRISHNA—The most popular god of India,—over the narrative of whose shameless and abandoned life “the Pandits allegorise and the common people gloat.”

He is represented by more frequent images than those of any other god. One of the best known is the shapeless hideous idol in Orissa—nothing but a black stump with a head upon it. The difference between it and other images of Krishna is accounted for by the saying that “his limbs had dropped off on account of his immorality.”

“When I was remonstrating with some Hindus,” writes Dr. Robson, “on their worshipping a being guilty of such acts as Krishna, they replied very warmly, ‘these were but his sports. You English have your sports. You have the railway and the steamboat and the telegraph, and no one blames you. Why should you blame Krishna for sporting in this way?”

Naturally this way is followed by his devotees. Starting from the worship of a sensuous god, they have sunk to his level. The Nemesis of their origin seems to have followed them all. Consecrating body and soul to the god, supposed to be incarnate in his priests, the worshippers throng into the temples, and in more esoteric worship emulate the example of their prototype Krishna. But “it is a shame even to speak of those things which are done of them”—in worship.

“Religious festivals,” writes Mr. Marrat, “are associated with unspeakable vileness; processions, garlands, instrumental music and wild songs are connected with a moral degradation appalling to contemplate. The corruptions with which Hinduism reeks are such that the instincts of the people were not better than their creed. India would surpass in crime and vice the worst ages of imperial Rome, and be notorious through the world as one vast sewer overflowing with poisonous pollutions.”

“In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of our race. The Brahmanical mythology is so absurd that it necessarily debases every mind which receives it as truth. And with this absurd mythology is bound up an absurd system of physics, an absurd geography, an absurd astronomy.”

“All is hideous and grotesque and ignoble. As this superstition is of all superstitions the most irrational and of all superstitions the most inelegant, so is it of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship.”

“Crimes against life, crimes against property, are not only permitted but enjoined by this odious mythology. But for our interference human victims would still be offered to the Ganges, and the widow would still be laid on the pile by the corpse of her husband, and be burned alive by her own children.”—From Across India at the Dawn of the 20th Century.

THE CULT OF KRISHNA

Is India’s worship devilish or divine? Eight hundred widows prostrate at the shrine Of Krishna! Children most in widow’s weed, All in one temple vowed to nameless deeds.

Behind them stretching to the temple gate, A crowd of frenzied men expectant wait, For vilest deeds are pure these courts within Here vice is virtue, defied is sin.

The priests now press the worship to the den. Behind the altar filled with brutal men, And there direct the carnival of lust Where woman lies dishonoured in the dust.

It pleases Krishna, thus the crowds believe, His priests the gain of infamy receive, Fool priests which fill the temple with their din, And fatten on the price of every sin.

How long, O God of holiness, how long shall India’s widows suffer nameless wrong? Arise in righteousness to plead their cause, Defenceless victims of accused laws.

Asia in temples countless from of old Have India’s widows to such shame been sold; O teach the nations by Thine arm of might That woman’s cause is sacred in thy sight.

H. G. BATTAN GUINNESS, D. D.

Treasurer’s Report of Adams Local W. H. & F. M. S.

FROM JUNE 15, TO DECEMBER 15, 1904

Balance on hand, $52.24
Membership fees, 7.00
Honorary members, 7.00
Orphans support, 4.94
Orphans clothes, 3.68
Home mission, 19.60
General fund, 1.50
Money order and stamps, 12.00

Total, $66.38

Balance in treasury, 18.18

EXPENDITURES
To orphans support, $57.50
Membership fees, 7.00
Honorary members, 7.50
Orphans clothes, 3.50
Home mission, 19.00
Money order and stamps, 12.00

Total, $66.38

INN. M. BARNES, Treasurer.

FROM ALL NATIONS

Of the 6,510 Protestant Episcopal churches in the United States, 4,760 are reported to make no contribution to missions. There are thirty-one thousand Greeks in the United States, New York, Chicago, Lowell, and Boston have the majority of them. Japanese in 1880 closed to Christianity; Japan in 1900 goes with other nations to demand indemnities for murdered Christians in China.
**LETTER FROM INDIA**

**From Miss Saunders**

**Dear Miss Bradford:**

YOURs of September 23rd received. I am pleased to know that the needles and stove wicks will be obtained. In reply to your questions:

1. Pallian is employed in the Velacheri school (Pariah) as a conductor. This means that he has to go every morning to the village and collect the children and bring them to school. What time he is not doing that is teaching the infant class.

2. Ludlow, Maine, have not got a child in the place of their’s which died. I cannot say any more than what has already been published in “All Nations.” We are hoping and praying for more girls and Ludlow will be one of the first to be provided for.

3. Iron Hill, Que. It has been so long since the boxes—came that I have forgotten just what came from you. A skirt one yard long should be the boxes came that I have forgotten just what came from you. A skirt one yard long should be

4. Miss Evelyn Manter’s little girl is doing nicely, she is very lively and makes fun for all of the rest. She is bright and very smart in her studies. She has not as yet expressed any desire to be a Christian. We are daily praying that she will become a Christian. We are daily praying that she will become a Christian. We are daily praying that she will become a Christian. We are daily praying that she will become a Christian. We are daily praying that she will become a Christian. We are daily praying that she will become a Christian.

She is one of our healthiest girls.

I have read with much interest about the home for the Bible students in Boston and I want to help a little. Will you please send to the party in charge of the home for the Bible students in Boston and I want to help a little. Will you please send to the party in charge $5 for me and I will deduct it from my salary here.

Mrs. Allan is with us. She says she is very happy in the work. We believe God has a great work for her to do.

We have just purchased five acres of land for a cemetery. The money was collected in our Sunday services and by freewill offerings. The amount paid was $26.

Pray for us that we may be strengthened for His service. Love from all here to you all.

Yours sincerely,

J. M. Saunders

**AN OFFER**

To any person sending us the names of four new subscribers to All Nations Monthly with one dollar, the cost of four subscriptions at 25 cents each, we will send the paper free for one year. This is an opportunity that many ought to avail themselves of and not only get the paper themselves but to get many others to take it.

How many will try this plan?

L. N. Bradford

**TREASURER’S REPORT**

**From Nov. 15 to Dec. 15, 1904.**

**Receipts**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand Nov. 15</td>
<td>$20 80</td>
</tr>
<tr>
<td>Cash, fees and contributions</td>
<td>231 28</td>
</tr>
<tr>
<td>Subscriptions</td>
<td>18 29</td>
</tr>
<tr>
<td>Sales</td>
<td>9 05</td>
</tr>
</tbody>
</table>

**Total receipts,** $291 42

**Expenses**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sent to India, month’s expenses</td>
<td>600 05</td>
</tr>
<tr>
<td>Sent to India for orphanage</td>
<td>29 95</td>
</tr>
<tr>
<td>Business Manager one month salary</td>
<td>25 00</td>
</tr>
<tr>
<td>Bookkeeper and office clerk, one month salary</td>
<td>28 00</td>
</tr>
<tr>
<td>Printing All Nations</td>
<td>25 75</td>
</tr>
<tr>
<td>Postal Orders for India</td>
<td>3 90</td>
</tr>
<tr>
<td>Advanced to Miss Saunders for her donation</td>
<td>2</td>
</tr>
<tr>
<td>Boston Bible School Home</td>
<td>5 00</td>
</tr>
<tr>
<td>Postage Stamps</td>
<td>3 39</td>
</tr>
<tr>
<td>Expressage</td>
<td>1 05</td>
</tr>
<tr>
<td>Mailing All Nations</td>
<td>4 45</td>
</tr>
<tr>
<td>Stationery and Stamped Envelopes</td>
<td>30 50</td>
</tr>
<tr>
<td>Mimeograph Supplies</td>
<td>4 25</td>
</tr>
<tr>
<td>Field Work in California</td>
<td>4 20</td>
</tr>
<tr>
<td>Telephone bill</td>
<td>8 00</td>
</tr>
<tr>
<td>Sundries</td>
<td>65</td>
</tr>
</tbody>
</table>

**Total expenditures,** $259 94

**Balance in treasury,** $311 48

**MONEY RECEIVED**

**From Nov. 15 to Dec. 15, 1904.**

**California**—Mrs. S. T. Cadwell $5.00; membership fees Northern California, $3.00; Bangalore school 13.00; Local societies 3.00; Rev. G. T. Welcomer 4.20.

**Connecticut**—Mrs. Williams, collections, sales, etc., $21 23;

**Hartford local** 3.50; Nola M. Berry 1.00; Lena C. Berry 1.00; Louise H. Kinman 1.00.

**Maine**—Martha J. Russell 75; John Halverson 1.00; Rev. Owen Wincapaw 1.00; George Quint 1.00; Rev. Mrs. E. O. Diamond 2.75; a sister 75; Bickford local 13.00; Bickford local educational fund 1.50; Mary E. Hamilton 5.00; S. F. Killborn 1.00; Mrs. M. Killborn 1.00; George F. Stedman 1.50; Mrs. S. S. Emerson 75; S. K. T. 1.00.

**Massachusetts**—Aimee Bryant 1.00; Alice Howit 50; Amanda F. Bolles 50; Carrie Bolles 50.

**Michigan**—Rev. George DeBoer 2.50; Ruth Atkins 1.00; George Roberts 2.00.

**Missouri**—Church collection at Nevada, $1.00.

**Nebraska**—Irene Smith 50; Ida Gegg 50; Eunice McGee 50; Mrs. Wakefield, 2.00.

**New Brunswick**—Peel local $4.00.

**New Hampshire**—Alice M. Goodwin $8.00; Northwood Narrows 800; Martha L. Lewis 1.00; Mrs. A. D. Hardy 75; A. C. Sunday School, Loudon Ridge 1.00.

**New York**—Etna M. Van Dyke 5.00; Miss L. E. Gunner 50; Miss E. E. Gunner 1.00; Mina L. Dowell 3.00; Nona Miller 50; Mrs. G. W. Gorham 75; Sarah A. Éno 75; Emma Eno (deceased) 19.90.

**Oklahoma**—Sallie J. Powell 6.00.

**Oregon**—Portland local for Bangalore school 4.00; John Day local for Bangalore School 1.00.

**Province of Quebec**—Mrs. F. Houston, 5 00; Mrs. Wm. Walker, 2.00.

**Rhode Island**—Mrs. Susan Fuller 1.00; For Native Worker 10.50; Providence local 5.00.

**Tennessee**—Miss R. F. Snow 1.00.

**Vermont**—Advent Christian Church, St. Johnsbury 22.00; Grace Parrouges 1.00; Layton Cargill 1.00.

**Washington**—Mrs. C. E. Bennett 1.00.

**Wisconsin**—A. D. Capener 1.00; Mrs. Foster 1.00; Mrs. Kellogg 1.00; Willie Miller 1.00; J. E. Schwab 1.00; Edith Kellogg 50; Roy Thadum 70; Sales 4.05; subscriptions 18.29; Total amount $258.62.

**ORPHANAGE FUND.**

Previously acknowledged, $477 55

Sent this month, 29 95

**Total,** $507.05

Lena N. Bradford, Treasurer.
A CHILD'S SONG

God gave me a little light
To carry as I go;
Bade me keep it clean and bright,
Shining high and low;
Bear it steadily without fear,
Shed its radiance far and near,
Make the path before me clear
With its friendly glow.

God gave me a little song
To sing upon my way;
Rough may be the wind and long,
Dark may be the day.
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little child can sing,
Make the whole world gay.

God gave me a little heart
To love what'er He made;
Gave me strength to bear my part
Glad and unafraid.
Through thy world so fair, so bright,
Father, guide my steps aright!
Thou my song and thou my light
So my trust is stayed.

THE CHRISTMAS GIFT

Tune "Home, Sweet Home."

A baby was sleeping in old Palestine,
The first Christmas morning that ever was seen;
And H e came to save you and He came to save me,
Jesus, Saviour dear,
Our hearts bid Thee welcome,
The Christmas gift holy, oh, who can refuse?

FOR OTHERS

A little love, a little work,
A little thoughtful care,
Will help us, at this Christmas-tide,
To give to all a share.
So, let us give with glad good will
Some presents, though but small,
And help as many as we can,
For Christmas is for all.

A LETTER TO YOU

My DEAR JUNIORS:

To one and all a kindly greeting and hearty God-bless you;
I do indeed feel it a privilege to be able to call you 'My Juniors' for that is just what you are and I want you to be the very best Juniors in all the world, and if I may have as warm a place in your hearts as you have in mine we ought to make them just a bit happier and may be my dear Juniors, there are some that are really hungry and cold, yes indeed many actually suffering for those things that we might send, so with all our might, let us be up and doing, knowing that soon Jesus is coming. And then who of us shall not want to lay up some bright golden sheaves at His dear feet and hear Him say "inasmuch as ye did it unto one of the least of these, my brethren ye have done it unto me?" And then too how blessed the thought that we shall not have to wait to tell Him what we have done for Him, no indeed, He knows all about it now, how that even we may help some little suffering one in His name and for His glory so with so many little brothers and sisters to help and with so many dear little willing hands to do the work we ought to be such a shining light here that our bright lamps would shine across the blue waters.

And now dear Juniors that is a true picture of our unfortunate little neighbors over in India, China and other countries. They are out in the dark nights, cold and hungry and even dying for the want of a light to guide, while we are warm and sheltered and surrounded with all the comforts and joys of life, tenderly loved and cared for, and then would you not tenderly love the one who had so untiringly held the light that guides you to such a good home? Indeed it was the small candle light that saved the little life.

And now with so much to do I should just like to see you bubbling over with a desire to work for these little people and wish I could see you piecing a quilt or saving pennies with which to buy little dresses and I'm quite sure mother would just love to help you and I know Jesus would be so pleased to know that His little lambs on this side of the water so loved those other little ones way over there, that they were really working for them.

So, dear children, good bye and may you be the best little workers in all the world.

Lovingly, your Superintendent,

GRACE H. WHITE.

CRADLE ROLL

Xelpert Alford, September 10, 1904, Miriam Schaumberg, September 28, 1904, Cedar Rapids, Nebraska.
Bettha Marie Sanderson, November 15, 1904, Stafford, Kansas.