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All Nations Monthly

"Go Teach All Nations and lo I am with you alway even unto the end of the world"

VOL. X.

ROCKLAND, MAINE, U. S. A., MARCH, 1908

No. 96

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

"HE CARETH FOR YOU"

BY SUSIE BRADFORD THOMPSON

(Written for All Nation's Monthly.)

As the rushing stream breaks from its wintry entombing,
And the spring sunshine wakes the wood-blossoms to blooming,
Casting thus, from your breast, all the old numbing cares,
In his sweet promise rest, as your burdens he bears.

Hear the birds sing for joy, with no cold thought of duty,
And the lilies' employ, just to grow in their beauty.
List our Lord's gracious words, "Toil not, weary, alone!"
He who cares for the birds, cares much more for his own!

Do not dread life's dark days, nor give place to repining,
Ever, over doubt's haze, Heaven's clear sunlight is shining.
As the clouds roll away, roll away from the blue,
Roll your cares upon him, "For he careth for you!"

THE ALTERED QUESTION

BY ALICE J. JANVRIN

Voices, sad with sin and suffering,
From the lands beyond the sea,
Ever came in pleading accents,
Till they seemed a call to me ;
But I strove to answer "No"
As I questioned, "Must I go ?"

Still I mused, till growing pity
Touched and filled my inmost soul,
I could tell the "old, old Story"
Of the Love that maketh whole ;
Yet I wavered to and fro,
Pondering always, "Shall I go ?"

Then I saw as in a vision,
One who stood with outstretched hands,
And a face of tender yearning
Turned towards those heathen lands ;
At his feet I bent me low,
Whispering softly, "May I go ?"

There I leave it—anxious questions
Are forever more at rest,
Here or there, or work or waiting,
His the choice, and that is best,
For I know that day by day,
He Himself will show the way.

—Selected.

The Scriptures have been translated into eighty-four of the languages and dialects of India. The written Word enters homes and hearts closed to the missionary and the living voice, and has turned not a few unto the only true God and Jesus Christ whom He has sent.

"The man who economizes on charity is usually short on faith."

VALUE OF MISSIONS

GOING out to Asia seven years ago as United States Minister to Siam, I was in a degree prejudiced against missionaries. Returning to America six years later, I was convinced of the practical value and importance of their work. Four years' official residence in Siam, a year or more in China and Japan, and another in the Philippines, aroused me to an appreciation of America's mighty responsibilities and opportunities, missionary and commercial, in the Far East. Summarizing in briefest terms possible some points in favor of missionary work from a layman's point of view, we enumerate the following:

1. In my experience as a United States Minister, 150 missionaries, scattered over a land as large as the German Empire, gave me less trouble in five years than 15 business men or merchants gave me in five months.

2. Everywhere they go, in Siam or Burmah, in China or Japan, they tend to raise the moral tone of the community where they settle.

3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship as well as of Christianity.

4. They develop the idea of patriotism, of individual responsibility in the welfare of the State.

5. They carry on an extensive medical and surgical work, build hospitals, and encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like smallpox, cholera and the plague.

6. They do a great work of charity and teach the idea of self-help among the masses otherwise doomed to starvation and cruel slavery.

7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior.

8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia.

9. They are a necessity to the Asiatic statesmen and people to provide them with that instruction and information required to undertake genuine progress and development.

Let us be fair in judging the missionaries. Let the complaining merchant, traveler, or clubman take the beam from his own eye before he demands that the mote be taken from the missionary's eye.

HON. JOHN BARRETT,
Journalist and United States Minister
and Consul-General to Siam.

FROM ELLA L. JONES

TERAMUNGALAM, INDIA, Jan. 21, 1908

I AM here visiting my dear friend Mrs. Hazen. She and her husband have a large work under their care. Their one great aim and topic of all conversation, is the upbuilding of the work. I had the great pleasure of seeing three high caste people take upon themselves the name of Christians. It was a happy moment for the whole of us. They have a very pretty little church and on Sunday it was filled by native Christians with here and there a Hindoo. When any are taken sick they come to Mrs. Hazen for her to pray. She is a strong believer in divine healing.

Mr. Hazen took me in to Madura one morning and showed me the wonders of the city. From the station we took a two-wheeled rig drawn by a little bull. We sat on the bottom of the rig with our heads bumping the top. When the bull started to move I followed suit. I bumped first on one side then on the other, my feet went to sleep, but there was no room to move and I did not want to risk my life by letting go the sides of the jutcar.

We first visited the grand old palace of a former king. The pillars throughout the center court are from six to eight feet in diameter and of great height. The walls are covered with carvings and statues. The statues are most hideous as they are everywhere in India. The king's bedroom is most strange with tank for bathing in the center. The walls are covered with statues of the gods in many of their strange acts.

From the palace we went to the hospitals of the American Board. The men's hospital is new and more up-to-date than the women's. Both do much work. Some days over two hundred come for treatment. The doctor showed me a wee little baby that the mother was going to sell for a dancing girl. They heard of it in time to prevent the mother taking the child away. Very near the hospitals is a training home for Bible women. Here we had breakfast, after which we went over the school. The women take a course in the New Testament, Life of Christ, Church history and several other topics. We now passed to the great Madura temple, filled with its filth and vice. The first sight as you enter one of the five great gates are the bazaars where all sorts of things are sold. The money changers were counting out their money. The same hideous statues and idols meet your gaze on every hand. The cattle wandered about at will and a great elephant, with leprosy fanned the flies with a bunch of reeds. One mammoth hall has a thousand pillars on all of which are engraved images of the gods. The inner part of the temple was locked, but a native kindly caused the great gates to be opened and we entered the large enclosure where the sacred tank with its green water invites those blinded by Satan to purify themselves. I felt so strange as they locked those great gates back of us. Idols reigned everywhere. They were mostly made of black marble.

The priests only are allowed to enter the holy of holies where the great gods and goddesses stay.

We now crossed the city to see the new college building that has not been completed. Half a mile from the college is a large Girls' Training Home. It was an instruction to see the many bright Christian faces. This ended my first day's sight seeing.

Monday Mrs. Hazen took me to Pusumafai to see the great work there. They take children from the kindergarten through the high school and give them a manual training, or a Bible training as they desire.

They have a press that more than pays for itself. Their eight-acre farm looks green and flourishing. I was delighted with their new church.

I was royally entertained by doctor and Mrs. Jones. It was just like being in America again. In fact, everybody has been so lovely to me and taken such pains to have me see and enjoy everything.

What would you think of taking a three hundred mile trip and doing a lot of sight seeing for ten dollars? My ten dollars will carry me home with ease. My railroad fare for three hundred miles was a little over three dollars.

FROM MISS HULBERT

THESE are busy days with us. This morning Miss Spence and I have been arranging the last of the garments to give to our village school children. You know that each year we give one thousand garments away and it means work to get them all sorted out and marked for the different schools. This morning you would have laughed if you could have seen me inside of one of our big boxes, but it was the best way and the quickest way to accomplish what I wanted. Our boxes are beginning to look empty but I comfort my heart by saying, "Well never mind, the other boxes will be here in June." So often my heart is touched as I handle these garments and think of the dear ones at home who have made them. One thing I noticed as we were arranging them, that in some of the schools the number of girls was very small. This in itself tells a story. Oh these poor girls and women of India!

Last Saturday we held our Sunday School picnic, on the beach, which is about five miles from Guindy. There were over one hundred present. We had an entertainment of a Scriptural nature which was very good. Afterwards refreshments were served, and then we started for home. It was a beautiful moonlight night. The larger girls walked both ways and were quite ready to lie down and get their night's rest. I must not forget to tell you that our Guindy Sunday School gave the money for a cot in our Velacherie hospital. Really we have a very fine Sunday School.

I am helping Miss Spence with the hospital work, and find it very interesting. We have some funny experiences in the hospital. Dear girls, sometimes they make me groan and sometimes laugh. God is working among them, all we have to do is to be faithful. Life is duty in India.

Anybody cannot be a successful missionary. It takes a Christian character and principle to win the battle.

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Children's Page

JOY IN A DARK LAND

A child sat in the sun's soft light
 In far-off Afric's land ;
 Her face was blicker than the night,
 But skilful was her hand.
 A hopeless cripple on the floor,
 She sang the whole day long,
 Because, a heathen child no more,
 She knew the Christian's song.
 Her lot was hard, no toys had she
 Save "home made" poor and rough ;
 But Jesus' love had set her free,
 And that was joy enough.
 A dish she formed with outlines true,
 It stands before me here.
 I think 'twould gladly send to you,
 This word of love an' cheer :
 "Oh, never have a frown in sight,
 For you are greatly blest.
 Love and obey the Lord of light ;
 He cares for all the rest.
 I owe Him so much that you will send
 To those across the sea
 The blessed news that Christ, their Friend,
 From sin will set them free."

MRS. N. C. ALGER.

THE DUTY OF THE STRONG

You who are the oldest,
 You who are the tallest,
 Don't you think you ought to help
 The youngest and the smallest ?
 You who are the strongest,
 You who are the quickest,
 Don't you think you ought to help
 The weakest and the sickest ?

FROM MISS SAUNDERS

GUINDY, Feb. 20th, 1908.

DEAR SISTER BROWN:

MRS. Taylor forwarded your letter to us. We are much pleased to learn of your interest in our work, and thank the Berry Mills Sunday School very much for the donation they have sent.

We have just started a new industry for our boys (clay-pot making) and this money will help a great deal.

Perhaps your Sunday School would like to know the different kinds of work our boys do. We have in the Ransom Home at present 59 boys, their ages ranging from three to twenty years. Two of the oldest are in the government training school this year, training for teachers.

The boys' rising bell rings at five o'clock mornings. They immediately roll up their mats and fold their quilts, then go out to the well and have a good wash. Then they have their morning prayers, after this a half hour is given up for those who wish to have a quiet time for Bible reading and prayer. Those who do not want this have to work at sweeping, getting breakfast, cleaning the bullock shed, bringing water, etc. At 6.30 they sit down to their food which is a sort of porridge

made of rice and raggie. The work bell rings at seven o'clock, then every boy has to work hard until 8.30 when the bell rings for them to get ready for school. The school hours are from nine to twelve, and from two to four. There are three classes daily in carpentering and two in gardening. Between the school hours the garden has to be watered and all other necessary work about the compound done. The boys do all of their own cooking; this keeps three boys busy all of their time out of school. Two boys have to grind raggie every day between four and six P. M. The stones used for this are such as you see in the Bible pictures. The midday and night food is rice and curry. After night food comes evening prayers, after this drill until nine o'clock when they are expected to go to bed.

Three nights in the week, about twenty of the boys go out into the surrounding villages preaching and singing. They are called the "Seventy Band." They have a drum, tambourine, cymbals and accordian. The people like the music and sometimes will congregate in large numbers. Then the boys preach the gospel to them and usually the people listen very attentively and sometimes ask questions. A number of these are, we believe, getting interested and we are praying that they will soon come out from heathenism and worship the true God.

Now I have written you all this to show you what use your money is put to that you send to India. I know you will think that it is money well spent. Indeed we all ought to think that our lives, our time, our money, should be given to God for His service, and His greatest service is to bring to Him those who are lost and have never heard of His salvation. What a grand work He has given us to do, and how delighted we should be for the privilege of being "workers together with Him."

God bless you all and keep you ever interested in His great work is the wish of your sincere friend,

J. M. SAUNDERS

The above letter was written for the children in Berry Mills, Maine, in return for a liberal donation sent to help our Famine Orphans in India.

WHO GAVE THAT CENT?

A SON of one of the chiefs of Brudwan was converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, with much difficulty preached the gospel at his own home, and was the means of converting hundreds to God. He was a man of influence: the people flocked to hear him; and in one year 1,500 natives were baptized in Arracan as members of the church. And all this through one little tract! That tract cost one cent! Oh, whose cent was it? God only knows. Perhaps it was the mite of some little girl—perhaps the well-earned offering of some little boy. Yet, what a blessing it has been.—Ex.

ALL NATIONS MONTHLY.

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Rockland, Maine, March, 1908.

FOR LIFE

AMONG the questions asked by nearly all Mission Societies of a missionary candidate is one equivalent to this: "Do you intend to devote your entire life to the foreign field?" and no one is accepted who hesitates upon this point. The reasons for this are obvious. To qualify oneself properly for foreign mission work takes years of preparation, not only before entering the work, but afterward, while the missionary is learning the language, getting acclimated, and adapting himself to strange customs, prejudices, and ways of living. The first three years in a foreign field are usually of little value to the mission, who salaries during these years of training the untried, untrained, unqualified missionary, whose expenses in reaching the field, usually several hundred dollars, it has previously borne. At the end of the first five years, the missionary, however competent, willing and consecrated, has hardly earned the salary he has received, and now he must take a furlough of a year in order to preserve his life for future service. His fare is paid home, and he is paid half salary while he rests a year, then he returns to his work, his returning expenses being paid by the mission society. He is now in good health, refreshed physically, mentally, spiritually, and can preach and converse in the language of the country, as well as study its literature, and in a thousand ways perform efficient mission work which he could never do before. If now he gives up his work all the five years of time and expense in preparation are wasted. If he continues, his value increases in geometrical proportion so long as he remains on the field. No man would consider the spending of several years in a medical school a profitable investment of time and money if he did not intend to practice medicine, but if he paid his own expenses, no one would object to his employing his time and money in that way, if he pleased. The case of the missionary, however, is different. Very few bear their own expenses but are sustained from the beginning by mission societies composed largely of working people.

The business of Mission Boards is to see that

these trust funds are judiciously and economically expended, and the conscientious Christian men and women who compose these Boards are expected to use business methods, and common sense in administering mission affairs, and to be at least as careful not to waste mission money as they are in managing their own finances. Hence business prudence requires that these Boards should not send to the foreign field those who only offer themselves from a generous impulse, or because they possess a restless nature that craves frequent change of occupation.

Such will soon desire to return home, and it will be wise to remove them from the field as soon as possible; and the only result of their experiment will be the waste of hundreds of dollars, the loss of public confidence in the mission management and the permanent injury of mission interests in the field which has been afflicted with their presence for a few months or years.

Justice to our own missionaries in India requires that we say that while very few missions during the first few years of a missionary on the field are able to get a return of valuable labor, our W. H. & F. M. S. is an exception to this general rule. Our missionaries from the first have done valuable work, especially in the care of our orphans, which care does not demand an extensive knowledge of any language but the English.

A GOOD IDEA

REFERRING to what one of our workers suggests, that we help some of the schools in neighboring villages on condition that they adopt our Scripture lessons, another worker writes:

"The idea of allowing a grant-in-aid is a grand one. The object aimed at, by the mission, in opening schools will be gained by a very small expenditure. This call, I think, must be taken into consideration as a 'God-send.' In some of these schools are Hindu teachers and in others some who belong to other denominations. Therefore in these schools very little knowledge of the Bible is imparted. Following the government curriculum and educational rules, etc., is a great burden on the Managers. All these could be avoided in allowing a grant to such schools as follow our Scripture curriculum."

V. T. PULICODEN.

The next shipment for India will be April 5. Do not forget the date.

NEW LOCALS

ARENA, NEW YORK—Organized February 12, 1908. President, Emma Clum; Secretary and Treasurer, Mrs. Olive Braisland.

SANTA CLARA, CALIFORNIA—President, Mrs. F. A. Dickinson; Vice President, Mrs. Ella J. French; Secretary and Treasurer, Mrs. Henry Downes.

VANCOUVER, B. C.—President, Mrs. Charles P. Kittridge; Vice President, Mrs. James Jelly; Secretary, Miss Beatrice V. Merrill; Treasurer, Mrs. J. D. Ross.

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PHYSICAL FITNESS

IS a man physically qualified to be sent out into missionary work? For an enterprise like this, where a man practically enlists for life, it is of much concern to the Society which appoints him, and of great importance to the work which he is to take up that he be possessed of good health. This is preeminently true in the case of all those who are appointed to India. The climate of India is trying, though it is neither as dangerous nor as fruitful in difficulty, as many believe. It is not necessary that a man who is sent out to India be possessed of robust health. Indeed, I have often noticed that the most robust are the most likely to yield, through ill-health, to climatic influence there. This is chiefly owing to the fact that such people are usually careless in all things pertaining to health. They place too much reliance upon their stock of vigour, and ignore, until too late, the insidious influence of the tropical sun. We ask not for a man of great bodily vigour; but he should be possessed of organic soundness. Such a man may stand the climate longer and work with fewer interruptions than his more vigorous brother; simply because he knows that his health is delicate and appreciates the necessity of taking suitable care of himself. On the whole my experience has led me to two convictions about this matter; the first is that the less robust and more careful missionaries stand well the tropical climate; and in the second place, that to those who do take adequate care of themselves, the climate of India is neither dangerous nor insanitary.

There are, however, certain precautions which missionaries should take in that land in order to insure the proper degree of efficient service. Annual periods of rest at hill "sanitariums" are not only desirable, but are necessary, in order to preserve the health and add to one's usefulness. Many of the best missions in India, at present, not only arrange that their missionaries take this rest, but demand it of them. They have learned by experience that it is a reckless waste of precious power for their missionaries to continue working upon the hot plains until compelled by a break-down to seek rest and restoration. It is much easier, in the tropics, to preserve, than to restore health. Many a noble service has been cut short, and many a useful career has been spoiled by recklessly continuing work for a few years without rest or change in that land.

The youngest and the least organized missions, and consequently those which have not perfected arrangements for the rest and health of their members, are those which have the largest number of break-downs, and which lose most in labor and money on account of the ill health of their missionaries.

India's Problem, Krishna or Christ,
By John P. Jones, D. D., of Southern India.

OUR DOCTORS AND THEIR PATIENTS

THERE is a place near Poona, India, where one of our missionaries carries on work in a grass hut. A great many come to her for

medicine. Some of the village school children died with plague,—a disease we know nothing about. One little girl before she died said, "Teacher, Jesus came to call me, is it not true?"

Away up in Bhot, so near Tibet that the Tibetans come down in the summer to trade, is Dr. Martha Sheldon. She gives medicine and tells the "old, old story" to these people, who get neither medicine nor gospel in their own land. Her helper, Miss Browne, goes over the high mountain passes with native servants and two ponies "Rob" and "Roy," and she, too carries medicines and pictures of Bible scenes. She works largely with the children, who learn to love her. So, in toil and danger, the work goes on.

On the back veranda Raggie and Pundan are kept busy washing and dressing the many, many sores. A baby is now waiting to have an abscess on his head lanced. Yesterday I lanced a felon for this woman, and she says, "I had the first night's sleep last night that I have had for many days." This man wants a tooth pulled. I have pulled three or four for him already.

A woman is prostrating herself on the ground and putting her hands on my feet. That is her way of thanking me because her son, who was very sick, is well again.

ADA MCNEIL GORDAN,
In Junior Builders.

"MITE BOX," NO FLOWERS AT THIS FUNERAL

JUST a plain "mite-box" and no flowers graced the casket when the funeral of Mrs. Ellen Hawthorne, mother of Councilman Hawthorne, was held at the Epworth Methodist church this afternoon.

Mrs. Hawthorne was an active worker in life for the cause of missions. Before she died she requested that the friends who might desire to buy flowers for her, which she would not be able to appreciate after death, should instead bring the money to her funeral and place it in a mite-box to rest upon her casket, to swell the funds for missions.

The request was announced at all the services of the church yesterday, and as friends dropped a tear of sorrow at her bier to-day they also dropped their money in the box resting above her silent form to perpetuate the missionary work she aided when she lived.—From a Washington Paper.

The Hindus are divided into seven great divisions of caste. These are again subdivided into 243 castes. The Brahmans and higher castes number some thirty-nine millions; there are over ninety-nine and a half million low castes, and over sixty-eight millions are outcastes or pariahs! Oh, this inhumanity of men! Nothing can destroy it but the gospel of Christ, which teaches the brotherhood of man, growing out of the Fatherhood of God, who had made of one blood all nations.

From All Nations

DAYBREAK IN SPAIN

The editor of the *Sunday at Home* has been visiting Seville, and it is gratifying to find that he is able to bear witness to the fact that, altho Protestantism can not claim magnificent buildings or large congregations in that city, "it is at least a growing spiritual force." Apart from the British colony, there are now over 500 persons connected with the Protestant churches, two congregations of these belonging to the Reformed Church and one to the Presbyterian, and each of them having schools. On a recent occasion pastor Emilio Carreco led a procession of 300 scholars of his day-schools through the streets, and the they bore a banner, *Escuelas Evangélicas* (Protestant schools) they were not interfered with. Surely this is marvelous for Spain, with its historical and inherited intolerance. The visitor was delighted to hear the Sunday-school children singing Spanish versions of "Onward, Christian soldiers," and "I think when I read that sweet story of old," and a large evening congregation joining in a rendering of "Jesus of Nazareth passeth by."

INDIA AND CEYLON

WORK FOR THE LEOPERS IN THE ORIENT

The auxiliary missionary work which is carried on so successfully by the Mission to Lepers has now completed its thirty-first year, and its influence is scattered over 78 asylums in India, Burma, Ceylon, China, Japan and Sumatra. It was surely a divinely inspired plan which led Mr. Wellesley C. Bailey in laying the foundations of his great work to utilize the missionaries on the field instead of sending out workers for the special mission. In this way the mission to lepers has become an interdenominational movement, and its own influence has spread indefinitely, while it has assisted, without competing with existing missionary societies.

Among the outstanding events of the past year may be mentioned—

- (1) The building of three new Asylums in India.
- (2) The completion of several new buildings.
- (3) Two new openings in China, and one in India.
- (4) The opening of the Dhar Asylum.
- (5) The dedication of three leper churches, viz.: Tarn Taran, Alleppey and Pui.
- (6) The arrangement for erection of an Asylum at Poona.

BIBLES PERMITTED IN AUSTRIA

The organ of the British and Foreign Bible Society says: "It is encouraging to learn that, after long delay, the Society has obtained licenses for two colporteurs in Istria, and one colporteur in Dalmatia. Moreover, we have the promise of a license for Lower Austria—which includes the city of Vienna—where none of our colporteurs have been permitted to work for the last ten years."

Teaching Kongo Children Useful Trades

Let us glance, for a moment, at the Luluaburg Mission, 100 miles from the mouth of the Kongo River, and a type of many of the best stations. The grounds are neatly kept, the schoolhouse with the little cupola, the hospital, the church, and other buildings are commodious. Good roads are maintained.

The fathers here love most of all to have hundreds of children under their influence. "Give us the children," they say, "Their parents are so fixt in primitive and barbarous ways that it is hard to change them. So we wish to gather the children around us that we may mold their plastic minds and train their hands. We may help in this way to make the future fathers and mothers very different from those of to-day, and how vast will be their influence!"

In no sense do they neglect the adults, but their hopes are chiefly based upon the boys and girls from five to seventeen years of age. These children fill the school and workshops. No walls or regulations compel their presence, but a large variety of work and play and unfailing kindness and patience keep most of them there until their education is completed. A little reading, writing, arithmetic and geography, well sandwiched with music, complete the schoolroom exercises; but every day for years they are absorbing knowledge as infants do. They learn to read the clock, to distinguish the days and the months. They receive small coins for doing certain kinds of work, and each must keep an account of his receipts and expenditures. They are familiarized with many conveniences of life and methods of work, and finally all are required to specialize in one or another branch of labor. Most of the manual trades are taught to the boys, sewing and all branches of housewifery to the girls, and there are regular hours when every one works in the fields or gardens.

The London Missionary Society has cut down on its missionary fields five per cent, but is practically out of debt.

The Japanese Educational Department is calling on the Y. M. C. A. to supply teachers for the middle schools of the empire.

The three mission centers in Arabia are Busrah, Bahrein and Aman, the first under Turkish, the other two under British rule.

REPORT OF ROCHESTER, N. H. LOCAL

DURING YEAR ENDING JANUARY, 1908

Support of one child in India,	\$15 00
Received from A. C. Sunday School, .	16 02
Received freewill offering,	5 35
Sent to India for general work.	26 04
Home Mission,	1 65
Paid for All Nations,	1 05

FRANCSE W. KNOX, Secretary

MARCH, 1908

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WHAT ONE LOCAL IS DOING

WE have a birthday bank for the support of an adopted boy by our Sunday School. We usually have about \$25 in this bank, and all of it is used for India work. Then our local adopted a girl baby costing \$30 a year. We have always found it difficult to keep up an interest in our Junior Society. All who are old enough are asked to join our local as that brings in more money. The little children cannot come to the meetings alone so, as I say, it was difficult to keep it up. Now we have a new plan which does well. The whole S. S. belongs to the Junior society, without individual membership. We give the society review Sunday of each quarter and the collection. We have also given our baby girl "Gada" for them to support and they do it, for of course all the S. S. being members all give. After giving up Gada, we took upon ourselves the support of a native worker, costing \$60 a year, this we have done for one year. This is a list of our obligations, all membership fees go to general support of schools, \$12 a year to Bangalore schools, \$60 a year to native worker. I think it was twenty-five missionary cards we sent for, these are not all filled as yet. Our extra contributions are used for whatever we may deem best, so you see we have quite a list of obligations. This year we have thirty-two active and twelve honorary members and I think twenty-three subscribers to All Nations. I believe All Nations is taken by every family in our local. At our meeting we decided to present the Miss Jones birthday book to our local, asking that all who could, should enroll their names. I have always felt that the Portland, Oregon local has done its best.

[The above is part of a personal letter to our former Treasurer Mrs. Bradford-Morse, and was not intended for publication — Ed.]

In India it has been clearly demonstrated that after many centuries of strong effort, Brahmanism, Mohammedanism and Buddhism have failed to satisfy the soul-needs of its people, or to uplift them; we have proved from personal experience the power of the gospel of Christ to save, therefore we are under obligation to carry the gospel that has meant and means so much to us. The fields are white unto harvest. Pray ye therefore the Lord of the harvest, that He will thrust forth more laborers unto His harvest. For you—for us—it is GO or SEND!

Selected

TREASURER'S REPORT

From February 1, 1908, to March 1, 1908.

RECEIPTS

Balance on hand,	\$ 14 48
Cash, fees and contributions,	527 75
Subscriptions,	48 76
Sales,	1 15
For press work,	34 00
 Total receipts,	 \$ 626 14
EXPENDITURES	
Sent to Alice G. Spence (Guindy, India)	\$ 350 00
Postal orders for Guindy, India,	3 50
Sent to Captain Spence (Bangalore India)	100 00

Postal Orders for Bangalore, India	1 00
W. I. Edwards	16 67
A. A. M. (special contributions)	25 00
Business Manager, salary one month,	25 00
Bookkeeper and office clerk,	20 00
Travelling expenses,	8 33
Printing "All Nation's Monthly" (two months)	51 50
Cuts for All Nation's Monthly,	7 80
Mailing "All Nation's Monthly,"	2 51
Cartage for "All Nation's Monthly,"	25
Sundries,	2 80
Postal Orders,	10
Stamps,	6 88
 Total Expenditures,	 \$ 621 34
Balance on hand	4 80
	<hr/>
	\$ 626 14

MONEY RECEIVED

From February 1, 1908 to March 1, 1908.

California—F. W. Gildersleeve \$5, Colton L. W. society 15,

Mrs. Jacob and Mrs. Geo. Mushrush 5, Santa Cruz, A. C. S. S.

30. Illinois—A. P. Lanterman \$2, Mrs. A. C. Nelson 2, Cynthia E. Shaw 15.

Colorado—Mary O. West \$1.

Maine—Mr. and Mrs. S. F. Kilborn \$2, W. H. Gould 10, Mrs. Jessie E. Jordan 250, Sabattus local 10.50, Limestone local 8, infant class A. C. S. S. Bridgton 1, Bridgton local 5.50, Bangor local 3, Mary F. Crane 2, Mr. M. C. Quint 75c, Sabattus for cut 1.50, J. L. Ellyn Marshall 1, F. E. Mitchell 10, Arthur Willey 10, Mrs. Godfrey Gilbert 5, Friendship local 12, Elsie Thompson 25c, Dover local 4.50.

Massachusetts—Mrs. Hamblin 25c, Mary A. Shaw 5, Julia Hammond 2, Mrs. A. M. Lang 75c, Mary Lothrop 5, Mrs. S. J. Hixson 5, Mrs. W. A. Nickerson 2, Haverhill S. S. 15, Mrs. Florence Cranton 1, Fiske Dale local 2, Mrs. E. M. Cooper 1, Mrs. E. L. Loud 2, Mrs. C. E. Putterworth 2, Ralph Corliss 1, Marcellus Corliss 1, Marion Reed 1, Mrs. Isabella H. Arnold 5.

Missouri—Mrs. Harriet E. Dyer \$1.

New Brunswick—Woodstock local \$13.50.

New Hampshire—A. Glendora Clarke \$5, Horace W. McFarland 10, E. Rochester Mission Society 13, Bernice M. Adams 1, A. S. Williams 5, A "friend" 2, Northwood Narrows local 12, Manchester local 10, Belmont local 4.50, Portsmouth local 27, Rochester local to 35, Eva Chase 1, Mrs. Knox 1, Rochester A. C. S. S. 9, S. S. Folsom 10, Evie L. Palmer 15.50, Sam Johnson 1, Ruth Johnson 1, Leonard Giles 1, Lewis Johnson 1.

New Jersey—Carrie A. Martin \$2, E. Walcott 50c.

New York—S. F. Greene \$5, Arena local 1.50, Mina L. Dowell 4.

Oklahoma—H. C. Way \$20, F. C. A. Raasch 5.

Oregon—John Day local \$5.75.

Quebec—Master Oscar Perkins \$1, Harrie R. Barnard 1, Donald Saffin 1, Miss Elsie Noble 1, Danville local (for Miss Hulbert) 1, Mrs. H. B. Trussell 75c.

Rhode Island—Sadie E. Albro \$1, Roland Albro 1, Wm. A. Munroe 32, Mrs. E. C. Drew 2.50, A "friend" 4, Providence local 4.40, A "friend" 1, Charles Gale 1.

South Carolina—Master Harry Durant \$3.

Vermont—Atwater Legacy \$50, Julia E. Webster 1, Mrs. G. R. Wilson 1, Bristol local 5, B. M. Caswell 1.40, Brattleboro Children's Society 1.

Washington—M. S. Galliher \$10, Mrs. Elenore L. Saunders 1,

Eva Luce 1, Edith Durham 1.

Wisconsin—Mattoon A. C. Church \$2.

State Unknown—Mrs. F. H. Rich 50c, A "friend" 10c.

Sales—\$1.15.

Subscriptions—\$48.76.

Total Receipts—\$611 66.

BOYS' ORPHANAGE (CHINA)

Previously acknowledged	\$128 60
Received this month	3 00
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	\$131 60
Received for surgical operation of W. I. Edwards,	\$5 00
Babies Home and Industrial School,	\$20 00
Press Work,	\$34 00

MAUDE M. CHADSEY, Treasurer.



MRS. MARCUS A. BATES

Mrs. Bates is one of our best Maine workers in the W. H. & F. M. S., and the local at Sabattus, Maine, where Brother Bates is officiating as pastor, furnishes this cut for our paper. We take pleasure in introducing her to our readers, many of whom will doubtless meet her in our future mission work.

A PERSONAL VISIT

A FEW years ago, in the city of Bombay, early one morning a missionary residing there was waited upon by a gentleman from Boston. When he came to the door of the mission bungalow, in response to the summons, he found, sitting in a carriage in front of the door, a well-dressed man and woman whom he greeted with an enquiring "Good morning?" The lady pleasantly responded, but the gentleman, whom we will call Mr. W., gruffly asked, "Are you a missionary?"

The missionary replied, "I am", and invited them into the house.

Mr. W. paid no attention to the invitation, but said, "You are the man we are looking for," and then continued, "We are upon a tour around the world. I take no stock in missions or in missionaries, but my wife does. I wanted her to come with me, but she persistently refused unless I would promise to give one day to an investigation of missions. She would not yield, therefore I promised. To-day is the day I have set apart for this business. If you have anything here in this city, show it up."

The missionary replied "This is a week day, and the Christians are scattered all over this great city. It will be impossible to get them together upon so short notice."

"I do not suppose," interrupted Mr. W., "You ever get a congregation of Christians together in this city, so I am not disappointed. But have you anything at all to show us today?"

"Oh, yes," said the missionary, "I can show you a number of Christian schools."

"Jump right in here, and we will start at once so to have it over with as soon as possible," commanded Mr. W., and the missionary leaving word in the bungalow, obeyed.

They visited the smaller schools first, where little dark-eyed boys and girls were taught by Christian native teachers. The pupils went through various exercises, which the gentleman well knew were not prepared especially for his coming.

In one school of about eighty pupils, Mr. W. sat where he could look into the faces of the pupils, and, at the same time, watch the crowd of boys and girls collected in the street in front of the door, watching the strangers. He seemed to arouse from his attitude of indifference, and, after close observation, said, "Of course, these children in the school are of quite a different and higher caste from those in the street about the door?"

"No," replied the missionary, "they are all of the same caste. The difference you see is due to the influence of the Christian school, which demands cleanliness and awakens and arouses the intellects of the children."

In the industrial department of a large orphanage he again revealed interest in spite of his studied effort not to do so.

After tiffin, they went to the Mission High School, where were over three hundred dark-skinned boys and girls who were receiving Christian instruction, largely under native Christian teachers. Here English was used to a large extent, and the travelers found much more to command their admiration. After more than an hour of impromptu exercises, nearly one hundred of the pupils, all of them dark-eyed sons and daughters of India, assembled in one corner of the large schoolroom, with a native teacher presiding at a small "baby organ." There with no score before them, and accompanied only by the little organ, they rendered the Hallelujah chorus of Handel's Messiah, "Hallelujah, hallelujah, the Lord God omnipotent reigneth, and he shall reign forever and ever. Hallelujah."

They finished and had taken their seats before a movement was made on the part of the spectators, except that Mr. W. was seen to brush his eyes with a rapid sweep of his hand. The silence was broken by the gruff voice of the traveler to the missionary, "You ought to have a better organ for that exercise."

The missionary quietly replied, "We would like a better one, but this does very well when we become accustomed to it."

Mr. W. answered, "It is entirely inadequate, entirely inadequate. I will send you a better one when I get home." Then, remembering himself, he turned to his wife and said, "My dear, I do not believe in missions any more than I ever did, but I believe in this kind of work, and such as we have seen today. This is not missions; it is straight, civilizing Christian work."

The organ came, a fine one, and each year, so long as the gentleman lived, he sent that missionary a check of not less than three figures, and each time he wrote, "I do not believe in missions any more than I ever did, but I believe in you and the work you are doing in Bombay."

From The Missionary and His Critics.