

The Woman's Missionary Society.

[This Department is in the interests of the W. M. Society. All communications for it should be addressed to Mrs. Jos. McLeod, Fredericton.]

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A BENGALI WEDDING.

As a class, the "mild Hindus" have not the "gift of shouting." We sometimes regret their passivity in cases that seem to demand a show of feeling. Lacking this, however, there are among them those who are not wanting in the more excellent gift of a capacity for deep and lifelong devotion to a worthy cause.

One such servant of Christ entered his rest but a few months ago. A short account of his life may be of interest, both for its own sake, and because it shows how in these days of India's religious evolution the good seed—unseen—is springing up in the hearts of scores of thoughtful Hindus, in many cases—alas!—to be choked out by the cares of the world, in other scores—may we not hope?—to yield a rich fruitage.

When the history of the church of Christ in India is written, the name of the Rev. Mathura Nath Bose must be given a prominent place among its first independent workers. He was born in a well-to-do Hindu family, and by his priest was thoroughly instructed in the worship of the gods. But his priest had a powerful rival, and as this thoughtful Hindu boy listened to the voice of the great Teacher in his heart, the vile character of his gods became repulsive to him, and he abandoned their worship. His conscience awakened, he lived a life of outward morality, but had great distress on account of secret sins, for which he sought, in vain, a remedy. In his distress he appealed to the Brahmos, telling them that if he were to die in his present condition the holy God would not admit him into his presence. They advised him to pray, which he did, but with no evidence of an answer, and returned to them saying it was all of no use unless he could get a new heart. Despising his ancestral faith for its vileness, disappointed in Brahmoism, he knew not where to go for peace. About this time a Christian missionary gave him a book, but having by some means acquired a hatred for Christians he spitefully tore it up in the presence of the missionary.

At this time, however, hearing of the great work of Dr. Duff's college in Calcutta, he decided to brace himself against its Christian influence and enter for the sake of the intellectual

advantages it offered. Like many Hindus, he had an idea that there was a sort of magic in the Bible which made those who touched it Christians in spite of themselves, and, discreet Hindu that he was, he resolved to let it alone. God overuled the error of this earnest seeker in a wonderful manner. In his association with the Brahmos he read, without knowing where it came from, a passage from the sermon on the mount. Attracted by its beauty he inquired of its author, and was told it was by Raja Ram Mohan Roy. (The error arose from the fact that it was from the Raja's book—the precepts of Jesus, the guide to peace and happiness). On discovering its true source his fear of the Bible departed, and his hungry soul fed on the words of Jesus and found peace. Seeing his interest in Christianity the Brahmos tried to win him by telling him that to become a Christian meant to lose father, mother, home, everything, while if he became a Bramo he could "save both sides," the world that now it, and that which is to come. This attempt to "save both sides," Mr. Bose says, many Brahmos have made to the losing of their own souls. After a great struggle he was strengthened for the final sacrifice, and openly professed Christianity. He continued his studies. He was an earnest and brilliant student. He took his degrees B. A. and B. L. and qualified as a pleader in the High Court of Calcutta.

Having a strong call to the Christian ministry he had yet another struggle to turn his back upon the brilliant career which seemed opening before him. In the strength of God he conquered, and with self-sacrifice rare even in Christian countries, left the metropolis, with all of honor and wealth the future might have realized to him, and with his young wife made his home about one hundred miles from Calcutta, choosing this particular locality on account of the oppressed, despised, and downtrodden condition of the people who occupied the low-lying swamps of this district of Furredpore, living on small islets approachable during much of the year only by boats. Here he spent twenty-seven years of most earnest service, which he closed at the final call of his Master. His devotion to duty served to quicken the heart of a native brother, and for fifteen years of this time, so long as his own income made it possible Mr. C. S. Mukerjee, a successful Bengali merchant, "held the rope" while the young pleader was in the depths below, regularly supplying him with a living allowance. Mr. Bose was a man of unflinching faith, of self-sacrifice without measure. He was the composer of many hymns, which are among the most inspiring of the Bengali hymnal, and he was himself a sweet singer.

A man of high attainments, both spiritual and intellectual, he devoted his all to those he served. As Honorary Magistrate under the government

of Bengal, his legal training made him their protector from the avarice of their oppressors. Under the appointment of Christ he was their leader and guide to the feet of his Master.—N. M. Phillips, in Star.

A CHRISTIAN OF HIGH DEGREE.

The romantic story of Prince Bernadotte of Sweden has interested all the world. The oldest son of the King and heir to the crown of Sweden and Norway, he surrendered all his royal claims for love of a beautiful Christian girl, daughter of one of the leading families of Sweden, but not in the noble line. Both the prince and his wife are sincere and active Christians, and together have done much useful work in Stockholm and in Sweden. The prince still retains his office as commander-in-chief of the navy of Sweden, and has great influence among the nobility and higher classes of the country. He is himself most humble in his views, and when in assemblies among his Christian brethren, at his request his titles are ignored, but he has taken advantage of his high rank and great influence to carry forward a unique and remarkable work for Christ among the noble families of Sweden, which must eventually be productive of large results for the pure gospel of the kingdom of God.

Several years ago the Prince Bernadotte associated himself with a Mr. Villen, formerly deacon in the First Baptist church of Stockholm, who was at the head of a large business and a man of wealth. Mr. Villen built a large and fine church, and a foreign missionary society was organized, called simply, "The China Mission," of which the prince is director. In the church regular services are maintained, conducted largely by missionaries from China at home on furlough, and in which the prince often preaches himself. The congregations are large and the power of the evangelical truth proclaimed here must be very great in the capital of Sweden.

One of the most interesting features of this work is the Sunday-school. Not because of any class prejudices, for he is entirely free from such, but in an effort to reach in a special way the children of the noble families of Sweden, perhaps the most unique Sunday-school in the world has been established by Prince Bernadotte. Admission to this school can only be had by ticket, and these tickets are given only to the children of the families of the nobility of Sweden; the reason for this being that these children would not be allowed to attend Sunday-school where all classes are admitted. In other respects this Sunday-school is conducted as others. The prince feels that this is a special work for him, a work which none other can do; and while there are multitudes of Sunday-schools for the children of other people, only himself working in this special way could reach the children of the noble families of Sweden.

The atmosphere of this church and the whole work, as well as the "Mission in China," sustained by the prince and his associates, is strictly evangelical.—Baptist Missionary Magazine.

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