

**The Woman's Missionary Society.**

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

**OFFICERS OF THE SOCIETY.**

- PRESIDENT.**—Miss Augusta Slipp, Hampstead, Queen's County.
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**TWO RIBBONS.**

The *Christian Evangelist* tells of a missionary meeting in which the following occurred:

After an address by a returned missionary to Japan, the President ascended the rostrum, holding in his hand a mysterious roll. As he unfolded a black ribbon it was borne down the centre aisle of the church and across the building by assistants. The ribbon was a thousand inches long, and was black, that its color might fitly represent the "jaws of darkness" which devour the heathen world. Every inch of the black ribbon represented a million people. A thousand million votaries of superstition and of the rites of paganism! A thousand million people under the eclipse of heathen gloom!

After this dark revelation our president unfolded a delicate white ribbon, every inch of which stood for a million Christians in the heathen world, and how long does the reader suppose that spotless ribbon was? Only three inches long! Three inches of white against a thousand inches of black. To the majority of the audience the two ribbons were a startling revelation.

**THE LIFE OF AN APPLE WOMAN.**

In his "Investment of Influence," Dr. Hillis tells the story of a London apple-woman.

Her life lay among the poorest of the poor. Her only means of living was the peddling of fruit from a basket. She was a daughter of the gutter, the offspring of the London tenement, than which there is no more sunless or degrading birthplace in the world. Cold, and the poverty that means frequent hunger, and sometimes eventual despair, were the conditions of her life; but an English author searched out her career, and, as Doctor Hillis remarks, "Her story makes the story of kings and queens contemptible."

For forty-two years this poor woman had dedicated herself to the rearing of those waifs of the street who have no knowledge of father or mother, and who are blown hither and thither, perhaps to life-long imprisonment, perhaps to suicide, certainly to starvation and crime.

In her back room, in the cellar of one of the most lawless tenements, she had an ash-box, which was continually in use, either as a cradle or as a bed. There a chance visitor might at any time have found one, two, or three wee orphans, whose lot was even harder than her own.

During these long years this woman reared some twenty orphans, with as much solicitude as if she had been their mother. She gave them home, and bed, and food, and education.

Her maternal instinct, beautiful as the Madonna's own, and large as womanhood itself, gave to these forsaken little waifs more than she herself knew. She felt that there was another and purer world beyond the fighting and the filth, the hunger and the crime to which she had been accustomed, and from which she could never hope to escape; and with this feeling she taught them to look

for better things, both here and hereafter. She enabled them to attend school, saw that they acquired some knowledge of useful trades, and finally, when, one after another, they grew to a more self-dependent age, she helped them off to Canada, and to the United States, and to Australia, that they might begin life for themselves.

The life-history of this poor London apple-woman is an exotic blossom of the slums. With her misshapen face, but exquisite smile, with her disfigured body, but beautiful soul, she seemed, as she lay on her death-bed, like one over whom God's loveliest angels bent.

She has gone to her reward, but her example of devotion remains a living essence of good in the midst of evil. It ennobles poverty. It dignifies opportunity. It illustrates Christ.

**HOW ABOUT OURS.**

Some of the poor Christian women in India wished to give thanks for the wonderful loving-kindness of God in ending the famine, and on their own proposition a day was appointed for gifts. For nearly three hours the procession of five hundred natives came, bringing their offerings. There was hardly room to contain the first-fruits of the harvest brought by these Christians. A month before the regular harvest was due, on Saturday, each native Christian went to his fields, and cut the best of his grain, a full sheaf, and brought it to the church. Some walked twenty-four miles with their burden, that they might present it in the little church. The aged even brought small baskets suited to their strength. The heathen who came to look were astonished, for it was not the common rice, but the very best which was thus presented to God. It was what is called "rajah's rice"—fit for the table of kings. —*Morning Star.*

**A PRINCE IN OVERALLS.**—In jumper and overalls a real prince of the Imperial family of Japan is working side by side with dollar-a-day laborers in the Pennsylvania railroad shops, and at the same work. He is Prince Yoshto Yamamoto, and this is the beginning of his training to enter the Imperial railway service. He intends to spend three years in the shops to study locomotive building and repairs. Then he will spend two years in the transportation, freight, civil engineering and auditing departments before his return. He has two servants, and lives in a modest boarding house. It was his wish to start in at the bottom. Touching his work and aims, he says: "I already know how to build a locomotive, but I want to discover how the Americans do it. I also want to know how repairs are made and what parts wear out first, with a view to improving the original piece. . . . My fourteen-year-old brother is with me. I teach him English at night. He intends to remain here fourteen years and get a university education. I don't mind the hard work. I want to learn."

**DOWIE'S PLAN.**—In his proposed charge upon New York city, the Dowie plan of campaign is said to be this: Four thousand of the most seasoned warriors will start the movement. Dowie will be the commander-in-chief. He expects to subject New York in ten or thirteen days' campaign. He reasons that each one of his four thousand warriors will capture and convey into camp at least one hundred of the sinful New Yorkers each day, making a total of four hundred thousand from dawn to sunset, and four million during the ten days. After he gets through with New York, it is said that he will tackle some of the other cities.

**Mission Notes and News**

—The Fifth Avenue Presbyterian church, of New York, will spend \$19,000 this year for missions under its own control.

—In an eastern city a young man and his wife support a missionary in the foreign field out of a salary of \$1,100.00. They were ready when necessary to remove to a poorer part of the town, in order that they might be able to have this privilege of having their own substitute abroad.

—It is reported that in Somaliland in South Africa there is not a Christian missionary. The Somalis are nominal Mohammedans, and Somaliland being a British Protectorate, missionaries would receive protection and encouragement. The Samali language is said to be difficult to learn, and it has not been fully reduced to writing.

—When the crops in Burmah were destroyed, one of the natives brought the missionaries the sum of \$5.00 saved by a small congregation. This money was to help in spreading the gospel among other heathen brethren farther north. When the missionary remonstrated, the native said, "We can live on rats, but they cannot do without the gospel."

—Frank Paton, son of the great missionary to the New Hebrides, himself for six years a remarkably successful missionary to one of those islands, is wrecked in health and is forced to retire. He has translated the Bible into the language of the island, Lanekel, which hitherto had no written language. For three years he is to travel in Australia for his board.

—The first baptism of a convert to Christianity took place, in what is now known as the Uganda Protectorate in Africa, only twenty years ago. The spread of Christianity since that time has been very remarkable. The British Commissioner has just taken a census, which shows that there are now 1,070 Christian churches with houses of worship; there is a seating capacity in these houses of 128,851 and an average Sunday attendance of 52,471. This and similar facts ought to encourage those who have been doubtful in regard to the progress of missions. The fact is, that at the present time, all of the missionary societies of the different branches of the Christian church, cannot begin to supply the demand that comes from un-Christianized countries for missionary workers.

**NICKEL CONTRIBUTORS.**

Dr. Chas. H. Parkhurst frequently of late has been paying his compliments to the nickel contributors who visit his church. He recently said:

"A man listens, and with attention, to an eloquent exposition of the duty and splendid opportunity of carrying the blessed Gospel to the ends of the earth and subduing the whole world to the gracious reign of Jesus Christ. The plate is passed and he lays upon it a dirty nickel. Now that nickel marks the distance there is in the point of moral sensibility between that man and an ox viewing a sunset and seeing nothing; he has got five cents' worth of evangelical responsiveness. I am not saying that he is a bad man; that is not the point. We do not blame the ox for having its eyes lit with the beautiful tints of the twilight and the night sheen of all the stars without being itself thrilled by them. You cannot wring soul-entrancing music from a violin that has no strings on it, or that has the strings muffled or snapped. The ox in a congregation is a fact to be accepted."

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AGENTS WANTED.

—The membership of the evangelical free churches in England, taken together, is, 1,982,801. The Wesleyans lead with 573,899; the Primitive Methodists, Calvinistic Methodists, United Methodists, Free churches, Methodist, New Connexion and Bible Christians, aggregate 497,104; Baptists 357,066; Congregationalists 414,218; Presbyterians 78,024; Society of Friends, 17,115; seven smaller bodies, 37,398. The Anglican church is stated to have a membership of 2,004,493, only 21,692 more than the evangelical free churches.