

The Woman's Missionary Society.

ELIJA

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

THE LE text, with encouragement

OFFICERS OF THE SOCIETY.

- President.—Miss Augusta Shipp, Hampstead, Queens Co.
- Corresponding Secretary.—Mrs. C. W. Weyman, Apohaqui, King's County.
- Home Secretary.—Mrs. H. Hartt, Jacksonton, Carleton County.
- Treasurer.—Mrs. D. McLeod Vince, Woodstock, N. B.

INDIA WORK INCIDENTS.

Miss Butts wrote from Midnapore, June 9: "I have been obliged to leave my writing to attend to several persons who came for help or advice. One of them is a girl of fourteen or fifteen who, on the way to an Assam tea-plantation with a man whom she calls husband, was deserted, and by some chance or good providence, fell into better hands than might have been expected; that is, instead of some native deceiving her, an English official questioned her and finding that she did not want to go to Assam alone, sent her back to Midnapore (as she belonged to this district) with a letter explaining the case. After questioning her and learning that she has no relatives who would care for her, and that she does not believe her husband would take her again, even if he could be found (it is doubtful whether they were really married), the English magistrate sent her to Mr. Oxrieder, asking if he would take charge of her. Mr. Oxrieder called up our native pastor, who could talk with her more freely. Then they came over to see me, as the Widows' Home would be the only refuge for her for the present. She had spent the previous night at the police station and the men there had told her that if she would stay and work for them, they would give her food, clothing, and a place to live in; so, at first, she did not want to consent to come among Christians, and the native policeman, who accompanied her, whispered to her, no doubt, trying to prevent her consenting. But Sachi Babu told her very plainly what kind of woman she would become if she stayed near the police station, and after a short time she consented to stay with us and go to Balasore when we should have an opportunity to send her. She was very hungry and at once went to the house, close by, where two or three Christian women live, and ate food they had cooked, though we told her she could cook for herself if she chose. Later I gave her some rice and a few pice with which to buy a cooking vessel, wood, vegetables, etc., so that she might not be a burden to the Christian women and might not sit in idleness all day. That was three days ago, and half an hour ago she came for more rice. Before I gave it to her it had begun to rain—so hard that I told her to wait, and then I got some bits of cloth, a needle and some thread, basted a hem and gave her her first lesson in sewing. She is an utterly ignorant village girl of low caste, but seems docile, so I hope she may stay at the Widows' Home and become a good Christian woman."

Extracts from a journal letter from Miss Coombs: "I got out for country work, in three different directions, during the cold-season months, and the story of those trips would make interesting letters. One of them was right out into heathenism, where there were no Christians at all, and we found such kind friends and such a warm welcome, that we worked with light hearts and strong faith. The last trip was to Contai, where there are such wide opportunities that I always feel appalled at the magnitude of the work and wish I could be divided into many persons." From the Helper.

THE DRESS OF HINDOO WOMEN.

There has been no change in Indian women's dress for four thousand years. All wear the sari, a single piece of stuff a yard and a quarter wide, ten, twenty, thirty yards long. It is arranged on the body, and forms skirt, garment, veil; first pleated with hand accordin folds in front wound round and round, and the richest end, if embroidered or woven with gold, finally brought over the head. It may be of simple cotton cloth; of silk, plain in design, woven with golden threads; solid with embroidery; strung with pearls; or of Kincoob, the royal cloth of gold. Some cost thousands of rupees. No pin, hook, button or string. The garment is formed on the architecture of the body, and takes its expression and nobility from its perfect harmony with the lines of the human form. And Indian women, whether of high or low class, have jewels everywhere, have sleeping-gems and day-gems, as we have day and night-shirts.

TREASURER'S STATEMENT.

The amount raised by the Sussex Mission Band for year ending March, 1904, was \$19.17; of this amount \$6 was paid to the treasurer in 1903, and included in the total amount received for the Sixth District (see p. 71, Year Book, 1903)—the remaining \$13 was paid through treasurer Sixth District in July, 1904. M. A. VINCE.

SHANNON CRADLE ROLL.

Gladys G. Jones, Chester A. Jones, Margaret McCready, Mary E. Duncan, Harold N. C. McCready, five cents each. Total, 25 cents. MAUD MCCREA.

SAVE THE WOMEN.

Says the Baptist Argus: "No pagan or heathen nation can be saved without saving the women of that nation. The Christian home is the focus of the kingdom of God. It is a storm centre of righteousness, a bit of heaven. To reach the foreign women we must have women missionaries able and well trained, and to have these we must have mission training schools. And to reach largely the women of foreign lands we must reach the little girls, and to do that we must have many schools for them—where day after day they will be brought under Christian influence and training."

MISSION NEWS AND NOTES.

- Among those baptized at Yokohama, Japan, last year, were ten Buddhist priests.
- In a village near Ho-tsm, Shan-si, China, the village "elder" is a Christian. He has got the people unanimously to consent to his tearing down two heathen temples in order to build a Christian church out of the materials.
- Seventeen years ago it was a capital crime in Uganda to learn to read and write. Now there are 50,000 natives in that province who have had the advantage of training in the mission schools.
- Native Christians of the Cannibal Islands—for the Solomon Islands in Melanesia surely deserve that name—are active in foreign mission work. Fourteen men from Florida island are missionaries in Guadalcanar, Mala, and Raga. The people of Savo Island have now asked for teachers, and four more

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1900, - - -	\$4,894,874
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ST. JOHN, N. B.

pastors and teachers raised up from the old pagan stock within fifty years, and the paramount Chief of Abeokuta calls at the C.M.S. missionary house in London, to express warmly his sense of the benefits his people have received from the society.

A band of Armenian revolutionists ambushed a party of soldiers last week. On the arrival of reinforcements the Armenians fled, setting fire to three villages on their way. Another band of Armenians, sixty, attacked the village of Mossun, but was repulsed by the garrison and attempted to escape to the Russian frontier. Their escape was prevented by the frontier guards, only four getting away.

PAYING THE BILLS.—A sermon in a nutshell is contained in the following: "Jails are built out of honest men's earnings. Courts are supported from peaceful men's property. Penitentiaries are built by the toil of virtue. Crime never pays its own way. Vice has no hand to work and no head to calculate. Its whole faculty is to corrupt and to waste, and good men foot the bill."

INDIGESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

volunteers from Florida are to go to that field.

—A man in Tsin-uu, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fibre of his being.

—Rev. J. R. Saunders of the Baptist Mission in China, in a recent trip through the field, reports that there is much to encourage the workers. He found an increasing interest everywhere and excellent opportunities to work, especially among the women. He baptized forty-four during the tour and found a new chapel under construction which would do honor to a village in America.

—One of the delegates to the Natal, South Africa, convention recently reported having led sixty natives into the light during the past year. Another had given up a government position to work among them, and another had been preaching to the rickshaw pullers. Every delegate in the convention pledged himself to do personal work among the natives during the coming year.

—In a Presbyterian Mission in China a woman recently baptized and received into the church was asked by the missionary previous to her baptism if she really loved Jesus. She replied: "For three years I have come here every Sabbath; if it rained, I came; if the sun shone hot, I came. When I could get a boat to row the three miles I came in that. When I was not able to do this I walked. Had it not been that I love Jesus do you think I would have come?"

—The power of caste in India is such that one of the Christian lepers at Kothara in Berar refused to come to the communion because a low caste man had been received into the church. He left the leper village with his family. But in April of this year he returned, worn, feeble, and repentant. He said: "God has punished me for my sin; I confess and ask Him to forgive me. Now I want to obey Him and am ready to take the Lord's Supper at any time that you are willing to give it to me." The victory over caste gave the poor man perfect peace at last.

—A remarkable showing this: The Yoruba people received Church Missionary Society missionaries at Abeokuta in 1864. They were then pagan, used human sacrifices in worship and sometimes practised cannibalism. In 1904 the whole charge of the Anglican Christian work at Abeokuta, both educational and evangelistic, is in the hands of native