

## 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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### WOMAN'S WORK FOR HER LORD.

Woman's work in the church is by no means a new discovery. She has been an efficient helper in the Kingdom from the beginning. In the Old Testament record she holds a prominent place. In fact, the Word of God is unique among the sacred books of the world, in its estimate of woman. Side by side with the faithful men, do we find the description of the faithful woman. If Gideon with his devoted band rouses us to earnest endeavor, Deborah with her songs of praise celebrates the victories of Israel. If Samuel hears God's voice rousing him from the sound slumbers of boyhood, and hearing never forgets, God does not mean us to forget Hannah, first on her knees asking that boy of the Lord, and then with her sacrifices and her boy, saying unto Eli, "For this child I prayed, and the Lord hath given me my petition, therefore have I lent him unto the Lord, as long as he liveth."

There is kindred by the story of the offerings of the men for the tabernacle, while we admire the skill of Bezaleel and Aholiab to fashion the material into shapes of beauty for the eyes of the Lord, we cannot forget the deft fingers of the wise hearted women that spun into draperies of beauty or coverings of usefulness, the hair and the wool. The dwelling place of God was made glorious by the free-will offerings of women's hearts as well as of men's. The honored place that she holds in the Word is illustrated by the fact that the closing chapter of the Book of Proverbs, is devoted to her, and the last verse sums up her right and her power, "Give her the fruit of her hands, and let her own works praise her in the gates."

In New Testament history, woman's work is everywhere manifest. It seems as though Divine Love exhausted the means of expression of woman's honor in His sight, when a Virgin of Nazareth became the means of the incarnation of the Son of God. The sex that bore the Saviour, is near to that Saviour's heart. He honored woman with a place in His service when He accepted gladly the ministry of her loving hands. His highest tribute of faith was to a Syrophenician woman. The memories which His lips guaranteed should stand were of woman's devotion in pouring her costliest ointment upon His head and the sacred giving of the widow's mites into the treasury of her Lord. "Last at His cross and first at His sepulchre," woman's relation to her Lord is most intimate and loyal.

The example of Jesus became the

practice of His church. The prayer meeting before Pentecost included the women. The history of the Holy Spirit in the Book of Acts reveals the fact of a widespread work by the women of the church. The daughters of Philip, the evangelist, were evangelists, too. A whole community wept like children at the door of Dorcas' house when told that she was dead. Even Apollos, a man of great eloquence, was taught the way of life more perfectly by the humble tent makers of Ephesus, Aquila and Priscilla, and from the order in the Epistle to the Romans Priscilla was probably the more efficient of the two. One who thinks for a moment that woman's work for her Lord is a nineteenth century discovery, has probably skipped the closing chapter of the Epistle to the Romans, on account of the hard names. But in that galaxy of names, that the great apostle saluted as fellow helpers, do we find such names of women as Phoebe a deaconess, Priscilla, Mary, Tryphosa, and the beloved Persis, and Rufus' mother and mine, Julia, the sister of Nereus, nine out of twenty-six were women. What a testimony to woman's work, when Paul called them "His helpers in the Lord." One of John's epistles is addressed "unto the elect lady and her children." Lois and Eunice are constant reminders of woman's power for Christ in the home, in the training of youthful Timothy for the Master's service.

There is not space to trace the history of woman's work in the church since apostolic times. Arethusa and Monica gave the patriotic church her Chrysostom and Augustine. The Roman Catholic church has never failed to make use of woman's ministry, although crushing by her mandates, the highest privilege of a woman's life, the glory of motherhood. The black robed sisters of the church of Rome, have been equalled in self-devotion by the mothers and wives of Protestant households. The work of the Women of the Reformation is as glorious reading as the work of such giants as Luther and Calvin and Zwingli. The annals of later missionary work during the past century glow with instances of woman's devotion to her Lord. Would the history of missions be complete without the fragrance of such names as Ann Hasseltine Judson who poured out her life for the salvation of Burmah, and Harriet Newell, who, at seventeen, mourned over a pagan world, at eighteen went forth as a bride, at nineteen died a stranger in a strange land, and Fidelia Fiske, laboring in Persia, together with the innumerable company of devoted women who have laid down life and what is oftentimes dearer than life, the separation from their children for His name's sake?

When we come to the churches in this country what shall we say of the work of women in all our churches. They fill our prayer meetings with their presence, we had almost said they man our Sunday schools, and the only place where they failed to be represented is in

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our consistories, and we sometimes think that the restoration of the order of deaconesses would wondrously help some of our consistories to find something to do.

If the history of the receipts of our boards of missions could be revealed to us as they are in His sight, we should read the story of woman's consecration akin to that which He saw as He sat over against the treasury.

When a woman becomes interested in the work of missions she throws herself with heart into the work. The heart power is needed for successful mission work at home and abroad. The women in our churches once thoroughly aroused will supply that power in its fullness. Were it not for the work of the Woman's Board of Foreign Missions and the Woman's Executive Committee of Home Missions, our missionary work would be crippled beyond recovery. Their auxiliaries are streams of blessing that make glad the city of God unto the ends of the earth.

The work of the woman for her Lord may be summed up in those sacred words Home and Church. In her own house and in the Lord's house, woman finds a sphere of labor in comparison with which the gaudy baubles of social distinction, and the petty delights of senseless gossip, are as nothing. To have a generation of Christian givers is the necessity of the Lord's work today. The training of that coming age is largely in the power of the mothers in Israel. "The child is the father of the man," is an old adage. We might say with equal truth, "the mother is fashioner of the child." In the annals of Israel's kings how often we read the mother's name given by itself. The story of influence is wrapped up there.  
 —Chris. Intelligencer.

—It is just one hundred years since the first Sunday-school in India was established in Serampore by Felix and William Carey and John Fernandez. There are now 12,000 schools conducted in thirty-two Indian languages or dialects, with a membership of about 300,000 and 7,000 teachers.

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—Bishop Moore, of the Methodist Episcopal Church, says that there is at present an "unparalleled readiness" on the part of the Koreans to accept Christianity. The Presbyterians of the United States purpose sending out twenty-five additional men at an early date.

—Some of the converts from heathenism can give their Christian brethren in civilized lands pointers in consecration. One of the Chinese teachers in Peking University, who was receiving a salary of \$15 a month, was recently offered \$100 a month to go into commercial life. He replied, "I believe I ought to be helping to prepare young men for the ministry, and ten times the salary you offer would not take me from my work." Such men exist wherever the gospel of Christ has gone, — men who for the love of Christ and souls are ready to sacrifice personal wealth or preferment. This is a spirit that ought to prevail still more largely. It ought to be contagious among young Christians, so that they will be ready to sacrifice personal ambitions in ambition for the Kingdom of God on earth.

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