

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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RAMABAI'S ORPHANAGE FOR BOYS.

Ramabai is progressive as well as earnest. The successful work for child-widows and women in India has emboldened her to undertake work for boys. The following from the *Missionary Review of the World* shows her faith, her enterprise, and her earnest determination to do all she can for her native country.

For some months there has been a day school for boys at Mukti Mission. This is composed of the sons of Christian families living at Mukti, a few Hindu boys, and a few little fellows who came with sisters or mothers and who were too small or too weak to go to other schools.

Ramabai has been urging various parties to start a boys' orphanage in harmony with this school but as yet no one has been led to take up this work, so that now Ramabai feels that the time has come when she herself should start a boys' orphanage at Mukti. As yet she has no building site; there are no buildings and no workers. Yet when God commands the sea divides as his people go forward. Ramabai has a few boys as a beginning. A small printing press is to be put into operation. The farm is ready for their laborers: a herd of buffalo cows and other cows, sheep and goats are awaiting their care; a tin shop, a tannery, and shoe making are being started to keep these boys employed, and to furnish them with trades whereby they can earn a livelihood.

It is no small responsibility which Ramabai undertakes in beginning this boys' school, and she has not taken up the work lightly and impulsively; but, on the contrary, as a necessary outcome of the great plan God had prepared for her. Ramabai recognizes God's hand, and has stepped out by faith, knowing that the same God who has hitherto supplied her needs will not forsake her now.

Aftermath of a Missionary's Visit.

"You can't tell me," said a sister of fair proportions at a church social, shortly after the missionary's departure, "that it does any good to send money to them heathen, if they haint no better after sending missionaries and money for forty-eight year to um."

This same sister was living in a community where church services had been held for nearly the length of time mentioned, and the professed Christians numbered but about ninety.

"Then them awful stories about tak-

ing car-loads of babies off every mornin', that had been throw'd out during the night," chimed in another sister of like mind.

"Why there wouldn't be any left at that rate, long. And then to think of throwing their live girl-babies in towers with other dead babies. Well such folks ain't worth savin', anyhow, and they don't git any of my money if I had any to give—(I'm glad Amandy Jane want there—cause she'd fainted I know and I'd had to git up and go out), and then, to think of that missionary's carrying off seventeen dollars from off this church after all we've paid out."

Someone ventured to say between these exclamations, "But the lady was educated and had been there and must have told us the truth."

"It all maybe; but I haint got no money for her—and I want to educate my children tew."

As she then took breath, someone again ventured—an idea.

We must remember that there are not so many missionaries for the millions as one would be for Syracuse, a city of 130,000."

"Well, I don't want to go there, no-how."

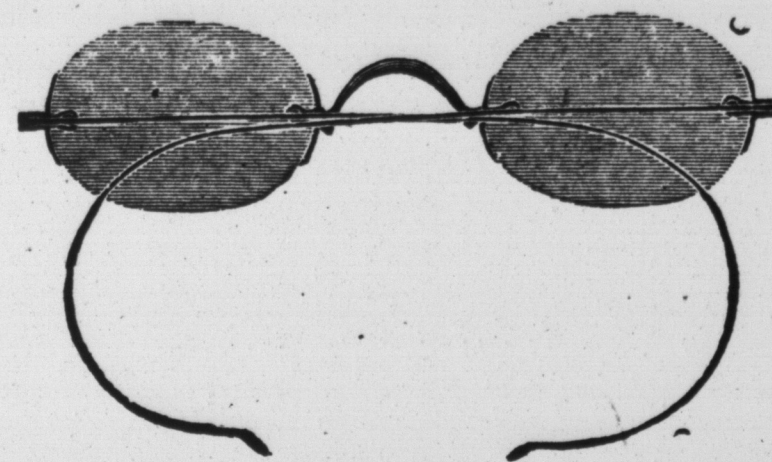
"I should like to go, for work in this land is just as slow and more unsatisfactory for people backslide so easily, and I'm sure if they shouldn't hear another sermon here, they know the way. They have the Bible and can pray and they haven't there, and know not the true God."

"Well, I s'pose its all right for them that has money to give—but it beats me, however, she got so much in this church."

By this time attention had been called by the loud conversation of these sisters; but a quietus came when it was whispered about that of the seventeen dollars, one of them had been given by the pastor and five were pledged by the pastor's wife, who had determined to deny herself a bonnet for the fifth winter and some more comfortable wraps; that this amount might prove a stimulus to the rest to contribute forty dollars toward a scholarship for a Japanese girl's education.—*Methodist Recorder*.

AFRICAN BIBLE WOMEN.

Mrs. Galloway, of the Zambesi Industrial Mission, tells how the Christian women go to spread the gospel among the heathen villages. One morning she was detained from meeting them before they started, but says: "Passing one of the houses I heard a voice entreating. I listened. it was one of the women lifting up her heart to God. On entering I found the others were present also. They thought I was ill with fever when I did not appear upon the scene, and decided to have their meeting without me. I told them my fear, and they said, 'How could we do God's work without asking Him for the strength and grace and wisdom to do it?' The people would not respond to their call, they said, if they did not go in the spirit of Jesus, and how could they have Him with them if



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they did not ask Him? I was cheered by this confession of their need and acknowledgment of their dependence upon God; for we only make true spiritual progress when we advance upon our knees."

WANTED: A BARTENDER.

"WANTED—A Bartender. Must be a total abstainer. Apply," etc.

Is not that a curious advertisement? What would we think of such an advertisement in any other line of business. How would an advertisement like this look:

"WANTED—A Barber, who never has had his hair cut. Apply at the barber-shop on the corner."

Or this:

"WANTED—A Salesman in a shoe-store. He must go barefooted while on duty. Apply at blank's Shoe-store."

What other business finds it necessary or desirable to advertise for help pledged to make no use of the goods sold? Can it be that the liquor traffic finds it has wrought so great demoralization among its followers that it is forced to draw upon temperance, or total abstinence fanatics in order to continue its business?

For some years many of the great railroads, banks, and other corporations have insisted upon partial abstinence from intoxicating liquors by their employees, and now liquor-dealers themselves are advertising for total abstinence to sell their product, thereby confessing the demoralization wrought by it; and yet we are told that the United States army cannot be maintained, and that discipline among the soldiers is at an end, unless liquor saloons are maintained by the government.

What a humbug the liquor traffic is! —*The Safeguard*.

MORMONISM.—Henry MacMillan, a Presbyterian elder, has published a pamphlet giving abundant testimony concerning the principles of Mormonism. Eleven men who had stood high in the Mormon church testified in court under oath that:

1. That they were required to take a solemn oath to avenge the death of Joe and Hyrum Smith upon the U. S. government.

2. That they were to obey the priesthood in all matters, spiritual, social, temporal, political, etc.

3. That they were not to divulge the secrets of the Endowment House, at the perils of their lives.

4. That the doctrine of blood atonement was to be carried out in reference to apostates. That doctrine was that if any man apostatized from the church, there was no salvation for him unless his blood was washed—he was killed.

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Increase over 1901, .. 633,852.00
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—William Henry Parker, a colored Philadelphia longshoreman, and better known as "Diamond Dick," spends his leisure time in evangelistic work among men of his own class, and is said to be singularly eloquent and effective.

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