

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.]

OFFICERS OF THE SOCIETY.

PRESIDENT.—Miss Augusta Slipp, 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.

NOTICE.

The first meeting of the Free Baptist Woman's Missionary Society of New Brunswick will be held in the Free Baptist Meeting-house, near Tracey Station, in the County of Sunbury, on Saturday, the seventeenth day of September, A. D. 1904, commencing at five of the clock in the afternoon.

Dated this 2nd day of Sept.,
A. D., 1904.

AUGUSTA SLIPP.

A MISSIONARY FAMILY.

Of the six daughters of Rev. Thos. D. Hart, pastor of the Methodist church at Sambro, N. S., five are engaged in missionary work. This is a very unusual record. Mrs. Hart is well-called "the mother of missionaries." Of three sons one is a pastor in British Columbia.

The Story of Un-Ho, a Chinese Leper Girl.

"How fair a lot to fill
Is left to each one still!"

The story begins in the year 1893, when a blind singing girl was led into the Canton Hospital by her mistress, a woman who owned her, body and soul, and caused her to lead a life of sin and shame. But a diseased foot brought her to the hospital and God was now to use this lame foot to set the captive free—free in both body and soul. For her disease, amputation of the leg was the only treatment that would avail. But her mistress objected, declaring she would be useless then. She would rather the girl died. The doctor in charge of the women's department said of this blind girl: "As to her spiritual nature a more unpromising case I had seldom seen. She seemed benumbed, and for a time responded to no appeal. After long waiting she was induced to study a little; kind treatment softened her heart, and gradually but slowly she yielded to the influences of the Spirit. She applied for baptism, but was put off because her mistress still claimed her. But God had other plans for her. The foot refused to heal, the mistress grew tired of waiting, and finally deserted her. Again she applied for baptism and was accepted. Being freed from her mistress, the amputation could be performed. This was done in the spring of 1894 and she made a good recovery. The true light had entered her soul, but what an object for sympathy!"

Blind and with one leg! What could be more hopeless! However, she was given work about the hospital. She scrubbed, washed and cleaned windows; called the patients to prayers and to church services, and in this way earned her rice. During her spare time she

continued to study in the school, and before she left the hospital in 1897 she had memorized the whole of the New Testament, with the exception of a few chapters in Revelation. But now we have to add one more to her long and heavy list of afflictions. In 1897 it was discovered that she was a leper.

Could anything more be added? Of what use could such a person be? Allow her to live? Certainly, the Lord had need of her.

Encouraged by the example of some workers in India, she was induced to go to the leper village, and there tell of the Saviour she had found. If we were to let the curtain fall now, her story would be that of a wonderfully sad life, full of suffering but saved from sin and cheered by the hope of a happy hereafter. But the curtain does not fall yet. Scarcely a year had passed before news came from the leper village, "Many have believed and asked for baptism."

In 1898 a meeting was held at the entrance to the village, and out of many applicants, twenty were baptized, and took the Lord's Supper. Since then twenty others have followed their example. Nor is this all. The villagers near by heard about the lepers receiving the gospel, and many came to see what it was. They too heard and many believed. In all, not less than seventy persons have been baptized as a result of the work of this leper woman! And now we have our new chapel for our growing work.

Surely the name she took when she was baptized is significant—Un-Ho, exchanged for the good, that is, put off the old and put on the new. In the spirit of this she has gone about her work. What an opportunity she had to say, "Lord, I cannot work, I am useless." Was there ever a more tremendously handicapped life? Any one of her afflictions seemed enough to debar almost any one from great usefulness. Blind, lame, and a leper, but withal an honored worker in the Master's vineyard! When the Master shall call her hence, and she shall cast off this diseased body, what a joy it will be to her to enter into that rest that remaineth to the people of God; that home above where there is no more pain nor suffering, and where she will hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of the Lord." It will not be long before the summons comes, the leprosy is making rapid strides to set the imprisoned spirit free.—Rev. Andrew Beattie, in *Without the Camp*.

BLISSVILLE CRADLE ROLL.

Harry B. Wilson, Elgan F. Smith, Bayard Hoyt, Harry Harris, Gordon Webb, Avis Mersereau, Gus Mersereau, Kenneth Foster, five cents each. Total, 40 cents. BESSIE H. WEBB.

IDOL DESTROYED.

In Old Town, Old Calabar, West Africa, the work of the missionaries has resulted in the abolishing of an idol that had been worshipped for many years. Chief Effon Otu Ekon called a meeting

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MURINE FOR TIRED EYES.

of all the chief men to decide as to the destroying of the great god *Anansai* of Old Town, saying they had long been taught by the white missionaries "there is only one living and true God." Most of them agreed that it was best to destroy him; and immediately the chief took the lead, and many others followed him to the riverside, where *Anansai* stood, and threw him into the river.

CAST IN INDIA.

It would be a blessed thing if Brahminism, with its deadly caste, were to lose its hold on the people of India. It is stated by those in a position to know that the religion of the highest class is gradually losing its hold upon the people. In Jawalhi-Unkhi, the most important center of Hinduism, but 40 families are left out of 360. This decrease has taken place within a generation. Elsewhere Brahmins are forsaking their priestly calling, and now that they are protected by the British government from the greed of native tax-gatherers, are going into agriculture, trade and service. Fifty years ago such a thing was almost unheard of, the Hindu scriptures anathematizing such a lapse of faith with a terrible curse. Personally the priests are not feared as they once were by the lower classes. Western Christianity and civilization are slowly but surely bringing about the enlightenment and regeneration of India, as it is certain that Christianity can never obtain sway in India until caste is downed forever.

GERMANY'S DRINK BILL.

The people of Germany spend seventy-five millions of dollars a year on alcoholic drink, one-eighth, it is said, of all their earnings. That is the report of the royal commission of inquiry appointed to investigate the matter of the drinking habits of the people. And the commission further states that this drink bill of the German people is four times the income of the government from duties and taxes on food and drink, eleven times the budget of post telegraph services, twenty-nine times the cost of old age insurance, one thousand times

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1902,	- - -	6,542,569
1903,	- - -	7,764,542

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the cost of poor relief, and considerably more than the cost of maintaining the army and navy. These comparative figures are worth remembering and pondering.

—Pastor de le Roi estimates that in the nineteenth century 224,000 Jews became Christians, of whom about 85,000 entered Protestant churches. Mission work among Jews, after a history of two hundred years, still moves very slowly. There are estimated to be ninety societies at work among Jews in all parts of the world, employing 648 missionaries in 213 stations, at a cost of \$673,000 a year.

NOTICE.

The District Treasurers of the Woman's Missionary Society will confer a favor on the undersigned by forwarding to her as soon as convenient, lists of contributors and drafts or express money orders for the amounts received.

M. A. VINCE.
Woodstock, N. B., Sept. 2, 1904.

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