

*J. Pressley Smith*  
*Box 291*

"Go ye into all the World, and preach the Gospel to  
Every Creature."

New Series—Volume 24.

No. 9—Whole No. 297

# THE FOREIGN MISSION JOURNAL

APRIL, 1893.

PUBLISHED MONTHLY BY THE

Foreign Mission Board, Southern Baptist Convention,

RICHMOND, VA.

THE DISPATCH STEAM PRINTING HOUSE, RICHMOND, VA.

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\*At present in this country.

†Under appointment—to sail soon.

NOTE.—Letters addressed to our missionaries in China and Japan should be endorsed *via* San Francisco. Those to Africa *via* England.  
The postage to each of our missions is five cents, except to Mexico, which is two cents.

# THE FOREIGN MISSION JOURNAL

Vol. XXIV—April, 1893—No. 9.

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## RESIGNATION OF T. P. BELL, D. D.

Just as the JOURNAL is going to press, this valuable officer of the Board presents his resignation. In 1886 he was called to the position of Assistant Secretary, and he has filled the office with intelligence and efficiency, and with perfect satisfaction to the Board, and, so far as the Board knows, with entire satisfaction to the Convention and the denomination. His loss to the Board will be serious. His services, however, will not be lost to the cause of missions. Before the organization of our Sunday-school Board, Dr. Bell was deeply interested in the missionary feature of the Sunday-school Series of the Convention. He believed that the hope of missions was in the children. The prominence given to this feature by the Sunday-school Board delighted him, if, indeed, it was not, in a measure, inspired by him. His call to the Secretaryship of that Board startled him. But, the more he pondered it and prayed over it, the more the voice of God seemed in it. He spared no pains to get the fullest information. Then, without consultation with his Board, he resolved definitely and firmly to accept the call. His letter of resignation, at this writing, has not been accepted by the Board; but its language leaves no hope of retraction or reconsideration. This separation from the Foreign Board gives him a pang: for no word nor act from the Board or any officers of the Board has ever indicated aught but confidence and love and admiration. But, he comforts himself with the belief that, such has been his work among the churches, and such is the present missionary organization of the States, the work of the Board may be now done by one Secretary with efficient and sufficient clerical assistance. The Lord go with our honored brother, and bless him in the new and responsible and arduous work to which he puts his broad and well tried shoulders. He will enter upon his duties in Nashville May 1st, 1893.

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**Financial Statement.**—The receipts of the Board for the present year, to March 15th, have been \$101,627.20, as against \$70,156.50 to the same date last year. This shows an increase of \$31,470.70. Of this amount, however, \$14,028.32 has been received on account of the "Permanent" Centennial Fund, and cannot be used for

current expenses; and \$13.800 has come in on account of the "Centennial" fund, to be used in enlarging the work. Deducting these amounts, it will be seen that the contributions to the regular work of the Board are only \$3,642.38 ahead of those of last year, and this in face of the fact that the Board brought over from last year a debt of \$16.000. The conclusion to be arrived at from the study of these figures is that the churches ought to press collections for the regular work of the Board, and see that they are forwarded at once, as the Treasurer's books close on the 30th of April.

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At the January Meeting of the Board the following report from the Finance Committee was adopted and will hereafter govern the Treasurer: "The Finance Committee recommend that funds reported to have been sent directly to our missionaries on the field, or given to our missionaries, while at home, be not credited on our books, unless the missionaries on the field are specially authorized by the Board to receive such funds, or the missionaries at home are specially authorized by the Board to collect funds as agents of the Board, or unless the funds in the one case or the other are turned over, by the missionaries receiving them, to our treasury."

This action was made necessary by the fact that not unfrequently persons at home collect money for mission purposes, and instead of sending it to the Board, send or give it to some missionary, as they have a perfect right to do, to be used by him as he sees fit, on his field. And, in some cases, the missionary sends a request to have credit given on the treasurer's books for the amount. The Board cannot be responsible for money which it has never received and has never appropriated, and we are sure that all business men will see the propriety of its action. Some of our missionaries refuse to accept such funds, and return them to the senders, saying that as they work under the direction of the Board, they cannot receive and use moneys otherwise given. Still others receive the amounts, but notify the Board, and credit them on the general account of the missions, to go for the regular work. With either of these methods the Board is satisfied. But, by far the best way, is to send directly to the Board all funds which are to be expended on any of our fields. If desired to go to any particular missionary, the money will be so appropriated, on request.

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BETWEEN the date of our going to press with the first form of the JOURNAL, and its distribution to subscribers, there will have been held what promises to be a great Centennial meeting in Richmond. One very interesting feature of the meeting will be the setting apart of a number of missionaries to several of our fields. This special service

will take place on the one hundredth anniversary of the setting apart of Carey and Thomas to their work in India. A number of very fine men and women are now before the Board as applicants for appointment. Are the churches ready to respond to the call which God makes on them by this condition of things?

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**Colton's Missionary Map of the World.**—We have had so many calls for copies of this Map, since we disposed of the supply on hand some months since, that, at some personal inconvenience, we have purchased another supply, which brethren can get at wholesale prices and cost of carriage, \$13, delivered, or \$12.25 when express is paid by purchaser. Cash must in all cases accompany order.

Address T. P. Bell, Richmond, Va.

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REV. E. P. JONES was appointed last fall as a missionary to Brazil. Since that time the Home Board has deemed it wise to send an American missionary to Cuba to aid Bro. Diaz in the great work devolving upon him there. Bro. Diaz requested that Bro. Jones, whom he knows well, should be the man, and the Home Board, after laying the matter before Bro. Jones and securing his consent, requested our Board to release him from his engagement with them. This request was cheerfully granted, in the hope that our brother will be enabled to do a great and much needed work in Cuba. May the blessing of God be upon him and the fruits of his labors be abundant in the Lord.

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THE Sunday-school Board of the Southern Baptist Convention has just sent out to the different States another appropriation for Sunday-school missions. In each case it was sent to the State Board of Missions or Sunday-school Board, as the Convention requires the work to be done in conjunction with existing State organizations. Over \$3,000 in cash have been appropriated in this way. This serves to indicate what may be accomplished through this agency of the Convention. The Board has no revenue except from its literature, and every order for Sunday-school supplies is a direct contribution to missions.

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WE HAVE received so many very interesting letters and articles from the missionaries this month, that we have decided to give up all the space possible in the JOURNAL to them. They are full of interesting and encouraging facts, and breathe a spirit of buoyancy and hopefulness which is very cheering. We hope they will all be read.

IN the Woman's Missionary Union column of one of our exchanges, we recently came across this language, used in regard to Mexico: "She is our next-door neighbor—the *home* [italics ours] field of the Foreign Mission Board, as Cuba is the foreign field of our Home Mission Board." As we read over the words, once and again, we found ourself puzzled to know in what possible sense Mexico could be called a "home" mission field, especially when in the next line, Cuba is called a "foreign" field. In every element that goes to make one country and its people "foreign" to another, Mexico is "foreign" to this country, and foreign it is likely to remain for many long years. We suppose the writer simply wanted to draw a parallel between the two Boards and the two fields, because it would be striking. Let us have no more confusion of "home" and "foreign," and "foreign" and "home."

WE gladly give place to the following letter from the Editor of the Baptist Missionary Magazine. The letter will explain itself, so we need but add, that seeing the extract in question quoted in the Magazine, without comment, we took it for granted that it met with the approval of the Editor.

We are glad to know the facts given in the letter, and sincerely hope that the experience of the Missionary Union with its negro missionaries on the Congo will tend to prove erroneous the view expressed in the extract alluded to:

BOSTON, MASS., March 9, 1893.

*To the Editor of the Foreign Mission Journal.*

My Dear Brother—I notice that you print in the Journal for March the paragraph on "American Negroes in Africa" from Life and work in British Central Africa, and state that it is "quoted, we presume with approval, by the Baptist Missionary Magazine, the organ of the American Baptist Missionary Union." To prevent misunderstanding, will you kindly state to your readers that the paragraph was printed in the "Missionary Outlook" department of the Magazine, in which the views of various persons and periodicals on missionary topics are given for the information of its readers. They are always credited to the proper authorities and do not imply approval on the part of the Editor, much less on the part of the executives of the Missionary Union.

I am greatly interested to know that the Southern Board is considering the advisability of sending negroes as missionaries to Africa. The attitude of the Missionary Union toward this question may be known by the fact that there are now six negroes on the staff of the Congo Mission, and three more will probably be sent out the coming season. I think this may be learned, however, from past experience in this matter, that the idea of sending negroes of inferior qualifications as missionaries to Africa, simply because they are of African descent, is not to be approved. But negroes having the necessary mental, moral and spiritual qualifications, such as would be required in white men, may be expected to have some advantages in missionary work in Africa on the score of health and ability to reside in the country for a prolonged period.

With the best wishes for the great prosperity of your noble work.

Yours very sincerely,

The Editor of the Baptist Missionary Magazine.



## JAPANESE WOMEN.

MRS. J. A. BRUNSON.

"Tell me something of the women of Japan," I said one day to my Japanese teacher, who spoke English. His reply is substantially the following:

"The women of Dai Nihon are divided into two classes—the *Shioto*, which embraces wives, daughters, servants and mistresses, and the *Kuroto*, which includes *grisha* or dancing girls, singers, courtesans, and all unfortunate ones, as the meaning of the term implies, those who are troubled."

## WIVES.

In ancient times it was the custom when a female child was born in Japan to let it lie upon the floor for three days, to show that woman was of the earth, and that man, her superior, was from heaven. Her parents deemed a knowledge of house-keeping and a little sewing a sufficient education for her to fill her place in life, which was, in reality, to be summed up in the three obediences, and did not require much independent thought on her part. In fact, the more completely she subjected herself first to her parents, then to her husband and his parents, and lastly to her eldest son, the more was she to be commended for her good behavior and discretion. The ancient law permitted, nay, compelled a man to be divorced from a wife who refused to obey his parents, showing them all due reverence and respect.

And mediævalism is not dead in Japan yet, though western ideas are beginning to revolutionize the forms of government. Customs which have prevailed for centuries are so strongly implanted in the very nature of the people that it will be many years, if ever, before woman will be accorded a position corresponding to that of her occidental sisters. It is not considered proper for a wife to resent the conduct of her husband, however dissolute he may be. She must remonstrate kindly and humbly with him. Even if he introduce into her domicile a mistress upon whom he bestows all his endearments, she must behave in a most conciliatory manner towards the minion, and keep her sweetest smiles and profoundest salam for her recreant lord. Otherwise, she might be sent back to the home of her parents, in which case she would be greatly censured for her unfortunate disposition and want of discretion.

The daughters of Dai Nihon are usually gentle, graceful and attractive. As wives they are faithful and self-sacrificing. There was a case in Osaka several years ago of a wife who voluntarily laid down her life to shield a husband, who, as the sequel shows, was too base to deserve the name of a man. He was gambling one day when an altercation arose between himself and his comrade. In the dispute he became greatly angered and killed him. Terrified at his deed and the consequences which he knew would be death, he fled to his house and told his wife of the occurrence and of his fears. Brave, generous, devoted, self-forgotten soul that she was, she loved the craven wretch better than her own life or honor. So she said, "I will die that you may go free. Take this sword and kill me. Then go and tell the authorities that you were driven to madness and despair by discovering an amour between the slain man and me, and in a moment of frenzy you killed us both." Did he have one spark of gratitude, generosity or love in his soul for that noble wife? Did he clasp her to his heart and tell her that he would fly with her and escape, or in the event of failure, that he would let his own life pay the penalty of his crime? No; my cheek burns with shame for my fellow-man when I relate that the vile coward plunged the dagger into the true heart that had beat only for him, then fled in an agony of fear to the police and told his tale of woe. He was pitied by the public for having so lecherous and false a wife that he was driven to the awful deed of staining his hands with the blood of her and her paramour. He was allowed to escape with only a few months imprisonment.

Wives of the lower classes are in some respects more fortunate than those of high rank, since poverty has a tendency to place both sexes upon an equality. They usually

share their husbands' councils and have much more freedom than is accorded to their wealthier sisters. Passing along the back alleys of cities, with the low dingy houses on either side, the shrill tones of untidy dames collected at the wells, the common property of all, fall rather unpleasantly upon the ears. If we listen to the conversation of those "well councils," as they are rather facetiously styled in Japan, we find that the women are busy discussing the merits or demerits of some absent member with whom perhaps they are on ill terms, or else lauding the virtues of their respective husbands, each vigorously maintaining that she has the best man of all. If one of the company should be lucky enough to come by a small sum of extra money, she proudly invites the "well council" to which she belongs to a feast of tea, cakes, and other inexpensive delicacies, in order that they may rejoicingly partake of her good fortune with her.

#### DAUGHTERS.

The daughters of rich parents are designated as the "*hako iri musume*," literally the girl in the box. It is expressive of their true condition, for they are under strict surveillance and are not allowed to go abroad unless accompanied by an older member of the family or a servant. When they are married, all the arrangements are made by the parents and the mediator. When informed by her father of the disposition to be made of her, she usually weeps as a modest and proper Japanese maiden should under such circumstances, acquiesces of course, and then calmly, often happily, accepts her fate. She is sometimes permitted to see her betrothed, generally at the house of the mediator, at least once before the ceremony is performed. But if she does not like him, her preferences in the matter are not thought worth considering, if for other reasons the match seems to be a desirable one. But even in Japan love sometimes laughs at locksmiths. And there are daring young Romeos who fain would pluck the sweet roses hedged in by so many thorns of difficulty, to adorn their own breasts and blossom in their own homes. The hearts of servants are not made of adamant, as a lover soon discovers by bestowing something substantial in the shape of presents upon them. Soon a branch of blossoms, then a little note, find their way into the hands of the fair one. The crimson blush that stains her cheeks as she reads does not escape the lynx-eyed conspirator who brought the little billet-doux and stands by while she reads. A faithful report of this is made to the anxious lover, who needs no further encouragement to proceed in his wooing. By-and-by he succeeds in inducing her to meet him at a trysting place. When the twilight which lingered all too long for the impatient lovers at last fades into the darkness of night, she steals timidly, half-shrinkingly into the garden to keep her promised tryst. Soon

"There glides a step through the foliage thick,  
And her cheek grows pale, and her heart beats quick;  
Then whispers a voice through the rustling leaves,  
And her blush returns, and her bosom heaves."

The bright stars twinkle sympathetically over-head, and send down a soft, subdued light which but half reveals their faces to each other. The music of the little rippling, splashing fountain gives him courage, for it seems to be saying, "I'll sing my song so loud, as I dance and murmur and send up my spray, that no one can hear your whispers, but the maid so close to your heart." And so he pours out his story of pent up love and passion into her willing ears and they vow to be true to each other in life and death. The blossoms nod and shake the dew from their petals as if sharing in the joy of the happy lovers. But, alas! the good-bye must be said, and she may never meet him again on earth. For if her parents have reason to suspect the true state of the case, she is watched more closely than ever, and is forbidden to leave the house on any pretext. As Japanese girls are very obedient, she seldom disobeys. But the bright form droops, and pale melancholy soon sits enthroned upon the cheeks where erst the



ses bloomed. Such stories have ended in suicide. In despair of a happier lot on earth, the lovers have been known to drown themselves together, after promising to be wedded in Nirvana and to live happily ever after upon a lotus blossom, where the will of relentless parents can never again sever their united hearts. But even the fair, modest little Japanese Juliette sometimes takes matters into her own hands, and despite her country's customs and the stern interdict of her parents, flies with her sweetheart, not waiting till they reach Nirvana to find happiness.

The maidens of Dai Nihon, like those of Europe and America, are very fond of the theatre, and discuss most enthusiastically the charms of young actors. There is an aphorism which in the Japanese reads, "Shibai Konyaku mo nankin," the import of which is that Japanese girls would rather go to the theatre than eat. Of course, the young men are fond of going also, and often take advantage of the opportunity to have a *tete-a-tete* with their sweethearts. The girls who attend the schools in Japan, where foreign teachers are employed, are sometimes like their brothers in affecting a somewhat foreign type of civilization. They often wear glasses, also foreign hats and shoes, and talk to each other in broken English, or in a mixture of English and Japanese. They march along very proudly through the streets, as if to say, "We are very civilized women and imitate foreign manners." In a word, they are "tipsy in foreign spirits."

#### SERVANTS.

The servant girls in city families are usually rustic maidens who come into the towns in order to earn a livelihood. At first their complexion is extremely dark, having been previously accustomed to labor bare-headed in the rice and vegetable fields. Their hands are also rough, but their plump, graceful little forms and good natured smiles compensate in a large measure for these defects. They are regarded as objects of curiosity and targets for mirth by the juvenile members of the household, who mimic their quaint speech and poke fun at them for their want of proper breeding. But they are quite docile and give strict attention to the instructions of their mistress, and hence soon learn just how to sink upon the floor, how many times to polish their noses upon the mat, and how many honorifics to use when proffering tea or cake. They usually work quite diligently and look very picturesque moving about the house with their loops and coils of ebon hair, covered by a blue cloth to keep the dust from despoiling the shining tresses. Their long flowing sleeves are bound back by a cord crossing at the breast and back, displaying their shapely, well-rounded arms. They patter about, pigeon-toed, in their cloven stockings here and there, making the house tidy, cooking the dinner and responding to the calls of the master or mistress by a loud and, to a foreigner, startling "*Hei*." Speedily presenting themselves when called, they fall upon their knees on the soft, clean mats that cover the floor, making one or more profound salams as the case may seem to require, and await instructions. When their terms of service expire, they are too much enlightened to wish to return to their country homes, and frequently marry and remain in the city. Sometimes they are so captivating that they are won by a male servant in the same house before the expiration of their contract. When one is about to enter into married life, her master often helps her to purchase the wedding garments and makes her useful presents as a reward for faithful services.

#### CONCUBINES.

The system of concubinage has existed in Japan from very ancient times. In fact several of the Mikados have been sons of concubines, the real wife, however, being considered the legal mother in such cases. The poetical appellation, "Flower," is frequently bestowed upon this class of women by their admirers, for like the lilies of the Bible, they neither toil nor spin, and, in reality, many of them are beautiful enough to deserve the name. Furnished by their lords with elegant abodes in which to bloom and display their charms, they spend most of their time in the practice of such accomplish-

ments as are considered necessary to the education of a finished young lady, playing on the "koto" and "samisen," stringed instruments, and studying the poetical arrangement of flowers. When not thus engaged, they usually employ themselves in unraveling the mysteries of the toilet and in arranging themselves to receive the visits of their lords, while the poor, neglected wives sit at home wasting away with consuming rage, jealousy and despair. But to no avail, for they have no redress and must endure like Japanese women, in outward patience and submission, though volcanic fires rage within. But the class I am now describing are the most favored ones. Usually the darlings of rich men, they were once singers whose charms were found irresistible, so that considerable sums of money were paid by their admirers for their release from their contracts. But all are not so fortunate or well cared for, and occasionally they are compelled to submit to the control of the real wife, or the husband's parents, especially his mother, whose yoke is sometimes grievous and hard to be borne.

#### A STILL LOWER CLASS.

This is a class that I fain would be silent upon. But perfect truthfulness constrains me at least to touch upon them. There are great numbers of them in cities. And O, shame! most of them are sold to this life by their impecunious and mercenary parents, who receive from 30 to 600 yen (one yen is about equal to 75 cents,) according to the attractiveness of the girl, for a term of several years imprisonment. They are closely guarded to prevent their escape, and cannot quit their jails unless the money is paid for their redemption. But often after the contract has expired, the pressure of debts incurred during illness prevents their regaining their liberty. And so they must remain and sacrifice bodies and souls to satisfy the greed of their avaricious masters and parents. They are only a little more fortunate than those who wander upon the streets starving, freezing, cursing, dying—sometimes stealing, sinning, begging, because there is no way for them to make an honest penny. Let us draw the mantle of charity gently over them, screening them from the harsh criticisms of the world, and reach out loving hands to help them, while our prayers ascend to the pitying God for their deliverance from the bondage of oppression, sin and wretchedness.

#### GEISHA, OR SINGING AND DANCING GIRLS.

A Japanese banquet would be incomplete without the singing and dancing girls, who are always called for after the little red and black lacquer bowls have been rifled of their contents. The dancing is quite different from that to which Westerners have been accustomed. It usually represents some story, which is sung by girls seated on the floor to the accompaniment of the softly twanged samisen and the little tripping feet of the dancing girl. The "No" dance, which Sir Edwin Arnold so graphically described, is a great favorite at high feasts and on important occasions. Among the many beautiful dances is that of the butterfly. A friend who witnessed it described it as follows: After the food was removed the screens were pushed aside and the geisha entered, and kneeling on the mats began playing softly upon the koto and samisen. Dreamily and sweetly the music floated out upon the evening air. Soon a vision of loveliness, as enchanting as if from fairy land, chained the attention of the listeners, and the music was heard almost unconsciously, only as a part of the perfect idyl, for two maidens arrayed as butterflies flitted into the room, all gorgeous in green, gold and embroidery, and began darting back and forth, coquetting with each other, just as these merry creatures do among the blossoms in the gardens. The spectators looked on in breathless admiration as the bright creatures moved here and there, fluttering their gay wings, now rushing together, now off yonder, all in perfect time to the strains of the music from the instruments. After the dancing is over they mingle with the guests, bringing their sparkling wit, enlivening conversation and social charms to add attractiveness to the entertainment, such as the wives and daughters are not permitted to do in the Orient.

Geisha, as a rule, are pretty, and when they go abroad wearing gay and bright colored clothing, a thing which the unprofessional young women never do in Japan, they are regarded with suspicion by the soberly-clad, proper young ladies. They are taken while quite young to be trained, usually apprenticed at the age of seven, in order to be instructed in the arts of singing and dancing. Sometimes prominent men become so enraptured by these coquettish young devotees of Terpsichore that they marry them, and thus give madam Grundy an opportunity to wag her ever ready tongue. I heard not long ago of a young man who was extremely fond of frequenting the society of a charming geisha, spending large sums in making her handsome presents, and gratifying all her wishes. His father remonstrated with him on the folly of his conduct, nay, threatened him with banishment if he did not desist. All in vain. The refractory son, as soon as practicable thereafter, sought an opportunity to call at the house of his beloved. On hearing the sound of merry voices and much mirth within, he paused and peeped through the paper *shoji*, or sliding doors, and descried his father and the idol of his heart and dreams having a very hilarious time together. Greatly surprised, he was on the verge of retreating, when he suddenly bethought himself, mustered up courage, boldly went into the room, and began advising his worthy sire to leave off such roystering ways, and apply his mind to the contemplation of more important and serious things. Deeply chagrined and mortified at the discovery, the old gentleman retreated and left the field to his more youthful and favored rival.

### THE HEART MOAN OF A CHINESE GIRL.

MISS C. J. WHITE.

My work in Canton consists in caring for two schools, helping two afternoons in the boarding school (while Miss McMinn is in the country) and studying. (The latter is *real work*, too.) The schools are very interesting and bring many opportunities for entering the homes, which we would not otherwise have.

While I enjoy the work in Canton city, I fairly delight in the country work. It is there we get down to hand-to-hand, heart-to-heart, soul-to-soul contact with the women and girls in their every day lives in their own homes. It is there we hear the heart-thoughts and see the heart-sorrows of the Chinese women and realize what the blessed gospel of our loving Saviour has done for us foreign women. One girl said to me, "Koo neung, I don't want to live, to die is better. My heart is so full of sorrow, my lips cannot speak it. There is no language for it. I lie awake at night and think of it, and I long to die. Couldn't I kill myself, do you think? I do pray about it, but God seems so far away. I know Jesus loves me, but I have never seen Him. I do not know certainly whether he can help me or not. I cannot help myself. I know no way. We Chinese girls are bound by customs as fast as by chains. We cannot break them. We *cannot*. We would but we cannot. There is no way, none. Can you help me to steal quietly away up to Canton and go to school and learn to worship the true God? I should never come back here. There is no use to ask my father. He hates the Christians. I want to be a Christian, but how can I? There is no one here to teach me how. We country girls are very ignorant, but we want to learn. We have no opportunity. Come down here and live, Koo neung, and teach us how to worship God and to read Christian books. If we could only read, we would be happier. Ah! my heart is sad, Koo neung. I wish God would let me die. Though I am not a Christian and am not sure that Jesus would let me go up to Heaven, yet to die is better than to live; I long to die, I long to die."

This is the heart-moan of not one but thousands of girls in China. They cannot read, they cannot write. They can only sit and sew—and think. I had many conversations with this girl. She is twenty-two years. Her father is a rich, influential graduate.

and despises the Christians. He loves his daughter, as is proved by her remaining so long unmarried and unengaged. When any one came to ask for her he would proudly say, "What does *he* presume to ask for my daughter—mine?" Consequently for some time no one has dared to approach him on the subject, and now he is looking for a suitable husband for her and can find none. She must be married soon, for she has a younger brother, eighteen years old, and engaged. He cannot wait long, for he is getting old for a rich man's son to remain unmarried. His sister *must* marry first. That's the custom, and custom in China is as immutable as the laws of the Medes and Persians. The girl is distressed at the prospect of being given to an old man and a heathen. She wants to worship the true God, and how can she when her husband worships the false gods? The husband is lord of the household. The wife is *compelled* to obey. There is every prospect of her being a second wife, (though how could her father consent to that degradation, I do not understand,) for all the men of her age and rank were married long ago.

What can we do for her? Alter her future we cannot. We dare not interfere. But crosses are more easily borne when a kind voice bids us be of good cheer and points to the home and rest beyond. This is what we *can* do for these sorrow-laden, narrow lives. We can point to the loving Father and pitying Saviour, and say, "He that *endureth* to the end *shall be saved*."

We *can* go to many villages and find the fainting hearts and give them of the "Water of Life."

We *can* open schools and lead the ignorant minds into the paths of knowledge that will enable them to read for themselves the words that speak of life eternal. We can weep with them and speak the comforting words when hands are helpless to lighten their burdens.

All this and more we can do, and you sisters at home *can* join with us in praying for these who are in bondage, not only to customs, but to sin. You can pray that the means and methods may be blessed of the Lord to the freeing of their souls, though their bodies may be bound. I truly believe in that last great day that thousands of heathen women, whose voices have never been heard in hymns of praise here on earth, will join in that triumphal song: "Worthy is the Lamb that was slain!" Many of these can never join the churches, can never even attend church, but they will not be absent at that gathering, where they whose garments are washed white in the blood will praise him night and day forevermore. For this let us pray! For this let us give! For this let us live! Amen.

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### CHILDREN'S SERVICE IN FLORENCE.

MRS. OLIVE M. EAGER.

Our children's service is still well attended, having suffered little from the after-Christmas malady which afflicts even our home land. There are other Sunday-schools in Florence, but no special service for children except our own at 5 P. M. every Sunday. We keep a roll, and in order to reach fresh soil have decided to receive no children who attend evangelical Sunday-schools, though, of course, both children and adults are welcomed as audience.

We offer no material inducement unless we so reckon the bag of sweets given in connection with our Christmas celebration, consisting of recitations and dialogues. There is also a May-day at the Cascine or public park, but the simple lunch is purchased with the collection made each Sunday from the children themselves, in order that they may feel the responsibility. Much has been done in Florence in the way of evangelical charity, but so anxious is Mr. Eager to maintain his children's service on a different basis, that he turns a deaf ear to my plea to clothe some ragged mites with cast-off things of our own children.

Each child receives a Sunday-school paper and an attendance ticket, twenty of these tickets entitling the holder to some small book on our catalogue of Christian literature. These books are eagerly sought and read, and among them I may mention "Jessica's First Prayer," "Christy's Old Organ," and other translations from the English. The children are very fond of singing, and we are most fortunate in having a capable organist, a Baptist gentleman from Brooklyn, giving his services "without money and without price."

A lady missionary from India, who is wintering in Florence, is most regular in her attendance, and although not over familiar with the language, she has been helpful in finding the hymns and chapters for the children, distributing tickets, &c. Sometimes she tells an appropriate story or relates some interesting incident of her Indian life, through Mr. Eager as interpreter.

With an enrollment of ninety, we have an average attendance of fifty or sixty children, besides about twenty-five adults. After the hymns follow the reading and recitation of the Scriptures, one blind girl of eighteen invariably committing the whole lesson to memory. We have also another blind pupil, while an old woman, who is regularly escorted by her grandson, is nearly blind. Her husband died last year after twenty years in the hospital for incurables, with a chronic spinal disease.

Mr. Eager teaches the whole school by a kind of running exposition of the lesson, interspersed with occasional remarks for adults. I myself take no part further than to find the hymns and texts for the children, or speak to them pleasantly as they linger after the service, loth to leave what is evidently a bright spot in their dull lives. My own children are fond of going, the wee ones looking forward to it all the week, so that it must be an inclement Sunday indeed which does not see me march into the hall at the head of five young hopefuls.

Encouraged by his success in the city, Mr. Eager has opened a similar service at Rifredi, a suburb of Florence, within easy reach by train. This is held on Thursday afternoon, Thursday and not Saturday being the school holiday in Italy. For the past three weeks the attendance has been about twenty-five, and through the children we hope to pierce the crust of superstition and indifference that has hardened around older hearts.

*Florence, Italy.*

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## LETTERS FROM THE MISSIONS.

From Mrs. League.

*Foreign Mission Journal:*

In the *Foreign Mission Journal* of September there appears the following extract from a paper written by Rev. Geo. A. Stuart, of the American Methodist Mission in China:

"I know of two young ladies alone in an interior station, who live on a very poor quality of Chinese food and not too large a supply of that. They are so much reduced in flesh and strength that the friends of a neighboring mission are alarmed about them. A lady sent them a few potatoes, and found these were the first potatoes, and almost the only foreign food,

found in their house for over two years. It is the opinion of the neighbors that they will not survive the summer unless they leave the place and change their manner of life. I know of another lady going as fast as she can with a wasting difficulty, and who should be having the best care and most nourishing food, but who is in an interior town with barely enough to subsist upon. Beef is not to be had in the place in which she lives, and she told one of her friends that her husband was trying to make her some 'beef tea out of lean pork.'"

The following quotation from a letter written by W. S. Johnston, of the International Missionary Alliance, to the Septem-

ber number of the Chinese Recorder in reply to the above, will be sufficient evidence of Mr. Stuart's lack of knowledge in at least one case he mentions:

"In that paper the author (Dr Stuart) is dealing with the question of loss which missions sustain by inadequately providing for the 'comfortable support of their missionaries.' And to sustain his argument he instances the case of 'two young ladies alone in an interior station,' and presents them to us in a pitiable condition. I exceedingly regret the necessity of having so publicly to take issue with the author on the statements recorded in the following points:

1. It is *not true* that these two ladies 'live on a very poor quality of Chinese food.'

2. Much more is it *untrue* that they have 'not too large a supply of that.'

3. It is *untrue* that 'they are so much reduced in flesh and strength.' Those acquainted with the ladies referred to can easily refute this charge.

4. It is *untrue* that 'the friends of a neighboring mission are alarmed about them.'

5. It is *untrue* that 'it is the opinion of the neighbors that they will not survive the summer unless they leave the place and change their manner of life.' (The facts are that not the two ladies but the author himself (Dr Stuart) has had to retire and leave his work for the summer.)

6. It is *untrue* that they could not have this change (in location and diet) 'without aid.'

7. A present of potatoes was received and appreciated because of the difficulty of obtaining such on ordinary occasions from open ports, but it is *untrue* that this was 'almost the only foreign food found in their house for over two years.' The writer lived several years in the interior of China without having seen a foreign potato, and yet it never occurred to him that their absence constituted a basis for the assertion that he lacked a 'comfortable support.'

The writer believes the author to have been mistaken in saying that the things

he recorded came 'within his knowledge.' It is much more probable that the source of his knowledge was confined to hearsay; which alone could account for so many inaccuracies.

I write the above in no spirit of unfriendliness, but in the interest of those concerned; it became necessary to put things plainly, and if by this episode we learn to be more wary in our crediting idle rumors, more guarded in our speech, and more considerate of others, the lesson will not have been in vain.

As Dr. Stuart's paper seems to have been widely circulated both in China and America, it seemed to me nothing but justice that the other side should receive the same privilege.

Many noble missionaries who are trying to serve the Master in a quiet way, have been injured by just such reckless statements as those made by Dr. Stuart."

Many missionaries in China and elsewhere have come to feel that the Lord is not blessing the work of carrying the gospel to the heathen as He has promised in His word. Knowing that he cannot err, they have been earnestly striving to find out where the difficulties may be. Many have gone into the interior, cutting themselves off from their fellow missionaries, and, as far as they were able, lived with the natives. Very few have deprived themselves of the necessities of life, but many have come to feel that many articles of foreign diet, such as potatoes, etc., "which must come from a far-off port," are not at all necessary to good health. The native market is full of good things and they are very cheap. No one need starve who can obtain a moderate income, and he can lay by a little for a "rainy day," too.

Rev. John Darrock, of the C. I. M., in reply to the same paper says:

"If we consider well our income we shall know how to spend it.

"Before me lies a registered letter received about a month ago. The writer says: 'Do you remember coming for me to go to the Sunday-school in the old music hall? I would not go then, but I'm saved now. I was converted about three years ago.'



\* \* \* \* \* Enclosed half a crown and a sixpence. Another letter received yesterday says £1 has been contributed for our private use by John McC. Well do I know where that gift comes from. It was earned literally by the sweat of the brow, amongst the crash of steam hammers and the glare of the smelting furnace. These gifts are indeed an odor of a sweet smell unto me, and I doubt not, a sacrifice acceptable, well pleasing unto God. One does not require to deliberate long how to spend such funds as these. They are like the water brought from the well of Bethlehem by David's mighty men, precious enough to be a drink-offering unto the Lord.

So, instead of censuring, let us give all honor to the noble missionary who is sacrificing perhaps many comforts, that the money contributed by some patient toiler in the far-off homeland may carry the gospel still further into the darkness of heathenism. And let those of us who receive such contributions bear in mind the giver, and be as careful of them as David was of the water brought from the well of Bethlehem.

FLORENCE NIGHTINGALE LEAGUE.

*Chefoo, N. China, Dec. 15, 1892.*

[The Winchester and David's Fork churches, of Kentucky, have undertaken the support of Rev. R. T. Bryan, in China. Below we give his first report to these churches, which has been kindly sent us by them. Perhaps some other churches would like to have such reports coming to them regularly. If so, they can follow the example of these churches.—Ed.]

SHANGHAI, January 5, 1893.

*Dear Brethren and Sisters of the Winchester and David's Fork Baptist churches:*

Grace be to you, and peace from God our Father, and the Lord Jesus Christ! May God our Father give you a useful and happy New Year!

Since you have kindly selected me as your missionary, I must tell you how I spend my time. Bro. Prestridge's letter, informing me that you had decided to be

responsible for my support, reached us the day after our arrival in Shanghai. I was not then in a position to write about my field of labor, because I had just left Chinkiang and did not know what part of the Shanghai mission work would fall to me.

The language of Shanghai differs a good deal from that of Chinkiang. My first work, then, was to study the language, and decide upon my field of labor, before I could go regularly to preaching to the people in the dialect of this place.

Our mission house was rented until Dec. 1, 1892, so we had to rent another place. This made it necessary for us to make two moves during the last quarter of 1892, before getting finally settled, and, of course, interrupted my study and work. I was far from well myself, and Robert Thomas Bryan, Jr., put in his appearance Oct. 13, 1892, the day before his father's birth-day—my birth-day present. Of course such a valuable present must have a little attention. We moved to our mission house, Dr. Yates' old home, the last of November. The place had not escaped the usual neglect of rented houses, and required a good deal of work to clean and repair it.

I took the Bible class in a few weeks after my arrival, and have been teaching it ever since.

My co-laborer, Bro. Tatum, a noble and generous Christian brother, gave me a part of the work already being carried on, but there was not enough for us both. We decided, after surveying the field, to open another centre of work at the east gate of the city, (our old centre of work and homes are at the north gate), lay out two country circuits, one each, and to take turns in preaching every morning before breakfast to the country people, who come in to sell cloth at the market near us.

Some time is also set apart for reading, writing, business matters, recreation, social duties, &c. Read the programme!

#### PROGRAMME:

*Sunday.*—7-8 A. M., Preaching to the country cloth-sellers before breakfast; 10-12 A. M., Preaching at the North Gate church or East Gate chapel, and Sunday-

school at the North Gate; 3-5 P. M., Sunday-school and preaching at East Gate; 6-7 P. M., Attending English preaching, and sometimes preaching.

*Monday.*—Holiday and English prayer meeting.

*Tuesday.*—7-8 A. M., Preaching to country cloth-sellers before breakfast; 7.30-8.30 P. M., Preaching at North Gate church to heathen.

*Wednesday.*—2.30-4.30 P. M., Enquirers' meeting in my study; 5-6 P. M., Attending, sometimes conducting, Chinese church prayer meeting.

*Thursday.*—7-8 A. M., Preaching to country cloth-sellers before breakfast; 3-6 P. M., Preaching and conversing in tea shops and East Gate.

*Friday.*—Visit my country circuit.

*Saturday.*—7-8 A. M., Preaching to the country cloth-sellers before breakfast; —, Preparing for Sunday.

The Sunday-school and preaching at both the North and East Gates are carried on by Bro. Tatum, the native Christians and myself, and not by myself alone.

For the present we go together to our country stations, one Friday to Bro. Tatum's, and next to mine.

Last Friday we, Bro. Tatum, Bro. Zia, the native evangelist, and myself, visited my country circuit and preached at nine villages and hamlets. We preach by the road-side, on the streets, in the tea shops, anywhere and everywhere we can get an audience. We proclaim the truth by singing, proclaiming, chatting, selling and giving away books, tracts and hymns. We stamp an invitation to call to see us on our tracts and hymns.

Dear brethren and sisters, pray for me, asking the constant presence, guidance and help of the Holy Spirit, that I may faithfully carry out my programme of work, and be used of God in saving some at least of the many perishing souls around me. Besides preaching in the Shanghai dialect, I preached a number of times when I first came in my old "Mandarin" dialect, and found it very well understood. There are many "Mandarin" speaking people in Shanghai; and I find that,

being able to speak two dialects greatly broadens my field of usefulness, and increases the respect of the people for me. It is considered an accomplishment to speak the "Mandarin" or Court dialect. I hope to be able to do a work here among the "Mandarin" speaking and "Mandarin" understanding people, for which my seven years at Chinkiang has specially prepared me.

During the quarter I prepared and read an article on "How to make our street chapels more effective, and how to interest our native Christians in direct personal work," at the request of the Shanghai Missionary Conference. I also preached four times in English, for which I was paid about \$25. This money I shall use in supporting a school, which I hope to open soon.

This letter is to report myself for the last quarter of 1892. I hope to tell you in some future letter more about the condition and needs of the work. My success as a worker will depend largely upon your prayers.

Your fellow-laborer in the Lord,

R. T. BRYAN.

P. S.—I want to add a few more words, for I find that nothing has been said about the number of people who have heard the gospel, and their manner of receiving it. We have had good audiences nearly everywhere, and the people seem glad to secure our gospel tracts. Our work has been seed sowing. We rejoice in that we have been permitted to sow, believing that God will soon give us the harvest.

There is a general feeling among the missionaries in Shanghai that the day is near at hand when God will give us to reap an abundant harvest of souls. A special meeting will be going on when you receive this, for which I ask your earnest prayers.

You will be glad to hear that my health has greatly improved since coming to Shanghai. I am not well, but hope soon to be my old self again.

We have the permission of the Board to go home this year, but are willing to wait

longer, if duty demands and health permits. We do not like to leave brother Tatum alone in the midst of so great a work.

Please forward this to the Board after both churches have seen it.

Sincerely,

R. T. BRYAN,

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From Miss C. J. White.

CANTON, Dec. 29th, 1892.

*Dear Dr. Tupper:*

Another quarter has slipped round. Since I last wrote from Macao I have been in Canton, with the exception of six weeks in Sun Wui. As my Canton work is mostly school work there is not a great deal to write about that. Each week I go to two schools and, after hearing the week's Scripture lessons, go out to the homes of the scholars. So far I have been very fortunate or blessed in having invitations from the mothers of the scholars to their homes, and have been favorably received. The school that is supported by the Chinese Y. M. C. A. of Chicago is doing finely this quarter. It has increased in size, and the scholars seem much interested. They attend Sunday-school and church very regularly, and I always have an invitation into their homes. They recite very good lessons, but this is partly due to the fact that the child who recites four week's lessons without one mistake, and attends the Sunday services, receives a pretty picture card with a Chinese text on it. (By-the-way I'd be very glad of some pretty advertising and Christmas, New Year or Easter cards. Do you know of any children who would like to send them?) Before they had these cards they were very good, both in lessons and attendance, but I can see an increased eagerness to be perfect now that they are actually earning something by their industry. The effect of prizes isn't always good, so I have to be very careful about these incentives to work.

During the past month, December, I've had Miss McMinn's work in the boarding school, and have enjoyed it very much,

specially the primary class in Bible stories. The girls are so bright and interesting. How one learns to love them, and forget all save that they are some of Christ's "little ones!"

When Miss McMinn returns, I hope to take regular work at the back door of the chapel, which I cannot do very well at present, as I have work for four afternoons, and the mornings are all too short to study sufficiently, for I do so feel the necessity of being filled both with knowledge and the Spirit ere I can feed the waiting souls. If Chinese only weren't quite such a difficult language!

We had a very pleasant time of work down in my "country parish" (Sun Wui) this fall. Left Canton October 12th, and returned November 26th, about. It was a busy six weeks with us. We had promised the girls in Har Lo to bring a teacher and open a school for a month. So we did. The attendance was good. The smallest number in the day was eight, the largest twenty. At night our small room was full and running over into the yard, the smallest number being thirty the largest fifty-four. The larger girls and women could not go out in the day, but came under cover of the dark, for then their faces would not be seen by strange men. It is just about impossible to describe this month's session. It was more than a class. Nothing was taught but Bible truths, sacred songs and prayers. The smaller girls studied the sacred "three character" book in the morning and afternoon. At night large sheets copied from it were pinned to the walls, and fifty studied at once the story of the Creation and Fall, and Redemption by Jesus Christ. After explaining we questioned them, and further *impressed* the truth upon their minds and hearts. How they did enjoy learning the hymns! Their favorite was "I love to think of Heaven," with that old familiar chorus, "There'll be no sorrow there." That strikes a chord in every heart. The faces of the old women would light up as the children sang and they'd nod and repeat, "No sorrow there!" Such a wonderful place

where there is no sorrow! Do we scarce realize it ourselves, I wonder.

After an hour of study at night we had a prayer meeting or a Bible reading, with explanation and prayer by the teacher or one of the Bible women. After the prayer the girls would call out: "Koo neung teach us to pray." (My heart melted at this cry, as I recalled the same words spoken to Him by the disciples.) Then all who wished to pray would kneel with me and repeat after me: "*Thank you Heavenly Father. Give me rice to eat. Give me clothes to wear. Give me a house to live in. Forgive my sins. Let me go to Heaven. Because of Jesus' name. My whole heart desires this.*" (The Chinese "amen.") This prayer was soon learned, so we varied it to prevent them from thinking they need use any set form of words. This was a sort of after meeting and precious were those moments when an earnest faced girl would exclaim, "I will never worship the idols again!" And another, "They are false!" And still another, "I will always worship the Heavenly Father!" One very bright girl, A Sz, said, "I would not worship the idols, not if my mother beat me, no, not if she killed me. I love Jesus. I will always worship. Ah, Koo neung, when you go back to Canton my body will remain here, but my spirit will go with you. I do want to go so much."

This girl is engaged, so of course they couldn't let her go, though her mother and father are both willing and anxious for her to learn the doctrine. Her mother is an interested listener. She, with a girl friend, sing over the songs they learned and pray together every Sunday morning. They do what they can. Surely the Lord accepts such worship done in spirit and in truth.

It would make your heart fairly ache with pity to see these bright, intelligent girls, with no way of learning the truth in Christ Jesus, and ours ached so, and they insisted so, that we promised to open a girls' school at Har Lo next March, to continue as long as there was sufficient interest to keep it up.

Har Lo is only one of the three villages we lived in, and one of eight or nine visited. In each one there are girls as bright, as eager, as interested as these girls at Har Lo, but "no man careth for their souls," it seems, for there is no one to go to them. We hope to have support for this school from a lady in Oakland, Cal., who has had many scholars from this place.

At Tuk Chau, a few miles distant, the young girls are also begging for a school, and the Lord has put it into the heart of a lady in Philadelphia, who heard through Miss Pickett, of Chicago, of these Sun Wui girls, to help a month's school there. These schools for a month had better be called classes, to avoid confusion, for they are really Bible classes, as no heathen books are taught.

We hope to open them in many country villages, and where there is a prospect of good attendance, to open schools.

The Christian sentiment in these villages in Sun Wui is much helped by the presence of Christian Chinamen, converted in America. They have been specially kind in assisting us and the work.

We need greatly a physician for the country work. Can it be possible that there are none at the South willing to come to China? For so long we have pleaded for one. How long shall we wait?

Yours in his name,

CLAUDIA J. WHITE.

From Bro. Soper.

CAMPOS, RIO DE JANEIRO, BRAZIL.

Nov. 3d, 1892.

Dear Dr. Tupper:

Thank God, I am about and at work once more; my wound is about healed up and I feel like myself again. I have not been idle during the past month, though not able to do one-half the work that awaits doing in this field. Before leaving Rio, I preached three times for brother Taylor, and since our return home have preached ten sermons and made two trips off into the country. On the last trip we missed the train, and brother Downing and myself had to walk eighteen miles

home. The past month was encouraging in every way. Our congregations were good and gave splendid attention; souls have been saved, six converts baptized, five candidates await baptism, and quite a number of souls are under deep conviction of the Spirit.

Our present preaching hall is too small for the crowds that come on Sunday night, and for lack of room we fear to scatter invitations. If we can find a larger hall we are sure of seeing it well filled. Open doors await us on all sides, as far away as the State of Espirito Santo. I hope soon to be able to carry the gospel to a number of places, also to enter West Minas, as we have railway connection with that part, and at present it is unoccupied by other missions.

A few days ago I went with brother Downing to a place called Cruz das Almas, to the home of a "Justice of the Peace," who was very anxious to hear the gospel. It was one of the strangest affairs I ever saw or heard of in Brazil. He was celebrating his forty-second anniversary and was giving his friends a big dinner to celebrate the occasion. As Judge, he had eight couples to marry the same day. His carriage and two horses awaited us at the station to take us to his home, where he gave us a very warm reception, and offered us wine, spirits, or beer, and seemed surprised we should prefer cold water. At 5:30 P. M. he married the first couple, and as soon as he was through he said to us "now I am at your orders and all that's in my home: do just as you please." I said "shall I preach?" He said "yes." His wife played the piano, we sang several songs, and then read the 3d of John and spoke on it for about twenty minutes, to about fifty persons. He married seven more couples, and then asked us to give them another talk; so after some singing and reading the 3d of Acts, I preached to quite a hundred souls on the blessings of the gospel, from Acts 3: 26. He gave us a good dinner and then sent us home in a two wheeled car drawn by oxen. We gave away numbers of tracts, Testaments and Bibles, and best of all, we know several

souls were left anxious to know more about the gospel, and the Judge, his wife, mother and brother, all pressed us to come again soon. There are many such doors open around us here, but to reach them it needs more men and more traveling funds. May the Master soon thrust out more workers for Brazil. United greetings.

Yours for Brazil,

E. H. SOPER.

### From Bro. Ginsburg.

RIO DE JANEIRO, CAIXA, 352.

January 27th, 1893.

Dear Bro. Bell:

As you will see by the address above, I am again in Rio and this time for good, or at least for the present. It was a long meditated and much prayed over step. I would not have gone, if I had not seen my way clear, though all the brethren thought it best to do so, and the Board long ago had given me its full consent.

However, now I am here, I really think the Lord meant me to be here.

I was happy in Bahia, and happy in my work there. The printing office still lies close to my heart, and I hope yet to be able to do for it all that in me lies; though it is now in such a condition that a wise hand and head, which fortunately our Bro. Z. C. Taylor possesses, cannot help but make it speak and work for Jesus in this dark land.

But, though I loved the work in Bahia and the people of Bahia, yet not my will nor my likes were to be preferred to those of my Master. I believe He needs me here and here I am.

And really, dear brother, if you could but have a peep at this mission, you would be astonished. Imagine the great Southern capital—they say the greatest in South America—with its 600,000 inhabitants, almost all without a knowledge of Him who loved them so much as to die for them. Add to this another city, just across the bay, also a capitol of a State—I mean Nichteroy—with its 30,000 inhabitants; and to this again add another important city, soon to be capital of the most prosperous State of Brazil—Juiz de Fora—with

its 20,000 inhabitants; and again to this Barbacena, our newly opened station, with its 15,000 inhabitants. Yet this is not all, another city, Victoria, capital of the State of Espirito Santo, with its 10,000 inhabitants, claims the attention of this mission. And now imagine one man, who is not yet master of the Portuguese language, having to look after, preach, feed, uphold and work in these places. I think you will recognize that my coming to his help was necessary, a step guided by the Most High.

And after all, what are we but a drop in the bucket. From all sides we hear of cries for the gospel. Passing through Victoria, the natives begged me with tears to stay at least for a month or so and preach them the gospel; from Barbacena we have constant reminders of the needs of a man, and the people would receive him with open arms. Cachoeira, a place I had visited two years ago and Bro. Soper lately, begs earnestly for a man who would preach them the gospel of life. And we could enumerate more cities, and tell of more cries; but what is the use? The more I think about it the more my heart aches. I want to go there and have to be here. How to do both things I do not know.

There is only one way of solving this difficulty, *i. e.* send us *more men*!

More men! more men!! more men!!! is our constant cry to Him who has the hearts of all. And shall we be disappointed? Shall we cry in vain?

No, Lord, we believe—help Thou our unbelief!

Yours for Brazil,

SOLOMON LOUIS GINSBURG.

From Mrs. Z. C. Taylor.

CABINET OF THE DIRECTORY OF PUBLIC  
ARCHIVES OF THE STATE OF BAHIA,  
January 28th, 1893.

To assist me in the execution of the duties assigned me by the government for this State, in the collection of data which should figure in the Columbian Exhibition of Chicago, I desire that you send me, with the greatest dispatch possible, all the information you can obtain in respect to the founding and development of the Bap-

tist Church in this State, including a historical and statistical resumé.

Allow me to thank you beforehand for the favor you will do me.

I have the honor to be

Your obedient servant,

FRANCISCO VIANNA.

To the Rev. Pastor of the Baptist Church.

The above very courteous letter was received yesterday, and I could but reflect how great has been the change in the public sentiment of Bahia people since the Baptist banner was first unfurled in Brazil, just ten years ago.

To be sure, the progress has not been as great as in Mexico or Cuba; but we who have been here all these years see great advancement in the cause of Christ, not only in the actual converts, which, however, reach up into the hundreds, but in the friendliness of all classes to evangelical Christianity.

An intelligent Brazilian lady, in conversation with me yesterday, remarked upon this great progress. She and her sister, both Christians, have just returned from the remote interior, where the latter was a public school teacher. They were pleased to note that they received no persecution or even disfavor because they did not participate in Catholic worship and "festas;" but many are friendly to their religious views, and desire very much to have a preacher visit them. These two sisters expect to be baptized to-morrow night.

From various directions come these Macedonian calls. "The harvest is great, but the laborers are few." Bro. Entzminger has gone north, and is already meeting with much success in the beautiful city of Pernambuco; Bro. Ginsburg has gone south to push the work in Nichteroy—so Mr. Taylor is again left alone at Bahia, with the pastoral, evangelical and editorial work devolving upon him.

Miss Johnson has rendered valiant service since the first day of her arrival. She immediately took charge of the music, and shortly afterwards began teaching the children's class in Sunday-school. In this she enlisted the services of a dear young Eng-



lish lady. October, November and December she taught a small number of Brazilian and English children at our house. With the new session, which opens here in February, she hopes to open a regular school at the mission house.

January she has been employed in house-to-house visiting among our members and friends. Our friend, Miss Jessie Cameron, generally accompanies her, and is invaluable both as companion and interpreter. Miss Johnson herself is making very satisfactory progress in the language.

You see, dear friends, they are kind enough to count me out of the working force of the mission, though Bro. Ginsburg informs me he expects me to furnish ten hymns for the new collection he is making.

We are happy in the thought that we will be reinforced in June.

KATE S. TAYLOR.

### From Bro. Fung Chak.

A CHINESE BOY UNDER PERSECUTION.

SHEWHING, CHINA, Dec. 27th, 1892.

Rev. Dr. Tupper,

My dear brother: I would like to write something about the persecution of our young Christian brother, Wong Sing Yon, in order to let you know how hard it is for the Chinese to become Christians. Wong Sing Yon is an unusually bright boy, thirteen years of age. His father, who died five years ago, had two wives, both of whom live in the same house. Sing Yon is the son of the second wife, and had two sisters and one younger brother, seven years old. Sing Yon was studying at the free school which had been opened by a Commodore near our chapel, and as he passed by the chapel every day on his way to school, he had a good opportunity to hear the gospel. Every day at noon he would come to hear us preach. This he continued to do for several months, coming in so quietly we did not notice him; but last August brother Li To (one of Dr. Graves' students), who came up to help us to preach, found that the boy was so attentive that he went and sat by him and taught him about the salvation pro-

vided by God, through his son Jesus Christ. By this Sing Yon's heart was touched and he became more interested, and listened earnestly to the doctrine. He began to pray and his heart was moved and converted by the Spirit of God. When I returned from Hotow on September 8th, and he wanted to join the church, all the brethren were pleased to receive him; so I baptized him on Sunday, September 11th, with two women. He felt very happy and went home with great joy and told his two mothers, his cousins and his friends, all about the love of Jesus. Sometimes he would bring other boys to church with him on Sundays, and every morning he would come to the chapel to prayers before he went to school.

On December 7th, Miss North, Miss McMinn and three Bible-women came up to Shewhing and finding that Sing Yon was an earnest Christian boy, they wanted to go to his house to teach his mothers about Jesus. Sing Yon was very glad and went home to ask his mothers about it. They both consented, so the ladies and three Bible women went on December 9th. At first his mothers were not much pleased, but when they understood more about it they were glad, and helped to call in other women to hear, so that many were gathered to listen to the Word of Truth. But after these faithful workers went away, then the boy's relations and his clan were stirred up. The sun went down and the darkness came, and with it the demon of darkness came into their hearts and tempted them and caused them to go to the mothers and alarm them by saying, "If your son believe Jesus they will excommunicate him from the clan, and reject the undutiful son." (When any one becomes a Christian they call him undutiful.) This made Sing Yon's mothers very much afraid, so they tried to force him to give up the "Doctrine of God," but Sing Yon is a faithful, strong, young Christian and full of the Spirit, and answered them very wisely. His second mother was very angry and took off all his good clothes and would give only his old ones to him. The next morning Sing Yon came to us with

tearful eyes to inform us of his mother's treatment. Miss North, Miss McMinn and all of our brethren felt very sorry for him, and kneeled down at once to ask the Almighty God to uphold him, to console him and to protect him. The two young ladies were very kind and presented his mothers with two boxes of Chinese cakes. But what do you think? Did they accept them or send thanks for them? No. They were afraid that the cakes contained some medicine. (The Chinese always slander the foreigners, saying they give some medicine to delude the people and make them follow Jesus.) So the next morning they returned the cakes to Sing Yon and said to him, "Do not come home any more if you are a Christian, for the foreign ladies love you so." Sing Yon came out very early the next morning, greatly grieved, and acquainted us with his difficulty. We had great pity for him, and had him to stay all night and prayed with him that his heart might be comforted by the Holy Spirit. On Monday morning his second mother came to the chapel with great wrath and rage, just after we had commenced our morning prayer. As soon as she saw her son she began to scold him very hard, but the sisters led her to a seat and told her to be quiet and listen to the Gospel of Peace. After I explained Matt. 12: 38-50, about those who are disobedient to God's truth and will be punished, then her heart felt calm and she began to speak meekly, and told us not to send her son to the foreign country. (She thought any one who becomes a Christian must go to the foreign country.) We gave her good instruction and told her she must not force her son to worship any idol, and then she went home in peace with her son.

When they got home, the clan of the village were assembled together to inform them that if Sing Yon was still a Christian they would turn the whole family out of the clan. So the two mothers brought Sing Yon on Tuesday morning, and begged us to remove his name from the church book. They would rather have their son "against God and go to

hell, than have him believe Jesus." Oh, how ignorant are the people who know not the true God and his doctrine, and how blind their hearts are! I answered that Sing Yon had joined God's church, and I had no power to exclude him unless he did evil. Then they forced him to ask to be excluded, but Sing Yon's faith is very firm, and he told some of our brethren in a whisper not to exclude him, saying, "I had rather die in Jesus' name than serve the images." He spoke out and said, "It is impossible for pastor Fung Chak and the ladies to erase my name; for me to ask it is useless." Then they (his mothers and cousin) thought that Sing Yon did ask to be excluded. Then they forced him to make a parting bow to us, but none of us would receive it. Then they took him home. I told him, before they left, not to forget to pray, for God was able to help him. We felt very sorry for him and very much grieved at his parting. Now we can do nothing for him but deliver him to God, our merciful Father, to watch him and keep him in His mighty hand, that he may escape from all his persecutions, and grow up a good Christian and very useful for Christ. On Friday he made us a hurried visit, as he was returning home from the marriage of one of his relatives, to comfort us, and inform us that, although his body was restrained by his mothers, his heart was in Christ. Miss North and I comforted him, and were trying to persuade him to go home, when his mother came after him, and said that he ran away from home, and grabbed hold of Sing Yon's queue and slapped him very hard. She wanted to drag him home and forbid him to come to church any more. We tried every way to detain him, but she would not consent, but forced him to go home, with tearful eyes.

We all felt very sorrowful on account of his sufferings. If you had been here, I am sure you would have wept, too, for such a piteous and painful case is enough to make the people mourn. I tried many ways to get to visit him, but could not see him, for his mothers were watching him very closely and would not permit him to go

anywhere. One day he sent us a letter by somebody, but I am sorry to say it was lost, so we did not know what he wanted; but, anyhow, we understand that his heart is remaining on God's side. We trust that our Heavenly Father will preserve him to the end. I sincerely hope you and the dear readers who have sympathy with him will pray for him, that he may be free from his bond of affliction; that his light may shine among the villagers; that the people of his clan may see his good works and glorify our Father which is in heaven.

Our faithful and earnest workers, Miss North and Miss McMinn, have gone to the

village Lin Tong, to preach the word of truth to the women who live there and in the adjoining villages. I received a letter from Miss McMinn, and know that they are doing good work among the country women, and having very excellent opportunities. I thank God, who so loved our country that He sent us these diligent, excellent workers to carry on the women's work here. God is blessing their work here every hour. May God bless you in your work.

Remember me to all the brethren of the Board. Pray for us.

Your brother in Christ,

FUNG CHAK.

## WOMAN'S MISSIONARY UNION,

AUXILIARY TO S. B. C.

MOTTO: - "GO FORWARD."

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Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington street, Baltimore, Md.

### Mission-Card Topic for April, 1893.

#### THE INDIANS.

Indians—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Missionaries, 40 in Indian Territory and Oklahoma. Levering school passed into hands of the Creek nation and now self-supporting. Death's relentless grasp is upon the Indians' political sovereignty; help ex-

tended to them as a race must be quickly offered.

Study Topics.—*The religious condition of the Indians. The relative strength of Roman Catholicism and Protestantism among Indians. The present status and needs of the Indians in the Indian Territory. The value of education to the In-*

dians. The true policy with regard to them. How may they best be Christianized? The Chapel Building Fund.

### PROGRAM.

(It will be understood that the program, as prepared, is simply suggestive. Those in charge are expected to make such changes as the interests of the meeting may demand.)

### SUBJECT: INDIANS.

*"More things are wrought by prayer than this world dreams of."*

1. Hymn.—"Hark! the voice of Jesus, etc." G. H. 120.
2. Lone Wolf's appeal.—"You Christian white people and civilized Indians are like the summer time. You have light and heat and life. You have fruit and flowers. You have growth, joy and knowledge. We poor, wild Indians are like the winter. We have no growth, no knowledge, no fruits, no joy, no gladness. Oh! won't you share your summer time with us?"
3. Scripture.—Math. 25: 31-46.
4. Prayer for the Indians.
5. Item.—In Indian Territory there are 9,000 Baptists, of whom 3,000 are Indians, 1,500 negroes, 4,500 whites. There are more than 250 churches.
6. Selections from leaflet.—"The Indian Problem;" by A. J. Rowland, D. D.
7. Hymn.—"Stand up for Jesus."
8. Prayers for the Missionaries.
9. Selections from Leaflet.
10. Centennial Reports for the year.
11. Business.
12. Closing Prayer for the Convention and W. M. U. meetings at Nashville.

### Monthly Missionary Literature.

The leaflet for the month has been prepared by Dr. A. J. Rowland. "The Indian Problem," price 3 cents, is a rapid but careful review of the situation, stating much in a very small compass, with the solution offered, as the only competent one, of a pure gospel preached and lived among the Indians.

April is the beginning of the missionary quarter and the quarterly instalment of literature consists of "The Indian problem," "China, a Hopeful Field of Missionary Labor," a map of China, "Brazil," "What shall be the Outcome of the Centennial?" the Mission Card and 3 pro-

grams. Price, per quarter, 8 cents; annual subscription, 30 cents. With these valuable aids, written by some of the best writers of our denomination, there surely is every inducement which material ready to hand can supply, to hold missionary concerts of prayer, which cannot fail to be interesting, if duly preceded by thought and prayer.

### "Kind Words" for April.

The missionary pages of the children's paper are filled with suggestive articles on the Indians, regarding their customs and needs. The simultaneous presentation of the same mission field to all, both young and old, commends itself to the judgment of thoughtful minds as an educational force in missions that must be perceptibly felt as time advances. Ignorance about missions is one of the strongest foes to its progress. S. B. C. children taught from week to week about S. B. C. missions will know and care something about them when reaching the years of responsibility in supporting them. Indeed, they are asked to do the children's share in supporting them to-day. We will venture the prediction that they will do more than their parents have done when they reach maturity.

### The Present Need.

The crying need of the time is not money, not prayer, not preaching, not evangelistic effort; it is men, men and women, saturated with the Spirit of Christ; not a few, or even a great many, to go out as missionaries and evangelists, but men and women by the tens of thousands, by the million, *to be Christians*, to open heart and life to the Spirit's grace; enough of them to create an atmosphere absorbing, and retaining, and diffusing the light and heat now streaming from the Sun of Righteousness, to carry in every direction by innumerable channels of irrigation the Water of Life, to take up and distribute the vast unused Niagara force, the mighty tidal energy which would accomplish all the church's work before this generation passed away.—J. Munro Gibson.

### Work among the Indians.

Senator Ingalls said in one of his recent utterances that when the Pilgrim Fathers landed "they first fell on their knees and then fell on the Aborigines." We all know how unjustly the Red Man suffered at the hands of civilization. But Christian people, both North and South, came forward to teach these poor, hunted, ill-treated

and misguided people how to bear with Christian fortitude their undeserved wrongs. A century ago our Southern Baptists undertook this great work among the Seminoles, Cherokees and Creeks. Much money as well as labor was expended and thus the foundation was laid. In 1840 the "Indian Missionary Association" was organized in Louisville, Ky., embracing Associations in the South and West. Large sums of money were collected and expended in support of schools and missionaries in the Indian Territory. This organization was merged into the Southern Baptist Convention a few years before the civil war, and the care of it devolved upon the Home Mission Board.

There was a galaxy of noble workers, North and South, who impressed themselves upon this people, but none more so than "Uncle Billy," the old negro hero, who had been a Baptist before removing West. He was through Christ instrumental in the conversion of Joseph Island, who led hundreds of his people to faith in God.

The last report of the Board previous to the war, was most encouraging, showing the great increase in churches, schools and baptisms among the tribes under our supervision. The war utterly devastated and wrecked this people in a greater degree even than the whites. All that they had gained, both morally and spiritually seemed irretrievably lost. In 1867 the report of the Board shows two white missionaries and two Indians at work in the Territory, all in the Creek nation. In 1870, the Board reported a more gratifying improvement, and after that time the work developed more rapidly under Buckner and his co-laborers. The "Levering school" was an important instrumentality in giving the gospel to the Indians. But the simple preaching of the "old, old story" has been the chief agency which has brought it to pass that there are to-day among the civilized tribes a larger proportion of Baptist churches, Baptist preachers and Baptist church members, to the population, than in most of the States. But of course these churches, preachers and members greatly need training.

The policy of the Board, approved by the Convention, has been to develop among the Indians a spirit of self-support. They have already made a gratifying progress in this direction, and the Board hopes that in the not distant future, that if not entirely self-supporting, they will largely sustain their own pastors. A great work has been done among these civilized tribes, but there is pressing need that we shall enlarge it. Let us see to it that we bend every energy and make every sacrifice pos-

sible to give the gospel to these first inheritors of this grand country, from whom has been robbed all else save a nominal freedom. Apart from higher considerations it is far cheaper to convert them than to kill them, for it has been well said that "Bibles are cheaper than bullets, and the gospel than bayonets."—*Mrs. J. Wm. Jones.*

### School Attendance.

The records of the Indian office show that during the past three years the attendance at Indian schools was increased by 4,000 pupils, an increase of more than 25 per cent. If educational work for the Indians can be prosecuted for the next few years, as it has been in the last few, the great mass of Indian children will be in school. The work of recruiting children for the schools is beset with innumerable difficulties arising from various causes. Ignorance on the part of their parents is a large obstacle. They do not understand the English language, and hence cannot be made to appreciate the motive which seeks the children's advancement. They cling tenaciously to the Indian language and customs, naturally enough shunning a course of action which would alienate their children from both. Then prejudice against the white man, which ranges from mere suspicion to furious hatred, cherishes the recollections of wrongs done them by the superior race, and prevents their reception of benefits at its hands, frequently rejecting them because they are supposed coverts of hostile purposes. The "medicine men" dread the advance of intelligence which would rob them of their prestige and power, cutting off their resources. Indians are very superstitious about death and make the school houses responsible for the deaths occurring in them. With naturally strong affection for their children they often resist with force the effort to take them off to school. Then, too, their minds have been poisoned against the schools by false statements emanating from those who have run away, as to sufferings endured and cruelties practiced. A vast amount of inherited disease is a painful impediment to success in school life. Early marriages are the rule, occurring before the school regime has had an opportunity for forming character. The labor of very young children is required at home. The parents also are loth to have the children subjected to the restraints of school life. The scattered homes of Indians make the work of securing children a very arduous one.

Notwithstanding these innumerable difficulties, rapid progress is making in filling

the schools with children. There are some Indians, too, who are eager for educational advantages to be secured for their children; while the influence of returned students is a power in favor of the schools. The outlook is bright with hope.

### Power of the Gospel.

After all had eaten of a feast prepared by the Indians, the chief, Wah-bon-a-quot, arose and addressing the Bishop, said, "Would your friends like to see us as we were before the white men came? Suddenly they appeared a tall, athletic Indian, with a painted face, and dressed in a robe of skins ornamented with porcupine quills, and by his side a pleasant faced woman in wild dress.

Then, turning to his guests, the chief asked: "Shall I tell you what the white man did for us?" Then stepped out a poor, ragged wretch, with tattered blankets, and face covered with mud; and by his side a more dreadful specimen of womanhood. At the sight the chief lifted his hands as if in amazement, and inquired "Are you an Ojibwah?" The Indian nodded. Sadly the chief asked, "O Manitou! how came this?" The Indian raised a black bottle, and spoke one word. "Ishkotah wabo!" (Fire water.)

Then, after a pause, the chief added, "A pale-faced man (meaning Bishop Whipple) came to see us. I am sorry to say he has seen me and my people drunk. He told a wonderful story of the Son of the Great Spirit coming to save men. He told us his fathers were wild men; that this religion had made them great, and what it had done for them it would do for others. We did not hear; our ears were deaf; our hearts were heavy. He came again and again. At last we heard! Shall I tell you what this religion has done for my people? You must see." Then stepped out a young Indian in a black frock coat; and by his side a woman neatly clad in a black alpaca dress. "There," said the chief, "there is only one religion which can take a man in the mire by the hand, and bid him look up and call God his father."

Then fill each hour with what will last,  
Buy up the moments as they go;  
The life above, when this is past,  
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light.

—H. Bonar.

### Food and Exercise.

A missionary society, in order to "prosper, and be in health," must have both food and exercise. In all spiritual growth, as well as physical, that tends toward perfect development, these two things are essential. Too often leaders of missionary societies utterly ignore this truth, and literally surfeit their members with food of all kinds, and then fail to plan for them enough exercise to make it digest well. They give them volumes of information, but never put them to work.

Perhaps your society is small and feeble; perhaps it is in such a state of lethargy that it seems impossible to rouse it; or, perhaps it is just beginning to convalesce after a long and severe illness of some sort, and, though you have been giving it plenty of the best food you can find, it does not seem to gain very fast. Keep on feeding it well, but suppose you also try and see what a little exercise in Christian work will do for it.

Our churches are full of young Christians in whom lies the power to do so much for the service of our Lord Jesus Christ; but often the most earnest leaders, who fully realize the truth of this, are sadly perplexed over the question of how to get their young people to work. An enthusiastic, consecrated Sunday-school superintendent, who had an intense desire to see his school at work for Christ, urged upon his scholars and teachers the privilege and duty of active service. Sunday after Sunday came the strong appeals from his desk, and at last one young girl came to him and said she was ready to go to work, and would he please give her something to do. He was startled to find that he had never thought about what he wanted them to do, and he had not a single definite bit of work to suggest to her. But he was soon master of the situation, and in a short time had a strong force at work in different lines of Christian activity.

Suppose you plan for a worker's council. Announce your meeting several weeks before the time, explaining the purpose of it. Ask all the young people to hunt up all the plans for work that they have ever heard of, and bring them to the meeting. Hold your meeting in a small, bright room, either at your own home or at the church. After short but effective devotional exercises, throw the meeting open for the discussion of plans. Close with a consecration meeting, calling for volunteers. More than likely your heart will be made glad by some, perhaps many, pledging themselves to the service of our Master. Don't forget to pray much and earnestly before your meeting, and ask others to



join you in prayer both for it and for the young people.—*Belle M. Brain, S. S. Times.*

### Boxes to Frontier and other Missionaries.

From the following Woman's Mission Societies boxes of supplies, valued as below, have been reported as sent to Home missionaries during the month:

Kirkville, Mo., \$49.50; Calvary church, Kansas City, Mo., \$36; Washington, Ga., \$45; Timmons ville, S. C., (contribution,) \$15; Cartersville, Va., \$21.26; Cedar church, Va., (contribution,) \$2; Hampton, Va., \$47; Lexington, Mo., \$30; Lexington, Mo., (second box,) \$46.10; Bell Buckle, Tenn., \$29.17; Gloster, Miss., (additional,) 50 cents; Branch's church, Va., \$17; Skinquarter, Va., \$50; Douglasville, Va., \$35; Augusta, Ga., \$30; Vienna, Md., (contribution,) \$5; Fulton Avenue church, Baltimore, Md., \$113; Ready workers, Fulton Avenue church, Baltimore, Md., (contribution,) \$4; Mrs. Smith's Boys' Band, Fulton Avenue church, Baltimore, Md., (contribution,) \$3; Franklin, Va., \$35; Coliseum Place church, New Orleans, La., \$75; First church, Baltimore, Md., \$152.38.

Total for the month, \$840.91. Previously reported, \$5,626.96. Total, \$6,467.87.

ANNIE W. ARMSTRONG,  
Cor. Sec. W. M. U.

### Christmas Offering to Japan.

Report from Foreign Mission Board shows the total amounts received from the various States for the Christmas Offering to March 10th, to be as follows:

Alabama, \$509.05; Arkansas, \$52.65; District of Columbia, \$50; Florida, \$1; Georgia, \$491.70; Kentucky, \$77.87; Louisiana, \$56.95; Maryland, \$241.83; Mississippi, \$108.23; Missouri, \$118.35; South Carolina, \$1,328.28; Tennessee, \$223.03; Virginia, \$51.46.

Grand total, \$3,310.40.

The above is but a partial report, but is the amount received by Foreign Board to March 10th. It is earnestly requested that full returns shall be made at the earliest possible convenience that the *May Journal* may give a complete report of work accomplished by the Christmas effort.

ANNIE W. ARMSTRONG.

### The Final Centennial Appeal.

From the personal letter sent to every society in ten of the States, enclosing the appeal, numerous answers of very cheering import have been received, show-

ing deep interest in the work and renewed purpose to utilize the remaining short time for diligent effort in rousing others. Extracts from only a few may be given below:

*Georgia.*—Miss A. J. Orme writes that the W. M. S. of her church has pledged itself, each member, honestly and conscientiously, to bring into the store-house for one month, their tithes, one tenth of all to the Lord for the Centennial.

*Missouri.*—Mrs. G. A. Yancey, Hardin College, is enlisting the girls' interest in the good cause.

*Tennessee.*—Mrs. H. S. Barnett writes: "The circular stirred my soul and enthused every member of the society to renewed effort. I have pleaded with all to carry out the 30 cent plan suggested. Ten members took chapel cards to fill."

*Virginia.*—An earnest successful worker writes: "How there has been any misunderstanding about the Centennial collection I cannot conceive. My impression is that those pastors and workers who went resolutely to work for the fund, have been too busy trying to get the money to find fault with plans. The shirkers alone have time to be critical."

*South Carolina.*—Miss M. E. McIntosh writes: "Dr. Powell visited our church and we had a grand, good time. Neighboring churches came to enjoy the rich feast. A fine impression was made and the collection was four times larger than our pastor expected it to be. Some of our members are poor, very poor, but they gave according to their ability."

*Texas.*—Miss Agnes Osborne, through the children's bands, is endeavoring to raise the salary of a new missionary. Mrs. T. D. Johnson also reports good work done by the children with the Chapel cards.

*North Carolina.*—Mrs. Hartwell Edwards writes: "Our State is advancing slowly in woman's work; we are making a great effort for the Centennial fund."

*Louisiana.*—Mrs. D. I. Purser, after reading the "Final Centennial Appeal" to the W. M. S., sends for 25 Chapel cards, and also, from a full heart, begs for earnest prayer upon the work in New Orleans. [May this request be heeded by every reader of these pages. There is no more difficult field of work, but God is great.—Ed.]

Centennial workers, the time is very short, but 30 days more! Yet with determination that knows not defeat, much may even yet be done in one month. Very special effort has been put forth at this end of the line through the press. In addition to the appeals sent individually with letters to the societies throughout

the South, Mrs. E. Y. Mullins wrote a story embodying the 30 cent plan, which has been sent to the State papers. Dr. F. M. Ellis wrote an article, "Gathering up the Fragments," in advocacy of the plan. Miss Heck's appeal for prayer was sent to the Central Committee, and Miss Alice Armstrong followed it with a newspaper article urging the observance. This number of the *Journal* contains a story by Mrs. A. C. Wroe that may inspire some with confidence to go and do likewise.—A. A.

#### WHAT A COMMITTEE OF TWO DID.

MRS. A. C. WROE.

"Well ladies," said the president of the Ladies' Missionary Society at Linnville, "I have stated the matter as concisely as I could, and trust that you will realize its seriousness. I hope you will each do your part towards reaching the desired end."

At this moment Mrs. Pierce entered. "I have been explaining, Mrs. Pierce," resumed the president, "the emergency we are called upon to meet in regard to the Centennial Fund. You know the women of the South were asked to aid in raising \$250,000, and, up to January, the Boards had not received what is required, while so little of the Centennial year remains. The Committee tells us that if each member of every church will give 30 cents, the desired sum can easily be obtained. Only 30 cents: Surely we can each give that."

"But, Mrs. Hartley," said one of the ladies, "many of us have already given more than 30 cents."

"Very likely," replied Mrs. Hartley, "and if those who have given feel that they can give no more, then the matter must rest between them and their consciences. But let us all go to work at once, and talk plainly to ourselves as well as to others on the subject."

Most of the ladies went away that afternoon feeling a sense of responsibility unknown before, as the President had put the matter very earnestly and seriously. Mrs. Pierce and Miss Lyle walked down the street together, considering the best way to rouse the interest of all their members in the Centennial Offering. They were soon joined by a lady who had not been present at the meeting, and who rallied them on their serious aspect.

"It is a serious affair we have in hand, Miss Martha," said Mrs. Pierce, "and now do help us out;" proceeding to explain.

"My! I thought the Board had that money long ago; we took up our Centennial collection in the fall, and I haven't thought much about it since. But it

won't do to let that plan fail, and although I can't give but 30 cents more myself, I can talk, and I'll try and talk to the purpose. Now suppose we appoint ourselves a committee of three, to get to every member of our church. Let's see. I heard brother Roberts say we had 215 members in ours, and that little church he preaches to at Shiloh has 28; that makes 243. Thirty cents each from them would be—well I'll count it up later; and then say 40 or 50 children at ten cents each would make something considerable, and we had better start right now."

"O, you must excuse me, Miss Martha," said Miss Lyle; "I am willing to give you 30 cents, although I have already filled a Chapel card. But it is so unpleasant to to ask people for money, in fact, papa forbids my doing it."

"Unpleasant! Why, I *enjoy* asking for anything like this. Folks are generally willing enough to give if you ask 'em in the right way. Sister Pierce, I know you will go with me, we'll be a Committee of two, and I guarantee we'll get the money and have a real good time, too. As for your father, sister Lyle, I hope he will be prepared to give in proportion to his unwillingness to have you ask."

After lunch at Mrs. Pierce's they counted up the sum they must aim to secure, and started off at once. Mrs. Pierce said they would drive out to Shiloh and call on the members of the little church, though most of them were quite poor, and might not be able to give 30 cents each, it was a pleasant drive there and some good might be accomplished. "And Miss Martha," said she, "whatever is lacking to make up the sum I will give, but don't say anything about it."

The result of the first call, which was to Mr. Lyle, was not encouraging, he flatly refused to give another cent, as he "had contributed liberally already." But nearly every one asked, gladly gave the 30 cents, and some even more. Every evening the sum grew, the number of quarters and nickels keeping pace with the members called upon. It took nearly three weeks to make the round of the church members, and yet this indefatigable Committee continued their labor of love, often making two or three calls at one house. Late one evening as they were about passing a small, unpainted frame house, they looked at one another questioningly:

"Shall we call on Mrs. Tabb, Miss Martha?" said Mrs. Pierce. "She has such a hard struggle to get along, with an invalid husband, too."

"Well, we might call anyway; she'd probably feel slighted if we left her out," replied Miss Martha.

They were shown into the neat little kitchen by Mrs. Tabb, who remarked that she had been baking all day for Mrs. Donaldson who was to give a party that night.

"I would not have done it, for my time is so occupied," said she, "but I felt so dreadfully at the meeting the other day to think I could not even give 30 cents. I asked the Lord to show me some way, and that very evening Mrs. Donaldson sent for me. Jennie has taken home the last of the baking, and will soon return

with the money, which is \$3, and that is my Centennial Offering."

"And Mrs. Donaldson gave me 10 cents," said Jennie entering, "so there is mine."

The other ladies were speechless: \$3.10 where they had expected nothing! At the next meeting they handed in \$78.40, and any one interested may do a little sum in arithmetic and see if the end was accomplished by that church of 243 members and 55 children.

Baltimore, Md.



## WOMAN'S MISSIONARY UNION.

### BAND DEPARTMENT.

All communications, &c., to be sent to Miss FANNIE E. HECK, Editor, Raleigh, N. C.

#### SINGING IN THE MEETING.

To sing or not to sing is the question. One can hardly think of a children's meeting without singing, yet the sudden scramble for books, the "Children, do you know this or that," as the leader hurriedly turns the leaves, the halting accompaniment, and finally, the half-hearted singing, the unprepared organist trying to follow the children, and the children stumbling along behind the organist, is an exercise that might well be conspicuous for its absence.

It cannot be denied that there are difficulties to be overcome in arranging the music for a mission meeting. In the first place, the "born leader" of children may not also be gifted in song. Let the leader, then, look for one who will supplement her powers, and if the consecrated voice can be found among the young girls of the church, so much the better.

Conspicuous among the difficulties to be met is the fact, that though mission hymns are scattered through half a dozen books, as far as we have been able to learn, there is no collection of music specially arranged for children's mission meetings.

How these difficulties have been met and overcome by a number of workers cannot fail to be helpful and interesting.

Little folks love to sing. They have their favorites as well as big folks. I have found a good plan to be—to appoint a little girl or boy at one meeting to select the songs for the next. We always have three songs, any how, more if you want them—one to begin with, another just after the prayer; then begin your regular exercises. If

things don't move real smoothly—you know they don't always—stop everything and sing; you have no idea how singing will straighten things out, drive away the shadows and let in the sunlight. Then go on with your program, and close some other way than by singing. If things move smoothly, save your third song for the closing. Sometimes you can get at the real character of a child just from the songs he or she selects. Why doesn't somebody get up a song-book just for our Band work?

AGNES OSBORNE.

I do not know of a collection of missionary songs for children *per se*. Some of the song-books which I use in my primary class contains missionary songs, viz: "Little Pigrim Songs" and "Songs for Little Folks," published by Biglow & Main, New York. The best collection of songs for children, I think, is that made by the teacher or leader herself. This can be easily done. Choose here and there good songs, print by means of stencil plates on pieces of muslin 3 by 4 feet; depend the song-roll thus made on an easel facing the band. Such a collection would be choice, and can be added to from time to time. M. C. T.

My Band is made up of many ages, and the singing is left to the arrangement of the older girls, several of whom are far enough advanced in music to play the accompaniments of familiar hymns. I select one at the previous meeting, tell her the hymns we are going to have, and that I

will expect her to be prepared to play for us next time. Thus I have five or six organists, all of whom take great pride in filling the position in turn. Perhaps our music is not artistic, but it is spirited, which, for a mission meeting is better, I think.

In the "Moody & Sankey" so commonly used there are a number of hymns quite suitable for a mission meeting, if a few words from the leader will only call the children's attention to the missionary thoughts in them.

I consider it a good plan to have a music committee to hand around the books and see that there is some one to play at every meeting. We have committees for every department of work, and I like to put as much work as possible on the children.

M. E. W., *Georgia*.

An experienced worker highly recommends a new collection of songs called "Little Sacred Songs, for Little Singers," John Church & Co., Chicago, as having more missionary songs than any collection she has found. Here is her offering song, taken from the book mentioned:

Little givers! Come and bring  
Tribute to your Heavenly King,  
Lay it on the altar high,  
While your songs ascend the sky.

Little givers, do your part  
With a glad and willing heart,  
For the angel voices say  
"Little givers, give to-day."

Little givers! come and pay  
Willing tribute while you may,  
Many offerings, tho' but small,  
Make a large one from you all.

Give your heart with holy love,  
Give your praise like that above,  
Life and all to Jesus give,  
And in glory you shall live.

#### Prayer.

Previous to the opening prayer in our monthly meetings, we sometimes pass a few slips of paper, upon which requests are made for personal prayer or for friends. These are dropped in a little bag bearing the verse: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

While praying for the lost in heathen lands, our hearts yearn over the young workers in His cause, still ignorant of God's saving grace.

As our petitions are answered, we write on the back of each slip "answered." One

year six were happily converted from our band of active little missionaries.

L. W. M., *Baltimore*.

#### Among the Girls.

"Have you heard what Nannette Brown is doing every Sunday afternoon?"

"Can't imagine. Do tell me."

"Why she is doing the only mission work among the young that is being done in her church, I think."

"That is good. How does she manage?"

"Well, she commenced with two or three near her own age, and tried to interest them first."

"Did she succeed? Girls are so trifling these days."

"Yes, Nannette always succeeds. For a girl I think she combines zeal and wisdom with the highest amount of tact of any person I know."

"What does Nannette do at her meeting? You know missionary meetings are not always missionary by a great deal?"

"That I well know, my sister, but I think Nannette's is. She reads the *Foreign Mission Journal* and tracts issued by Foreign Mission Board, also leaflets of Woman's Missionary Union in Baltimore. She follows the Prayer Card, I think, and I am certain has the Missionary Calendar for '93 to keep herself acquainted with the representatives of the churches on the field."

"How about *Kind Words*?"

"As the *Kind Words* series are taken in Nannette's Sunday-school, I feel quite sure that unless previously read by her circle, she reads from Miss Armstrong's labors in that direction also. Isn't Nannette a jewel?"

"She is, indeed. I only wish we had a daisy chain of Nannettes from Maryland to Texas."

\* \* \*

#### By Love.

One who has taught children for a number of years, when asked what gives success in Band work, answered very promptly, "Love." First you must love the children with a genuine love, for deception cannot pass with them. Then you must win their love. With these two forces at work success is assured.

You can hold the children days when your program is not quite as bright as you would like, and you can secure their co-operation in any plan you propose.

In short you are their master, if you love them and they love you. A. M. M.

**Bible Reading.**

Scene 1st. It is winter, and a certain feast is being kept in a celebrated religious city, where we see a very great missionary walking up and down in the porch of one of the most beautiful buildings the world has ever seen. The missionary had for some time been telling his message of good news to the people of the city, but their hearts were dark, hard and proud, and they would not understand.

Scene 2nd. As the missionary still walks in the porch, certain doubters approach and ask for more information, asking specially, "Tell us plainly, who art thou." The preacher says, I have told you before,

but still goes on to explain more fully, even showing them the reason it was so hard for them to understand.

Scene 3rd. Alas! Instead of being glad to hear his beautiful message, they actually began to stone the missionary. At first he pays no attention to the stoning, but keeps on trying to explain the doctrine until they become so violent that he is obliged to escape out of their hands and go to another place.

Tell the city, the porch and the feast? Who was the missionary, and why the people could not see who he was, and why he was stoned?

E. V. P.

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## SUNBEAM CORNER.

Number of societies organized, 526; amount reported to "Cousin George" since April 15, 1892, \$4,783.34. Send money to your State treasurer or to Rev. H. A. Tupper, D. D., P. O. Box 134, Richmond, Va., and reports to Rev. Geo. Braxton Taylor, (Cousin George,) Macon, Ga.

*Sunbeam "Constitutions" and "Hints" will be sent (free) to any one willing to undertake the organization of a Sunbeam society, upon application to Cousin George. (See above.)*

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### Christ's Birth.

"Who can forget—never to be forgot—

The time that all the world in slumber lies,  
When, like the stars, the singing angels shot  
To earth, and heaven awaked all his eyes  
To see another sun at midnight rise  
On earth! Was never sight of pareil fame;  
For God before, man like himself did frame,  
But God himself now like a mortal man became."

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### Sunbeam Missionary.

#### HONOR ROLL.

The following Sunbeams and Sunbeam Societies have contributed to support a missionary to be known as the Sunbeam Missionary: 4th St., Richmond, Va., \$5.00; Two Sunbeams, \$10; Sunday-school Sunbeam Society, 1st ch., Macon, Ga., \$10; Sunbeams, Houston, Va., \$3; Lottie Moon Sunbeams, Marion, Va., \$11.30; Lula Whilden Sunbeams, Citadel Sq., Charleston, S. C., \$9; Bruington, Va., Sunbeams, \$20; Enon Sunbeams, Ochre, Va., \$5; Newberry, S. C., Sunbeams, \$25; Greensboro, Ga., Sunbeams, \$10; Pruitt Sunbeams, Milledgeville, Ga., \$1.85; Lottie Moon Sunbeams, Hampton, Va., \$5; Hopkinsville, Ky., Sunbeams, \$10; Hepzibah, Ga., Sunbeams, \$1; Upper Essex, Va., Sunbeams, \$5; Longtown Sunbeams, S. C., \$1.18; Tuskegee, Ala., Sunbeams, \$10; Ashland, Va., Sunbeams, \$1; Sunbeams, Athens, Ga., \$50; Harris Creek Sunbeams, Va., \$5; Mt. Shiloh Sunbeams, Fabers, Va., \$3.86; North Edgefield Sunbeams, Tenn., \$8.50; Walnut Grove, Ellerson, Va., \$5; Barnwell, S. C., \$5; Eager Sunbeams, Newton, Ala., \$5; Enon

Sunbeams, Ochre, Va., \$8; thank offering for recovery of Rose Bancroft Tyler, Balto., Md., \$5; Renfroe Sunbeams, Southside ch., Birmingham, Ala., \$16.25; Midway, Ala., \$6.30; Greensboro, Ga., (additional) \$20.00; Carey Sunbeams, Enoree church, S. C., \$1; Pine Forest Sunbeams, North Fork Saluda ch., S. C., \$2; Lottie Moon Sunbeams, Hampton, Va., \$5; Fredericksburg, Va., \$5; Hopkinsville, Ky., \$16.50; Bruington, Va., \$37.65, (additional); Athens, Ga., \$17.35, (additional); Lovely Point Sunbeams, La., \$13; Barnwell, S. C., \$5; Cherry Creek, Miss., \$1.21; Lottie Moon Sunbeams, Hampton, Va., \$3.00 (additional); Los Rayos del Sol, Gaudalajara, Mexico, \$1.50; Gibeon Sunbeams, Crawfordsville, Ga., \$5. Total, \$394.45.

### Sunbeam Dots.

Spartanburg, S. C., Budd Sunbeams number 72, with an average attendance of 30. Report \$5. Expect to open mite boxes before May.....Pruitt Sunbeams, Milledgeville, Ga., number 26. Report \$5.39. Seem interested; troubled to know how to inspire them to give more liberally.....Eager Sunbeams, of Newton, Ala., carried out a missionary programme, which was quite a success. Collection, \$7.11.....A society with 25 members has been at work at Canton, N. C., for some months, but has only recently reported.....North Edgefield, Tenn., \$21.65. Number of members, 82. Society is in a good condition.....Cardwell, Va., \$2.25. Manages to keep alive during the winter. ....Norborne, Mo., \$13. "This band is composed of boys and girls between 14 and 17 years old. Money collected mostly from monthly dues.".....Sunbeams Infant class, 1st church, Richmond, Va., gave during 1892, \$83.60; supported a girl in Mexico; gave to Japan, to the State Orphanage, &c. This is a good showing.....The Sunbeams at Harrisonville, Missouri, have been re-organized.....A Sunbeam society has been organized at Orangeburg, S. C., some months, called "The Jewels." Have now 79 members. Contributed \$80. "We hope to be used for the good of the cause." This is a splendid start. May your society do great things.....Gibson Sunbeams, Crawfordsville, Ga. For the year ending March 1st, 1893, \$44.70. "Our society has enrolled at this time 77, and our average attendance is about 50. \* \* Give our love to all the Sunbeam family.".....Mrs. R. P. Sproles, Sec. of the Cen. Committee of Mississippi, reports that the Sunbeams of Mississippi have raised, during 1892, \$1,868.49, divided as follows: Foreign Missions, \$300.06; Home Missions, \$203.39; State Missions, \$1,365.02. This is a splendid showing.....Mrs. Jas. A. Briggs, Cor. Sec. Cen. Committee, reports as contributed by the North Carolina Sunbeams, for the quarter ending November 30, 1892, \$132, as follows; Goldsboro, N. C., \$15; Newberne, \$5.57; Wake Forest, \$65.16; Mt. Olive, 70 cts.; Mt. Gilead, \$1; Wells Chapel, \$1.43; Bethel, \$7.93; Apex, \$17.60; Green Level, \$6.06; Lumberton, \$2.05; Ten Mile, \$3.15; Warren Plains; \$2.50; Cary, \$1; Inwood, \$2.85.....North Knoxville, Tenn. "We have no Sunbeam society in our church. I meet with the children every Sunday afternoon, when we have very interesting missionary meetings. \* \* Since May have given \$106 for missions." .....A new society at Gordon, Arkansas, with 26 charter members.....Sunbeams 1st ch., Birmingham, Ala., \$12.50. "We will send \$5 very soon for the Sunbeam missionary."

**Special Contributions.**—**RULE OF THE BOARD.**—"Appeals of missionaries for pecuniary aid for work for their field must be for objects for which the Board make appropriations, unless permission to the contrary be given by the Board. Thus the missionaries, while assisting to maintain their own work, may assist the Board also, who are pledged for its support, and must support it whether they have funds in the treasury or not."

**Form of Bequest.**—I hereby give and bequeath to the Foreign Mission Board of the Southern Baptist Convention, chartered by the Legislature of Virginia by an act ap-

proved February, 23d, 1888, (here insert the amount, if in money, or description of other property, real or personal,) for the purposes contemplated by said Board.

Notice to Contributors.—PLEASE NOTIFY IF RECEIPTS ARE NOT PROMPTLY RECEIVED FOR CONTRIBUTIONS, AS THEY ARE INVARIABLY SENT BY RETURN MAIL.

## RECEIPTS FOR FOREIGN MISSIONS

*From Feb. 15th, to March 15th, 1893.*

**ALABAMA.**—By J. M. Vernon, Cusseta ch., (of which \$17.12 for Centennial,) \$19.66; Cusseta S. S., \$2.71; Young Cadets, Cusseta ch., 70 cents; Green Springs Sunbeams, by Mrs. Anna Houlden, for Japan Christmas Offering, \$6.50; T. L. Grogan, Electra, for Centennial Fund, \$5; G. M. Harrington, Electra, for Centennial Fund, \$5; W. J. D. Upshaw, Electra, for Centennial Fund, \$10; By W. B. Crumpton, C. S., (of which \$102.16 for Centennial Fund, \$130.97 for Japan Christmas Offering, \$53.13 for Chapel Fund, \$7.11 for Sunbeam Missionary, \$4.47 for China, \$99.60 for Missionary of Birmingham Ass'n.) \$508.50; Anniston Sunbeams, by W. B. Crumpton, C. S., for Earnesto Borocio, Madero Inst., \$60; St. Francis St. ch., Mobile, by J. B. Robertson, Tr., (of which \$25.00 from S. S.) for Centennial Fund, (of which \$600 from J. C. Bush for support of a missionary,) \$1,100.80. Total, \$1,718.87.

Previously reported, \$4,916.25. Total this year, \$6,635.12.

**ARKANSAS.**—Rocky Bayou Ass'n, by J. E. Duren, \$4.55; Mt. Zion ch., by S. W. Cochran, \$30; By J. M. Hart, V. P., (of which \$5 for Chapel Fund and \$4 for J. J. Taylor,) \$20.25; By Mrs. E. Longley, Tr. C. C. W. M. S., (of which \$46.45 for Japan Christmas Offering,) \$53.30; By J. M. Hart, V. P., \$27.95. Total, \$136.05.

Previously reported, \$1,070.99. Total this year, \$1,207.04.

**CHINA.**—By L. W. Pierce and wife, for Centennial Fund, \$30.

**FLORIDA.**—Beulah S. S., by G. A. Jeffers, for Chapel Fund, \$3.25; By W. N. Chaudoin, C. S., (of which \$50 for Centennial Permanent Fund,) \$100; Ochwilla ch., by Jos. Hammontry, \$50.50. Total, \$153.75.

Previously reported, \$621.90. Total this year, \$775.65.

**GEORGIA.**—W. M. S. 1st ch., Augusta, by Miss M. J. Bothwell, Tr., for Japan Christmas Offering, \$44.86; Sunbeams, North Newington ch., by Miss Lily Morgan, Tr., 72 cents. Total, \$45.58.

Previously reported, \$11,988.27. Total this year, \$12,033.85.

**ITALY.**—By Geo. B. Taylor, Rome, for Centennial Fund, \$100.

Previously reported, \$445.46. Total this year, \$545.46.

**KENTUCKY.**—By Miss E. S. Broadus, C. C. W. M. S., (of which \$100 for Miss Cabaniss, \$54.93 for Centennial Fund, \$49.70 for Japan Christmas Offering and \$15 for China,) \$320.95; New Liberty S. S., by B. J. Davis, for Centennial Fund, \$3.56; By J. W. Warder, C. S., (of which \$504.49 for Centennial Permanent Fund and \$3.26 for Japan Christmas Offering,) \$949.18. Total, \$1,273.69.

Previously reported, \$9,016.73. Total this year, \$10,290.42.

**LOUISIANA.**—By G. A. Turner, Tr, \$50; 1st ch., New Orleans, by J. L. Furman, \$3.45; 1st ch., New Orleans, by J. L. Furman, \$2.20. Total, \$55.65.

Previously reported, \$649.25. Total this year, \$704.90.

**MARYLAND.**—W. M. to W., by Mrs. E. Levering, Tr., (of which \$176.10 for Chapel Fund, \$82.31 for Japan Christmas offering, \$65 for two Bible-readers in China, \$50 for Mexico, and \$65 for Brazil,) \$438.41; W. M. to W., by Mrs. E. Levering, Tr., (of which \$174.86 for Chapel Fund, \$36.12 for Japan Christmas offering, and \$23.25 for Mexico,) \$234.23; By Joshua Levering, V. P.—Eutaw Place ch., (of which \$93.50 for Centennial Fund,) \$449; Franklin Sq. ch., for Centennial Fund, \$50. Total, \$1,171.64.

Previously reported, \$14,682.50. Total this year, \$15,854.14.

**MEXICO.**—Class No. 1, Zacatecas S. S., by H. P. McCormick, for Chapel Fund, \$5.

Previously reported, \$1.50. Total this year, \$6.50.

**MISSISSIPPI.**—Pearl Alley Association, by P. T. Barrett, \$2.75; By J. T. Christian, C. S., \$225; Pleasant Hill ch., by Jno. T. Buck, Tr., for Chapel Fund, \$3.20; By J. L. Pettigrew, Palestine ch., \$32.60, W. M. S., Palestine ch., \$3.80; Bethesda ch., \$4.60; By Jno. T. Buck, Tr. Con. Board, (of which \$36.40 for Japan Christmas offering,) \$100.50; By J. H. Pryor, Slate Springs, \$31.05; By Jno. T. Buck, Tr. Con. Board—E. B. Steen, Steen's Creek, \$15.35; Central Coldwater ch., \$50; Unity ch., \$6.25; W. M. S. Clarysville ch., for Centennial Fund, \$2.30; W. S. Webb, Clinton, for Permanent Fund, \$25; Miss C. Granberry, Clinton, for Permanent Fund, \$10; J. C. Foster, Harpersville, for Permanent Fund, \$5; Clinton ch., for Permanent Fund, \$35; Albert Poe, S. S. Central Coldwater ch., for Chapel Fund, \$5; Posey Page, S. S. Central Coldwater ch., for Chapel Fund, \$5; Jeter Callicott, S. S. Central Coldwater ch., for Chapel Fund, \$5; By T. C. Schilling—Jerusalem ch., \$1.70, Bethel ch., \$3.30. Total, \$572.40.

Previously reported, \$1,574.83. Total this year, \$2,147.23.

**MISSOURI.**—Ladies' Society, Delmar Avenue ch., St. Louis, by Mrs. O. L. Brigham, for Centennial Fund, \$15; By A. E. Rogers, Tr., (of which \$107 for Centennial Fund, and \$217.15 from W. M. S., designated as follows: \$53.75 for Maggie Rice Memorial, \$57.80 for Japan Christmas offering, \$10 for Centennial Fund, \$2.80 for Italy, \$5 for Japan, and \$2.90 for pupil in Miss Young's school,) \$502.56. Total, \$517.56.

Previously reported, \$4,508.40. Total this year, \$5,025.96.

**NORTH CAROLINA.**—Gospel Investment Ass'n, Wilmington, by Mrs. M. C. Kirkham, for native woman in China, \$10; Shelby ch., by T. W. Kendrick, Tr., for Italy, \$5.60. Total, \$15.60.

Previously reported, \$6,013.88. Total this year, \$6,029.48.

**NORTH CAROLINA WESTERN CONVENTION.**—By A. H. Cobb, Tr., (of which \$73.91 from 1st ch., Asheville, for Mrs. G. W. Greene,) \$92.05.

Previously reported, \$700.59. Total this year, \$792.64.

OREGON.—By W. A. Jolly, Corvallis, \$10.

SOUTH CAROLINA.—Donnald's ch., by J. F. Agnew, Tr., for Centennial Fund, \$4.09; Broad Mouth S. S., by W. H. Latimer, for Japan Christmas offering, \$4; Union meeting North Division Spartanburg Asso'n, by J. R. Aiken, \$14.53; Little girls Clinton S. S., by W. M. Sumeral, for Chapel Fund, \$13.60; Princeton ch., by J. D. Pitts, \$10; Bellevue ch., by S. V. Brockman, Tr., for Centennial Fund, \$6.10; Troy ch., by D. W. Dowden, Tr., \$2; Union meeting 1st Div. Aiken Asso'n, by C. H. George, \$3.34; Hebron ch., by W. R. Gregg, Tr., \$2; Bethel ch., by M. R. Gunter, Tr., for Centennial Fund, \$8.50; Taylors ch., by J. R. Aiken, for Centennial Fund, \$9; Coronaca ch., by L. T. Carroll, \$6.50; Graniteville ch., by F. P. Turner, \$7.01; By W. F. Cox, Tr. Saluda Asso'n, (of which \$52.55 for Centennial Fund, \$4.77 for Chapel Fund, Japan,) \$78.15; By W. P. Smith—Sulphur Springs ch., \$5.54, Sulphur Springs S. S., \$1.12; Miss Francis Alexander, Salem, by J. B. Colley, \$1; Sumter ch., by C. C. Brown, for Centennial Fund, \$42; Abbeville ch., by W. D. Barksdale, for Centennial Fund, \$14.50; Whitney S. S., by W. P. Smith, \$3.52; By Miss F. P. Wilson, Tr. C. C., W. M. S., (of which \$7.83 for Mary Harley missionary, \$30.90 for Chapel Fund, and \$253.78 for Japan Christmas offering,) \$324.62; Antioch ch., by H. J. Coker, \$4.10; Hopewell ch., by R. E. Cleveland, for Centennial Fund, 60c.; Providence ch., by D. H. Crosland, for Centennial Fund, \$2.50; By Mrs. A. J. Salinas, Charleston, \$10; By G. W. McIver—Congaree ch., \$1.50, Citadel Sq. ch., Charleston, \$91.61; Chester ch., by E. T. Atkinson, Sr., Tr., \$10; Wellford church, by J. J. Miller, Tr., for Centennial Fund, \$12.60. Total, \$694.03.

Previously reported, \$9,372.99. Total this year, \$10,067.02.

TENNESSEE.—W. M. S. Good Hope ch., by Mrs. M. J. Moore, (of which \$2 for Japan Christmas offering,) \$3; Children 2d ch., Knoxville, by Miss Margaret Murphy, for Japan Christmas offering, \$25; L. A. S. Columbia ch., by Miss Mary E. Blackburn, Tr.; \$3; By W. M. Woodcock, Tr., (of which \$20.45 for Centennial Fund, \$10.32 for Japan Christmas offering, and \$12.50 for girl in Madero Institute,) \$140.47; Mossy Creek ch., by J. T. Henderson, \$11.25; By R. G. Craig, Tr.—1st ch., Memphis, (of which \$5 for Centennial Fund,) \$12.75, S. S. 1st ch., Memphis, (of which \$2.45 for Japan Christmas offering,) \$9.46; By S. V. Dungan—W. M. S. Jonesboro ch., for Japan Christmas offering, \$5, Sunbeams Jonesboro ch., for Japan Christmas offering, \$5; Western District Asso'n, by Asa Cox, Ch. Ex. Board, \$3.30; Piney ch., by D. T. Allison, for Centennial Fund, \$3.50. Total, \$221.73.

Previously reported, \$3,169.73. Total this year, \$3,391.46.

TEXAS.—By J. M. Carroll, C. S., (of which \$68.90 for Chapel Fund, and \$107.65 for Centennial Fund,) \$1,266.05.

Previously reported, \$11,776.97. Total this year, \$13,043.02.

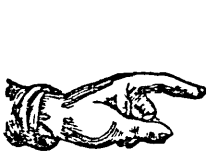
VIRGINIA.—By Miss K. H. Hardaway, Chula, \$5; W. M. S. Wilderness ch., by Mrs. Huldah Hawkins, for Japan Christmas offering, \$1; S. S. 1st ch., Richmond, by Jno. S. Harwood, Tr., (of which \$30 for Chapel Fund, and \$5.18 for Japan Christmas offering,) \$50.18; Hamilton Sunbeams, by Miss Ida H. Rogers, for Sunbeam missionary, \$5; By Norvell Ryland, Tr., \$1,500; By Miss B. C. Dameron, Rockfish S. S., for Chapel Fund, \$5.20; By Mrs. C. M. Jordan, Black Walnut ch., for Chapel Fund, \$5. Total, \$1,571.38.

Previously reported, \$10,448.99. Total this year, \$12,020.37.

WEST VIRGINIA.—By Miss Dana Johnson, Parkersburg, \$1.

Previously reported, \$40.17. Total this year, \$41.17.

AGGREGATE, \$9,652.03. Previously reported, \$91,975.17. Total this year, \$101,627.20.



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