

Rev. Mr. W. H. Whitsett

Go ye into all the world, and preach the Gospel to every Creature.

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LAGOS.—M. L. Stone, with three native assistants and teachers.  
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Ogbomoshaw (Ibadan)—C. E. Smith, Mrs. Smith, W. P. Winn, Mrs. Winn and one native teacher

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\* At present in this country.

NOTE.—Letters addressed to our missionaries in China and Japan should be endorsed *via* San Francisco. Those to Africa *via* England.

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MAY, 1897.

No. 13

## Africa Number.



ZULU CHIEF TRAVELLING.

### AFRICA.

#### SITUATION AND GEOGRAPHICAL FEATURES.

The Continent of Africa, situated between  $37\frac{1}{2}$  degrees north and  $35$  degrees south latitude, and between  $52$  degrees east and  $17\frac{1}{2}$  degrees west longitude, is about 5,000 miles long, north and south, and 4,620 miles wide, east and west, and has an area of 11,518,000 square miles—about as large as Europe and North America

combined. With reference to physical features it may be roughly divided into four parts: 1. North Africa, the Mediterranean coast section, including Morocco and Algeria on the northwest, Tripoli in the centre, and Egypt and Abyssinia, with the surrounding territory, on the northeast. 2. Next, to the south, is the great Sahara Desert, beginning at Abyssinia and crossing the continent to the Atlantic, having a length of 2,000 miles and an average width of about 200 miles. This was once a sea, and is now mainly a belt of shifting sand-hills. 3. South of the Sahara is the Soudan, a moderately elevated region with open plains and level plateaus. 4. To the south and east of this region is the great African plateau, having an average elevation of about six or seven thousand feet above sea level. Under the equator there is one peak that reaches the height of 19,700 feet. Passing on to the south the elevation grows less, till on the coast there is a border of lowlands varying in width from one hundred to two hundred miles. There are some fine lakes and rivers. The three largest lakes are the Nyassa, the the Tanganyika and the Victoria Nyanza, which is the largest lake in the world except our own Lake Superior. Not speaking of the Orange and many smaller streams, we note the four large rivers. The historic and beautiful Nile, having a length of over 4,000 miles, has its rise in the lake region of Central Africa, flows north and empties into the Mediterranean. Draining the western portion of the Soudan, and flowing south, the Niger empties into the Gulf of Guinea. The Congo, larger than the Nile, though not so long, takes its rise in the same region, but flows southwest and empties into the South Atlantic. Flowing slightly north of East, and draining the larger part of Central Southern Africa, the Yambesi empties into the Indian Ocean opposite Madagascar. What seems like a misfortune and makes much against the evangelization of this great country is the fact that, owing to the falls and cataracts which are back from the coast only one or two hundred miles, the rivers are not navigable for any considerable distance, and hence can never become highways for commerce and the Gospel message.

#### RESOURCES AND PRODUCTS.

Notwithstanding its great desert, Africa is a resourceful country, as the recent activity of all the great powers in pre-empting the Territory thoroughly attests. Diamonds are mined extensively, while the gold fields are among the largest and richest in the world. Silver, coal, copper, iron, lead, tin, blende and many other valuable minerals are found. The magnificent forest on the equator and running across the continent would supply the world with timber for many years, and the water power supplied by the falls in the rivers would run much of the world's machinery. Maize, cotton, tobacco, sweet-potatoes, rice, sugar, coffee, coacoanuts,

oranges, lemons and other products almost innumerable are grown. Palm-oil and kernels, india-rubber, hides and ivory are among the exports. The pasture lands are fine and on them are found horses, cattle, goats, sheep, etc.

PEOPLE AND GOVERNMENT.

Many know that the old idea that all the inhabitants of Africa are negroes is false. As a matter of fact the negro race does not make half the population. Ethnologists have divided the people into six classes, as follows: (1) Hamitic, (2) Semitic, (3) Nuba Fulah, (4) Negro, (5) Bantu, and (6) Hottentot. The principal races are the Moors, Berbers, Arabs, and Turks at the north; the Copts, Nubians and Abyssinians at the northeast; the Ethiopian or Negroes in the centre; the Bantus further south; and the Bushmen, Kaffirs and Hottentots in the extreme south. It is not difficult to see that with such a variety of people, representing a much greater variety of tongues, Africa could not possibly have any central government of her own. This being so, her territory has been divided among the governments that have come to her shores for conquest and trade. Chief among these are

Country.	Controlling.	
	Square miles.	Population.
Great Britian.....	2,500,000	40,000,000
France.....	2,500,000	10,000,000
Germany.....	950,000	5,000,000
Portugal.....	750,000	4,500,000
Italy.....	320,000	5,500,000
Spain.....	200,000	150,000

The territory not governed by these, or any other foreign power, is embraced in the Congo Free State (which is self-governing, and yet which Belgium has the right to annex), and a few native kingdoms.

The population of Africa is variously estimated at from 130,000,000 to 200,000,000; of whom only 2,000,000 are Protestants. Surely the fields are white unto harvest.

The following statement has been made of some appalling facts concerning the Dark Continent: "One-eighth of the pagan population of the world is found in Africa. From Senegambia, 4,500 miles across to Abyssinia, there are ninety million people, and one hundred languages into which the Word of God has never yet been translated. It lies unentered, almost. The Koran is carried thither by the Arab. Is the gospel carried by Christians? No. Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither, but the messengers of Jesus—the water of life, not yet."

## RELIGIONS OF AFRICA.

Africa is known as "the Dark Continent." With her superstition, degradation and vice, she needs Him who is this dark world's light. The population of 170,000,000 has about 3,000,000 Christians (including the Abyssinians and Copts of Egypt), about one million Jews, mostly in Northern Africa along the Mediterranean, and 45,000,000 Mohammedans. These latter are aggressive. At Cairo, Egypt, they have a school with ten thousand priests in training. The Mohammedans are monotheists, worshiping only one God; they teach that Christ is only a prophet, and that Mohammed was a greater prophet. While they oppose the use of strong drink they are very sensual and teach and practice polygamy. Women are considered the slaves of the men. Mohammedans have been ruthless slave-dealers. They invade towns and territories, kill the old, weak and young, and carry off those of market value. If in the long marches, which follow, any grow sick or become exhausted they are slain. The horrors of the slave-trade are too awful to relate.

The Mohammedans have spread over a large part of Northern and Western Africa.

The pagan people of Africa believe in one God, but have a vague idea of Him and are fetish worshipers. They have charms of wood or stone, or the leg of an animal, and many such things. This fetish idea has been imported into America to a certain extent, as in the use of horse-shoes over the door, rabbits'-feet, carrying coins, &c., &c. The people of Africa are also very much afraid of spirits.

They are polygamists. A man is not considered worthy of note unless he has many wives. The wives are bought in exchange for cattle and are the husband's property. Even the woman does not want to be the only wife as she thinks it a reproach to the husband to be able to have only one wife. Some of the Africans are cannibals. Yet with all their degradation the Gospel has gone in and proven again that it is the power of God unto salvation not only for the future but for this life also.

## PROTESTANT MISSIONS IN AFRICA.

The work of the missionaries has developed gradually since it was begun first by the Moravians in 1736. They entered on the west coast, but on account of the deadly climate there they gave up the work and went to South Africa in 1737. Here they were so strongly opposed by the Dutch colonists that they left. But in 1792 they again took up the work, which in the midst of many trials has been pressed successfully forward. The London Missionary Society began work in 1798. Other societies soon followed, and at present there are in Africa thirty-nine Protestant missionary societies doing work. Of these seven are American.

The work is being pressed in the South with great success. On the eastern coast, on the western, on the northern, in the interior, the workers are carrying the truth, and a change is coming over Africa of such a nature as fifty years ago the most sanguine would scarcely have dreamed. Last year was one of great awakening in Uganda, the country near the sources of the Nile. Cape Colony, in the south, with one and a half million inhabitants, can truly be called a Christian country.

OUR WORK IN AFRICA.

Southern Baptists began work in Africa, when in 1821 Scott Carey and William Teage (colored men) were sent out with a number of others to form a Colonization Society in Africa. They settled in Monrovia, Liberia; there the work was kept up with varying success, being fostered by the old Triennial Convention. Many missionaries died as a result of the awful climate, and many had to leave. So terrible has been the loss of life that the Africans call their country "The white man's grave."

In 1845, when the Southern Baptist Convention was organized, the former work of the Northern and Southern brethren was continued by the American Baptist Missionary Union. The Southern Baptist Convention began work in 1846. Our first missionary, Rev. T. J. Bowen, worked for a while in Liberia. In 1856 the Missionary Union turned over the whole work to our Board. In 1850 we began work in the Yoruba country, and in 1875 all our forces were transferred to that field. In 1867 the missionaries were driven out of the Yoruba country on account of war, persecution and sickness, but in 1875 the work was again taken up by Rev. W. J. David and Rev. W. W. Colley colored.

The statistics for the year, 1896, are as follows:

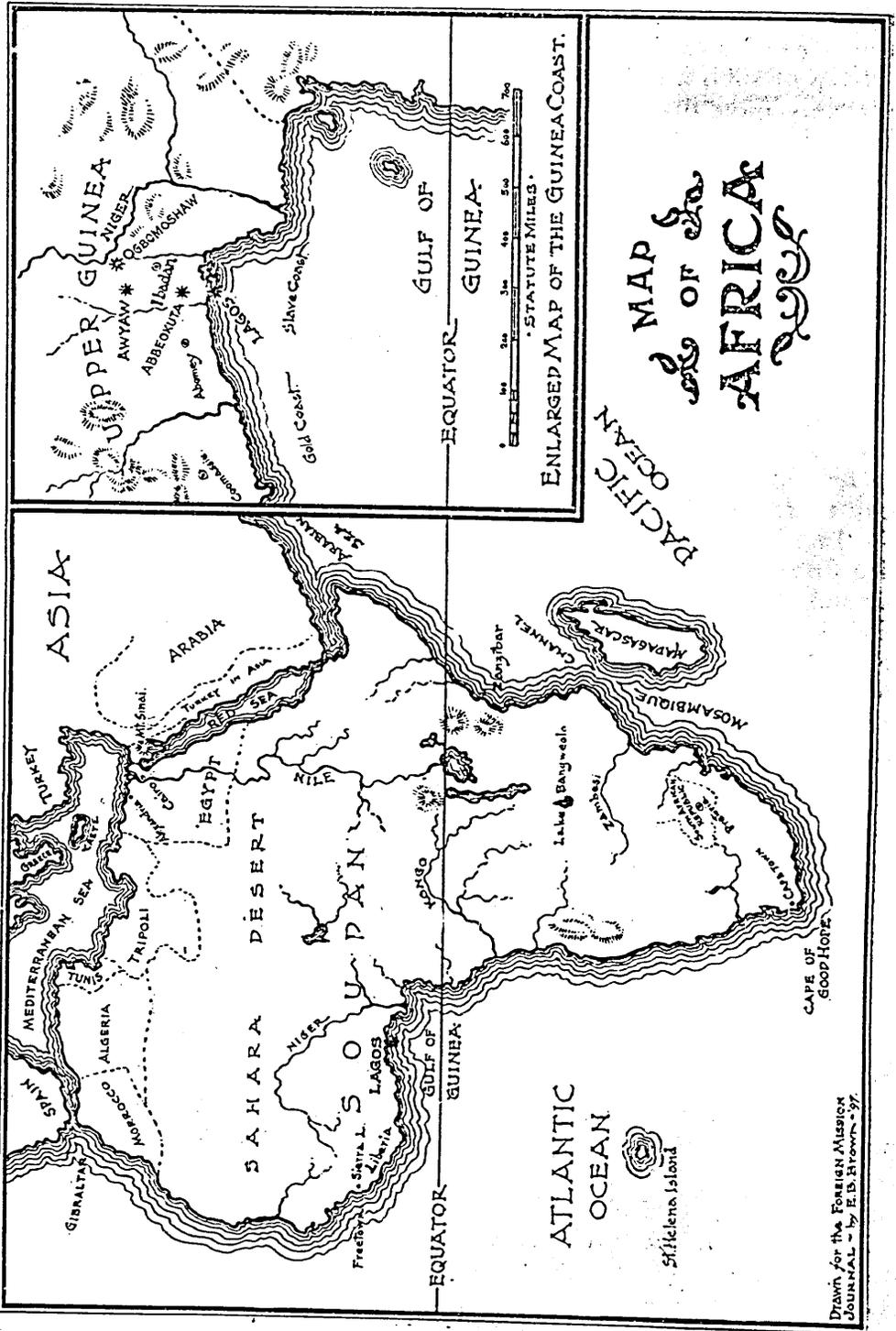
Missionaries, 7; native helpers, 7; organized churches, 6; baptisms for the year, 29. Total membership, 261. Number in Sunday-school, 172.

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Madagascar, the large island east of Africa, has 300 native pastors, 800 schools and 250,000 Christians.

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Mr. W. P. Weatherley, after exploring Lake Bangweolo, found his way to the tree under which David Livingstone's heart lies buried. He says: "I send you some leaves from a long way off, *i. e.*, Livingstone's tree at Old Chitambo. Neither the chief Chitambo nor the village of that name of Livingstone's day exists now. Chitambo, the late chief, lies on the south side of, and under the same tree as, Livingstone's heart, which is buried to the north of it. The village has been removed about ten miles to the west. The solitude of the spot is depressing, and I was rather glad to get away."



PACIFIC OCEAN

MAP OF AFRICA

Drawn for the Foreign Mission Journal - by E. B. Brown - '97

## MAP STUDIES.

We present this month a most interesting map of Africa, showing on the main portion the whole continent, and on the smaller section an enlarged view of the Guinea-coast country, where our work is located.

By noticing the large map, we see that the work is located on the western coast, about the central part of the country, about seven degrees north of the equator—Lagos is marked. This section of country where they are located is called Yoruba, after one of the tribes living there. Referring to the smaller map, drawn on an enlarged scale, we see the location of our stations with reference to one another.

LAGOS, the first station, situated on an island near the coast, is a city of 40,000 inhabitants, and is a place of importance commercially. There we have a good live church of 128 members, reporting for last year seven baptisms, and \$361.26 contributed to all purposes. Brother M. L. Stone is the native preacher. He is assisted by two unordained helpers. The church reports a good Sunday-school, and prayer-meeting well attended, and Brother Stone reports both Sunday services well attended, the night congregations numbering, on an average, 260. The church has a good house. We also have a day-school at this point, enrolling seventy pupils.

Out-stations belonging to Lagos: Haussa Farm, about fifteen miles distant, where our native pastor, A. S. Eli, died last year. Membership, twenty-two; and work in fairly good condition, though in sore need of a leader. Debari, eight miles from Lagos. Here the work was promising, but for lack of attention has gone down till Brother Stone says he was able to find only two members on his last visit to the station.

While not under our Board the Ebenezer or Native Baptist church at Lagos deserves mention here. The relations between it and our church are thoroughly fraternal. It has a membership of 120; reports thirty baptisms this past year. Live Sunday-school, prayer-meeting, etc.

ABBEOKUTA, which is sixty miles north of Lagos and has 200,000 inhabitants, is our next station. Here our Brother Rev. W. T. Lumbly, who went out in 1889 from Mississippi, is located. He is assisted by two unordained native helpers. The church reports four additions by letter, making a membership now of sixteen. The average attendance at Sunday-school and prayer-meeting is about fifteen; at the preaching service about twenty-five. Street preaching and house-to-house preaching is kept up. There is one out station, but it has no organization. Ninety miles further north, that is 150 from Lagos, is

AWYAW, our next station, a city of 75,000 souls. The workers here are Rev. S. G. Pinnock and wife, who came to the Baptists from the Wesleyans, and have shown themselves faithful workers. They are now in England, their home-land, and cannot be returned to their work for lack of funds. In their absence the work is conducted by James Adetayo, a native helper—Brother C. E. Smith, of Ogbomoshaw, visiting as often as he can. Here we have a church of twenty-two members, including missionaries, reporting six baptisms, Sunday school, etc. One out-station, Ilora, a village five miles away; no organization, but good prospects.

OGBOMOSHAW, the last station, is about sixty miles northeast of Awyaw, or 200 miles from Lagos, and has 75,000 inhabitants. Here we have a good work. Four missionaries, Rev. C. E. Smith and wife, and Mr. W. P. Winn and wife, all from Arkansas. The church has 108 members, not including missionaries. Attendance at preaching, about 150; at Sunday-school, 90 to 125. One day-school with thirty-seven names on roll, and twenty-two average attendance. Church contributed \$32.04

last year. One out-station, Ijem, a section of the city. Good prospect for organization; house nearly complete; preaching every Sunday evening.

Summary: Six churches; seven missionaries; one ordained and six unordained native assistants; 261 members; and \$393 30 contributed.

On the whole the work is hopeful, and we ought to reinforce the field at once.

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### PEARLS IN AFRICA'S CROWN.

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George Schmidt, the Moravian, and first missionary to Africa, went to South Africa in 1837 and gathered some converts, but was driven out by the Dutch colonists. He pined and prayed for Africa. One morning they found him dead at the place to which he was accustomed to retire every day to pray for Africa.

Livingstone, the great missionary and explorer, was found kneeling in his tent, dead, in Africa—for Africa. But God heard him, and his work lives.

Golat, of the French Mission, died, and his wife also, within a year after reaching their station in Africa; but note his farewell words, "Do not be discouraged if the first laborers fall in the field. *Their graves will mark the way for their successors, who will march past them with great strides.*"

Samuel Crowther, the great preacher, was stolen from his African home in boyhood; sold into slavery, exchanged and bartered, once traded for tobacco, finally was made free and educated. See what God has wrought through him in the Niger valley—thousands of converts in his diocese, and they sending out missionaries to others.

When Robert Moffat, all alone, translated the Bible into the African Sechuana language and he came to the last verse, he was so overcome with joy that he had to pause. He walked the room, his heart beat wildly. He felt he must die from deep emotion. He fell on his knees and praised God for strengthening and helping him.

Mrs. N. B. David, our missionary, saw one and then another of her babes buried in the great deep, and then as she herself was about to die also, she uttered those words that are so Christ-like, "Though a thousand fall let not Africa be given up."

Mrs. M. C. Reid, another of our missionaries in Africa, dying with only a native woman near, whispered, "Though He slay me yet will I trust Him."

Of Africa it can be said: Joseph ruled here; Israel found food in famine; Moses was born, and learned wisdom, here; the Septuagint was translated here; Africa sheltered the infant Saviour; Simon, the man of Cyrene, in Africa, bore Christ's cross to the place of crucifixion; the Ethiopian eunuch was from Africa; and so also was Apollos the eloquent, of Alexandria; Livingstone, Moffat, Mackay, and our own Newton, lived and labored for Africa.

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It has been estimated that there are four million people in the whole country, a territory about two hundred miles each way. All these estimates are very uncertain.

In Africa narrow paths take the place of roads, and horses are used only for riding, except in Lagos on the coast. All burdens are carried on the head and all travelling is done on foot.

## NOTES ON AFRICA.

The population of Africa is estimated at 170,000,000.

Great Britain owns in Africa an area of 2,570,000 square miles, almost equal to that of the United States.

Missionaries in Africa have died by the hundreds; but God is calling Africans to the life in Christ by the tens of thousands.

The boundaries between different nations in Africa are very indefinite and are marked by a broad belt of unoccupied territory.

The Yoruba country, where our missionaries labor, contains about four million people, who speak one language.

A widely-known Scotch clergyman says that he scarcely knows a minister who takes an active part in mission work whose church is not prosperous.

The area of Africa, about 11,500,000 square miles, is as much as North America and Europe combined, and is one-fourth of the land surface of the globe.

One great trouble in reaching Africa is its want of facilities for travel. Its coasts have few good harbors; its rivers have cataracts; but these difficulties are being overcome.

When Bishop Harrington was killed by the savage king of Uganda, in a few weeks after the news reached England, twenty-five young men had offered themselves to go and take his place.

When Stanley made his memorable journey of nine hundred and ninety-nine days across the continent of Africa, in the course of seven thousand miles he never saw the face of a Christian nor of a man who had an opportunity to become one.

There are in Africa five hundred and ninety-one languages and dialects. Portions or all of the Word of God have been translated into sixty-six of these. Some of these languages have first to be reduced to writing by the missionaries before the work of translation for printing can begin.

A reliable exchange notes that the white population in the Congo State is steadily increasing. In 1889 there were 430 whites; in 1890, 744; in 1891, 950; in 1894, 1,076. Last year there were 1,325. This total was composed of 839 Belgians, 88 Englishmen, 83 Portuguese, 79 Swedes and Norwegians, 49 Italians, 45 Americans, 42 Frenchmen, 39 Hollanders, 21 Germans, 12 Danes, 3 Swiss, 2 Spaniards, 2 Australians, and 21 of unspecified nationalities.

Buluwayo, recently the capital of Lobengula, the king of the Matebeles, a place which has been the scene of countless atrocities,

is already a thriving town with fine buildings, banks, and weekly newspapers, with a white population of over 2,000. It is the gold of Matebeles and Mashonaland that calls out the enterprise of the people. But souls are more than gold, and for these the Christian world is sending but a small contingent of helpers.—*Selected.*

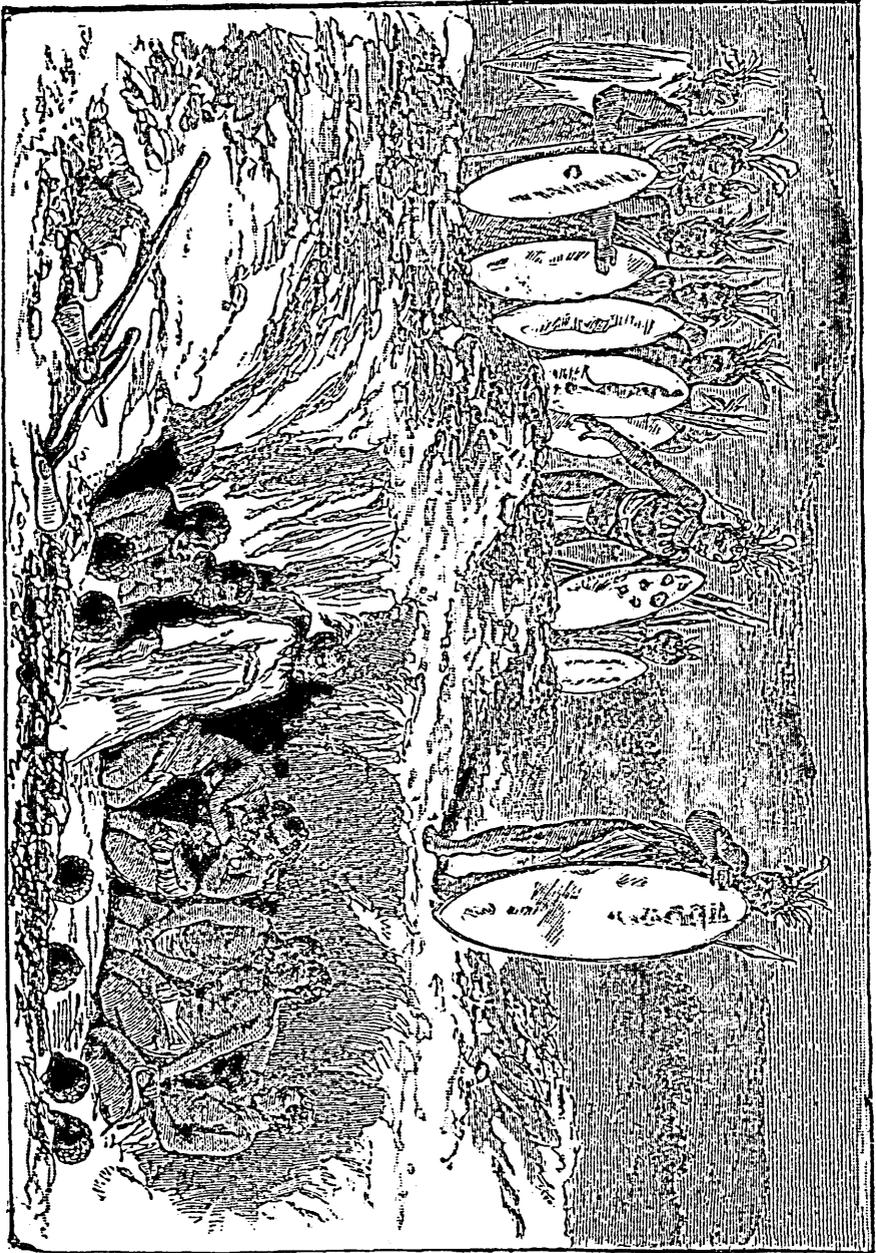
Little record is made of the thousands and hundreds of thousands of lives which have been wasted in seeking gain in Africa. Comparatively few in number have been the lives sacrificed for its redemption. A noble missionary in that continent says: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of those unseen stones, lying in an African grave, I am content."—*Selected.*

One of the dark pages of the past, in connection with Africa and Christian nations, was the slave-trade; but there is said to be a deeper, darker work of iniquity going on to-day in the wholesale traffic in strong drink, which Christian nations are allowing, yea, through their citizens, forcing on these poor, weak people. Their rulers and our missionaries are crying out against the evil, and yet it continues with awful results. Will not God avenge if this continues? While satan puts in the hearts of some to send rum let us send them the gospel of Christ.

The native Africans have some very striking expressions, showing that they are full of poetical ideas. The Mpongwes call thunder "the sky's gun," and the morning with them is "the day's child." Among the Zulus the twilight is called "the eyelashes of the sun." A native from West Africa who came to America was shown some ice, which he had never seen before, and was asked what he would call it. "Him be water fast asleep," was his reply. When asked to give a name to a railroad car he said: "Him be one thunder-mill."—*Selected.*

"The women? I can hardly trust myself to speak of them," says Mr. Stevenson in his last essay, *The Arab in Central Africa*. "They are fastened to chains or thick ropes. Very many, in addition to the heavy weight of grain or ivory, carried little babies dear to their hearts as a white woman's to hers. The double burden was almost too much, and still they struggled wearily on, knowing too well that when they showed signs of fatigue, not the slaver's ivory but the living child would be torn from them and thrown aside to die.

"One poor old woman I could not help noticing. She was carrying a big boy who should have been walking, but whose thin, weak legs had given way. She was tottering already! It was the supreme effort of a mother's love, and all in vain, for the child was brought into camp two hours later by a hunter, who had found him on the path. We had him cared for, but his mother never knew."



A CHIEF'S BURIAL.

The custom in parts of Africa is to have a number of wives buried alive with a dead Chief as shown in the picture.

## YORUBA CUSTOMS.

BY REV. W. T. LUMBLEY.

In Yoruba marriage the girl is promised to the young man usually at about twelve to fifteen years of age by the parents. The young man pays a dowry of a certain amount in small portions from that time on, also makes small presents to his intended. When the girl is about grown, and the marriage set, she has her friends, and so the groom his young men friends, (each a separate party, though sometimes they fall into one procession—the bride with her crowd in the lead), rejoicing, shouting of songs and beating tom-toms accompanying their march from place to place for two or three days. When the time is up, the groom, sitting "in his best," in his compound, the bride and her party draw near the front entrance of the compound, still shouting, singing and drumming. As they come to a halt, a strong young man ("the friend of the bridegroom") approaches the bride, stoops pretty low, and, embracing her, raises her up on his shoulder, while she, in blushing confusion, tumbles down in a sweet coil about his neck, being completely hid in her wedding garb, even her head being veiled in a large white cloth. With all his might and speed the young man rushes for the entrance, bearing his precious freight to her husband. And this is "Igbeyowo" (marriage), from "gbe," to raise or lift, and "iyowo," the bride. Then follows several days of rejoicing, in feasting and drinking, drumming and dancing, till the young man and his people are almost "eaten out of house and home," or perhaps get badly in debt (which is about the same thing), for his creditors may come and pick up sheep, goats, chickens, and, if the debt is large enough, even the children of his relations, making pawns of them till the debt is satisfied. And this is a part of married life. Unhappily there is no law binding the husband to "her and her alone," so that at his father's death he may inherit all his father's old wives, and buy as many more as his whims demand and his money-getting will allow, and is thereby regarded all the greater man. May the Lord pity them in their ideas of greatness, and help us to redouble our diligence in seeking to elevate them to the nobler ideal in regard to this the purest and most sacred of all earthly blessings allotted to man, as in all things else.

## HOME.

There is a difference between a "home" and a "haven." Is it proper to apply the sacred name of home to a compound occupied by two to six or a dozen men, and each perhaps with a plurality of wives! And yet multiplied thousands of people in this country know nothing else as home. This is the social unit that goes into the make-up of the city. One man, the "Bale" (from "oba," (king), and "ile," (the house), is made head of the compound. As both judge and jury he gives formal hearing, takes in the evidence, and pronounces the penalty for the refraction of any household custom that has to be tried. Others, of course, sit in council on the case, and the women are about as eloquent as the men in giving in evidence and pleading for the prosecution or defence. In fact, I think we have far more oratory from the women than from the men, especially in their household and marketing affairs. But neither sex, nor young nor old is wanting in oratorical capacity, if only it could be trained and used to a higher end than that of shouting salutations to their gods and pleading petty personal rights. Often the whole compound is thrown into the most terrific brawl over the most trifling affair.

The middle-aged and elderly women seem to be the chief burden-bearers and servants for all the rest, though the younger women and girls do much, especially in marketing. Many old men, especially slaves, get out to the hard work, but the majority of them do little jobs in the shade, or congregate together to concoct schemes

by which they may beat the world in getting a livelihood without much work. The young men are wise enough to walk in the footsteps of their fathers. Some do a good deal of work, but most all young men and boys delight to strut in fine and showy velvet caps and robes, and if they can have pipes, tobacco and walking-sticks they are quite in their glory. Some poor fellow who can't do so well, if he can get an old bee-gum hat and a shirt together, he is quite as fully in his glory.

Well, a good many things here would be laughable if they were not too sad to laugh over. Even the Christians and educated are very slow to learn the art of home-making. Some of the so-called educated are among the most disgustful and hurtful examples to Christian society. Where "Woman's kingdom" is thus grossly invaded and her life so sadly degraded no one can hope to find the truly happy family.

#### THE HEATHEN FUNERAL.

Yoruba customs for burying the dead are just the opposite of those in civilized countries in almost all respects. Instead of having a cemetery, they bury in a room of their houses, make the floor very solid over it, and occupy the room as before. Little children dying are regarded as little unfortunates, and the body is often left in "the bush" to waste away; and so it is often with old women and slaves. As with the rest of mankind, persons of worldly prominence receive the greater display; but the funeral is the occasion of great and general rejoicing. True, there are great and sudden outbursts of wailing and lamentation, but it is too plain that a large part of this is forced, or mock lamentation. If the death is away from home the corpse is borne on a stretcher through the streets, veiled with a bright and showy cloth covering, one or more men carrying it on their heads. This is accompanied with great shouting, singing, dancing, drumming, and the firing of big guns often and in quick succession. Frequently a runner heads the procession with a demijohn of rum, and startles the people as he runs, calling out "Awfeh! Awfeh reh!" I have never seen or heard a definition of this sepulchral cry, but the people always understand to clear the way. Some weeks after this expensive feasting and drinking carousal the dead is supposed to return under the name of "Egungun" (Yoruba for bones). A man suddenly appears on the street, decked in gaudy colors from head to foot, leaving only openings for seeing and breathing, sometimes with looking-glasses attached back and front, and a large idol on his head. His gross, loud, growling talk is frightening; and, though the people know all about the deception, they are taught that a spirit has animated his bones and brought him back. Even his wife and others will cry out with excitement, "Oh, my husband!" or "My father!" But it is said to be death to touch or be touched by him. Hence there is great excitement and running to keep out of his way. I have never known of anyone being put to death for egungun, and since the operations of the British government in the interior the practice is becoming more and more a mere sport and play. And so with all customs, little by little they are being modified. Already the sword of Cæsar has fully opened the way for the Word of the Lord. Oh, for more help in carrying the war into the heart of Africa!

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#### OUR WORK IN AFRICA.

BY REV. C. E. SMITH.

Our African work is in Guinea, in West Africa, between six and eight degrees north latitude. We call the whole country Yoruba, though of the several tribes speaking the same language only one is properly Yoruba, and this is the largest and principal one. Being in the tropics it is always warm, but it is not so hot as people at home suppose. The shade temperature is between seventy and ninety-five

degrees, and there nearly always being a cooling breeze, it is seldom ever so oppressively hot in the shade as it is in the summer months in America. But the sun is unbearably hot, and it is exceedingly dangerous for the white man to expose himself to it very long. The seasons are the rainy and the dry, the dry season corresponding to our winter months at home. A great deal of rain falls, but mostly in torrents, often accompanied with high wind. It does not often rain all day, except on the coast.

The people are the negro, and they live altogether in villages, towns and cities; some of their towns have from twenty thousand to one hundred thousand and more people in them. These large towns are not business centres, but only living places for the people, though a great deal of trade in all sorts of things is carried on. Their principal occupation is farming, all being done by hand-tools, but all the more common trades are represented, all in a crude way, and a great many are engaged in merchandising, in a very small way. No stores except at Lagos, but the trader goes to Lagos with what he has to sell, on heads of carriers, and returns with other wares, which he sells in the open markets.

Our work was begun in the Yoruba Country proper, that is, in the interior, about 1850, but from the time of our American Civil War till 1875 little was done. While our force of workers is very small at present, I think our apparent prosperity was never greater, though in some things, especially school work, we have gone backward. But in self-support, and independence of native churches, and in number of baptisms we have made much progress.

Our principal church, because in the port town, is in Lagos, and reports now (up to date) 128 members. Lagos has a population of forty thousand people. There are many fine church-houses, mostly belonging to the Church Missionary Society (of the Church of England) and the Wesleyans. There are two Baptist churches, the other one, having no connection with our mission, having about 100 members, I suppose, though they may have more, as I have no statement from them. We also have a good primary school in Lagos. Our Lagos church reported only six baptisms in 1896, but in January, 1897, there have been seven baptisms, and more to follow.

Haussa Farm is one of a group of villages a few hours walk from Lagos, on the mainland, and our church there numbers 22. They have recently lost their pastor by death, and are greatly in need of a shepherd. They are trying to build themselves a church-house, but need help. I ought to have said that a native preacher, Brother M. L. Stone, is pastor of the Lagos church. He is one of the mission boys of our missionary Brother Stone, who was here in the early years of the mission. Abbeokuta is a large town about sixty miles from Lagos, and has been estimated to have a population of two hundred thousand people. The Church Mission and Wesleyan societies have about three thousand professed Christians. We have one little church of sixteen members, and we have had about that for years. There have been some baptisms, but not enough to overcome the losses. Brother Lumbley has worked there in the face of many difficulties, and has sometimes felt like giving up. I think we ought to hang on as long as we have a few members, and there are thousands of unconverted people about us. Our next church, going interior, is at Awyay, the capital city of the Yoruba tribe, and having an estimated population of seventy-five thousand people. Our present work there is new. There is now a church of twenty members, six of whom were baptized last year. This is Brother Pinnock's station. He and Sister Pinnock are kept in England for want of means to send them out. He built a nice little church-house before he returned home. Awyay is about one hundred and fifty miles from Lagos.

You might get the impression that this was a swampy, low country, but it is the reverse. We must be near 2,000 feet above the sea here at Ogbomoshaw. It is a

rolling, prairie country, interspersed with high hills. Our mission house is on a hill in the edge of town, and we have a magnificent view of the country for miles around. I suppose we can see from our house twenty miles away. Toward the coast the country is flatter, is heavily timbered, and in places a good deal swampy, but not so bad as the southern border of our Southern States. Then why should it be so unhealthy? I don't know. It would seem that it ought to be as healthy as any tropical country. The fact is, I believe, that white men will make homes here in time; it may be, as it has been in other tropical countries, that an acclimated race of white people will in time grow up here.

Ogbomoshaw is the border city of the Yoruba Country on the north, with an estimated population of seventy-five thousand. It is about two hundred miles from Lagos. Our church here numbers at present one hundred and six, the church having excluded two in the last two weeks. There were sixteen baptisms last year. There are several very good workers in this church, and the church has furnished two good workers for other points. We have a primary school, and are doing a little at training workers. There are two church-buildings, one not under cover yet, and it is likely that there will be two organizations soon. There has been and is being a great deal of Gospel-seed sown in these two last cities, and we are hoping for great results. We have at present in all our stations seven native preachers and teachers, but hope soon to have others at work. The work must be done largely by natives, but a few missionaries will be needed for many years.

#### NATIVE CHRISTIANS.

When we make such allowances as we must make for a heathen and conservative people, it will be found that the natives make very good Christians. We make a mistake if we suppose that the white man's civilization is Christianity. A fine suit of clothes, a dress, or a hat with a feather, is not Christianity. Because they do not change many of their customs at once, even customs that are disgusting to us, but not to them, is nothing against their Christianity. I, of course, would rather see them well clothed, or at least what we may call decently clothed, but I consider this no part of Christianity. Two or three things may be said. First, on account of secret persecution it means a great deal to become a Christian, so there are not likely to be many deceivers. Second, they are a conservative people. They seldom change their customs, and to change what their fathers did is considered very bad indeed, so that when they do change, it is likely to be genuine. So it is seldom that one having become a Christian goes back to heathenism. Thirdly, nearly all cases of discipline in the church are for adultery or polygamy. They are specially prone to the first, and do not seem to think it such a serious matter, except when severely punished, and then it is the punishment, not the act, and the man after bearing his punishment is just as good a man as ever. The second they do not think wrong at all, and are held back by the word of the missionary or leading native preachers. Their other most besetting sin is lying, of which they think little or nothing.

#### THE LOT OF THE MISSIONARY IN THE YORUBA COUNTRY.

The lot of the missionary in the Yoruba Country is not an unmixed evil. While there is much to contend with, and we must forego much that we count dear, yet there is a great deal of joy in our life and work. I am sure that we would feel that it was a cross to be deprived of the privilege of continuing in the work. We have our homes, to which we become attached. Our hands are full of work, and this, when for the Master, is a great blessing. We are made to feel our dependence on God, and this is a delightful experience. We have a beautiful country, a delightful

climate. Of course the other side of the picture—often in sickness, often broken down, always enervated, often having to leave the field, all this is very discouraging, but we can say God is with us. We are not objects of commiseration, but we do ask the prayers and co-operation of God's people.

I think from the point of the number of converts, our work in this field will compare favorably with most other fields, in proportion to the number of workers actually on the field. Why is it that people expect so much greater results in a heathen field than they actually have at home, when the conditions in the heathen country are very much greater?

I think that the native preacher can preach to the heathen much better than can the missionary, because he knows better their way of thinking and speaking, not to speak of his better knowledge of the language. I believe in using natives to preach to the heathen, under missionary superintendency, but as soon as a church is gathered let them mostly support their own pastor. I think the missionary can better train and instruct the natives, after conversion, than can the native preacher. Both are needed and both must be used. Hence we need training schools to train workers in.

#### THE FORM OF GOVERNMENT IN YORUBA.

I think the government would be called patriarchal, the rulers being fathers to the people, all the way from the head of a household to the head of a city or tribe. Offices are hereditary, but seldom, if ever, does a son of a ruler take his father's office, but some other relative. The son may have his turn, but then he will be the relative, other than son, of the deceased ruler. A ruler is put into office by the consent of all the chiefs of a town, but the smaller offices are filled by the ruling chief, but always by the rightful heir. There is an unwritten code of laws which must be followed, but chiefs can make new laws. Crime is punished mostly by fines, except in case of murder, and some cases of adultery, but there is a great deal of injustice, and not seldom the innocent have to suffer for the guilty. Bribery is much practiced.

#### THE NEGRO IN HIS NATIVE LAND.

I think there is an opinion, quite widely spread in America, that the pure negro is a very inferior being compared with his brother in America. That the blackest and worst looking type found in America is the typical negro, and that most of them in Africa are of this type. Taking the people of the Yoruba Country as examples, the reverse is true. There are all shades of black, even running into brown and red. On the whole they are a fine race of people, though barbarous, and they have a good deal of bravery and sense, and are on the whole an easy people to get on with. They are much more civilized and docile than are, or were, the American Indians. There are those among them who have made fine scholars and business men. There are business men controlling large fortunes. There are physicians and lawyers, educated in England, who are doing well. I believe the race is capable of great progress and achievements, though it must be largely in their own way. They have characteristics which must be recognized in their development.

#### THE LIQUOR TRAFFIC IN WEST AFRICA.

The liquor traffic is a curse, if not *the* curse of West Africa. Lagos is the chief port on the west coast, but only one of many, and every ship comes laden more or less with strong drink. The profits are large, and money is made quickly and easily, and most of the business houses deal in it. There are ships that bring little else than strong drink. It is one of the principal, yes, I think it is the principal article of revenue to the Lagos government. I have not one of their monthly bulletins at hand, but it would startle you to see the amount that passes through the Lagos Custom

House. It is not possible to get the government to do anything to stop it because of this fact. I have been told that the governor of Lagos said he could not run the government without this income, and I have heard a government officer say in substance that it would be bad for them if the traffic were stopped. Many people in this country are much stirred up about it, and would like to have the traffic stopped. Those who make money out of it, or are in any way dependent on it, do not want it stopped. What we missionaries may say to the heathen has little effect, for they say that the white man brings it here. As to the evils, they are the same here as elsewhere, to the extent that the natives can get it. True there is not much open drunkenness, as the native takes his drink in his house, but those who will can see the evils.

THE CENTRAL SOUDAN.

Ogbomoshaw is the last city of the Yoruba Country. The next town is a city of the Soudan. While there are many heathen in the Soudan, yet it is ruled by the Mohammedans, who are more opposed to Christianity than are the heathen. I suppose there are twenty-five million people in the Soudan, next to the Yoruba Country, most of whom can be spoken to in two languages, if not in one. Their Mohammedanism is much mixed with heathenism, but they are none the less fanatical for that. Their country is a fine one, and it is said to be more healthful for the white man. It is difficult for missionaries to go there now, but the time is coming, especially when railroads are built, when they can go. Would to God that we who are on the border might be ready to enter with a large force.

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A forcible writer in a contemporary magazine says: "A man who does not give definitely, and who does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals."

"I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I *have had* compassion upon a lost world, and now it is time for *you* to have compassion. I have left you to fill up that which is behind in Mine afflictions in the flesh for the body's sake, which is the Church. I have given *My* heart; now give *your* hearts.'"—A. J. Gordon, D. D.

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In coming from the West, to the Convention at Wilmington, a delightful trip is offered those who travel by the Memphis and Charleston Road, to Chattanooga, and there take the Southern Road, which goes through "the Land of the Sky" by Asheville, N. C.



REV. AND MRS. C. C. NEWTON.

These beloved missionaries were from North Carolina. Mrs. Newton died in Lagos, Africa, July 11, 1894, and her beloved husband July 26th, only a few days after

## Letters from Our Missionaries.

Sick, but Hopeful.

OGBOMOSHAW, WEST AFRICA,  
January 19, 1897.

Dear Brother,—I am feeling quite blue for the last week, as I have been in bed with fever, and I am just getting able to be about again. I will not be able to do anything for some time yet, the fever is so weakening, and we have to be so careful, as the least over-exertion will bring the fever back again.

These discouragements were not unexpected to us, yet they are quite a hindrance to our work. It seems so dark and discouraging when we are compelled to remain in our bed when there is so much work all around us to be done. But when the clouds disappear and the light breaks, how it cheers our hearts, and we take new courage. It is a great satisfaction to me to talk to the people of God's great love. I deem it my highest privilege. I feel my own weakness, yet I take courage when

I consider the very precious promises of Him from whom we receive all of our strength. Though I cannot preach like Paul I can tell the love of Jesus; I can say he died for all.

We find it necessary for us to do various kinds of work. The sick and those afflicted with sores come to us for treatment. The sight of a bad wound has often had such an effect upon me as to cause me to faint away, but I have to some extent overcome that. I have treated a number of cases.

Taking everything into consideration the work here is quite encouraging. Brother Smith has done a great work. He is peculiarly adapted to the work here. When we get our new church completed I will have a special work of my own, of which I will be glad. We will have but few members and very little means, but I hope and pray that we will be able to do good in advancing the work. Pray for us. W. P. WINN.



NATIVE YORUBANS.

## Sunshine in Africa.

BAPTIST MISSION, OGBOMOSHAW,  
P. O. Ibadan, via Lagos, W. Africa,  
January 30, 1897.

Dear Brother, — Brother Smith has been made to rejoice by burying in baptism ten new converts—six of them from the Sunday-school. We are always glad to have the children come, for in them is the hope of Africa. These people often manifest a desire to become Christians, but when asked if they feel themselves sinners they answer, "O no, I was a sinner but am not now." They seem to think that to give up idol worship is about all that is necessary.

When I was a child I remember hearing my father speak of a "horned deacon." It puzzled my mind not a little. I knew what a deacon was, but one with horns I could not understand. Since then I have learned. We have one in our church here in Ogbomoshaw. He is

a man of wealth, so, of course, of influence. He is a very jealous man, and if he cannot have his way about everything trouble is sure to follow. Often when there is a matter brought before the church the majority will wait to see what he has to say, and very few oppose him. There is trouble now which threatens to divide the church. It were better for the church, and the cause here generally, if he were "ko si" (no more).

Our Sunday-school is well attended. Bright, sunny mornings they will all be there on time, but on dark, cloudy mornings they come straggling in all through Sunday school time, and perhaps after church has begun, as they have no way of telling the time. I never come before my class of little black faces but what I think of the little blue eyes, and golden hair, and rosy cheeks, of my precious little class at home. There are about the same number, from thirty-five to forty, and about the same age, from three to seven years. I am often amused and very much pleased sometimes at their answers in answer to the question, "What can you thank God for?" One bright little girl answered, "Because He gave me Jesus to forgive my sins." A little boy answers the question, "Who are sinners?" "Those who have the devil."

Now I want to tell you about our mission children. Some of them Brother Smith rescued from slavery. Most of them have heathen parents. All have become Christians except one. We find that "children are children" in Africa, and Sister Smith and I often are discouraged in teaching them, but nevertheless we are quite proud of our boys and girls.

The more I see of these people the better I like them, and I like the work. I see so much I want to do, and have so many plans to carry out, that if my health and strength permit I shall like it more and more. O these fevers! It takes a week to regain our wonted strength after

one day's fever, and they are liable to return at any time.

Ilorin is a much larger city than Ogbomoshaw, about a day's travel from here. For years the Ilorins have been capturing the people and destroying whole towns around them. They have been threatening Ogbomoshaw for some time. The trouble will never be settled until the great slave market there has been done away, a market where innocent men and women are bought, sold, and driven as cattle.

Yours sincerely,

Mrs. W. P. WINN.



REV. C. E. SMITH.

Receiving Members.

BAPTIST MISSION, OGBOMOSHAW,

P. O. Ibadan, via Lagos, W. Africa,

November 3, 1896.

Dear Brother,—I often ask myself if I am careful enough in receiving members; I say "I," because I have to decide the question after all; what I get the church to do is mere form. In trying to settle the question I have looked back over those

who have been received since I came here, and I can now think of but three out of about 100 received in the last ten years who have gone back into sin and idolatry to remain, and only one of these into idolatry. I do not say that more have not sinned. I think it is certain that others have been guilty of grievous sins, and some have been known, and some have confessed their sins to the church, or to the missionary, and been forgiven. There are others who have not confessed, and of whose sin the missionary does not know though he feels certain that many have been guilty at times. But among them all there seems to be no disposition to go back into idolatry, and perhaps no temptation to do so, for once having broken with idolatry there is no attraction in it for them. The two sins that I know many are guilty of are immorality and lying. It is seldom that I can put my finger on a guilty party, while I feel certain that there are those that are guilty. They have grown up to think so lightly of these sins that it is hard to make them see their sinfulness. Yet while this is true, on the whole, I think those who have been received have done as well as could have been expected. We are not slack in discipline, but I always try to save a person, not ruin him, so with a little effort I can nearly always bring a person to rights.

Brother Agboola, of whose prospective marriage I wrote in my last, is to be married to-morrow morning. The young men brought a lot of palm branches and I have been to the church-house decorating. Beside the ceremony at the church the wedding will consist of three days' feast to friends, according to the custom of this country. This is the wedding season (they have a regular time each year for marrying), and the city is full of weddings, so that we constantly hear the natives singing and beating drums at these weddings, and we can scarcely go into the town without meeting a wedding party. The heathen custom is to have the bride taken to the groom's house

early in the morning, and the rest is the three days' feast.

Some of the black soldiers under the English, who are encamped here, got into a quarrel with some of the people last night, and badly wounded several of them, nearly killing two. I have been told that it was done without the knowledge of the white officers, and that they are looking after the wounded. The bad thing about all the evil doings of the English soldiers, whether black or white, is that the people do not distinguish between them and us. We are counted as of them, and thus our work is injured. But I trust in God; He can bring good out of evil.

C E. SMITH.

LAGOS, WEST AFRICA.

From M. L. Stone, native preacher:

Dear Brother,—It has been a long time since you heard from me, but remember, if you do not hear from me often, "I must be about my Father's business." You will be sorry to hear of our recent and sad bereavement in the death of my wife's mother, who departed this life on the 5th of September last at 2:30 P. M., after the lingering sickness of two months. Our hearts were made very sad by our loss, which is her great gain. She died a peaceful death, the death of the righteous, safe in the arms of Jesus. The Lord has been good to us and comforted us. The work is going on nicely since I wrote last. Last quarter a man was restored to church fellowship who had been gone away from the church more than ten years. He made a public confession of his wrong to the church and asked for forgiveness. He needs our help and prayers to keep him at home. The members are doing well now. All our meetings and Sunday services are encouraging and spiritual and well attended. Last night at our prayer meeting two stood up as candidates for baptism, and two others were converted. The first two will be examined in our next Sunday meeting, and if ready will be received,

and will be baptized the following Sunday. The arrival of Brethren Smith and Winn and families gave us much joy and encouragement in the work. They were all well at Ogbomoshaw the last I heard from them, and their work is doing finely. Brother Lumbley is doing well at Abbeokuta. I hope Brother Pinnock is at home and enjoying his visit. I hope to write again soon. Love to all friends of Africa missions.

I received a letter from Brother Pinnock a few weeks ago saying he is not coming back soon, as the Board is not able to send him back soon, owing to the debt on hand.

My church is steadily becoming self-supporting, self-controlling and self-governing, and I am laboring to that end. It has been proven by all means that the white men can't live long and do a steady and lasting work in this climate. We, the natives, the sons and daughters of Africa, must do the saving of Africans. I think the Board ought to see with me in this all-important matter, and raise the natives for the post. Why not do it? Where are all our former missionaries? Some died, some left the field. Even now Brother Smith and family, Brother Winn and family, and Brother Lumbley, are not safe. Their lives are in danger every day—fever now and again—and will be compelled to go home before long. May the Lord save the work from perishing on our hands. I have made up my mind to work on, "sink or swim."

IT WAS stated at a meeting held in London to celebrate the British and Foreign Bible Society's ninety-second birthday, that when the society was founded in 1804 there were not more than 5,000,000 copies of the Scriptures in existence, printed in thirty-five languages. At the present time there are something like 147,000,000 copies, including 4,000,000 added to the total last year, in 330 dialects, in circulation, and it is also being translated into one hundred additional tongues.

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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, 304 N. Howard St., Baltimore, Md.

## MISSION-CARD TOPIC FOR MAY, 1897.

### AFRICA.

AFRICA.—"Lift up your eyes and look on the fields" Southern Baptist Convention Mission opened, 1850; missionaries, 6; native assistants, 8; churches, 6; membership, 247; baptisms, 51; schools, 3; scholars, 110; Sunday-school scholars, 150. Contributions, \$457.40.

STUDY TOPICS.—*Kruger, the African Puritan, and his Protestant Republic. The Afro-American and his return to the Home-land. Africans like ancient Athenians—too superstitious. Excess in African religion a more hopeful state than Chinese indifference, or Japanese rationalism.*

### PROGRAM FOR MAY, 1897.

#### SUBJECT—AFRICA.

"Livingstone's trumpet call: "Go forward and with the Divine blessing you will succeed. Do you carry on the work which I have begun: I leave it with you."

1. Key-note: Psa. 68 : 31.
2. Prayers.—For realization of the value of souls; for deeper consecration; for greater knowledge of missions; and for more liberal giving. (Let the leader select a Scripture verse embodying each thought, announcing it before each petition.)
- 3 Facts to ponder.—In the Soudan there is a population of 60,000,000 to 80,000,000, mostly Moslems, nearly untouched by missionary effort.  
Why was Christianity banished from North Africa where the Gospel light once shone so long and brightly? Two causes brought it about: (1) The love of the churches waxed cold. (2) God punished those churches by removing their candle-stick out of its place through Mohammedanism.
4. Hymn.—"The light of the world is Jesus."
5. Scripture Study.—Acts 8 : 26-40.
- 6 Short paper on David Livingstone.

7. Music arranged by Monthly Committee.

8 Leaflet.—“Rum in Africa,” by R. R. Acree, D. D.

9. A Palaver.—Sort items in quick succession on Africa's three curses: Slavery, Rum, Mohammedanism.

10. Appoint a committee to report at next meeting on improved methods of conducting the Society.

11 Business.—Secure subscriptions for THE FOREIGN MISSION JOURNAL, price 35 cents.

12. Collection. Doxology.

Monthly Missionary Literature.

FOR CHURCH CONCERTS, MISSIONARY SOCIETIES AND BANDS —“Rum in Africa” is the subject of the leaflet for the month. It is written by Dr. R. R. Acree in a strong, convincing manner. We hope it will be read by all who seek to be useful in advancing Christ's kingdom. Dr. Acree compares the slave-trade and the rum-traffic in Africa, showing the latter to be the greater evil. The greed for gain has carried “distilled damnation into every part of the Dark Continent,” and the author places the blame, where it belongs on the Christian nations of the world. He favors agitation of the subject until the ears of the whole world know the story of the terrible wrong, and Africa is freed from the curse through the influence of those who really love the name of Jesus. Price 3 cents.

What Six Christian Countries Send Annually to Africa.

“More than ten million gallons of the cheapest, vilest, deadliest stuff ever manufactured were sent by these six Christian countries into Africa:

England sent.....	311,384	gallons.
Germany sent.....	7,823,042	“
The Netherlands sent..	1,096,146	“
United States sent.....	737,650	“
France (pure alcohol) sent .....	405,944	“
Portugal sent.....	91,525	“

“Boston, the headquarters of the American Board of Commissioners of Foreign Missions, exported of rum to Africa, for five years ending June 30, 1837, 3,359,224 gallons, besides 141,572 gallons of other spirits.”

MOTHERS AND HOMES OF AFRICA.

BY MRS. GEORGE H. HULL.

Victor Hugo says: “Africa concerns the universe. Such a block-up on the traffic and circulation of mankind interferes with universal life. Human progress can no longer put up with the paralysis of a fifth part of the globe.” The power of European thrones may develop the material resources of this pristine world, but the African home will determine the character of the people. Mothers and homes are the corner-stones of empires.

Hence the pertinent question of the hour is: What of woman and her social relations in Africa?

Glance across the Atlantic to a kraal of a Kaffir wife, which is constructed on this wise: A circle eight or ten feet in diameter is drawn. Within this the women make the floor by pounding the clay until very hard, washing with manure and water, which renders it smooth and gives a polish. The men assist in setting poles in this circle, bending the mover and tying with rope made of long grass. The height in the centre is not more than four or five feet. After this framework is completed the women thatch it with coarse grass, leaving in one side an opening two feet high, which serves for door, chimney and window. For a fireplace, the housewife makes in the centre of the floor a small circle with an elevated rim, to prevent the ashes and fire from scattering. She also fashions out of the clay cooking utensils of various sizes, and bakes them. A finely-woven rush mat, two feet square, serves for a table. Chairs are not needed, for all sit upon the floor. A beer strainer of braided rushes, a few wooden spoons, a wooden milk-

pail, hollowed out of a branch of a tree, two smooth stones for grinding corn, sleeping-mats, blankets, and wooden pillows, prepared by the women, complete the furniture.

Generally there are several wives in one household, and each has a separate kraal. These are built in a circle, inclosing a pen for cattle, and the doors open toward this fold. In these kraals they cook the food for their dirty, unclad children. All eat with their fingers, at all hours, even to gluttony, drink beer, take snuff, and smoke. The wife is the tiller of the soil, the bread-winner as well as the bread-maker. In rainy weather she braids mats, grinds corn, pounds snuff, and makes beer. In the summer season she takes her children with her to the bush for fuel, and to the fields to cultivate corn and tobacco while her husband lounges, smokes and gossips. One of the men was highly indignant because a missionary lady suggested that he might help his wife, who, with a babe strapped to her back, was pounding corn.

The one event of a woman's life is her marriage. At the age of twelve or fourteen it is talked about, and suitors with cattle are eagerly sought. At last one comes, bringing eight or ten cows as purchase money. The bride's hair is shaved, except a small tuft on top of her head. Her only garment is an apron of cow-skin, loaded with ornaments, and given by her husband. She is taken with great pomp to her future husband's kraal. After feasting, dancing and beer drinking, the husband presents the bride with an ox. This completes the ceremony and binds the contract. He also gives her a hoe as an indication that she is henceforth to work for him.

Her new home is like the one she left, a low, dark, filthy kraal, and her life will be the counterpart of her mother's and grandmother's for generations, a life of toil and abject servitude without hope for this world or the one beyond the grave, without one word of commendation or appreciation. If she incurs the dis-

pleasure of her husband she will be unmercifully kicked or beaten, even though it be at a time when her condition pleads for kindly treatment. But wherefore should she complain? She is his property. A man on the coast replied to the protest of his Christian wife, when he had whipped her, "Shut up, I have paid for you."

From the harems of the Khedive of Egypt to the kraals of South Africa polygamy is a time-honored institution, and the idea of woman as property, to be bought and sold, is thoroughly grounded in the African mind. Women and slaves are synonymous terms. They have no word for girls. Girls are "women boys." There is not, as in the Orient, lamentation at the birth of daughters. They are welcomed because an article of trade. A man sees a fortune in his daughters, a boy in his sisters. Why should he work? He is a lord, and it is his business to dispose of these girls to get wives for himself. The wife and children belong to the estate of the husband. When he dies they become the property of his family, to be disposed of as they choose, often separating mothers and children.

The highest ambition to which an African mind ever rises is to have as large a number of wives as possible, for importance, position, wealth, depend upon it. Lady Barker relates that two Kaffir boys said that they would work for her forty moons, then they would have money enough to buy plenty of wives to support them, and they would live in ease and luxury the rest of their lives.

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#### Ninth Annual Meeting of Woman's Missionary Union.

This occasion will be celebrated by the Woman's Missionary Union, auxiliary to Southern Baptist Convention, while that body is in session at Wilmington, N. C., May 7-10. The First Presbyterian Church, corner Third and Orange streets, of which Dr. P. H. Hoge is pastor, has offered its house for the ladies' meetings.

The church is four (4) blocks from the Baptist Church where the Convention will be held. It is earnestly hoped that many ladies interested in mission work may find it convenient to attend. By the Constitution four (4) delegates may be appointed by each State in addition to Vice-President. Five (5) blanks have been issued to each Central Committee, with the request to fill them with the names of regularly appointed delegates who expect to be in attendance, and then forward the filled blanks to Mr. John H. Gore, Jr., Chamber of Commerce Rooms, Wilmington, N. C. To save any possible confusion, it has been thought best there should be but one Committee on Entertainment for the Convention delegates and those of Woman's Missionary Union. There will be morning sessions, commencing at 9:30, on Friday, Saturday, and Monday. On Sunday the services will begin at 3 P. M. An interesting and varied programme has been arranged. New talent has been sought in many instances to give wider opportunity of acquaintance with the active workers. Representatives from the Boards will be present to urge their special lines of work as indicated in their Recommendations. A longer time has been allotted for general discussion, that practical methods of work may be evolved. It has been asked that official State reports be made verbally to give greater interest to their delivery, while a condensed written statement of same be prepared in readiness for use of Secretary in Annual Report. The Missionary Meeting on Sunday afternoon promises to be of unusual interest.

Executive Committee Notes.

Letters written during the month, 1,049. We greatly regret not being able to furnish a full report of the amount raised through the Christmas Offering, but in order to accede to a request made by the Editor of THE FOREIGN MISSION JOURNAL to furnish manuscript much earlier in the month than usual—this is neces-

sary in order that THE JOURNAL may be sent to subscribers before the pressure comes in closing the year's accounts—the needed data is not in our hands. We learn, though, in three States, viz.: North Carolina, Virginia, and Western North Carolina, that more than a thousand dollars has been raised than was previously reported. North Carolina has contributed \$364.59; Virginia, \$658.34; and Western North Carolina, \$35.99. While it is too soon yet to know what was contributed during the Week of Self-Denial, yet many encouraging reports are coming to the Committee from various sources. Dr. Tichenor writes: "I think the observance of Self-Denial Week has been more general than usual, and that the results will be larger than ever before."

A. W. A.

Frontier Boxes.

From the following Woman's Missionary Union Societies boxes of supplies, valued as below, have been reported as sent to home missionaries since March 8th:

Summerville Church, Chattooga Association, Ga., \$12.45; Hawkinsville Church, Houston Association, Ga., \$45; Thomaston Church, Rehoboth Association, Ga., \$95.50; First Church, Macon, Ga., \$128.15; Decatur Church, Ga., \$52.25; West-End Church, Atlanta, Ga., \$178.03; "Little Workers," West-End Church, Atlanta, Ga., \$56.20; Mineral Spring Church, Blenheim, S. C., \$35; Oswichee, Ala., \$62.80; Livingston, Ala., \$17.45; Mrs. A. T. Robertson's Sunday-School Class, Broadway Church, Louisville, Ky., \$20; Logan-Street Church, Louisville, Ky., \$15; Wildwood, Fla., \$5.15; Hagerstown, Md. (contribution to German Work), \$2.70; First Church, Dallas, Texas, \$50; First Church, Owensboro, Ky., \$100; East Church, Louisville, Ky., \$65; Singers' Glenn, Augusta Association, Va., \$20; "Ladies' Working Circle," First Church, Montgomery, Ala., \$45; Forty-first-Street Church, Meridian, Miss., \$50; Shelbina, Mo., \$25; Lamar,

Mo., \$31; Booneville, Mo., \$35; Independence, Mo., \$30; Mexico, Mo., \$30; Moberly, Mo., \$40; Slater, Mo., \$40; "Willing Workers," Fourth Church, Baltimore, Md. (contribution), \$4 50; Young Ladies' Society, Third Church, St. Louis, Mo., \$9; Young Ladies' Society, Third Church, St. Louis, Mo., (second box), \$9; Gwathmey Church, Va., \$50; Pendleton-Street Church, Greenville, S. C., \$23; Midway, Ky., \$63; Versailles, Ky., \$27 85; Olmstead, Ky., \$15; Spurgeon Memorial Church, Norfolk, Va., \$83 65; Lee-Street Church, Baltimore, Md. (contribution to German Work), \$11.36; Cuba, Tenn., \$18; Red Bank Church, S. C., \$28; California, Mo., \$23.35; Third Church, St. Louis, Mo., \$35; Roanoke, Ala., \$63.35. Total, \$1,750.74. Previously reported, \$16,665 15. Grand total, \$18,415.89.

ANNIE W. ARMSTRONG.

A postal has just been received from one of the frontier missionaries in Oklahoma, Rev. W. A. Rowe. He writes:

"Our town (Chandler) was swept away by a cyclone on the 30th instant. Fourteen killed, and a great number injured. Some of those who are fatally hurt are our members. Nearly all the church homeless. Not even the foundation of their houses left. Myself and wife are safe and unhurt. Thank God, 'His mercy endureth forever.' I will answer your last letter soon, giving more particulars. I am tired in body, but strong in the Lord. Pray for us that good may come out of our distress."

Letter from Mrs. W. P. Winn, who, with her husband, sailed for Africa May 2, 1896, and are now busily at work at Ogbomoshaw:

FEBRUARY 16, 1897.

MISS ANNIE ARMSTRONG:

Dear Sister,—I received your kind and thoughtful letter some time ago. I hardly know how to answer it. There is so much I might write you.

First I will tell you how my time is occupied. Sister (Mrs. C. E. Smith) and I have our house-work to look after. Our mission children help us but it takes constant attention and vigilance to see that they do it right. They go to school. We have their clothes to make. We also have sewing constantly on hand for some one. We never say "No," for we like so much to see them in English dress. All we receive for this is "Mo dupe"—I thank you. From 9 until 11:30 o'clock I spend in the school. My classes understand a little English, and I a little Yoruba, so we get along very well. I take lessons in Yoruba every day. I have one pupil in instrumental music. Friday afternoons the school-children come here to sing. I do wish you could hear them. They sing with all their might. Brother Smith has translated several "Harvest Bells" songs, and we have two dozen or more of Sankey's songs translated. Sister and I once a week, and oftener when we are able, go out with our interpreter and talk to the heathen in their homes or on the streets. I have the infant-class in Sunday-school. We visit the sick, and persons often come to us to be doctored. We take these opportunities to speak a word for Christ.

When it is prudent we attend the funeral of Christians. Sunday evening I go out with my husband and his interpreter to street service. We find a nice, large shady tree, and by the time we have sung a song we have a large crowd. All this, and supplemented with fever in an African climate.

My sister was often asked when in America: 'What is your work? What can you find to do? How do you spend your time?' etc. I would say to such: There is a great field of labor in Africa for women. It is a much neglected field. Many think it useless to send missionaries to Africa, but I can assure them that some of the most earnest and faithful Christians I ever knew are here in Ogbomoshaw. It costs much to be a Christian. To many it means persecu-

tion, poverty and disgrace. We have many dark days, and also many bright ones. There is much to discourage us, but we have God's promises. I sympathize with the Board in their great struggle. Christians fail to appreciate the great blessing that comes through giving. Love to all the dear sisters in America who are helping in this great work.

Yours in Christ,

Mrs. W. P. WINN.

Literature: Its Place in Mission Work, and How to Use it in Our Homes and in Society Meetings.

[Concluded from April Journal.]

And now to the last division of my subject, "The Use of Literature in Society Meetings." I can almost sum it up in three words—*it is invaluable*. And I reiterate my first proposition: *interest is always commensurate with information*. We cannot expect people to be concerned about things of which they know nothing.

To make our missionary meetings spiritually stimulating, mentally instructive, and productive of the largest and most lasting results, we must educate our members by the free use of literature. Study our Home and Foreign fields one at a time. Have two or three prepare special papers on the field to be studied; one on the geographical position of our mission stations, the climate, and names of the stations; another on the habits and customs of the people among whom our missionaries labor and a third on our workers in this particular field, with a short sketch of their lives. Let these articles be short; do not satiate even with a good thing. All the facts necessary to prepare such papers can be gotten in tract form from our Mission Room, 304 North Howard street, Baltimore, or from the Corresponding Secretaries of the States. Have this paper read first, then call for voluntary readings or items of interest about the particular field under consideration. I think it best to condense the tracts into

short written papers, because it consumes less time, and gives an opportunity for more to take part in the meetings.

If it is not practicable to have the papers prepared, get the tracts themselves, and have them read and discussed, and read from THE MISSION JOURNAL the personal letters from the missionaries. When we come to know our missionaries as though they were members of our own families, and to feel an interest in their every-day home lives, how eagerly we will look for news from them. And not until we feel this personal nearness, can we appreciate their difficulties and hardships, and give to them that sympathy and aid which is due them as our representatives, doing the work which belongs to us all.

Every society should have a Literature Committee, whose duty is to secure literature for each meeting, and collect clippings of facts pertaining to the country being studied. When possible, have a good, large map, so that the aged and near-sighted may have no difficulty in locating the stations as they are printed out.

And, dear sisters, do not talk about our workers to each other only, but talk about them to Jesus. Let us be united in this great work and win the world for Christ. I have read how, in the old days of the Scottish Highlanders, the chief of the clan summoned to himself his band, scattered they might be in mountain fastnesses or trackless forests. He made a rude cross of wood, scorched the tips in fire, dipped them in the blood of a goat, and gave it to a swift and trusty messenger, who ran at full speed to the next hamlet and delivered it to the appointed messenger there, with the cry, "Speed with the signal, clansman, speed," and so it passed from hand to hand until all were gathered. May the call of our Chief be heard to the ends of the earth, as we go bearing aloft the blood-stained cross of Jesus, with the single cry, "Speed with the signal, clansman, speed."

MRS. J. C. PORTER,  
Florida.

## Band Department.

[Edited by Miss F. E. S. HECK, Raleigh, N. C.]



W. T. LUMBLEY, OF AFRICA.

He has his little son in this country. The father and mother were afraid to carry him back to Africa on account of the climate. Since returning to Africa the mother has died.

## WHEN A CHINESE BABY TAKES A NAP.

When a Chinese baby takes a nap people think its soul is having a little rest, going out for a walk, perhaps. If the nap is a very long one the mother is frightened. She is afraid that her baby's soul has wandered too far away and cannot find its way home. If it doesn't come back, of course the baby will never waken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home.

If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great. So whoever carries the little one keeps saying its name out loud so that the soul will not stray away.

They think of the soul like a little bird hopping along after them.

*Hwang-Hein China.*

ANNA S. PRUITT.

## A SPRING-TIME MISSIONARY EXERCISE.

[NOTE.—The following program is intended to be only suggested, and is gathered from many sources. We believe such occasions as the one suggested below have a double mission in interesting both participants and listeners.]

1. Hymn—Praise Him, Praise Him. (No. 271, Gospel Hymns, Nos. 1 and .6)
2. Band in concert—Verses 1, 2, 5, 8, 9 and 10 of Psalm 146.
3. Over the Mountains and Over the Meadows. (By five girls.)

Over the mountains and over the meadows,  
Cometh the Spring, with its glad, bright days;  
Haste, with a heart full of joy, to greet it,  
Bring to the Lord your songs of praise.

Over the mountains and over the meadows,  
Cometh a dawn of a brighter May,  
When all the people, from all the nations,  
Praise, with rejoicing, both night and day.

What are you doing to send the gladness  
Into the souls that are all unrest?  
Hasten, oh! haste with the news, and bid them  
Look to the Lord, and be ever b'est.

Over the mountains and over the meadows,  
Wander the children of every land;  
Call them, and tell them of Christ the Saviour;  
Beckon, and point to heaven your hand.

Over the mountains and over the meadows,  
Send forth a song that will cheer and bless,  
Till o'er the ocean the praises re-echo:  
"Jesus, the Sun of Righteousness!"

4. Hymn—Tell It Out. (No. 192, Gospel Hymns, Nos. 1 and 6.)

5. Making an Idol. (Two boys.)

First Boy.—A missionary to India gives this description of making an idol, as he saw it in that country. Listen well, for all this is told in the Bible too :

“The people had gone to the forest jungle and selected a suitable tree, and sawed the stump the proper length, and hauled it to the village square. It had been roughly squared with an adze. The carpenter sat on the ground, a board of moist red clay beside him, and a pair of rude compasses in his hand.

“He drew rude circles to represent the head, the upper and lower parts of the body, and the feet, using his finger, dipped in red clay, for his pencil. The figure was like what I have seen small boys draw on their slates. Then he took his axe and began chipping at the wood. The women came and gathered up the chips, and when the evening came they lit their fires and cooked their bread, using these wood chips as their fuel.

“I saw some boys creep up and run off with the chips and splinters of wood. They went to where the tall tamarind trees stood, and kindled little fires in the angles of the great roots. Then I saw all the village boys run across the square to the fires, and heard them shouting, in Marathi, “Aha, I see a fire; I'll get warm!” It was during the rains, when the evenings are chilly.”

Second Boy.—Now listen to the forty-fourth chapter of Isaiah, and you will find all this described there. With part of the wood they baked bread, and with part they made a fire to warm themselves, and with the rest they made a god. (Reading from Bible :)

“The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass set,” etc. (See Isaiah 44 : 13-17, 18, 19.)

6. We have Heard the Joyful Sound. (Gospel Hymns, 1 and 6—No. 234.)

7. A Day in Africa. (Composition by older member of Band.)

[A consecrated imagination, with the aid of mission letters and books, will enable anyone to write a bright, instructive paper on this topic. Aids: Mothers and Homes of Africa, 2 cents; Women of the Dark Continent, 1 cent; Zulu Missions, 2 cents; Livingstone's Body-Guard, 1 cent. Address Baptist Mission Rooms, 304 N. Howard street, Baltimore, Md.]

8. Solo by a boy. (Consecration Hymn. Tune, “Just As I Am.”)

Just as I am, Thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to Thee,  
O Jesus Christ, I come.

I would live ever in the light,  
I would work ever for the right;  
I would serve Thee with all my might;  
Therefore to Thee I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

Just as I am, young, strong and free,  
To be the best that I can be  
For truth and righteousness and Thee,  
Lord of my life, I come.

9. A Day In China. (Composition by older member of the Band.)

[Helps: Golden Lillies, 1 cent; How Chinese Children Learn to Worship Idols, ½ cent; Women in China, 1 cent; The Chinese Daughter-in-Law, 2 cents.]

10. Conscience Questions.

A little girl seats herself at a table, leans her head on her hand, and apparently falls into a brown study. After a moment she says, as though to herself:

"How delightful it is that vacation will soon be here. What a good time I shall have, with nothing to do but read or play, or go visiting. Perhaps then I shall have time to finish that apron I began to hem to sell for the Band. But I don't care. I don't think children ought to be made to do anything in vacation. I wish they'd give up the Band meetings in the summer. Sewing always hurts my finger so."

[During this speech four little girls have come up and taken their places quietly behind her.]

First Girl.—"If a girl pricked her fingers until they were sore sewing doll-clothes, and then said she couldn't hem aprons to earn her missionary money because it hurt her fingers, what would you say about that girl?"

Second Girl.—"If a girl had fifteen cents and spent five for candy and five for a doll, and then fretted because she had to take five cents for missionary dues, what little kind of a girl would you call her?"

Third Girl.—"If a girl said it was too warm and she was too tired to walk to the Band meeting, and then played base in the sun for an hour, would you think that girl was much of a missionary girl?"

Fourth Girl.—"If you had two nickels in your pocket, one for candy and the other for Missions, and lost one, which one would you say you lost?"

Girl at table.—"It's wonderful how plainly one's conscience talks sometimes. I'd almost have thought someone had been asking me questions about the Society. I guess I'm glad they have the meetings in summer, and I think I will hem that apron now."

Sings softly, while all join, two verses of "Over the Ocean Wave." (Gospel Hymns, 1 to 6—172.)

11. Hymn (whole Band)—"The Light of the World." (Gospel Hymns, 1 to 6—626.)

12. A Day in Japan.

[Helps: Curious Things About Japan, 2 cents; Women of Japan, 3 cents; Two Daughters of Japan, 2 cents.]

13. Chorus by smallest members of Band. (Tune, "He Leadeth Me.")

We come, a little infant band,  
To light the lamps in heathen land;  
To spread the truth that Christ has given,  
And win benighted souls to heaven.

Though but a little infant band,  
We'll light the lamps in a heathen land.

"Go preach the gospel," saith the Lord,  
"Go teach the nations of My Word,  
I'll be with you till time shall end;  
I can sustain and I defend"

Refrain:  
We send them light, we send them light,  
Where earth is wrapped in darkest night;

Refrain.

14. Words of Encouragement.—Pastor or superintendent (five minutes)

15. Closing Hymn (congregation standing)—"Jesus Saves—Oh Blessed Story." (Gospel Hymns, 1 to 6—No. 421.)

#### OTHER PEOPLE'S IDEAS.

FOR MONEY-MAKING.—Catching rats and mice about the house and barns for two cents apiece. Washing and selling empty bottles. Planting and tending a missionary cotton-row. Saving and selling old iron, nails, horse-shoes, etc. Having a missionary garden.

## RECEIPTS FOR FOREIGN MISSIONS

From February 15th to March 15th, 1897.

**Alabama.**—Notasulga ch., by G. E. B., \$4.52; Deatsville ch., by G. E. B., \$1.75; Horeb ch., by J. H. C., \$2.40; Mt. Gilead ch., by J. H. C., \$1.50; Peniel ch., by J. H. C., 70 cents; Oakman, by J. S. W., 95 cents; Chapman ch. by W. T. S., \$50; Dr. M. L. Long, by G. E. B., \$2.05; J. L. Wise, by G. E. B., Loachapoka ch., \$1.80; W. C. Birdsoe—China, \$39.68; Miss Kelly, \$26; Birmingham missionary, \$10—\$275.63; Roanoke S. S. by W. J. D. U., \$10. Roanoke ch., by W. J. D. U., \$14.82; L. A. S. Woodlawn ch. (Miss Hartwell) \$2; Shiloh ch., by J. R. Conger, \$1.40; Friendship ch., by D. W. B., \$13; Beulah ch., by G. M. M., \$5.30; Lineville ch., by W. J. D. U., \$9.25; Milltown ch., by W. J. D. U., \$2.60; Concord ch., by W. H. P., \$5; James Crook, \$5; First Baptist ch., Lafayette, \$20. Total, \$429.72.

Previously reported, \$4,646.74. Total this year, \$5,076.46

**Arkansas.**—Mrs. M. J. Burns, \$2.50; G. W. Burns, \$1; Gleaner's So., Forest City (Christmas offering), 75 cents. Mine Creek ch., by D. P. T., \$5; L. A. S., Mine Creek ch., \$3; Morrilton ch., by T. D. H., \$1.40; A Sister, Monticello, \$5; Mrs. J. H. Billheimer, Little Rock, \$1; T. J. Parker, Little Rock, 25 cents; Mrs. E. J. Clark, Jonesboro, \$1; Springdale ch., by J. B. L. \$13.85; Portland ch., by W. C. D., \$2.55; Rogers ch., by M. L. V. \$12; Mt. Olive ch., by W. R. C., \$1; First ch., Pine Bluff, by C. F. J. T., \$90.25; W. M. Hicks, \$5.30; Mrs. H. H. Meredith, by C. W. S., \$100; Miss Hannah M. Dawson, \$1; Rock Hill, by J. S. R., \$2. Total, \$251.85.

Previously reported, \$1,162.51. Total this year, \$1,514.26.

**Florida.**—Marion Morriss, Bay Ridge, 35 cents; E. W. Norwood, 65 cents; W. N. Chaudoin \$20; Ochevilla ch., by J. H., \$12.65; Mary A. Tucker, \$2.50; Ancient City ch., by G. J. J., \$10; L. A. S., Milligan, by A. M. E., \$1; W. N. Chaudoin (Christmas offering), \$50. W. N. Chaudoin, \$63; First ch., Pensacola, by A. P. P., \$12.50. Total, \$169.65.

Previously reported, \$275.70. Total this year, \$745.35.

**Georgia.**—Duffy-Street ch., Savannah, by N. F., \$12.49; Isaac E. Lee, \$1; Blairsville ch., by J. W. M., \$3; First ch., Macon, by Mrs. A. F. J., \$10; Elko ch. and S. S., by W. M. W., \$4; A Friend, Macon \$5; Long Creek ch., by H. B. C., \$7.85; J. G. Gibson, Treas., \$17.52; W. S. Walker, Monroe, \$5; Sunbeams, Athens, by M. R., \$10; Davisboro ch., by W. E. H., \$5.70; Mrs. A. C. Stinebeck, \$1.35; J. G. Gibson, Treas.—W. D. Powell, \$23; China, \$10.28; Mexico, \$1; Mrs. McCollum \$17.25; Japan, \$2.30—\$451.32; Duffy Street ch. Savannah, by N. F., \$10.80; J. G. Gibson—Mexico, \$12.25; China, \$6.29—\$500; Miss M. E. Wright (Sears), \$50; Gainsville S. S., by W. H. C., \$14.45; J. G. Gibson, \$200; Thomas B. Moss, \$50; Itaconn ch. \$14.25; L. W. Collier, \$2; J. J. Crow, 50 cents; Paul Wynne, 35 cents; N. Thomas, 75 cents; Mt. Zion ch., by R. M. O., \$5.09 Total, \$1,543.75

Previously reported, \$14,505. Total this year, \$16,048.75.

**Kentucky.**—Foreign School, Louisville, \$5; H. M. Aulick and children, \$1.35; Lewisburg S. S., by C. N. B., \$3.67; H. W. Lewis, Lynn Ass'n, \$9.20; W. M. U., by E. M. R. (Christmas offering) \$32.50; Martha F. Sullinger, \$25; Walnut-Street ch., Louisville, by W. H. N., \$100; W. Garnett, \$25; Trainington ch. by F. S., \$10; J. W. Warder, Sec'y, \$293.38; W. M. S., East ch., Louisville, \$10; Annie Westfall's Sunbeam So. (Stephens), \$5; W. M. S., Dayton ch., \$3.92; W. M. S., London ch., \$1.50; W. M. S., McFerran ch., \$9; W. M. S., Gratz ch., \$2.15; W. M. S., First ch., Lexington,

\$20; Ghent Sunbeams, \$2; W. M. S., Carrollton ch., 84 cents; Walnut Street ch., Louisville (W. M. S.), \$14.93; Madison-Avenue ch., Covington (W. M. S.), \$5; Mrs. Burton, Twenty-second and Walnut, \$15; Auburn ch. W. M. S., \$2; Auburn Sunbeams, by W. M. S., 42 cents; Class, Market-Street Mission (Stephens), \$1; Adairville ch., by M. L. F., \$71.75; L. M. S., First ch., Owensboro, \$3.35; Sturgis ch., by J. H. S., \$6; Perryville ch., by S. C. S., Treas., \$9.60. Total, \$695.61.

Previously reported, \$8,266.05. Total this year, \$9,041.66.

**Louisiana.**—Theoda ch., by Mrs. P. L. (Christmas offering), \$5; Abbeville ch., by Mrs. P. L., \$5; Alto ch. by Mrs. P. L., \$2; G. A. Turner, Treas., \$105; Mrs. J. Cleveland, 25 cents; A. K. Seago, \$25; D. I. Purser, \$5; Mrs. G. H. Tichenor, \$1; Col. T. J. Butler, \$1; Mrs. Agnes Baird, 50 cents; Children, by A. K. S., 37 cents; Baton Rouge ch., by Mrs. T. P. S., \$10; L. A. S., Baton Rouge ch. (Self-denial), \$5; L. A. S., Salem ch., by M. H. J., \$2.50; G. A. Turner, Treas., \$180; Macedonia ch., by J. W. E., \$1.20; G. A. Turner, \$61.60; L. M. S., Coliseum Place ch., New Orleans, \$7.57; L. M. S., Baton Rouge, by Mrs. T. T. S., \$5. Total, \$422.99.

Previously reported, \$873.22. Total this year, \$1,296.21.

**Maryland.**—Riverside ch. and S. S., Baltimore, by F. B. L., \$6.17; F. B. La Barrer, \$14.10; W. P. M. S. of Maryland, by Mrs. E. L. Treas.—Miss White's salary, \$19.50; Christmas offering, \$56.03—\$163.87; Seventh ch., Baltimore, by L. H. B., \$60.50; North-Avenue ch., Baltimore, by F. S. B., \$10.15; James M. Thrift, Treas., \$6. Total, \$260.79.

Previously reported, \$5,842.54. Total this year, \$6,103.33.

**Mississippi.**—Little Bahala ch., by C. T. B., \$3.30; H. S. Archer and wife, \$10; Magnolia S. S., by Miss L. H., \$5; Bethany ch., by N. I. A., \$1.65; T. C. Jasper, \$25; Meridian ch., by L. A. D., \$14.50; A young member, Pontotoc (China), \$2.00; Palestine ch., by J. L. P., \$3. Terry ch., by J. L. P., \$1; Bethesda ch., by L. L. P., 50 cents; W. M. S., Bethesda ch., by J. L. P., \$5; Pleasant Ridge ch., by A. J. S., \$4.60; Sunbeams, Brookman ch. (Christmas offering, \$1), \$6.45; Mrs E. J. Manning, \$5; Hattiesburg ch., by W. D., \$24; Immanuel ch., Meridian, \$10.40; T. J. Bailey, Treas., \$500; Mt. Carmel ch., by J. T. S., \$2.40; W. M. S., Reyanton ch., by P. A. H., \$5; County Line ch., by P. A. H., \$15.84; New Zion ch., by P. A. H., \$23.46; Terry ch., by J. E. U., \$21. Total, \$659.70.

Previously reported, \$5,361.48. Total this year, \$6,051.18.

**Missouri.**—W. M. S., West Plains ch. \$2.50; A. E. Rogers, Treas \$204.35; W. M. S., by A. E. R. (Christmas offering), \$150.08. Total, \$326.93.

Previously reported, \$4,416.84. Total this year, \$4,773.60.

**North Carolina.**—Mrs. Jennie P. Duggan, \$20; R. L. Bridger, \$50; C. L. McLean (Japan missionary), \$10; Salisbury ch., by M. E. P., \$10; Laura Lezenby (R. T. Bryan, school work), \$5; H. C. Bridger, Bladenboro, \$20; L. A. S., Gastonia ch., by C. H. D., \$5; Henrietta ch., by J. E. H., \$60; Henrietta W. M. S., by J. E. H., \$10; Caroleen ch., by J. E. H., \$3.83; J. D. Boushall, Treas., \$250; Mrs. John A. Bryan, \$2; Gastonia ch., by J. D. M., \$2.88. Total, \$478.76.

Previously reported, \$3,890.31. Total this year, \$4,369.07.

**South Carolina.**—Conway ch., by E. W. N., \$12.80; Home Branch ch., by N. L. C., \$2.44; Friendship No. 2, Spartanburg Ass'n, \$5.06; Parksville S. S., by H. W. D., \$2; Pendleton-Street ch.,

Greenville, \$15.35; Cheraw ch., by Miss A. J. E., \$14; Reedy Branch ch., by T. P. L., \$1.49; Long Branch ch., by T. P. L., \$3.62; A member, Gap Way ch., by W. A. H., \$1; Tiger ch., by J. T. W., 75 cents; Clinton ch., by R. L. B., \$14; Lanford ch., by C. W. L., \$1.77; Central ch., by C. C. F., \$3.95; Ebenezer ch., by J. P. S., \$3.65; Providence ch., by H. W. C., \$3.60; Piedmont ch., by K. D. E., \$9.25; Miss Mamie Barton, \$1.65; Greenwood S. S., by E. D. A., \$15; D. F. Crostand, \$1.28; Lake City ch., by A. MCA. P. (Japan missions), \$10; Bethel ch., by A. MCA. P., \$5.25; Sardis ch., by A. MCA. P., \$2.75; Beulah ch., by S. E., \$1.26; Spring Hill ch., by B. S. F., \$10; Bethlehem ch., by B. S. F., \$2; Wolf's Creek ch., by R. G. C., \$6.39; Flint Hill ch., by W. F. B., \$26; J. F. Hawkins, Lynchburg ch., \$1.31; Lancaster ch., by J. H. B., \$25; Durban Creek ch., by T. J. H., \$6.40; Sardis ch., by J. W. C., \$2; Poplar Springs ch., by H. L. B., \$1.53; North Paoclet ch., by H. L. B., \$1.30; Men of Sumter ch., by Mrs. C. C. B., \$4.70; Bethel ch., by G. P. G., \$4.15; Williamston S. S., by C. E. H., \$5; Williamston ch., by C. E. H., \$18.13; Due West ch., by H. P. M., \$14.73; Rosemary ch., by D. M. J. (Lawton), \$10; Packville ch., by J. M. B., \$5; Graham ch., by J. M. B., \$3.94; West Springs ch., by F. C. W., \$2; Springfield ch., by J. B. S., \$10; Santer ch., by T. W. U., \$8.82; Lanes ch., by A. MCA. P., \$2.55; Philippi ch., by W. H. T., \$6.63; Bethany ch., by J. S. J., \$6; Congaree S. S., by Wm. T., \$3.12; Mrs. N. C. Joyner \$1; Mary Harley Missy's So., \$1.52; Woodfin ch. by M. J. W., \$1; Brookland ch., by M. J. W., \$1.30; M. J. Willoughby, \$2; Hartsville ch., by J. J. L., \$7.20; Maynard R. Spigener, \$5; Gowensville ch., by J. O. W., \$3.90; Donalds ch., by J. F. A., \$6.50; Hope ch., by S. N. W. (China), \$10.55; Beaver Creek ch., by S. N. W., \$3.11; First ch., Spartanburg, \$100; Branchville ch., by W. L. R., \$1.76; North ch., by B. M. F., \$4.01; Camerou ch., by B. M. F., \$1.41; Good Hope ch. by C. A. S., \$3; Berea ch., by A. J. S. T., \$6; Manning ch., by F. R., \$8.83; Dudley ch., by B. S. F., \$10; Longtown ch., by F. P. T., \$17.61; Wm. H., for Lower Three Runs ch., \$9; Grams ch., Denmark, by W. H., \$2.20; Sumter ch., by C. C. B., \$6; Joice Branch ch., by A. B., \$4.45; Mullins ch and S. S., by W. H. D., \$18.73; Mallock ch., by A. M. H., \$1.88; Central Committee, W. M. S.—Christmas offering \$62.21; Mary Harley, missionary, \$17.10; Stepheus, \$3.55; Lawton, \$4.15; Canton, \$3.12; Chapel, \$1—\$479.39; Dudleys ch., by W. B. C., \$4.50; Tallulah Nicholson, \$1.25; Pendleton-Street ch., Greenville, \$11; Lake Swamp Ass'n, by C. J. P., \$9.95; Four Holes ch., by L. E. R., \$10; Mt. Bethel ch., by M. McT., \$7.11; J. A. Mathews, \$3.12; W. M. S., Dry Creek ch., by Mrs. M. E. E., \$6; Montgomery ch., by G. K. T., \$3.50; W. C. Lindsey, \$75; Tabernacle ch., by J. C. C., \$5; Catfish ch., by D. M. D., \$10.54; Brutons Fork ch., by B. I. L., \$11.02; Darien ch., by M. W. H., \$9.06; Pine Grove ch., by M. W. H., \$2; Horse Creek ch., by M. W. H., \$2; Clear Water ch., by M. W. H., \$1.85; Troy ch., by D. W. D., \$14.13; Glendale ch., by J. R. T., \$3.35; Glendale S. S., by M. W. W., \$5; Nichols ch., by C. A. J., \$2.26; Rutherford-Street ch., Greenville, \$13.94; Rev. J. S. Ezell, \$1; Abners Creek ch., \$2; Holly Springs ch., \$2; A Brother, \$1; J. E. Sanders \$10; Fork Shoals ch., by M. T. \$12. Total, \$1,274.31.

Previously reported, \$7,021.51. Total this year, \$8,296.32.

Texas.—Ben Wheeler ch., by A. J. G. \$10; S. D. Nunnece, \$25; Miss Beulah Fuller, by S. D. N., \$25; Plauo ch., by W. A. M., \$23; Little Creek ch.,

by L. A. C., \$5.05; Bridgeport ch., by W. W. C., \$3.65; Whitewright ch., by Rev. R. F. J., \$25; Washington-Avenue ch., Dallas, \$10.50; E. B. Rhodes, \$3.52; Mt. Vernon ch., by C. W. S., \$5.70; I. N. Asaburn, 50 cents; New Hope ch., by J. J. F. L., \$4.25; Bellevue ch., by T. F. C., \$5; J. B. Gambrell, Supt., \$354.43; Pine Mills ch., by J. M. C., \$5; Mrs. Angeline Bush, \$5; Miss Agnes Bush, \$1; Jewitt L. A. and M. S., by Mrs. H., \$10; Jewitt Sunbeam Band, by Mrs. H., \$3.50; Monticello ch., by J. L. W., \$2.50; Mrs. Whittle, by J. L. W., \$1.50; A. Woods, \$6; Mt. Pisgah ch., by N. J. R., \$1.50; A Brother, 15 cents; N. J. Rachel, \$1.85. Total, \$744.63.

Previously reported, \$5,317.89. Total this year, \$6,062.57.

Tennessee.—Ru'land ch., by J. N. G., \$4.35; W. M. Woodcock, Treas., \$475; W. M. Woodcock, Treas., \$25; Lexington ch., by W. I. F., \$5; Moran ch., by K. D., \$2; Young South (Mrs. Maynard), \$79.47; Sunbeam Band, Clarksville (Ginsburg), \$5; Powder Spring ch., by M. H., \$1; Pocahontas ch., by Mrs. B. G., \$15; Johnson-Avenue ch. and S. S., \$16.50; Whitehaven ch. and S. S., Memphis, \$10.40; Talbots ch., by S. S. H., \$5.33; Lebanon ch., by L. V. E., \$4; W. M. Woodcock, Treas., \$355.81. Total, \$1,003.91.

Previously reported, \$3,855.67. Total this year, \$4,859.58.

Virginia.—Norvell Ryland, Treas., \$1,000; Rev. J. T. Betts, \$7; Miss B. T. Golden, Richmond, \$5; L. M. S., Greenville ch., by M. E. R. (Christmas offering), \$1.25; Mrs. Crump, Middlesex county (proceeds of quilt), \$2.50; Friend at Atlas, \$5; Norvell Ryland, Treas., \$1,000; Sharon ch., by G. H. W., \$7.73; Bov's Missionary So., Second ch., Richmond (Chambers), \$2.50. Total, \$2,030.98.

Previously reported, \$11,358.83. Total this year, \$13,389.86.

District of Columbia.—W. F. M. C., Second ch., Washington, \$11.50; Second ch., Washington, by Mrs. O. B. Hallett, \$5. Total, \$16.50.

Previously reported, \$529.32. Total this year, \$545.82.

Mexico.—Miss Sarah Hale, \$9.50. Previously reported, \$530.72. Total this year, \$540.22.

Brazil.—Brazilian Jewelry, \$10. Previously reported, \$30.65. Total this year, \$40.65.

Western Arkansas and Indian Territory.—Bethel Ass'n, by J. W. C., \$3.75; Rev. L. W. Wright, \$15.25; Salt Creek So., Tandy, Ind. Ter., by Miss A., \$1; Tyrola So., by Miss A. W. A. (Christmas offering) 45 cents; Buffalo So., Tandy, by Miss A. (Christmas offering), \$1; Scipio So., by Miss A. (Christmas offering), \$1; Choate Prairie So., by Miss A. (Christmas offering), \$1.25. Total, \$23.70.

Previously reported, \$234.77. Total this year, \$258.47.

Western North Carolina.—L. M. S., First ch., Asheville (Miss Price), \$17.50; John M. Stoner, Treas., \$4.40; John M. Stoner, Treas., \$16.91. Total, \$48.81.

Previously reported, \$472.05. Total this year, \$520.86.

Aggregate—Total this month \$10,465.67. Previously reported, \$79,578.05. Total this year, \$90,043.72.

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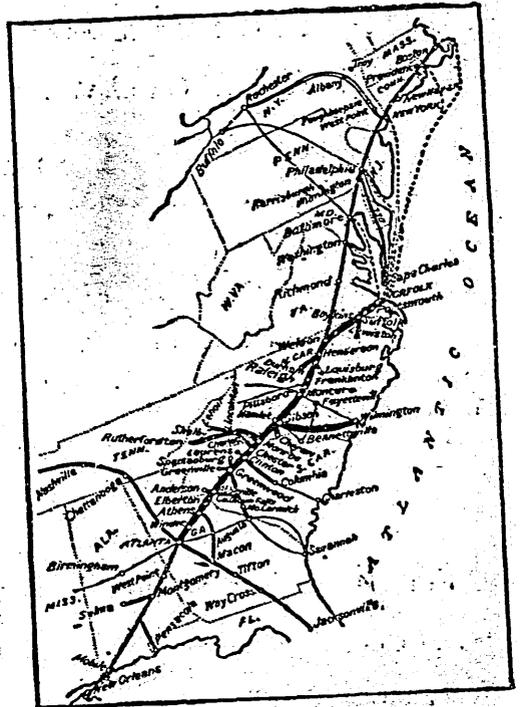
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