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What Women Have Done for Missions.

(An address delivered by Rev. J. A. French at the late Missionary Centennial Meeting of the Coosa River Association, held at Anniston, and published by request.)

Nothing impresses the student of sacred history more forcibly than the prominence of women in the early churches, and indeed, prior to their organization, while Jesus was yet on the earth. Grateful as the fragrance of summer flowers are such names as Mary and Martha, Mary the mother of James and John, Salome, the mother of the sons of Zebedee, and Mary, the mother of Jesus. Though not literally true, I do not wonder that the poet sings:—

"Not she with traitorous kiss her Saviour

Not she denied him with unholty tongue;

She, while apostles slumbered, could danger brave,

Last at his cross and earliest at his grave."

Like an alabaster box of ointment of spikenard—very precious, are the names of Lydia of Thyatira, who, when she was converted at Philippi, constrained Paul and his companions to abide in her house; Priscilla, who taught the eloquent Apollas, and with her husband was Paul's fellow worker in Christ Jesus, laying down their own necks for his life; Dorcas, of Joppa, who was full of good works and almsdeeds which she did; Mary, the mother of John Mark, whose house was a place of prayer for the disciples; Mary and Parnis of the church at Rome, who labored in the Lord; Eudocia and Synesio, who labored faithfully with Paul at Philippi, and many others, "whose names are in the book of life." These all being early converted, shared in the work of converting and teaching those who came into the primitive churches later,—of course not by public preaching, but in less prominent positions. Their immediate and later successors in service, we may well believe, did what their hands found to do for the furtherance of the gospel, and among them are some of the noblest names that ever adorned the annals of the church.

But it was reserved for the progressive nineteenth century to give us women's boards of missions and mission unions, organized and equipped for the highest usefulness.

In 1834, Dr. David Abel, one of the first missionaries to China, being in England for rest, addressed the women of London with reference to the degradation of the women of the East. They were so moved by the address that an appeal was made to the Christian women of Great Britain, which resulted in the formation of the "Society for Promoting Female Education in the East." This was the beginning of what is known as the Zenana Missions, an undertaking which many good people pronounced wild and chimerical—utterly impracticable. But the hopeless and helpless condition of woman, in the Orient, was a continual call for evangelizing influences. The stories of infanticide, child marriage, ignorance, were simply distressing and forbade inactivity on the part of the newly-formed society.

When the work was begun, a vital question was, how to obtain access to the secluded inmates of the zenanas of India. At this juncture a pattern of slippers, the needle work of Mrs. Mullen, a missionary's wife, found its way into a zenana. Pleased with the work, the inmates desired instruction in it, and with the approval of the husband, the good woman was received into his home, where she taught the art of embroidery and the sweet story of the cross, at one and the same time. This was the beginning of the subduing of obstacles to woman's work for woman, and of the formation of women's societies for the promotion of Christian missions. From this small, and apparently fortuitous beginning, the work has grown until now Christian women enter almost without restraint the homes of Turkey, Persia, India, China and Japan.

The influence of this movement was felt also in the United States, largely through the visits of missionaries to our land. It is related that Mrs. Ellen B. Mason, wife of Rev. Francis Mason, D. D., a Baptist missionary from Burnham, stopped in Calcutta on her way to America, and learned the story of Mrs. Mullen's zenana slippers. On her arrival in America, Mrs. Mason, with Mrs. J. D. Richardson and Mrs. H. C. Gould (mother of Rev. L. A. Gould) visited influential families of Boston; and the first society, consisting of nine ladies, was formed in Boston, November, 1860. Miss M. V. Ball, president. Subsequently, in 1861, societies were formed in New York, Brooklyn and Philadelphia; and the New York society, by reason of its strength—not because it was the mother society, as some have held—was allowed to become the general society. Dr. Abel had visited the United States soon after the formation of the Society for Promoting Female Education in the East, and had met a company of Christian women in the parlors of the pious Mrs. T. C. Doremus, in New York City, and had made a similar appeal to the women of America to the one he had made to the women of Great Britain, but it did not yield practical fruit until a quarter of a century later, when, in the same parlors, the Woman's Union Missionary Society of America, an undenominational organization, was organized, with Mrs. Doremus as president. But this great and blessed movement was destined to extend itself into all the great Christian denominations. Within two decades was witnessed "the most rapid and extensive organization of the religious activities of Christian women in the ecclesiastical history records, and their achievements have become the characteristic feature of the missionary work of the last quarter of a

century." Early in 1868 the New England Woman's Foreign Missionary Society was formed in Boston, with Mrs. Albert Bowker, president, and Mrs. Homer Bartlett, treasurer. The American Board had in 1867 sent into the field ten single women, appropriating to this object \$25,000. The women generally felt that such enlarged efforts on behalf of their sex should lead them to more earnest endeavors. In addition to existing channels, they established correspondence with female missionaries, and held monthly meetings to hear new intelligence and pray for themselves and the missionaries. The contributions of the first month enabled them to undertake the support of a missionary in Africa. Soon they undertook the maintenance of ten native women as Bible readers. Then they sent out three additional missionaries, and in 1870, the work under their hands until they found the small seed they had cast into the earth grown into a great tree, and they gave up their name and became the Woman's Board of Missions (1868). Soon there followed a similar society for the West, known as the Woman's Board of Missions for the Interior. Following these, there rapidly sprung into existence large denominational organizations of women, devoted to mission work, in the following chronological order: The Congregationalist Woman's Board (1868), the Methodist Episcopal (1869), the Presbyterian (1870), the Baptist Missionary Union (1871), the Protestant Episcopal (1872), the Reformed Dutch Church (1875), the Lutheran (1879), the Woman's Missionary Union Southern Baptist Convention (1888). These are the prominent organizations known. Woman's missionary societies have become so numerous that there are now over twenty women's boards, representing a dozen or more denominations, and many hundreds of auxiliary societies and bands, in almost every church of importance in the United States. What was but a weak and sickly child has grown to be a giant like Samson, pulling down the temples of the heathen gods. As Dr. Pierson has suggested, while God was opening "the door of access to Gentile women," he moved Christian women to organize for their greatest crusade. This growth of woman's boards of missions constitutes an epoch in history, "and is a revelation."

Let us consider some of the achievements of these women. Let us observe their direct work. They have published women's missionary papers, such as the *Missionary Link*, the organ and the periodical of the Woman's Union Missionary Society; the *Heathen Woman's Friend*, which is published by the Methodist Woman's Society; the *Baptist Basket*, the *Interchange*, the *Missionary Talk*, and the *Texas Worker*, besides other missionary papers. They have edited missionary columns in the various denominational state papers and in the *Foreign Mission Journal*. They have established mission rooms for the dissemination of missionary literature. They have written thousands of letters, distributed tens of thousands of thousands of leaflets, pamphlets, Christmas envelopes, prayer cards, mite barrels, missionary periodicals, etc. They have sent to our home missionaries scores of boxes of clothing and other necessities to cheer them and their loved ones, thus at once relieving their burdens and in many instances answering their prayers. They have assisted in maintaining girls' schools and missionaries at home and abroad. They have aided in endowing colleges and in educating young men to proclaim the gospel of the grace of God. All this have Christian women done, in these latter days, in connection with missionary work. During our civil war many of the women of the North were engaged in the great activities of the Sanitary Commission, and many of the South in hospital and government work; and became experts in organization and administration on a large scale. "What are the women going to do when the war is over?" asked one, thus engaged of another. God was then training them, by his providence, for great work and responsibility in connection with the evangelization of the world, and that work is now unfolded by the wonderful changes in the social, political and religious attitude of the nations. "The one origin of all these societies was the inaccessibility of heathen women to male missionaries; and their aim was to engage the co-operation of women with existing foreign missionary boards in sending out and supporting unmarried female missionaries and teachers to heathen women" (Pierson).

The uniform testimony to the excellence of the financial administration of these societies is worthy of remark. In a report adopted by the General Assembly of the Presbyterian church, after an experience of seven years with women's boards, it was declared, "It is our unanimous opinion that what God has thus raised up and so signally prepared and sanctioned, ought to be encouraged to do its own chosen work in its own way."

The American Board also expressed a significant judgment when it said, "The wise economy, the prudent management, and the results achieved by the women's boards, may well challenge the admiration and the emulation of the other societies."

Concerning the question, "Is not the income of the women's societies detrimental to the receipts of the parent boards?" Rev. N. G. Clark, D. D., senior foreign secretary of the American Board, has said, "Looking at the question from the financial side alone, the work of the different women's boards has been of great value. Exclusive of the great bequests the receipts into the treasury of the American Board from donations and legacies for the last ten years were be-

tween four and five hundred thousand dollars in excess of the previous decade, and this difference was due to the woman's boards. From them were received over one million dollars. Admitting that one third, or even one half, of this sum would have come into the treasury of the board had there been no such organization, and it is still true that the advance in the aggregate receipts for the last ten years was due to the woman's boards." And this seems to be the case with all denominations.

The rapid growth of contributions made by these boards shows the effect of system and the power of little things. Take two examples. The contributions of the Presbyterian Woman's Board, as reported to the assembly in 1891, was \$7,000 in 1879, \$12,000 in 1880, \$24,000 in 1881, \$36,000 in 1882, \$48,000 in 1883, \$60,000 in 1884, \$72,000 in 1885, \$84,000 in 1886, \$96,000 in 1887, \$108,000 in 1888, \$120,000 in 1889, \$132,000 in 1890, \$144,000 in 1891. In fifteen years we have an increase from \$7,000 to \$244,000. Take the figures of our own Woman's Missionary Union in the South, only lately organized, and with which all the states did not unite until 1891: in 1888 the contribution was \$21,000; in 1889, \$30,000; in 1890, \$31,000; in 1891, \$39,000—a gradual development all the way. Yet it is not what we should be giving. The Southern Methodist women, who have about the same advantages and disadvantages with ours, and are about on a par with our women in numbers, intelligence and wealth, gave to foreign missions, in 1891, four times as much as Baptist women, though they began to organize their society several years after ours.

But I have dwelt too long on the direct work of these organizations,—let us consider their remote work. In connection with the zenana work, which has already been explained, the girls are gathering into Christian schools, the number of attendants has doubled in ten years, and there is promise of a more rapid increase in the near future. A few years ago one hundred and sixty lady missionaries of the English society were engaged in work, in the homes of India, and the number has since been increased; pupils in their Zenanas numbered thousands and in their day schools tens of thousands. Bible women have ready access to the best homes, and "enlightened Hindus actually clamor for the education of their wives and daughters." It is stated that, in 1885, the church of England society alone had under visitation eighteen hundred Zenanas with 4,000 pupils; and both the visitors and schools are constantly increasing in numbers and influence. Not long ago the *Indian Education Commission* reported to the British government that "the most successful efforts yet made to educate women after leaving school had been conducted by missionaries; that in every province of India Christian ladies had devoted themselves to teaching in the homes of native families, and recommended that grants for zenana teaching be recognized as a proper charge on public funds." That these schools are efficient as evangelizing agencies, their enemies confess. Although they have exerted less power on Mohammedans than on others, yet they have felt the influence so strongly that they have been led to organize, in Northern India, a society for the promotion of Islam and the education of females. In their appeal to the public they declare that Christian schools are undermining the faith of Moslem child.

"If these women reach the hearts of the women of our country," said an intelligent Hindu, "they will soon get at the heads of the men."

From the girls' schools in Japan there goes out an influence which is felt throughout the empire. It would be interesting to speak of them at length, and of the effect of similar schools in Bulgaria, South America, Mexico and Cuba, but the time forbids.

I must pause long enough to refer to the orphanages sustained abroad, especially in India, which have been very effective as educational and evangelistic agencies. In Eastern lands, where famine and pestilence are so common, many more orphans are found than among us. These are cared for by Christian orphanages, and thus are built up strong, self-reliant, Christian communities, whose influence must be powerful for good. "From them have gone the wives of native preachers, Zenana teachers, Bible readers and medical women, and they have been the scene of profound religious awakening, and wide revival influences both in India and Japan." It need not be said, in this connection, that much of this benevolent work among heathen women in Asiatic countries must be done by Christian women, by house to house visitation, in village after village, and city after city.

Let us briefly consider the great outlying field. What has been done is but the beginning of what is to be done. "In India alone it is estimated that there are one hundred millions of women and girls sunk in utter ignorance and degradation; one third of whom can neither read nor write; one sixth of whom are widows, and of them eighty thousand are under ten years of age." In China scarcely any of the women know how to read and there is the same degradation and squalor which is found elsewhere with illiteracy and heathenism. Child marriage is the rule in India and it brings a train of terrible evils.

The destruction of female children is common both in India and in China, and the tendency to degrade woman is not checked by Eastern civilization. In Africa woman is found in squalid

ignorance, and in many European nations and in countries nearer home where an impure type of Christianity is found, they are lamentably ignorant of all that is best in life.

The facts call in trumpet tones on the highly favored Christian women of this and other lands to band them selves together for the deliverance of their sex from worse than Egyptian bondage. In our churches two thirds of the members are women. What a grave responsibility is theirs! Many of them are freed from the necessity of labor and can do more than others, but all should combine their talents, organize, educate, contribute, pray and work for the Christianization of their heathen sisters. Chalmers is reported as saying, that in all benevolent work, but all should combine their talents, organize, educate, contribute, pray and work for the Christianization of their heathen sisters. Chalmers is reported as saying, that in all benevolent work,

Let us ever keep it before us that "there is no stage of woman's life that Christianity does not brighten." It teaches that parents should rejoice in the birth of a daughter as over a son. It frees her from being sold to her future husband as so much merchandise. It opens to her the door of liberty and mental and moral opportunity. "It gives her the privilege to love, to pour out the wealth of her affection and to crown another life with joy." It changes the iron bonds of slavery to the golden bonds of affection. Instead of a slave to her husband it makes her his friend and the queen of his home; instead of being unable to call her children her own she is made their tender adviser and mother; instead of having no rights of property, she is made the equal of her husband, instead of cruelty and death at the hands of her lord, she finds consideration and kindness. All this Christianity does for woman. It takes her from the moral miasma of insult, degradation and death and elevates her to the position of a shining light in society, a pillar in the church and the friend of every noble endeavor.

These arguments, with the command of our great Captain, "Go, disciple all nations," ought to prove a mighty impetus to our noble Christian women in their work for God and humanity.

District Meeting

Of the Cahaba Association, held with Friendship church, Perry county, Ala., Friday and Saturday before the fifth Sabbath in January, 1892. The body was called to order by Rev. J. W. Dunaway, who read and commented on the 13th chapter of 1 Cor., and offered prayer. Adjourned for one hour.

AFTERNOON SESSION.

The body re-assembled. Prayer by Rev. J. W. Dunaway, and Rev. L. L. Hicks was elected moderator, and R. L. Potts clerk. For some reason the program had not been printed, but Bro. Dunaway thought he could remember enough of it to proceed with the work.

- 1st subject. Growth in grace. D. C. Culbreth.
2. Church discipline. J. L. Lawless.
3. Missions. A. J. Preston.
4. Sabbath schools. J. W. Haygood, J. W. Dickinson.

There was a motion to take up the third subject, as brethren Culbreth, Lawless and others had not gotten in. Missions were ably discussed by brethren Dunaway, Hicks and Heard.

Adjourned until Saturday at 10 a. m. Saturday morning the body was called to order by the moderator, and Missions continued by various speakers. The first subject was taken up and spoken to by Revs. Heard, Wiles, Dunaway and others.

Adjourned for one hour. The body was called to order in the afternoon by the moderator, and the second subject taken up and spoken to by brethren Dunaway and Heard.

Adjourned until Sunday at 10 a. m. Sunday morning the body was called to order by the moderator and the fourth subject was spoken to by brethren Cochran, Fountain, Heard, Wells and Dunaway.

The moderator appointed a committee to get up subjects for the next district meeting.

Adjourned for ten minutes, after which we had a missionary sermon by Rev. J. W. Dunaway, from the text, "Shall we give or shall we not give?" Mark 12:15.

After preaching a collection was taken amounting to \$12.50. Then a resolution of thanks was offered by Rev. J. W. Dunaway to the good people of Friendship for their hospitality to the delegates while with them.

The Ideal Food

It will improve Man Mentally, Morally and Physically.

We published last week that part of an interesting article in the *St. Louis Globe Democrat*, in which the learned writer, Dr. M. Maurice, forcibly pointed out the bad results and dangers of meat eating. We follow it this week with his views as to the wholesomeness of a larger proportion of fruit in our regular regimen. The economy of the case, he says, is unquestionable; but the more important point to be considered is that fruit is not only directly needful and useful to the preservation of health, but it brings to us infection. Decayed fruit is readily detected and rejected, but there is no means of passing it on to good. Meat decays quickly, because subject to the attacks of poisoning bacteria; fruit keeps longer, and can be preserved by canning indefinitely.

Compare the recent census with that of 1870, and you find that the fruit productions of the United States have increased ten times as fast as the meat production. Poor people eat probably ten times as much fruit and one-tenth as much animal food. The rich have also changed their habits, but not in like ratio. There is not a more hopeful sign of the times. One of our athletic trainers gives this advice: "Eat an apple or two before breakfast, and the same before dinner. Walk around leisurely. Do no brain work. Let this be about half an hour before your meal. Play if you choose, but do no work. Then eat lightly of beef, or mutton, or even pork or fish. Use apple sauce or baked apples. Eat vegetables that you like in moderate quantities. Let pastry entirely alone. You do not need it. You have eaten enough. For supper partake of fruit sauce and cereals. Drink chocolate. With this diet you will gain strength faster than with more meat and less fruit. You will not lay on fat, but muscle, and your whole physical economy will grow without being constantly irritated or clogged." Athletics are more and more devotees of fruit. The most perfect physical organisms are sustained with very little meat, and that wholly lean.

A recent writer says: "Fruit and gain constitute the ideal diet, the food on which the higher and more spiritually minded type of humanity is to depend for nourishment. It is not generally understood that fruit is a sustaining and wholesome food, to be taken at the table in place of meat and mixed dishes; and not always to be taken as an afterthought or dessert, following a full meal, or to be nibbled at between meals. There is no purer or better nutrient material known than fresh ripe fruit; and if it were relied upon as a staple article of diet, to be used in the place of so much rich and unwholesome food, which is the rule rather than the exception, there would be a marked decrease in all the ills to which flesh is heir." An excellent book on "Fruits and How to Use Them" says with good reason: "From analysis it is found that wheat, apples and berries, peaches and other stone fruits furnish a rich, pure blood, which nourishes strong muscles and a clean physical economy." The truth of this may be easily confirmed by noting the effect on the skin, and on the brain, as well as on the passions of children largely encouraged to a fatty diet; then possibly you may know a few who are the finest physique that I know has been built from childhood on milk, fruit, corn and wheat. This person has absolutely perfect digestion; eats very little meat, and none that is fat, and no butter. Milk he uses freely, and in the place of butter. Pastry is rarely touched. The appetite for pastry seems to be almost eradicated by the use of fine fruit and simple food, with no condiment but salt. In fact, we know that taste is largely an artificial affair. But I cannot pass by this excellent authority without another passage. "Let us take the apple, for instance, which in value ranks among fruits equal to wheat among cereals. It contains sugar, malic and tannic acids, gluten, pectin, fibrin, starch, traces of free salts and water." Experiments with St. Martin show that an apple in a sound stomach ought to be eaten within an hour and a half, and stone fruits and berries nearly as quickly. Only it must be borne in mind that sedentary persons often find difficulty with berries that are largely composed of seeds, while each one has certain idiosyncrasies of digestion and assimilation. I know two persons who cannot eat even a single strawberry, while one other cannot eat oranges. Fruit is seldom whole, some when too fully sweetened, and if the stomach be impaired it is best to eat it with bread, and if stewed, stewed with meat. It is not advisable to use it with vegetables.

As pure and strengthening food I believe the grape ranks first or second in the list, certainly second to apples. Peaches are equally easy of digestion, and nearly as useful as food. The plum must be used with far more care. The two fruits of supreme value for feeble stomachs in the summer are sour cherries and currants. Of berries, the most nutritious and wholesome are the blackberry and huckleberry, while the gooseberry and cranberry afford exceedingly valuable acids as well as nutriment.

Rollin, speaking of the athletes of Greece, says that their chief food was figs, nuts, soft cheese and coarse bread. "Modern Greeks are peculiarly athletic, and their food is black bread, with a bunch of grapes and some figs. The boatmen of Constantinople rejoice in a splendid physical development, yet their diet is chiefly bread, with cherries, figs, dates, mulberries or other fruits. In short, the experience of mankind shows that simple food, including much fruit, conduces to strength and longevity."

Another very excellent authority as chemist says: "It is a fact that such fruit as the apple, the pear and the plum, taken when ripe without sugar, diminish the acidity of the stomach, rather than provoke it. The vegetable sauce and juices are converted into alkaline carbonates, which tend to correct acidity. A good ripe apple, raw, is one of the easiest of vegetable substances for the stomach to deal with, the whole process of digestion being complete in eighty-five minutes."

In the French hospitals an apple poultice is applied to inflamed eyes; it is probable that such fruits taken as food also serve as allayers of inflammation in the stomach and other alimentary organs. This is peculiarly true of cranberries and grapes.

Referring to the grape once more, we have good reason for believing that "the grape cure" is not a new fancy. It has been found desirable in many cases to confine patients almost wholly to the use of this fruit. Nature has done wonders in the way of developing superior sorts. America, if not the first mother of the grape and apple, is at least foster-mother. A writer has recently called attention to the fact that the rose family of fruits, such as the apple, pear and human kind, originated at about the same geological era, and that the development of the two have come on together. The same is true of the grape and some other fruits. Civilization has taken up fruits and enormously improved and multiplied them. As human folk became more brainy, and the nerve system is made preponderant, fruits are found to be the pride of our field art.

In our next number we will give Dr. Maurice's answer to the question whether our food supply can keep pace with increase of population.

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. G. B. EAKER, Vice-Pres., Anniston, Ala.
MRS. G. M. MORROW, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD.—FEBRUARY.

Colored People.—"Teaching them to observe all things whatsoever I have commanded you." Missionaries, 51. "Three-fourths of the colored population of the South under Baptist influences."

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