

FOREIGN MISSION JOURNAL

Published Monthly by the Foreign Mission Board of the Southern Baptist Convention.

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE, THEREFORE, AND TEACH ALL NATIONS."

Vol. 13.—New Series.

RICHMOND, VA., AUGUST, 1881.

No. 5.—Whole No. 137.

[Entered at the Post-Office at Richmond, Va., as second-class matter.]

FOREIGN MISSION JOURNAL.

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[Preserve this for your People.]

TO BAPTIST PASTORS.

Dear Brethren:

At the last meeting of the Southern Baptist Convention, it was made a By-Law of the Convention:

"That the Secretaries of the Boards of the Convention be instructed to secure frequent distribution of information relating to their work, by means of newspapers, tracts, leaflets and otherwise, as may be found expedient, among the masses of the people; and further, that each of the Secretaries be required to prepare, each year, or to secure without cost to their Boards, the preparation of a suitable address, containing such facts and points as they would prefer to make in a speech, could they catch the ear of all the people. They shall have a sufficient number of such addresses printed, and with whatever aid may be obtained from the agencies at their command, they shall send a copy to every pastor within the bounds of the Convention, and request him to embody such facts and points in a sermon to his people, and to take a collection at or as near as possible to some specified time."

With regard to the address ordered, the Convention did not mean, of course, to reflect on the intelligence or fidelity of the pastors of the South, by requiring the Secretary of the Board of Foreign Missions to prepare an ordinary address on Foreign Missions, to be used by them. Giving the gospel to the world is as much a part of the gospel as the ordinances of the Church, or the Doctrine of Justification by Faith. Baptist pastors are presumed to preach the whole counsel of God. But, there are certain "facts and points," that come specially under the eye of the Secretary, which the Convention requires him to communicate to "the people," through their pastors. Could the Secretary personally "catch the ear of all the people," he would "prefer" to tell them about the work of the Southern Baptist Convention in Foreign lands, and the work of other missionary organizations, prefacing such recital by some reminder of their obligation to "disciple the nations," and following it by an appeal for their hearty and systematic co-operation with the Southern Baptist Convention.

To do this, then, the Secretary understands to be the order of the Convention, and hence, the following address, the "facts and points" of which the Convention requests each of you "to embody in a sermon to your people, and take a collection" for Foreign Missions on the Second Lord's-day of October, 1881, "or, as near as possible to that day."

MISSIONARY ADDRESS.

I. OBLIGATION TO GIVE THE GOSPEL TO ALL MANKIND.

This obligation rests on several grounds:

1. It rests on the ground of natural brotherhood. Paul said: "God made of one every nation of men for to dwell on all the face of the earth." However varied the complexions and conditions of the peoples of our globe, we are all brethren—as the Apostle says, "the offspring of God." Hence, those who have the gospel, with which there is the most enduring good, and without which there is everlasting destruction, are bound by the ties of humanity to give it to their fellow men. To refuse to save life may be to take it. No man can escape on the plea: "Am I my brother's keeper?"

2. The obligation rests on the ground of Christian fidelity. The gospel is committed to God's people as unto fiduciaries. They are stewards of the manifold grace of God. The bread of life is given to his servants to be distributed to the multitude of the world. Self-appropriation of this trust is a species of embezzlement. To change the figure: each disciple is a candlestick to support the light of saving truth. The combined effulgence is "the light of the world." He who does not his part in "holding forth the word of life" cannot hope for the applause of the world's Saviour: "well done, good and faithful servant."

3. But the obligation rests mainly on the positive command of Christ. After opening the understanding of his disciples, that they might see how the ancient scriptures looked forward to his death and resurrection, and the prevalence of his saving grace among all the human race, he took advantage of the impressive hour of his ascension to heaven to promulge this great vital law of his kingdom: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." In this "great commission," as it is called, note:

First. That it is based on the supreme authority of our Lord. "All authority hath been given unto me." Refusal to obey is resistance to God's throne. Venial may be thought the anti-missionary spirit, but it is treason against the Divine Government—than which there can be no higher crime—save that of blasphemy, which has no forgiveness in this world or the world to come.

Secondly. The highest reward is promised to obedience to this command: "And lo, I am with you." The conjunction "and" is emphatic. The blessing is predicated on the performance of this duty, either in person or by proxy.

Thirdly. This command is clearly binding on all the days of the church; for the promised presence is "unto the end of the world"—to the consummation of the ages.

Fourthly. The success of the enterprise is rendered sure by the presence of him unto whom "all authority hath been given in heaven and on earth."

4. This supreme obligation has given rise to the great missionary organizations of the world, among which is the Southern Baptist Convention, organized in 1845, an abstract of whose work and workers pastors and churches should have by them for convenient reference. It may aid missionary societies and the monthly concert, which the Convention urges the churches to revive, and tend to stimulate all to co-operation with the Convention to "elicit, combine, and direct the energies of the whole denomination in one sacred effort for the propagation of the Gospel."

II. FOREIGN MISSIONS AND MISSIONARIES OF SOUTHERN BAPTIST CONVENTION.

Brazilian Mission.—This mission, in the province of San Paulo, adopted in 1879, has a church of thirty members at Santa Barbara, and another of twelve members at "Station." Rev. E. H. Quillin has been teacher and preacher. On January 13, 1881, Rev. W. B. Bagby and wife, of Texas, were sent to re-inforce the mission. In 1859 the Convention started a work in Rio de Janeiro, under Rev. and Mrs. T. J. Bowen, former missionaries to Africa. The mission was abandoned in 1861, on account of obstacles that do not now exist, and the wrecked health of Mr. Bowen. The present outlook is promising, though the field is hard. Mr. Bagby is pastor of the Santa Barbara church, with which the Station church will probably unite. His address is: Campinas, San Paulo, Brazil.

Mexican Mission.—The Convention had but recently accepted, as their missionary, Rev. J. O. Westrup, stationed at Muzquis, in the State of Coahuila, when, on December 21, 1880, he was murdered by a band of Indians and Mexicans. Another missionary, Rev. W. M. Flournoy, of Texas, has been appointed, and will enter at once upon his labors in that blood-stained field. Rev. T. M. Westrup, of Mexico, brother of the murdered missionary, writes of the murder, February 5, 1881: "I sometimes think Catholic fanaticism or national prejudice had more to do with the case than appears so far." This blood may be seed. In Mexico there are six or eight Baptist churches, with some two hundred members, who have been greatly stirred by this brutal assassination.

Italian Mission.—This work was organized in Rome, in the fall of 1870, by Rev. W. N. Cote, M. D., who labored with marked success until 1873, when he was succeeded by G. B. Taylor, D. D. Dr. Cote died in Rome in 1877. Rev. J. H. Eager and wife joined the mission in 1880. The chapel at Rome cost \$30,519.73. To build one at Torre Pellice \$3,000 are collected; \$2,000 more are needed. This mission has prospered from the beginning, and is in a flourishing condition. There are five schools, with some 150 pupils. The church membership is about 175. The stations and laborers are as follows:

At Rome—G. B. Taylor, Mrs. Taylor, J. H. Eager, Mrs. Eager, and Signor Cocorda.

At Torre Pellice—Signor Ferraris.

At Milan—Signor Paschetto.

At Modena and Carpi—Signor Martinelli.

At Naples—Signor Colombo.

At Bari and Barletta—Signor Volpi.

At Island of Sardinia—Signor Cossu.

At Venice—Signor Bellondi.

At Bologna—Signor Basile.

It need not be said of Dr. G. B. Taylor that his praise for eminent wisdom is in all the churches.

AFRICAN MISSIONS—Liberian and Sierra Leone Mission.—The First Baptist church of Monrovia, Liberia, was organized, with twelve members, in 1821, in a private dwelling, in Richmond, Va. February 2, 1846, the Board of Foreign Missions resolved to start a mission in Africa. That year two colored brethren, Rev. John Day and Rev. A. L. Jones, were appointed missionaries. From 1846 to 1856 many others were appointed, and churches and schools were established in fourteen villages of Liberia, and two in Sierra Leone. In 1852 and 1854, respectively, the mission was visited by Rev. Eli Ball and Rev. John Kingdon, in the interest of the Board of Foreign Missions. In 1860 there were 24 stations and churches, 18 pastors, 1,258 members, 26 teachers, and 665 pupils. During our civil war the mission was suspended, and resumed in 1871, under Rev. A. D. Phillips, who had been identified with the Yoruban Mission of the Convention. Eight stations were established in Liberia and the Beir country, and fifteen missionaries and teachers were appointed. The stations in Liberia were posts for the interior work in the Beir

country, through which it was hoped that access might be had again to Yoruba, from which the missionaries had been driven. In 1873 the missionaries were expelled from the Belr country. Our country being under a fearful monetary pressure, the missionaries, except the supervisors B. P. Yates and J. J. Cheeseman, were dismissed. A gratuity of \$500 was distributed among them. They acted with noble, Christian spirit. January 8, 1875, Rev. William J. David and Rev. W. W. Colley (colored) sailed for Africa. Finding Yoruba re-opened to missionaries they, according to instructions, settled all accounts and closed the mission in Liberia, and in October, 1875, resumed work in Yoruba. From 1845 to 1875 thousands had been converted and taught in connection with the Liberian and Sierra Leone Mission, and many strong and godly men and women of the African race were developed. Among the colored missionaries prominently recorded are: F. S. James, who left in his churches the savor of a holy life; B. P. Yates, J. H. Cheeseman, J. J. Cheeseman, noted respectively for financial ability, spiritual devotion, and uncommon culture; A. P. Davis, B. J. Drayton, J. T. Richardson, R. E. Murray, J. M. Harden, J. J. Fitzgerald, Lewis K. Crocker, Jacob Van Brunn, Milford D. Herndon, and Josephine Early. John Day, the first missionary, was born at Hicksford, Va., February 18, 1797; was baptized in 1820; licensed to preach in 1821; went to Liberia in 1830; resigned judgeship, and elected, without his consent, lieutenant-governor in 1847. In 1849 he established a manual labor school of fifty pupils at Bexley. In 1854 he became pastor of the church at Monrovia, where he founded and presided over a high school known as Day's Hope, in which were departments elementary, classical, and theological. As superintendent of the mission he made extensive preaching tours, and reported "a Sunday-school in every village, and the word preached steadily to more than ten thousand heathen." This remarkable man was gathered to his Fathers in 1859. Professor E. W. Blyden, the learned African linguist, in pronouncing an eulogy on Mr. Day, considered his subject thus: 1. His Love of Metaphysics. 2. His Burning Zeal for the Gospel. 3. A Household Word. 4. As Judge and Statesman. 5. The Good Physician. 6. As a Soldier. 7. His Moral and Religious Character. 8. As Educator and Theologian. 9. His Life and Death a Legacy.

The Yoruba mission was founded in 1850 by Rev. T. J. Bowen. In 1853 it was reinforced by Rev. Messrs. J. S. Dennard and J. H. Lacy, with their wives; in 1854 by Rev. W. H. Clarke; and in 1856 by Rev. Messrs. S. Y. Trimble, R. W. Priest, J. H. Cason, and their wives, and Mr. J. P. Beaumont. Stations were opened in Lagos, Abbeokuta, Ijaye, and Ogbomoshow. Residences and chapels were built; churches and schools were established; the heathen were soon preached to in their own tongue, and not a few of them were saved. The labors in Africa of all these missionaries, except Mr. Bowen, were brief. Rev. Henry Goodale, who accompanied Mr. Bowen, was buried at Gohah before Yoruba was reached. Dennard and his wife were put under the sod; Clarke, Trimble, Lacy, and Beaumont came home to go to their reward. Priest and Cason are serving the Master in Texas. In 1855 Rev. J. M. Harden, a colored missionary, was transferred from the Liberian to the Yoruban mission, and died in Lagos in 1864. His wife is now in the employ of the Board. Rev. A. D. Phillips entered the field in 1855, and labored with signal success until 1867, when driven out the country by war and persecution. He retired from the service of the Board in 1872, and preaches in Tennessee. Rev. T. A. Reid labored at Awyaw and elsewhere, and was devoted to the work from 1857 to 1864, and, like Mr. Phillips, left his noble wife a sleeper in Afric sands. Rev. R. H. Stone worked from 1863 to 1869. He is a faithful minister in Virginia. As has been stated, the mission was re-organized by Messrs. David and Colley in 1875. They found a number of the native Christians steadfast, and overjoyed at the answer of their prayers, through long years, for the return of "God's men." A chapel and residence, at the cost of some \$4,000, have been erected at Lagos; and buildings put up at Abbeokuta and Ogbomoshow. The last station is occupied by a native missionary, Moses L. Stone. A station has been opened at Gaun, with S. L. Milton missionary. Rev. S. Cosby, associated with Mr. David in the mission, died of jaundice-fever at Abbeokuta April 23, 1881. Mr. Colley was recalled by the Board in 1879. On December 22d, 1879, Mr. and Mrs.

David lost their infant. In the mission are 273 scholars, and 92 church members. Contributions last year, \$142,04. Some further record of Mr. Bowen, the founder of the mission, is fitting. He was born in Georgia, January 2d, 1814; was a gallant soldier in the Creek-Indian and Texas wars; studied law, but abandoned it in 1841 for the ministry; traveled extensively in Central Africa, and was the soul and inspiration of the Yoruban mission from 1850 to 1856. He married, May 31, 1853, Miss L. H. Davis, of Greensboro, Ga., who shared his toils and successes in his second missionary campaign in Africa. Mrs. B. resides in Greensboro, loved and honored for her own sake, and for her good and great husband, who entered his heavenly rest November 24th, 1875. He was the author of an admirable work on "Central Africa," and a quarto volume on the Yoruban language, published by the Smithsonian Institute.

CHINA MISSIONS.—Canton Mission.—Rev. J. L. Shuck and Rev. I. J. Roberts, missionaries of Triennial Convention, transferred themselves to the Southern Convention soon after its organization. The former had constituted the "First Baptist Church," of Canton, and travelling in this country in 1846 with a native convert, Yong Seen Sang, raised for a chapel \$5,000. This chapel fund, with consent of the donors, was transferred, with the missionary, in 1847, to Shanghai. Mr. Roberts had preached six or seven years to lepers at Maeno. In 1847 his chapel was destroyed, and the mission property of the Missionary Union was conveyed to the Southern Convention. Mr. R. raised much money on the field, and published and distributed large numbers of tracts and Scriptures. In 1850 the mission had been reinforced by Messrs. S. C. Clopton, George Pearcey, F. C. Johnson, and B. W. Whilden, and Miss H. A. Baker. There were three preaching places. A union effected between Mr. Roberts' (Uet-tung) church and the "First Church" was not happy. In 1852 "the relation between Mr. Roberts and the Board was dissolved." He had done some good foundation work. He remained an independent missionary until 1866, when he returned to America. He died of leprosy Dec. 28th, 1871, at Upper Alton, Illinois. Mrs. R. lives at St. Louis, Mo. Mr. Clopton, born in Virginia, January 7, 1816, fell on sleep July 7, 1847, lamented as a choice spirit. Mr. Pearcey and Miss Baker were transferred to the Shanghai mission. Mr. Johnson went as "theological tutor and missionary," and after making great progress in the written language, returned in 1849, with broken health. He resides in Marietta, Ga. In 1818 the native assistants Yong and Mui went to Shanghai from Canton. In 1850 Mrs. Whilden died, and Mr. Whilden brought home his children. The health of his second wife failing, they retired from the field finally in 1855. Mr. Whilden resides, much beloved, in his native State, South Carolina. In 1851, 1856, 1860, Rev. Messrs. C. W. Gaillard, R. H. Graves, and J. G. Schilling joined respectively the mission. In 1856 Mr. Gaillard reported "69 Sunday-school scholars, 32,200 tracts and scriptures distributed," and in 1860, "40 baptisms and 58 church members." July 27, 1862, he was killed by the falling of his house in a typhoon. Mr. Schilling made "good progress in the language," but after the death of his wife, in 1864, came home with his children. He practices law in West Virginia. Rev. N. B. Williams, whose wife is the daughter of the returned missionary Rev. B. W. Whilden, went to China in 1872, accompanied by his wife's sister, Miss Lula Whilden, who, supported by the women of South Carolina, is doing a grand work among the women of Canton. Mr. Williams had a school of forty pupils, and was treasurer of the mission. In 1876 Mrs. Williams' failing health forced their return to the United States. Mr. Williams preaches in Alabama. In 1874 Wong Muidded. Yong Seen Sang, supported by the Ladies' Missionary Society of First Baptist church, Richmond, Va., since 1846, still labors for the master. Rev. E. Z. Simmons and wife arrived in Canton February 6, 1871, and are doing good work for the Lord. Miss Sallie Stein, sustained by the Young Ladies' Missionary Society of First Baptist church, Richmond, Va., joined the mission in 1879. Rev. R. H. Graves, M. D., was born in Baltimore May 29, 1833; was baptized by Dr. R. Fuller October 15, 1848; graduated at St. Mary's College in 1851; arrived at Canton 14th August, 1856. For twenty-five years he has been consecrated to his mission; has achieved great successes, and has won, as many a brother missionary has done, a name for purity of character and ability as a gos-

pel laborer which is imperishable. He married first missionary Gaillard's widow, who died December 12, 1864. His present wife, daughter of G. W. Norris, Esq., of Baltimore, has been, since 1872, a self-sacrificing and successful worker for Jesus. In the last eight years Mr. Graves has published, in the Chinese, two hymn-books; a work on the Parables of our Lord; a book on Homiletics; a work on Scripture Geography; and will soon publish a Life of Christ. In the same time "a dwelling has been built in Canton, one chapel finished, and money raised for another dwelling in the city, and another chapel in the country; six country stations have been opened, and two native brethren ordained to the ministry. The Chinese Native Missionary Society have also a station and two assistant preachers, supported mainly by contributions from Chinese Christians in Demerara and the United States." The results of the preaching and scripture distributions and holy living of this long line of missionaries in the city of Canton and among the dense masses of the interior of Southern China can never be estimated. The statistics reported in 1881 are as follows: Three churches; 357 members; 52 baptized; \$120 annual contributions; 9,766 tracts and Bibles distributed, 4,514 medical cases; 5 schools, with average attendance 106; 6 foreign missionaries and 12 native assistants; \$5,585.35 cost of house recently built; \$1,591.87 house-fund in Canton Treasury. In 1881 the degree of D. D. was conferred on Mr. Graves by Richmond College.

The Shanghai mission was started in 1847 by Rev. Messrs. M. T. Yates, J. L. Shuck, and T. W. Tobey. Mr. Yates was the first on the ground. November 6, 1847, a Baptist church of ten members was founded. Two natives, Yong and Mui, were licensed to preach. In April, 1848, a gloom overspread the infant church by the drowning of Dr. and Mrs. J. Sexton James, who were daily expected at Shanghai. Mr. Pearcey, from Canton, joined the mission in November, 1848. The meetings were attended by "500 or 600 natives." In 1849, Mr. and Mrs. Tobey, very useful missionaries, were forced home by the ill health of the latter. In May, 1850, a mission building was erected at *Oo Kah Jach*. Mr. Shuck wrote: "Our Board is the first Protestant Board of Missions in the world who ever held property, and gained a permanent footing in the interior of China." In 1851, Mrs. Shuck died. Her biography was written by Dr. Jeter. Mr. S. returned with his children to America. In China he had been "faithful and effective." In 1854 he went to California, where he labored for seven years, baptizing sixteen Chinese, and organizing a Chinese church. He died in Barnwell, S. C., August 20, 1861, aged 51. His widow resides in Charleston, S. C., with his son, Rev. L. H. Shuck, D. D. In 1852, Rev. and Mrs. Crawford, and Dr. G. W. Burton reinforced the mission; and early in 1853, Rev. and Mrs. A. B. Cabanis arrived. In the city there were three schools and six places of worship. In 1851 Miss H. A. Baker, who came from Canton in 1851, and opened a boarding school, was recalled by the advice of her physician. She married and lives in California, and is the author of the "Orphan of the Old Dominion." Mr. and Mrs. Pearcey, on account of his broken health, returned home in 1855, and passed away July 21, 1871, "mildly and grandly as the setting sun." That year, 1855, there were "18 public services per week with an average attendance of 2,500 souls; 5 day schools with an average attendance of 100 pupils." This year was signalized by the first baptism of a Chinese woman. The Board reported: "The gospel has won glorious triumphs in China, * * * multitudes having given evidence of saving faith in the Redeemer." The next year the Board commended the missionaries as doing "almost superhuman labors in their wide opened field." In 1859 Rev. and Mrs. J. L. Holmes came to Shanghai, and the next year were settled in the Shantung province. In 1859 Rev. J. B. Hartwell and wife arrived, and in 1860 joined Mr. Holmes in Shantung. In 1860 Mr. and Mrs. Cabanis, after eminent service, returned home. This same year Rev. and Mrs. A. L. Bond, assigned to this mission, were lost at sea, with Rev. and Mrs. J. Q. A. Rohrer, assigned to Japan, in the ill-fated "Edwin Forest." In 1861 Dr. Burton, a great benefactor of the mission, returned to America, and is practising his profession in Louisville, Ky. In 1863, Rev. and Mrs. T. P. Crawford, having done a good work in Shanghai, went to Tung Chow. In 1865 Mr. and Mrs. Yates were alone in Shanghai, and have remained so until now. The mission will soon be reinforced. To

sum up the labors and holy influences of these missionaries, and of this great man, would be impossible. Dr. Yates wrote:

"SEPTEMBER 12th, 1877.—This is the 30th anniversary of our arrival at Shanghai. At first our way was in the dark; but every successive decade has shown marked progress in our work. To-day the missionary influence in China is a mighty power. The heaven of divine truth has been deposited in this mass of error and corruption, and its irresistible power is beginning to be seen and felt far and wide. The Bible has been translated into the literary or dead language of the whole country; and also rendered into the spoken language or dialects of many localities—a style in which the Chinese have not been in the habit of making books. Places of worship have been secured, where multitudes come to the sound of the church going bell, to hear the Word of God. Churches of living witnesses have been established. Tens of thousands have been convinced of the truth of the gospel, who have not had the moral courage to make a public confession of their faith in Christ. Thirty years ago, when the prospect was so dark, and the darkness seemed so impenetrable, I would have compromised for what I now behold as my life work. Now my demand would be nothing less than a complete surrender. I am in dead earnest about this matter; for I fully realize that God is in Christ reconciling the world unto himself, and has committed unto us the word of reconciliation, and that he has commanded us to make it known to all nations. I not only do not regret devoting my life to the mission work, but I rejoice that he counted me worthy to be his ambassador to the greatest empire on the globe. Now my one desire is that he would give me wisdom to do his will and be a faithful steward. The Lord be praised for all his goodness and mercy to us in our hours of darkest affliction."

Statistics, 1881—2 churches; 103 members; \$258.22 contributions; 2 important out-stations.

The reputation of Dr. M. T. Yates is as broad as the earth, and no broader than his character. He is a North Carolinian, and an honor to Wake Forest College, his Alma Mater.

The *Shantung* Mission has had two main stations, viz.: at Chefoo and at Tung Chow. In 1860 Rev. and Mrs. J. L. Holmes settled in the former, and Rev. and Mrs. J. B. Hartwell in the latter. The next year Mr. Holmes was brutally murdered by "the rebels." He was born in Preston county, now in West Virginia; was graduated from Columbian College in 1858. In "our Life in China," Mrs. Nevius describes him as "handsome, talented, ardent, with very winning manners, and peculiarly fitted for usefulness among the Chinese." Mrs. Holmes moved to Tung Chow, where she is still doing heroic work. She has issued several editions of "Peep of Day." In 1871, Mr. Hartwell reopened the station in Chefoo. In 1872, he located in Chefoo, which he said had "sexupled itself" since 1860, and asked the Board "to appropriate \$4,000 for a dwelling, and \$1,000 for a chapel." He rented a commodious dwelling where he had "at evening family prayer a company of 20 Chinese," and used the chapel of the English Baptist Mission, kindly offered by Dr. Brown, of that mission. In 1875 he wrote: "I think the people are receiving the ideas of the gospel." That year he was forced home by the ill health of his wife, who died December 3, 1879, in California, where Dr. H. has a mission under the Home Board of the Convention. Dr. Hartwell was born in Darlington S. C., in 1835; graduated with distinction from Furman University in 1856. In 1859, he married Miss Eliza H. Jewett, of Macon, Ga., who died in China in 1870, greatly lamented. His second wife, Miss Julia Jewett, was her sister. With sixteen years experience in China, Dr. H. is eminently adapted to the work in California, where he has organized a Chinese church. The Doctorate was conferred on him by Furman University.

Tung Chow station: Mr. Hartwell, as has been stated, located there in 1860, and constituted a church of eight members, October 5, 1862. It was known as the North Street church. In 1864 there were eighteen members. Mr. Crawford, coming to Tung Chow, took charge of the church, while Mr. Hartwell supplied a temporary absence of Mr. Yates from Shanghai, and baptized eight converts. There were two schools, and some "6,000 books had been printed and distributed." In 1866 Mr. Crawford constituted a second church of eight persons, known as the Monument Street church. In 1868 "a deep religious revival" arose in neigh-

boring villages, through the instrumentality of a native baptized by Mr. Hartwell, and twenty were baptized. In 1869, Mr. H. reported his church contributions to be \$127. In 1871 the membership was 56. In 1870 Woo was ordained native pastor. In 1872 Mr. H. wrote: "Woo has managed the church with great discretion and propriety. * * He tells them that instead of their being dependent on the missionaries, the missionaries should be dependent on them." In 1873 the statistics were—"membership 63; connected from the first 81; income of church \$224. The church bears its own expenses, except chapel rent." In 1875 the Board reported: "Rev. Woo is pastor; but brother Hartwell, though living in Chefoo, kept an advisory relation to it, and aided it by his constant counsel and occasional presence." After sundry vicissitudes, a part of the membership joined the Monument Street church, and a part re-organized at *Chau Yuen*.

In 1871 Mr. Crawford, greatly encouraged, wrote: "Christianity gains ground day by day. The Government and people all feel that their ancient strongholds are giving way." In 1873 he built a chapel for \$3,000. In 1872 Miss Edmonia Moon joined the mission, but after remarkable progress in the language, she had to yield in 1876 to broken health, and quit the field. In 1873 her sister, Miss Lottie Moon, a woman of distinguished ability, joined the mission, and with Mrs. Crawford and Mrs. Holmes, is teaching in the city, and telling of Jesus far in the country. In four years the ladies made 1,027 visits to country villages. In 1879 the schools numbered 56, the church 115. In 1880 "more than a thousand visits were made for preaching the gospel and distributing books in villages around Tung Chow." Dr. Crawford adds: "May God bless the seed thus sown under many difficulties."

T. P. Crawford was born in Warren county, Ky., May 8, 1821. Graduated from Union University, Tennessee, in 1851, "at the head of his class and with the first honors of the institution." He was ordained in 1851, and married Miss Martha Foster, of Alabama, daughter of the late Deacon J. L. S. Foster. The same year he was appointed missionary. Labored in Shanghai until 1863, when he went to Tung Chow, where he has toiled indefatigably ever since. Mrs. Crawford has published several books. The last book of Dr. Crawford's is "The Patriarchal Dynasties." In 1879 the degree of D. D. was conferred on him by Richmond College, Virginia.

RECEIPTS AND EXPENDITURES.

During the sixteen years, from 1845 to 1861, the amount contributed was \$120,230.75. During the same period, from 1863 to 1881, the amount was \$516,671.01—showing an increase in contribution of \$396,440.26. Since 1872 the contributions have been \$379,276.08. The receipts last year were \$19,721.42. The sum of receipts and expenditures from 1846 to 1881 is \$1,034,612.32. The property of the Southern Baptist Convention in foreign lands may be estimated at \$55,000. Our Board has no debts.

DO FOREIGN MISSIONS PROSPER?

A returned missionary of our Board has recently published the following facts:

The Baptist denomination in the United States increased in the last ten years at the rate of six percent per annum, the Methodist at the rate of four and a half per cent, and the Presbyterian and Congregationalist at three per cent. Now contrast this with the foreign missions under the patronage of these very same denominations. During this period the membership of their foreign mission churches have increased at the rate of sixteen per cent per annum. In China, the most difficult of all our mission fields, except Roman Catholic Italy, the increase for the past three years has been fourteen per cent per annum, or three times as much as the average increase of all these denominations in the United States.

III. WHAT OTHERS ARE DOING.

The following statistics, relating to foreign fields and the contributions of Europe, are condensed from "Protestant Foreign Missions," by Professor Christlieb:

THE WORK DONE.

Sweep around the circuit of THE ISLES OF THE SEA, from Japan in the east to the Sandwich Islands in the west, and what do we see? In 1872 the first congregation, of eleven converts, was

formed in Japan; to-day there are 66 churches, 1,761 adult communicants, 5,000 Christian adherents, 3 theological seminaries, with 173 students for the ministry; 30 schools with 800 pupils. Among the degraded and fast-disappearing aborigines of Australia are two missionary stations, "with little villages of 125 native inhabitants, with pretty churches and clean houses, and arrowroot produce which gained a prize at the Vienna exhibition." New Zealand has 10,315 native Christians, and 247 native pastors and teachers. The peninsula of Minahassa is Christianized. Out of 114,000 natives, 80,000 are converted, with 199 churches and 125 schools. In Sumatra are twenty-five missionaries and 3,000 Christians. In the groups of Melanesia, Mekronesia, and Polynesia, there are 68,000 converts—the Sandwich Islands having been abandoned by the American Board as a country Christianized, and the Feji Islands being thus described: "Out of a population of 120,000, 102,000 are regular worshippers in some 800 churches, all well built and equipped; in every family there is morning and evening worship; over 42,000 children are in 1,534 Christian day-schools; the heathenism of the mountains is fast dying out." In Mekronesia "the most promising converts are all sent out to sow the seed abroad."

Glance at the continents of NORTH AND CENTRAL AND SOUTH AMERICAS. Greenland and Labrador are "Christian communities." Among the Indians of northern North America there are 10,472 Christian, 12 native preachers, and 21 schools. In Columbia "William Duncan stands at the head of a community of 1,000, which has the largest church between them and San Francisco." The Indian tribes of the United States number 250,000; 200,000 of them are civilized, in whole or in part, and raised in 1877 4,652,952 bushels of corn; 27,000 are in full Christian fellowship, with 219 churches, 366 schools, and 12,222 pupils. Among the negroes of the South in the last fifteen years 1,000 places of worship have been built; 26 institutions for teachers and ministry have been founded; while the number of professed Christians is probably 2,000,000. In Central America there are 1,105 native converts and 21,000 Christian adherents. In the WEST INDIES, (Danish and English), out of a population of 1,000,000, there are 85,000 communicants; 248,000 church-goers; 1,123 day-schools, with 78,600 pupils; of which number 45,000 belong to Jamaica, which is thoroughly Protestant. In South America the Word has taken root in the extreme north, at Demerara, and the extreme south in Terra del Fuego and the Falkland Islands, and even among the most degraded of our race—the Patagonians—there are twelve believers in Jesus!

Survey AFRICA, including Madagascar, which has 386 native pastors, 156 Evangelists, 3,468 local preachers, 784 schools, 48,794 pupils, of whom 20,000 can read; 117,131 converts and 250,000 Christian adherents. Africa has 168,383 Christians and 431,800 adherents.

Skipping EUROPE, where in the last thirty-five years the most marvellous work has been done in Germany and Scandinavia and Russia, for evangelical religion, we touch here and there on ASIA. In Turkey proper there are 363 churches and stations; 321 schools and colleges; 12,030 pupils and students; 632 missionaries, and 11,900 converts. In Syria, including Palestine, there are 2,244 converts and 2,645 scholars. In Persia there are 1,322 converts and 15,000 adherents. In China, in 1843, there were six converts; in 1881, 18,515. Three thousand fold in thirty-eight years. At that rate, in 1919 there will be 55,545,000 Christians and 200,000,000 adherents. Nor, let us think such an estimate extravagant. In India there were 60,000 converts in the year 1878; and, in all, there are 400,000 to 500,000 Christians. Truly, said the founder of the Brahmo-Samadsh, Keshub Chunder Sen: "Christ, not the British Government, rules India!"

CONTRAST.

Eighty years ago, in all heathen lands, there were some fifty thousand converts, now there are 1,650,000. Then, \$310,000 was the yearly contribution to Foreign Missions, now they amount to \$6,250,000. At that time there were 70 Protestant missionary schools, to-day there are 12,000, with 400,000 scholars. At the beginning of the century there were fifty translations of the Bible, and some 5,000,000 copies in circulation, now it is found in 226 languages and dialects, and 148,000,000 of copies have been circulated.

SIGNIFICANT SUGGESTION.

"But," says the learned Professor, very significantly, "what if the darkest clouds in the missionaries' sky are to be found, not so much in the various phenomena presented by the hostile country, as in the atmosphere of the church at home?"

HOW THE WORK IS DONE.

By Christians in Europe.

Great Britain shows herself to be the most Christian nation of the world by doing the most missionary work. She has 1,300 missionaries in the field; has one-half of the heathen converts in the world; and appropriates annually \$3,500,000 to the work. The English Baptist missionaries have had over 300,000 converts in 82 years.

The free churches of Great Britain, (and of all Christian nations,) show themselves to be more evangelical than the established churches, by doing more, in proportion to their strength, than the establishments for this extension of the kingdom of Christ.

The Scottish Established Church has 500,000 members, and gives \$125,000 annually, or twenty-five cents per member. The United Presbyterian Church has 170,000 members, and gives \$200,000, or about \$1.18 per member—or more than four times as much. The Free Church, 220,000 members, gives \$225,000, or over \$1 per member; and also more than four times as much as the Established Church.

In England the State Church gives \$2,330,365; while the Non-Conformist gives \$1,621,155; and the Scotch and Irish Presbyterian Societies, \$695,050; making \$2,316,205, or about as much as the State Church, "which is the richest ecclesiastical body in the world."

A more striking contrast would be shown were we to compare the Established and Free Churches in other countries. For example: in Germany, which in the last century was regarded the most missionary country in the world. Now the establishment has only eleven missionary organizations, and 200 ordained missionaries in the field; while the reformed churches have fifty-five societies and 2,000 ordained missionaries. The Moravians of Germany give over \$1 a member for missions; while the national church, less than one-half a cent, or more than 200 times as much. But the Moravians beat all the world in this work! Christlieb says: 'The German needs three conversions: first, of the heart; second, of the head; third, of the purse. But, are Germans alone in need of these conversions?

By Baptists of the United States.

How is it in the United States, which boasts of the greatest freedom of the world?

The number of Protestant Christians in this country is some 8,750,000; and they give to this work, \$1,750,000, or only twenty cents per member, in contrast with the \$1 per member of the Free Church of Scotland.

Let us come nearer home: The freest church of free America is the Baptist, who number 2,000,000 of souls; and these two millions give some three hundred thousands dollars for foreign missions, which is some fifteen cents per member.

Let us come still nearer: There are one and a half millions of Baptists in the South; and they give less than \$50,000 for this work, which is not three cents per member. But, you say a million are colored. So they are. But the 2,000,000 colored Karens give \$2,500, or over \$1 per member, for missions annually; and the 20,000 Burmese, \$40,000! or some \$2 per member. This is over sixty-six times as much as all the Baptists of the South; thirteen times as much as all the Baptists of the country, and more than twenty times as much as the WHITE BAPTISTS OF THE SOUTH.

Disguise it as we may, the picture that Southern Baptists present is a sad one, indeed! The freest and the most orthodox church in the world, doing less than most of the evangelical churches in the world for the extension of the cause of the Master, and not a tithe of what some heathen converts do! The picture assumes something of the humiliating when we see ourselves boasting of our Christ-likeness in the face of the world. We are a Baptist, and we rejoice in Baptist power and growth; but in view of what we are doing for the world's evangelization, we believe that sack-cloth and ashes become us infinitely more than vaunting ourselves.

IV. APPEAL FOR CO-OPERATION WITH SOUTHERN BAPTIST CONVENTION.

The Convention has in view the co-operation of all of our churches in this work for the world's salvation. To accomplish this there must be some general and systematic effort. An appeal, with no suggestion as to the practicability of this general co-operation, would be vain. Hence,

A Suggestion.

1. Let each church pay all the expenses of its Sunday-school, and let each class be organized into a missionary society, with name, object, and stated amount of contribution. We know of a Sunday-school to which its church appropriated for the year \$400, and which contributed to benevolent objects \$4,000.

2. Let a woman's missionary society be organized in every church. The general plan is for each family to give at least two cents per week. These societies should report to the Central Committee appointed by the Southern Baptist Convention for each State. Mite-boxes can be secured gratuitously from our Board. Our woman's societies contributed last year \$6,244.30. The women of the United States some \$200,000.

3. Let each church provide for its own expenses, as men provide for the payment of their personal debts, at their regular business meetings; and let weekly contributions be given, under the influence of the preached gospel, as free-will offerings for the salvation of men outside of themselves. We knew a church, of some 100 white members, who under this plan gave some \$1,000 or \$1,500 annually to missions.

4. Let the *Monthly Concert of Prayer* be organized. Let pastors inform themselves, and make their meetings interesting. Let them make constant reference to this subject in their public prayers and their regular preaching; and let the people contract the habit, in secret and in public, of praying the Lord of the harvest for laborers, and for blessing on their laborers, and on the whole world-field. A collection should be taken at each *Monthly Concert of Prayer*.

5. Finally, let each church be sure to do something, however small, and exert its influence to get neighboring churches to do the same; and let each Association record what each church does, and report to its State Convention; and let the State Conventions, in their turn, exert their influence on the District Associations, and the Associations on their churches, and each church see that each member of the church *does something*. Thus a system would be organized which will realize in time the plan on which was organized the Southern Baptist Convention.

Appeal.

Appeal might be made on the ground of the millions of pagan lands dying without God and without hope; of the expanding and elevating reflex influence on the churches from this grand and God-like enterprise; and even on the ground of our backwardness in the work, while Baptists boast of the closest adherence to the Word of God. But our simple appeal is that the execution of this commission is for the declarative glory of God.

1. It is for the glory of the son of God. The Father said to the Son: "Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." For this universal heritage he has asked by drops of bloody anguish; by outpouring life itself; by unceasing intercession for his followers, by whom "repentance and remission of sin should be preached in his name among all nations." It is thus that his mediatorial glory is to be perfected. The love of Christ constrains to make "his name great unto the ends of the earth."

2. It is for the glory of God the Father. The end of all creation and all re-creation is the discovery of the Divine nature to intelligent creatures. This can be known to man and to angels alone in Christ Jesus, who is the "brightness of the Father's glory and the express image of his person." Hence the propagation of the gospel is the only means for the universal knowledge and glory of God. Hence says Paul: "Unto me * * * was this grace given, to preach unto the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery, which from all ages hath been hid in God, who created all things; to the intent that now unto the principalities and the powers in heavenly places

might be made known, through the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, * * of whom every family in heaven and earth is named."

3. It is for the glory of God the Spirit. Before the Apostles went forth to the nations they were to tarry in Jerusalem until they should "be endued with power from on high." The power of the Day of Pentecost was the Holy Ghost. The word is the sword of the Spirit, who makes it quick and powerful—the power of God unto salvation. Every triumph of grace is to the glory of the Divine Spirit. Hence, the universal spread of the gospel would be loftiest praise to the Third person of the Trinity—to the Trine God.

4. Should not our love to God arouse the churches to more vigorous and self-denying propagation of the gospel? The heathen give, by millions, to their false gods. What should we not give to the True God? And how far do they excel us in the pre-occupation of the human race? The Moslems number 170,000,000; the Roman Church 190,000,000; Pagan idolaters, 855,000,000. Protestant Christians, all told, are 115,000,000! Paul says: "If God be for us, who can be against us?" But the question is not whether God is for us, but whether WE ARE FOR GOD? Who are on the Lord's side? They who devote themselves to his glory by seeking to give "the gospel to every creature."

LET THE SECOND SUNDAY IN OCTOBER BE REMEMBERED BY ALL OUR CHURCHES.

NOTICE.

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

RECEIPTS FOR FOREIGN MISSIONS

From June 20th to July 19th, 1881.

ALABAMA.—By W. J. Couch—Mulberry ch., \$9; Salem ch., \$4.10. Total, \$13.10.

ARKANSAS.—By W. A. Forbes—Arkadelphia ch., \$9.90, and New Hope ch., \$5. Total, 14.90.

GEORGIA.—By J. H. DeVette, Tr., \$90; T. A. Barnes, Senoia, "account of Western Bap. Assn.," \$25; a friend, \$25; by Miss Lula Ayer, for her S. S. class, Washington ch., \$5. Tennille S. S., by W. A. Snelling, Sec. and Tr., Soc., Total, \$145.59.

KENTUCKY.—Stanford ch., by John M. Bruce, \$46.50, Russellville ch., by N. Long, Tr., \$35.10. Total, \$81.60.

LOUISIANA.—By W. R. Pugh, Mansfield, from his school, \$5; sundry parties, by C. W. Tomkins, Kingston, \$20; L. M. Soc., Shreveport, by J. A. Hackett, \$5.10; sundry parties, by J. P. Everett, Shiloh, \$12; Mrs. M. P. Wood, Cuba, \$1; Baton Rouge ch., by L. S. Piker, \$2. Total, \$45.10.

MARYLAND.—"R. H. Graves," Miss. Soc., Franklin Square ch., Baltimore, by R. W. Graves, Sec., \$5; Eckhart Mines ch. and S. S., by E. Levering, Tr. M. U. Asso., \$6; by Mrs. A. F. Crane, Woman's Mission to Woman, Baltimore, \$10; also, the "Myra Miss. Band," Seventh Street ch., Baltimore, \$75. Total, \$226.

MISSISSIPPI.—L. M. Soc., Shuqualak, by Miss M. J. Welsh, Sec. and Tr., \$2; Hinkel's Creek ch., by Thomas F. Holt, \$1.76; Sardis ch., by J. T. Christian, \$13; by Benjamin Roach, clerk, Carrollton ch., \$7, and L. M. Soc., of same, \$6; East Pascagoula S. S., by J. Neilson, Supt., \$2.20; Cane Miss. Soc., by Miss Mary Alexander, Sec., \$7; Augusta ch., by H. M. Long, \$10; sundry parties, by B. H. Whitfield, Sec., \$48.10; L. Miss. Soc., Winona ch., by Mrs. M. E. Williamson, Tr., \$5; Winona ch., by J. P. Ezell, clerk, \$9; S. S. Crystal Springs ch., by W. B. Lee, Sec., \$11; Meridian ch., by C. O. Williams, Tr., \$6.15. Total, \$131.20.

MISSOURI.—By R. S. Duncan, Agt., \$273.10; I. S. White, Rochefort, \$4.75. Total, 277.85.

NORTH CAROLINA.—Baptist State Convention, by B. F. Montague, Tr., \$500; Brevard S. S., by J. M. Hamlen, Supt., \$2. Total, \$502.

SOUTH CAROLINA.—Hartsville ch., by F. Miller, Tr., \$6.26; Florence S. S., by O. F. Gregory, \$2.10; New Prospect ch., by J. D. Pitts, \$9.35; Hopewell ch., by W. W. Jordan, Tr., \$10; Mrs. Annie T. Shuck, for four classes in S. S. First ch., Charleston, \$5; W. Miss. Soc., Fork Hill ch., by J. S. Croxton, \$5.50; Catawba ch., by J. C. Sturges, clerk, \$2.30; sundry parties, by A. P. Abell, Tr. Greenville Association, \$8.07; S. S. Citadel Square church, Charleston, by Thomas P. Smith, McIver & Co., \$30; Ebenezer ch., by J. C. Pettigrew, \$5; Bethlehem S. S. Institute, by S. M. Richardson, \$10. Total, \$93.58.

TENNESSEE.—Watanga ch., by T. E. R. Hunter, \$4; Mulberry Gap Assn., by B. G. Manard, \$13; Taylorsville ch., by E. F. Jones, \$2; Little Hopewell ch., by G. B. Hatcher, \$1.24; S. S. Mossy Creek ch., by M. N. Garrett, \$5; Macedonia ch., Hamblin co., T. J. Cofer, \$1.40; S. S. First ch., Nashville, by Quintard Jones, Sec. and Tr., \$3.10; Mouth of Richland Creek ch., by J. K. Love, \$10; Pine Grove ch., by W. B. McBride, clerk, \$6. Total, \$45.50.

TEXAS.—Woman's Miss. Soc., Bryan ch., by Mrs. M. B. Smoot, Sec., \$5.

VIRGINIA.—By Geo. B. Steel, Tr., \$1,000; James Thomas, Jr., First ch., Richmond, \$109; Juvenile Miss. Soc., Hollins Institute, by Mrs. E. S. Childs, \$20; Miss. Soc., Richmond College, by D. M. Ramsey, \$10.77; B. O. Ramsey, Millboro' Depot, by Jeter & Dickinson, \$10. Total, \$1,146.77.

WEST VIRGINIA.—Amwell Miss. Soc., by John Sharp, Tr., \$8.

AGGREGATE.—\$2,736.79.