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THE MISSIONARY WORK OF THE  
SOUTHERN BAPTIST CONVENTION



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THE MISSIONARY WORK  
OF THE  
**Southern Baptist Convention**

BY ✓  
MARY EMILY WRIGHT

WITH INTRODUCTION  
BY  
LANSING BURROWS, D. D.



PHILADELPHIA  
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Published April, 1902

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To

*The Baptist women of the South who, with singleness of heart and unity of purpose, strive for the advancement of the Redeemer's kingdom and the glory of our God*



## PREFACE

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IT has been a matter of surprise to the author of this volume that a complete history of the missionary operations of the Southern Baptist Convention has never been placed at the service of those interested in missions. Realizing the advantages accruing from the use of information accessible only to the few, it became her great desire to put these advantages within reach of the many. Especially did such a book seem desirable for the Baptist women of the South who, realizing that missionary information is essential to missionary inspiration, have made such earnest efforts for its dissemination. While the personal element adds greatly to the interest of a book of this character it has been impossible in so small a compass to do more than mention many consecrated missionaries. In some instances, however, the life of the missionary and the history of the mission are indivisible, and in some the evidences of the Divine direction in the call and leading forth of a devoted man or woman has been too suggestive to be ignored. Even the names of many faithful home missionaries are lost to history, but the re-

sults of their self-denying labors are their lasting memorial, and their names, with those of many whom they have led into the kingdom, are written in the Lamb's book of life.

The inspiration of this book was a sainted grandmother, who stirred a childish fancy with stories of Carey and Marshman, of Rice and Judson, and awakened an interest which has grown with increasing years. With the hope that it may impart information, deepen interest, and quicken enthusiasm, and the prayer that it may prove a blessing to the reader as it has to the author, this volume is offered to the kindly attention of the Baptists of the South.

M. E. W.

AUGUSTA, GA., April 1, 1902.

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## INTRODUCTION

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OVER so extended a country as that which is comprised within the scope of the United States of America, it is not strange that there should be found diverse types of character. Many influences combine to create differences so marked as to practically describe separate peoples. This is equally true of the largest European empires, where climate and tradition exercise potent influence in the development of peoples, subject to the same throne and bearing the same national name. Such impulse was not without power even in the early history of our own land. Its constituents, although speaking the English tongue, were not homogeneous. There were many points in common upon which national life was crystallized, such as the struggle for independence, but upon less important matters there were strong views which were colored by environment or tradition, or inherited customs dating back to the period of the first settlements, and these found utterance in the debates of the Constitutional Convention. Even the swarming of internal migrations, in the developing of the country, was largely actuated

by varying motive, so that the traditions of the Western Reserve, of the Louisiana Purchase, of the Texan annexation, of the El Dorado of the Pacific, have become entirely variant in their character from each other while homogeneous in themselves.

Although united under a common name, and rejoicing in the boast of a common history, which has so highly illumined the annals of the race, a great divergence in character and methods of living has always existed between the Northern and Southern States of the Union. The unhappy internecine strife was not the occasion of this divergence, but an outgrowth of it. The rigorous climate of New England had been developing a type entirely different from that which was produced by the more genial and languorous climate of the South, among peoples that had sprung from different stocks of the same great race. The leaders of influence were affected by varying circumstances. The population of one division was more compact than the other. Questions of political economy were colored by the necessities of a comparatively crowded community on the one hand and of sparse or isolated communities on the other. The taste of one section was commercial or mechanical, of the other it was mainly pastoral. Commercialism tended toward unity and the obliterating of the imaginary lines of the political geographies. The



agricultural life tended toward independence, the fancied security of isolation, and the undue emphasizing of State lines. New England, especially, became so homogeneous that one great city stood as its center of commerce and influence, quite irrespective of State hegemony. The crossing of a State line in the South found changed conditions and traditions, and marked variety in the manner of thought and action. As the State lines grew fainter in the North and West, they became stronger in the South. It was the result of opposing conditions. To the descendant of the Puritan and of the Cavalier life projected itself in the spirit of the fathers. The questions which culminated in the terrible conflict of the Civil War had been growing in intensity from the initial settlement of the country.

The Southern country was at a great disadvantage because of its individualism and self-imposed isolation. It devoted itself to one great, general employment, while the other section became identified in multiform industries. The activities involved in the prosecution of these varied employments were more conducive to independent thinking than the more indulgent life of the plantations. Thinkers and scholars, indeed, were produced, and they were men of unblemished life and marked genius, but they were apt to be mere *doctrinaires* and their writings partake more

of dreamy theorizing, natural to their surroundings; on the other hand, the writings of the other section were influenced more by their practical and mechanical environment. There were exceptions which only serve to make more prominent the variation, as for example, the Concord philosophers, who made little impression upon their age.

Toward the middle of the nineteenth century men had grown to regard the great questions which were agitating them from opposing viewpoints. No indictment against their sincerity can now be made to stand. There was almost on every theme a Northern and a Southern view, the conclusions being honestly arrived at from the point of view which was taken. The questions were not alone political, they affected social and religious thought. Even the ideal of domestic living was variant, the dignity of labor being involved and the supremacy of material prosperity or its subordination to higher purposes. The trend of theological thought was also different, swaying from mysterious metaphysical abstractions upon the one hand, to close and even ritualistic literalism of interpretation on the other. There was a similar bent in political thought, developing into liberalism on one side and strict construction of the letter of the Constitution on the other,—one view seeking to keep national life abreast of the speedy development of the country, and the other

keeping jealous watch over suspected encroachments upon the liberties of the people. The communal interests of the industrial North began to clash with those of the agricultural South ; principles which conserved the prosperity of one worked to the disadvantage of the other. Shop against farm underlies the great tariff problems, and Judah and Ephraim, for reasons of self-preservation, must needs vex one another.

When slavery, that source of national trouble, was eliminated, the original conditions which had prevailed were not obliterated. The union of States was preserved and cemented indissolubly for all time. But the traditions of two centuries, the heredity of peoples derived from different stocks, and the manners and customs ingrained, were not removed. In addition, the sorrows and bitterness, the violent wrench upon the labor system, with the consequent dissipation of material wealth, and the suspicion, whether groundless or no, of a relegation to a subordinate position unworthy of confidence in the affairs of national life, could not be ignored. These were factors which were real, and which time alone could soften and much more entirely remove.

No intelligent or high-spirited people can be marshaled by leaders not in sympathetic touch with their traditions or habits of thought. Successful leadership requires the confidence of those

who are led, and this confidence is born out of sense of fellowship and comity of interest. It is not a question of what ought to be in the ideal kingdom of heaven ; it is a question of prevailing conditions in the struggles to attain the ideal. Eminent Christian leaders are to be found in all countries, but it is a fact that pious influences emanating from Furnival Street, in London, cannot hope to develop Christian efficiency in evangelical work in America, even in the Maritime Provinces of Canada, or the islands of Australasia. Nor can Canadian brethren, with an unblemished record of faithful administration, affect in any wise their fellow-Christians across the imaginary line which separates their Dominion from this Union. For better development the activities of each people are confined within lines that circumscribe not so much their geographical habitation as their unity of thought and comity of interest.

This was the principle which led to the organization of the Southern Baptist Convention. The clash of political sentiment simply crystallized a movement that was impossible to be avoided. The vast distances from the base of operations was one great obstacle at the beginning of effective missionary work in America. As the country grew, these distances increased. The mighty influences growing out of the gatherings of the people were entirely wanting in the South, and

these gatherings occurred but once in three years and never penetrated the agricultural South. The limited opportunities for travel prevented the acquaintance of the people with the men who administered denominational affairs. In the earliest report of the Foreign Mission Board of the Convention may be found this complaint :

Nor has the influence of the Foreign Missionary Board at Boston been sufficiently strong to train our churches to systematic liberality. Its pulsations have been but feebly felt at the South, while near the center of action an influence has continually gone forth, creating and fostering the spirit of missions. Its publications, its agents, its returned missionaries, and other appliances, have been brought to bear with increasing power upon the North for the last thirty years, but owing to the vast extent of our territory these means have been but occasionally or imperfectly employed throughout the whole Southern country.

There could be no help for this condition of things under the prevailing methods. The Southern Baptists were so situated in their pastoral pursuits that towns were rare and small and villages but mere hamlets far apart, while places of worship were at secluded points and utilized but twelve times in each year. So the methods which proved successful at the North could promise little or nothing at the South. The new men and the new methods were imperatively demanded by the situation.

If it be urged that one question seemed uppermost in the counsels of the gathering at Augusta which created a new denominational force, it must be admitted that this is true. It was natural that those men should have reflected more than was meet upon only one phase of the argument which led to separation. They knew not what they were building, as is true of the origins of many enterprises appointed by the Divine Wisdom for the furtherance of the kingdom. The after-years have proven that these men were wiser than they thought, for they set in motion the only influences powerful enough to develop the thousands of humble churches about them into the present strong forces for the glory of the Redeemer. Without that combination of effort it is fair to say that the Baptists of the South would have shriveled into an ineffective self-concentration. Thrown upon their own resources, led by men out of their own ranks who were inspired by the traditions of a common heritage and winning confidence by their intimate association with the churches, sending forth missionaries from their native mountains and fields, Southern Baptists have arisen to a power of efficiency and unity which can but increase through the present century. And this development of labor promises to contribute to the development of world-wide interest in the work of a common brotherhood. For as a Christian is

trained to usefulness and learns to read the commission as an individual obligation upon himself, his sympathies warm toward all of like common faith who are striving to bring in the kingdom of our Christ. Indeed, "the unity of the Spirit," much more to be esteemed than a mere external uniformity of activity, is more sure of accomplishment by the "diversities of operations."

LANSING BURROWS.

NASHVILLE, TENN.





# THE MISSIONARY WORK

OF THE

## SOUTHERN BAPTIST CONVENTION

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### I

#### THE CONVENTION ORGANIZED

THE year 1845 was memorable in the history of the Southern Baptists. At that time was formed the Southern Baptist Convention and then began those missionary operations which have ever since been their glory and joy. Prior to 1845 the Baptists of the South co-operated with the Baptists of the North in supporting the Triennial Convention, formed in Philadelphia, May 18, 1814. Southern men had been prominent in its councils, and harmony in the prosecution of mission work prevailed until the agitation of the question of African slavery. For many years the question had been warmly discussed in Baptist circles, but it was not until 1840 that the differences between North and South became markedly evi-

dent. Even then the counsels of the more prudent and conservative prevailed, and everything calculated to mar the general harmony was excluded from the deliberations of the Triennial Convention.

Some conservative leaders were determined to avert impending trouble, believing it possible ; to others it was clear that dissolution was unavoidable. Dr. Richard Fuller, who believed that disruption could be averted, offered in the Triennial Convention of 1844 the following :

WHEREAS, Some misapprehension exists in certain parts of the country as to the design or character of this Convention, and it is most desirable that such misapprehension should be removed ; therefore,

*Resolved*, That this Convention is a corporation with limited powers for a specific purpose defined in its constitution ; and therefore, that its members are delegated to meet solely for the transaction of business prescribed by the said constitution ; and that co-operation in this body does not involve nor imply any concert or sympathy as to any matters foreign from the object designated as aforesaid.

This resolution received a prompt second from Spencer H. Cone, of New York, and was sustained by William Hague, of Massachusetts, and J. B. Jeter, of Virginia. Its most determined opponent was Nathaniel Colver, of Massachusetts, " who expressed the desire that he be not handicapped respecting any matter that might come for consideration before the body."

The resolution was withdrawn and the following was offered and adopted :

WHEREAS, There exists in various sections of our country an impression that our present organization involves the fellowship of the institution of domestic slavery or of certain associations which are designed to oppose this institution ;

*Resolved*, That in co-operating together as members of this Convention in the work of foreign missions we disclaim all sanction, either expressed or implied, whether of slavery or of anti-slavery ; but as individuals we are perfectly free both to express and to promote our own views on these subjects in a Christian manner and spirit.

This was the last meeting of the Triennial Convention at which the whole country was represented. Events immediately following this meeting led to the speedy rupture of harmonious relations. The pro-slavery advocates among Southern Baptists claimed that just subsequent to the Convention of 1844 the Board of Foreign Missions procured the retirement of Rev. John Bushyhead, a highly respected Indian Baptist preacher, because he was an owner of slaves. The impression was thus created that slaveholders would not henceforth be admitted to appointment under the Board. The calm and courteous discussion of the institution of slavery in a newspaper controversy between those two leaders of thought North and South, Francis Wayland and Richard Fuller, served for a brief season to allay bitterness of feeling. Utter-

ances attributed to Dr. R. E. Patterson, the Home Secretary of the Boston Board, fanned the smouldering fires of popular excitement into a flame. These utterances intimated that the acting Board of the Triennial Convention would no longer tolerate slavery, and called forth the following query from the Tuscaloosa Church to the Alabama State Convention: "Is it proper for us at the South to send any more money to our brethren at the North for missionary and other benevolent purposes before the subject of slavery be rightly understood by both parties?" The authorship of the query was attributed to Dr. Basil Manly, Sr., and, together with a communication to the Alabama Baptist Convention from the Georgia Baptist Convention, was referred to a committee of which he was chairman. The committee framed the following resolutions, known as the Alabama resolutions:

WHEREAS, The holding of property in African Negro slaves has for some years excited discussion as a question of morals between different portions of the Baptist denomination united in benevolent enterprise, and by a large portion of our brethren is now imputed to the slaveholders in these Southern and Southwestern States as a sin at once grievous, palpable, and disqualifying,

(1) *Resolved*, That when one party to a voluntary compact among Christian brethren is not willing to acknowledge the entire social equality with the other as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between

such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper.

(2) *Resolved*, That our duty at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed or with whom we have in any way been connected, the distinct, explicit avowal that slaveholders are eligible, and entitled equally with non-slaveholders to all the privileges and immunities of their several unions, and especially to receive any agency, mission, or other appointment which may run within the scope of their operations or duties.

After some correspondence between the Alabama State Convention and the Acting Board of the Triennial Convention the whole matter was referred to a committee. This committee submitted the following report, which was adopted at the annual meeting of the Board of Managers, held in Providence, R. I., April 30, 1845 :

The committee have attended to the duty confided to them, and ask leave to present the following statements as embracing substantially their views on the subject to which the correspondence refers. They are happy also to add, that in these views the members of the acting Board present in general coincide.

1. The spirit of the constitution of the General Convention, as well as the history of its proceedings from the beginning, renders it apparent that all the members of the Baptist denomination in good standing, whether at the North or the South, are constitutionally eligible to all appointments emanating either from the Convention or the Board.

2. While this is the case, it is possible that contingen-

cies may arise in which the carrying out of this principle might create the necessity of making appointments by which the brethren of the North would, either in fact or in the opinion of the Christian community, become responsible for institutions which they could not, with a good conscience, sanction.

3. Were such a case to occur, we could not desire our brethren to violate their convictions of duty by making such appointments, but should consider it incumbent upon them to refer the case to the Convention for its decision.

All of which is respectfully submitted, in behalf of the committee.

F. WAYLAND, *Chairman.*

The Baptists of the South were not satisfied with this report, and the committee of the Alabama Convention addressed a direct inquiry to the Acting Board in Boston asking if a slaveholder would be appointed as a missionary. The reply was that "in accordance with the conscientious convictions of the members of the Board they could not appoint any person as a missionary who was the owner of slaves."

Meanwhile the American Baptist Home Mission Society had declared a separation from Southern churches expedient and had taken measures to effect it. The society refused to appoint James E. Reeves, a missionary within the Tallapoosa Association, of Georgia, for the reason that he was a slaveholder. This refusal was made directly to the Executive Committee of the Georgia Baptist Convention. Thus practical demonstration was

given of the position taken by the Home Mission Society. The committee appointed to consider the subject of an amicable dissolution of the society presented the following report when the national anniversaries met in Providence, R. I., in 1845 :

WHEREAS, The American Baptist Home Mission Society is composed of contributors residing in slaveholding States ; and,

WHEREAS, The constitution recognizes no distinction among the members of the Society as to the eligibility of all the offices and appointments in the gift both of the society and the Board ; and,

WHEREAS, It has been found that the basis on which the Society was organized is one upon which all the members and friends of the Society are not now willing to act ; therefore,

*Resolved,* That it is expedient that the members now forming the Society should hereafter act in separate organizations at the South and at the North in promoting the objects which were originally contemplated by the Society.

*Resolved,* That a committee be appointed to report a plan by which the object contemplated in the preceding resolution may be accomplished in the best way and at the earliest period of time consistently with the preservation of the constitutional rights of all the members and with the least possible interruption of the missionary work of the Society.

This report gave rise to prolonged discussion. Doctor Wayland endeavored to stay the tide setting toward separation, but even his influence and eloquence failed and the report was adopted.

The withdrawal of Southern Baptists from cooperation with their Northern brethren was now inevitable. One by one the Conventions of the Southern States severed their connection with the Triennial Convention. In response to a suggestion from the Foreign Mission Society of Virginia, three hundred and twenty-eight men from the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky, and the District of Columbia, gathered in the meeting-house of the First Baptist Church, in Augusta, Ga., May 8, 1845. In the midst of great enthusiasm the body proceeded to organization, and the following resolution was unanimously adopted :

That for peace and harmony, and in order to accomplish the greatest amount of good and for the maintenance of those scriptural principles on which the General Missionary Convention of the Baptist denomination of the United States was originally formed, it is proper that this Convention at once proceed to organize for the propagation of the gospel.

The constitution adopted was essentially the same as that under which Baptists North and South had worked together for thirty-four years. It still remains practically the same, only such changes having been made as the growth of the work and altered conditions demanded. An address was prepared, "setting forth the reasons



which led to the formation of the Southern Baptist Convention and giving an exposition of its principles and objects." This address was directed "to the brethren in the United States, to the congregations connected with the respective churches, and to all candid men." It sounded no uncertain note, and stands as a lasting memorial to the candor and strength of conviction of the men who framed it. This has been so often published that we give here no more than its expressed purpose. This was declared to be :

The extension of the Messiah's kingdom and the glory of our God. Not disunion with any of his people, not the upholding of any form of human policy or civil rights, but God's glory and Messiah's increasing reign, in the promotion of which we find no necessity for relinquishing any of our civil rights.

Though friction was unavoidable in a disunion involving such grave issues, public negotiations were conducted with a courtesy and forbearance in accord with the elevated Christian character of the contending parties. The separation has not proved the disaster that its most earnest opponents feared; rather has it been in many respects of signal advantage. One change from the original methods of the Triennial Convention was dictated by experience. Instead of establishing a single Board having charge of several departments of denominational effort, it was deemed expedient to

establish two co-ordinate Boards, each dependent upon the body which had constituted it. Accordingly, a Board to have charge of all foreign mission interests was appointed and located in Richmond, Va., and one to promote home missions was appointed and located in Marion, Ala. The Foreign Mission Board has numbered among its presidents some of the most illustrious names in Baptist history, names that are household words in Southern Baptist homes. They are J. B. Jeter, R. B. C. Howell, J. L. Burrows, J. L. M. Curry, H. H. Harris, and C. H. Winston, the present incumbent. The Board has been favored in the retention of its secretaries through a long term of years. Of Rev. James B. Taylor, who served the Board for twenty-five years, it was said: "His life was missions and his death the missionary's crown." H. A. Tupper, D. D., succeeded Doctor Taylor in 1871, and served the Board with untiring zeal until 1893, when he tendered his resignation and was succeeded by R. J. Willingham, D. D., who still holds the office.

The Home Mission Board, or the Domestic Mission Board, as it was then called, encountered many vicissitudes in securing permanent officers, and was thus greatly hampered in organizing and conducting its work. The Convention of 1855 received a proposition from the Indian Mission Association of Louisville, Ky., whose work was

supported mainly by Southern Baptists, to unite with the Southern Baptist Convention and transfer its mission work to the Home Mission Board. This arrangement was effected and the Board was known as the Domestic and Indian Mission Board until 1874. After years of enfeebled existence the Home Mission Board shared in the impetus of 1879. It was removed from Marion, Ala., to Atlanta, Ga., in 1882, and in the reconstruction an effort was made to popularize the Board by the selection of members from points other than Atlanta. By the adoption of this policy it was thought that the Board might be divested of traditional conditions which hampered its progress and its prosperity thus be promoted. The services of I. T. Tichenor, D. D., were secured as corresponding secretary, and under his judicious management the Board entered upon a career of unprecedented prosperity. After seventeen years of service Doctor Tichenor was made secretary emeritus and F. H. Kerfoot, D. D., of Louisville, Ky., was elected corresponding secretary. Doctor Kerfoot brought to the office the strength of well-developed powers and the force of a commanding personality. Less than two years were permitted him in which to inaugurate plans for the enlargement of the work of the Board. June 22, 1901, the Master called him unto himself. F. C. McConnell, D. D., of Lynchburg, Va., was

elected to succeed Doctor Kerfoot, and entered upon his duties in the autumn of 1901.

Other Boards were constituted as the years passed. In 1851 a Bible Board was established at Nashville, Tenn. Several organizations were already in the field, and the Board was never able to obtain the sympathy and aid it merited. It was abolished by the Convention of 1863, and a Sunday-school Board was appointed and located in Greenville, S. C. This Board coming into existence during the Civil War, was a valuable agency in furnishing literature at a time when there was no possibility of obtaining it from other sources. It had never a very vigorous life, and was incorporated with the Home Board in 1873. The present Sunday-school Board, located at Nashville, Tenn., was organized in 1891. The year 1888 witnessed the organization of the Woman's Missionary Union, auxiliary to the Convention. The Union has proved a faithful and untiring handmaiden to the Convention. Thus the way was opened and those forces set in motion which have enabled the Southern Baptist Convention to inaugurate and carry forward a great and increasing work.

## II

### THE WOMAN'S MISSIONARY UNION

THE Woman's Missionary Union closed in 1901 the thirteenth year of its history, a history that is also a prophecy of yet greater beneficence and far-reaching influence. Its organization was the result of a desire on the part of earnest workers to systematize, for mutual help and increased influence, the work already being done in a number of States.

The movement toward missionary organizations of women was started in Brooklyn in 1860, and, after a number of years, found its way to Baltimore, Md. There it awakened the interest of Mrs. Graves, mother of our veteran missionary in China, Rev. R. H. Graves, and through her personal influence it took root and spread in several places in the South. South Carolina and Alabama first felt the impulse, Virginia and Georgia quickly followed, and other States were not far behind in the organization of local societies. The corresponding secretary of the Foreign Mission Board, Dr. H. A. Tupper, foreseeing the work which this movement was destined to accomplish,

lent it from the first his unfailing sympathy and support. So early as 1874 the Foreign Mission Board recommended the formation of women's central committees in each State. The interest manifested by the Foreign Mission Board naturally drew the societies into closer sympathy with that Board, and hence for some years the efforts of the women were almost exclusively devoted to foreign missions.

That Southern Baptist women were organizing for mission work and the significance of that organization was first brought to the attention of the Convention in 1875. Five delegates to the Convention represented contributions from women's societies. One represented the "Woman's Mission to Woman," of Baltimore; one the "Women's Mission Society of Richmond"; and three represented societies connected with churches in Savannah, Atlanta, and La Grange, Ga. In 1876 many societies were reported, South Carolina leading with sixty-eight.

Two enterprises enlisted especial interest, the mission house at Tung Chow and that at Canton, and for them liberal contributions were made. Following the recommendation of the Foreign Mission Board in 1876, central committees for woman's work were appointed. "The appointments were made on nomination of judicious counsellors in the several States." In 1878 the Con-

vention recommended the formation of central committees in all the States. The report on woman's work presented to the Convention of 1879 urged the formation of two central committees in each State, one for home and one for foreign missions, and two societies in every church, one to co-operate with each of these committees. This suggestion met with no success except in Baltimore, where separate organizations are still maintained. The Home Board had not yet obtained a permanent place in the affections of the people, and "it soon became evident that the work could be more efficiently done by one organization."

In 1880 central committees were requested to report to the Boards by April 1 of each year, and the amount of money raised was to be incorporated in these reports. At this time the women's societies numbered about five hundred, and three hundred and fifty of these contributed to the Foreign Mission Board \$6,000. With the reorganization of the Home Mission Board, and the election of Dr. I. T. Tichenor as corresponding secretary in 1882, the operations of this Board began to excite a deeper interest among the societies and central committees. Fostered by the wise and appreciative secretary, the interest steadily increased, until in 1898 the gifts to the Home Mission Board, including the valuation of boxes of supplies, exceeded those to the Foreign Mission Board.

With the growth of woman's work for missions the need of a general organization became increasingly apparent. For three years a few earnest women had met during the sessions of the Convention to discuss this need, but in 1887, at Louisville, Ky., a general meeting was held. A number of women met by previous appointment to consider the subject. Some were for immediate organization, but the wise counsel of the majority prevailed. It was decided to ask the central committees of each State to send three delegates to a meeting to be held in Richmond, Va., in May, 1888, to decide upon the desirability of a general committee, and, if found advisable, to provide for its appointment. In response to this request, thirty-two delegates, representing twelve States, assembled at the appointed time. North Carolina and Alabama sent no accredited delegates. Ten of these States cordially approved the movement as an advance on other methods and an aid to progress in mission work. Virginia and Mississippi, though interested, thought it wise to delay action.

A constitution, framed with great wisdom, was adopted. It showed the purpose of the organization to be the stimulation of the missionary spirit and the grace of giving among the women and children and the collection of funds to be disbursed by the Boards; its objects, to distribute



missionary information, encourage the formation of new societies, and secure the co-operation of women and children in raising money for missions. This constitution has served all requirements, the name only needing to be changed from the lesser title, "Executive Committee of Woman's Mission Societies," to the more comprehensive one of "Woman's Missionary Union." Miss M. E. McIntosh, of South Carolina, was elected president, and Miss Annie W. Armstrong, of Baltimore, Md., corresponding secretary. The Executive Committee was located at Baltimore, and a committee of nine managers was chosen.

Two points were from the beginning carefully guarded; the first, that the Union should be what its name indicates, an auxiliary of the Convention. It has never sought to direct the policy of the Boards either at home or abroad. It has simply carried out the suggestions of the Boards presented at each annual meeting. The expenses of the Union are divided between the Boards, and from the beginning the officers have declined all pecuniary compensation for their services. The other point, maintained with equal insistence, was the supremacy of the central committees in State affairs. The Union makes the central committee the intermediary between the local society and itself in the distribution of literature, the circulation of appeals, and in all other methods of work. Cen-

tral committees are not a part of the Union, but separate organizations working in harmony with it.

The annual meeting of the Woman's Missionary Union consists of the officers and eight delegates from each State, accredited by the central committees of their States. A vice-president for each State is elected at the annual meeting, on nomination of delegates from her own State, who represents the Union in all State conferences and the State on the executive committee of the Union. During the first year Virginia and Mississippi entered the Union. Nearly \$10,000 more was contributed than during the previous year of unorganized effort, making the reported receipts more than \$30,000. The Christmas offering for China, inaugurated this first year, has become a permanent feature of the Woman's Missionary Union. The special work undertaken for the Home Board was a collection for the Havana church by the Cuban brick cards. Some of the educational features that have characterized the Union and have been potent factors in its success were inaugurated. The mission prayer card, two manuals, one for women's mission societies and the other for young people, were prepared and circulated with the annual report and other leaflets. The method of distribution is to send sample copies to central committees, supplying free of cost what is desired for the use of societies.

In the second year, 1890, Alabama joined the Union. The following year North Carolina and Western Arkansas and Indian Territory entered. A new line of work suggested by the Home Board and adopted by the Union was the sending of boxes of supplies to frontier and other needy home missionaries. Both as a means of aiding the home missionaries and as a means of awakening an interest in, and an appreciation of, home mission needs, it has been entirely successful. This was a year of new enterprises. A school for girls was opened in Cuba. The Woman's Missionary Union took charge of a mission department in "Kind Words," the Sunday-school paper then issued by the Home Mission Board. To utilize existing agencies rather than to attempt to create new ones has been a distinctive policy of Woman's Missionary Union work. In pursuance of this policy, missionary information on the mission prayer card topics was sent to central committees for use in State papers.

In 1892 the Woman's Missionary Union felt the impulse of the Carey Centennial of Modern Missions, which had awakened the Baptists of the world to a special effort for the advancement of Christ's kingdom. Plans to secure greatly enlarged contributions were adopted. Prominent among these was the chapel card and certificate, the object of which was to secure a fund for per-

manent work. This plan proved eminently successful. The week of prayer at the beginning of the new year, with the prepared programme of topics, was cordially adopted by the central committees, and has since been observed year by year. At the annual meeting of 1892, Miss F. E. S. Heck, of Raleigh, N. C., was chosen president of the Union.

The year 1893 witnessed a high tide of enthusiasm and of giving. More than \$62,000 was reported. A vast amount of centennial literature was distributed, not only to societies and bands, but also to Sunday-schools. A mission among immigrants was opened in Baltimore, with Miss Buhlmaier as missionary, and work among the colored people was especially commended. The new lines inaugurated in 1894 were missionary day in the Sunday-schools, the Woman's Missionary Union preparing the programme, and the opening of a band department in the "Foreign Mission Journal." Miss Heck resigned from the presidency, and Mrs. A. M. Gwathmey, of Richmond, Va., served for one year. The week of self-denial in behalf of home missions was instituted in 1895, and great interest was manifested in its observance. In response to a special appeal from the Foreign Mission Board to raise \$5,000 toward its debt, more than that amount was contributed. The Sunday-school Board for the first

time sent its recommendations to the Woman's Missionary Union. Miss Heck was returned to the presidency in 1895.

The decision of the president of the Southern Theological Seminary to devote one of its missionary days to the consideration of the Woman's Missionary Union, thus giving the preachers of the future a comprehension of, and sympathy with, its work, was the forward step that marked the year 1896. Several new lines of missionary activity were inaugurated in 1897, and recommendations were adopted for the enlargement of the Bible work of the Sunday-school Board and for sending boxes of supplies to Sunday-school missionaries. The Sunbeam work was committed to woman's care, and efforts to organize societies in the Territories were successful. Letters of greeting were sent to all missionaries in the service of the Foreign Mission Board.

The Woman's Missionary Union celebrated its tenth anniversary in Norfolk, Va., May, 1898. Amid devout thanksgiving for a past of ever-increasing usefulness and a future bright with hope and encouragement, it closed the first decade of its history. At the annual meeting of 1899, Miss Heck resigned from the presidency of the union, and Mrs. C. A. Stakely, of Washington, D. C., was chosen to succeed her. Progress along all established lines of work was noted during the

year, and several new lines were entered. Letters of greeting were sent to the wives of frontier missionaries, a Babies' Branch was inaugurated, and, through the Woman's Missionary Union, \$9,000 in annuities was given to the three Boards. With the close of the century a new impetus seemed to be given to woman's work. Contributions were greatly enlarged, and more than \$88,000 raised for the three Boards was reported to the Convention of 1901. Three thousand five hundred dollars, the gift of Southern Baptist women through the Woman's Missionary Union, laid the foundation of a much-needed church building and loan fund for the Home Mission Board. The Woman's Missionary Union entered into hearty co-operation with the committee having in charge new century plans, and endeavored to carry out the suggestions of the committee by aiding pastors to hold new century meetings in their churches and endeavoring to increase the number of women's mission societies. The growth of the work during the past year is probably due in large measure to these efforts.

The success of the past, the prosperity of the present, and the bright outlook for the future, are as one voice urging the Baptist women of the South to go forward with the watchword ever before them, "For God and home and every land."

### III

#### BIBLE AND SUNDAY-SCHOOL WORK

FOR several years after the organization of the Southern Baptist Convention a reluctance was felt to separate in Bible operations from the American and Foreign Bible Society, which then embraced the whole country. The Convention therefore entrusted its Bible work to the Mission Boards, especially to the Domestic Mission Board. So early as 1849 it was evident that the work of Bible distribution had but an incidental and very subordinate place in the operations of the Domestic Mission Board. During the previous three years only about \$1,500 had been contributed for this purpose, and \$1,000 of this amount had been furnished by the Virginia and Foreign Bible Society. The Domestic Mission Board earnestly desired the Convention to recommend some plan by which the churches might be awakened to the importance of this object. No lasting result could be expected from the preaching of its missionaries in destitute sections if they could not leave Bibles and Testaments in the homes of the people to carry on the work they had only begun.

It was not deemed advisable, at this time, to institute a new Board, but two years later, in 1851, the matter was reconsidered and a Bible Board was established. The committee on Bible distribution, of which Dr. J. B. Jeter was chairman, stated that the Baptists of the South were contributing less to this important department of Christian usefulness than their resources would justify and the needs of the world imperatively demanded. That they were doing less than in former years was attributable not to a diminution of means, nor liberality, nor interest in the work, but to the want of some central and efficient organization for combining the energies, securing the confidence, and eliciting the beneficence of the whole denomination. It was evident that the Mission Boards, occupied in the cultivation of their own fields, could not give this department the attention its importance demanded. The committee advised the creation of a new Board as the best way to improve the situation, the Board having full authority to appoint agents, collect funds, receive bequests, and co-operate with the Boards of the Convention and other Bible and Mission Boards in the circulation of the Scriptures in the most faithful versions of our own and foreign languages. The new Board was constituted under the name of the Bible Board of the Southern Baptist Convention, and located in Nashville, Tenn.



This Board entered upon an arduous task beset by many difficulties. The Baptists of the South had almost lost sight of the importance of Bible work, and a majority of the States had ceased to do anything for it. Only a few of them had any organization for Bible distribution, and most of these were nearly extinct. Virginia and Alabama were the only States with Bible societies co-operating to any extent with the Boards of the Convention. The Virginia society was circulating the Bible to a limited degree by means of the State missionaries and stood ready to help the Foreign Mission Board. The Alabama society was occupied mainly in furnishing the missionaries of the Domestic Mission Board copies of the Scriptures for circulation within their fields. No other Bible work was being done except what the Bethel Association was doing within its own bounds in Kentucky and Tennessee and through the American and Foreign Bible Society. The churches of the West and Southwest were awakened from their apathy upon the Bible question by the agitation of the subject of revision. Many members espoused the cause of the Bible Union as a revision organization, and, without considering its complex character, became life-members. They were thus indifferent or made neutral as to all other Bible interests.

The aim of the Bible Board was to have an

organization in each State, either in the form of a Board of the State Convention or a Bible Society auxiliary to the Bible Board, and that each State in a position to do so should take the direction of the Bible interests within its bounds. The wealthy States, besides supplying their own wants, were expected to send up to the Bible Board all surplus funds for use in the destitute States and Territories and to supply the needs of the Foreign Mission Board. Virginia and Alabama promptly declared themselves auxiliary to the Bible Board, and Maryland, Georgia, and Mississippi soon fell into line, other States co-operating to a greater or less extent.

The pestilence which swept over so many of the Southern States in 1854 was followed by financial depression that affected in some measure all the interests of the Convention, but it was especially disastrous to the Bible Board. Recently created, it was not so generally known and recognized as a regular object of beneficence. In some of the States there had never been any practical recognition of it as a denominational institution. Another reason why the receipts of the Board and its consequent sphere of usefulness were limited was the fact that it had no agents. This was partly due to the difficulty of securing suitable and efficient men and partly to the desire of the Board that each State should have its own Bible organi-

zation auxiliary to the Board, and that these societies should employ their own agents and superintend their own work. Most of the funds received were unsolicited free-will offerings.

The Convention of 1855 instructed the Bible Board, in all future appointments of colporters, to endeavor to negotiate such an arrangement with other publication societies as would combine the dissemination of their publications with the Holy Scriptures. Since the Bible Board preferred to accomplish its work through the State organizations it could only recommend the instructions of the Convention to these organizations. The Alabama Baptist Bible Society had already raised a fund for the purchase of books and soon established a depository and changed its name to the Alabama Baptist Bible and Colporter Society. It became a model for all societies organized for similar purposes and increased in prosperity and usefulness, taking a firmer hold upon the hearts of the people and infusing new energy into the churches. The North Carolina Baptist Bible and Publication Society, from its organization, combined the distribution of Bibles with denominational and other religious books. It was a well-managed and efficient body, but its capital was insufficient for the great work of spreading Christian literature throughout the State, although the Board reported to the Convention of 1857 contri-

butions almost three times as large as those of any previous year. Almost all of the work of the Board was accomplished through its permanent auxiliaries, though contributions were received from States having neither Bible society nor Board.

The political and financial upheaval incident to the breaking out of the Civil War had a most disastrous effect upon the Bible Board. It was left to battle with untoward circumstances almost unaided, and when Nashville fell into the hands of the Union army all communication with its constituency was cut off. Prior to this time the Board had contracted for twenty thousand copies of the New Testament, pocket edition, for distribution in the army. About fourteen thousand copies were distributed between the months of September, 1861, and February, 1862, when the Union forces occupied Nashville. The Board continued to hold meetings, though it could accomplish very little and its secretary had entered the army. The report forwarded to the Convention of 1863 was a meagre one, and was never received by that body.

Meanwhile the Convention of 1861 had appointed a committee to inquire into the possibility of effecting a union between the Bible Board and the Southern Baptist Publication Society, but before the Bible Board could be consulted all

intercourse with Nashville was cut off and the end proposed was unattainable. This committee decided that the Bible cause could be as effectually conducted under the direction of the other Boards of the Convention as by a separate organization, and recommended that the Bible Board be abolished. The report of the committee was adopted, and the Bible Board passed out of existence under stress of circumstances which precluded any discussion of the wisdom of either initiation or discontinuance.

The year that witnessed the dissolution of the Bible Board witnessed also the formation of a Sunday-school and Publication Board. This Board was located at Greenville, S. C., and had for its president, Basil Manly, Jr. Its first meeting was held May 18, 1863. An address was issued to the Baptists of the Confederate States, setting forth the reasons which were believed to have decided the Convention to organize a Sunday-school Board, indicating the plans which the Board had formed, and asking for voluntary agents and general help. The appeal met with encouragement. Collections were taken at churches, Associations, and State Conventions, the first, amounting to \$3,000, being received from the General Association of Virginia, which met in June, 1863. The denominational papers commended the Sunday-school cause and the efforts of the new organization, and the

Sunday-school Boards existing in some of the States expressed their willingness to co-operate with it.

The Board realized that great difficulties encompassed the work committed to it and that some devoted adherents of the Sunday-school cause thought that, under the unusual circumstances of the times, such an organization could accomplish little. It was careful to attempt only what seemed most important and most practicable, intending to extend operations as the way opened. The work was new and untried, and, desiring to avoid expense, the Board determined to rely entirely upon voluntary work. Much time was given by the president and corresponding secretary and others, but a salaried officer, who could attend to its affairs with greater regularity, was found indispensable. The Board was fortunate in securing the services of Dr. John A. Broadus for a portion of his time, and he entered upon his duties as corresponding secretary, October 1, 1863.

Soon after the organization of the Board the president sent a request to brethren in Baltimore, asking that they arrange for the purchase of twenty-five thousand Testaments for the use of Sunday-schools. Dr. Richard Fuller forwarded Doctor Manly's letter to the secretary of the American Bible Society, and that society promptly and generously tendered twenty-five thousand Tes-

taments to the Sunday-school Board as a donation. The spirit in which the gift was made is evinced in the following expressions from a letter addressed by Dr. W. J. R. Taylor, corresponding secretary of the American Bible Society, to Doctor Fuller. He said: "I assure you that we have acted in this matter with prompt and willing hearts, and we trust that, although Mr. Manly authorized you to negotiate for the purchase of these volumes, the Board of which he is president will be pleased to accept them, and that the blessing of God may go with every volume to every child for whom it is designed." The books were forwarded at once under a flag of truce. The Board declined to accept the Testaments as a gift, but acknowledged the Christian courtesy, said it would receive and distribute them, and would pay for them when commercial intercourse became practicable. The books were divided among the accessible States from Virginia to Mississippi, and were nearly all sold. A box of fourteen hundred, destined for some section hitherto inaccessible, was in Richmond when it fell into the hands of the Union army. The sale of Testaments was restricted to Sunday-schools of the Baptist denomination, and a nominal price of ten cents was charged for them. When this supply was exhausted the Board could no longer furnish them.

The first publications of the Board were a Con-

federate Sunday-school hymn book and a prize essay by Rev. George B. Taylor, entitled "Hints for Originating and Conducting Sunday-schools." A monthly paper for children, called "The Child's Index," was also issued, and every effort made to give it wide circulation. Early in 1864 the Board decided to employ a general Sunday-school missionary for each State, who should seek to arouse the churches to the importance of Sunday-school work. These missionaries were to procure such assistance, voluntary or paid, as might be found practicable. It proved difficult to employ suitable men in the several States. The demand for ministers in regular pastoral work was greater than in times of peace. Many had entered the army as chaplains, a number had entered military service as officers or privates, and some felt it their duty to devote themselves to secular pursuits at home. Death was continually robbing the ranks of the ministry, and no new recruits were being enrolled. It was not strange, therefore, that it was difficult to procure workers for the various departments of Christian enterprise. The services, however, of several most capable men were secured for Sunday-school work: Rev. William E. Hatcher in Virginia, Rev. J. A. Chambliss in South Carolina, Rev. W. T. Brantly in Georgia, and Rev. W. E. Chambliss in Alabama. These men, though their efforts were confined to a few months, reported



generous contributions. The uncertainty of the mails and the confusion that reigned throughout the South made it difficult to obtain regular reports of their efforts in other directions.

The Board had laid plans for a more extensive system of missionary effort for 1865, but the disasters of the winter and spring made it more difficult than ever before to find missionaries, and its finances were not in a condition to pay salary enough for their support. The work of the Board was practically suspended for several months after the close of the war. Its first effort toward reviving that work was the publication of a small monthly paper entitled "Kind Words for the Sunday-school Children," which was issued in January, 1866, and soon attained a circulation of nearly twenty-five thousand copies.

The Board resumed more active operations immediately after the meeting of the Southern Baptist Convention in May, 1865. Its condition and prospects were not flattering. The treasury was not only empty, but an assumed indebtedness for Testaments of over \$2,000 hung over it. Part of the stock had been sold for Confederate currency, which was worthless. Some had been consumed in the burning of Columbia, some had been lost in transportation, and the little remaining was of such inferior material and so unattractive in appearance as to be unsalable. The Board was

without plates from which to publish and had no adequate means for distribution if books had been at hand. The people were discouraged and impoverished, some verging on actual want, and it was difficult to secure any response to appeals for contributions.

The first act of the newly elected corresponding secretary, Rev. C. C. Bitting, was to issue an address which was widely distributed by circular and newspaper, but, so far as was known, not a dollar was received in response. He then found it necessary to visit churches and Associations. In 1866, as in 1863, the first contribution was received from the General Association of Virginia. In the embarrassed state of its finances the Board decided to accept as a donation the Testaments which the Bible Society had always considered as such. On conferring with the Bible Society it was learned that the amount had been entered on the books of the society as a donation, and the bill had been sent reluctantly and only in deference to the request of Doctor Broadus, and because the Board of managers realized that a feeling of honor and obligation lay beneath it. The debt was soon canceled, and the Sunday-school Board passed a resolution accepting the donation and expressing sincere gratitude to the Board of managers of the American Bible Society for their whole course in the matter and for the generos-

ity and courtesy which the society had exhibited toward the needy people of the South.

As soon as practicable the Board issued a number of hymn books, question books, and other literature for Sunday-school use, and endeavored to lay the foundation for a permanent and extensive work, adapted and competent to supply the needs of the Baptist Sunday-schools throughout the field of the Convention.

A proposition from the Southern Baptist Sabbath-school Union to unite its interests with those of the Sunday-school Board was received by the Convention of 1867. The consolidation was effected, and the Board removed to Memphis, Tenn., in 1868. Rev. S. H. Ford was elected president, and Rev. T. C. Teasdale, corresponding secretary. The change of location naturally retarded the work of the Board. In addition, its affairs were in a complicated condition, and many of its constituency were disposed to abandon it altogether. To increase the difficulties of its position the whole country was suffering from a financial pressure unparalleled in the past history of the South and West. The old and well-established organizations found themselves embarrassed, and this Board had to operate in a new and, to a great extent, uncultivated field, while the sections from which aid was expected manifested little sympathy with its operations. Notwithstanding these difficulties

and discouragements, so prudently did the Board conduct its affairs that in 1869 its indebtedness was largely lessened and all its operations were self-sustaining. In order to prevent any rival interest in the field, the Board purchased a small paper entitled "The Child's Delight," edited by Dr. Samuel Boykin, of Macon, Ga., whose services were secured as associate editor with the corresponding secretary, Mr. Teasdale.

After a checkered career of ten years the Sunday-school Board was united to the Domestic and Indian Mission Board by a resolution passed by the Convention of 1873. The resolution provided for the publication of "Kind Words" and the stereotyped books of the Sunday-school Board, but without pecuniary liability on the part of the Convention.

Sunday-school and publication interests did not become an integral part of the work of the Domestic Board, and their influence and efficiency were very limited. For almost a score of years the struggling Sunday-school interests of the South were largely dependent upon the American Baptist Publication Society. As the closing decade of the nineteenth century drew near the question of a Southern Sunday-school organization began to be agitated and at the Convention of 1891, held in Birmingham, Ala., a committee consisting of one member from each State was appointed to

consider the report of the Sunday-school committee. This committee, of which Dr. J. M. Frost was chairman, brought in a report, of which the following are the salient points :

(2) We recommend the adoption of this suggestion to create a new Board, to be called the Sunday-school Board of the Southern Baptist Convention, to have a corresponding secretary, and to be nominated from year to year as the other two Boards are.

(3) That said Board be entrusted with the Convention's Sunday-school series, and be authorized to use their best efforts to improve the series and to increase the circulation, but shall not engage in any other publication work, except as hereinafter provided.

(14) That the Board be entrusted with the Sunday-school interests in our territory, and be requested to gather statistical information as to the condition of our Sunday-schools, to see what can be done toward increasing their number and efficiency, and by annual report to bring the whole Sunday-school work fully before the sessions of the Convention.

(18) The Board in its work will aid mission Sunday-schools by contributions of literature and money; doing this, however, through State organizations, and using for this purpose the net proceeds of the business, together with all contributions therefor, provided that, while the secretary may, when necessary, raise funds for the promotion of the Sunday-school interests committed to the Board, no system of State or sub-agencies shall be organized.

In conclusion, your committee, in its long and earnest consideration of this whole matter in all its environments, have been compelled to take account of the well-known fact, that there are widely divergent views held among us by brethren equally earnest, consecrated, and devoted to the best in-

terests of the Master's kingdom. It is, therefore, recommended that the fullest freedom of choice be accorded to every one as to what literature he will use or support, and that no brother be disparaged in the slightest degree on account of what he may do in the exercise of his right as Christ's freeman. But we would earnestly urge all brethren to give this Board a fair consideration, and in no case to obstruct it in the great work assigned it by this Convention.

Apprehensive of continued friction that seemed imminent from the sentiments more or less suppressed on the part of many members of the Convention, Doctor Broadus came forward in a conciliatory speech and urged that for the sake of peace the report be adopted. The question was immediately called for and the report adopted. Thus the Sunday-school Board located at Nashville, Tenn., came into existence. At its first meeting the Board unanimously elected Lansing Burrows, D. D., of Augusta, Ga., as its corresponding secretary, but he declined to accept the position. The services of J. M. Frost, D. D., pastor of Leigh Street Church, Richmond, Va., were then secured as corresponding secretary of the Board, to which position was added the editorship of the "Convention Teacher." S. Boykin, D. D., was retained as editor for the other publications in the Sunday-school series.

During the second year of its operations the Sunday-school Board donated in literature to mis-

sion schools over \$1,000 and appropriated more than \$3,000 in cash to the interest of Sunday-school missions in the different States. In accordance with the instructions of the Convention in creating this Board, the appropriations were made through and in conjunction with existing State organizations. In December, 1892, Doctor Frost resigned to accept the pastorate of the First Baptist Church of Nashville, and T. P. Bell, D. D., the Assistant Corresponding Secretary of the Foreign Mission Board, was elected to succeed him. By securing the observance of Missionary Day in the Sunday-schools the Sunday-school Board linked itself to the interests of the Home and Foreign Boards, the amounts collected being sent to the Sunday-school Board for distribution between the other two Boards. The day was first observed in 1894, and met with such success that it has become a permanent institution. The programmes sent out by the Sunday-school Board for the observance of Missionary Day are prepared by the Women's Missionary Union.

Doctor Bell resigned the secretaryship of the Board in 1896, and the vacancy was immediately filled by the election of Doctor Frost, who had served the Board as its secretary and for three years previous had been its president. At this time a proposal was received from the American Baptist Publication Society, at Philadelphia, "look-

ing to the unification of publishing interests and the securing of greater harmony in the publication of Sunday-school literature." The plan did not commend itself to the Sunday-school Board and the proposal was declined, the Board "deeming such alliance neither desirable nor feasible."

In 1897 the Board made an effort to introduce the Home Department into the Sunday-schools of the South and with some degree of success. The Home Department endeavors to carry the work of the Sunday-school as to its lesson and missionary study into the homes in order to reach those who do not attend its sessions. The year 1898 marked several forward movements. Bible Day was first observed by the Sunday-schools in the summer of that year, the programme for the day being prepared by the Woman's Missionary Union. An almanac was published that contained, in addition to the calendar, much denominational information, and set forth in attractive form all the work of the Convention. Dr. Lansing Burrows edited this work. Another advance was the publication of a book entitled "The Story of Yates the Missionary," by Dr. Charles E. Taylor. The Board set aside \$500 for the publication of books, calling it the Matthew T. Yates Publishing Fund. Another endowment of \$500 was given by B. C. Garvey, of Kentucky, in honor of his wife and is known as the Eva Garvey Publishing Fund. These endowments,



with others as they may be added, will constitute a permanent publishing fund.

In November, 1899, Doctor Boykin was called to rest from his labors and accorded the well done of the faithful servant. His position was filled by Rev. I. J. Van Ness, who had formerly been a member of the Board and the editor of the "Young People's Leader." In the spring of 1901, Rev. B. W. Spillman, an experienced Sunday-school worker of North Carolina, was employed as field secretary and entered upon his duties in June. His work is to promote the Sunday-school cause in whatever way may be open to him and in accordance with the wishes and co-operation of the brethren.

The Sunday-school Board claims to be a missionary organization and states that "its work is largely if not altogether educational. This work is done through the periodicals, through the distribution of books and tracts, through Missionary Day exercises, and through whatever means it can introduce to make the work of the Board effective in setting forth the mission doctrine, awakening the mission spirit, and quickening the mission life."

## IV

### THE SOUTH CHINA MISSION

THE great empire of China, with its vast area, its teeming millions, and its immeasurable needs, has touched the heart of the Christian world and quickened it to a depth of interest that neither difficulty, danger, nor death has been able to quench. Before her doors were open to the foreigner, Robert Morrison had forced an entrance and had cleared the way for future missionaries by preparing a grammar and dictionary and translating the Scriptures into the Chinese language.

To the Triennial Convention belongs the honor of having sent out the first American Baptist missionary to China, Rev. J. Lewis Shuck, of Virginia, who sailed under its appointment, September 22, 1835. Mr. Shuck's call to mission work was no uncertain one. Shortly after his conversion he attended a missionary meeting, and, when contributions were called for, put into the box a card with "myself" written upon it. This was his offering. He was set apart as a missionary in the First Baptist Church of Richmond, on September 10, 1835, a few days after his marriage to Miss

Henrietta Hall, of Virginia. Just one year after their departure from America, Mr. and Mrs. Shuck landed in Macao and established the first American Baptist mission in China. They remained there until 1842, when they removed to Hong Kong for better protection, the fortunes of war having transferred that island to the British government. In Hong Kong Mr. Shuck built two chapels, established a school, and preached each Sabbath in Chinese and English. After Canton was opened to foreigners he and his wife took up their residence in that city, where Mr. Shuck organized what is known as the First Baptist Church of Canton, and, in connection with Mr. I. J. Roberts, laid the foundation of the South China Mission. After the death of Mrs. Shuck, in 1844, Mr. Shuck returned to America, arriving in February, 1846.

Toward the needy and promising field of China the attention of the Foreign Mission Board was directed immediately after its organization. Efforts were made to secure suitable men as missionaries, and in August, 1845, Samuel C. Clopton and George Percy presented themselves to the Board. Both were Virginians, graduates of Columbian College, and men of piety and ability. With a view to increased usefulness, they remained for several months at the medical college in Richmond in order to attend lectures. At the first

anniversary of the Southern Baptist Convention, held in June, 1846, these two young men were set apart for mission work in China, and, with their wives, sailed for their fields a few days later. Rev. J. L. Shuck and his Chinese assistant, Yong Sen Sang, were present at the Convention and assisted in the designation services, making a fine impression. Mr. Shuck addressed the Convention, giving much valuable information in regard to the Chinese Empire, the condition of the Chinese, and the prospect for success in missionary work.

Yong Sen Sang was introduced, and with easy grace and dignity expressed his gratitude to God and to the Christians in this country for sending the gospel to China, and said he had one request to make, and that was that all the disciples in their prayers morning and evening would plead for China. There are few now living who remember this first Chinese convert who visited America, yet to many of us has come down from parent or grandparent some knowledge of the tall, spare man, with open, benign countenance and affable manners, who first demonstrated to American Christians the transforming power of the gospel in a Chinaman's soul. Though untiring in his efforts to spread the gospel in China, he was never aggressive, and in the reformation of his country he may be characterized as a Melancthon rather than a Luther.

Mr. Shuck had come home deeply impressed with the importance of erecting a house of worship in Canton. He published an appeal, signed by himself and three native helpers, in which he said no religion was respectable in the eyes of the Chinese unless connected with a public building. There were in Canton one hundred and eighty heathen temples, besides pagodas and ancestral halls. In company with Yong Sen Sang, Mr. Shuck traveled through the South to collect funds, and everywhere met with a ready response to his appeals. When the Board decided to open a mission in Shanghai, Mr. Shuck was transferred to that field, as his experience was deemed valuable in opening a new station. The amount he had collected for his chapel fund, \$5,000, was then appropriated to a chapel in Shanghai.

When Messrs. Clopton and Pearcy arrived in Canton they found Mr. I. J. Roberts in charge of the work. Mr. Roberts had gone out to China under the auspices of the Roberts Fund Society, of which \$30,000 contributed by himself formed the basis. As the income of this fund was not sufficient for his support he connected himself with the Triennial Convention. A few months after the organization of the Southern Baptist Convention he offered himself to that body. The first years of his missionary life were spent at Macao, where he had a congregation of lepers,

and at Hong Kong in company with Mr. Shuck. In May, 1844, he opened a mission in Canton, being the first American Baptist, if not the first Baptist missionary, in that city. He soon gathered a church of six or seven members, several of whom became useful in proclaiming the gospel. He procured a floating chapel, where regular services were maintained, and had published and circulated thousands of tracts and portions of the Scriptures.

Messrs. Clopton and Pearcy set themselves diligently to the study of the language, and were just beginning to use it to advantage and to experience the joy of preaching the gospel in a foreign tongue, when the former was stricken with fever and died. A few months later Mrs. Clopton and her little boy sailed for America. The missionary home was destined soon to be broken up. Mr. Pearcy's health failed rapidly. It seemed as if he would follow Mr. Clopton, and, with his wife and Mr. Francis C. Johnson, who had just arrived in Canton, he went to Hong Kong to spend the summer of 1847. There was no permanent improvement in his condition, and, by the advice of his physician, he removed to Shanghai, and was soon after transferred to that mission.

Mr. Johnson had been appointed by the Board to undertake the special work of instructing native preachers, its attention having been called to this

need. He had exceptional capacity for acquiring languages, and in an incredibly short time began to address the people. He endeavored to become thoroughly identified with the Chinese in life and thought, even to pray and meditate, naturally and mechanically, in the Chinese language. He is said to have kept his diary in Chinese. Through lack of care his health failed utterly, and he was advised to return to America.

On the twenty-third of February, 1849, Mr. and Mrs. B. W. Whilden landed in Canton, coming as a much-needed reinforcement to the mission, decimated by the sickness and death of missionaries. Mrs. Whilden possessed an ardent missionary spirit, and it was in answer to her many prayers that her husband offered himself to the Board. Both were South Carolinians, and in the old First Church, of Charleston, Mr. Whilden was set apart to preach Christ among the heathen. The meeting was solemn and impressive, and bore testimony to the deep interest felt by the people in the cause of foreign missions. Scarcely a year of service in her chosen field was permitted Mrs. Whilden, for in February, 1850, she entered into rest, leaving her missionary zeal and enthusiasm as a precious legacy to her children, two of whom in later years took up the work for which she laid down her life. A few months after his wife's death, Mr. Whilden returned to bring his children

to the homeland. As Mr. Roberts had preceded him to America, he left the mission in charge of Rev. J. B. French, of the American Board, with whom the most fraternal relations had been sustained. During Mr. Whilden's absence, Mr. Roberts' connection with the Board was severed. Though a man of zeal and devotion, he was erratic and imprudent, and it was difficult for his fellow-missionaries to maintain harmonious relations with him. He remained in China as an independent missionary for a number of years, but returned to America in 1866, and resided at Upper Alton, Illinois, where he died in 1871, from leprosy contracted during his missionary life.

Mr. Whilden returned to Canton in 1853. He found that Mr. French had faithfully and disinterestedly administered the affairs of the mission during his absence, and he was cheered by an increasing interest. The mission was reinforced by the arrival of Mr. and Mrs. C. W. Gaillard in the summer of 1854, and, when Mr. Whilden was compelled to return to America early in the following year, Mr. Gaillard was left in charge of the work. He felt deeply the responsibility of the mission, great indeed, with an imperfect knowledge of the language, and no American associates. In company with Yong Seen Sang, who had returned from Shanghai, he engaged extensively in the distribution of the Scriptures, not only in Canton



but in a number of other towns. In one of these, a town of five or six thousand inhabitants, they found a disciple by the name of Lye, who told them he had been baptized by Mr. Shuck about ten years before. He seemed very glad to see them and said he had tried to teach the gospel to his fellow-townsmen, but none of them would believe it. He had only a small part of the New Testament to guide him in his Christian life. Services were conducted daily at two chapels in Canton, the attendance averaging from fifty to one hundred at one chapel and from one to two hundred at the other. Three schools were maintained, with an enrollment of sixty-nine.

After more than a year of lonely, untiring effort, Mr. Gaillard welcomed Rev. Roswell P. Graves in August, 1856. Mr. Graves was a native of Baltimore, Md., where he was baptized by Dr. Richard Fuller. His heart was turned toward China by hearing Mr. Shuck tell of its four hundred million people without the knowledge of Jesus. With a view to mission work he took the degree of doctor of medicine. The missionaries thought the prospect encouraging, but hostilities breaking out between China and England dissipated the hopeful prospect. Nearly all the city outside of the walls was destroyed, the buildings occupied by the missionaries as a chapel were burned, and they were compelled to remove to Macao, where they

were advised to remain until there was a cessation of hostilities. The year 1860 was one of great prosperity. Thirty-seven were baptized on profession of faith, and the membership of the church numbered fifty-eight. Mr. Gaillard wrote of the prospects for the future: "They are as good as the promises of God are sure, if we can only take hold of the promises. The Spirit of the Lord has been with us all the year."

In July, 1860, the mission was reinforced by the arrival of Mr. and Mrs. John Griffith Schilling. Mr. Schilling was a German by birth, but was reared and educated in America. His home was in Maryland, where he was baptized by Dr. Benjamin Griffith. He was a man of high moral and religious character, with an active mind and a vigorous constitution, naturally adapted to missionary life. The mission had not been so strongly manned for a number of years, but it was only for a brief period. These were years of great trial in the homeland; war was desolating the South, and retrenchment on the part of the missionaries was necessary. They gave up one-fifth of their salaries, and would have sacrificed their comfort yet more rather than leave their chosen field. In this period of extreme exigency the London Missionary Society made a generous appropriation of about \$500, to be returned or not, as the future condition of the Board might determine. Doctor Graves

relinquished one-third of his allowance, though the full sum was not more than sufficient to meet his actual needs, and Mr. Gaillard wrote: "If necessity should compel you to call home any of the missionaries I beg that I may be the last, though I may be the least. I have no desire and no idea of ever seeing America again, and when I go to heaven I want a whole army of this people to go with me." Mr. Gaillard was not permitted again to see America. In July, 1862, a fierce typhoon swept over the city, destroying ten thousand lives, and he was crushed to death beneath the falling timbers of his house. He was a most efficient and successful missionary, and had won the esteem and love of the Chinese.

Mr. Graves had opened a new station at Shiu Hing, a large city and formerly the capital of two provinces. Here he established a church and actively engaged in the practice of medicine, which he regarded as a valuable means of gaining access to the people. When the church at Canton was deprived of Mr. Gaillard's leadership he was requested to take charge of it, at the same time having the oversight of the church at Shiu Hing. The close of the year 1864 found Mr. Graves entirely alone. In January, Mrs. Schilling passed to her reward and her husband was forced to return to America with his children. In December, Doctor Graves lost his wife, the widow of Mr. Gaillard,

to whom he had been married the year previous. Aided by eight native assistants, however, he continued his labors with unabated zeal. A new station was opened at Wu Chaw, a city of much importance two hundred miles from Canton, and with an appropriation from the Medical Missionary Society he was enabled to maintain a dispensary there and also at Shiu Hing.

The year 1867 afforded an opportunity to bring the truths of Christianity to many who had never heard them. About twenty thousand students, with their friends and followers, assembled in Canton for the triennial examinations. An effort was made to reach these men by preaching services, day and night, in the chapels and on the streets, by offering books for sale, and distributing tracts. Mindful of the fact that all external means are vain without the influence of the Spirit, a morning prayer meeting was held to ask God's blessing on these efforts. These literary men were the most influential class in the country, but not the most hopeful in their attitude toward Christianity. Two interesting conversions were noted by Doctor Graves in his report for 1868. The father of one of the converts baptized at Wu Chaw was the first instance in his experience where a father was brought to Christ through the influence of his son. The other was a woman whose heart was opened by answered prayer. She besought her

idols in vain for the return of an absent son, and, at the suggestion of a Christian woman, put away her idols and prayed to the Christian's God. Her son's return confirmed her faith, and a year later she was hopefully converted.

Doctor Graves devoted much time to teaching and training colporters and assistants, believing that the future of the mission was largely dependent on them. Two hours a day were usually given to the Bible class for preachers. The sacrifice the assistants were ready to make in order to proclaim the truth was well illustrated by A Zung, a young man who had served several years as a colporter, but went home to engage in business. His heart could not rest while he thought of the millions of his countrymen dying without Christ, and, though he was making more than the salary of an assistant, his interest in money getting ceased, and he left his business to give himself up wholly to the service of Christ. Doctor Graves felt that one of the most pressing needs of the mission was a chapel, and so effectually did he urge this need that some friends of the cause in Baltimore furnished one-half of the necessary amount. The Board supplemented this, and the chapel was built and formally opened on the fifteenth of May, 1869.

After thirteen years of faithful and exhausting toil, Doctor Graves sailed for America in 1870, bringing with him a Chinaman to labor among his

countrymen in California. Doctor Graves also spent some time in this work at the invitation of the American Baptist Home Mission Society, by which his service is still gratefully remembered. The year in which the native pastor, Wong Mui, had charge of the mission, was not without fruitage. Seven were baptized into the fellowship of the two churches, and their joint contributions amounted to eighteen dollars.

Mr. and Mrs. E. Z. Simmons arrived in Canton in February, 1871, and took vigorous hold of the work. Mr. Simmons was a native of Mississippi, and had served for two years in the Confederate army under General Wheeler. After a year and a half of lonely missionary life their hearts were cheered by the return of Doctor Graves, accompanied by Mr. and Mrs. N. B. Williams and Miss Lula Whilden. It was in answer to a mother's prayers that her children might spend and be spent for the heathen that the two daughters of Mrs. B. W. Whilden, Mrs. N. B. Williams and Miss Lula Whilden, returned to China to take up the work for which their mother had toiled and prayed. Miss Whilden entered into missionary life with consuming zeal. She seemed to have a remarkable faculty for finding out ways of doing good, and, in addition to her school duties, she became deeply interested in the boat women. The Chinese said of her: "Other missionaries

come among us from a sense of duty; Miss Whilden loves the Chinese."

A few months before his return to China, Doctor Graves was married to Miss Jane Wormely Norris, of Baltimore. Mrs. Graves was a woman of quiet spirit, intelligent zeal, and earnest piety. She was soon able to communicate with the women in their own language, and won universal love and esteem. With Miss Whilden she superintended the education of girls, for which some years of teaching in Baltimore had well prepared her. The boys' school was put in Mr. Williams' charge, his firmness, sound judgment, and enthusiasm admirably fitting him for this position. He was deeply impressed with the care exercised by the Chinese churches in the reception of members, and thought that in vital godliness the Canton church would compare favorably with most of the churches at home.

An outstation was opened in 1873 at Sai Nain, an important business center near the junction of the North and West rivers. Doctor Graves, as well as other missionaries, had tried for years to gain a foothold there; but, while baffled in his attempts to rent a chapel, he was able to secure a place for a dispensary, and, with an appropriation from the Medical Missionary Society, to pay the rent without expense to the Board. The attention of the missionaries was called to the Hakkas,

a simple but sturdy mountain people, who, by making predatory incursions into the plain, had taken possession of a large part of two districts near Shiu Hing. One of the native assistants went among them and they heard the gospel with gladness. After Mr. Simmons finished preaching, one day, a Hakka, who had listened very eagerly, stopped to talk with him. He had read a tract prepared by Doctor Graves and had journeyed thirteen days to learn more of the truth. He asked Doctor Graves if he had been to heaven, and, if not, how could he know all these things so well.

In the spring of 1874 Mr. and Mrs. Simmons returned to America on account of the latter's impaired health. Still deeply interested in the Chinese, they were engaged for some time by the Home Mission Society in California. The mission sustained another severe loss in the death of Wong Mui, the pastor of the Canton church, a vigorous and aggressive Christian, who has been called the Luther of the Chinese Christians. Mr. and Mrs. Williams having returned in 1876, Doctor Graves was again the only foreign preacher in the mission. His life was a busy one. He was engaged in giving Bible instruction, preparing his "Notes on the Parables" and a "Life of Christ," meeting the demands of his medical work, and exercising a general oversight of the mission. The outlook was



promising, six new stations having been opened for the residence of foreigners.

The Chinese Christians maintained a station of their own at San Kiu, a town about fifteen miles south of Shiu Hing. A Chinese missionary society rented the house and supported the assistant. Their gifts amounted to \$160 during the year, most of which came from Demarara and Oregon. Lough Fook, a member of the Canton church, went to British Guiana as a coolie, that he might preach Jesus to his countrymen there. When he died in 1884, he left a church of two hundred members, contributing \$2,000 annually to missions. Doctor Graves described Lough Fook as one of the heroes of the Christian faith, and said he was a proof of what the grace of God could do for a Chinaman and what a Chinaman could do when renewed by grace. In Oregon, Dong Gong, a former student under Doctor Graves, had gathered a little flock of twelve or fifteen persons. The membership of the Canton church in 1878 numbered one hundred and ninety-one and there were sixty-six baptisms during the year, thirty-seven of these being in connection with the Tie Chiu church, in Hong Kong.

The year 1880 witnessed bitter persecution at Tsing Nue, a station supported by Doctor Graves. While the members of the mission were gathered for worship the chapel was assaulted by a mob and

greatly damaged. The members were stoned and injured in many ways, and the assistants had to leave the city by night under a guard of soldiers. The doorway of the chapel was blocked up and the Christians were denied entrance. After several months had elapsed Mr. Simmons, who had returned to China, sent an assistant to try and get the chapel back. He gathered a few of the members, pushed the bricks from the doorway, cleared away the rubbish, and held a three days' prayer meeting, asking God to help them hold the house for his glory. He sent to the magistrate and requested him to issue an order to the people not to molest the Christians in their place of worship. The officer immediately complied with the request and their prayers were answered. Persecution tended to the furtherance of the gospel and ten were baptized during the year.

At Tsung Fa, where there had been persecution and serious trouble, a chapel was completed which was built by the members of the church aided by those of the Canton church. This was the first chapel built by native members. In February, 1880, the work at Hong Kong, or on an island near by, at Tie Chiu, that had been carried on by Mrs. L. W. Johnson and maintained at her own charges, was turned over to the Canton mission. A new chapel had been erected the year previous and the church numbered about one hundred mem-

bers, most of whom had been baptized by Doctor Graves and Mr. Simmons. December 26, 1882, Yong Seen Sang fell asleep in Jesus. He had been connected with the Foreign Mission Board since 1845 and had been supported by the Ladies Missionary Society of the First Baptist Church of Richmond. Faithful to the end, he came to his "grave in a full age, like as a shock of corn cometh in in his season."

The year of 1885 was one of severe trial in the Canton mission. The Chinese-French War was in progress and outbreaks against Christians were frequent, though not due entirely to the war. Several of the native Christians were imprisoned and suffered great indignities. One of the girls' schools was attacked and broken up, the homes of two of the members were plundered, and the benches of the chapel broken. Notwithstanding the trying times through which the mission passed, there was some encouragement, and in the midst of hatred, persecution, and loss, not one member was led to deny the faith. In February, 1885, a Chinese Association was organized, composed of twenty-five representatives from six bodies. Mr. Simmons was elected moderator, the other officers being Chinese. Doctor Graves said of this Association that the members, by their punctuality and attention to the speakers, set an example that might well be followed by many of the Associations at

home. The year was also marked by terrible floods, but this calamity worked a beneficial result to the mission, for the relief afforded the stricken districts by the missionaries made the people willing to hear and accept the gospel and opened wider the door of usefulness. There were in 1886 four schools for boys and eleven for girls under the care of the mission. These schools afforded fine opportunities for reaching the mothers and other women in their neighborhood, who at weekly examinations came in for the Scripture lesson and prayers. Miss Young, who had been welcomed to the mission in 1884, and some of the Bible women, conducted a weekly meeting for heathen women and in this way many heard the gospel.

The year 1888 was one of almost equal joy and sorrow. Mrs. J. L. Sanford and Miss Henrietta North landed in Canton in January and Miss Nellie Hartwell in May. They had been engaged in work among the Cantonese on the Pacific coast and were therefore able at once to be efficient in China. Miss North went out as a self-supporting missionary, but identified herself with the Canton mission. Mrs. Sanford had demonstrated her fitness for missionary life by nearly six years of efficient service. Her interest in missions was quickened by reading memoirs of the Judsons, but her ideal of the Christian missionary became so high that it did not occur to her that one so un-

worthy and incapable as she considered herself to be could be called of God for such responsible work. Believing this, she fought against the conviction, while feeling that such a life would be an unceasing joy. When the realization came to her that God would fit her for whatever service he required of her, she gladly surrendered to his will.

Miss Hartwell was born in China during her father's first residence in that country and she had been reared in an atmosphere of missions. She had assisted her father for several years in the Chinese mission in San Francisco and had proved a zealous and successful worker.

The mission at Canton was sorely bereaved by the enforced return of Doctor and Mrs. Graves in November, 1887, and by the death of Mrs. Graves in San Francisco, April 20, 1888. Through a wearing illness of many months she was patient, sweet-tempered, and submissive. Even the disappointment of being unable to reach her old home in Baltimore brought no murmur. She said, "I am going to the best home." For sixteen years she had devoted herself to the Chinese, leaving behind her a work that has endured, and the record of a life of self-abnegation and godly consecration. In 1889 the mission was made glad by the appointment of Mr. and Mrs. Thomas McCloy, of Scotland, and Miss Mollie McMinn, of Missouri. Mr. and Mrs. McCloy were reared in Presbyterian homes

but united with the Baptist church in Glasgow. Mr. McCloy went out in the employ of the British and Foreign Bible Society. He made a number of long and arduous journeys into the Kwangtung and Kwang Si provinces, often traveling where Europeans had not been. After several years of service he felt that he could be more useful as a teacher and preacher, and accordingly made application to the Foreign Mission Board. He was ordained in the Canton Baptist Church, December 29, 1889.

Miss McMinn also came from a Pedobaptist family, but after reading what she calls "that Baptist Bible," she decided to cast in her lot with Baptists. Her early life was full of difficulties and trials that fostered independence and self-reliance. She gave as her reason for becoming a missionary, "The love of Christ constraineth me." In addition to the foreign force, which had never been so large, there were seventeen native preachers, four colporters, and seven Bible women in the Canton mission. Two hundred and ninety pupils were enrolled in the schools and work among the women was never more encouraging. Effort put forth for the Chinese in the United States began to make itself felt in China. Chinese Christians returning from America became an important factor in the working force at Canton, introducing an element of intelligence, piety, and energy into the churches.

October 14, 1890, Doctor Graves and Mrs. Sanford were united in marriage. This year the mission enjoyed a visit from Dr. H. C. Mabie, secretary of the American Baptist Missionary Union, who was most favorably impressed with its conduct. Doctor Graves' method of training converts and gathering from among them the more promising as evangelists and pastors he considered admirable. He was also impressed with the tactful handling of the work among the women and with the fact that the large native church sustained two pastors. "Indeed," he said, "self-support is insisted on in this thoroughly effective mission."

An advance in school enterprises was noted during the year 1891. The native Christians raised \$950 and opened a school of their own with forty pupils. Doctor Graves' quarterly class for training preachers became so large that he was forced to limit the number.<sup>1</sup> The arrival of Mr. and Mrs. G. W. Greene and Miss C. J. White in the autumn of 1891 was a welcome event. Mr. Greene at the time of his appointment was a professor of Latin in Wake Forest College. His experience as a teacher fitted him to assist Doctor Graves in training Chinese converts and such a co-worker was

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<sup>1</sup> He refers to the years 1890-1891 as not marked by unusual success, though he reported 78 baptisms, 426 pupils in 7 schools, 13 stations and outstations, 22 native workers, 560 church-members, and contributions amounting to \$640.

much needed. Miss White was well equipped for missionary work, having been trained for it and having had some practical experience.

Chief among the causes for thanksgiving in 1892 was the arrival of Miss Anna Hartwell in December. She was born in Tungchow and spent several years of her childhood in Canton under Doctor Graves' care. Her later life was passed in San Francisco where, while still a schoolgirl, she devoted her evenings to teaching in the Chinese Baptist mission. At this time the call came to her to give her life to the Chinese in their own land, and in preparation she spent two years in the Missionary Training School in Chicago. She took highest rank and gave evidence of unusual capability for missionary service. Fitted by nature, training, and experience, she was soon able to begin work and more than realized the hopes centered upon her.

Another cause for rejoicing was the completion of the chapel in the Kwang Sai province. The church-members, who numbered only twenty-four, gave the lot and part of the money to build it. This was the first chapel in a province whose population was estimated at eight million. The people were strongly anti-foreign and the first Christians had to stand persecution; but their patient endurance and consistent example led others to inquire into the new doctrine and find out its truth. The Chinese



Christians contributed \$200 to the Centennial Fund and of this about fourteen dollars was given by the Woman's Missionary Society.

The rivers of China have proved highways for the gospel. Mr. Greene, in company with Mr. Simmons and a young Chinese physician trained in the Canton hospital, made a trip up the North River, an account of which illustrates some of the methods employed in reaching the people. Whenever the boat made a brief stop the physician hung out his sign and soon had a number of patients. In places where there was a chapel he carried his medicines to it and there ministered to the suffering. When not occupied with patients he was quite ready to preach the gospel and his assistant stood by the door and sold tracts and copies of the Scriptures. Even the cook often went ashore to sell books, occasionally preached, and often talked with the people. The year 1893 was one of great sickness in and around Canton and three of the native helpers passed to their reward. One of these was converted at Demarara under the preaching of Lough Fook. Before he became a Christian he had made about \$2,000, nearly all of which he expended in preaching the gospel without salary. Notwithstanding the hindrances caused by sickness the year was a fruitful one. Three new stations were opened and the baptisms were nearly double those of the year previous. Among the converts

was a Buddhist priest, who gave up money-making and an easy life for poverty, hardship, and the service of Christ. Ten men were baptized at Ping Lok, or "peace come down," who were the fruit of the faithful teaching of a Christian man from the Swatow Baptist mission. He removed to Ping Lok to live, and when a colporter visited the village he found a little group of interested people whom this man by teaching and example had gathered. About one and a half million pages of tracts and Scriptures were distributed and these often proved the entering wedge.

Mrs. Graves' health having become impaired by an attack of fever she left Canton with her husband early in 1894. Their departure was most timely; the bubonic plague was breaking out with all its horrors, and neither of them was in a condition to endure the anxiety or the death-laden atmosphere. Several of the church-members fell victims to the plague, among them one of the most efficient Bible women and one of the best school teachers. The year was one of unusually good opportunities for work among the women in their homes, both in the city and in the country. The black death hovering over the land made them realize the uncertainty of life and the dark and hopeless eternity beyond. Many a heathen woman listened with an earnestness rarely seen before.

During the early part of the plague season the

missionaries were welcomed as messengers of hope and comfort, but the methods of treatment by foreign doctors in Hong Kong and their efforts to stop the plague led to the posting and circulating of inflammatory placards and reports accusing the physicians of barbarous treatment and the missionaries and native Christians of endeavoring to spread the plague while ostensibly trying to cure it. There was much excitement. Some rioting occurred, many native Christians were cruelly persecuted, and all except one of the chapels in Canton were closed, while most of the schools were suspended and some were broken up. The peculiar trials of this year brought to the missionaries a deeper experience of God as a very present help in time of trouble. In the midst of anxieties, sadness, and death they praised him for care and guidance and real progress in the work.

The year 1895 was one of excitement and opposition to foreigners all over the empire. In the earlier months of the year the war with Japan was exciting the minds of the people; later the Kueheng massacre was as fuel to the flame, and in the early autumn an attempted uprising in Canton was a new cause for anxiety. The native helpers were demoralized and the minds of the people were too full of war to listen to the message from the Prince of Peace. Numbers of people visited the chapels, but they were restless and suspicious. The women

in the city and in the country, however, listened eagerly to the gospel. Miss McMinn met with great encouragement in her country trips, and at Kwai Ping city, in Kwong Sai province, from which several Presbyterian missionaries had been expelled a few years before and their houses burned, numbers of women, sometimes forty a day, came to the boat in which she traveled and listened attentively. Everywhere the Bible women found open doors and waiting hearts.

School work was also encouraging. In the spring a Saturday night prayer meeting was begun in the boarding school, its object being prayer for the conversion of relatives and friends. Eleven girls and nine women were converted. This boarding school was founded by Miss Emma Young, on whose heart it was laid to establish a school where Baptist women and girls could receive a Christian education under favorable circumstances. With the sanction of the Board she made an appeal to the women of Missouri, her native State, and with characteristic energy they undertook the work. The building was completed in February, 1888, and the school opened in March. According to the plan of its founder both women and girls were received, though it was called a girls' boarding school. Admission to the school in the earlier days was not limited to children from Christian families, but those were received who were willing

to study the Bible and submit to the regulations of a Christian school. In 1899 the school had outgrown its building and the women were removed to another building and organized separately. Both buildings were soon filled and sometimes overcrowded. Girls are admitted to the boarding school after the age of ten years; the ages of the women vary from their teens to sixty years or more. Some of these old women brighten up wonderfully as the Spirit of God takes hold of them, and witness for Christ with great sweetness when they return to their distant country homes. These women are usually the mothers of men converted in the United States. In the autumn of 1895, a two-weeks' class for women was held in the girl's boarding-school building and lessons were given in the Old and New Testament. This class was designed to give Christian women, especially those in the country villages whose home cares prevented their coming to the boarding school for any length of time, an opportunity to learn more of gospel truth. The interest and spiritual help of these classes were frequently borne witness to.

There was cause for great rejoicing in the mission when peace was declared between China and Japan, and five new ports were opened to trade and foreign residence. One of these ports, Shiu Hing, was already occupied by Miss North and Miss McMinn, and the missionaries had been pray-

ing for years that another, Wu Chaw, might be opened to them. Both of these cities were important points on West River. Late in the year 1895, Doctor and Mrs. Graves returned to Canton, accompanied by Mr. and Mrs. R. E. Chambers. Mr. Chambers had been under appointment for some time, and had learned something of the home side of foreign missions while assisting the corresponding secretary in the office in Richmond. In February, 1896, the mission welcomed Miss E. B. Sale, of Virginia. She made rapid progress with the language, and was soon able to begin work in the Kwong Sai province, where Miss McMinn had long desired a co-worker.

The field occupied by the South China Mission at this time embraced a territory extending from one hundred and fifty miles southeast of Canton to two hundred miles northeast; from ninety miles southeast to three hundred miles northwest, and over three hundred miles west. From twelve to fifteen days were required to make the journey to the more distant stations. Most of the emigrants to America were from the country southwest of Canton, and it was to carry the gospel to their friends and to look after converts returning that this district was entered. The first country work was done in the West River Valley, and the stations there are its natural expansion.

A strenuous effort toward self-help and inde-

pendent work was shown in the report of the mission for 1896. The Canton church provided for the entire support of its pastor. The other native pastors were only partly paid by the mission, and of twenty-two unordained preachers only twelve were supported by funds from the Board. The rest were maintained by friends in the United States or by the Chinese independently of the mission. Four day schools were carried on without expense to the mission. The mission boat, "Bearer of Blessings," owned by one of the missionaries, proved of much value in itinerating, as it was more comfortable than the native boats and a longer time could be spent on it without detriment to health. A lot on one of the principal streets in Wu Chaw was purchased, a chapel and small dwelling were built, and, with the desire to push on into the interior, Mr. and Mrs. Chambers took up their residence there. The chapel was opened for preaching, a book room and a small free library were connected with it, and many tracts and books were circulated. Unusual interest attached to the Kwong Sai work owing to the prospect of a speedy opening up of the West River to foreign steamers, with Wu Chaw as the principal port. The change in officials and literati from open opposition to friendly cordiality toward the foreigner and his religion was very manifest.

In her country trips, during 1896, Miss White

visited thirty-five villages within two hundred miles of Canton, where there was neither foreign missionary nor Bible woman. The work done in the districts visited was supported by Chinese in America and other friends. Many of the Chinese converted in foreign lands live in this section, so in many houses the idols had been cast down. With few exceptions the villages she visited were on the waterways, and there were hundreds inland to which the gospel message had never come. In one plain Miss White counted thirty-one villages that had never been visited by a missionary. The Leung Kwong Baptist Association met at Shiu Hing in February, 1896. Forty-five delegates were present, and seven out of eight churches were represented. Eighty-three baptisms were reported. It was a meeting in which the presence of the Holy Spirit was manifest. The practical outcome was the opening of a new mission station, the determination to appoint an associational missionary, and the raising of a generous sum toward his support.

The year 1897 marked an advance all along the line. More baptisms were reported than during any previous year, and for the first time the membership of the churches numbered more than a thousand. School and medical work, house to house visiting, and itinerating, all were encouraging, and open doors on every hand invited to yet



greater effort. The influence of Chinese schools in America was increasingly felt. Two brethren from America, aided by friends, built a neat little chapel in a village near Canton, where the people were friendly and there was a bright prospect for fruitful work. One village school was opened at the request of Christian Chinese in British Columbia who wished their wives to study the Bible, and another was cared for by a young lady in Illinois who became interested in the Sun Ning district through the Chinese work in America. There was an increasing readiness on the part of the people to buy and read Christian literature, and the village work was very encouraging. Miss McMinn made a beginning among the Mandarin-speaking women of the Kwong Sai province, and spent three weeks in a district hitherto visited by no foreigner except French Roman Catholic priests. She found the field a most promising one. Five years before the first believer was baptized and became an evangelist. At the time of her visit the one had increased to almost thirty. Near the close of the year Dr. McCloy returned with his family to Canton. He had taken a course in medicine while in America and prepared himself for greater usefulness.

The political agitations in China during the year 1898 had at least one beneficial result, in that it partially awakened the Chinese and led many to

examine into the merits of Christianity. The preaching halls had never been so crowded nor had there ever been so many seeking acquaintance with and instruction from the missionaries. The baptisms were about double those of the year previous. Large numbers of books and copies of the Scriptures were sold and eagerly read by a better class of people. The spirit of inquiry was abroad in the land. During half the year most of the province of Kwong Sai was in rebellion and the rebel chief made dire threats against the Christians. The rebels took possession of several market towns and decided to take one more and then go to a village where a number of Christians were gathered and exterminate them, men, women, and children. Though by their own folly they failed to wholly carry out this purpose, the Christians were driven from their homes and into hiding, where they suffered great hardships. This was but a sample of what occurred in the case of many another village during the Boxer uprising, while in others still that happened which sent a thrill of horror through the civilized world.

According to Doctor Graves the most important event in the history of the Canton mission during the year 1898 was the choice and ordination of Chow Leung as pastor of the Canton church. Doctor Graves describes him as a godly man, of a sweet, Christian temper, quiet demeanor,

and earnest piety. All the brethren had full confidence in him as a man and as a pastor. Seventy-four were baptized into the fellowship of the Canton church, most of whom lived at country stations where no church had yet been organized.

The organization of the Chinese Baptist Publication Society marked the opening months of 1899. For several years members of the Canton mission had given much thought to this enterprise, and in 1897 circulars were sent to Baptist missionaries throughout China suggesting co-operation in a publication work. The suggestion met with general approval, and an invitation was issued asking Baptist missions to send representatives to a meeting to be held in Canton in February. The society was organized February 27-28, with a Board of Directors composed of missionaries from the Southern Baptist Convention and from the American Baptist Missionary Union and four capable Chinese brethren. Doctor Graves was elected president and Mr. Chambers secretary and treasurer. Contributions from China alone soon amounted to more than \$4,000. The enterprise meets a long-felt need, and promises to be increasingly useful to Baptist missions in all parts of China.

The year 1899 witnessed the largest number of baptisms in the history of the mission, five hundred and thirty-three. While the missionaries

rejoiced over this ingathering they also trembled at the responsibility placed upon them to teach these scattered converts all things the Master had commanded. Miss Annie J. Kennon and Mr. S. T. Williams were welcomed by the mission early in 1900. Mr. Williams was destined for the Hakka work, which had been steadily increasing in interest and promise. In 1899 there were between four and five hundred converts speaking the Hakka dialect, and there were two organized churches in the district. There was great need of some one to train these converts in Christian giving and the other Christian graces that would make them self-supporting, self-cultivating churches. It is a field requiring great self-denial and consecration. The Boxer uprising in the summer of 1900 prevented Mr. Williams from proceeding at once to his field. He was detained in Canton until the spring of 1901, when he spent several months in the Hakka district, traveling over six hundred miles. He found many inquiring the way, and baptized seventy-two converts, making nearly a hundred additions to the churches in the Hakka district during the early months of 1901. As the stations in this district were remote from the great centers and trade routes, the people were less influenced by the anti-foreign feeling during the troubles of 1900 than in other places. Regular Sunday services were held in all the three churches throughout the

year, and some work was done among the interested heathen. Mr. Williams was but reaping the fruit of these efforts.

The closing year of the century was one of great peril and trial all over China. In the South China Mission the loss and danger were not so great as in other missions, but work was practically suspended for several months. The native Christians were severely tried by personal fear and loss of property, but very few abandoned their profession. Only one native Christian was called upon to lay down his life for his faith. This man had been in the persecutions during the rebellion in the Kwong Sai province and had lost his all. He then became a traveling doctor, and was on his way to a mountain village to see a sick man when he was met by some soldiers who questioned him, and, finding that he was a "Jesus fellow," they bound him to a tree and shot him dead. A man gathering wood near-by brought to his brethren the tidings of his faithful death. Several chapels were destroyed, some looted, and some attacked and damaged. The Chinese government made prompt reparation for these losses.

The new century opened with brighter prospects. The missionaries gradually returned to their fields and the Board sought to reinforce the mission as rapidly as the gifts of Southern Baptists permitted. It is not the time at this writing

to forecast the future of China nor the final result of the troubles arising from the Boxer outbreak. But the missionaries are cheerful and hopeful, remembering that he who said, "Go ye into all the world," said also, "Lo, I am with you alway, even unto the end of the age."

## V

### CENTRAL CHINA MISSION

THE Foreign Mission Board having decided to enter China, determined to extend the work as rapidly as possible, and as soon as the mission at Canton was established to open one at Shanghai. On the eighteenth of December, 1846, Mr. and Mrs. Matthew T. Yates, Mr. and Mrs. T. W. Tobey, and Dr. J. Sexton James, were designated for missionary work in the First Baptist Church, of Richmond, Va. Mr. J. L. Shuck, who ten years before had been set apart in the same church, was present with the native preacher, Yong Seen Sang. These brethren had been transferred from the Canton mission to lend their assistance to the establishment of the new station. Messrs. Shuck and Tobey sailed in March following, via Hong Kong. Mr. Tobey was graduated from Columbian College and was ordained to the ministry a few days after his appointment as a missionary to China. Mrs. Tobey was a sister of Mrs. Shuck and a daughter of Rev. Addison Hall, of Virginia. Mr. Yates expected to accompany his colleagues but was detained by the illness of his wife. He

sailed a month later, proceeding at once to Shanghai where he was the first of the missionary party to arrive.

Mr. Yates' early training was excellent preparation for his life-work. Reared on a farm in Wake County, N. C., his splendid physique enabled him to labor and endure hardship for more than forty years in China. Close touch with nature through his early years fostered an unaffected simplicity of heart that was one of the charms of his mature years. His conversion was the result of too prolonged and intense a struggle not to have had a powerful influence over his future life. For three years he sought isolated spots in the woods where he would be unmolested and prayed, "God be merciful to me a sinner," but he imagined that he must find peace at some protracted meeting and his prayers were in reference to such meetings. At the age of seventeen he attended a meeting at Mount Pisgah Church, to which he had looked forward hoping to find pardon for his sins. The meeting drew near its close and he was in despair, for he was still unsaved and there was no other meeting in prospect. In agony of mind he went into the woods and falling on his knees cried, "O Lord, help me." He had too long sought help from the preachers and he now turned to the Lord alone, and in him found peace.

His desire to enter the ministry became known



to the president of Wake Forest College, who urged him to come and continue his education and secured aid for him from the State Convention. Soon after his conversion his attention was directed to the condition of the heathen world by reading the memoirs of Mrs. Judson. The impression made was deep and lasting and when he made known his intention to enter the ministry he signified his willingness to preach the gospel to the heathen. He found a true helpmate in Miss Eliza Moring, to whom he was married, September 27, 1846. They had known each other from childhood and their love was but the maturing of a youthful friendship. She was a lovely, cultured, and consecrated woman and proved herself as strong and efficient in her sphere as her husband was in his. In the autumn of 1846 the Raleigh Association adopted Mr. Yates as its missionary and pledged him a competent support.

Mr. and Mrs. Yates arrived in Shanghai, September 12, 1847. Ignorant of the language and the conditions of life in China, they were to encounter many difficulties before a beginning could be made; but with strong faith in God and deep conviction of duty, they bravely and cheerfully faced the future. Mr. and Mrs. Tobey joined the mission on September 25, and anticipating the arrival of Mr. and Mrs. Shuck in October, the missionary family removed to the house of the

Austrian consul, having rented it for two years. This was a more commodious dwelling than the one previously occupied, and being outside the city walls was blessed with fresh air and sunlight. On November 6, 1847, a Baptist church of ten members was constituted, with Mr. Yates as clerk, Messrs. Tobey and Yong as deacons, and Mr. Shuck as pastor.

Doctor and Mrs. James sailed for China in November, 1847. Doctor James' desire to become a missionary physician dated from the time of his conversion and inspired him to secure the fullest preparation for his life-work. A few months before his departure for China he was married to Miss Anna Price Safford, of Salem, Mass. The missionaries were anxiously awaiting the arrival of Doctor James, who had been appointed treasurer of the mission, but their hope of having a Christian physician to open the way for the healing of souls was doomed to saddest disappointment. In April, 1848, the schooner bearing Doctor and Mrs. James was capsized by a sudden squall at the entrance to the harbor of Hong Kong and the missionaries found through the depths of the sea a way for the ransomed to pass over.

The first year or two of missionary life was devoted to the study of the language and was what Mr. Yates called a sort of incubation. This period of study proved too great a tax on Doctor Yates;

the optic nerves gave way and his sight was virtually gone. As it became necessary for him to give up the study of the classics, he devoted himself to the acquisition of the spoken language. He had a very acute and musical ear and being forced out of his study into constant intercourse with the people during these first years, he learned to speak Chinese with a fluency that has never been equaled. The Chinese could scarcely believe that he was a foreigner. A year from the date of his arrival in Shanghai he began to preach to the people. A vacant warehouse on the mission premises was converted into a chapel and furnished with benches and a table. It was the custom for one of the missionaries to stand at the door and invite the people in, while another stood behind the table and when two or three were seated he began talking in order to hold their attention. The number attending gradually increased to fifty or more as the news spread that the missionaries were good men and talked about morality. The missionaries entered China four or five years after the opium war and they had to contend against subdued but intense opposition excited by the strong feeling against all foreigners, a feeling growing out of their defeat by the British. As the people in the treaty ports began to understand the object of foreigners in coming to China, either a better state of feeling was engendered or they acquiesced in the inevitable.

After using the warehouse for several months the missionaries succeeded in securing a preaching place within the walls of the city and began to look around for a lot on which to build a large church, the funds for this purpose having been collected by Mr. Shuck during his visit to the United States. The plan for the church called for a spire one hundred and sixty feet high but this had to be abandoned as no Chinaman could build it. A Gothic structure was erected with a brick tower eighty feet high. The auditorium was sixty by forty feet, with broad galleries, baptistery, and dressing rooms, the seating capacity being about seven hundred. It was a conspicuous object in the city and the bell tower attracted general attention. The church was burned in 1862 and was rebuilt by subscriptions made in Shanghai.

Doctor Yates gives an interesting account of an incident that occurred during the early years of his missionary life. In his itinerant work he met a tea merchant from an interior village. He was attracted to the man, invited him to call at his house and to come to church. After selling his tea the merchant accepted the invitation and had repeated interviews with Doctor Yates. He also frequently attended church. Before his departure he called to thank Doctor Yates for his attentions and was given a New Testament and some tracts. Doctor Yates followed him with his prayers and a

year later when he returned to Shanghai he called to tell Doctor Yates of that New Testament. He said that his home was in a city surrounded by an amphitheatre of mountains, and the only way of egress was through two natural tunnels. The people knew nothing of the outside world except what they learned from books or merchants. When he showed them the New Testament they read it eagerly, said it was a good book, and Confucius must have had access to it. In order to secure more copies of it, they took off the binding and distributed it among copyists until they had secured sixteen copies of the whole Testament and many copies of portions of it. They also introduced it into their schools as a text-book. They had discovered from studying it that there was another and older book, and had told him to be sure and ask for the other volume of sacred classics. He urged Doctor Yates to return with him and preach to the people of the "inside world," but the Tai Ping rebellion had broken out and the journey was fraught with many dangers. Doctor Yates tried to persuade the merchant not to attempt to return until he knew the way was safe, as he had a large amount of silver and feared robbers, but he insisted on making the journey. He was probably murdered, as Doctor Yates never heard of him afterward, and in the confusion incident to the approach of the rebels to Shanghai,

he lost the memorandum of his city and was never able to follow up the work begun by that New Testament.

The year 1849 witnessed the first baptism in the great heathen city of Shanghai. A quiet pond near Mr. Shuck's house was the spot selected, and many of the passers-by stopped and looked in amazement as the pastor of the little church led three of their countrymen down into the water and baptized them. Early in the history of the Shanghai mission an outstation was established at Oo Kah Jak, or village of the Oo family, about ten miles from the heart of the city. This was the first country station ever opened in China. Here the first Protestant chapel in the interior was erected, mainly through the efforts of the ladies of the mission. Referring to this station, Mr. Shuck said that the Foreign Mission Board was the first Protestant Board of Missions in the world that held property and gained a permanent footing in the interior of China. The people of the village numbered about two hundred, but the surrounding region was densely populated, and the people were friendly and accessible to the preaching of the gospel. A school was established, with an attendance of about twelve, several girls being among the number. This station was opened with a view to ascertaining whether the foreigners would be kindly received in the interior and how far the

missionaries might venture to send books and establish schools. It demonstrated the fact that they might freely enter the interior and prosecute their work. In the towns there was a great demand for books, but in the country many of the people could not read. Women who could read were very rare. As the new doctrine grew in favor, the press around the boats of the missionaries, as they went along the canals, was so great that they could only put a book or tract on the end of a long pole and hand it over to the people on the banks.

The early history of a mission is one of frequent changes, as new missionaries must take the place of those compelled to return home. By the death of Mrs. Shuck, in 1851, and the dismissal of Mr. Shuck, in 1853, to work among the Chinese in California, the mission lost two of its most efficient workers. The Convention of 1851, meeting in Nashville, Tenn., witnessed the designation of Doctor and Mrs. Crawford, Mr. A. B. Cabaniss, and Dr. G. W. Burton to missionary service in central China. While Doctor Crawford was under appointment, the Foreign Mission Board received a letter from Alabama, asking if the Board would send out an unmarried woman, and commending Miss Martha Foster, who was anxious to consecrate her life to the service of Christ in China. This letter was shown to Doctor Crawford, who

regarded it as a providential leading and immediately set out for Alabama. After a brief courtship he was married to Miss Foster, March 12, 1851.

Doctor Burton was highly recommended to the Board and realized the hopes centered in him. Soon after his arrival in China he had a severe attack of brain fever, and a second attack rendered his return to America imperative. A speedy restoration to health made him eager to return to his chosen field, and having married Miss Bennett, daughter of Rev. Cephas Bennett, of Burma, he sailed for China in 1853. He was a great addition to the mission; great numbers of sick people were brought to him, and he was very successful in healing their diseases. The missionaries and the doctrines they taught were thus brought into more general notice. On one occasion Doctor Burton visited the outstation at Oo Kah Jah, and as soon as it became known that he had arrived, streams of people were seen wending their way from the surrounding region to receive attention from the foreign doctor. The house was soon crowded, and the doctor dispensed medicines and examined patients until he was compelled by fatigue to desist. Mr. Cabaniss dated his missionary impressions to the visits of Judson, Dean, and Shuck to Richmond College while he was a student. So deep were these impressions that he promised Mr.



Shuck he would go to China after his graduation, if the Lord would open the way. He went out, supported by the Goshen Association of Virginia, his native State.

At the close of the year 1852, Doctor Yates wrote home: "There is a general spirit of inquiry concerning our religion, but it is all headwork; there is no heartwork about it. But we know that the mind must be informed before the affections can be moved. Ours is pioneer work. I trust the Board and the churches will not become weary in waiting long for the harvest at Shanghai."

The next year brought trial and discouragement greater than any yet known. The Tai Ping rebellion had grown to such magnitude that the passions of four millions of people were lashed into fury. An uprising of peasants and mountaineers, in 1850, had grown to an insurrection that threatened the overthrow of the empire. Beginning as a struggle for religious freedom, idols were cast down, temples destroyed, and a declaration of rights drawn up, embodying the first commandment and setting forth the right of the rebels to worship the one true God. Around this declaration the adherents knelt with drawn swords and swore to defend it with their lives. The Scriptures were printed and distributed among the troops and the people flocked to the new standard. It soon degenerated into a political movement of

ruthless destruction and indiscriminate slaughter. These trying times inspired the people with confidence in the missionaries. Seeing their own officials unable to cope with the situation, they turned to the foreigners for protection. This is illustrated by the action of a man, who, during a panic, made frantic efforts to secure a place of safety for about two hundred dollars in silver, and decided to throw it over the wall into Doctor Yates' yard and continue his flight. It is needless to say he came and received his money when the panic was over.

On September 7, 1853, the rebels gained possession of the city of Shanghai. Slight resistance was offered, there was little bloodshed, and the missionaries sustained no injury. Doctor Yates' house, just without the city wall, was the cover under which the Imperialists came within three hundred feet of the city wall. He witnessed sixty-eight battles around his house, for he remained to protect it after it was thought unsafe for the ladies to stay in such an exposed position and they had removed to safer quarters. Doctor Yates did not think the rebels would fire intentionally at his house, but he was exposed to great danger from stray shots that frequently crashed through the outer windows.

During these months of forced inaction Doctor Yates devoted himself to the study of the language

and rendered into the Shanghai dialect a tract entitled "The Two Friends." He also devoted much time to the preparation of a dictionary of the words and phrases of the spoken Shanghai dialect. This has proved of inestimable benefit to later missionaries. Cut off from all supplies by a wall fifteen feet thick, that the Imperialists had erected to starve out the rebels, Doctor Yates demanded a gate in the wall and in case this should be refused and he be compelled to leave the premises, demanded a guarantee of indemnity for whatever damage the property might receive. This was paid in at the consulate, and after guarding his house for sixteen months, surrounded by scenes revolting and horrible, he sadly abandoned it. The Imperialists immediately occupied the house as a battery and used all the wood work as fuel. The rebels secretly withdrew from the city and the Imperialists, fearing treachery, fired it. The most valuable portion was destroyed and during the three days the fire raged the army was allowed to sack the city. With this the rebellion ended. It was local and though contemporaneous had no real connection with the Tai Ping movement.

The mission property was returned, and with the indemnity Doctor Yates had secured, the houses were rebuilt and made habitable. The following interesting incident illustrates the confidence Doctor Yates inspired, and the frequent appeals made

to his kindness and generosity that grew out of this confidence. A poor old Chinaman called one day with a pitiful story of poverty and helplessness. He told Doctor Yates that he and his old wife must soon die and they had no money to pay funeral expenses, and no children to bury them. He was not a Christian, but had attended services and had watched Doctor Yates for years and had been convinced that there were none among his countrymen more honest. He came with the unusual request that Doctor Yates would furnish the money for their coffins and attend to their burial. Seeing he was so firmly convinced of the disinterestedness of the missionaries, Doctor Yates decided to give him a hundred dollars. With this he purchased two coffins. A few weeks later he came again to Doctor Yates and insisted on giving him the title to a small piece of ground in the suburbs. He said it was not worth anything, but he had nothing else to offer in return for his kindness. When the old people died Doctor Yates attended to their burial. Years passed and an Englishman came to Doctor Yates to buy a lot he owned in the suburbs. Doctor Yates denied owning any property in that portion of the city, but on consulting the records it was found to be the lot given him by the old man. It had enhanced in value and sold for \$1,500.

When peace was restored after the rebellion, the missionaries lent themselves to aggressive work.

The destruction of idols and temples having given ocular demonstration of the weakness of their gods, the people were ready to listen with deeper interest to the truths of the gospel. The idols for the time being, at least, lost their power and while heretofore it had been a difficult matter to secure one that had been worshiped, they were now for sale at any curio shop and could be bought for a trifle. The year 1855 was an eventful one, marking the suppression of the rebellion, and the missionaries had never before been able to do so much apparently effective preaching. It was marked by the first baptism of a Chinese woman. Five schools were maintained, with an attendance of a hundred and fifty boys and fifty girls.

After ten years of continued and exhausting service in China, Doctor Yates, with his family and Mrs. Crawford, sailed for the United States in September, 1857. They were shipwrecked before they left the China seas, and after several days of extreme peril were picked up by a Siamese vessel and returned to Shanghai. They sailed again in November, assured that everything had been provided for their comfort, but the supply of nourishing food gave out while yet two months of the voyage remained and they landed in New York worn out and exhausted in mind and body.

In March, 1860, Doctor Yates was again in Shanghai. He received a warm welcome from the

native members of the church, some of whom had been called to endure persecution for their faith. Shortly after the country was again in rebellion and the city was occupied by the allied French and English armies to guard it against the rebels. In this time of excitement the great mass of the people moved to the interior, and congregations were small, consisting mainly of Chinese from the interior. Doctor Yates congratulated himself that before sailing for America he had studied the language of the Mandarins and was able to preach to these strangers. This year Doctor Yates experienced the joy of baptizing Wong Yih San, a rice merchant, who had been interested for years but feared he could not keep the Sabbath and earn a living for his family. He had finally determined to obey Christ, whatever might be the consequences. All aggressive work, however, was suspended on account of the war, but Doctor Yates wrote: "Now that we can do little more than hold on, God is at work. The Chinese have been humbled; an effectual door will soon be opened." Toward the close of the year peace was restored and the refugees returned to their homes. In the midst of difficulties Doctor Yates felt encouraged. The church-members, numbering twenty-four, maintained a weekly prayer meeting among themselves; seven of them prayed in public and most of the others prayed in their families.

In April, 1860, Alfred Luther Bond, of Athens, Ohio, was appointed a missionary to China. At an early age he removed to Baltimore, Md., and was baptized into the fellowship of the First Baptist Church by Doctor Williams. He entered Columbian College, Washington, D. C., sustained by his church. The president of the college, Doctor Binney, said he was worth his weight in gold, so great was his moral influence upon the students. In July, 1860, he was ordained and married to Miss Helena Dameron, of Baltimore. Eager to enter into missionary life they sailed from New York in the "Edwin Forest." Nothing was ever heard from them and no trace of the vessel was ever found.

This sad event was the presage of years of trial and discouragement. Doctor Burton, who had been rendering valuable assistance to the missionaries while supporting himself by his profession, returned to America in 1861. Wars in China and America added a two-fold burden to the missionaries; in 1862 the Asiatic cholera raged in the city; the large chapel was destroyed by fire; congregations were small or entirely broken up; schools were dispersed; and everything wore a gloomy aspect. The missionaries largely supported themselves, although aided by generous friends in Maryland and Kentucky. They felt, as Doctor Crawford expressed it, that "war or no

war, the mission must go on," and while their brethren at home were suffering all the devastation of war they must make the least possible demand upon them. During this troublous time Doctor and Mrs. Crawford removed to Tungchow and connected themselves with the Shantung mission.

Doctor Yates, feeling that he could not depend on a support through the usual channels, entered government employ. This had the effect of enlarging his sphere of influence and securing wider opportunities for future usefulness. In 1865 Doctor Yates wrote to the Board that he wished to make an annual contribution of his salary from the first of July, 1863, and to renounce all claim on the Board for services rendered so long as a piece of property he had acquired yielded sufficient income for the support of his family.

The opening months of the year 1866 were marked by discouragement and gloom. War had had a demoralizing effect on the people and the church, and the spirit of inquiry was practically dead. The practice of some English missionaries of receiving into the church those who were willing to abandon idols, but who had not accepted Christ, and the protection of the French flag over the papist places of worship, thus leading many to seek their protection, had militated against the purer methods employed by Baptists. Feeling



deeply the unfavorable circumstances surrounding the mission, the missionaries devoted the first of the year to prayer for the Holy Spirit. Gradually the prospect brightened.

The year 1867 witnessed the twentieth anniversary of Doctor and Mrs. Yates' arrival in China. When they opened the mission, the country outside of Shanghai was practically closed to them, opposition came from local authorities, priests, and people; but at the end of twenty years, hundreds of miles of territory lay open to the missionary, and a population of one million was accessible to the gospel. The Scriptures had been widely distributed, and Doctor Yates wrote that the obstacle was merely that of the heart, hardened by ages of idolatry, which could only be penetrated by the Spirit and power of God. The earlier months of 1869 were full of hope and encouragement. A deep interest pervaded the large congregation and converts of a better type were received into the church. In his eagerness to seize every opportunity and his effort to do the work of many, Doctor Yates overstrained his voice and it suddenly failed. He was compelled to give up all public speaking and seek restoration in other lands. As he was otherwise in perfect health, this was a deep grief to him. His affliction seemed to have a beneficent influence on the church-membership, making them feel their responsibility to teach the people

the way of life. For several years Doctor Yates was unable to stay in Shanghai more than a few months at a time. During his last absence, the mission was in charge of Wong Ping San, a native preacher, whose gifts as a pastor were marvelously developed, and of Mrs. Yates, who took the direction of affairs. She impressed upon the church the duty of lifting the burden of its support from American Christians, that they might the sooner send the gospel to other parts of the heathen world.

When the Southern Baptist Convention met in Texas, in 1874, it was found that the First Baptist Church of Shanghai had contributed \$800 to the objects of the Convention, and Doctor Yates requested that the church be represented in that body. Christian Seminoles, from Indian Territory, were chosen to represent the First Baptist Church of Shanghai. On October 17, 1881, the Hiang Cheh Baptist Association met with Doctor Yates' church in Shanghai. This was the first Association ever convened in China. Thirteen churches were represented. Of these, ten were under the patronage of the American Baptist Missionary Union and three under the Foreign Mission Board. Thirty-one missionaries and delegates were present and important matters connected with the policy of the churches were discussed. A further advance this year was the

organization and maintenance of a school by seven native Christian women, all of them very poor. They conferred with Mrs. Yates week by week as to its management, but scarcely a suggestion on her part was ever needed.

After twenty-three years of lonely, untiring service, Doctor Yates' urgent and repeated appeals for reinforcements were responded to by W. S. Walker, of Georgia, who arrived in Shanghai in January, 1882. He made rapid progress in the study of Chinese, and his knowledge of music enabled him to begin at once to train the young people in singing. The mission received another welcome addition, in 1882, by the marriage of Mr. Walker to Miss Lilian Mateer, of the Presbyterian Mission at Tungchow. Miss Mateer was a woman of unusual intellectual ability and force of character and had given her life unreservedly to the service of God in China. Mr. Walker overtaxed his strength by too constant application in studying the language and was prostrated by an attack of brain fever. His physicians advised his return to America, and sadly these devoted missionaries laid down the work to which they had consecrated their lives.

At the recommendation of Messrs. Yates and Walker, Mr. and Mrs. W. J. Hunnex, English Baptist missionaries of the China Inland Mission, were accepted by the Foreign Mission Board in

1881. They located at Chinkiang, a city of two hundred thousand inhabitants, at the junction of the Grand Canal and Yangtse River, one hundred and fifty miles from Shanghai. Mr. Hunnex was baptized by Mr. Spurgeon in 1878 and united with his church. Having become interested in China by attending the meetings of the China Inland Mission, he went out as a missionary under its auspices. Mrs. Hunnex was a Swiss, from Geneva.

On Sunday, June 10, 1883, the Baptist church in Soochow was formally dedicated and though it was a rainy day the house and yard were crowded with people. Doctor Yates had been urging the erection of a chapel in Chinkiang and his heart was gladdened by a telegram from the Convention of 1885, in session at Augusta, Georgia, authorizing the building of the chapel. This work lay very near his heart and he spent much time superintending its erection and renovating the mission house. He described the chapel as a thing of beauty, and as the solid, well-built wall arose he said to Mr. Hunnex: "This place will stand long after I am gone." They often prayed together that God would make it the birthplace of many souls. Two years later a bell was shipped for the chapel, most of the money for which was raised by the efforts of the former missionaries, Mr. and Mrs. Walker.

In January, 1886, the mission rejoiced over the

arrival of Mr. and Mrs. D. W. Herring and Mr. and Mrs. R. T. Bryan. All were from North Carolina and were probably influenced in their decision to enter the China field by Doctor Yates' repeated and urgent appeals for co-workers. Herring and Bryan were both college men ; they had also graduated from the seminary at Louisville and had some experience in pastoral work. Their progress in the language was exceptional and in less than a year they were conducting public services. Mr. Herring remained in Shanghai and Mr. Bryan joined Mr. Hunnex at Chinkiang where within a year a church of eleven members was organized.

This year brought to Doctor Yates a signal answer to prayer. For ten years he had been asking God to raise up some Chinaman who would give undoubted evidence of pre-eminent consecration to God's service. Deacon Wong, the merchant who had decided to close his shop on Sunday and join the church, had won an enviable reputation for reliability and had become very rich. While erecting a block of buildings the idea of building a chapel presented itself to him. This he did on his own property and at his own charges, and dedicated it for all time to the worship of God. Here he preached three times a week and when Doctor Yates occasionally visited the chapel he found it full of attentive listeners.

In the summer of 1887, Doctor Yates had a partial stroke of paralysis, but recovered sufficiently to continue his work of translating and to push the publication of the New Testament in the colloquial dialect, the translation of which he had finished as far as the book of Revelation. At the meeting of the State Convention of North Carolina, in November, the additional amount necessary for the erection of the dwelling-house in Chinkiang was raised and the telegram announcing the fact realized the long-cherished hope of the veteran missionary. Work was begun at once, Doctor Yates superintending it. This was the last effort of his life. In February following, while at Chinkiang, he was again stricken with paralysis and a month later, March 17, 1888, he entered into rest. After forty years of active service for the land of his adoption, there, where he wished it to occur, he finished his course and received his crown of rejoicing. He had often expressed the wish to die in China, that in the resurrection he might arise with the sheaves he had gathered from its ripening harvest fields.

Doctor Yates had planned that the Chinkiang house should cost \$1,000 more than the Board had appropriated. After his death Mr. Bryan went to Mrs. Yates and explained the matter to her, telling her it was not too late to draw in the foundations and build a smaller and a good house

within the appropriation of the Board. She thanked him for coming and said, "Go on and carry out his plan and present the bill to me." It was her delight thus to fulfill his desires and plans. Doctor Yates' strength and virtue need no encomium, but the world does not yet know the quiet, gentle, but none the less powerful spirit of the wife who survived him. He still lived in her. She gave up her salary and moved away from the mission house, but remarked to Mr. Bryan one day, "The older I grow the more of a missionary I become."

On the last day of the year 1888, a year so sadly memorable, the mission was gladdened by the arrival of Mr. and Mrs. T. C. Britton and Mr. E. F. Tatum. The Central China Mission seemed to have peculiar claims on North Carolina, all these being natives of that State. The year following Mr. and Mrs. Britton removed to Soochow, where a native helper had labored for some years, organized a church, and done the work of an evangelist, and where Mrs. Yates, with a generosity that was characteristic of her, had built a two-storied mission house at a cost of \$1,200. Miss Alice Flagg joined the mission in November, 1889, and a month later was married to Mr. Tatum. On the fifth of February, 1889, a mob totally destroyed the chapel, dwelling-house, and all the property of the missionaries at Chinkiang. The missionaries

fled to Shanghai, where they were welcomed with great kindness and sympathy. Antipathy to them and their work had nothing to do with the uprising, as it was directed against foreigners as such. The matter was promptly reported to the United States government, and the Chinese government made ample reparation for the destruction of the property, and the missionaries were soon as comfortable as before the disaster.

The mission received another welcome addition in Mr. and Mrs. L. N. Chappell, of North Carolina, who sailed for China in February, 1889. Mr. Chappell was a tutor in Wake Forest College and was aroused by Mr. Bryan's burning love for the heathen. Mr. and Mrs. Chappell joined Messrs. Bryan and Hunnex at Chinkiang.

In his report for 1890, Mr. Bryan told of a new plan that he had adopted in his work at the outstations. Instead of renting a room and employing a chapel keeper, he paid a small sum, usually eighteen cents, for the privilege of preaching in a tea shop. He always sought the same shops and, if he went at the right time, was always sure of an audience in which all classes were represented. Tea shops were the newspapers of China; there the latest news was discussed, business was transacted, and difficulties were settled. It was Mr. Bryan's plan to preach, sing, and talk with those who came in, and after placing tracts on the walls to preach



during his absence, to go away and leave them to discuss the good news. Work in Chinkiang, during 1891, was seriously interfered with by continuous rioting, thousands of dollars' worth of property belonging to the Roman Catholic Church being destroyed, though the dissatisfaction of the people seemed to be with the existing state of things rather than with the foreigners, and very little Protestant property was destroyed. The result of these riots was to bring mission work to the attention of the imperial throne. A decree was issued that missionaries were worthy of respect and must be protected by the officials of the land.

In the autumn the mission was reinforced by the arrival of Miss N. A. Miner and Mr. L. W. Pierce, who were married a few months later and removed to Yangchow, there to open a station. Yangchow is a large and wealthy city situated on the Grand Canal, about fifteen miles from Chinkiang. In June, 1892, Mr. Herring tendered his resignation to the Foreign Mission Board, having adopted the views entertained by the members of the Gospel Mission. After Mr. Herring's withdrawal from the mission Mr. Bryan removed to Shanghai, and soon after his arrival opened a chapel outside the East Gate. This section was very destitute and Mr. Bryan felt that an evangelist ought to be always at hand, and a guest room, with Christian literature to be read and kept

on sale, ought to be accessible twelve hours in the day. He went to consult Mrs. Yates, who listened to his arguments for a few moments and then said: "You need not try to persuade me; go and begin this work and I will pay the expense of it." Her gifts supported the work for some time after her death. In 1899 there was, at this point, a boys' school, a girls' school, and an organized church of eleven members.

In November, 1892, the missionaries met in Soochow and organized the Central China Baptist Missionary Conference. As soon as this organization was perfected, it was proposed to organize the five Baptist churches in the two missions into a Baptist Association. The Shanghai church had heretofore affiliated with the American Baptist Missionary Union; but as the Chinese Christians had expressed some interest in organizing to send evangelists to their countrymen, it was deemed best to encourage them. The year 1893 was marked by unusual blessing to the missions in and around Shanghai. Years of untiring effort had preceded it, and it was immediately prefaced by a call to prayer on the part of native and foreign workers. On January 9 an evangelical meeting was begun, in which most of the missionaries and native workers were engaged for four weeks. Messrs. Bryan and Tatum continued to hold services, and much interest and enthusiasm was

manifested. Christians were revived and strengthened in the faith, and some hopeful converts were gathered into the churches. March 24, 1894, the Shanghai mission lost in Mrs. Yates its staunchest friend. She was known to all the missionaries as "Mother Yates," and it was to her they came when they reached this foreign land. Her home was a refuge in sickness or distress, and her motherly heart was ever ready with counsel and sympathy.

After a visit to the home-land, Mr. Bryan returned to Shanghai in the autumn of 1894, accompanied by Miss Charlotte Price, Miss Kelly, Miss Julia Mackenzie, and Rev. W. W. Lawton. Misses Price and Kelly remained in Shanghai, thus increasing the force of foreign workers at that station to six, the largest number since the early history of the mission. Miss Mackenzie joined the Chappells at Chinkiang, and Mr. Lawton, after a few months at Soochow, located in Chinkiang. The year 1896 brought to Mr. Bryan the opportunity to engage in a work that had long been on his heart. He organized a class to meet once a week and study the life of Christ from Doctor Broadus' "Harmony of the Gospels." Soon after this class for Bible study was organized there sprang up in the church a spirit of willing service that resulted in the formation of two bands of volunteer workers, one among the men and one

among the women. Mrs. Tatum organized a woman's missionary society, that proved very helpful and successful. The money collected was used for the spread of the gospel among the heathen women of China.

School work has always been a prominent feature of the Central China Mission. In 1896 seven schools were under its care, one of these being the Associational school, a new enterprise. The Shanghai, Quinsan, and Soochow churches united to form an Association, and appointed a school committee, composed of Mrs. Seaman, Doctor Yates' daughter, Mr. Bryan, Mr. Britton, and three native brethren. The committee opened a boarding and day school combined, on the self-supporting basis, and succeeded beyond their most sanguine hopes. Mrs. Seaman gave the school a good building and a liberal contribution for repairs and furniture. Encouraged by the success of the boys' school, the committee opened one for girls in February, 1897. The great object of all these schools was to teach the people the gospel.

The fiftieth anniversary of the Shanghai Baptist church was celebrated on November 6, 1897. It was a jubilee year, indeed, in that it was a year of special blessing in many ways. The principal feature of the day was the history of the church, prepared by the secretary, Wong Sing San. Beginning with six missionaries and two native evan-

gelists from Canton, the church had grown to be a self-supporting body of over a hundred members. In the afternoon the children celebrated the first decade of the Sunday-school. On the eighth the Association met, and the Baptist churches of Chinkiang and Yangchow were received as members.

On October 14, 1897, the mission gained a valuable worker, already trained, by the marriage of Mr. Lawton to Miss Ida C. Deaver, of the Methodist Mission at Chinkiang. Mr. Lawton is an active, energetic missionary, always alert for new ways of reaching the people. His chapel at Chinkiang was opened as a sort of reading room, and the chapel keeper sat within to converse with those who came, or to show the books on the table. A house known as the Beggars' Home, where an average of fifty men slept on cold winter nights, was looked after by the mission. The object of this house was to afford lodging for poor, homeless fellows, who could not afford to pay for lodgings at cheap inns. At first no charge was made, but afterward a small fee was required of those who could afford to pay it. One month in the winter of 1898, nine hundred and three men were housed. In the winter of 1898 Mr. Lawton opened schools among the famine refugees from the Shantung province, who came down the canal and lived in huts made of bamboo mats. Natives and foreigners gave them what relief they could.

As the church at the North Gate of Shanghai had become self-supporting, and a large sum had been offered for the mission dwellings, they were sold. Eight times as much land was secured outside of the city and foreign concessions, but in a position to be taken in by an enlargement of the American concession. Three comfortable and substantial houses were arranged for in place of the two old ones, and there was room for two schools. Mrs. Seaman gave the building for the girls' school, naming it "The Eliza Yates Girls' School."

The year 1898 was one of progress at Yangchow, though there were no additions to the church. A church building was completed, and Mr. Pierce rejoiced in the first church building in the city. The country work opened up with brighter prospects than ever before. Mr. Pierce received many calls to go out and teach inquirers, and in two villages he was offered chapels if he would go and teach in them. The mission welcomed three valuable additions in 1899, Miss Alice Parker, and Mr. and Mrs. W. E. Crocker. Mr. Crocker was an experienced worker, having been in China for several years under the Gospel Mission movement. He resigned from this work, and after two years in the United States offered himself to the Foreign Mission Board. Mr. and Mrs. Crocker located at Chinkiang. When

the Boxer uprising drove the missionaries from Chinkiang, Mr. and Mrs. Crocker went to Fukuoka, Japan, and there, on September 15, 1900, Mrs. Crocker entered into rest.

During the Boxer troubles the missionaries of the Central China Mission not resident in Shanghai had to leave their fields temporarily, but none suffered any harm. In Shanghai the work went on with slight interruptions, and at no time were the missionaries forbidden to preach in the foreign concessions. As soon as quiet was restored, the missionaries returned to their fields to find the prospect as bright, if not more hopeful, than ever before. The field occupied by the Central China Mission has been marked by peculiar difficulties; its discouragements have been great and its harvests long delayed; but the missionaries hope that the time of awakening has come, and that God will manifest his power in the midst of this people.

## VI

### NORTH CHINA MISSION

THE Foreign Mission Board and the missionaries at Shanghai had been anxiously awaiting the opening of north China to foreigners in order that they might enter with the gospel. In anticipation of this event, Mr. and Mrs. J. L. Holmes had, in 1859, been appointed to the Shantung province, and were to remain in Shanghai until it should be opened. Mr. Holmes was a man of clear and strong intellect and independent spirit. His charm of person and manner peculiarly fitted him for work among the Chinese, to whom such qualities are very attractive. He was brought up in the Methodist faith, but in studying the subject of Christian baptism he changed his views and united with the Baptist church. From the time of his acceptance of Christ, he had been impressed by the duty of going to China as a missionary and had directed his studies to that end. Mrs. Holmes came of an earnest missionary family, an aunt of hers being for many years a missionary in India. Her mother rejoiced in her daughter's purpose to become a missionary.



Tungchow, the objective point of the missionaries, was at that time a city of about a hundred thousand inhabitants, and is situated about five hundred miles from Shanghai. No foreign trade was allowed, and it was necessary to establish a mission or some agency at Chefoo, a treaty port, so that the mission at Tungchow might be furnished with necessary supplies. In May, 1859, Mr. and Mrs. Holmes went to Chefoo with the intention of settling at Tungchow, but they were compelled to return to Shanghai until the war between China and the French and English was over. When peace was restored, in the autumn of 1860, Mr. Holmes went to Chefoo, rented and repaired a house, and returned to Shanghai for his family. Mr. and Mrs. Hartwell, both of whom were suffering from ill health, decided to return with him, hoping to find a more favorable climate. After a few weeks in Chefoo, Messrs. Hartwell and Holmes went on a tour of inspection to Tungchow and Hwanghien. They decided that Mr. Hartwell should remove to Tungchow and open a station, while Mr. Holmes should remain in Chefoo. Mr. Hartwell rented a vacant pawnbroker's shop for a residence, but found it impossible to secure a place for public services, owing to an opposition that sprang up. Undeterred, Mr. Hartwell fitted up a room in his own house. Though opposed by the *literati*, the common

people heard him gladly and the work opened up encouragingly.

In the autumn of 1861, the country around these stations was desolated by hordes of rebel banditti. They menaced the city of Chefoo, and in October, Mr. Holmes, in company with Mr. H. M. Parker, of the Episcopal mission, went out to the rebel camp, some twenty-five miles from the city, hoping to make some arrangements for their own safety, if not for that of the town. They did not return, and after eight days of great anxiety and uncertainty as to their fate, a party of foreigners, who had gone out to search for them, found their mutilated bodies and brought them back. They rest on the green island at the entrance to the harbor of Chefoo. Soon after their arrival in China, Mr. Holmes said to his wife: "If I thought I should die and leave you alone, leave you to go all that long way back by yourself, I should find it hard to say, 'Thy will be done.'" She answered: "I would not go back; I would stay here and work." When the great sorrow came to her, she was unchanged in her decision, preferring to live and work among those for whom her husband had sacrificed his life.

In October, 1862, the North Street Baptist Church was organized in Tungchow with eight members, including the Hartwells and Mrs. Holmes. On the same day three others were

received and baptized. This church increased more rapidly at first than those in the southern ports, and when Mr. Hartwell left for Shanghai, early in 1864, there were eighteen members. The hard times incident to the Civil War in the United States began to affect the mission soon after its establishment. The missionaries endeavored to support themselves and carry on the work, and they were saved from actual suffering by the generous aid of friends in Maryland and Kentucky. Dr. G. W. Burton, a former missionary associate in Shanghai, made large contributions to the mission and relieved many pressing needs.

Doctor and Mrs. Crawford came to Tungchow in August, 1863, to take charge of the mission, while Mr. Hartwell went to Shanghai to allow Doctor Yates a much-needed rest. Writing home about this time, Doctor Crawford said that the work went on in all departments the same as when the Board was able to support it, except that no books were printed. Mr. Hartwell remained in Shanghai two years, and on his return, in 1865, the church numbered twenty-three native members. He again took charge of the mission, and it was agreed that Doctor Crawford should open an independent mission in another part of the city. Mr. Hartwell's return rendered it necessary for Doctor Crawford to secure a home for himself. He committed the purchase to his teacher, who

bought it in his own name and rented it to Doctor Crawford, as, notwithstanding treaty rights, this seemed to be the only way to secure it. The purchase awakened the dormant antipathy to foreigners; placards were immediately posted in different parts of the city, calling on the people to rise up and prevent the foreigners from occupying the house. A messenger was dispatched to the United States consul at Chefoo, who came promptly and notified the mandarin that he would take possession of the property the next day. When the little company of foreigners entered the house early the following afternoon, they posted a notice, with the seal of the United States attached, and hoisted the American flag. The determined spirit of the United States consul and the missionaries to maintain their treaty rights greatly lessened the opposition to foreigners acquiring homes.

The house thus secured by Doctor Crawford was situated in one of the highest, neatest, and most populous sections of the city, near several temples and a large literary hall, all places of resort. It was built of unhewn stone and covered with sedge grass, and while the rooms were small, one was large enough for a chapel. In December, 1866, Doctor Crawford organized the Pai Tong Baptist church, composed of eight members, four natives and four foreigners. One of the first-fruits of his labors was a deacon in the Presbyterian

church, who became convinced that immersion was the command of Christ and wished to unite with the Baptist church. For five years he had been a consistent Christian and the Presbyterians were loth to give him up. Doctor Crawford felt that the field was encouraging, the people superior to those in the great Yangtse plain, more hardy, manly, and straightforward, and with habits more favorable to the propagation of the gospel. It was his opinion that the leading truths of Christianity had more thoroughly permeated the masses in the eastern part of the Shantung province, after seven years of preaching by a few missionaries, than they had the people in the vicinity of Shanghai with all the labor expended there.

In the spring of 1867, Mr. Hartwell succeeded, after much anxiety and effort, in renting two rooms in a most desirable locality in the heart of the city of Hwanghien. He opened a promising station in charge of a native helper. Mr. Hartwell devoted much time to visiting in the country, spending three days in every ten in this way, and maintaining services at three outstations. At Tungchow he held preaching services on Sundays and three nights out of every ten, a weekly church prayer meeting, two Bible classes, one for men and one for women, besides the daily reading and explaining of the Scriptures at evening worship, which was open to all who wished to attend.

Mrs. Hartwell was untiring in her efforts for the women. Her class was very well attended, and she was encouraged by the interest and attention of its members. She visited the sick, and in this way reached many who would never come to the chapel. She introduced vaccination among the children, and when she could obtain vaccine matter, had no lack of subjects. Two Chinese women were converted and baptized, the first-fruits of her efforts. Mrs. Holmes and Mrs. Crawford were also actively engaged in educational work, house to house visiting, and instructing in the truths of the Bible those who came into their homes.

Interest in Christianity deepened and broadened in the Shantung province during the years 1868-1869. There were frequent and noteworthy conversions. The missionaries rejoiced in the power and influence of the native Christians as they disseminated knowledge among their neighbors, relatives, and friends. At one town Mr. Hartwell visited, a few native Christians gathered a large congregation of earnest, interested listeners, who came for three nights, and maintained as good order as in any of the chapels where they had been trained to behave. Mr. Hartwell said one would have thought he was preaching to a congregation of converts, or at least of trained church-goers, instead of to a crowd that had never seen a Christian missionary. The work also assumed a new

feature, as the people from a distance who had in some way heard of and become interested in the truth, came to Tungchow for more full and careful instruction. These inquirers, both men and women, came from distances varying from fifteen to seventy miles, and remained for weeks, and even months, to attend services and to be taught the way of life more perfectly. The mission furnished them lodging while they bore the rest of the expense. The little church, under Mr. Hartwell's care, began to put forth its strength in direct missionary work. The members decided to open and furnish a chapel at Shang Tswong, and it was agreed that Mr. Hartwell, or one of his assistants, should spend at least one Sabbath in each month there. On the other Sabbaths the members in the neighborhood met for singing, reading, and prayer.

In the winter of 1867-1868, it was confidently asserted that at the new year all the missionaries were to be murdered. They were accused of kidnapping women and children in order to get their eyes and hearts for medicinal uses, and indeed, all manner of atrocities was attributed to them. These rumors caused no special uneasiness until the massacre of several Roman Catholic missionaries at Tien-tsin created the impression that a general uprising against foreigners would occur. Work was accordingly suspended, and the missionaries, deeming it wise to seek the protection

of the foreign warships in Chefoo, left their houses in charge of trusty servants under the mandarin's protection. During his stay in Chefoo, Mr. Hartwell stopped with one of the native members, whom he had baptized ten years before, that he might be near the chapel and able to maintain regularly some extra services. This chapel had been built and presented to the church by his host, who was a poor man at the time of his conversion, but who had grown very rich, and seemed deeply sensible of his obligation to God in the use of his money.

The most noteworthy advance in the year 1870 was the call and ordination of the first native minister of the gospel in Shantung province, Woo Tswun Chau. This brother was an earnest, reliable, intelligent, and well-informed Christian, and had been associated with Mr. Hartwell for ten years. The mission sustained a severe loss in the death of Mrs. Hartwell, in June, 1870. Full of determination, courage, earnestness, faithfulness, and discretion, she was peculiarly adapted to missionary life, and left the impress of her character on her pupils, the women she instructed, the church, and multitudes of the heathen. Soon after Mrs. Hartwell's death her husband returned to America with his four motherless children, leaving the church in charge of pastor Woo.

Mrs. Holmes returned to Tungchow in 1870,



and having moved into a new and convenient house, opened a school for girls. She had many visitors among the women, who came to see her and her new house, and in the little chapel, which she had neatly fitted up for the purpose, she taught them the way of life. In the summer of 1872 the mission rejoiced over the arrival of Miss Edmonia Moon, of Virginia, a young woman of resolute, independent character, and strong, well-trained intellect, who bade fair to be a valuable addition to the missionary force. Doctor Crawford wrote home: "Miss Edmonia Moon promises to be a real missionary; only send out another of the same character to labor with her," little knowing that the request was soon to be answered by the application, acceptance, and prompt embarkation of Miss Lottie Moon, the elder sister of Miss Edmonia. Highly educated, and accustomed to teaching, Miss Lottie was well fitted for the work to which God called her. She was converted while attending the seminary now known as Hollins Institute, and was baptized by Dr. John A. Broadus. It was said that her conversion made a marked change in her. Her call to the missionary life was no uncertain one. At a ministers' and deacons' meeting her pastor, Rev. R. B. Headden, of Cartersville, Ga., proposed that special prayer be offered the Lord of the harvest that he would send forth more laborers into his field. On his return

home he preached a sermon on the subject, and this sermon reawakened and deepened Miss Moon's conviction, already strong, to go in person to the heathen, and she soon after offered herself for the work. The North China Mission owes much to her intelligent, enterprising, and energetic efforts.

For several years Doctor Crawford had been urging the erection of a church building in Tungchow, and earnestly planning for it. The chapel was finished and dedicated in 1872, and was pronounced by natives and foreigners a beautiful structure. The name, Shing Whe Tong, signified Holy Assembly Hall. The church numbered fifty persons, contributed twenty dollars by monthly collections, and rented a chapel in a village two miles distant, where two of the brethren held service each Sabbath.

In the summer of 1872, Doctor Hartwell returned to China, having married, while in the United States, Miss Julia Jewett, of Macon, Ga., the sister of his former wife. He found that pastor Woo had proved equal to the responsibility imposed upon him, and had managed the church with a great deal of discretion and propriety. Some of the members seemed to think that Doctor Hartwell would at once assume the pastorate, and they would be relieved of the necessity of sustaining a pastor, but Mr. Woo met this feeling with spirit and combated it. He told them that he was ready

to resign the charge, but that he would never be sustained in the ministry by funds drawn from foreign churches; that they were indebted to foreigners for the introduction of Christianity, for the founding of this church, and for the use of the building in which they worshiped, but they had no right to expect nor to ask foreigners to sustain a pastor for them. They were now already an organized church, which he hoped would continue until the second coming of Christ. Instead of their being dependent upon the missionaries the missionaries ought to be dependent on them.

Convinced of the many advantages of Chefoo, the port of entry on the gulf of Pechili, as a mission station, Doctor Hartwell removed thither in 1873, and availed himself of the offer of Mr. William Brown, of the English Baptist Missionary Society, to use the chapel connected with the hospital he had just opened in that city. Chefoo was far enough from Tungchow to establish a separate interest, yet near enough for Doctor Hartwell to oversee the church there, and was not distant from the outstations. The work opened encouragingly and congregations were good. The population was a floating one, which perhaps in part accounted for the fact that few professed faith in Christ. An additional reason for Doctor Hartwell's removal was the ill health of his wife. The change did not benefit her, and they returned to America.

Slowly but surely the work progressed. The gospel was preached by native brethren to at least two hundred and fifty different villages, which contained from a hundred to a thousand inhabitants, and tracts and portions of the Scripture were distributed. The women of the mission visited about two hundred villages within one year, distant from one to twenty-five miles. The little band was not suffered to remain long unbroken, for Miss Edmonia Moon's health failed utterly and she was compelled to leave the field in the autumn of 1876. Her sister, Miss Lottie, accompanied her, remained a year, then, seeing her sister much improved, returned to Tungchow in December, 1877. This was a time of seed sowing, the church steadily increasing, though in the midst of much discouragement. The missionaries were received in the homes in a more friendly spirit than in former years, but the wealthy and influential men of Tungchow resolutely opposed the gospel and refused to employ any who attended upon a Christian church. There were few converts and those who came seemed much influenced by the surrounding hostility.

Early in 1882 the mission rejoiced over the arrival of Messrs. N. W. Halcomb and C. W. Pruitt. Both of these young men were, early in life, inspired by the desire to preach the gospel and this desire deepened into longing for the missionary

life. In September, Mr. Pruitt married Miss Ida R. Tiffany, who had been sent to Chefoo by the Woman's Missionary Society of the Northwest (Presbyterian). A fellow-worker said of her that she was a real missionary, with heart thoroughly enlisted in the work of the Lord. As the English language was in such growing demand in China the missionaries were determined to introduce it in the curriculum of the schools for boys and girls. This would enable the new missionaries to begin work at once and it was hoped that in time the support of the schools could thus be laid on the Chinese, an end greatly to be desired.

In January, 1884, the mission welcomed Miss Mattie Roberts, of Kentucky, who came out supported by the children of South Carolina as a memorial to Mrs. Mary G. Harley. She was known as the Mary Harley missionary. Mr. Halcomb and Miss Roberts were married in July and with Mr. and Mrs. Pruitt decided to locate in Hwanghien. They encountered such violent opposition in their attempt to rent a suitable dwelling that they were compelled to abandon the plan for a time and remain in Tungchow. Here in October, 1884, Mrs. Pruitt was called to lay down the work to which she had so cheerfully given her life and for which she had unquestionably proved her ability. "The same God who had called her to the work gave her an early discharge."

The year 1884, according to Doctor Crawford, was distinguished by hard trials, hard work, and little apparent success. The prospect of war with France kept the minds of the people in a state of continued excitement. At the beginning of the year the boarding schools were given up. Doctor Crawford believed it unwise to use Board money for this purpose, and indeed in any way by which pecuniary expectations were excited in the minds of the Chinese. The North Street Church had disbanded, having ceased to have meetings of any kind. In May, 1885, Mrs. Halcomb entered into rest. After her death, Mr. Halcomb, finding that he differed on some theological questions from the body which sent him out, tendered his resignation and accepted the position of acting United States Consul at Chefoo.

Mr. and Mrs. E. E. Davault and Mr. and Mrs. J. M. Joiner sailed for China in November, 1884. They remained in Tungchow until they were somewhat familiar with the language and then established a missionary home at Hwanghien, and opened work there, making gratifying progress. Only a brief time of co-working was granted them. In 1888 Mrs. Joiner was compelled by ill health to return to America, and Mr. Davault was called into the Master's presence. Mr. Davault's last letter to the Board, received after his death, was a stirring appeal for reinforcement, and ex-

pressed his desire to live and, if need be, to die for the people of Hwanghien. Mrs. Davault decided to live and work in the field for which her husband pleaded so earnestly and remained in Hwanghien with Mr. Pruitt, who had married Miss Anna Seward, of the Presbyterian mission, and had taken up the work laid down by Messrs. Joiner and Davault.

Miss Moon spent the winter of 1885-1886 in the city of Pingtu, which has since become such an important and flourishing station. The Pingtu region is a broad valley dotted over with thick clusters of villages stretching in every direction. This region is about a hundred and fifty miles from Tungchow, in the midst of a fine agricultural section, and is more than sixty miles from any point occupied by missionaries. This field had scarcely been touched by missionary endeavor, and it was a large, important, and promising one. Miss Moon received many invitations to visit in the homes and gladly availed herself of the opportunity to tell the gospel story to the women and girls.

Mrs. Crawford continued to prosecute her work in the villages and towns, and being anxious to gain access to the women in the cities as she had in the country, she rented a room in the Water City, about a mile from her home. This city lies between Tungchow proper and the sea, has a wall

of its own, and was used as a place of refuge in the period of piratical warfare. All the junks lie within its walls and behind ponderous gates are secure from native attack from without. This excited curiosity and many called to learn the reason for this unusual movement. The experiment proved so successful that she was induced to repeat it in another section of the main city with even more satisfactory results. In both places many old acquaintances whom she had not seen for years visited her and invited her to their homes. In her visits she taught the women and girls to read Christian books and endeavored to make them realize that reading was within the reach of all.

In response to the urgent appeals of Doctor and Mrs. Crawford, Miss Moon, and their associates, a large missionary force was sent out in 1889, consisting of Mr. and Mrs. T. J. League, Mr. and Mrs. G. P. Bostick, Miss Fannie Knight, and Miss Laura G. Barton. Miss M. J. Thornton followed in 1890. Mr. and Mrs. League joined the Pruitts and Mrs. Davault at Hwanghien. Mr. Pruitt said of the converts at Hwanghien and Saling that they more nearly realized his ideal of what people converted from heathenism ought to be than any others he had seen. They had so much genuine brotherly love, which was rare among this politic people. Saling was the home of some very faithful Christians, who were willing to suffer persecution for



their faith. Among these was a man who refused to worship at the graves of his ancestors thus incurring the displeasure of his relatives, several hundred in number. Thirty of these men went to his house, bound his hands and feet together behind him, put him on a pole with his face downward, and carried him about a mile to his native village, and there tried to make him worship by beating him unmercifully. He did not succumb to their tortures but thanked God that he was counted worthy to suffer for his name. In the midst of these persecutions an old man walked to Tungchow, more than a hundred miles, and asked for baptism, stating that the way in which Mr. Dan bore his persecutions convinced him of the reality of Christianity.

Miss Knight took up her residence in Pingtu, in response to Miss Moon's urgent appeals for co-workers in that city, and was soon comfortably located in a cozy Chinese home, fitted up at her own expense. Miss Moon's time was so monopolized by men coming in from the country and desiring to talk with her that all aggressive city work was necessarily broken up. She also taught such women and children as came to her without doing much house-to-house visiting. The men around Pingtu held services every Sunday at Saling and every other Sunday at Pingtu. The journey from Tungchow to Pingtu occupied seven days, but the

missionaries occasionally visited the latter city and administered the ordinance of baptism.

In the spring of 1890 the mission lost one of its most promising workers by the death of Mrs. Bostick, which sad event was caused by malignant smallpox, and occurred while her husband was absent in attendance upon the Shanghai Conference. Her gift for languages enabled her to acquire Chinese with unusual facility, her teacher having said that she was the brightest pupil in Chinese he had ever seen. Her interest in missions dated from her earliest years and her thoughts were always turned toward China. Her husband found a ready response and a willing co-worker when he announced to her his intention of becoming a foreign missionary. Practical common sense, good judgment, and devotion admirably fitted her for missionary life.

The Tung Lai Association, named from the two districts in which the churches composing it are located, was organized in 1891. Two native brethren were present from each of the four churches. The object of the Association was that the churches might be united, might act together, and be mutually helpful. It had no power to govern the local churches, but if they received or taught doctrines contrary to the Scriptures or hurtful to sister churches, the body had power to consider and adjust such differences.

To-day the Association is on the same basis as those in this country. In the autumn of 1891 three new missionaries were welcomed to the North China Mission, Mr. and Mrs. W. H. Sears, of Missouri, and Mr. W. D. King, of Georgia. The former located in Pingtu, where they have since resided and been signally blessed in their work.

The next few years were years of change and trial. Sometime before, in 1886, Doctor Crawford had returned to America to induce the American Baptist Missionary Union and the Foreign Mission Board to adopt certain views entertained by him in regard to the conduct of mission work on foreign fields. The Foreign Mission Board gave him a patient hearing, but did not deem it wise to adopt his views as its fixed policy and force them on other missionaries. Finding himself unable to carry his point, Doctor Crawford lost sympathy with the Board, and when requested to return to his field declined to do so. He spent some months traveling and making speeches, which were reported as being derogatory to the interests of the Board. From the date of his return until 1889 he held no communication with the Board, though drawing a salary from its treasury. At that time he wrote a letter, partly severing his connection with the Board, declining to receive a salary any longer, but saying that he did not mean

by this course of action to resign or sever his connection with the mission or the Board, but only to decline future service. Influenced by this clause in his letter and by consideration for an aged missionary, who had long worked with it, and his noble wife, his name was retained on the list of missionaries. About the time he wrote this letter he came to America, but held no communication with the Board while here. Three years later Doctor Crawford published a tract entitled, "Churches to the Front," in which he made charges against all Boards in general, and especially against the Missionary Union and the Foreign Mission Boards. This rendered it necessary for the Board to sever all connection with him. Under these circumstances Mrs. Crawford naturally felt that when her husband's name was dropped, hers should also be, and sent in her resignation, which the Board accepted with sincere regret.

Doctor Crawford's views had gradually permeated the mission and gained other adherents, and in 1892, Mr. and Mrs. League, Mr. and Mrs. Bostick (Mr. Bostick having married Miss Thornton), Miss Knight, and Mr. King in 1893, severed their connection with the Board and engaged in an independent work, uniting themselves together under the designation of the "Gospel Mission." The views entertained by them demanded that

missionaries should live in Chinese style, should constantly itinerate and preach the gospel far and wide, that no chapels should be erected nor schools established, and no native helpers of any kind employed. The Board might not have been unwilling for missionaries to try this proposed method, though it did not consider the proposal promising, as its policy assumed to allow the missionaries the widest liberty as to methods in their respective fields; but the Board could not endorse the rest of the plan. This plan required that the missionaries be supported by individual churches, or groups of churches, entirely independent of the Board, which should have nothing to do with the money, unless to transmit it without cost, and to have no control over or direction of the missionaries. The ultimate result of this movement would have been the disintegration of the Southern Baptist Convention and the destruction of all organized work of the denomination. The retirement of so many workers from the North China Mission naturally crippled the work for a time, but the missionaries who adhered to the Board were spared the friction of differing views among them by the removal of the members of the Gospel Mission to open a station farther west.

In the autumn of 1893 Mr. and Mrs. Peyton Stephens, of Missouri, and Doctor and Mrs. Hartwell, of California, were welcomed to the depleted

ranks of the mission. Mr. and Mrs. Stephens located in Hwanghien and Doctor Hartwell returned to his old church and mission work at Tungchow. His arrival was hailed with great joy by both natives and missionaries. Four of his flock had never ceased to pray for his return, and after nearly twenty years' absence his memory was still cherished in the hearts of his people. It was his pleasure, soon after his return, to attend the meeting of the Tung Lai Association, held with the Shang Tswong Church, which was really the North Street Baptist Church of Tungchow, though removed about seventy miles from its original home. This church had been organized by Doctor Hartwell, in 1862, and was the first Protestant church ever organized in the Shantung province, or anywhere north of Shanghai. Of the ten or twelve Christians whom he left there twenty years before, only two remained, the others having passed to their reward. Doctor Hartwell was greatly pleased with the spirit of the Association and the influence exerted upon the hearts of the delegates and visitors.

Early in 1894 the mission was again called upon to rejoice over a most welcome addition and the answer to many appeals, in the appointment of Dr. H. A. Randle, of Chefoo. Doctor Randle had been on the field fourteen years, in the service of the China Inland Mission, and was thoroughly

equipped as a preacher and physician. He was highly recommended by the missionaries on the field and more than justified the hopes which his coming awakened. Mr. Sears, who had come to know him intimately and had urged his appointment, welcomed him as a co-worker at Pingtu. Other signs of progress in the mission was the establishment of two schools, one in Mrs. Pruitt's charge for the sons and one in Mrs. Hartwell's care for the daughters of the Baptist Christians. Both were conducted on strictly economical principles and with constant regard to the highest interests of the pupils, physical, intellectual, and moral. At Hwanghien the Pruitts were encouraged by the first baptisms in connection with the church since its foundation, more than six years before. The year was one of continual rejoicing in the Pingtu work. Through the untiring efforts of the native Christians, aided by the missionaries, a neat little chapel, seating one hundred, was completed and dedicated at Saling without one cent of expense to the Board. It was said by experienced masons that this church would be a good building when a hundred years had passed away.

The year 1895 opened amid the excitement and confusion of the Chinese-Japanese war. The missionaries were exposed to constant danger, not from the people or the Japanese, but from disorganized bands of soldiers. Some of them, at the

summons of the United States consul, sought refuge in Chefoo. Tungchow was bombarded, a shell striking Miss Moon's house and carrying off part of the piazza. Business was at a standstill, and panic and dismay were on every side. At the street corners knots of gloomy men discussed the wild rumors afloat everywhere, and held themselves in readiness to fly at a moment's warning. Miss Moon, returning from a trip into the interior, was met by hundreds of fugitives fleeing from the city after the first bombardment. Her first impulse was to return to Hwanghien, but finding the expense very great, she decided to remain in Tungchow, and did not regret her decision. In those days of gloom and intense excitement, the presence of the missionaries gave the people a sense of security, as they felt that they were informed, and would leave if there were any real danger. After a brief stay in Chefoo, Doctor Hartwell returned to Tungchow, thinking this a golden opportunity to reach the people. For four months the church bell rang out its daily invitation, and Doctor Hartwell preached with unusual earnestness, fervor, and spiritual power. Such a time of seed-sowing had never before occurred in Tungchow, and the result of the war was to bring the people and the missionaries into closer sympathy.

Mr. and Mrs. Pruitt decided to remain at their post, as their presence strengthened the people,



and as their home was crowded with Christian refugees. They were shielded from all harm, and were rewarded by seeing the work go forward and a marked growth among the native Christians. While taking refuge in Cheefoo, Doctor Randle spent several months in the Red Cross work, and was met by marked appreciation and gratitude from most of the wounded soldiers. Gain and loss were equally balanced in the North China Mission this year. Miss Barton returned home for a vacation, and while there married Mr. Z. C. Taylor, of Brazil, and exchanged her field of usefulness, remaining still in the service of the Foreign Mission Board. A visit to her father at Tungchow so impressed Miss Anna Hartwell with its deplorable need of workers that she requested to be transferred to that place from Canton. Her request was granted, and after a few weeks of study she was able to begin regular visiting among the women. Two day schools were opened, supported without expense to the mission and taught by Chinese Christian women.

Schools in the North China Mission have been well conducted and at slight expense. In several instances the Christians have organized schools themselves to which missionaries have lent their aid and encouragement. The boys who have studied English are in great demand in the postal service recently so widely extended in China. The

spirit of self-help seems to be generally diffused among the Christians in North China, and nearly every church-member is a preacher after a fashion. In the spring of 1894 Mr. Sears opened work in a village near Pingtu City, and in the autumn six were baptized. They proved to be very zealous workers, and each one became a preacher in his own house. The little leaven spread, and when, two months later, a church was organized, it was composed almost entirely of relatives of the original six. The year 1898 was the best in the history of the North China Mission, notwithstanding the anti-foreign effects of the German invasion and the virtual deposition of the emperor by the empress dowager. There were a hundred and two baptisms, more than ever before in any one year, of which number Mr. Sears reported eighty-two. In the Pingtu district there were baptisms in thirty-four villages, in sixteen of which there had never been Christians. Thus many new centers of influence were opened. A great deal of voluntary work was done in this district, and there was not the least discord among the native Christians, the members of one church working for and with members of other churches as though they were all one. Mr. Sears attributed the year's increase to two things, unity and work. In the midst of their rejoicing, the missionaries were grieved to lose Doctor and Mrs. Randle, both of whom re-

signed on account of a change in their doctrinal views. They had done good and efficient work, and their labors had proven an ever-increasing blessing, not only to the heathen, but to the missionaries.

After several months alone at Pintgu, Mr. Sears welcomed as a co-worker a friend and college mate, Mr. J. W. Lowe, of Missouri, who added to a thorough theological training some knowledge of medicine. Another cause for rejoicing was given the missionaries at Pingtu in the answer to many prayers that God would raise up a native pastor and inspire the church to call and support him. As Mr. Sears expected to take a furlough in the spring of 1900, and as he was pastor of the four churches in the Pingtu district, it became advisable to select some one to take his place. Mr. Li, who had been Mr. Sears' personal teacher ever since he had been in China, and who had been a Christian since 1890, felt called to the ministry. He was a man of ability, and was loved and honored by all. Mr. Sears believed him called of God, and thought that much of the success of the Pingtu work was due to his efforts. Delegates from the four churches met in Pingtu, and after free discussion, decided to recommend Mr. Li to the churches. His ordination took place in the fall during the meeting of the Association at Saling. This was the tenth anniversary of the Saling church, and it

was an occasion for great rejoicing that the ten years closed with a native pastor supported by the churches.

Within the next few months several new missionaries were welcomed to North China. In November, 1899, Rev. J. C. Owen, of North Carolina, arrived at Tungchow, and in the spring of 1900, by his marriage with Miss Rebecca Miller, of the Presbyterian mission, who soon became a Baptist, added another valuable worker to the Baptist force. Miss Miller had been in China seven years, and was highly esteemed by her fellow-missionaries. Miss Mattie Dutton, of Missouri, joined the mission at Tungchow early in 1900, and a few months later Miss Thompson, of Kentucky, returned with Mr. and Mrs. Stephens to Hwanghien.

With largely increased forces an era of aggressive and successful work seemed to open before the mission, but the terrible Boxer uprising, apparently encouraged by the imperial government, threw the whole province of Shantung into confusion and consternation. The Pruitts and Stephens remained at Hwanghien as long as they could secure provisions, but when the Chinese refused to accept checks they were forced to take refuge in Chefoo. The missionaries at Tungchow also took refuge in Chefoo. Mr. and Mrs. Lowe were advised to leave Pingtu quietly and promptly, and escaped to the German port of Tsingtau only two

days before the Boxers reached Pingtu. A band of three hundred Boxers attacked the mission Sunday afternoon, July 1. Doors and windows were broken in, and nothing was left that could be carried away. The native Christians suffered severely; thirteen of the church-members were caught and dragged to the Yamen, their queues being tied to the tails of their enemies' horses. The women and children fled to other villages to escape the knives of these bloodthirsty robbers and murderers. A few days later Mr. Li came down to Tsingtau to report the destruction of property and the persecution being endured. Mr. Lowe tried to persuade him not to return, saying his life was too valuable to mission work in China to take the risk; but he replied that he had enjoyed living and working with his people, and, if need be, he was willing to die with them.

Though persecution was so severe very few recanted, and of these, some said they recanted with their lips and not with their hearts. So far as is known, only one of the Christians died from persecution. This was an evangelist, who on his way home, stopped over night and in the course of conversation mentioned his calling. When he started on his journey next morning he was followed and taken back to the town where his traveling bag was searched. As he was somewhat of a doctor, several kinds of pills, some santonine, and

some eye medicine were found, and these were declared to be foreign medicine for poisoning wells and for other nefarious ends. The man's hands were tied behind him and he was hung up by them while a heavy stone was tied to his feet to increase his suffering. He died from the effects of his tortures.

The unsettled state of China is at this writing (1901) a serious hindrance to mission work, yet the missionaries do not feel discouraged, but believe that God in his providence is opening the way for far greater triumphs of the gospel. They are returning to their fields and new missionaries are being appointed. In October, 1900, Dr. T. W. Ayers and Mrs. Ayers received their appointment to Hwanghien, for which station the Board had long been seeking a missionary physician. Doctor Ayers is a Georgian and goes out supported by the Baptist women of that State.

Change and trial have not been without beneficent result in the North China Mission. Amid uncertainties and discouragements the missionaries continue to work with unfaltering faith. The dawn of a brighter day seems at hand, yet the laborers are few in the whitening harvest and their plea is: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

## VII

### THE MISSION IN LIBERIA

LIBERIA was settled by emancipated slaves and free Negroes from America under the auspices of colonization societies organized in the United States. The first colonists, eighty-nine in number, embarked from New York, January 21, 1820. Cape Mesurado was purchased December 15, 1821, and here was begun the germ of the Liberian Republic. For a time the government was administered by officers appointed by the society, but on August 24, 1847, by the advice of the society, the colony proclaimed its independence. The Republic of Liberia, with a constitution similar to that of the United States, was organized early in the year 1848.

Missionary operations followed closely upon the settlement of the colonists. Deacon William Crane, who was teaching a tri-weekly night school for the benefit of the many colored Baptists belonging to the First Church of Richmond, assisted in organizing the Richmond Baptist Missionary Society, in 1815. This society was organized with a view solely to missions in Africa, but was auxil-

iary to the Triennial Convention. Lott Carey and Colin Teague were sent as missionaries to Liberia, in 1821. This was the beginning of American Baptist Missions in Africa. Carey and Teague with a number of colonists arrived in Monrovia in 1822. A church was formed in 1823, and six were baptized. A year later nine were added by baptism and a house of worship was erected. Carey, who was a man of unusual intelligence and energy, became its pastor. In 1825 he was appointed vice-agent of the colony and soon after vice-governor. At his death the church numbered one hundred members. Other missionaries entered the field. Schools were established, books translated and prepared, the morals and manners of the people greatly improved, the interests of civilization were promoted, and many of the natives accepted the gospel.

As soon as the Southern Baptist Convention decided to enter Liberia, correspondence was opened with the American Baptist Missionary Union in regard to a transfer of the mission to the Convention, but it was not effected until 1856. The Foreign Mission Board, however, determined to enter at once upon work in the colony, and in 1846 appointed Rev. A. L. Jones, a young and talented minister then residing at Cape Palmas, and Rev. John Day, who had been for several years in the employ of the Missionary Union, as missionaries



to Liberia. Mr. Jones died before the news of his appointment reached him. Mr. Day took charge of the church at Bexley, which under his care enjoyed uninterrupted and increasing prosperity until 1854. He was everywhere cordially received by the natives, and was encouraged by the attention they gave the word and their apparent desire for instruction. He organized a manual labor school at Bexley, which almost supported its boarding department. Many of the boys were the sons of head men and petty kings. The religious instruction they received manifested itself in their good behavior.

In 1849 every settlement in the colony had a church, and in every village there was an interesting Sunday-school; in these schools about four hundred colonists and two hundred natives were taught, while to more than ten thousand natives the word of God was preached regularly. The field was an inviting one. Opportunities for exerting an influence among the surrounding tribes were constantly increasing; natives were calling for the God man to bring his books and teach them; and fields were open for a hundred miles into the interior. All the stations were occupied by colored persons, who proved a blessing not only to the natives but to the numbers of free colored emigrants who were constantly coming into the country. A civilizing influence was thus exerted

over the natives, and some of the blessings of the Christian religion were brought to them.

The Board accepted the proposition of Rev. Eli Ball to visit the stations on the coast of Africa and look into the work, secure definite information, and learn the best way of conducting operations. Mr. Ball sailed in December, 1851. His impression of most of the missionaries and stations was favorable and he reported to the Board that the missionaries, though none of them had received the advantage of thorough mental training, were in advance of the people in piety, talents, and knowledge, and advised that they be retained. The schools, though susceptible of great improvement, were doing much good, and in a survey of the whole field, he found much to encourage. The effect of his visit was so beneficial that he was appointed for the same mission in 1853, but while he was preparing for the journey God called him into rest.

At the request of the Board, in February, 1854, John Day removed to Monrovia to establish and take charge of a high school to be known as "Day's Hope." This school absorbed all the energies of his later life. He wished to make it a college where young men could be thoroughly trained in every department of knowledge, for he said that the sagacious questions often propounded by the heathen and the difficulties raised by the

Mohammedans were undoubted proof that the missionary needed a well-furnished mind. His death, in 1859, was a serious loss, as in addition to his school work he was superintendent of the missions of Liberia and Sierra Leone. From the representations of Mr. Bowen and other missionaries, the Board, in 1855, decided to establish a mission in Sierra Leone, which was said to be one of the most interesting fields on the African coast. Here were gathered recaptured slaves from almost all parts of the coast and the interior. Christianized, it was hoped they might become a great evangelizing agency to the tribes from which they came. The mission was opened with prospect of large success.

Inalienably associated with the Liberian mission are the names of Frederick S. James, John H. Cheeseman, A. P. Davis, B. J. Drayton, J. T. Richardson, Joseph Harden, and B. P. Yates. The last named was one of the most valuable men ever connected with the work in Liberia. He was neither a preacher nor a teacher, but exercised a fraternal oversight of the mission, especially in times of need, and managed its finances for over twenty years. He succeeded Rev. John Day as superintendent of the Liberian mission. The report presented to the Convention of 1861 gave twenty-four churches and stations connected with the missions of Liberia and Sierra Leone, eighteen

pastors, and a total membership of twelve hundred and fifty-eight. From time to time the Board urged upon the native churches the necessity of developing their own resources. These efforts, to some extent, proved successful, and the churches endeavored to contribute toward the support of their pastors and to aid the Board in other ways. The effort came none too soon, for in 1861 the Board felt compelled to retrench and therefore dismissed nearly all the teachers in the mission.

During the next few years, owing to the Civil War in America, all help was withdrawn and the native churches were thrown entirely on their own resources. Until the war was over but little information was received from the mission. The Board learned, through letters from Mr. Yates, that the churches were alive in spiritual matters and a number of converts had been brought in, the majority being of the Congo tribe. All the missionaries remained at their posts. The schools, except those taught by the pastors of the churches to which they belonged and two native schools, were discontinued. Thus, notwithstanding trial and discouragement, the mission passed through this crisis without serious loss. When the war was over, appeals came from Africa imploring aid. The Board was not indifferent to these appeals, but seriously considered how far the appropriations to the African coast missions should be renewed.

The work had been less expensive and, in the number of accessions, more remunerative than any other. More than a thousand believers had been baptized since the organization of the Convention, and people and pastors had showed commendable zeal in maintaining their churches in the absence of aid from the United States. The condition of the treasury, however, forbade any attempt to resume work for several years.

Many considerations moved the Board to such resumption in 1871. Their past efforts had been attended with gratifying success. Many of their contributors had a special interest in this mission. Funds had been received from Negro brethren in the South for this object, and large portions of Africa were yet untouched by the gospel; moreover, Southern Baptists had always felt a peculiar interest in the spiritual welfare of the Negro race. It was thought too, that the African mission should be carried on mainly through the agency of colored Baptists, thousands of whom in Southern territory offered a strong argument against relinquishing this mission. It was also hoped that an influence for good might be exerted on the Negro churches by developing the missionary spirit and that they might contribute to the diffusion of light in that dark land. With a view to permanent results, it was deemed advisable to secure a base of operations somewhere on the Liberian coast, where a

settled government existed and the missionaries would be protected.

Rev. A. D. Phillips was commissioned, in 1871, to visit the coast and explore the interior, with a view to establishing mission stations among contiguous tribes. Two hundred thousand natives were resident within the jurisdiction of the Liberian government and several points offered favorable centers of influence from which to operate. Mr. Phillips found the churches maintaining the truth committed to them, but needing assistance. He journeyed about ninety miles into the interior to the Beir country, inhabited by a savage race. The king, Zeo, received him with gracious hospitality. His influence extended over all the surrounding Bassa tribes, numbering about two hundred thousand, speaking the same language. Some of the people were very anxious to have missionaries sent to them. Mr. Phillips entered into a written treaty with the king, who bound himself to protect missionaries and teachers, Mr. Phillips agreeing that only those should be sent who would devote themselves exclusively to preaching and teaching. He appointed eight men to labor among the natives, subject to the appointment of the Board, and returned to America.

The missionaries at Zeo's Town, in the Beir country, were much encouraged by a growing reverence for the gospel, respect for the Sabbath,

and a regular attendance upon the services that were held. An interest seemed to be awakening, but intestine troubles arose and the missionaries were warned to leave the country. As it was not the intention of the Board to sustain missions in Liberia, except as posts to carry the gospel to the interior, this news, coupled with the cramped condition of the treasury, led to its withdrawing support from all the missionaries and teachers, except Yates and Cheeseman, until a suitable white missionary could be found and the necessary funds raised. The missionaries and teachers were greatly distressed and their appeals to the Board were most touching, but with one accord, and without communication with each other, they resolved to go on with the work and trust in God to sustain them. The Board, not unmoved by their distress, made an appropriation to meet their pressing needs.

Mr. Yates made a stirring appeal to the Baptists of America to awake to the responsibility. He said they were historically the pioneers of mission work in that part of Africa. From the first church established in Liberia, the Providence Baptist Church of Monrovia, twenty churches had originated and the Providence Baptist Association. It was apparent that the work must be done by the Negroes, who were one with the benighted tribes whom they were to uplift. The efforts of the

white man, though devoted and self-sacrificing, had been a series of disasters and deaths. Two theological students from the Richmond Institute applied to the Board for appointment in response to this appeal. One of these, Rev. W. W. Colley, accompanied Mr. David when he sailed for Africa in 1875. Mr. David was instructed, if there was no prospect of entering the Yoruba country, to make another attempt in the Beir territory, east of Liberia, from which the missionaries had been driven in 1872. Learning that the Yoruba country was open to the gospel, Mr. David journeyed there, and satisfying himself that the prospect of reopening the mission was inviting, returned to Monrovia, settled all accounts, and closed the Liberian mission.



## VIII

### THE MISSION IN YORUBA

THE Yoruba country, in which most of the operations of the Board have been conducted, extends sixty miles inward from the Bight of Benin on the west coast of Africa. It is bounded by Dahomey and Mahee on the west, and the river Niger on the east and north. Mr. Bowen represented the whole country as one vast expanse of hilly and undulating prairie, much of it being cultivated by a numerous and industrious people. The people are a mixed race, probably of Asiatic descent. They are gentle, cleanly, social, polite, and not lazy, but are seemingly devoid of conscience and destitute of morality. They are said to have a good share of common sense, and to be shrewd observers of character. Their language is rich in abstract terms and in affinities with the Latin language, as well as with the Greek, Saxon, Hebrew, and Sanscrit. The "Grammar and Vocabulary of the Yoruban Tongue," prepared by Rev. T. J. Bowen, a pioneer missionary to Central Africa, is said to be an admirable contribution to philology. The Yorubans were not polytheists,

but made God the efficient, though not always the instrumental, Creator and Controller. Their idols, numbering three or four hundred, they esteemed and called intercessors, and all gifts and offerings were made to them. They believed in the Furnace World, but had no fear of being lost. They did not worship Satan, but under the name of Eshi, "the ejected," they made offerings to him to conciliate him, and poured oil on his altar as if to mollify his evil disposition. The streets of the best and largest cities were narrow and intricate. A curious object of each town was the market, where everything was sold, from the native rats to velvet and other imported articles from the four quarters of the globe.

The attention of the Foreign Mission Board was first called to West Africa as a mission field, by the proposal of Rev. T. J. Bowen to penetrate the interior of Africa and preach the gospel to its peoples. So earnestly did he advocate the opening of a mission in West Africa and demonstrate its feasibility and advantage, that, in 1849, the Board decided to send him out in company with Mr. Henry Goodale and a young colored brother, Robert F. Hill. Mr. Bowen was self-educated, but his thirst for knowledge and excellent memory enabled him to become a man of extensive and varied information. His energy and perseverance were unconquerable, and he was possessed of keen and intel-

ligent powers of observation. He served in the Creek Indian War and in the Mexican War, and became so fascinated with army life that it required no little strength and determination to relinquish it. He resigned his commission under the conviction that he could not become a Christian while his heart and life were devoted to military service. A long period of seeking after God ended in a joyous conversion. Mr. Goodale was first appointed to China, but his wife died shortly before their expected departure, and he was transferred to the West African mission.

These pioneer missionaries arrived in Monrovia in February, 1850, and having heard of a town one hundred and fifty miles in the interior that was ruled by a civilized king, Mr. Goodale decided that this would be a more favorable place to open a mission than farther inland. Mr. Bowen accompanied him, hoping to find those who could teach him the language spoken on the Niger. On Mr. Goodale's arrival, he found that the civilized king had been superseded, but he obtained a grant of land. Scarcely had he located than he was taken ill, and though Mr. Bowen gave him all the care possible, he died a month later.

Mr. Bowen was thus left to pursue his investigations alone. He spent two years exploring the interior, and journeyed as far inland as the friendliness of the natives would permit, though he did

not penetrate so far as he had hoped. While Livingstone was entering interior Africa from the south on his first journey, Bowen was entering the Soudan from the west. At one time they were within a few degrees of each other, but they never met. Bowen's published account of his travels and explorations, though in smaller compass, is no less interesting than those of Livingstone and Stanley. Mr. Bowen spent eighteen months in Abbeokuta, the capital of the small, independent kingdom of Egba, where he made a study of the Yoruban language, learning to speak it very well. The city had no marks of civilization. It was situated amid isolated granite cliffs, and surrounded by vast, beautiful, palm-dotted plains of grass and jungle. During his stay in Abbeokuta the king of Dahomey appeared before the city with ten thousand men and six thousand women. The Egbas marched out fifteen thousand strong. Mr. Bowen brought his military experience into play, and standing on the wall, gave some direction to affairs. The enemy was routed, with two thousand slain and several hundred prisoners. Mr. Bowen was very anxious to visit Iketu, but the king refused him permission, and when he sent for him some months later, Mr. Bowen found the chiefs very much opposed to his coming. The king's house was fired, and an attempt was made to poison Mr. Bowen. The king re-

quested him to keep in doors, but Mr. Bowen was soon preaching to the people, saying, when the king objected to it, "You must not forbid me to deliver the message of the King of kings, who sent me to Iketu." Matters became so serious that, with the advice of the king, Mr. Bowen returned to Abbeokuta.

About twenty months after his arrival in Africa, Mr. Bowen received his first letters from home. The Board did not deem it expedient for him to settle down to mission work without co-laborers, and authorized him to return home, recruit his exhausted energies, spread information among the churches, and procure suitable men to embark with him in the enterprise. When the suggestion of the Board reached him he had already determined on this course, and after a long and tedious voyage arrived in New York in February, 1853. Cheering news awaited him as he returned weary and worn from the land of darkness. Special interest in African missions had been awakened in the minds of several ministers in the South, resulting in the offer of themselves for this service. The decision on the part of these brethren was simultaneous and without consultation. In the spring of 1853, Rev. J. S. Dennard, of Georgia, and Rev. John H. Lacy, of Virginia, were appointed to Africa. Shortly after his return to America, Mr. Bowen married Miss Davis, of

Greensboro, Ga., and in company with Messrs. Dennard and Lacy and their wives, sailed again for Africa, July 5, 1853.

The missionaries arrived in Lagos in August, and proceeded to Abbeokuta. Distress and sorrow soon overtook the devoted band. Mr. and Mrs. Dennard returned to Lagos, where Mrs. Dennard died with African fever early in 1854. Her husband survived her but six months, and Mr. Lacy was compelled to return home in less than a year. Mr. and Mrs. Bowen proceeded to Ijaye, where Mr. Bowen built a mud house and a chapel and baptized a few converts. Mr. W. H. Clark, another young Georgian, joined them in December, 1854, and, like Mr. Bowen, was soon engaged in building, preaching, and traveling. Mr. Bowen said that every corner of Ijaye heard the gospel, often with such rapt attention that a stranger would have thought the whole town was on the point of turning to the Lord. Others opposed with equal ardor. A large mission house was built, designed in part to accommodate new missionaries until they should pass through the acclimation fever. A Sunday-school was opened, and though at first there were few attendants, the number soon increased, until there was neither room, nor books, nor teachers sufficient for those eager to learn.

In the autumn of 1855, Mr. and Mrs. Bowen

removed to Ogbomoshaw and opened another station. Mrs. Bowen had to cross the Obba River by means of a huge calabash, she at one end and the ferryman at the other, this being the mode of ferrying. Having rented a house and made all arrangements for Mrs. Bowen's comfort, Mr. Bowen started for the Mohammedan city of Ilorin, hoping to be able to settle there. He had been treated very cordially on a former visit but the sentiment had changed or else he had been deceived, and so permission to live in Ilorin was denied him. On his return to Ogbomoshaw the king gave him a beautiful building site, and in three months he had completed a comfortable cottage of three rooms with outbuildings, all surrounded by a wall five feet high.

The mission was reinforced by the arrival of Mr. and Mrs. A. D. Phillips and Mr. J. F. Beaumont late in the year 1855. Mr. and Mrs. Phillips located in Ijaye, where Mrs. Phillips fell a victim to African fever soon after their arrival. Mr. Beaumont joined Mr. Bowen at Ogbomoshaw; he was not a minister, but was a fine scholar and was sent out to assist in the preparation of books and otherwise aid in the spiritual instruction of the people. Under the impression that his health was seriously affected he returned at the end of a year. In the winter of 1855, Joseph M. Harden (colored), who had labored for several years in Liberia, was

transferred to the Yoruban Mission and located at Lagos. He secured the erection of a chapel by his own liberal contributions and without expense to the Board. He also rendered efficient service in superintending the passage of missionaries and the transmission of supplies from the coast to the interior. The mission sustained a severe loss in 1856 by the return of Mr. and Mrs. Bowen and his enforced retirement from the work because of enfeebled health. The two lonely missionaries, Mr. Phillips and Mr. Harden, rejoiced over the arrival of much-needed reinforcements early in January, 1857. These consisted of Mr. and Mrs. S. Y. Trimble, of Kentucky; Mr. and Mrs. J. H. Cason, of Tennessee; and Mr. and Mrs. R. W. Priest, of Mississippi. Before they were permanently located in their fields Mrs. Cason's health became so impaired that her return to America was necessary. Within two years all three families had been forced by failing health to abandon the field.

While at Monrovia on the return voyage, Mr. and Mrs. Cason met Mr. and Mrs. T. A. Reid on their way to Africa. Mr. Reid was a Georgian and was adopted by the Rehoboth Association of that State as its missionary, to fill the place left vacant by the death of Mr. Dennard. They located in Ogbomoshaw and Mrs. Reid entered into her work with earnest devotion, and by her exalted



piety and intelligent interest won the love of her associates. Only a few months of effort were permitted her, as in May, 1858, she was attacked with fever and passed to her reward. There are few sadder incidents in missionary annals. Far from friends and kindred the lonely missionary cared for his dying wife, laid her to rest with his own hands, and watched over her grave to prevent its desecration. Soon after her death Mr. Reid removed to Awyaw, where for two years, owing to tribal wars, he was cut off from all intercourse with his fellow-missionaries and suffered from insufficient food and lack of medical attention. He was cheered by the baptism of one convert and thought he saw signs of progress and inquiry. He was not permitted to follow up these hopeful indications, for the privations endured in Awyaw so seriously impaired his health that a change of climate became necessary. He left Awyaw in the spring of 1864, journeyed to Abbeokuta in peril of his life from the contending armies, and sailed from Lagos for home.

Mr. and Mrs. R. H. Stone, of Virginia, sailed for Africa in the autumn of 1858, and located in Ijaye. The town was surrounded by a dense forest which the governor would not allow to be disturbed. It therefore formed the lair of wild beasts that prowled and howled around the street all night. The character of the people and the gov-

ernment of the city, however, were better than those of most cities. In the beginning of his second year in Ijaye, Mr. Stone was captured by the Ibadans, taken to their town, and tried for his life on the charge of being a spy. His capture and the circumstances attending it, revealed to him the fact that formidable preparations were being made for the destruction of Ijaye. The whole kingdom was combined against it because the governor would not acknowledge the authority of a new king just come to the throne. He escaped from his captors and on the long and weary journey back to Ijaye rested at Ogbomoshaw, where the mission premises were in good order, being protected by the chief in the hope that Mr. Clark would some day return. He arrived in Ijaye in time to see a large army approach and attack it. There was a pitched battle every five days. The Abbeokutans came to the relief of the Ijayans, but this only prolonged the war. The town was taken and completely destroyed. Hundreds died from starvation around the missionaries' home. Mission work was almost suspended, but the missionaries visited among the wounded and dying and thus gained the confidence and respect of the natives. Some of the convalescents listened with gladness; some who had been almost inveterate enemies, were led to exclaim with tears: "We never believed the white man loved us so and was really

our friend." When all was lost at Ijaye Mr. Stone removed to Abbeokuta. All the converts except two had preceded him, a church of thirty converts was established, and a flourishing school of seventy children. The mission was greatly blessed and more were baptized within two years than during its whole previous history.

Serious trouble befell the mission in 1867, necessitating its temporary removal to Lagos. An excited mob, unrestrained by the authorities, surrounded the mission premises, robbed them of all they contained, and almost destroyed the building. Returning from America, Mr. Stone joined Mr. Phillips at Lagos, and they lost no time in gathering the converts from Abbeokuta and other interior cities to instruct and train them. The children were gathered into schools, a chapel was built, and some work was done among the heathen population. After twelve years of faithful service Mr. Phillips was obliged to return to America in order to prolong his life. Journeying homeward through England and Scotland he awakened so much interest and sympathy and received such generous contributions that the debt of the Yoruban Mission, contracted during the war, was canceled. After a year of lonely work, Mr. Stone was prostrated with brain fever and was forced to leave Africa in 1869. Thus the field lost the last white missionary. For several years the Board deemed

it impracticable to re-enter the Yoruba country because of the continued hostility of the king and head men of the interior, but had no intention of a final abandonment of the field.

The Foreign Mission Board appealed to the Convention of 1874 for an appropriation of about \$5,000 for African missions. Rev. W. J. David, of Mississippi, had offered himself as a missionary to Africa, and the Board favored his appointment. W. W. Colley, a Negro from the Richmond Institute, was also favorably considered. In January, 1875, these two brethren sailed for Africa with instructions if they saw no prospect of entering the Yoruba country, to make another attempt in the Beir country, from which the missionaries had been driven in 1872. On their arrival in Sierra Leone they rejoiced to learn that Yoruba was again open and that two missionaries of the English Church had gone to Abbeokuta by invitation of the king. The people said that the white man's God had killed all of their princes who were concerned in driving away the missionaries. After a short stay in Monrovia, the capital of Liberia, the missionaries sailed for Lagos. Here they were visited by about forty-five church-members, who were greatly rejoiced over their arrival and held a meeting to thank God for hearing and answering their prayer. Mr. David journeyed to Abbeokuta, where he was cordially received by the king and

his advisers. He found sixteen members of the church and heard directly from Ogbomoshaw that about eighteen members there remained faithful. These men often traveled to Lagos, a journey of twelve days, to inquire if "God's men had come." Though urged to make his home in Abbeokuta, Mr. David deemed it best to return to Lagos. On January 1, 1876, he organized a church of twenty-four members, and the day following baptized twenty converts.

Mr. David appealed for another man, that the three stations of Lagos, Abbeokuta, and Ogbomoshaw might each be occupied, but while waiting for a response, sent his interpreter, Moses L. Stone, to Ogbomoshaw. This young man was one of the children given to the missionaries and brought from Abbeokuta when they were compelled to abandon that station. He had been trained in the home of Mr. Stone and had been baptized by him. After Mr. Stone's return, his piety and intelligence caused him to be recognized as a teacher and adviser among his fellow-converts. The church at Lagos continued to receive additions and in eight months the membership was doubled. A brick meeting-house was erected which would accommodate between three and four hundred. In the summer of 1876, Mr. David made a trip into the interior. He received a kind welcome at Abbeokuta and secured a site for a

chapel. He found that only four or five of the old members remained faithful and could be depended upon. At Awyaw, where the old mission buildings lay in ruins, the king gave him a grand reception and offered to aid in the erection of houses if a mission could be established. When he reached Ogbomoshaw, the people cried, "God be praised; he has heard our prayers, which have continued these many years." A few of those who had heard the gospel from the missionaries had met together and read the Bible from the time the missionaries left until the coming of Mr. David, a period of about eighteen years. During his stay of two months, Mr. David gathered a congregation of a hundred and twenty-five, to whom he preached under the trees planted by former missionaries. A chapel was built in which the doors, windows, and benches of the old mission house were used. Many articles left by the missionaries had been carefully preserved.

On his return to Abbeokuta, Mr. David found the chapel finished and dedicated to God in a prayer meeting held by two old women, who were the first converts received by the missionaries. He was not permitted to prosecute his work because of failing health, and in order to save his life he was recalled to America. Soon after his arrival in this country, Mr. David married Miss Nannie W. Bland, of Virginia, and after a year

at home they sailed for Africa, in 1879, and were welcomed in Lagos with great exultation. Moses Stone reported a prosperous school of twenty at Ogbomoshaw, many souls inquiring the way of life, and twenty converts awaiting baptism. He was ordained to the ministry while at Lagos and returned to his work at Ogbomoshaw. The interior stations were much disturbed by wars, and at one time he was cut off for a year from all communication with Lagos. At the end of that time he made the journey and reported that, though locked in by the enemy, he had continued at work and had baptized five converts. Mr. David built a mission house, that is described as one of the most comfortable and convenient mission houses in Lagos, and he ascribed the large increase in the number of scholars during the year to the fact that the Baptist mission was regarded as firmly established. The spring of 1881 found Mr. David entirely alone on the field, his fellow-worker, Rev. S. Cosby, who had been sent out jointly by the Colored Baptist Convention of Virginia and the Southern Baptist Convention, being recalled to work in connection with the Negro Board of Missions. Before he could effect any change, however, he was stricken with fever and called to his reward. His piety and humility had greatly endeared him to his co-workers.

The earnest appeals for more white missionaries

that Mr. David had been making from the time of his return were answered, in 1882, by the arrival of Mr. and Mrs. P. A. Eubank, who took up their residence in Abbeokuta. Five stations were thus occupied: Lagos, by Mr. David; Abbeokuta, by Mr. Eubank; Ogbomoshaw, by M. L. Stone; Hausser Farm and Gaun, both in charge of native assistants. The Hausser Farm station was maintained by the Lagos church. The church at Lagos about this time witnessed a great revival, about a hundred persons being brought to Christ and twenty-five confessing him in baptism. The schoolhouse, for which Mr. David had long pleaded, was erected. It compared favorably with the other well-built schoolhouses of this English-African city. The teaching was elementary, but it was hoped that it might ultimately be elevated and adapted to the training of native preachers.

In the winter of 1884 the mission was reinforced by the arrival of Mr. and Mrs. W. W. Harvey, Mr. S. M. Cook, and Mr. C. E. Smith. After spending a few months in Lagos, Mr. and Mrs. Harvey and Mr. Cook located in Abbeokuta, thus leaving Mr. Eubank free to remove to Lagos and superintend the work there during the absence of Mr. David. Mr. and Mrs. David returned to Africa in the spring of 1885, bringing with them the material for a new chapel, which was to cost about \$5,000. Shortly after her return to Africa, Mrs. David was



attacked by the malignant fever of the country, and while on the way to Madeira, seeking restoration, she fell asleep. Her bright, consecrated life was a perpetual inspiration to her associates, and her last words came with solemn earnestness alike to them and to the home land, "Never give up Africa."

The mission was further depleted in 1886 by the resignation of Mr. Cook and the return of Mr. and Mrs. Harvey on account of failing health. Mr. and Mrs. Harvey hoped to resume work after a period of rest, but never recovered sufficiently to deem it advisable. Meanwhile, Mr. David, having married again, returned to Africa, accompanied by Miss Cynthia Morris, who, a few days after her arrival, was married to Mr. Smith. In his report to the Convention of 1887, Mr. David gave a retrospective view of twelve years' work in Africa.<sup>1</sup> The results were not so manifest as in other fields, but the obstacles had been great; many of these had been overcome and the work pressed forward. The year 1888 witnessed more solid growth in the mission than in any previous year. In Lagos the church-members were zealous in their efforts to bring the heathen to Christ.

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<sup>1</sup> Four chapels and 1 substantial, beautiful church had been built; 5 schools had been established, with 284 pupils; 171 had been baptized, 32 of whom had died in the faith; 4 comfortable homes for missionaries and 3 for evangelists had been erected.

Every Sabbath afternoon they met in the school-room for a short devotional service, then, separating into two or three bands, went out in the streets to sing, pray, and preach. Each week some of the women took their little stock of goods home from market on their heads and then went out into the streets and markets proclaiming Christ.

A most stirring appeal for Africa was that sent by Mr. Eubank to the Convention of 1889. Among other things, he said there was danger that the missionaries would become discouraged by the long delay in sending help to them. God had not chosen to bless their work as he had that of some missions, and brethren at home became disheartened because large results were not reported, forgetting that this fact was far more discouraging to the missionary. The discouragements of the missionary were innumerable: the need of enforcing church discipline; the falling away of young people in whom a peculiar interest had been awakened; the failure of repeated efforts to implant principles of truth and virtue; the betrayal of confidence; and the failure of a son in the gospel. Nearly all the encouragements found their way home, the discouragements, for the most part, were locked up in the missionary's bosom.

God had already answered the appeal made, and in September, 1889, Mr. and Mrs. C. C. Newton and Miss Alberta Newton arrived in Lagos. It

was soon arranged that they should take charge of the work at that station. Mr. and Mrs. Lumbley, who arrived at the same time, being unable to reach Ogbomoshaw because of tribal wars, were temporarily stationed at Abbeokuta. The year 1889 witnessed some sad losses. Broken down in health, Mr. David returned to America with his family, and while Mr. and Mrs. Smith were trying to erect a suitable home in Ogbomoshaw, she was called to that "house not made with hands." The perplexities and discouragements of the mission were greatly increased by a schism in the church at Lagos, the result of which was the separation from the mission of the majority of the Baptists of that city. Mr. Newton labored earnestly for a reconciliation and was rewarded by bringing about a better state of feeling.

In January, 1891, Mr. Eubank baptized a young Englishman, S. G. Pinnock, who a few months later was ordained to the ministry and employed by the Board. He had come out to Africa anticipating entering the Wesleyan Methodist ministry. While in Lagos he met Mr. Eubank, and among other topics they discussed Christian baptism. Mr. Pinnock having declared in favor of infant baptism, Mr. Eubank advised him to read carefully and prayerfully the New Testament and he would not fear the result. Mr. Pinnock followed the advice and it changed his convictions. With his

wife, a young lady from England, he joined the Eubanks at Ogbomoshaw. At the urgent request of his fellow-missionaries, Mr. Eubank returned, in 1892, for needed rest. He expected soon to go back to Africa, but decided that his only child demanded his care and resigned from the service of the Board. Mr. Smith, having married in the United States, returned in 1892, thus leaving Mr. Pinnock free to locate at Awyaw, where Mr. Eubank had opened a station and where the missionaries were desirous of placing a white missionary family.

The year 1892 was characterized by great political excitement in the Yoruba country. The long-existing feud between the Ibadan and the Ilorin people seemed to have reached a crisis. The Ijebu and Abbeokuta tribes blockaded Lagos because they said she would not make peace between Ibadan and Ilorin. The roads were closed most of the year and all communication between the missionaries in the interior and Mr. Newton at Lagos was cut off, except as an occasional letter ran the blockade. The Lagos government, which is English, sent an expedition against Ijebu that resulted in the conquering and annexation of that country, and the year closed with the whole country at peace. These tribal wars that led to kidnapping and obstruction of roads were constantly recurring hindrances to mission work. The year

was not fruitful in additions to the churches, but the changes which had taken place, both politically and in some other ways, had prepared the way for enlargement and greater permanency in the work of the future. At Lagos, despite opposition, the missionaries were meeting with encouraging success and conversions gladdened their hearts. Congregations were larger than ever before during Mr. Newton's stay, and the Christians stood by him more firmly because of the opposition of outsiders. At Ogbomoshaw Mr. Smith was encouraged by an interest which he felt was more than curiosity. He had endeavored to enlist the Christians in work among the heathen, and was cheered by their greater activity. There were baptisms in each one of the four cities where the Board had stations, the first year in which this had been the case.<sup>1</sup>

In December, 1893, the Newtons returned to Africa after a much-needed rest in the United States. The Baptist church at Lagos gave them a warm reception, and letters from the interior, welcoming them back to the field, breathed a spirit of hopefulness. During Mr. Newton's absence, the church had undertaken the support of a native worker at two points outside of Lagos. This ex-

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<sup>1</sup> Of the two Baptist churches in Lagos, one had a membership of 100 and the other 60. At Hausser Farm there were 15 members, 10 at Abbeokuta, 5 at Awyawa, and 50 at Ogbomoshaw, making a total of 240 Baptists in the Yoruba country.

tension of its influence was a cheering sign of growth. An interesting work was undertaken by a converted blacksmith living six or eight miles from Lagos. This man opened a Sunday-school in the villages near him, went to Mr. Newton for instruction in the Scriptures as often as possible, and, by using the knowledge gained, rapidly acquired more. He had many trials in beginning his work, but succeeded in gathering many into his Bible-school. After a time the chiefs of the village gave him a lot on which to erect a building. He began putting up the mud walls of his place of worship, and the people of the village, seeing his earnestness, helped him. Mr. Newton brought the matter before the Lagos church and encouraged them to help him. The building was finished by their aid and they sent every Sunday one of their own members to assist him. God blessed their efforts, and when on his return Mr. Newton visited this new interest, the house was full at the service, and many stood at the windows listening to the word, while four were received for baptism.

The work at Ogbomoshaw continued increasingly prosperous during the year 1894; Mr. Smith had succeeded, after a long struggle, in getting the church to build a house, the members doing most of the work of building the walls. The people were very poor, but were urged to self-support and contributed nearly thirty dollars dur-

ing the year. The steady aim of the missionary was to train them in Christian living, self-support, and self-control.

In the summer of 1894 the African Mission sustained severe losses. Mrs. Newton died in Lagos, July 11. She was a brave, helpful spirit, and had great influence over the natives, by whom she was much beloved. A few days after her death Mr. Newton was taken ill and died at sea, July 26. He was a faithful, wise, and aggressive missionary, and the work at Lagos was prospering in his hands. In the spring of 1895 Miss Alberta Newton severed her connection with the mission by her marriage with an English Wesleyan missionary. She had been actively engaged in school work and was a much-esteemed member of the mission. Loss succeeded loss. In April, 1895, Mrs. Lumbley was called home. Only three missionaries were left on the field—Mr. and Mrs. Pinnock and Mr. Lumbley. Mr. Pinnock found his hands more than full visiting the stations, preaching to large crowds in the streets and markets, to little groups gathered in their homes, and attending to the demands of his medical work. The patients attended a little prayer service prior to receiving medical attention, and while Mr. Pinnock knew of no case where spiritual good had been wrought, it made the people willing to listen and he believed in final results.

In the summer of 1896 Mr. and Mrs. Smith returned to Africa, accompanied by Mr. and Mrs. W. P. Winn, the latter being a sister of Mrs. Smith. Mr. and Mrs. Winn went out to serve under the Board, but were supported by the Smiths. They located at Ogbomoshaw and entered into the work with great enthusiasm. Street preaching, visiting, and teaching occupied the time not employed in the study of the language. Mrs. Winn, having been a primary class teacher at home, entered heartily into Sunday-school work and gathered a class of thirty-five or forty children from three to seven years of age. Mr. Winn made habitable a building that Mr. Lumbley had commenced, and organized a church of twenty members. The old church, under Mr. Smith's care, numbered more than a hundred members. At nine on Sunday morning Sunday-school was held, beginning with an attendance of about thirty and closing with almost the whole church-membership and their families. It was a live school, with an attendance of about a hundred, eighty of whom were Christians. The school was under native control, except that Mr. Smith examined it at the close. There were eight classes and eight teachers, not counting the missionaries.

The year 1897 was one of severe trial to the missionaries. Mr. and Mrs. Winn, while everything pointed to a career of great usefulness for



them, were compelled, by Mr. Winn's failing health, to leave the field and set out on their journey to America. Mrs. Winn was not permitted again to see the home land; she was taken suddenly ill off the African coast and passed to her reward, August 29, 1897. In many respects the year was one of discouragement at Ogbomoshaw. There was less increase in numbers and, as Mr. Smith said, the devil seemed to hold the people with the cords of love of polygamy, fear of persecution, fear of their idols, customs of their fathers, and love of feasting and show. Mr. Smith missed the assistance which Mr. and Mrs. Winn had been accustomed to give in the day school. The great need was good teachers to make the school of increasing usefulness.

At Lagos the outlook was much more encouraging. Rev. M. L. Stone baptized thirty-three, about half of whom came from the heathen and the remainder seeking scriptural baptism came from other denominations. The prayer meeting and the Sunday-school were well attended. The native church at Lagos also made encouraging progress. Though independent, this church worked in harmony with the Foreign Mission Board. L. O. Fadipe, a native worker at Abeokuta, was ordained at Lagos, all the Baptist churches in Yoruba being represented at the services. To encourage this brother in his diffi-

cult work, the native church presented him with a purse from the men, a New Testament in his own language from the women, and a Bible picture roll from the young people, suitable for outdoor preaching. At the close of the year 1897, the native force consisted of twelve persons, eight of whom were paid wholly or in part by the mission. There were frequent baptisms and the church-membership numbered two hundred and eighty-four.

In January, 1899, a valuable worker was added to the Yoruba Mission by the marriage of Mr. Lumbley to Miss Carrie Green, of London, England. Miss Green was a cousin of Mr. Pinnock and had offered herself to the Board in 1894, but owing to its financial embarrassment at that time she was not accepted. In the summer of 1899 the mission was further reinforced by the arrival of Rev. J. C. Dawes, a colored man and formerly a worker in Jamaica. He entered into the work with great vigor, and during Mr. Smith's absence in America took his place at Ogbomoshaw. In addition to trying to build what he termed a hut for himself, superintending the school, and carrying the schoolhouse on to completion, he found time to enter into the care of the churches, to discipline delinquent members, and to baptize converts. The schoolhouse was a light, airy, fireproof building, which evoked the

approval of the governor of Lagos. A tried and faithful worker from the Lagos school was secured as teacher. The most encouraging feature of the work at Ogbomoshaw was the advance made toward self-support.

In January, 1899, the workers' institute was held in Ogbomoshaw. It was an interesting, almost an enthusiastic meeting. In order to throw some responsibility on the native brethren and give them an insight into such management, the meetings were conducted according to parliamentary form. A programme of subjects had been made out and speakers asked to prepare themselves, most of whom spoke creditably. The meeting was a distinct advance on that of the year previous. Two weeks spent together was a help socially and spiritually to the native brethren as well as to the missionaries. On the afternoon of the last day the missionaries gave the native brethren a tea; speeches were made, resolutions offered, and at the close of a social hour the company sang, "Blest be the tie that binds," and after a general handshake, parted.

In June, 1901, Rev. L. M. Duval, of St. John, New Brunswick, was appointed a missionary to Africa. By virtue of ability, training, and experience his appointment promises a valuable addition to the African missionary force.

More than fifty years have passed since self-

sacrificing missionaries, not counting their lives dear unto themselves, determined to give the gospel to the people of Yoruba. War, pestilence, and death have done their utmost to render the effort of no avail, but amid perplexity, discouragement, and sorrow, brave men and women have struggled on, knowing that God's promises are sure and that he has said by the mouth of his prophet Isaiah: "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion." One of the saddest features of this history is the seemingly premature sacrifice of American life. There were appointment, enthusiasm, arrival, and beginning, and then in a brief while the terrible fever and death. Wife, husband, one or both, falls a victim and the other returns home broken-hearted, or labors on alone, in a short time to meet the same fate. Ethiopia may and does stretch out her hands pleading for help, but in the main a permanent response thereto must come from her own converted sons and daughters. Few deductions of history are plainer than this from that of African missions.

## IX

### THE ITALIAN MISSION

AS early as 1850 the attention of the Foreign Mission Board had been directed toward Europe as a mission field and some investigations as to the best opening for mission work had been made, but owing to lack of funds nothing definite was decided upon. The Convention of 1870, gave definiteness to the deliberations of the Board by recommending the appointment of missionaries to several European countries as soon as the necessary funds were placed at its disposal.

In June, of the same year, William N. Cote, M. D., secretary of the Young Men's Christian Association of France and a worker in the Latin quarter of Paris, was present with the Board, whose attention had been called to him as a suitable missionary. A few days later the Board decided to establish a mission in Southern Europe at once, to be located at Marseilles, Milan, Chambourg, or some point found advisable after investigation. Doctor Cote was accepted as a missionary of the Board with authority to appoint two or more pious young Baptists to labor under his direction as col-

porters and missionaries. These young men were to be trained by him for the full ministry of the gospel, and in order to start the work \$3,000 was appropriated. Soon after his appointment Doctor Cote sailed for Europe. He found many openings for evangelistic effort; but before he decided upon a location the army of Victor Immanuel entered Rome and the gates of the Eternal City were thrown open to the gospel.

Doctor Cote went at once to Rome and was the first Protestant missionary to enter the city after this event. He wrote at once to the Board urging the immediate occupancy of Rome and the rapid enlargement of the work. Other denominations had already entered Italy and it was felt that Baptist principles, being most directly opposed to Romanism, would find a ready access to many a heart. Doctor Cote proceeded quietly with his work, religious meetings were held, but not very publicly, lest such opposition might be excited as would prove troublesome to the Italian government at that stage of negotiation with the pope. The attendance at these meetings steadily increased, many coming in response to invitations extended by the missionary as he called upon them in their shops. Some were found who, being Baptist in sentiment, were ready to unite with him in his work. Generous donations of tracts and portions of the Scriptures were received from the American

Tract Society, the American Baptist Publication Society, and the Bible Stand of the Crystal Palace, London. More than twenty-five thousand copies of portions of the word of God were distributed and gladly received. This distribution of the Scriptures was not interfered with by the police, but rather approved. A city guard, to whom a colporter gave a book, said to him: "Go on with your work, Rome has need of these books."

The first-fruits of this mission were gathered when, on January 30, 1871, a church was constituted. Eight of the members were baptized just before the church was constituted and were regarded as giving good evidence of conversion. Dr. John A. Broadus and Dr. Warren Randolph, who had been sojourning in Italy and had become deeply impressed with the encouraging outlook, were present at the organization of the church and assured it of the sympathy and prayers of baptized believers in America. The work was pushed with vigor by Doctor Cote and the three Italian brethren who assisted him. Twelve baptisms and a total membership of eighteen were reported to the Convention of 1871. New interests sprang up in a number of cities and towns which called urgently for evangelists. A thousand copies of the Gospel of John and the Epistle of Paul to the Romans were distributed at Civita Vecchia, a meeting was formed in a *café* for reading the Scriptures, and

soon a church of twenty-two members was constituted. A common laborer at Viterbo, inspired by the Spirit, began to read to the people the Bible, which was scattered throughout the city, and prominent citizens sent a request for an evangelist. At Bari, a city of eighty thousand people, a church of seventy-five members was born in a day.

The Waldensian valleys, in the north of Italy, contained a population of twenty-five thousand. Here thirty-four persons had been baptized and a little church constituted at La Tour. The evangelist, Ferraris, was a mechanic and supported himself by his trade. A welcome addition to the mission was received in 1872 in Giovanni B. Gioja, a man of talents and accomplishments. He was baptized in the river Tiber under the shadow of the Vatican. Writing of this impressive occasion, Dr. H. H. Tucker called attention to the fact that this was the first time for many centuries that the Tiber had been stirred as the Jordan was stirred by John the Baptist. Signor Gioja was ordained to the ministry by a presbytery composed of Doctor Cote, Dr. M. T. Yates, of Shanghai, Dr. George W. Anderson, of the American Baptist Publication Society, and Dr. H. H. Tucker. He became pastor of the church in the Trastevere quarter of Rome, a section noted for its ignorance and superstition, but where crowded services bore testimony to the influence of the preached word.



It soon became apparent that in order to establish a permanent work in Rome a building owned and controlled by Baptists must be procured. Doctor Cote had secured a rented hall on the Piazza Navona, a large square in the center of Rome. The services were largely attended and their success alarmed the priests, who instigated the proprietors to prosecute the tenant who sublet the hall, and succeeded in obtaining an injunction. While the authorities were taking possession of the building the piazza was full of people who loudly expressed their indignation and disapprobation of the injustice. The urgent need of the mission in Rome, it was evident, was a proper house of worship. The Board authorized the corresponding secretary to adopt some measures looking toward this end, and at the same meeting a letter was read stating the determination of Mrs. Gillette, of New York, and Mrs. Patton, of Philadelphia, to procure funds for the erection of a suitable building for the recently constituted Baptist church in Rome. The Board made grateful acknowledgment of this kind offer and signified its willingness to co-operate with them in any way desired. It was deemed advisable that one-half the amount needed for the chapel should be raised in the South. Doctor Cote was present at the Convention of 1872, and delivered an address in the interest of the mission at Rome. In response to

an appeal from Doctor Tupper, secretary of the Board, pledges amounting to more than \$20,000 were received for the chapel. On May 20, 1872, Rev. Geo. C. Lorimer, of Boston, was appointed a missionary to Italy, with authority to raise means to erect a church in Rome and to superintend its construction. Doctor Lorimer declined the superintendency of the Italian mission, but accepted the appointment to raise funds for the chapel and gratuitously rendered valuable service.

Troubles arose in the church at Rome, and the urgent need of an American missionary of piety, discretion, ability, and business qualifications was apparent. In this emergency the services of Dr. J. B. Jeter were secured as special commissioner. These troubles, of a grave and perplexing nature, resulted in the dismissal of Signor Gioja and the severing of Doctor Cote's connection with the Board, though from no charge affecting his moral character or his capacity as a missionary. After a survey of the field Doctor Jeter reported the prospect very encouraging. The provincial churches were in a prosperous condition and he was favorably impressed with the provincial evangelists.

The Board feeling it imperative to have a permanent superintendent of missions in Italy, began to look about for a man to fill this responsible position. They settled upon Dr. George B. Taylor, then pastor at Staunton, Va., who having signi-

fied his willingness to go, was, on March 3, 1873, unanimously appointed missionary to Italy. It was no easy task to quiet troubles in Rome, train native preachers, organize undisciplined churches, foster the work already begun, and press forward into new fields of usefulness. Doctor Taylor seemed peculiarly adapted for this work, and almost thirty years of faithful, untiring, and successful effort, have justified the exalted opinion the Board then formed of him.

Soon after the arrival of Doctor Taylor the mission rejoiced in the accession of Professor Cocorda, of Milan, a man of thorough classical and theological training, a pupil of Gaussen and D'Aubigné, and an experienced teacher. He had labored successfully with the Waldenses and with the Free Church, but having adopted Baptist views, offered his services to the Foreign Mission Board. Milan was the center of Italian learning and culture and an important point to be occupied. Doctor Taylor visited it and addressed the little band of Christians who had been studying the subject of baptism, setting before them the nature and basis of the peculiar views of Baptists. It was found that they agreed with him in conviction and a regular Baptist church was soon organized.

During his first year of service in Italy Doctor Taylor made several tours among the provincial churches where he found much to encourage him.

At La Tour the church-members were scattered for miles around, but about thirty gathered in the evangelist's dwelling, where a service exquisite in its simplicity was held. Each person had a Bible and a hymn book and almost every brother took part, either praying, reading, or speaking. The church was bound together by mutual affection. It had many difficulties and enemies. Unbelievers, Romanists, Waldensians, and even Mormons opposed it. At Bologna Doctor Taylor met the evangelists who, with a view of forming each other's acquaintance and conferring with him, convened there. The influence of this meeting was full of significance, being the first of the kind ever held by the Italian brethren. A valuable acquisition to the Italian Mission was Enrico Paschetto, a young minister of good education just finishing his course at Geneva. When Professor Cocorda took charge of the church in Rome in October, 1874, Signor Paschetto succeeded him at Milan.

The caution and moderation of Doctor Taylor's report to the Convention of 1875, precluded the possibility of an overestimate of the present success or future prospects of the mission. Much injury had been done by the glowing accounts sent by the early missionaries. When the Italian army entered Rome and the dream of Italian liberty and unity had become a reality, enthusiastic Christian workers rushed in, zealous to preach the word in Rome.

They were gladly received by the people, eager to taste of freedom and eat of its forbidden fruit. Many persons in order to show their freedom turned from Romanism to Protestantism, not because they were in heart Protestants, but simply to be anti-Romanists. These enthusiastic workers were deceived by what they witnessed and guided by hope and desire rather than by judgment, mistook the enjoyment of freedom for religious fervor. It was a natural mistake, but none the less lamentable. When troubles arose it became evident that much of the work had been useless and that an almost new and different one must be begun. Many brethren at home who had been led to expect great results, were so grievously disappointed that it was long before they could realize that a new and vigorous work was being done on more stable foundations.

Having the opportunity to rent one of the most eligible halls in the city of Rome, Doctor Taylor secured it for two years. It was centrally located in the square where the Italians gathered in great numbers on the Sabbath. Three services were held on the Lord's Day and two during the week. The morning meeting on Sunday was in the nature of a Sunday-school and prayer meeting combined. Doctor Taylor and Professor Cocorda each taught a Bible class of ten or fifteen persons in Italian and French respectively. In the night school each had a class of

fifty young men,—Doctor Taylor teaching in Italian and Professor Cocorda in French. The New Testament was the principal text-book. The young men seemed to be of a very good class, some of them being students in the university. A new church was organized in Rome on May 23, 1875. Prior to the organization five persons were baptized in the baptistery constructed in the basement of the church. These, with six of the original members of the church in Rome, Professor Cocorda and his wife and Doctor Taylor, signed the covenant and constituted the new church. Trastevere, where the original church had been located, and which had been maintained as an outstation, was abandoned.

The publication of a journal, in which Baptist principles might be defended and explained, was deemed advisable and, in January, 1876, Doctor Taylor commenced the issue of a small monthly journal entitled *Il Semiatore* ("The Sower"), a name suggestive of the work that Doctor Taylor and his assistants were trying to do in Italy. It contained articles on denominational tenets, Baptist history, and questions of church life and evangelization. A most interesting series of articles consisting of original investigations concerning Baptist history made in the archives of the Venetian Inquisition, was contributed by Signor Bellondi. "The Sower" was of unquestioned value in confirming the faith of

some and convincing others. There were a number of subscribers in Italy and among the forty thousand Italian speaking persons in Alexandria and Cairo.

The mission at Venice was organized under peculiarly favorable circumstances. In the summer of 1876 Doctor Taylor visited Venice where he met Signor Bellondi, who was supported as an independent missionary, principally to the Jews. His work had been conducted on a generous scale. He had a fine hall, a piano, and a master of music as his assistant. He used gospel songs composed by himself and set to music by his leader of singing. Having become convinced of the scripturalness of believer's baptism, he expressed to Doctor Taylor the desire to labor with him and was accepted as an evangelist in 1876. Possessed of great zeal and earnestness he has proved a faithful servant of the Board. A church was soon constituted of those who had been converted by his efforts and who shared his views concerning baptism.

The Italian Mission has been fortunate in securing pastors and evangelists of learning, piety, steadfast faith, and courage to endure persecution for the sake of the gospel. In addition to his labors in the Waldensian valleys, the evangelist Ferraris made two journeys into France and Switzerland where, in spite of petty persecution, he did much

to disseminate the truth. Forty-six were baptized as a result of his efforts, some of them in France and others in Italy. A valuable addition received from the Free Church was Signor Colombo, of Taranto. While on a visit to Bari, Doctor Taylor made the journey to this little city situated on a rock in the sea and had an interesting conversation with the minister who told him of the opposition he had encountered and also of the remarkable work he had accomplished in Rocca Imperiale, where the priest had embraced the evangelical cause, and had been followed by a large part of the population. Soon after this visit Signor Colombo was baptized by Evangelist Basile at Bari. He was sent to Naples to assist in a Baptist work begun by Count Oswald Papengouth, a wealthy and pious Russian nobleman who had been converted in London under the preaching of Baptist Noel. After a time Count Papengouth turned over half the work to the Foreign Mission Board and Signor Colombo was given charge of it.

Another acquisition from the Free Church was welcomed in the person of Signor Volpi, pastor at Bari, where he and his deacon were baptized by Signor Basile. Signor Volpi was put in charge of the church, while Signor Basile removed to Barletta to open a new station. Here an interesting work had been begun twelve years before by Gianinni, but was broken up by a cruel massacre.



Signor Basile had the names of a few survivors of the slaughter of 1866, given him by Gianinni, who welcomed him cordially. To these faithful ones he explained the object of his visit. They appreciated his interest, but feared he was coming to impose human systems or rules upon them and were jealous of their liberty in Christ. He disabused their minds of this impression, and soon afterward eight persons, all of whom had been tried in the furnace of persecution, gathered in a meeting, their faces radiant with joy. Many had neither Bible nor Testament, the priests, through relatives, having sequestered them. The priests and friars hearing of this new movement, ordered prayers for the undoing of the heretics.

The purchase of a most desirable *locale*, or headquarters, in the city of Rome was concluded in April, 1878. By competent judges it was declared to be the best place in the whole city for mission premises. It is on one of the great thoroughfares, two hundred yards from the Pantheon and one hundred yards from the University of Rome. The building contains rooms for the missionary's family and a chapel, simply and neatly fitted up. It was dedicated in November, and Doctor Taylor rejoiced in the possession of a permanent home for the Italian church. About \$10,000 was needed to cover the cost of the house and the necessary improvements. Learning of

this deficit in the amount needed for the chapel, the American Baptist Missionary Union passed a resolution at the anniversaries in Cleveland, Ohio, in 1878, commending this project to the liberality of Northern Baptists and welcoming any suitable representative of the Southern Baptist Convention who should be appointed to raise money in the North. The Foreign Mission Board gratefully acknowledge this action of the Missionary Union and appointed Dr. William Hague as its representative. Some months later, Doctor Hague, having accepted a pastorate, Doctor Taylor was recalled, chiefly to collect funds for this purpose.

There was great need of chapels at all the stations. Doctor Harris, of Richmond, during a visit to Italy, wrote in regard to the places of worship that not one of them could properly be termed a chapel, or even a meeting-house, and that neat and simple rooms, fitted up with convenient arrangements for preaching and administering the ordinances, would add very much to the usefulness of the missionaries. Doctor Taylor also made earnest appeals for chapels at the most important stations, as the excellent chapels of the Pedobaptists, contrasted with the miserable rooms occupied by the Baptist missionaries, placed the latter at a serious disadvantage and gave an unfavorable impression of the zeal, liberality, and high purpose of those who were connected with the

work. Modest halls of churchlike style and, where possible, with rooms for a family, were demanded to meet the need.

June 10 and 11, 1882, the church just completed in the new and promising station of Torre Pellice, was set apart for the worship of God. The services were impressive and the chapel was opened free from debt. Signor Cocorda, who had charge of the work at this time, said the influence of the chapel had increased in some the hatred against Baptists, in others the conviction that conscience is free, and in yet others the desire to inform themselves as to Baptist principles.

The first great need of the mission being thus partially supplied by the chapels at Rome and Torre Pellice, a second need was also soon to be met. Doctor Taylor had been very anxious to have a young missionary to assist him, so that if he should be laid aside for any cause, there would be some one to take charge of affairs. In November, 1880, his desire was fulfilled by the arrival in Rome of Rev. and Mrs. John H. Eager. Mr. Eager's missionary convictions were almost simultaneous with his determination to be a minister and took such firm hold of his life that for years scarcely a day passed when it was out of his thought or purpose. He was accepted by the Board as a missionary to China, but, with his own free consent, was transferred to Italy in response

to the urgent appeals that came from that mission. Mr. Eager located in Rome, where, while learning the language, he could assist Doctor Taylor and become familiar with the policy of the mission.

The year 1883-84 brought to the Italian Mission its full share of trials; among these was the defection from orthodoxy of Signor Cocorda and his consequent separation from the work. A severe loss was sustained in the death of Mrs. Taylor, which occurred in March, 1884. She was beloved by all who came under the influence of her Christian spirit, and friends of many nations and creeds and of no creed vied with each other in kindness and demonstrations of affection. The eleven years of her life in Italy were full of care and sacrifice, and only eternity will reveal what the mission owes to her unselfish devotion to its interests. In the midst of trial and distress there were some encouragements for the saddened missionary. He had the pleasure of welcoming among his corps of fellow-workers Signor Nicolas Papengouth, son of the missionary Count Papengouth, of Naples, a young man of culture and devotion, and highly commended as a missionary by Mr. Spurgeon. Doctor Taylor was also greatly cheered by the sanctifying power of the Spirit manifested among the brethren in Rome, leading them to give up Sunday labor, renounce work which might injure their Christian standing, and

engage in practical love for the sick, the widow, the orphan, and the cause of Christ.

The Apostolic Baptist Union was consummated in April, 1884. The pastors and evangelists of nearly all the Baptist churches in Italy, as well as the representatives of three Boards, met in council and initiated plans for promoting Baptist principles. Among these plans was the establishment of a paper, "*Il Testimonio*," wherein Baptist principles might be taught and defended. This paper is said to have proved a fearless, faithful, and loving witness to the truth, and to have won the respect even of opponents. At this time Baptists had to endure bitter denunciation and calumny, not only from Romanists, but from Pedobaptists as well. Those who refused to relinquish their peculiar views in order to form an Italian church were denounced as narrow and sectarian, and of necessity the Baptists fell under this denunciation.

The health of Doctor Taylor having become seriously impaired, he was granted leave of absence for two years. Doctor Eager took charge of the work, the outlook for which was encouraging. There was a growing desire toward self-support among the churches, weekly collections were taken, and though the amounts contributed were small, it was a beginning toward independence. Four colporters, supported by the

churches, distributed thousands of tracts and preached publicly and privately to hundreds of persons. Signor Arbanasich, who had been for some time teacher and assistant preacher at Rome, removed to Cagliari, in Sardinia, where Signor Cossu had been laboring for ten years. Cagliari was an important seaport, and he opened a work among the English, French, German, Swedish, and Italian sailors who yearly visited the city. He also, with the aid of two colporters, visited most of the towns of Southern Sardinia, where many Bibles were sold and tracts distributed. Among the hopeful signs which Doctor Eager reported to the Convention of 1887, was that the eyes of thousands of people all over Italy had been opened, their prejudices conquered, and kindly feelings awakened for the evangelicals and the truths they preach.

While on a visit to the United States, Doctor Eager raised nearly \$5,000 as a chapel fund, and a portion of this amount was appropriated to a chapel in Carpi. The evangelist in charge superintended the construction of the building, and thus secured a well-arranged chapel, with an apartment attached for the evangelist, at small cost. The dedication of the chapel was an event in the town and large congregations were in attendance. Signor Mattei spoke with power and feeling on the theme, "Human Ills and Their Remedy."

Journeying from place to place, visiting the churches, Doctor Taylor found many opportunities to present the truth to his fellow-travelers, often opening the way by a gift of tracts. Among other interesting experiences was a conversation with a young engineer who, with his mother, entered his compartment. The young man was an ardent Romanist, but seemed anxious to talk about the differences between his belief and that of his fellow-traveler. After a long discussion, in which Doctor Taylor dwelt upon the spiritual aspect of the question, seeking to arouse his conscience to the need of personal relation with God through Christ, the young man pleaded for images to help the worship of the ignorant. In reply, Doctor Taylor quoted the second commandment, taxed Romanism with idolatry, and added that the Church of Rome had eliminated the second commandment and cut one of the others in two to make ten. This was some of Doctor Taylor's wayside sowing which often, doubtless, fell into good ground and brought forth fruit.

The gifts of the churches in Italy may appear insignificant as compared with the amount spent upon the field, yet the principle of self-help had been recognized and all the churches contributed something toward their local expenses and several contributed toward the work of evangelization. More might have been raised had the evangelists

been less timid, but in view of the extortions of the Church of Rome and the manipulations of the priests, it was not surprising that they hesitated to press the matter of giving. There was a natural reaction from a system under which every religious privilege had its price, and considering this fact, remarkable progress had been made. The missionaries rejoiced in many manifestations of Christian grace among the church-members.

The opening for evangelistic work in Sardinia seemed very fair. One of the colporters on the island wrote that he had suffered no persecution and the people listened willingly when he told them of Jesus. He sold many books, distributed thousands of tracts, and secured many subscribers to "*Il Testimonio.*" In the little town of San Vito, though a priest lived there, one heard not of saints and madonnas, but only of God. In reply to a salutation one would receive a gracious smile and the suggestive words, "Go on with God." If at parting one said, "*Arrivederci,*" the immediate response would be, "Yes, with God." Three candidates for baptism—an old man of seventy-two years and his two sons—arose at midnight and walked about twelve miles to receive the rite. They beguiled the tedium of the journey with songs of praise and their faces were radiant with joy when they reached their journey's end. These were the firstfruits at the little outstation of Sa-



liqua. Another interesting conversion was that of Signor Salvator Pittoria, who, though he belonged to a well-to-do family in the north of the island, had grown up to manhood, like many Sardinians, in utter ignorance. Becoming ashamed of his ignorance, he determined to become an educated man. He began at once to go to school like a small boy, disregarding the ridicule of his friends, and persevered until he had secured the superior diploma, which gave him the right to teach the higher classes in the communal schools. While in Iglesias, awaiting a change of position, he encountered a Baptist colporter, a fellow-townsmen. The next Sunday he appeared at the Baptist meeting and thereafter was never absent. Each day he was with the evangelist, Signor Tortonese, reading, conversing, and praying. Before his departure to accept a position elsewhere, he desired to be baptized, and after a searching examination he was admitted to the ordinance.

In Florence too, the outlook was encouraging. During the summer of 1891, in spite of the heat and other disadvantages, the congregation increased rather than diminished, and on August 23, Doctor Eager rejoiced over the baptism of five candidates. A little company of thirty gathered at six o'clock on Sunday morning and went two miles down the river Arno, to a quiet spot beyond the limits of the city. Under the shade of the

trees the morning service was held, the rippling water and the singing birds joining in the pæan of praise and thanksgiving. An old woman, a young lady, and three young men were baptized. The young lady was the daughter of Signor Bellondi, and was temporarily in Florence. One of the young men was an ex-priest, who was developing into an excellent Christian worker, and another was a young brother, Carlo Piccinni, by name, who was doing excellent work in Miglionico, over toward the Adriatic, south of Bari. In the evening the company gathered in the hall to partake of the Lord's Supper, and for once it proved too small for the congregation.

Prior to the baptism of Carlo Piccinni, Doctor Taylor visited him at Miglionico. He found the village beautiful for situation, but like most of these lofty Italian villages more poetical seen from a distance than from a nearer point of view. The houses were usually one story over a cellar and the streets were narrow and not very clean. He was welcomed into a comfortable Christian home and treated with all possible kindness. At dusk the night school gathered, about forty young people, who were instructed by Piccinni with great tact and wisdom. This young man of twenty-three had served in the army and while stationed at Florence was led into the light of the gospel and subsequently embraced Baptist views. \*After a

year of study with the Free Church he returned to his native place and was the means of a religious awakening there. Partly owing to the fact that his family was large and well known, but chiefly because of his own prudence in abstaining from controversy, he won the confidence of the community. The evening before Doctor Taylor was to leave, a large company assembled for the evening service, but he was unable to leave his room. They must needs say good-bye to him, however, and filed through his chamber, men, women with babies in their arms, half-grown boys, and little girls. Each said some kind word or silently kissed his hand or cheek. It was a rare and touching experience. He had not heretofore met such generous and disinterested hospitality in Italy. In the spring of 1892, Piccinni went to Florence and married a young girl to whom he had been engaged for some time. She and her family were the means of leading him to Christ. On their arrival in Miglionico they found their house full of people met to welcome the bride. A church was soon organized at Miglionico and arrangements were made to erect a building, toward which the members subscribed, in materials, work, and money, several hundred *francs*.

The outlook at the beginning of 1893, while clouded by many difficulties, was not without gleams of encouragement. The churches of Cagliari and Milan joined themselves to Bari in paying

all incidental expenses. In Sardinia, Tuscany, Southeastern Italy, the Western Riviera, and the Waldensian valleys, the gospel was widely diffused through the labors of colporters and evangelists. Among these colporters was a man who had spent fifteen years in England and France as a peddler. Coming under the influence of the McAll Mission, in France, he was converted and became eager to carry the good news to his fellow-countrymen. He was a calm, happy, courageous Christian, ready to risk anything that he might tell the people of Christ. To his great joy the way was at last opened. His merchandise enabled him to enter many a house closed to the preacher or regular colporter. His work was among the hamlets and country houses that abound in Tuscany. He walked on an average three hundred miles a month and visited not less than twenty houses a day, holding religious conversation in every house and leaving tracts.

In the summer of 1893 a simple and beautiful white marble baptistery was put in the hall at Florence, the only one in the city except the ancient one where immersion was practised in the early history of the church. On the Sunday following its completion four persons were baptized. The service was solemn and impressive in spite of the fact that many of those present had never before witnessed the ordinance. Several

persons after seeing it said this one occasion had convinced them that the Bible taught immersion. In October, 1894, Doctors Taylor and Eager went to Miglionico to assist in the dedication of the church. Two suits brought by the clericals to prevent its erection had been decided against them and the church, a simple but beautifully symmetrical building, was completed. Within, the walls were covered with frescoes and passages of Scripture well done by a local artist, and the baptistery was hewn from a solid rock. The dedication was largely attended, despite clerical opposition.

Though before the law Italy claimed religious toleration in theory and religious liberty in fact, there were many cases of persecution for conscience' sake which no law could reach. Among these instances was that of four men who were dismissed from the mines of Monteponi because they attended the Baptist church at Iglesias. Two of these persons were thus brought to extreme want, but they would not be unfaithful to their Lord and his word. One of these four men, Antonio Saiu, had been led to Christ in a most remarkable way. A companion of his won a beautiful book at roulette. It was a New Testament, and after trying in vain to exchange it he put it in his pocket. There it seemed to burn him as he thought of carrying an accursed book. He offered it to Antonio, who accepted it and carried it home.

His wife was terror stricken at the idea of having an excommunicated book in the house and he was about to put it in the fire when an old man stopped him, saying it was a good book and he had read it for twenty years. "Read it first," said he, "and if you find it bad there is time enough to throw it in the fire." Antonio kept the book and began to read and study it secretly. Then finding so much good in it he decided to read it to his father and his wife; they too began to like it. He carried it in his pocket when he went to work, and one day, having laid aside his jacket for a short time, he returned to find the book gone. Some days later he said God sent him back his Testament in the mouth of a dog. He learned to love it more and more and through its teachings found pardon and peace.

The year 1895 marked a distinct advance in the gifts of the Italian churches, and Doctor Taylor believed that they had made progress, not only numerically and financially, but also in solidity. The missionaries all over Italy were cheered with a brighter prospect than for years past; the difficulties were no less but the encouragements were greater and the results more tangible. In his report to the Convention of 1896, Doctor Taylor made a strong appeal for the establishment of a work in Trieste, Austria. Here was a little band of brethren whose zeal and longing for a minister

deeply impressed Doctor Eager and himself. A Baptist lady from Milan, residing in Trieste, had been writing to Doctor Taylor urging him to send a Baptist minister to the city of her adoption. Her husband, Mr. Washchitz, was a colporter of the British and Foreign Bible Society and a staunch Baptist. He had gone where the fire of persecution was hottest and had more than once been beaten almost to death for Christ's sake. Desiring to see the situation for himself Doctor Taylor visited Trieste and was entertained in the home of Mr. Washchitz. Two services were held and the people listened eagerly, seeming hungry and thirsty for the word. One man, notified by telegram of the missionaries' visit, traveled four hours' journey by rail to attend the services. Mr. Washchitz pleaded earnestly for Austria, his native land, whose soil had been drenched with the blood of Baptist martyrs, saying: "Only send a shepherd to look after these sheep in the wilderness, and I will be the shepherd's dog to help him all I can."

Doctor Eager felt it his duty to resign from the Italian Mission in 1896, and the work was given into the care of Signor Galassi, who had had charge of it during Doctor Eager's stay in the United States. The work continued to prosper under Signor Galassi's care. The church-members were endued with the missionary spirit and were ready,

in the meetings or elsewhere, to speak for Christ. He has proved himself an all-around man, for besides increasing his church, developing its gifts, and doing excellent evangelistic work, he has written several effective tracts. He is said to be equally able with the pen and in the pulpit and alike successful as preacher and pastor. His mode of conducting meetings is full of spirit and movement and his methods are popular, while at the same time devout and edifying. A large evangelistic work was carried on in Tuscany by Signor Galassi, several of his members, and three colporters, under his supervision but supported by an English lady. Difficulty and danger often attended this work. The priests in Florence were bold and overbearing, and at Poggio and Carano, ten miles away, fanaticism was rampant. The evangelist was warned by the authorities not to return there and was obliged to hold service underground with a little band who, in spite of bitter persecution, remained faithful.

Doctor Taylor regarded his visit to Trieste in the autumn of 1897 with peculiar joy. As upon the day of Pentecost, representatives of many nationalities gathered in the upper room, one in heart through the gracious presence of the Holy Spirit. The Lord's Supper was celebrated and four persons were received for baptism. The church met every Sabbath in the home of Mr. and



Mrs. Washchitz and strangers were always entertained at their table. There are in Trieste, not counting foreign congregations, only Roman Catholics and this little band of Baptists. Doctor Taylor had made all arrangements for a prolonged visit to Trieste, when the assassination of the Empress Elizabeth of Austria by an Italian aroused such excitement he deemed it prudent to abandon the plan. Nothing, therefore, was done for Trieste during the year 1898, but the brethren in Italy continued to contribute liberally for the evangelization of their fellow-countrymen in that almost Italian city.

In his journeyings among the churches, Doctor Taylor was especially gratified by the progress made at Gravina. The church had rented a good *locale* and had paid the rent and the cost of frescoing, furnishing, and adapting it to its new uses. He was present the day it was opened and took part in the impressive services, baptizing five candidates. Less than ten years previous a single evangelist had carried the gospel hither at the risk of his life while the Lenten preacher cried: "Say with me, O people, death to the Protestants!" Doctor Taylor's missionary journeys embraced nearly all Italy. In a summary of his experiences he said he was much pleased with the meeting in Milan, impressed with the tact and good management of the evangelist in Florence, and touched

with the brotherly affection shown him in Bari. Indeed, he says, perhaps the brightest of the Christian graces found in the Italian churches is practical brotherly love. His visit to Sassari was an agreeable surprise, for though the evangelist was half blind, subject to epilepsy, and with memory almost gone, he and his had so lived and worked that a good congregation had been gathered with persons asking baptism. The minister had not forgotten his Bible learned years before, but was able to conduct meetings excellently.

During the year 1899 the responsibilities and opportunities of the Italian Mission were enlarged by taking over the work of the English Baptist Missionary Society in the South, that society wishing to concentrate its energies in the North of Italy. This work consisted of a church of baptized believers in Naples and another in Calitri, a mountain town in the province of Avellino, the latter being famous in all the country round for the observance of the day of rest. The mission also accepted a small body of communicants and a *locale* in Naples, turned over by Count Papengouth who was leaving the city. Three new and inviting fields providentially opened were also added: Consandola, in the province of Ferrara; Minturno, on the Mediterranean coast, half-way between Rome and Naples; and Rheggio, the ancient Rhegium, on the extreme southern coast of the Italian pen-

insula. The gospel was proclaimed to the first of these by an independent colporter, and to the other two by home people who had heard it elsewhere and having returned gladly told the good news to their fellow-citizens. The Italians travel much and thus, as in the early days, the gospel is carried from place to place.

One of the latest additions to the Italian Mission is Signor Stanginini, who is proving himself one of the best and most useful of all the evangelists. While not young in years he is so in strength and enterprise and has been very successful in winning souls to Christ. In June, 1900, the Board appointed C. J. F. Anderson, then pastor at Hertford, N. C., a missionary to Italy. He is said to be a man of tact, intelligence, consecration, and culture, eminently qualified to become a foreign missionary. He was married to Miss Mary Jordan, of Hertford, and in October they sailed for their field. The congregations of Castelletto and Torrepellice, neither of which the mission was able to cultivate vigorously, were given over to the English Baptist Missionary Society in 1900, but the addition of two new Baptist churches was a ground for gratitude. Forty years before, a converted parish priest in Messina formed there an evangelical church and after ministering to it for several years went as a missionary to India. His son carried on the work, supported by voluntary contributions

from England. Having become convinced that Baptist principles conformed most closely to the Scriptures he applied to Doctor Taylor to join the mission. The young man was well instructed, endowed with preaching ability, and full of missionary zeal. His family was known and esteemed in the community. He with nineteen others were baptized. The preaching on that occasion and the baptism excited great interest, the large hall being well filled day after day. On December 4, 1900, Rev. D. G. Whittinghill, then pastor at Bonham, Texas, was appointed a missionary to Italy to undertake the special work of starting a Baptist training school for native preachers, and it was opened in the fall of 1901.

The work in Italy has been largely preparatory and success must not be estimated by the number of converts, though as many again as the six hundred and twenty-four communicants reported in 1900 have died in the faith or emigrated to other lands bearing their testimony to the truth. All depends, humanly speaking, says Count Papen-gouth, on the ground being thoroughly prepared, and the present stage of our work in Italy precisely corresponds to that period. The slow, monotonous, irksome toiling in the night is giving place to the dawn that announces the glorious day, and the sowing with tears heralds a gospel harvesting in joy.

## X

### THE BRAZILIAN MISSION

FOR some years prior to any attempt at establishing a mission in Brazil, the Foreign Mission Board had been looking toward Central and South America as missionary fields, and when, in 1859, Mr. T. J. Bowen requested to be transferred from the Yoruba Mission in West Africa to open a mission in Brazil, ready consent was given. In the shattered condition of his nervous system, Mr. Bowen feared to return to Africa, but the climate of Brazil proved no more congenial, and in 1861, he returned to the United States. The obstacles to the work seemed so great and the prospect of overcoming them so slight, that before Mr. Bowen's return the Board was considering the abandonment of the enterprise.

In 1873 a request was presented to the Foreign Mission Board from a little church of Americans organized at Santa Barbara, in the province of Sao Paulo, to consider Brazil as a mission field and the advisability of sending missionaries there. This church was composed of Americans who had emigrated to Brazil at the close of the Civil War

and had made it a permanent home. Mindful of the failure of 1861, the Board was slow to undertake this work, but in 1879, after careful consideration, decided to accept the proposition. The church, known as the First Baptist Church of Brazil, numbered thirty members. It was self-supporting, but desired to be received by the Board as an independent mission and agreed to foster every effort for the evangelization of Brazil. The pastor, Rev. E. H. Quillin, offered to accept an appointment to the Brazilians and make no charge for his services. He was said to be a man of ability and exemplary life, thoroughly conversant with Brazilian affairs, esteemed by Americans and popular with Brazilians. In November, 1879, a little church was organized at Station by twelve members from the church at Santa Barbara. Mr. Quillin was pastor of this church also.

The Convention of 1880 authorized the Foreign Mission Board to appoint additional missionaries to Brazil, and in January, 1881, Mr. and Mrs. W. B. Bagby, of Texas, sailed for that country. Both were deeply interested in foreign missions, and their attention was turned to Brazil by the urgent appeals of General A. T. Hawthorne, agent of the Foreign Mission Board in Texas, who had spent there the years succeeding the Civil War and had become profoundly impressed with its need of Christianity. On his arrival in Santa Barbara,

Mr. Bagby reported the two churches very weak. Some discouraging features were in the outlook, but there was also much to encourage. The Brazilians seemed willing to hear the gospel; but a year would be needful to acquire a correct knowledge of the language, and meanwhile there would be opportunities to preach to the Americans, who needed it sorely. He urged the sending out of other missionaries at once, as it would be a great advantage to commence work with a larger force. In the summer of 1881 Mr. Bagby held a protracted meeting that resulted in a gracious revival and the baptism of six converts. Near the close of the year he had the pleasure of preaching four sermons in Portuguese.

The year following, in March, 1882, Mr. and Mrs. Z. C. Taylor, also of Texas, were welcomed to the mission at Santa Barbara. Mr. Taylor's interest in Brazil had been awakened while yet the outlook was dark and the Foreign Mission Board had appointed no missionaries. That interest was fostered by correspondence with the Rev. Richard Ratcliffe, formerly a member of the church at Santa Barbara, but who had returned to the United States after having spent ten years in Brazil. While on a visit to Texas, Doctor Tupper encouraged Mr. Taylor to continue his preparations, as he thought the Board would be willing to send him when he was ready to go with his wife, whose mis-

sionary impressions were of an earlier date than her conversion.

Letters from the missionaries urged attention to the vast territory needing evangelization, the millions who had never heard the gospel, and the number of men needed to preach Christ in that great country. After an extended survey of the field, Messrs. Bagby and Taylor decided to change the base of operations and settle in Bahia, a coast city about seven hundred miles northeast of Sao Paulo and thirteen degrees south of the equator. With a population of two hundred thousand, it was the second largest city in the empire. It was accessible by sea, railroads, and rivers, and there were many large surrounding towns almost entirely unoccupied. It had the additional advantage of being one of the most healthful cities on the coast. When the missionaries removed to Bahia the Board made no provision for the church at Santa Barbara, hoping that it might become self-supporting and doubting the wisdom of maintaining a mission so far from headquarters in Bahia and in a province already occupied by another denomination. Before Mr. Bagby left Santa Barbara he held a protracted meeting and the church enjoyed a delightful season of revival; five were baptized and the church was greatly refreshed and strengthened.

Arriving in Bahia, the missionaries rented a



large building in the central part of the city, which served as home and church, the preaching hall accommodating about two hundred persons. On the fifteenth of October, 1882, the missionaries organized themselves into the First Baptist Church of Bahia, and were ready to enter upon aggressive work. Early in January they began public services in the hall, and, although the priests denounced them publicly and warned the people against attending the services, they continued to come. Many read the leaflets and tracts distributed, and the influence of the missionaries steadily increased. Encouraging progress was reported to the Convention of 1884. Twenty had been baptized and the feeble church had grown to a strong body of twenty-five. All of the men of the church prayed in public and were zealous in inducing friends to attend the services. They displayed great heroism in times of persecution and peril. The success of the missionaries was such that it could not fail to arouse antagonism, and some soldiers were imprisoned for attending Protestant worship. Mr. Bagby was knocked down while preaching, and he and his wife were arrested as he was about to administer the ordinance of baptism. The place where Mr. Taylor was accustomed to preach was stoned, and city officials joined the mob in deriding the religion of Christ. Church-members were turned out of their homes

and dismissed from business because they preferred to obey God rather than men. As the year advanced, the attitude of the people changed, and in some places all prejudice seemed to die out. Mr. Taylor attributed this change to the circulation of so many Bibles and tracts. A man on the streets of Bahia was heard to remark that he had never before heard so much talk about the Bible and religion and the gospel. A government official said publicly: "These men who come from the United States teach us the true religion of Jesus Christ,—they do not seek our money, as the padres do, but preach free salvation through Jesus Christ. This is the true church."

As soon as the mission at Bahia was well established hopes were entertained of opening a mission in Rio de Janeiro, a center as accessible to all the southern portion of Brazil as Bahia was to the northern, and a point from which the missionaries could look after the church at Santa Barbara. This hope was realized in July, 1884, when Mr. and Mrs. Bagby removed to Rio, leaving Mr. and Mrs. Taylor at Bahia. A large, cool, well-located hall was secured, preaching was listened to with attention, and the work opened up encouragingly. A church of four members was organized on the twenty-fourth of August, and soon after this small body was strengthened by the addition of a lady from Scotland and several English people. One

of these supported a missionary among the English and American sailors in Rio, who also united with the church. Another valuable worker was gained by the baptism of Senor Mesquita, who had labored fourteen years among his countrymen in connection with another denomination. He was a zealous, earnest preacher, and was accepted as Mr. Bagby's assistant. In 1886 the church numbered eighteen members and supported a colporteur and an English woman as a Bible reader. The efforts of the missionaries to impress upon the native brethren the duty of contributing liberally to the support of the gospel met with gratifying success.

The arrival of reinforcements on December 31, 1885, rejoiced the hearts of the lonely missionaries in Rio de Janeiro. The missionary party consisted of Mr. and Mrs. E. A. Puthuff, Mr. and Mrs. C. D. Daniel, and Miss Mina Everett. Messrs. Puthuff and Daniel passed through similar experiences in their religious life. Both resisted the call to the ministry, feeling that they were lacking in education and seeing no prospect of obtaining the opportunity to study. The way was providentially opened for them to enter Baylor University at Waco, and while there the decision was made to offer themselves for the foreign mission work. Mr. Daniel had a peculiar interest in Brazil, his father having emigrated thither at the close of the

Civil War and several years of his early youth having been spent there. Broken down in health, Mr. Taylor was forced to return to the United States, arriving early in 1887. He was accompanied by Miss Everett, who, equally broken down, decided to abandon the field.

After becoming familiar with the work, Mr. and Mrs. Puthuff removed to Santa Barbara, thus leaving Mr. Soper free to take charge of the mission at Rio de Janeiro, while Mr. and Mrs. Bagby returned home to recuperate. Mr. Soper rejoiced over a work of grace among the English-speaking people in Rio, though in another denomination. His work among the English had enlisted his interest in them and their lives had been such a hindrance to mission work. The missionaries were often told to Christianize their own people before teaching the Brazilians. Work among the Brazilians also showed signs of God's quickening presence.

On his return to Bahia, in July, 1888, Mr. Taylor found the field in charge of a native assistant, the climate having proved so unfavorable to the health of Mr. Daniel that he was compelled to go to Rio. The work was in a prosperous condition, and Mr. Taylor began at once to baptize converts. Among these was a physician from a neighboring city who had visited Mr. Daniel and told him that he had never before heard a sermon, no colporter

had ever visited his city, and he had never read any gospel literature except the Bible. He and his wife had been converted by reading and studying a Bible which they had found in a distant city. He invited some of his friends to come to his house to worship God and study his word, and twelve others were converted. The little company met regularly and resolved to take the Bible for their guide until the Lord should send some one to instruct them. This man had been a Romish zealot, the director of the feast of Saint Benedict, an honor almost equal to the title of count or marquis in Europe. He removed to Bahia to enjoy church privileges, and before his baptism began to distribute tracts and books. Before the close of the year 1888, Mr. and Mrs. J. A. Barker were welcomed to this mission, and the church soon rejoiced in a building secured by its own self-denying effort. The members agreed to raise \$1,000 if the Board would appropriate \$4,000, and nobly fulfilled the agreement.

The great mining province of Minas Geraes with a population of three million, seemed to offer an inviting field. The country is mountainous and free from the ravages of yellow fever. Immigration was pouring in and new cities were springing up in every direction. Mr. Puthuff was anxious to leave Santa Barbara and devote himself to work among the Brazilians and it had been a cherished

wish of his and Mr. Daniel's to open a new station where they might work together. The Board yielded to the desire of the missionaries and decided to enter the field. Meanwhile Mrs. Puthuff's health failed and they were obliged to return home. Soon afterward their connection with the Board, as also that of Mr. and Mrs. Barker, was severed. The inhospitable climate was very detrimental to the success of the Brazilian Mission, making frequent visits to the States necessary, and often forcing the missionaries to retire from the field. Mr. Daniel located in Juiz de Fora, in the State of Minas Geraes, a modern city with wide streets and a homelike air. The people seemed more advanced than most of the Brazilians. A little church of four members was organized in 1889, which grew in numbers and in the grace of giving. In the midst of success and encouragement, Mr. Daniel was compelled to abandon the field owing to his wife's enfeebled health. The church he had founded in prayer and earnest effort was thus left without a missionary. Mr. Bagby visited it, however, and endeavored to keep up the work. He found two or three faithful members, a number of interested persons, and three who had been converted under Mr. Daniel's ministry asking for baptism. The ordinance had to be administered at night in the river at some distance from the city. Amid cheerless surroundings and a chilly rain,

these faithful believers went joyfully down into the water to be buried with Christ in the likeness of his death. The outlook seemed so promising that Mr. Bagby rented a small hall for preaching, and left the native brother who accompanied him to carry on the work. In the summer of 1890 Mr. Soper located in Juiz de Fora. He spent much time in reorganizing and equipping the mission and his efforts were so far successful that he was enabled to rejoice in what he termed a splendid mission house, in well-attended outdoor meetings, and the fidelity of his flock, which numbered eighteen.

A change of government involving civil marriage, religious liberty, and complete separation of Church and State, seemed to open many doors to the gospel and encouraged the missionaries with large hopes for the future of missions in Brazil. Miss Emma Morton applied to the Board in 1889, to be allowed to fill the place left vacant by the death of Miss Rice, a young missionary from Missouri who had succumbed to yellow fever. She was deeply interested in Brazilian missions, entered heartily into the work and proved a valuable acquisition to the mission at Rio de Janeiro.

A remarkable instance of heroic brotherly kindness was manifested by members of the little church at Bahia in the summer of 1890. Small-pox, a disease more dreaded in Brazil than any

other except cholera, became epidemic in the city of Alagoinhas. Hearing of the distress caused by it, some of the Christians in Bahia decided to go to the relief of the sufferers. Six men and women volunteered and Mr. Taylor accompanied them, the railroad furnishing passes. They found more than a hundred cases, some huddled together in old houses on pieces of plank or mats, and some on the ground. The hospitals were little better than places of negligence and death, and the ignorant and superstitious people often refused medical treatment and went into hiding rather than be carried to the hospital. There were only two nurses, who at night locked the doors and went home. After conferring with the authorities and the doctor in charge, Mr. Taylor returned to raise money to aid the sick. As the epidemic declined the public began to realize the condition of affairs and the Christians from Bahia were able to return home after having given twenty days to alleviating the sufferings in Alagoinhas.

The year 1891 was one of unprecedented progress in the Rio mission. The missionaries rejoiced in the baptism of forty-four converts, the organization of three new churches, the native Christians aroused and organized for aggressive work, the extension of their efforts into new fields, and a bright outlook for the future opening in every direction. The political situation was one of con-



fusion but this did not interfere with the progress of the work. In the State of Sao Paulo there were three churches of foreigners in charge of the Rio mission. Two of these churches had been constituted by the mission and were composed of German Russians who had fled from Russian tyranny. These were described as earnest and zealous bodies greatly desiring to be used of the Lord for the good of his cause. The third church was composed of North Americans. These churches could not be neglected, for, if properly trained and utilized, they would become a great help in extending the gospel among their Brazilian neighbors.

A very promising station was opened in the northern part of the State of Rio de Janeiro, at Campos, the center of an inviting section for missionary operations. The city had three railroads, river navigation for steamers, and was surrounded by a fine section of country. On his first visit to Campos, Mr. Bagby was so encouraged by the prospect that he decided to leave a native brother on the field and through the liberality of a member of the church at Rio the expense of opening a hall and furnishing it was promptly met. The attendance on public preaching was good from the first and Mr. Bagby found converts awaiting baptism whenever he visited Campos. These converts were baptized late at night in the Parahyba

River. In March, 1891, a church of ten members was constituted, four newly baptized believers were received as members, and one candidate was accepted for baptism. Thus the little church entered upon its work with fifteen members and bright prospects ahead. The missionaries were greatly cheered and encouraged during the year 1891, by the arrival of six co-workers; Mr. and Mrs. Entzinger, who were appointed to Bahia; Mr. and Mrs. J. J. Taylor to Rio de Janeiro; and Mr. and Mrs. J. L. Downing to Juiz de Fora.

The year 1892 brought to the mission a welcome addition in the person of Mr. S. L. Ginsburg, who had been a self-supporting missionary with the views of the Congregationalists. He is a Russian by birth, and his father was a rabbi in that country. Mr. Ginsburg studied eight years in Germany, and went to London at the age of sixteen to become a business man. He was converted by reading the New Testament, and wishing to become a missionary he was sent to the Grattan Guinness College, whence he went to Brazil. Through conversation with Mr. Taylor, at Bahia, and correspondence with Mr. Soper, he received more light on God's word, and after making a thorough study of the subject of baptism, asked to be received into the church at Bahia. He appeared to be particularly well qualified for the work, having had special training and possessing

a natural gift for languages. He is an attractive speaker and a good writer; his hymns in Portuguese soon became popular. On the endorsement of the mission he was employed to work in Bahia, and has fully justified the hopes his appointment awakened. Shortly after his appointment he was married to Miss C. E. Bishop, a young English woman also thoroughly equipped for missionary work, who had come to Brazil to aid him in its evangelization. She was rapidly endearing herself to the mission by her noble qualities of mind and heart when she fell a victim to yellow fever.

An entrance into Amargosa, one of the best commercial cities in the interior of the State of Bahia, was effected in a peculiar way. Two gentlemen from Amargosa, one a captain and the other a colonel, called on Mr. Ginsburg one day and told him they had come to beg him to visit them and preach to the people the gospel of the Lord Jesus. They had bought a Bible and several tracts from a colporter who passed through Amargosa, and after reading and re-reading the Bible, had become so interested that they longed to know more about it. Seeing his address on one of the tracts they had come to him for more light on the wonderful words of the book. Mr. Ginsburg seized the first opportunity to make a trip to Amargosa, and was deeply gratified at his kindly reception and the interest manifested in his message. Large numbers

attended the services, listening profoundly with eager faces and bent heads. It seemed, said Mr. Ginsburg, as if the Spirit of the Lord was awakening them from a long sleep. The priest expostulated with the president of the Municipal House for buying a Bible without the bishop's permission and for countenancing Protestants. The president replied: "Sir priest, I also have judgment and a conscience."

For the sake of unity and mutual support the several missions in Brazil organized a convention in June, 1892. Some changes and some advances were made by this organization. The headquarters of the Minas mission were removed from Juiz de Fora to Campos, in the State of Rio de Janeiro; the State of Espirito Santo was entered and a mission founded in its capital; Mr. Entzminger removed from Bahia to Pernambuco, and Mr. Ginsburg from Bahia to Nictheroy, the capital of the State of Rio de Janeiro. There was now a line of mission stations from Sao Paulo in the south to Pernambuco in the north. The latter was one of the most inviting fields in Brazil. Many seemed anxious to know the truth of the gospel, and members of other churches especially were stirred concerning Baptist doctrine. Having recovered from a perilous illness in the States, Mrs. Taylor returned to Brazil with her husband in September, 1892. Though unable to resume

her former untiring efforts, she maintained her profound interest in the work, and her heroic endurance and cheerful patience rendered her presence a benediction to the mission. Mr. and Mrs. Taylor were accompanied by Miss S. E. Johnson, who was able to begin work at once in school and Sunday-school.

Joy and sorrow, sunshine and shadow, gain and loss, fell interchangeably upon the mission in Brazil during the year 1893. Mr. and Mrs. Soper and Mr. and Mrs. Downing were compelled by enfeebled health to give up the work, and Miss Johnson, who was proving herself an excellent missionary, was forced to return home, being unable to endure the Brazilian climate. The mission was reinforced, however, by the arrival of Mr. and Mrs. S. J. Porter, R. E. Neighbour, and Joseph Arden. Mr. and Mrs. Porter located in Juiz de Fora; Mr. Neighbour went to Bahia to assist Mr. Taylor; and Mr. Arden, with a native helper, took up his residence in Maceio. Early in the year Mr. Ginsburg entered upon his work in Nictheroy. The members of this little church were remarkable for their faith and zeal. They had covenanted together to pray for everything they wanted, and Mr. Ginsburg became their pastor in answer to earnest prayer. In the midst of success and encouragement the work had to be temporarily suspended, owing to the revolution and the bombard-

ment of the city. All business was practically stopped, and in many places the people suffered as if a famine were upon them. There being no hope of resuming work in Nictheroy for some time, Mr. Ginsburg removed to Campos. Before going thither he was married to Miss Morton, and together they entered upon their work in this new field.

From the beginning of missionary effort in Brazil, the printed page has been an invaluable factor. Thousands of Bibles have been sold and distributed by colporters, and through them many have been led to seek the way of life. They find their way into many homes barred against the missionary and sometimes open the way for his future entrance. The Board, recognizing the importance of this work, put one thousand dollars of the permanent fund collected during the Centennial year into an excellent press at Bahia. A religious journal for the dissemination of Baptist principles has usually been maintained. Soon after his removal to Campos, Mr. Ginsburg was enabled to open a small printing office, and began the publication of a religious paper entitled, "*As Boas Novas*" ("Good News"). It was published as a private enterprise, but was widely read and was considered a valuable helper in spreading the word of God.

The imprisonment of Mr. Ginsburg in January,

1894, while preaching with much power and effectiveness at San Fidelis, made apparent the fact that though the constitution of Brazil gave full liberty to all and promised to protect all faiths and religions, in reality Rome still held sway and the missionary must sometimes risk both life and liberty if he would fearlessly preach the gospel in that country. Charges were brought against Mr. Ginsburg and he was commanded to desist from preaching. On refusing to do so he was imprisoned for nine days, at the end of which time the authorities finding the charges unsustainable, released him. Some months later, in July, Mr. Ginsburg had the joy of organizing a church in San Fidelis. Persecution was very severe but it only served to promote greater love and unity among the brethren.

The church at Campos was greatly hampered by the need of a better house, the rich Romanists leaving nothing undone to prevent the rental of one and the church being too poor to build. Even under these adverse conditions the work prospered and forty-eight were received by baptism. Mr. Ginsburg had an energetic co-worker in Antonio Campos, who was accepted by the Board as a native helper. His conversion was a remarkable one. Reared in the most fanatical of Roman Catholic countries, Portugal, he knew nothing of any other faith until he was thrown in with a

Methodist pastor who won his sympathy and gave him the opportunity to contrast Romanism with Protestantism. He began to think the latter much more worthy of acceptance, and in his journalistic work in Oporto, favored the truth of evangelicalism and combated the abuses and falsities of Rome. Thirteen years passed, years of study and preparation for the final step. He came to Brazil and continued to attack Romanism in the papers that opened to him their columns. Believing in the truth of evangelicalism he was convinced of the necessity of practising it, but something inexplicable held him back. He knew that he was not a Christian, for there was no fruit of spiritual life. In his sad state he continued to fight for pure Christianity and was considered a Christian. Becoming involved because of his journalism, though against his will, in the revolution, he had to leave Rio and take refuge in the interior. In this enforced quiet he had time for profound thought. A light broke upon his understanding and brought to his heart the needed comfort. About this time Mr. Ginsburg asked him to contribute some articles for his paper. In the correspondence that ensued he decided to give himself completely to God's service in connection with the Baptists. He was licensed by the church in Campos and entered upon his work with great love for the cause and with increasing zeal.



August, 1894, witnessed a notable advance among the churches in South Brazil ; representatives from the six native churches met in Rio de Janeiro and organized the first Baptist Association in Brazil under the name of "The Union of the Churches of Christ in South Brazil." The session was a pleasant and profitable one. The Brazilian brethren manifested a lively interest in the proceedings and showed that they appreciated the efforts being made to give the gospel to their countrymen, and realized the importance of the work before them. They decided to begin at once to raise means for supporting a missionary, either in Brazil or on some foreign field. The year was not without its sorrow and loss. In August the Bahia mission was bereft by the death of Mrs. Z. C. Taylor and by the return of Mr. Neighbour. Mr. and Mrs. Porter were also compelled to leave their field. Mr. Bagby was thus left alone to carry on the work at Rio and Nictheroy, but though heavily burdened his heart was made to rejoice over the purchase of a building for a chapel in the city of Rio de Janeiro. For a number of years the church had been pleading for a house of worship and the women of Missouri were the first to respond to the appeal, desiring to erect a memorial to Miss Maggie Rice who had given her life to the Master's work in Brazil. Messrs. Joshua and Eugene Levering, of Baltimore, added largely to this fund

and the church was thus enabled to purchase a building centrally located. The church and friends in Brazil contributed about fifteen hundred dollars, this being used to refit and furnish the chapel. The Baptist cause in Rio had been at a serious disadvantage. Other denominations had not only been established much longer but had large and comfortable houses of worship. With a well-located, comfortable, and beautiful church building the Baptists felt that they could do much better work. In August, 1895, the church was dedicated in the presence of a large audience that listened with the closest attention. There was great rejoicing over this blessing to the Baptist cause in Rio de Janeiro and in Brazil. The autumn of 1895 brought to the mission at Bahia a valuable worker in the person of Miss Laura Barton, a former missionary to China, who was married to Rev. Z. C. Taylor during a vacation visit to the United States.

The year 1895 was one of widespread sowing and of a glorious harvest. Conversions, baptisms, and listening crowds were reported from every station. New churches were formed, energies were aroused, faith was quickened into life, and new fields were entered. Writing of the outlook, Mr. Bagby said that never before in its history had the land been so prepared and ready for the messengers of the Lord Jesus. Never before had the

people shown the inclination to listen to the message of the herald of the cross that manifested itself in village and hamlet, in cities and busy marts, in quiet retreats and on public highways. He was not blind to the difficulties in the way nor did he forget the problems constantly arising, but believed that God's time for calling this great nation to Christ had come, and with it the voice of his providence to his people to enter in his name.

Inspired by many tokens of God's favor the missionaries entered upon the year 1896, desiring to make it a year of earnest and successful effort. In the Pernambuco mission especially was it a busy and a prosperous year. Two churches were organized, one at Natal, port and capital of Rio Grande del Norte, and the other at Nazareth, an interior town of the State of Pernambuco. This little church was born amid bitter persecution. Services had been held in a rented hall for several months, when one night it was entered by unknown parties, who took the oil from the lamps and saturating the Bible, organ, and other furnishings, set fire to them. The family living next door, awakened by the flames and the smoke, hastened to the scene and succeeded in arresting the fire, but not until the furniture had been destroyed. The next morning there was great rejoicing in the town over the defeat of the Protestants. A few days afterward Mr. Entzminger went to Nazareth

to investigate the matter. He was met at the station by about a thousand people armed with clubs, knives, and pistols to dispatch the heretic, but the governor had sent soldiers with him and the turbulent mob was converted into a friendly escort. The attendance on the services he conducted was greatly increased and a new impetus seemed to be given to the cause of truth. From the beginning the little church was self-supporting and soon secured a lot and laid the foundation for a new chapel. This chapel, erected at an immense sacrifice on the part of the members, was dedicated in August, 1897.

The year 1897 was one of unprecedented prosperity in the Pernambuco mission. There were one hundred and three accessions and larger contributions were reported than ever before. In five years the mission had grown from one little church of seventeen members to seven churches with a joint membership of two hundred and ninety-five. Two of these churches were organized in the great Amazon Valley, where two people from the United States, whose hearts the Holy Spirit had touched and directed, had been working for several years. This couple, Mr. and Mrs. E. A. Nelson, were of Swedish parentage, but had lived in Kansas for a number of years. Mr. Nelson went out as a self-supporting missionary in 1891, and endured trials, temptations, and priva-

tions that would have daunted a less faithful soul. Mrs. Nelson, to whom he was engaged when he left the States, went out to Brazil and married him in 1893. They located in Para, a city of nearly a hundred thousand inhabitants at the mouth of the Amazon. It is an important commercial city, and many people are attracted thither by its rubber industry. It is the key to the whole lower Amazon. With a large package of Bibles, Testaments, and tracts under his arm, Mr. Nelson would walk up and down the river bank speaking to all who came. To sailors from foreign countries, traders from the interior, to all he told the good news, and many were anxious to obtain the book that contained the wonderful story. Mr. Ginsburg responded to Mr. Nelson's appeal to come and help him in the reaping time which he felt was just at hand. On the second of February, 1897, five candidates were baptized in the Amazon; for the first time in the history of the Christian church this mighty river was used for this purpose. The same day a church was organized and Mr. Nelson was elected pastor. The whole Amazon Valley presented a promising field for missionary work. It was practically unoccupied, and along the banks of the Purus River there were more than twenty savage tribes who had never seen a white man, much less heard the gospel story.

In his own field at Campos Mr. Ginsburg had

great cause for rejoicing. In San Fidelis, where he had been imprisoned several years before, a chapel was finished and he had the pleasure of baptizing seven candidates. Among these was the coffee farmer who had built the chapel, and his wife. While the church was discussing plans to secure a house of worship, this man offered to build it if the church would pay him six per cent. on the money until his death, when it should become its property. On his conversion he released the church from the interest promised and gave the chapel. It was dedicated during the meeting of the South Brazil Baptist Union, which was held at San Fidelis, and a throng of people gathered to the services. In April, 1897, Mr. Ginsburg had the pleasure of seeing the corner-stone laid for a much-needed church edifice in Campos. The work was carried on with much determination and self-denial, and in the spring of 1898 it was finished and dedicated. It was spoken of in the newspapers as the beautiful evangelical church, and the dedication was an event of interest throughout the city.

Rev. T. C. Joyce, an independent missionary, was baptized by Mr. Ginsburg on May 1, 1898, and became pastor of the church at Campos. Mr. Joyce had gone out from England as a missionary of the "Help for Brazil Mission," undenominational. After spending a year at Pernambuco he

went to Passa Tres, where the church greatly prospered under his leadership. He had been immersed before leaving England, but conformed to the wishes of his church and received members by pouring. Becoming aroused on this subject, and deeming it unwise to attempt a change in his church, he left it and joined the Baptists. The church in Campos was much pleased with him and he gave promise of great usefulness, but after a few months of service his health failed and he was compelled to give up the work.

Rev. C. D. McCarthy, who had had a similar experience to that of Mr. Joyce, was also accepted by the Board in 1898 and located in Rio, to assist Mr. Bagby. Mr. McCarthy was an Irishman by birth, and after several years spent in conducting missions in England he went to Spain as a Congregational missionary. After seven years he returned to England to be married and while there, with his wife, united with the Baptist church. Greatly desiring to go to South America he accepted an appointment with the "Help for Brazil Mission," but on reaching the field he found his fellow-workers opposed to the Baptists and, unable to fraternize with them, he resolved to join his own brethren. Physical, mental, and spiritual endowments fitted him for a great work in Brazil. He entered into it with hope and enthusiasm and was especially successful in winning the affection and interest of

the young men, whose training for usefulness he had so much at heart. Only a few months of service were permitted to him, for in February, 1899, he fell a victim to yellow fever.

Two other workers already on the field were welcomed into the Baptist mission in 1898. They were Misses Stenger and Wilcox, who went out to Brazil in 1896, hoping to conduct a self-supporting school and still have time for missionary work. After spending a year in Noa Friburgo they moved to Bello Horizonte, the new capital of the State of Minas Geraes, where a better opening offered. Here, at her own expense, Miss Wilcox erected a home and school building. They found school work subject to many vicissitudes. While the people believed that no schools were superior to the American schools, they objected to any Protestant teaching. The young ladies finding themselves unable to accomplish what they had hoped, desired to receive appointment from the Board. They were highly recommended by the missionaries on the field, who were anxious to have them as co-workers. School work has never engaged much of the missionaries' time; but a member of the Bahia Church, a rich coffee planter, proposed to Mrs. Taylor, herself an experienced teacher, that she open a school, offering \$5,000 toward its equipment. Other members added \$2,000, and she was authorized to send for the best school fur-



niture. An old inquisition building was refitted for school purposes, and in the spring of 1898 the school was formally opened. Many of the best people of the city, prominent educators, and representatives of the State were present. The governor sent a band of twenty-five musicians, and the oration was delivered by the leader of the house of representatives. The school opened in May with eleven pupils and closed in December with seventy.

Mrs. Taylor does not believe in free education in mission schools and from the first took a very decided position against it, though she makes some concessions to very poor Christians and uses her own judgment in occasionally giving instruction free. Her school is making excellent progress and is highly esteemed throughout the city. The urgent need of a young woman to assist Mrs. Taylor and have charge of kindergarten work was met by the arrival of Miss Alyne Goolsby in the spring of 1900. She was well prepared for her work, having taught for several years in different mission schools in Indian Territory, and having spent a year in the Baptist Missionary Training School in Chicago. She entered upon her work at once, teaching through an interpreter and winning her way to the hearts of the missionaries by her interest and enthusiasm.

The winter of 1899 brought to the Pernambuco

mission a welcome addition in Mr. and Mrs. J. E. Hamilton, and thus fulfilled the long-deferred hopes of those patient and faithful missionaries, Mr. and Mrs. Entzminger. Though the year had been one of great trial from ill health, persecution, and the absence in the United States of Mr. and Mrs. Nelson, it had been one of the best years in the history of the mission. There was an increase in the membership of something over a hundred and the contributions from four of the little churches aggregated a little less than a thousand dollars. A church of thirty members was organized in the interior of the State of Pernambuco, on a farm. The owner of the farm brought bricks from a distance of a quarter of a mile on his head and built a large hall at the side of his house which he dedicated to the worship of God.

Persecution did not cease with this year. In the spring of 1900 a band of more than two hundred armed men went to attack a company of twenty men, women, and children, who were gathered for religious worship at night in the city town of Bom Jardim, about eighty miles from Pernambuco. Their avowed purpose was to kill the preacher and all his adherents in the town. As they were ready to assault the house they saw another company approaching, and, supposing them to be more worshipers, fired on them. They really were another band of persecutors. As a

result of the mistake several were killed and a number wounded. During the confusion the people in the house fled by a back door and escaped to the hills. Four were captured, imprisoned, and beaten, to persuade them to testify that the Christians did the killing. Others were forced to become fugitives for a time. The governor, the son of a Jesuit, was appealed to, but gave no protection. The priests, in pulpit and press, recommended the wiping out of Protestants and Protestantism, "including that ancient people now called Baptists." The fires of persecution, however, only served to kindle a flame of greater zeal among the Christians, and a few months later a church of thirty-four members was organized.

On the return of Mr. and Mrs. J. J. Taylor and Mr. and Mrs. J. L. Downing, in the spring of 1899, they were enabled to realize long-cherished desires and open a mission in the city of Sao Paulo. By the middle of June a neat preaching hall had been fitted up. A month later a church of eighteen members was organized, and the work started with great promise. Misses Stenger and Wilcox removed here and opened a small industrial school, thus affording an opportunity to reach families who were unwilling to attend religious service. After a year in Sao Paulo they resigned from the work and returned home. The Santa Barbara mission, among the American colonists,

passed from the Rio mission to the Sao Paulo mission, and is kept up by monthly visits from the missionaries of the latter place. This field comprises several groups of Americans too much scattered to have one place of worship. There were five stations among them, one for people speaking Portuguese.

All the churches in Brazil are represented as being in fine working order. Before Mr. Ginsburg's removal to Pernambuco and during a temporary absence from Campos, the churches in that field met and organized an Association at which no foreign missionary was present. Mr. Ginsburg regarded it as proof that the Brazilian Christians were beginning to work for themselves. During the year 1900 four of the missionaries met in Rio and decided that on the first of January, 1901, there should be opened in Rio, under the management of Mr. Entzminger, a publication work, consisting of a journal and tract and book department, to supply the Brazilian missions with literature. It was also agreed to take monthly collections in all the native churches for this object. On the tenth of January, 1901, the first issue of the new paper appeared, with the title "*O Jornal Baptista*" ("The Baptist Journal"). It is printed on good paper, with clear type and attractive illustrations, and presents a fine appearance.

Rev. F. F. Soren, a native Brazilian, who had

been for several years in this country attending William Jewell College and the Southern Baptist Theological Seminary, returned to Brazil in October, 1900, and was chosen pastor of the church in Rio de Janeiro. A theological training school has been opened in Sao Paulo, and Rev. J. J. Taylor, who has charge of this school, is embarrassed by the number of young men clamoring for an opportunity to study for the ministry. Confident that the Lord will provide, he will not turn any away, but promises to provide food, lodging, and books for these eager students. Mr. and Mrs. A. L. Dunstan and Mr. and Mrs. A. B. Deter were welcomed to the mission in the summer of 1901.

Brazil is the most fruitful field under the auspices of the Southern Baptist Convention. One of the last countries entered, it already has the largest constituency of any except China. Though there are still trials and difficulties and discouragements, the missionaries feel that the outlook is an inspiration to increased effort. Churches are being organized, baptisms are frequent, there is a determined effort toward self-support, and the beneficent, transforming power of the gospel is everywhere felt. There is still much seed-sowing to be done, but the harvest time has begun and is rejoicing the hearts of those who have waited in faith for the verification of the promise, "My word shall not return unto me void."

## XI

### THE MEXICAN MISSION

MEXICO, though one of the most recent fields entered by Southern Baptists, has from the first enlisted their deepest sympathy and interest. When, in 1880, the Convention decided to open work in this republic, there were already several Baptist churches in existence. One of these, organized by Elder James Hickey, at Monterey, January 13, 1864, was the first evangelical church in the republic. It was composed of five members, three of whom were baptized on the day of organization. One of these, T. M. Westrup, had been preaching nearly a year, and by Elder Hickey's advice was chosen pastor and ordained to the ministry. Within a year eighteen were added to the church by baptism. In 1880, Rev. John O. Westrup, a brother, of T. M. Westrup, who had been supported in Mexico for some months by brethren in Texas, was accepted as a missionary of the Board and stationed at Musquiz, in the State of Coahuila. On December 21, while visiting the five or six little scattered churches, he was brutally murdered by a band of Indians and Mexicans.

Rev. W. M. Flournoy was appointed as the successor of Mr. Westrup, and in November, 1881, was ordained by authority of the church at Laredo, Texas. He was accepted by the Foreign Mission Board on condition that means for his support should be raised in Texas. Mr. Flournoy had a fair knowledge of the Spanish language and was well posted in Baptist affairs. He located in Progreso, where Mrs. Flournoy opened a school supported by the Woman's Missionary Union of Texas. She was very successful and her school rapidly increased in numbers. A school for boys was opened later, and in the two instruction was given to more than a hundred pupils. Mr. Flournoy's field embraced a large territory, in which he preached regularly and distributed many tracts and portions of the Scriptures, this work involving constant traveling. The law of the land afforded the missionary every facility, and no obstacle was thrown in his way except by the priesthood. The people were ready to listen but hard to make understand the falsity of Romish teaching.

Rev. W. D. Powell and Miss Anna J. Mayberry, Mrs. Powell's sister, received their appointment to Mexico in May, 1882, and entered upon their work in Saltillo the following autumn. Mr. Powell had been a Sunday-school missionary in Texas for several years and was widely and favorably known. He had traveled in Mexico and was somewhat famil-

iar with the language, character, and needs of the people. Saltillo, a city of about twenty-five thousand inhabitants, is beautifully situated forty-five hundred feet above the sea level. The climate is perpetual spring. A commodious house in the center of the city was secured, and Mr. Powell began preaching through an interpreter. Mrs. Powell and Miss Mayberry, being experienced teachers, entered at once into school work. They also engaged in house to house visiting among the women, this proving an effectual way of reaching a priest-ridden class. Mr. Powell's report for the year 1884 was gratifying. A church had been organized and fifty-two persons were received to membership, most of them by experience and baptism. A deep religious interest pervaded the congregation in Saltillo and baptisms were frequent. Hundreds of Bibles and Testaments were sold and given away. *El Heraldo Mexicano*, the first Baptist newspaper published in Mexico, proved a success. It was issued by Mr. Powell, with Signor Cardenas, a Mexican, as joint-editor and proprietor. This paper had a much larger circulation than the combined membership of the Baptist churches in Mexico, and was a great help in carrying gospel truth into the homes of the people.

The next forward step in the Mexican Mission was the establishment of the Madero Institute at Saltillo. Mr. Powell had won the esteem and



friendship of Governor Madero, of Coahuila, who offered him, in behalf the State, several pieces of valuable property for the establishment of schools in Saltillo, Parras, and Patos, cities of Coahuila. The conditions of the contract raised the question of the Baptist doctrine of the separation of Church and State, and the corresponding secretary of the Board was sent to Mexico to adjust the matter more satisfactorily. A constitution was substituted for the contract, under which was organized a Board of trustees, who received by purchase, lease, and gifts from individuals the property offered, together with valuable property for the church, in conformity with a provision of the constitution to the effect that no property shall ever be received as a gift from any civil government. The constitution and by-laws of the institute provided for scholastic departments, primary, academic, and normal, for the education of young women, and a boarding department for orphan girls and other pupils. The scholastic exercises might be opened with Scripture reading and prayer, but should not include the teaching of any particularly Baptist tenets. Good order, pure morals, and perfect freedom of conscience in matters of religion were to be preserved.

A quadrangular building, one hundred and fifty by two hundred feet, one story high, with court, fountain, and arcade in the center, and a plaza ad-

joining, was purchased for the institute. The building was thoroughly renovated and furnished, and a library neatly fitted up for the reception of a thousand-dollar donation of books from Mr. William Bucknell, of Philadelphia. The school was opened in October, 1884, and during the year seventy pupils were enrolled, forty of whom were boarders. As February first was the beginning of the school year, it was formally opened at that time, a number of Baptists from the United States being present. Signor José M. Cardenas was chosen principal. Mrs. M. E. Graves, of Texas, was prevailed on to accept the position of matron, and entered upon her duties in February, 1885.

Other missionaries joined the workers in Saltillo: Miss Addie Barton in July, 1884; Mr. and Mrs. F. M. Meyers in November; and Miss M. C. Tupper, a daughter of the corresponding secretary, in December. Mr. and Mrs. Meyers, with Miss Mayberry to assist them, located in Patos, where a church had been organized. Less than a year of service was permitted to Mrs. Meyers; her health failing rapidly she returned to her home in Kentucky, where she died in November, 1885. The first Mexican Baptist Association was organized in Saltillo on December 12, 1884. Eight churches, with an aggregate membership of one hundred and fifty, were represented. There were eighteen delegates in attendance and several

visiting brethren, including the corresponding secretary of the Board. On Sunday evening José Gonzalez was ordained to the work of the ministry, and the day following he, with two other brethren, was appointed a missionary under the new organization. Seven hundred dollars was raised for the support of two missionaries, the third being employed only during his vacation.

Another forward step in the Mexican Mission was the purchase by the Foreign Mission Board of an unfinished temple or cathedral in Saltillo, to be reconstructed into a church house. At the formal opening of the Madero Institute the corner-stone of the new church was laid, and those present contributed \$1,400 toward its erection. Finished and dedicated it formed a convenient church home for the Baptists of Saltillo.

Mr. and Mrs. Flourney having removed to the Rio Grande district, they labored there faithfully and successfully, a part of the time among the Indians in El Macimento, the Mexican Indian reservation. Mr. Flourney was peculiarly adapted for this frontier work, being bold, hardy, and well acquainted with Indian character and history. It was a hard field, the amalgamation of races, African, Indian, and Mexican, causing such a mixture of language that it was difficult for the people to understand either English or Spanish. The death of Isaac Wilson, the recognized leader of the Mus-

cogee congregation and the most intelligent man among them, was a serious blow to the progress of the work. Mr. Flournoy had expended much time in instructing him, and through him the others were reached. Some progress was made among the children, nearly fifty of whom were gathered in Sunday and day schools; but in 1885 Mr. and Mrs. Flournoy resigned from the service of the Board.

The year 1886 witnessed many changes in the mission. Miss Tupper, after a long and dangerous illness, was forced to return to her home in Virginia, and it was not thought advisable for her again to take up work in Mexico. Rev. H. P. McCormick, who had entered the field in the summer of 1886, had acquired a sufficient knowledge of the language to be able to take some of Miss Tupper's classes in the institute during her illness. In December he was married to Miss Annie P. Perry, of Marion, Ala., and removed to Zacatecas, there to open a new station, with Miss Barton as assistant. The State of Zacatecas is more noted for its mines than any other in the republic, and contains the important city of Zacatecas, which is the capital, with a population of thirty thousand. The neighboring State of Aguas Calientes, in which Mr. McCormick also expected to labor, presented an inviting field. A church was soon constituted, as several members of the Saltillo

church lived in Zacatecas, and a Sunday and day school were organized. A church of twenty-seven members was reported in 1888, but as the work prospered the antagonism of fanatical Romanists was aroused. At a station six miles from Zacatecas Mr. McCormick was attacked with stones on three successive evenings, the window panes of the house were broken, and it was necessary to have police protection.

In response to an urgent appeal for help from Mr. Powell, Rev. D. A. Wilson removed with his family to Mexico in March, 1886. At this time he had no appointment from the Board, but after conference with some of its members during the Convention in May, he was commissioned as a missionary of the Southern Baptist Convention. After acquiring some knowledge of the language in Saltillo he removed to Patos, where Misses Barton and Tupper had established a flourishing school, and where a comfortable church building had been completed and dedicated. Some months later he was sent to open a mission in the wealthy and beautiful city of Guadalajara, called, because of its rapid material development, the Chicago of Mexico. About fifty persons were present at his first public service and a number listened at the windows. It was Mr. Wilson's privilege to administer the first Christian baptism ever seen in the city. Before his arrival the name and doctrines

of Baptists were unknown, and on every side people were questioning who they were and what they believed.

A wonderful field for mission work was opened to Mr. Powell on the ranches and *haciendas* and he eagerly entered it. Several years earlier Edward Lara, an old man of large possessions, was instructed in the gospel by Mr. Powell, who was teaching his son. Thirty years previously the old man had become much interested in the Bible, a copy of which had fallen into his hands. He invited Mr. Powell to visit his ranches and preach to the people. The result of this invitation was the baptism of Lara and a number of others and the organization of two churches known as San Rafael and San Joaquin. Mr. Powell also received a request from Mr. Bustamente, ex-governor of San Luis Potosi, to visit his ranches and *haciendas* that, the missionary said, covered a territory equal to the State of Tennessee. He also issued an order directing overseers and employees to render every assistance and attend to every want of the missionary and charge the expense to his account. This was an unprecedented opening into a large territory where ignorance, superstition, and vice reigned supreme.

The year 1888 witnessed a large increase of missionaries in Mexico and the occupation of several new stations. Mr. H. R. Moseley was, in

August, 1888, sent to Saltillo to take charge of the church, Madero Institute, and Zaragoza Institute. The latter institution was a school organized for the education of young men for the ministry and was supported largely by the gifts of a good deacon in Virginia. Mr. Moseley also conducted a correspondence school for the benefit of native ministers who could not leave their work to attend school. He established, in connection with this school, theological institutes, which were held at convenient times and places. Another efficient worker was added to the mission by Mr. Moseley's marriage to Miss Etna Olliphant, of Mobile, Ala., in December following. Miss Lucia C. Cabaniss was also added to the corps of teachers in the institute.

Mr. and Mrs. A. B. Rudd and Miss Sarah Hale were sent to take charge of the work in the Parras district, where two churches had been organized. They made their home in Parras, a town of between ten and fifteen thousand inhabitants, about fifteen miles from one of the great railroads connecting Texas with the city of Mexico. In the summer of 1888 Rev. J. G. Chastain, of Mississippi, and Miss Lillian Wright, of Virginia, were appointed to Mexico. Miss Wright had been patiently awaiting her appointment for three years and during that time willingness had been succeeded by desire, and then by intense longing, to

spend her life in mission work. She met Mr. Chastain on the way to Mexico, acquaintance ripened into a strong attachment, and before the close of the year they were married and located in Matehuala. Eight churches, with one hundred and thirty-two members, had been organized in the Matehuala district, which though in the Coahuila mission, was in the State of San Luis Potosi. Between it and the other fields of Coahuila lay a high range of mountains, and this subjected the missionaries to much loneliness and isolation. Miss Fannie Russell, a gifted and earnest woman, was appointed to assist Mr. Wilson at Guadalajara, but after a few months of service she was compelled by ill health to resign from the service of the Board. The Rio Grande district was put in charge of Rev. A. C. Watkins, who with his wife, arrived in Musquiz in January, 1889. In the summer of the same year, Mrs. Janie P. Duggan, a granddaughter of Dr. James B. Taylor, the first secretary of the Foreign Mission Board, and one to whom Baptist and missionary principles were an inheritance, was appointed by the Board, and began her work as teacher in Madero Institute.

The early years of the decade beginning with 1890 were years of harvesting as well as seed-sowing. Mr. Wilson's faithful work at Guadalajara was bearing fruit. In 1891 his church numbered thirty-six members, but though his efforts were



being blessed and he had acquired more perfect Spanish than any of the other missionaries, he felt that he needed fuller preparation for his life-work and requested to be allowed to return to the United States to prosecute his studies. Mr. and Mrs. P. H. Goldsmith, of South Carolina, were accepted by the Board in 1890, and were sent to Guadalajara with Mrs. Duggan and Miss Barton to assist them. At Zacatecas Mr. McCormick was not idle nor unsuccessful. His field was dotted with churches, at San Miguel, Colotlan, San Juan de Guadalupe, Zacatecas, and Aguas Calientes. The last named was turned over to the American Baptist Home Mission Society of New York, as it was contiguous to its work. Such exchanges were frequently effected by the Baptist Boards of the North and South with mutual advantage. Large quantities of tracts and Testaments were distributed and many subscribers secured for the Baptist periodical, "*La Luz*." The church at Zacatecas, numbering twenty-seven members, contributed \$112 for home and foreign missions. Just as his earnest appeals for a church building had been answered and the edifice was completed, Mr. McCormick was compelled to lay down his work in Zacatecas and seek a location better suited to the health of his devoted wife. In Rev. A. B. Rudd, who then had charge of ten churches in the Parras district, he found an able and willing successor.

The teaching force at the Madero Institute was, in 1891, enlarged by the arrival of Miss Alta Smelser, Miss S. A. Cook, and Miss Lillian McDavid. Under the dual principalship of Mr. Moseley and Miss McDavid the school increased in popularity. The girls were bright, interesting, apt to learn, and the teachers found very little difference in receptivity between them and the girls of the United States. This was true of many whose fathers and mothers could neither read nor write.

The year 1892 witnessed the consolidation of the missions of the Southern Baptist Convention under the name of the Mexican Mission. With the new organization there were several changes of location. Mr. and Mrs. Wilson returned to Mexico and located in Silao, a railroad center in the State of Guanajuato. Mr. and Mrs. I. N. Steelman were accepted by the Board and opened work in Orizaba in the State of Vera Cruz. Mr. and Mrs. Chastain removed from the preoccupied field of Matehuala to Doctor Arroyo in the State of Nuevo Leon. Mr. and Mrs. Powell removed to Toluca, the capital of the State of Mexico. Mr. Powell became a general evangelist visiting all the missions and preaching at stations not belonging to any of them. Miss Mayberry also removed to Toluca, and there on October ninth, 1892, during the absence of Mr. and Mrs. Powell in the States, the Master called her to himself.

At Guadalajara Mr. Goldsmith slowly gained a foothold. He visited every town of importance in the State and distributed Bibles and tracts. The house occupied by the missionary family in Guadalajara was built as the residence of a Roman Catholic canon and one of the rooms still bore traces of the oratory, with its niches for saints and the gilded pinnacles for the altar molded into the wall. There was much poverty as well as great wealth in the city, the members of the Baptist church being usually dependent upon the thirty or forty cents they made daily for their livelihood. Mrs. Duggan, in visiting the homes of the people and talking with them by the wayside, said she did not find them as a whole hungering and thirsting for a new religion. She found them happy and content with their own, and they often pitied her because she did not believe in the influence of the "Mother of God." A very intelligent old man who had been reading the Bible for her sake said to her: "*Señorita*, you believe one way and I another. When I was a child in school, they taught me the catechism and afterward I read and learned all the articles of our faith. The faith of your fathers is your faith, and that of mine is mine, and I am willing to die by it." A bright young woman who could not read, but knew everything about the Virgin Mary except the truth, said to Mrs. Duggan one day: "I also know that Jesus is the only

Saviour and that he gave his precious blood for us, but I can get so much nearer to him through his mother. She will present my case to him better than I can. Oh, would you have me give up my Mary Mother?" Guadalajara is said to be, next to Puebla, the most fanatical city of the republic. There are hundreds of priests, beautiful churches, and many Roman Catholic schools and colleges.

An interesting incident of the year, 1892, was the ordination of a full-blooded Mexican, Alexandro Trevino, to the full work of the gospel ministry. Mr. Trevino came on with Mr. Powell to the meeting of the Convention held in Atlanta, and it was thought best to have the ordination service there, as it would be difficult to assemble a presbytery at his church, Patos, Baptist ministers in Mexico being few and widely scattered. The very thorough examination conducted by the presbytery was entirely satisfactory and on May 25, he was ordained in the First Baptist Church, Doctors McDonald, Hawthorne, and J. William Jones taking part in the service. Mr. Trevino returned to Mexico the day following, leaving the impression that if he was a fair specimen of the native helper their increase an hundred-fold would be a great blessing to the work. For several years the Association of the Baptist churches of Coahuila had been collecting a fund to send a missionary from Mexico to some other papal field, but as the right man had not ap-

peared, the Association, meeting in Parras in November, 1892, decided to leave it to the Foreign Mission Board to select a native worker in Brazil as the missionary of the Association to be sustained by their prayers and supported by their funds. This was their celebration of the Carey centennial.

Loss and gain among the missionaries in Mexico during the year 1893 were equal. Mrs. Duggan found herself compelled by broken health to return to the United States and finally to abandon all thought of resuming work in Mexico, and Miss Smelser was also compelled for the same reason to retire from the mission. The number of missionaries was not decreased, for two efficient workers were added to the force, Rev. Marion Gassaway in August and Miss Ida Hayes in October. Miss Hayes, being an experienced teacher, became one of the faculty of Madero Institute. Mr. Gassaway after a brief stay in Saltillo, in January, 1894, took charge of the work in Zacatecas, Mr. Rudd having accepted the position of director in Madero Institute. Mr. Moseley had resigned this position to devote himself more fully to pastoral and evangelistic work.

The session of the institute beginning February, 1894, opened encouragingly with seventy-six matriculates, of whom forty-six were boarders. Though the director and two of the teachers were new to

the work, there was an earnest effort toward yet greater success than had been attained in previous years. In the Saltillo church, of which Mr. Moseley was pastor, there was a steady growth in numbers and liberality. During the year 1894 he was blessed with an unusual number of conversions, but his joy over the success that crowned his labors was suddenly turned to sorrow because those labors must come to a speedy close. He had written a very strong anti-Romanist tract entitled, "Three Centuries of Romanism in Mexico." A copy of the tract, which was published by the Maryland Baptist Mission Rooms, was sent to Saltillo, and mistranslated was used to enrage the people against him. On the charge of having written this tract he was imprisoned, and only liberated through the efforts of Messrs. Powell and Rudd and the United States consul and consul-general. Feeling was so intense against Mr. Moseley that his life was endangered and it was deemed best for him to leave Mexico. The mission thus lost two of its most consecrated and devoted workers.

By the removal of Mr. Moseley the direction of affairs in the Saltillo mission was left entirely to Mr. Rudd, who was so occupied with the work in the city that he was unable to look after the outside stations, which had been part of Mr. Moseley's charge. Late in the year Miss Hayes was

elected associate principal of the institute and was able to relieve Mr. Rudd of much of the care and responsibility of the school. His burden of work was further lightened when the Saltillo church called a native pastor, Pablo Rodriguez. The idea of self-support had taken such strong hold on the church that it undertook the support of its pastor without help from the Board. This was a heavy strain on the members, but they wished to set an example in the matter of self-support, and it proved an impetus to other churches in the same direction. Mr. Watkins removed from Musquiz to Parras, and was thus enabled to take charge of the western part of the Saltillo field, uniting it with his former Musquiz field. In the spring of 1894 Mr. and Mrs. Goldsmith retired from the mission, and Mr. and Mrs. Wilson resumed the charge of the work in Guadalajara, which they had given into Mr. Goldsmith's care several years previous. Miss Hale joined them, and was able to assist Mr. Wilson with the Sunday-school papers which he prepared for the Mexican schools.

The year 1895 was one of steady progress. Feeling deeply the need of the Spirit's power, missionaries of all denominations gathered in Toluca in April for a conference on the Holy Spirit, which was arranged by Doctor Powell. The influence of the meeting was felt even among those of the workers who were not able to attend. The

idea of self-support was enforced. Churches were urged to build their own houses of worship and sustain their own pastors, and in the Morelia mission several brethren did good work evangelizing without compensation. In October Miss Cabaniss resigned from the service of the Board, and on December 12 the mission lost another faithful missionary by the death of Mr. Gassaway. He was consecrated and earnest and, though on the field scarcely more than two years, was doing efficient work. So impressed was he with the need of helpers that he offered to reduce his salary if he might thereby secure another.

Amid the discouragements of slow spiritual growth on the part of the native Christians and stolid indifference to religious matters among the people generally, the missionaries yet found some cause for rejoicing. There was a very decided tendency on the part of all workers, both native and foreign, to look less to mere numbers and more to genuine conversions and real spirituality. The native ministry was of a higher grade than ever before, and the native workers showed a praiseworthy interest in the matter of mental preparation for their high and holy task. In the summer of 1896 a theological institute was held in Saltillo, in which Mr. Rudd had the assistance of Messrs. Chastain, Westrup, and Watkins. The mutual contact as well as the consecutive study



was of great benefit to those who attended, and to some it meant a new spiritual experience. In the Doctor Arroyo mission the work was never more encouraging. "The field was white unto the harvest, but for lack of workers it was impossible to enter all the open doors." In the Morelia mission the missionary's heart was encouraged by marked and growing evidences of spirituality among the brethren, and especially by the growth in grace and power of a number of those who, though unordained and self-supporting, were preaching the word. The members of the churches were scattered over a wide territory, but in several places Sunday services were held with some regularity in private houses by these isolated Christian workers. There was a notable decrease in hostility to the gospel, and many open enemies a year previous began reading the Scriptures and inquiring the way. One of the most hopeful signs of the work at Guadalajara was the increase of attendance at the Sunday morning service, especially of children. One of the most difficult problems with the native church-membership had always been the observance of the Lord's Day.

Several changes marked the year 1896. Mr. and Mrs. Watkins removed to Torreon, where a faithful native brother had organized a small but earnest body of believers. Mr. and Mrs. Steelman returned to the United States, and impaired

health rendered Miss McDavid's return also imperative.

The year 1897 witnessed no marked advance in the work in Mexico. The restrictions that hampered Madero Institute were entirely removed, and it became in truth a Baptist mission school. Ten of the girls united with the church, and there was a marked increase of interest in spiritual things. It was the aim of the teachers, with God's help, to fortify these young Christians for the many and peculiar trials that awaited them in their Roman Catholic country. Mr. Wilson, one of the most faithful and efficient of missionaries, felt compelled by a change of views on some doctrinal points to sever his connection with the Board. His church went with him, and the work of the Board in Guadalajara was suspended.

The year 1898 was marked by sadder changes than any in the history of the mission. Serious trouble arose among the missionaries, and it seemed impossible to settle the difficulty to the satisfaction of all concerned. Mr. Powell, a pioneer in Mexican missions, tendered his resignation and returned to the United States. The mission lost some of its most consecrated and efficient members by the resignation of Mr. and Mrs. McCormick, Mr. and Mrs. Rudd, and Miss Ida Hayes. Madero Institute was closed, and the outlook for this field was very dark, although the appointment

of Mr. and Mrs. R. P. Mahon and Mr. and Mrs. J. S. Cheavens shed a ray of brightness. As Miss Kate Savage, Mrs. Mahon had formerly held the position of matron in Madero Institute, and her knowledge of the language enabled her to begin work at once. After a brief stay at Torreon, that Mr. Mahon might learn something of the language, customs, and manners of the people, and also of the different departments of work, they removed to Toluca. Here a neat and comfortable chapel had been erected on one of the most popular streets of the city.

Mr. and Mrs. Cheavens located temporarily at Torreon, where Mr. Watkins had built up a most encouraging work. Torreon is a young, thrifty railroad city, which is growing rapidly. Factories are also being built, and the new population coming in from every direction was not so fanatical and opposed to the gospel as was that of the older and more conservative towns. Mr. Watkins was fortunate in securing a fine lot on the plaza at a very moderate price before property had greatly enhanced in value, and on this he erected a house of worship and a parsonage. The Board appropriated \$600 for this property, and Mr. Watkins secured the remainder of the cost from other sources. After Mr. McCormick left Morelia it was deemed best for Mr. Chastain to move there and carry on the work so wisely and energetically

begun, and he did this although he was loth to leave his own field of Doctor Arroyo, where the outlook was more encouraging than ever before. At Morelia he found two candidates awaiting baptism and many scattered members who were extending the leaven of the gospel through the remote districts. He also found three organized churches, three ordained Aztec preachers, and as many unordained. All of these were untiring and efficient missionaries, who had never received one cent of salary from any Board. One of the churches had finished and dedicated a commodious chapel, and another provided its own preaching hall free of rent.

Work among the Indians in the Torrid Zone moved forward with encouraging progress. Mr. Chastain visited this section once a year taking advantage of the coolest weather. In the city of Morelia the bitter opposition and fanaticism with which the missionaries had to contend, seemed to be subsiding, but the work was greatly retarded for lack of suitable mission buildings centrally located. Its numerous rich agricultural and stock ranches, with abundant water supply, and its enormous mineral wealth, render the State of Michoacan hardly second to any in the republic. Between Morelia and the Pacific coast, a distance of three hundred miles, there is no foreign missionary and the heralds of the cross should be pressing forward

into this unoccupied territory that they may be able to lay hold of the fast-opening opportunities and use them for the advancement of the Redeemer's kingdom.

After acquiring some knowledge of the language and customs of the people, Mr. and Mrs. Cheavens removed from Torreon to Saltillo, in July, 1899, where Mr. Cheavens found some discouraging features connected with the work. The names of many non-residents and non-workers burdened the church roll and the real church-membership was very small. Under his faithful efforts interest began to deepen and at this writing the outlook is more hopeful. In October, 1899, Miss Addie Barton returned to Saltillo and opened a day school and was gratified by a growing attendance. In the summer of 1899, three new missionaries were appointed to Mexico, Mr. and Mrs. G. H. Crutcher, of Tennessee, and R. W. Hooker, of Mississippi. After a brief stay in Toluca to familiarize himself with the work, Mr. Hooker moved to Leon, where he is at this writing conducting a promising work in the face of bitter opposition. Having established himself at Leon, Mr. Hooker returned to Mississippi, where he was married to Miss Nelson, of Carrollton, on May 31, 1900.

Immediately after the adjournment of the Convention of 1900, the Board began to enlarge its

work, in accordance with the decision of that body, and among the first appointments made were Mr. and Mrs. Frank Marrs, of Del Rio, Texas. Mr. Marrs had served the State Board of Texas for several years as a missionary in Del Rio, and was most highly recommended by those who knew him. He is located in Durango, where there is now a church of forty members. They are subject to some petty persecution, but with it all, God is blessing the preaching of his truth and souls are being won for his kingdom.

A most harmonious and delightful session of the Coahuila Baptist Association was held in Torreon in September, 1900. It was the seventeenth annual session and a greater number of messengers than usual were present. Sixty-six baptisms were reported and \$207 was offered for missions. A missionary was appointed in the bounds of the Association and provision was made for his support. The theological institute followed the Association and continued for one week, with gratifying results. A dozen wide-awake, appreciative students listened with pleasure and profit to well-prepared lectures. A paper on the early history of gospel work in Mexico created great enthusiasm. The writer, Porfirio Rodriguez, had been a Baptist preacher for thirty years and was rich in reminiscences. Preaching services were held every night and as a result several candidates

were received for baptism. A theological school has been opened in Torreon under the direction of Mr. Watkins, who has a native preacher, Rev. Jorge A. Berumen, assisting him. Mr. and Mrs. W. F. Hatchell joined the mission in the spring of 1901 and have taken charge of the work in Morelia, thus allowing Mr. Chastain to remove to Guadalajara.

No denomination reports any special ingathering or great awakening in the Mexican field. While the spirit of persecution is still active in some parts, yet in most places the indifference of the people is the greatest enemy of the gospel. In the Southern Baptist mission the outlook is more promising than for several years past. There are a number of missionaries on the field and a spirit of unity prevails. The mission has passed through a dark hour, but a brighter day has dawned, a day when the self-denying labors of her missionaries promise an hundred-fold.

## XII

### THE JAPANESE MISSION

THE opening of Japan to Western commerce and civilization by Commodore Perry, in 1854, directed the attention of Southern Baptists to its need of the gospel and the Foreign Mission Board was requested to watch the providence of God as it pointed to that country as an important field of missionary effort. Three years passed before the Board felt that the time had come to enter Japan, but in 1860, Mr. and Mrs. J. Q. A. Rohrer, and Messrs. C. H. Toy and J. L. Johnson were appointed to enter that country. Mr. and Mrs. Rohrer were by piety, culture, and education eminently fitted for pioneer work in that progressive kingdom. They sailed from New York with Mr. and Mrs. Bond, who were bound for China, in the "Edwin Forest," but nothing was ever heard from the ship, and the fate of our missionaries will be shrouded in mystery until the sea gives up its dead. Messrs. Johnson and Toy expected soon to follow Mr. and Mrs. Rohrer, but the unsettled state of affairs incident to the breaking out of the Civil War prevented the Board from sending them.



For a number of years after the war the Board could only maintain the missions already established, and all attempt to enter Japan was abandoned, though the hope was still cherished.

The Convention of 1888 believed the time had come to establish a mission in Japan, and so instructed the Board. Mr. and Mrs. J. A. Brunson, and Mr. and Mrs. J. W. McCollum were accordingly appointed, and arrived in November, 1889. They located temporarily at Kobe, where the American Baptist Missionary Union had a station, to begin the study of the language, and to become familiar with Japanese customs. With the advice and friendly aid of Doctor Mabie, of the Missionary Union, Osaka, a city of four hundred thousand inhabitants, was chosen as a permanent residence. The Missionary Union turned over its station in Osaka to the Foreign Mission Board, and our missionaries left to the Union the whole field of Kobe. The arrangement was entirely satisfactory to both parties. Mr. Brunson had a contract for a year in a government school in Kobe, but Mr. McCollum went at once to Osaka. The church was not organized, but there was a native evangelist, a man naturally well qualified for the ministry though not trained so far as Bible work was concerned, and a few believers, among whom were some very earnest people. In March, 1891, a church of fifteen members was constituted

and a mission school with an enrollment of forty-five was also established.

The first two years were attended with many difficulties. The missionaries had little knowledge of the language or the country, and as in every new mission the work was slow and discouraging. Under stress of circumstances the missionaries left the great island of Nippon, on which Kobe and Osaka are situated, and went to Kokura, on the island of Kiushiu. The mission at Osaka was left to the fostering care of the American Baptist Missionary Union. The island of Kiushiu, at the southwestern extremity of the Japanese group of islands, had a population of nine millions. It was one of the most inviting fields in the empire, as well as one of the most destitute. New railroads, which rendered all parts of the island accessible, were being constructed. By means of these, together with the numerous coasting vessels, one man could work over a large territory, at small cost, and with little loss of time. There was but one missionary on the western coast and there were many towns and villages in which the gospel had never been preached. The Roman Catholic Church had a large and growing constituency in the northern and eastern part of the island, but no Baptist mission had ever been established thereon, although some work had been done by a missionary of the Union living on one adjacent.

By an agreement with the missionaries of the American Baptist Missionary Union, the island of Kiushiu was turned over to the Foreign Mission Board and the latter became responsible, in a measure, for its evangelization. The mission opened up encouragingly, regular work was opened in three cities, and preaching services maintained. Inquirers were numerous and the first year witnessed twenty-six baptisms.

In the summer of 1892 Mr. Brunson, acting under the impression that he had made a mistake in thinking himself called of God to be a missionary, resigned from the work. As a pioneer missionary he had done excellent service and the Board, having no reason to doubt his fitness for the work, reluctantly accepted his resignation. He remained upon the field until the arrival of Mr. and Mrs. E. N. Walne, who sailed in September, 1892. The year following witnessed some changes in the arrangement of the force in Japan. Mr. McCollum removed to Moji, a new town on the strait of Shimonoseki. It is the terminus of a railroad, has a fine harbor, and a large trade in coal and rice. Mr. Walne located in Fukuoka, a city of one hundred thousand people, about forty miles from Moji and connected with it by railroad.

In October the mission constituted its first church; prior to that time all converts held their membership theoretically in a church founded by

the Missionary Union. Mr. Kawakatsu, the best native ordained pastor the Baptists had in Japan, was kindly lent by the Missionary Union for a year to help in the work. An earnest, Christian gentleman and a safe adviser for young missionaries, his assistance was of inestimable value. Through him as interpreter, Mr. Walne conducted a class in Bible study for some young evangelists. A day school was established under the supervision of Mrs. McCollum, conducted by a young Christian woman, who also accompanied Mrs. McCollum in her visits to the homes of the people. Mr. and Mrs. N. Maynard arrived in Japan in December, 1894, a much-needed reinforcement, since it had become necessary for Mr. and Mrs. McCollum to return to America for rest and change.

Many important events marked the year 1894. The vexed question of treaty revision had been an obstacle to the propagation of the gospel in Japan, and the hostile feeling growing out of the agitation of the question culminated in a fierce anti-foreign movement, that threatened for a time to sweep all before it. With the decadence of the old national faiths, patriotism had become the religion of the Japanese. The subjects of those powers which refused to admit Japan into the family of nations were the objects of bitter hostility. This state of affairs was a serious disadvantage to mission work. There were also diffi-

culties about passports and smaller congregations and unusual activity among some of the Buddhist sects. During the year, however, the Japanese government succeeded in negotiating satisfactory treaties with England and the United States, and the anti-foreign movement became a thing of the past. These new treaties guaranteed to English and American subjects nearly all of the privileges enjoyed by natives, and though they did not go into effect until 1899, the government removed some of the most urgent passport restrictions and the whole country was open to the missionary.

During the war with China the people were at times intensely excited, but mission work was not interfered with, all departments of it being maintained as usual. The missionaries were permitted to visit the military hospital at Kokura and to distribute Christian literature among the soldiers *en route* to the seat of war. Detachments of soldiers who were quartered from time to time near mission stations were brought under the influence of the gospel, and the missionaries enjoyed exceptional opportunities for personal work. The commanders offered no opposition to Christian work among the soldiers, and the colonel in charge of the troops at Fukuoka rendered the following testimony to the power of Christianity in the soldier's life. He said: "Christianity makes a man a better soldier. He does not seem to fear death, and yet

he does not rashly seek it. Whether on the battle-field, in the camp, in the barracks, or in the hospital, we know the Christian to be the bravest, the most orderly, the most patient." This was the testimony of a man who was not a Christian.

The hopeful outlook for missionary work darkened with the success of the Japanese in this war, for, elated with victory, they became indifferent to Christianity. The millions yet untouched by the gospel were more bitterly opposed than ever to its propagation. The higher classes disdained, and the lower classes despised, not only the foreign missionary but Christianity, which they considered a foreign religion. With this and much more to discourage them, the missionaries were cheered by the willingness of Christians to work with the missionary force and their effort to contribute more liberally toward the support of the work. Two gratifying evidences of the steady and sure growth of Christianity were the awakening of personality and the recognition of the fact that all true success has, as a basis, moral integrity. Hitherto personal obligations were to a large extent merged into the family, the community, or the nation, but new avenues were opening and were inspiring young men to achieve personal success. Thoughtful minds were evolving the question, "How can I reform my life and aid in the moral reformation of the nation?"

Early in 1896 Mr. and Mrs. McCollum removed to Fukuoka, the capital of the province and probably the largest city on the island. Mr. and Mrs. Walne located in Nagasaki, where the outlook seemed bright. They were destined to meet many discouragements and disappointments, and two years passed without tangible results. Nagasaki is said to be the most conservative city in the empire, and, though mission work had been continuously carried on there since the country was first opened up, less than a dozen natives of the city had been converted. The Christian community was composed of people who had come from other parts of the country. The commercial prosperity of the port drew thither a large number of people from other sections, and it was almost exclusively among these that the missionaries obtained a hearing. Mr. Walne conducted an encouraging work in a neighboring town, where there was a large naval station. Attentive congregations were present at every preaching service, and some always remained until late in the night to talk over what they had heard. It was difficult to estimate the results of work in such a place, for the sailors were always coming and going, but at least the people were most willing to hear and some were ready to study the Bible. Mr. and Mrs. Maynard, at Kokura, were greatly blessed in their efforts to reach the people in their immediate

vicinity. Their Sunday-school numbered from thirty-five to forty, and, with her knitting classes, composed of the larger girls and several women, Mrs. Maynard hoped to accomplish some good. An hour was spent in Bible study and in reading some good book, while Christian books and tracts were lent the girls to read at their homes. The services were well attended, many hearing the gospel, but few taking a decided stand.

The year 1898 witnessed some remarkable changes in Japan, and none more important in its bearing on the future than that of the gradual change of front in reference to Christianity. This was noticeable in the newspapers, which had hitherto welcomed and published with pleasure articles abusive of missionaries, Christians, and Christian teaching. Two of the leading dailies, published at Tokio, time and again urged, as the only hope for the reformation of Japan, the adoption of Christian ethics. A few of the leading statesmen voiced sentiments which could be construed in no other way than as favorable to Christianity. The wide proclamation of the gospel and the diffusion of Christian literature, tracts, and periodicals had more or less influenced the reading and thinking Japanese public. The missionaries were accorded a respectful, though often a cold hearing, and a desire to know something about the truths of Christianity was manifest. Buddhist forces



were on the alert to withstand this growing sentiment. Their periodicals were full of appeals to the people to prove themselves loyal to the faith of their fathers, and no opportunity was lost to warn the people against the encroaching influences of Christianity. That Buddhism would stubbornly contest the ground was evidenced by the renovation of Buddhist temples, the organization of schools for the better training and equipping of Buddhist priests, together with lecture courses by noted Buddhists, mass meetings in the interest of Buddhism in the large cities, and extended tours of inspection by influential priests.

Meanwhile there was unusual activity among the Christians, and never before had so ardent a desire for the salvation of the lost been manifested. "Prayers that pleaded for the manifestation of the Spirit's power, hand to hand work with those who would hear, a larger view as to the provision of the gospel, together with the gradual obliteration of class distinction," said Mr. McCollum, "are some of the evidences that Christ is being enthroned in the hearts of his followers." With the opening of the year 1899 the Japan Mission received a welcome addition in the person of Rev. W. Harvey Clark, of Georgia, whose father had been years before a missionary of the Board in Africa. A few months later the mission rejoiced over the addition of another worker, Miss Lucile

Daniel, also of Georgia, who went out with Mr. and Mrs. Walne on their return to Japan, and who, on her arrival, was married to Mr. Clark. Mr. and Mrs. George F. Hambleton sailed for Japan early in 1901, thus increasing the missionary force to ten workers. Two churches have been constituted, there are ninety church-members, nine out-stations are maintained, and eight native assistants are employed.

The growth of the work in Japan is slow, for material prosperity has blinded the people to their spiritual need. There is much to discourage the missionary, as he has to contend with indifference, infidelity, and immorality, but he is not disheartened nor dismayed, for he has the Master's own word of promise, "And I, if I be lifted up, will draw all men unto me."

## XIII

### HOME MISSIONARY OPERATIONS

THE providence of God assigned to the Home Mission Board a field vast in extent, important in its relations, and in many sections exceedingly destitute of gospel privileges. It included fourteen States with an aggregate area of nine hundred and fifty-five thousand six hundred and sixty-four square miles and a population of about eight millions. In these States there were two thousand ministers connected with the Baptist denomination to serve this vast multitude. These were very unequally distributed. Some sections had more than needful, while others were entirely destitute, many of the white population of mature age having never heard the gospel. Responsibility for this region fell upon the Home Mission Board, and was accepted, its first care being for the native white population. Although applications were received for appointments in the free States, the Board deemed it expedient to confine its labors within slave-holding States, and found that this chosen field demanded all its energy and resources.

Changes in the officers of the Board, insufficient means, and ignorance of the real needs of the field greatly hampered its first efforts. Six missionaries were under appointment when the first annual report was presented, Rev. A. B. Smith, of Richmond, Va. ; Rev. John Tucker, in Florida, the only ordained minister in an area of four hundred and fifty miles ; Mr. Van Hoose, in Selma, Ala. ; Rev. I. T. Hinton, pastor of the First Baptist Church, in New Orleans, La. ; and James Huckins and William Tryon, in Texas. The two last named were engaged in soliciting funds for the erection of church buildings on their fields, Galveston and Houston. Rev. John Tucker, in Florida, gave most interesting accounts of his work.<sup>1</sup>

That work has always consisted very largely in aiding weak churches in the support of pastors and assisting in the erection of church buildings. Within the year closing April, 1849, ten churches released the Board from further appropriations

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<sup>1</sup> Within a few months he traveled 1,300 miles, visited 80 families, baptized about 20, and had 4 meeting-houses finished in as many settlements. With the aid of a pastor from Georgia, lately removed to Florida, he constituted 5 churches, thus making 6 organized churches within his circuit. He preached in 20 settlements, but his stations were so widely separated that it required about 30 days to make the circuit. A gradual but steady growth marked the three succeeding years. The number of missionaries increased from 6 to 57, 1,246 baptisms were reported, 29 churches were constituted, 8 church edifices built, and 16 churches begun.

and, principally by the agency of its missionaries, two local Associations and one State Convention were formed. During the following years (1850-1851) several new missions were opened, among them one at Brownsville, Texas, a thriving town less than three years old, with a population of about four thousand, and at that time the great gateway into Mexico. Rev. J. H. Wombwell, a Virginian by birth, but at this time in Florida, was chosen for this work, in which his success was very marked.

The importance of evangelizing the cities was from the beginning recognized and emphasized by the Board, and strenuous effort was made toward securing this result. In 1853 twenty cities of the South and Southwest, from Wheeling, W. Va., to Tampa, Fla., and from St. Louis, Mo., to Houston, Tex., were stations of the Home Mission Board or contained churches under its fostering care. It is an interesting fact that in every capital city of the South, with the exception of Frankfort, Ky., the Home Mission Board has at some time carried on work either by establishing stations or aiding struggling churches. The city of Washington was early recognized as a center of national influence, and the Board stretched out a helping hand to aid the First Church which, in 1853, became self-sustaining. The Board was then enabled to render assistance to a newly organized church under the

care of Rev. T. C. Teasdale. The rapidly growing city of Atlanta as the great railroad center for Georgia and other States naturally engaged the attention of the Board. In no city of the South have its efforts been crowned with such success. The cities of Florida also excited the interest of the Board, and efforts were made to establish work in Key West, Tampa, and Tallahassee. Batesville and Helena, Ark., claimed its attention. There was no Baptist society at Helena, but a church was soon organized under circumstances of unusual interest. A minister visited the town, preached for several evenings in the courthouse, and many were awakened. Two men who had threatened each other's lives and were armed for an encounter, met in the place of worship. The Spirit of God touched their hearts. One asked for prayer, then sought out his enemy in the audience and begged his forgiveness. They knelt together and asked the forgiveness of God. A church was constituted, and fifty or sixty members were received and a house of worship was built.

The Southern Baptist Convention regarded the city of New Orleans as of as great importance to the religious interests of the West as to its commercial interests, and in 1853 directed the Home Board to occupy it at whatever cost or sacrifice. Prior to 1853 the Board had endeavored to open work and had secured the services of Rev. J. E.

Dawson. Illness compelled him to resign after a few weeks, but a beginning had been made. Preaching services on the Sabbath were continued, a Sunday-school was organized, and a weekly prayer meeting was established. The Board made earnest efforts to carry out the instructions of the Convention, but no man was found willing to accept appointment. Toward the close of the year 1853 the First Church rented a hall over a railway station in which to conduct services. Rev. William C. Duncan was employed to supply the pulpit, and the Home Board was asked to aid in his support. This church had been organized through the efforts of Rev. Russell Holman in 1843. Mr. Holman had been sent out by the American Baptist Home Mission Society, of New York, to revive the almost extinct Baptist interest in New Orleans. He being a missionary, Rev. I. T. Hinton was chosen pastor. This church, although the offspring of missionary enterprise on the part of the whole country, felt it its duty to align itself with the Baptists south of the Potomac, and accordingly sent delegates to the Convention of 1845. In July, 1854, while Mr. Duncan was serving the First Church, a new church was organized with the view of occupying the edifice being erected with the legacy of Cornelius Paulding, whose name is inalienably associated with the Baptist cause in New Orleans, supplemented by

the gifts of sister churches. Mr. Duncan was asked to supply the pulpit of this new organization, known as the Coliseum Place Church. His efforts were greatly blessed, and within a month forty persons were received, thirteen by baptism. A Sunday-school was organized which, before the close of the year, numbered one hundred and seventeen scholars. The schoolrooms were neatly fitted up with books and maps costing over \$200.

The new Coliseum Place Church, which was approaching completion, was situated in the very center of the American part of New Orleans, in what was considered an admirable location. The structure was well proportioned and commodious, and at the time no church in the city and few in the South could equal it as a place of worship. The church was sufficiently well established in 1855 to decline further assistance from the Board in the support of its pastor, only requesting aid in finishing the building, the main auditorium being urgently needed. Two years later the building was finished, but it was heavily encumbered with debt. The Board made strenuous efforts to pay off this indebtedness, but it was not until 1860 that the mortgage was removed. The church and the treasurer of the Board of Trustees assumed the unpaid balance and the Board was relieved of further responsibility. Before this debt was canceled the financial depression incident to the Civil



War overtook the country. Assets which had been accepted as cash were worthless and the church was unable to meet its obligations. To prevent the loss of the property it became necessary for the Convention to take a mortgage on it. It was then transferred to the Board in full title.

During the summer of 1853-1854, a terrible epidemic of yellow fever swept over parts of Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, and Arkansas. Dismay and dread possessed all hearts, for death held undisputed sway. The work of the Board was retarded by the prevalence of the epidemic, though the receipts and disbursements were considerably augmented. The Board did not regard these providential hindrances a sufficient cause for abandoning the mission stations, but rather looked upon them as a voice from heaven urging to more energetic endeavors. Several missionaries remained at their posts, preaching Christ and ministering to the sick and dying. Rev. A. S. Morrall remained in Darien, Ga., during the whole of this distressing time and baptized one hundred and sixteen converts.

The tide of emigration had borne to California so many united by ties of blood with Southern Baptists that a strong desire was at length awakened to send missionaries among the Americans in that State. Generous contributions were made to the Board for this purpose. The General As-

sociation of East Tennessee, which heretofore had been restricted from aiding in any missionary enterprise beyond its borders, removed that restriction and subscribed over \$300 for California. The Convention instructed the Home Board to enter the field, but no man was found willing to say "Here am I, send me." After the lapse of more than a year, in 1855, E. J. Willis, a young lawyer of fine talents and education, a Southerner by birth, was converted, entered the ministry, and was strongly recommended to the Board as a suitable missionary for Oakland City. Duty seemed to demand Mr. Willis' return to Virginia, after an earnest pastorate of a few months. Rev. J. L. Shuck, in connection with his work among the Chinese, accepted the pastorate of the Baptist church in Sacramento, which was said to be the largest in the State. Throughout the year 1860, he was employed as a general missionary for the State, his labors being highly prized. A large number of churches were organized through his agency, and many scattered Baptists were brought into church relations and made useful to the cause.

October 23, 1858, Rev. C. N. West, who had been preaching in Sierra Nevada Valley, organized a church of seven members at Santa Cruz, a town of some commercial importance situated in a beautiful valley and having a population of about two thousand. He also maintained a station at Soquel,

a town of two or three hundred people, five miles from Santa Cruz. Two young men, Rev. G. E. Davis and Rev. J. B. Hopps, who had been traversing the San Ramon Valley hunting up scattered Baptists and ministering to their spiritual needs, were appointed missionaries of the Board, so that in 1859 there were five Americans at work in behalf of the Board in California. Mr. Shuck resigned his position as a general missionary on January 1, 1861, and returned to South Carolina. Owing to the pressure upon the treasury of the Board, and the fear that the receipts would not be sufficient to maintain all its missionaries, a system of retrenchment was forced upon it which compelled the relinquishment of the California mission at the close of 1860.

Several churches under the fostering care of the Board had received within the year numbers and pecuniary strength sufficient to maintain themselves, and in 1857 relieved the Board of further obligation. Among the number were Chattanooga, Tenn., Hannibal, Mo., and Fayetteville, Ark. Texas, where so much of the sympathy and aid of the Board had been expended, had developed a large Baptist membership and an efficient ministry. Though needing aid she had raised within the year \$3,000 for Home Missions.

A spirit of progress was manifest in the Convention of 1859. Five hundred delegates were in

attendance at Richmond, the largest number that up to that time had ever assembled. The Home Board reported an increase of funds and one hundred and four missionaries in its employ. Every Southern and Southwestern State, the Indian Territory, and California were occupied. A new era of promise seemed to be dawning on Southern Baptists, but already the war cloud was gathering and before the meeting of the next Convention the land was shrouded in gloom. The work of the Board in its domestic and Indian departments was practically suspended, but the importance of work in the Confederate army was recognized. The Board determined to enter at once upon army missions and direct its attention to the camps and hospitals. Appeals for aid in this work met with sympathy and co-operation and commissions were issued to a number of consecrated, intelligent ministers. In 1863 twenty-six army missionaries were in its employ. Those who have not only studied the facts but judge from personal observation, state that the world has never seen, since apostolic times, more general or more powerful revivals than were witnessed in the Confederate army, and that there was never a mission field that yielded richer harvest to the faithful laborers. It is said that the old sneer, "an army is a school of vice" was changed into the blessed reality that the Confederate army was a school of Christ.

The missionary's plan of operation was an elastic one, to meet the diverse needs of army life. Sometimes he accompanied regiments or brigades on long marches, preaching as opportunity offered; sometimes he moved from camp to camp, talking with the men, holding meetings for prayer and exhortation, and distributing Testaments, tracts, and religious newspapers. Sometimes within the walls of strong and defiant forts he pointed men to Him who alone was their fortress and their deliverer. Though large numbers of books, tracts, and religious newspapers were put in circulation, the supply was not equal to the demand. There was a great thirst for reading among the soldiers, even among those who did not care for it at home where they had other means of communication and entertainment. A missionary visiting a hospital in Mobile announced as he entered a ward that he had procured a few Testaments for distribution. The patients, regardless of pain and weakness scrambled toward him in their desire to obtain the prize. An endeavor was made to place a copy of the Scriptures in the hands of every soldier in the Confederate army. It was estimated that nearly one hundred and fifty thousand men were converted during the progress of the war, and it was believed that fully one-third of the soldiers in the field were praying men and members of some branch of the Christian church.

In this great work of soul-saving and ministry the missionaries of the Home Board performed no insignificant part. Among them were found such distinguished men as I. T. Tichenor, E. W. Warren, J. Wm. Jones, J. B. Hawthorne, Russel Holman, W. C. Buck, A. D. Sears, J. J. D. Renfroe, A. E. Dickinson, J. L. Reynolds, and John A. Broadus. How nobly the churches responded to the demands made by the Home Board is evidenced by the twentieth annual report, closing April, 1865, which stated that the work of the Board had been increased beyond any year since its organization. The spirit of liberality had never been more manifest. No appeal had been made in vain and many had been responded to with unusual generosity. Seventy-eight army missionaries had been employed by the Board and the salaries of eleven chaplains had been supplemented to enable them to remain at their posts. Though the year closed with many causes for gratitude the outlook was gloomy. The hopes of the people were disappointed, ruin and desolation were everywhere, and exhausted finances gave scant promise of any speedy aid for the Board.

Kentucky was the first State to extend a helping hand, and the secretary of the Board, Doctor Sumner, was invited by the General Association to come and solicit funds for the work of the Board. In about six weeks \$10,000 was secured,

and the note there sounded found an echo in many States, notably Maryland, Missouri, and Texas. With the funds thus collected some of the most important points in the older States were enabled to regain their independence, and in many instances the subsequent prosperity of these churches was due, in no small measure to the timely aid afforded by the Board.

So much money and labor had been expended by the Board in New Orleans that a deep interest was felt in the events which had taken place there since the property had been transferred to the Board in 1863. In the summer of that year Rev. J. W. Horton, a representative of the American Baptist Home Mission Society, visited New Orleans, as he said to look after Baptist interests. The Coliseum Place Church did not desire his services and was unwilling to surrender the house to him. He obtained a military order from General Bowen, provost marshal, and thus forcibly obtained possession. Only five out of about sixty-five members then in the city continued to worship in the house under the new administration. Rev. Russell Holman was sent to New Orleans in December, 1865, to see if it was practicable to recover the property and to take the necessary steps to accomplish it. After various requisitions had been complied with an order was issued for the restoration of the property, and

on March 12, 1866, the keys were delivered in due form. At the commencement of the war the church numbered one hundred and eighty members; when Doctor Holman endeavored to gather the scattered flock only fifty-five could be found, and these were in humble circumstances. A heavy debt hung over the church, and the Board was obliged to mortgage the property in order to provide for it, and for a number of years could do nothing more than carry the mortgage.

The Board rapidly regained its footing, and in 1866 fifty-three missionaries were in its employ and were at work in every Southern State except Maryland and Louisiana. Encouraged by success and anticipating a more prosperous year, the Board enlarged its work until one hundred and twenty-four missionaries were employed. Hopes of prosperity were not realized. Yet greater financial depression awaited the country, and retrenchment or a steadily increasing debt were the alternatives that confronted the Board. Its missionaries were reduced in number until in 1869, they numbered only twenty-six. The darkest period in the history of the Board continued from 1868 to 1882, reaching its lowest point from 1875 to 1879. It alternated between retrenchment and enlargement until an ever-increasing debt rendered a steady reduction of expenses necessary. The need confronting it on every side led it to hail every promise of in-



creased contributions and endeavor to extend its work only to find the promise unfulfilled. A noble instance of self-sacrifice is recorded during this time. A heavy debt encumbered the Board and it was unable to meet its liabilities. In order that the burden might be lightened, an old missionary suggested that all should donate the balance due them, or as much as possible to the Board. Though themselves oppressed with poverty there was prompt response to the suggestion.<sup>1</sup>

The fearful epidemic that swept over the Southwest in the autumn of 1878 was another severe blow to the Home Mission Board. Contributions from the stricken districts were not only cut off, but the benevolence of other sections was severely taxed to meet the needs of the desolated section. Dr. N. W. Wilson, pastor of the Coliseum Place Church, fell at his post, and many another noble man faced danger and death out of loyalty to the Lord Christ. A light was cast athwart the cloud which shadowed the Southwest by the sympathy

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<sup>1</sup> The twenty-fifth annual report of the Home Board, presented to the Convention of 1870, reviewed the history of a quarter of a century and stated that 1,189 commissions had been issued to missionaries and evangelists, 268 churches constituted, and 18,598 persons baptized. The Board continued its policy of retrenchment until in 1876 fewer missionaries were employed and less work done than for many years previous. Two years later all debts to missionaries of former years had been paid with the exception of three, of whom nothing could be learned.

and generosity manifested toward it by our country and the world. The year following (1879) brought health, a fruitful season, and an improved financial outlook to all the industries of the South; but the receipts of the Board were still inadequate to supply the wide and necessitous field committed to its care. It was, however, relieved of the burden of debt and was widening its sphere and pressing forward into the regions beyond. There was an increased interest in the work of home evangelization; State Boards multiplied, enlarged their operations, and divided the funds expended upon the home field, though the larger part was turned into their own treasury. These State Mission Boards were a direct outgrowth of the work of the Home Mission Board, and it rendered valuable service by its agency in their creation. In some States these local organizations have been so efficient as to relieve the Board of any further responsibility for their evangelization.

At its meeting in 1881 the attention of the Convention was called to the fact that New Orleans was rapidly growing in commercial importance, and that Baptists were making but little effort to promulgate the truth in that city. There was at this time only one self-sustaining white Baptist church in New Orleans. The organization of the First Church had been preserved and enjoyed the services of Rev. M. C. Cole, who was

maintained in part by the Mission Board of the Mississippi Convention. The church had no house of worship but held services in a building rented by the Mississippi Convention. The Southern Baptist Convention instructed the Board to send two or more competent and efficient missionaries to New Orleans as soon as practicable. Correspondence was opened with the Coliseum Place Church preparatory to inaugurating mission work in the city. The church was found to be struggling under a burden of debt. The property was mortgaged and the church was unable to pay accruing interest and at the same time meet current expenses. It requested that the Board begin its work by aiding in the support of a pastor. The large amount already invested in this interest, its value as a center of missionary operations, and the importance of retaining the advantages already gained, led the Board to render the needed aid. A joint and unanimous call was extended by the church and the Board to Sylvanus Landrum, D. D., to become pastor of the church and missionary of the Board. He entered upon his duties December 10, 1881, supported by a band of consecrated, self-denying men and women.

By the combined efforts of the church and the Board the debt was greatly reduced and in 1885 it was paid. The church no longer required aid from the Board but entered upon an aggressive

missionary campaign in another part of the city. A Chinese Sunday-school was opened and two industrial schools established in different locations. A lot in that part of the city called Carrollton was given to the church and Doctor Landrum secured the erection of a small house upon it and organized a Sunday-school and an industrial school. In 1884 the Board purchased a building for the First Church, which under the pastoral care of Rev. M. C. Cole was steadily growing and developing into an active and efficient body of Christians. The Valance Street Mission was a result of the efforts of the First Church and was located about a mile away. A lot was purchased on which to erect a house of worship which was greatly needed as the rented rooms were filled to overflowing. There were enough Baptists in the vicinity to constitute a church and it was thought that with a house of worship a permanent center of influence could soon be established in that section of the city. An industrial school, a Sunday-school, and a prayer meeting were established and in January, 1885, Rev. O. F. Gregory was appointed to take charge of the mission. Another industrial school was established in connection with the First Church and these two schools numbered about five hundred pupils. They proved an efficient means of opening the homes to the missionaries and of bringing the children, and often the grown people of the

household, to Sunday-school and to the services of the church. Miss Emma J. Gardner and Miss Maitie Cole were employed as missionaries in New Orleans and as teachers in the industrial schools. Their devotion to the work was crowned with gratifying success.

The removal of the Home Board, in 1882, from Marion, Ala., to Atlanta, Ga., marked a new era of progress and prosperity, and the dawn of deeper interest and sympathy in the hearts of Southern Baptists. The corresponding secretary was greatly encouraged by his visits to Conventions and Associations, every State visited agreeing to do more than ever before for the Board. The Board was in active co-operation with the State Boards of Georgia, Mississippi, Louisiana, Florida, Arkansas, and with the Boards of both the State Convention and General Association of Texas. Its relations with all the State Boards were most cordial. The Board was encouraged to enlarge its work, Florida, Louisiana, and Texas especially claiming its beneficence. The Convention expressed the desire that the Board should confine its mission work to those States unable to meet the demands of their own destitution. In accordance with this desire appointments in the older States where effective organizations existed, with one exception, were not renewed, while in the more destitute States they were increased. The General Association of Mis-

souri resolved to support a missionary in New Orleans through the Board, and in conjunction with the State Board of Tennessee a mission was established in Memphis. This growing city had been so impoverished by yellow fever that the Baptist cause, always weak, greatly needed aid. There were few more important points for mission work. Missionaries to the number of one hundred and forty-four were employed by the Board, who baptized into fellowship of the churches, two thousand six hundred and sixty-five. In all its history the labors of its missionaries had never been more effective in advancing the Redeemer's kingdom.

In its report to the Convention of 1883, the Board called attention to the new communities in Florida, Texas, and other States, which needed homes of worship and stated that the missionaries could do little permanent work without such houses for the churches they gathered. New settlers often exhaust their means in constructing houses for themselves and preparing for the business of life and have little left to give toward church buildings. A little aid from the Board would often stimulate them to successful effort. A fund for this purpose would facilitate the establishment of permanent and self-supporting churches in many destitute places and was of the greatest importance to the success of home mission work. The Convention authorized the Board to raise a

fund for church-building purposes from which, either by gift or loan, it would be able to aid in the construction of houses of worship. Knowing the extent of the territory and the difficulties to be encountered in introducing a new enterprise, the Board divided the field into two sections, the Southern States lying East of the Mississippi River constituting one division, and those west of the river the other. The services of Rev. G. A. Nunnally were secured as secretary of the eastern division and he entered upon his duties November 1, 1883. The success of this movement exceeded the expectations of the Board. The secretary visited all the State Conventions and many of the district Associations and presented the work to a number of churches. "The movement was fully endorsed and enthusiastically sustained at all these meetings." Everywhere Doctor Nunnally met with gratifying success. In many towns and growing centers lots were secured, sometimes by the generosity of the landowners, sometimes by purchase, and sometimes valuable lots were tendered upon condition that neat churches be erected upon them within a given time. The phenomenal success of this work gave rise to the fear that it would overshadow other departments of mission work. The desire having been expressed by leading brethren, some of whom were in charge of State Boards, that money for church-building

should not be raised by appeals to the churches, as is usually done for missions, but that the methods used in raising endowments for our colleges should be adopted, the Board acceded to this plan. Doctor Nunnally resigned and the department was discontinued. Arrangements were effected with the State Boards of Florida and the Board of the General Association of Texas by which certain sums of money were to be expended for church building in those States. These sums were to be loaned to churches on easy terms and were designed to be the beginning of a permanent fund for church building in those States. By this policy the Board hoped to bring itself into closer alliance with the State Boards and thus secure more intimate knowledge of the field, and the co-operation of these Boards in rendering more certain the prompt return of the sums loaned to the churches of the State.

The fortieth Annual Report of the Home Board, presented to the Convention of 1885, was the best it had ever made. In reviewing the past years of its history it was learned that forty thousand persons had been baptized by its missionaries. Some of the strongest and most efficient churches in the South, it was shown, had once been mission stations of the Board. The building up of churches in the cities was only a small part of the work accomplished ; from the efforts put forth on the frontier



whole Associations of flourishing churches had sprung into existence, which had become centers of influence for the regions around and beyond. During the year 1884, more missionaries had been employed and more work done than ever before.

The important work which the Board has carried on in the mountain region extending from Virginia to Alabama was inaugurated in 1885. The majority of the people in this section were either Baptists, or were under Baptist influence, but they had meager opportunities for intellectual or spiritual culture and were for the most part very poor. Their claims as brethren as well as the future of the denomination demanded that the Board should extend a helping hand. In co-operation with the Convention of that section the Board supported twelve missionaries in western North Carolina and the result of their efforts was very encouraging. This section of the State was rapidly assuming importance. Railroads were being constructed, sources of wealth were being discovered, and health resorts were being opened. New centers of influence demanded the establishment of new churches and the erection of new houses of worship. The Baptists outnumbered all other denominations on this field and it was said that three-fourths of the land in western North Carolina belonged to members of Baptist churches. The Board was co-operating with the State Board

of Arkansas in endeavoring to supply the demand of that needy and promising field. The forty thousand Baptists scattered over the State needed to be unified and organized for work. Of her seventy-five counties, the county seats of twenty-five had no Baptist church and no house of worship, and among the others there was scarcely a church strong enough to support a pastor.

During the year 1885 the Board reported \$20,000 raised and expended for church-building. In addition to forty-nine churches built on mission fields, a church was erected for the Valance Street mission and a home bought for the new Locust Street interest in New Orleans, and two churches in Georgia and one in Virginia were aided in securing houses of worship. Though much had been accomplished in forty years, the work to be done was three-fold greater than when the foundation of the Convention was laid. In 1845 the population of the southern States numbered seven millions, in 1886 they numbered twenty-two millions. The years 1885-86 witnessed an extension of the work of the Board beyond any previous year in its history, an extension to which the women's societies lent generous aid.

Work in the mountain region was enlarged in 1887 by the appointment of Rev. F. C. McConnell to labor in the mountains of North Georgia. Born and reared among this people, Mr. McConnell was

admirably adapted for such a mission. Success attended his efforts in founding schools and holding theological institutes. At these institutes instruction was given in the leading doctrines of the Bible, in parliamentary practice, and in sermon-making. Mr. McConnell continued in this work until 1893, when he was elected assistant corresponding secretary of the Home Mission Board. Mission work in Florida made steady progress and under the guidance of Rev. W. N. Chaudoin the Baptists moved forward to possess the State. Church buildings were greatly needed and during the years 1887-88, the Board made extraordinary efforts to supply the demand. In the erection of buildings \$10,000 was expended at different mission stations in the State. In Texas also the work prospered, though a large area was still unoccupied and a population of four hundred and fifty thousand was destitute of gospel privileges. Oklahoma was opened for settlement in April, 1889, and soon became an important field for home mission operations. These were needed and have been effective.

The Home Board was under standing instructions from the Convention to form and maintain the closest connection with the State Boards in such way as should be mutually agreeable and year by year the helpfulness of this co-operation was more clearly demonstrated. A review of the

ten years since the reorganization of the Home Mission Board presented to the Convention of 1892, amply demonstrated its right to a permanent place in the sympathy and interest of the denomination. Within those ten years twice as much had been accomplished as in the whole thirty-seven of its previous history. Work on the frontier, in the mountains, and in the cities, continued to claim the interest of the Board. It aided weak churches in Washington, Nashville, Memphis, and New Orleans. In the last, under the care of Dr. D. I. Purser at Valance St. Church and Rev. J. E. Purser at the First Church the cause was greatly strengthened and was never so encouraging, although the death of Dr. D. I. Purser by yellow fever in 1897 was a great loss. In some portions of the mountain district, as in north Georgia, eastern Kentucky, and western North Carolina, the year 1895 witnessed gratifying progress. Better preachers were demanded, houses of worship were erected, schools were established, and the outlook betokened a bright future. Numbers among these mountaineers are Baptists by preference. They are not a reading people and their religious ideas and convictions are not derived from promiscuous literature, but are based upon the teachings of the Bible. A sturdy, reliable folk, the growing development of the material resources of their region, and their eagerness for education,

will make them, if rightly directed, a power in the affairs of the nation.

In North Carolina the efforts of the Board have been signally blessed. Rev. John E. White, for a number of years corresponding secretary of the State Board, says that the great progress made by North Carolina since the war has been in no small degree effected by the timeliness and thoroughness of the energy the Home Board brought to bear on the situation immediately after the war. The cause was prostrate, and it seemed impossible out of the wreck to restore the spirit of co-operation and concerted effort in State missions. The Home Board, itself weak, came to the rescue, took hold of these mission stations, and maintained them until the State Board was able to regain its footing. Another tribute to the work of the Home Board is paid by Rev. W. N. Chaudoin, corresponding secretary of the State Board of Florida. He thinks it questionable if there is a State in the Southern Baptist Convention that, considering population, time, and money spent, can show better results. Eighteen years ago there was not a respectable house of worship in a town or city in the State, certainly not one that would be so considered now. At present there are few county towns without a church building, and probably not a county that has not a Baptist church organization. But best of all, he thinks, is the fact that

the people are developing a broad, deep, consecrated missionary spirit that embraces the whole work of missions and of Christian education. The testimony of Dr. J. B. Gambrell, corresponding secretary of the State Board of Texas, to the work of the Home Board is a strong one. He says the Baptists lead all other people in Texas, and this is to be credited to the constant help of the Home Board for more than fifty years. Doctor Gambrell thinks Texas will become the Imperial Baptist State of America by the continued aid of the Home Board, and in fifty years will do more for the spread of the gospel than all the South is now doing.

Serious complications had arisen among the Baptists of Oklahoma, owing partly to doctrinal differences, but greatly increased and accentuated by the fact that two different Boards, the American Baptist Home Mission Society and the Home Mission Board, were trying to occupy the same territory. So intense had the rivalry become that there were two Territorial Conventions. The work could not prosper in the midst of such friction and bitterness, and an endeavor to bring the rival factions into harmony and co-operation became imperative. A committee of five from the Home Mission Society, five from the Home Mission Board, and five from each of the Territorial Conventions, met in Oklahoma City in March,

1900, to consider the best way of meeting and surmounting the difficulties. Plans were devised and heartily agreed to looking to the union of the two Conventions and the bringing of the brethren into harmonious relations. Later in the year, when the rival Conventions of the Territory met in joint session, the plans were ratified and unification was made an assured fact. The outlook is brighter now than for years past.

The Home Mission Board has made vigorous and sustained efforts to meet the demands of the territory assigned to it, but the increasing needs of the field have more than kept pace with the increase of men and means to meet it. The unevangelized part of the population of the South has in fifty years increased from less than three millions to four times that number. This fact appeals with measureless force for the steady and rapid extension of home mission work in every destitute section of the South.

## XIV

### MISSION WORK AMONG THE NEGROES

THE religious welfare of the Negroes in the South had long enlisted in their behalf the interest and effort of Christian people. It was not strange, therefore, that when the Southern Baptist Convention was organized in 1845 the Board of Domestic Missions was directed "to take all prudent measures for the instruction of the colored population," and that in the first address of that Convention to their brethren of the United States they said: "We sympathize with the Macedonian cry from every part of the heathen world, with the low moan for spiritual aid of the four millions of half-stifled red men, our neighbors, with the sons of Ethiopia among us, stretching forth their hands of supplication for the gospel to God and to all his people."

The committee appointed at the second meeting of the Convention in 1846 to consider this question, stated in its report that this department of Christian effort had been growing in interest and efficiency for several years. Many pastors had devoted one sermon on each Sabbath to the benefit



of this class. In many churches the Negroes were instructed in the principles of Christian discipline, and colored deacons were appointed to take the oversight of the colored members. Prayer meetings and Sabbath-schools for oral instruction were organized with happy effect. Dr. Robert Ryland, for so long the successful president of Richmond College, was for many years pastor of the First African Church in Richmond, and had in his Sunday-school a band of trained teachers from the white church, which gave to the Negroes the use of their large and valuable house of worship. The committee, however, suggested that the domestic missionaries be instructed to endeavor to meet a demand not adequately met, and, in compliance with this suggestion, the Board reported to the Convention of 1849 that its missionaries had been directed to devote a portion of their time and service to the spiritual welfare of the Negroes within the range of their influence, and that two men had been appointed especially to minister to them.

The missionaries met with encouragement, not only from the Negroes, who welcomed their visits and listened to them with pleasure and interest, but from their masters also, who not only consented to have meetings held on the plantations but solicited the holding of such meetings. Some of these became so awakened to the spiritual needs

of their slaves that they erected houses of worship on their plantations, while others gave liberally to sustain the ministry among them. In most instances the Negroes had no churches of their own, but provision was made for them in the houses of worship of the whites, and those living in the neighborhood of the churches usually had access to all religious privileges. When practicable, missionaries held separate services for slaves, and all bore favorable testimony to the transforming influence of the gospel on the hearts and lives of the people. The work of carrying on missionary operations among the Negroes, however, was a delicate and difficult one, and the Board realizing this, adopted the following plan. If any Association or church desired to have a mission among the Africans, and was willing to raise an amount which would equal at least half the expense, the Board would, as far as it could, furnish the remainder, provided the mission was placed under the immediate supervision of an executive committee of the Association or church, without whose nomination no missionary should be appointed, and to which the missionary should report periodically as well as to the Board. Under this arrangement a mission was established in Baltimore, at the request of and with the co-operation of the Maryland Union Association. It was put in charge of Noah Davis, whose piety inspired confidence in his labors.

Most of the missionaries in connection with their white charges ministered also to the Negroes, but the Board attempted to meet the needs of the more destitute sections by special missionaries. One of these was sent to the swamps of Mississippi, a section populated almost entirely by Negroes, many of whom had scarcely ever heard preaching. Efforts for the evangelization of the Negro were continued with undiminished interest until the breaking out of the Civil War. That these efforts were attended with blessing, the numbers of Baptists among the Negroes of the South at that time bear abundant testimony. According to attainable statistics there were, in 1860, over four hundred thousand Baptists. It would not have been strange if, in the changed conditions following the Civil War, all attempts to evangelize the Negro had been abandoned. Yet during this exciting time the whites contributed largely to the repairing or building of Negro churches, and the pastors generally stood ready to help them as far as their aid was acceptable. The Southern people could not forget the past with which the Negro was so closely associated, nor the dark days of civil strife when they were the only protectors of hundreds of homes. They owed a debt to the Negro, and soon after the close of hostilities, the white Baptists of the South set about its discharge.

At the first meeting of the Convention, in 1866,

after the emancipation of the slaves, a resolution was passed to the effect that in their changed relations the Convention recognized as heretofore its solemn obligation to give religious instruction to them by all those means which God has given for the salvation of men. So early as 1867 a large number of missionaries was employed by the Home Mission Board to labor among the freedmen, who seemed to prefer white missionaries. This preference was largely due to the fact that they readily recognized the competency of the whites to instruct them, and they equally recognized their need of good, sound theological instruction. Churches were constituted, the Negroes generally preferring to withdraw from their white brethren who, not only approved of it, but aided them in organizing separate bodies and in securing houses of worship. The year 1868 witnessed six hundred and eleven baptisms among them by the missionaries of the Board.

A change came as the sense of freedom and independence took deeper hold upon the Negroes and missionary work among them became more difficult. They became in a measure alienated from the white people, and former methods were no longer practicable. They were reluctant to have white preachers come among them, and only here and there could one have any influence. Meantime other influences were at work. Houses were

needed everywhere and the scanty means of the blacks were almost always inadequate to the task of building them. While the Negro was afraid of the organizations of the white people and shunned them, he was never afraid of his old master, nor of men whom he had known from the days of his boyhood. Thus it happens that while there is scarcely an instance on record in which a Negro church asked a white church for aid in building a house of worship, there is perhaps not a single one which has not been built largely by donations obtained by the Negro from his old friends. The feeling of antagonism slowly passed away as the Negroes realized that their white brethren were sincere in their desire to help them.

Freedom awoke the slumbering ambition in the Negro race, and many became eager for an education. As their children learned to read and were gathered into Sunday-schools, they became anxious to supply them with libraries of useful and entertaining books, and they began to realize that if they would make steady progress they must have an educated ministry. Some effort had been made by missionaries to afford instruction to men studying for the ministry, and the Board recognizing the need directed its appointees to furnish every facility to the Negroes within their fields of labor to acquire sound religious training. Several missionaries devoted their en-

tire time to the religious improvement of the Negro, and the Board had in its service one of the most faithful and successful of the colored preachers, who did much to elevate their condition and to instruct them in sound doctrine.<sup>1</sup> That the old prejudice was wearing away was illustrated by the fact that colored churches here and there solicited white ministers to take charge of their interests and preach regularly on the Sabbath. Official applications were received from Negro missionary organizations in the States for aid to sustain the work of evangelization among their people, and the churches began to call for ministerial aid. The Home Board had long desired to take part in furnishing this aid, for it recognized that to meet the demand of the Negro pulpit young men of that race, whose piety and ability commended them, must be educated and trained for the gospel ministry. It was enabled to perfect an arrangement with the American Baptist Home Mission Society by which young men were admitted to the Augusta Institute, at Augusta, Ga., with no other expense than that of the payment of board. Two young men were sent to the institute under this arrangement.

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<sup>1</sup> The service is here recognized in this work of the American Baptist Publication Society by the distribution of its literature, and of the American Baptist Home Mission Society by the establishment of its Freedmen's schools.

With wider experience the Board realized that the most speedy, effectual, and far-reaching method of benefiting the Negro race would be to hold institutes for the instruction of preachers at convenient times and in accessible places. In this work resident pastors could render valuable assistance. After due consideration this new plan assumed definite shape. The Board reported to the Convention of 1879 an agreement for co-operation with the American Baptist Home Mission Society to the extent that the society should appoint a superintendent of missions among the colored people, whose duty would be to organize institutes at such times and places as might be deemed practicable, to be conducted by the superintendent with the assistance of those resident ministers whose services could be secured; the Home Board aided in making and in carrying out these appointments, but incurred no expense.

The Board considered the appointment of Rev. S. W. Marston for this work eminently wise, and commended him to the confidence and co-operation of his brethren of both races. He began his labors in Marion, Ala., by conducting a minister's institute, assisted by the president and corresponding secretary of the Home Board, and other ministers residing in the city. It was attended by a fair number of ministers and deacons, and the audiences were usually large and interested.

Rev. W. H. Robert, while in the service of the Board, continued this work during the following year, 1879-1880, holding institutes in various places in Georgia, Alabama, Mississippi, and Louisiana.

The Home Board decided to concentrate its efforts on the instruction of the colored ministry, and endeavored to secure the co-operation of the State Boards and to procure a competent man to undertake the work in each of the States. In 1883, in conjunction with the State Board of Georgia, it appointed Rev. W. H. McIntosh to labor in that State as a theological instructor. He found abundant reason for encouragement during the first three months that he was on the field. More than a hundred ministers and deacons attended his lectures, unmistakably showing their interest in, and appreciation of, his work. Rev. G. R. McCall, who succeeded Doctor McIntosh, said that those whom he taught received oral instruction like hungry children, and were grateful, the most anxious being the most intelligent. In Florida, Rev. G. P. Guild, almost without compensation, devoted himself to this work, for which he was eminently fitted and in which his heart was deeply interested.

Other names inseparably linked with this work are B. F. Riley, and F. C. Plaister, Alabama; S. Ball and H. W. Brown, Mississippi; and Syl-



vanus Landrum, Louisiana. All of these brethren, except Doctor Landrum and Doctor Riley, were employed as theological instructors in their various States. Their service was a labor of love. Each week Doctor Landrum met a large class of colored preachers and others, instructing them in the doctrines and practices of the New Testament church. The labors of Doctor Riley were similar to those of Doctor Landrum, and were rendered without compensation. The success of this effort made apparent the wisdom of the policy, and it was continued until the plan of co-operation with the American Baptist Home Mission Society and the State Conventions was inaugurated.

The Board did not confine its efforts in behalf of the Negro race to ministerial education, but in 1886 had in its employ more than twenty colored missionaries in the State of Texas. As part of the happy results of this joint work of the Home Board and the State Board, of Texas, Rev. A. J. Holt reported to the Texas Convention of 1887 that the colored Baptists of Texas had contributed to their own State work nearly \$8,000 within fifteen months. The Board also entered into co-operation with the State Board and the colored Convention of Georgia, and under this arrangement ten of the best colored preachers in the State were employed. This number was gradu-

ally increased, until in 1890 the Board assisted in the support of forty-four colored missionaries who were preaching the gospel to their own race. Two of these were in Maryland, twelve in Georgia, and thirty in Texas. Much of the success of the work in Texas Doctor Holt ascribed to one man, and he a former slave, Elder A. R. Griggs, who had the confidence and co-operation of the white Baptists all over Texas. The Negroes were induced to appoint him superintendent of missions, and despite difficulties and embarrassments, friction and jealousy, he built up a phenomenal work among his people.

In Alabama, Rev. W. H. McAlpine, a man of high character, an able preacher, and good organizer, and one thoroughly acquainted with the need of his people, devised an excellent system of instruction for the colored ministry of that State. He divided the four hundred ministers and exhorters whom he gathered together, into thirty-three classes, and put them under a regular course of instruction. The classes met every week competent teachers, numbered among whom were some of the best preachers, both white and colored, in Alabama. In Tennessee, the Home Board conjointly with the State Board, supported Rev. M. Vann in his work among his own people. Rev. J. M. Brittain labored faithfully and with gratifying results in Georgia. The work of Mr.

Brittain, in Georgia, and Rev. W. H. McAlpine, in Alabama, approached more nearly the ideal of such work than had ever before been attained.

At the meeting of the Convention in 1894, a resolution was passed to the effect that a committee be appointed to confer with a committee from the American Baptist Home Mission Society with reference to co-operation between the Home Board and the society in work among the colored people of the South. A joint committee from the two bodies met at Fortress Monroe, Va., September 12, 1894. The meeting was characterized by Christian courtesy and unanimity, and there was full and free discussion of every question presented. In its overture to the Home Mission Society the committee of the Southern Convention stated that it desired to avoid discussion of past issues or matters on which it was known that the views of brethren North and South were widely divergent, and address itself to the task of securing for the future such co-operation as might be found practicable, without attempting at once to adjust all differences. The committee also stated that in making this overture the Southern Baptist Convention was not prompted by any necessity of its work, or that of its Home Mission Board, but believing that the time had come when it should enlarge its work among the colored people of the South, it entertained the hope that a proper co-

operation with the Home Mission Society in its work already established, would contribute to the efficiency of both.

The questions considered were the schools for the Negroes controlled by the Home Mission Society in the South, co-operation between the Home Mission Society and the Home Mission Board in mission work among the Negroes, and the determination of a boundary line between these two great bodies. In regard to the second and most important question the following resolution was adopted :

It is unanimously agreed by the joint committee to recommend to our respective bodies that the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention co-operate in mission work among the colored people of the South, in connection with the Baptist State bodies, white and colored, in the joint appointment of colored missionaries, in holding ministers' and deacons' institutes, and in the better organization of the missionary work of the colored Baptists. The details of the plan are to be left to be agreed upon by the bodies above named.

The report of the committee was adopted by the Convention of 1895, and the same year witnessed the first efforts toward carrying out its provisions. As this plan of work required the joint action of four bodies, the Home Mission Society, the Home Mission Board, the State Conventions both white and colored, and as these bodies met at different

times, the work of securing their consent was a slow one. The plan required that each of the four contracting parties should share equally in the expense of the work at first, but provided for the general increase of the portion to be borne by the Negro Conventions, and a corresponding diminution on the part of the other contracting bodies. It was agreed, in the States where a large Negro population was found, to appoint three district missionaries and a general superintendent of missions having the oversight of the work in the whole State. These missionaries were to give their entire time to the interests of the colored churches, not only to preach the gospel but to aid pastorless churches to secure ministers, to promote schools, to aid young men studying for the ministry, to settle difficulties in the churches, and to do anything which would promote the peace, purity, and efficiency of the colored churches. They were expected, above all, to be teachers of the pastors, and to hold at convenient places in their district, ministers' institutes. A course of study covering three years was adopted, and they were expected to follow this, introducing such other topics as the needs of different localities seemed to demand.

The first State to adopt this plan was North Carolina, followed by Alabama and South Carolina, later by Virginia, and still later by Missouri, Ken-

tucky, and Georgia. Success has attended the efforts thus made, and the expressions from the Negroes themselves have been most gratifying. A new bond of sympathy was forged between the two races. One of the missionaries in writing to the Home Board said :

The colored Baptists are the spiritual children of the white Baptists, for we are what we are only by reason of their labors of sacrifice and love, and we greatly rejoice that the children so long left to wander in darkness are again to have the ministrations, if not of the Master, yet of the Master's children. Give us light, open to us the Scriptures, acquaint us with him whom to know is life eternal, and we promise that naught but death shall separate us.

Among the beneficent results of this work was a marvelous growth in intellectual and religious life among those who could have been reached in no other way, and an inspiration to the pastors to study their Bibles and pay more attention to the preparation of their sermons and to look more carefully after the spiritual and temporal welfare of their congregations. Another result was seen in the fact that the church made rapid progress, increasing in influence, membership, and appearance, and the relations between white and colored Baptists became more cordial and helpful.

For a number of years the duty of putting forth some definite effort for the training and uplifting

of Negro women and children has been presented to the Baptist women of the South, taking definite shape in the maintenance, during eight years past, of several mothers' meetings and industrial schools in the city of Baltimore. No missionaries have been employed, but teachers have been secured from the white Baptists of Baltimore, assisted by such colored women as were found capable. The slight expense of the schools has been borne by the Home Mission Board. The aim of the schools has been to teach the Negroes to help themselves, and from them many are gained as regular attendants at Sunday-school. The children are trained to give, and their offerings are devoted to the support of the children in the colored orphanage. The remark of one colored woman, that nothing so good had come to them since the emancipation, bears testimony to the grateful appreciation in which the work is held. It is impossible to estimate the results of the efforts of Southern Baptists among the Negroes. They stand not in tabulated statistics, and only the unfoldings of eternity will reveal how far the work has been successful.

## XV

### MISSIONS AMONG FOREIGN POPULATIONS

THE enforced return of Rev. J. L. Shuck from Shanghai seemed to point to a providential opening for the establishment of a mission among the Chinese on the Pacific coast, so much in need of mission work. In the spring of 1854 Mr. Shuck went to California, investigated the advantages for such work offered at San Francisco and Sacramento, and, deciding in favor of the latter city, located there. He was influenced in his decision by the fact that there was a Chinese mission already in operation in San Francisco. There were as many respectable Chinese in Sacramento, though the whole number was not so large, and the growing prejudice of the Americans against the Chinese needed to be met publicly. Mr. Shuck was also advised to locate in Sacramento by friends who had an intimate knowledge of both cities. The salary necessary to support him was a heavy drain upon the Board, in order to meet which he was allowed to supply the pulpit of the Baptist church until it could secure a pastor and the Chinese chapel could be dedicated. While in



Hong Kong, working among the Chinese, Mr. Shuck had had charge of an English church, and felt that he could better advance the cause of Christ by carrying on work in Sacramento among the English and Chinese at the same time. Having no chapel in which to hold services, Mr. Shuck visited the Chinese in their homes and sought out groups of them on Sunday afternoons.

His kindness to the Chinese passengers injured by the explosion of the steamer "Pearl" won for him their undying gratitude. They showered gifts upon him, and the Chinese, as a whole, were more than ever open to his influence. Within three years after the mission was commenced a chapel had been built and paid for, and twelve Chinese converts had publicly professed their faith in Christ. One of these, Wong Moay, was a man of learning, and soon developed a high order of preaching talent. Another, Ah Chak, a man of fair attainments and no little business ability and influence, promised to be a valuable addition to the little band of converts. Mr. Shuck still continued his joint labors among the Americans and Chinese, and services were held for the latter from three to five times a week, sixteen converts from among them having been baptized prior to 1860. The power of the gospel to transform heart and life was manifest in the constancy and fidelity of these Chinese Christians.

Mr. Shuck was assisted in his labors by Wong Moay and Ah Chak, who were notable for piety and ministerial ability. Having decided to locate permanently in California, they returned to China for their wives. During the last year of Mr. Shuck's stay in California he was employed as a general missionary throughout the State. On his resignation in January, 1861, the Board appointed Mr. George Percy, a returned missionary from China, in his place, the appointment being made conditional upon the acquisition of sufficient means to meet the expense. As this was not secured, and the troublous times of the Civil War were coming on, the mission was abandoned. For some time little was done among the Chinese save in a casual way among those employed on the railroads and plantations of the South.

Nearly twenty years had elapsed, when providential circumstances seemed to point to the reopening of the abandoned mission among the Chinese in California. Mr. J. B. Hartwell, who had so ably demonstrated his ability as a missionary, and who had been compelled to relinquish for the time the hope of returning to China, was found to be available for the work in California. The Board felt that it could not miss such an opportunity, and in November, 1879, Mr. Hartwell and his family arrived in San Francisco. Mrs.

Hartwell, whose health had already been seriously impaired, contracted a severe cold on the journey, which trouble terminated fatally soon after her arrival. Mr. Hartwell was cordially welcomed by the American Baptists resident in California and was received with demonstrations of joy and gratitude by the Chinese Christians. He soon secured a suitable place for religious services and for a night school, where, though the times were turbulent, he was unmolested in his work. Mr. Hartwell was deeply interested in this school, and felt that with an efficient corps of teachers its influence could be greatly increased. He did not expend his strength in teaching English to the Chinese, but spent a large part of every evening instructing them in the Bible in their own tongue.

On February 15, 1880, Mr. Hartwell baptized his first Chinese convert in California. This young man, Lo Ping Ki, had been indulging a hope in Christ for some months and his life gave evidence of its renewing power. He was received into the fellowship of the First Baptist Church, where most of the Chinese Baptists in the city held their membership. Later in the year it was deemed expedient to organize the Chinese converts into a church, and October third the organization was effected. Thus the little Chinese Baptist church started upon its mission of usefulness among the large and increasing Chinese

population of San Francisco. Soon after, Mr. Hartwell baptized a Chinese woman, the first woman of that race to be baptized in California, and probably the second in America.

Mrs. J. L. Sanford, of Mississippi, was, in 1881, appointed to assist Mr. Hartwell, her special work being among the women and children. She was a valuable accession to the mission, and proved herself, under trying circumstances, earnest, persevering, and diligent. Mr. Hartwell, having married again, was also assisted by his wife and Mrs. Hunting, the salary of the latter being provided for by the Baptist State Convention of California. The progress of the work was slow, but there was growth, and Mr. Hartwell's heart was sometimes gladdened by the deep interest manifested by the Chinese. Amid difficulties and discouragements the missionaries continued their faithful labors until the Board decided, in 1884, to discontinue the work. There were many reasons that seemed to indicate the wisdom of the decision. The mission lay outside of the territory peculiarly that of the Southern Baptist Convention, and it was an expensive one. Moreover, the facilities the Board had been able to supply the missionaries were so poor as to furnish a discouraging contrast with other missions, and the Board could not command the means to place them on an equality. The mission, therefore, was again abandoned.

No further work was undertaken for the Chinese by the Home Mission Board until Miss Lula Whilden, of the Canton Mission, while recuperating in America, worked for several years among the Chinese in Baltimore, sustained by it and the Maryland Union Association conjointly. She spent much time visiting laundries, and was deeply interested in the Sunday-school connected with Eutaw Place Church. After a time, Sunday evening services were held with large and increasing attendance, and Doctor Graves, of Canton, during a visit to America, preached from time to time, the exercises being conducted partly in Chinese and partly in English. Since the organization of the Chinese Sunday-school in Baltimore, others have sprung up in many Southern cities calling into activity the energies of many consecrated workers, and through them the Chinese have learned that they have warm and unselfish friends desirous of their spiritual welfare. There is promise in this, though the positive results have been meagre.

In the field assigned by Providence to the Home Mission Board there was a large German population, numbers of whom were accessible to the preaching of the gospel. In some sections there was at first violent opposition to mission work, but this was soon overcome and some of the strong opposers became regular attendants upon the

services. The Board, deeply interested in the spiritual advancement of this class of our population, encouraged every judicious application for aid, and reported to the Convention of 1859 the establishment of five missions among the Germans. In May, 1857, Rev. Anthony Haeusler took charge of a small church in St. Louis, where the German population numbered thirty thousand and was rapidly increasing. The membership under Mr. Haeusler's care increased to fifty-seven. A Sunday-school was organized, and in October, 1858, he was appointed a missionary of the Home Mission Board.

Rev. John B. Madoulet was appointed a missionary among the eighteen thousand Germans of Louisville, Ky., in June, 1857. He took charge of a church of eleven members, but under his ministration the number was soon more than doubled. Much of his time was spent visiting from house to house. Thus opportunities were afforded to converse with the people and answer their many and strange questions. Rev. Peter Klein, a native German, was appointed to labor under the auspices of the Home Mission Board and Baptist Convention of Southern Missouri at St. Genevieve and other points, and entered upon his duties in January, 1858. Mr. Klein's work led him among the strongholds of Romanism. At first he met with violent opposition, but after

a time even Roman Catholics attended upon his ministry and some were led to accept a pure gospel.

Rev. William Fasching was employed among the large German population of New Orleans. Here the German church owned a neat and comfortable house of worship and contributed generously of its means, the members voluntarily taxing themselves ten per cent. on their gross income for church expenses. There was also a mission among the Germans in Baltimore, in charge of Rev. John Meuré. The missionaries met with encouraging success, but the disasters of the Civil War overtook this work while it was still in its infancy, and the Home Board was unable to prosecute it. For several years after the close of the war its missionary efforts among the Germans were confined to the city of Baltimore; but in 1870 Mr. Haeusler was again appointed to his work in Missouri, and from time to time the work was extended to other cities and towns of Missouri, Kentucky, and Texas.

The Board conducted its operations among the hundred thousand Germans of Texas in connection with the State Board. Rev. F. Kieffer, one of the ablest German preachers in America, was in its employ, and his labors were greatly blessed. Rev. J. M. Hoefflin had charge of a mission in the interior of Missouri, where the German popu-

lation is very large and where a number of small but efficient churches was organized. In Kansas City Mr. Sievers was employed as missionary pastor of a small church. At the earnest solicitation of the State Mission Board, of Kentucky, the Home Board also took charge of a mission among the Germans in the city of Louisville.

In 1890 the City Mission Board, of St. Louis, and the Home Mission Board called Rev. Andrew Konzelmann to plant a mission in South St. Louis. There was no flattering prospect of success, but the Lord honored his faithful service, and at the close of the first year he rejoiced in the organization of a church of fourteen members. The second year was blessed with yet greater prosperity. By baptism, letter, and restoration the church increased over two hundred per cent. The German Baptist Association, of Missouri, at its meeting in 1891, sent a letter to the Home Mission Board, expressing hearty thanks for the very liberal aid given to carry on the work among the Germans in the State of Missouri. On February 22, 1894, the First German Baptist Church, at St. Joseph, Mo., was organized. Thirteen brought letters of dismissal from their former church homes and constituted the new organization. Rev. Otto Beckelman was the energetic missionary at this point.

Church edifices have been erected in St. Louis



and Louisville, and in Kansas City a lot admirably located has been purchased, and Mr. Sievers has made heroic efforts to erect a church. His efforts at this writing are being crowned with success. A steady exodus is going forward from the German to the English-speaking churches. Thus the German churches are deprived of some of their best members, and usually the younger members, who serve as feeders to the English churches. The time may come when they will be no longer needed, but that will only be when immigration has ceased and the older generation of German-speaking people shall have passed away.

Some years ago a mission was opened among the Germans of Oklahoma, under the care of Rev. E. Graalman, an earnest and devoted man, whose work was attended with no little success. In 1892 Mrs. William Rinzman, wife of the pastor of the German church in Baltimore, opened the first industrial school among the Germans of that city. This effort enlisted the sympathy and cooperation of the Baptist women in the English-speaking churches, and has grown until there are now three schools with twenty teachers and two hundred and seventy-five pupils. These schools have proved a valuable aid to the work, not only in gathering children into the Sunday-schools, but in winning the confidence and interest of the parents.

Mission work among the Germans has never made rapid progress. They are a somewhat phlegmatic people, slow to relinquish their former habits of thought and their beliefs; but when they accept Baptist ideas they are steadfast in their adherence and clear and strong in their convictions, which they maintain with unflinching devotion. Liberality is a marked characteristic of their Christianity, and it is said that a few of them gathered into a church will build a house of worship and support a pastor comfortably, where many of our American Baptist churches would allow him to starve. An old German widow over seventy years of age made a will leaving all her property to the Home Mission Board to be used in extending the cause of German missions in Missouri. The pastor of the German church at Covington, Ky., said that servant girls, members of his church, whose wages were but six dollars a month, paid for his support twelve dollars annually, and gave two dollars a year to missions.

A work of far-reaching influence was that begun in 1893, at the immigrant pier in Baltimore. Miss Marie Buhlmaier was appointed to meet incoming vessels and render any assistance in her power to strangers seeking a home on our shores. A woman of ready sympathy, winsome manner, and heaven-born tact, she is peculiarly adapted to this work. She understands the heartache, the worry, the

danger through which these strangers are passing, as well as the inconvenience to which they are subjected. As she meets them with sympathy and encouragement, they listen gladly when she speaks to them words of comfort and life.

She has distributed thousands of Bibles and tracts, and when she cannot speak with the foreigners in their own tongue, delivers her message through the printed page. A map of the United States is given to each one, and on the reverse side is printed a list of all the towns containing German Baptist pastors. These, they are told, will respond to any appeal for aid.

During Dr. Eager's stay in Baltimore, after his return from Italy, the wisdom of opening a mission among the Italians in that city was suggested to the Home Board. The services of Rev. Rafael Galassi were secured, and in 1897 a Sunday-school was organized, and preaching services are held every Sabbath. The Home Board also has missionaries among the Mexicans in Texas and New Mexico, where Dr. Alexander Marchand has labored for a number of years, and among the French in Missouri and Louisiana. No other missionary enterprise appeals so strongly to the patriotism of every American as does that among the foreign population, for the future of the republic depends upon the Christian citizenship of its people.

## XVI

### THE INDIAN MISSIONS

MISSION work among the Indians was no new thing to Southern Baptists when the Convention was organized in 1845. It had been carried on mainly by the Indian Mission Association located in Louisville, Ky., which was largely supported by the Baptists of the South. At the first session of the Convention a resolution was introduced recommending the churches to sustain this Association with zeal and liberality. The Convention which met in Montgomery, Ala., in 1855, received a proposition of union from the Association, and to transfer its mission work to the Home Mission Board of the Convention. The proposition was accepted, and the Home Mission Board took the work under its fostering care. At this time its missionaries were stationed among the Indians, who then inhabited the territory now covered by the States of Kansas and Nebraska. Schools were established among these tribes, churches were organized, and much good was accomplished. But the tide of white immigration, sweeping westward, overwhelmed this people of

many wrongs, and of the work done among them there remains but the name and memory.

The proposition of the Indian Mission Association had been accepted with the understanding that the assets on hand would fully liquidate the liabilities of the Association. After the transfer was effected it was found that the debts of the Association were twofold greater than its ability to pay. When it became known that the Home Mission Board had become responsible for all just claims against the Association, accounts were presented that increased to over \$15,000 the unpaid indebtedness. Thus a deficit of \$9,000 was left to be provided for. Of this sum, \$2,000 was realized from accounts against the government and from other sources, and within nine months the whole of the remainder was secured. Rarely has more prompt, hearty, or successful effort been put forth to meet an emergency. Southern Baptists felt that the honor of the denomination demanded energetic and liberal measures, and nobly they responded to the call.

The Home Mission Board has confined its labors in large measure to the Indians within the limits of the Indian Territory, the Cherokees, Creeks, Choctaws, Chicasaws, and Seminoles; to some extent, however, the wild tribes in the western part of the Territory, have shared in its ministry. The Board reported to the Convention of

1857, twenty-six missionaries, white and native, in its employ. It was difficult to obtain statistics, as in many cases the native preachers could not speak or write English, and it was with difficulty that they could report satisfactorily their own labors. But most of the missions were in a flourishing condition, and three hundred and twenty-four baptisms were reported.

Rev. J. A. Slover commenced his work among the Cherokees early in 1857. He met with much opposition, and labored the first year under great disadvantages. There were no tangible results, and his faith was sorely tried. The year 1858, however, opened with more cheering prospects, and two candidates were received for baptism, while before the year closed, two churches had been constituted, with an aggregate membership of twenty-eight.

For years there was no white missionary among the Choctaws. Six native preachers among them, active, pious, and useful men, deplored this fact, and often entreated its removal. At last a stirring appeal was sent to the Home Board and met with a favorable response. It said in quaint language, "We are praying you, like unto Macedonia to Paul, 'Come over and help us.'" They begged for missionaries to live among them, as their church-members were becoming discouraged because of the error flowing in on every side. They pleaded

for translations of the New Testament and other books, saying they were too much beholden to Pedobaptists, who translated the Bible and hymn books according to their peculiar views of Christian baptism. Rev. Willis Burns, and Rev. R. J. Hogue were appointed for this work. The results of their efforts were such as to produce great encouragement. In September, 1860, an Association of Choctaw Baptist churches was organized, and there seemed to be a growing desire that the work should increase.

The name of H. F. Buckner is indissolubly linked with the Creek mission not only in its beginnings but through many years of its history. Perhaps his greatest achievement was his translations into the Creek language. When it was decided by competent judges that the translations of the New Testament into the Indian languages were not only defective in literary merit but in fidelity to the Scriptures as well, it was deemed almost imperative that correct ones should be made. Mr. Buckner was appointed to do this work for the Creeks. He found the Creek language, so far as it was reduced to writing, very imperfect, and suggested very important changes in the alphabet, the grammar, and vocabulary. When the Convention met in 1861, Mr. Buckner, assisted by his interpreter, had completed the translation of the Gospel of John, together with a hymn book, a grammar,

and an illustrated alphabet. A number of copies of each had been published and by the prompt aid rendered to the Board every copy was paid for.

Closely connected with the question of giving the Indians a correct translation of the Bible was that of the desirability of the missionaries' acquiring the language of the tribes to which they ministered. After careful investigation it was decided that some of them should master the Indian languages, since there were many places where nothing else was spoken. Even then it was possible to carry on work through an interpreter; but it was difficult to secure enough competent interpreters, and to have them at hand when wanted. To be able to speak to the people at any and all times in their own tongue was therefore a great advantage. In many places where the congregations were so mixed that services confined to either English or Indian would be unintelligible to many, it was better to use an interpreter as less difficult and promising fully as great success.

A movement was made among the Cherokees and Choctaws to sustain missionaries among them at their own expense, and enough was secured to pay the salaries of two men under the appointment of the Board. According to their knowledge and circumstances the Indians were not behind their white brethren in the exercise of the Christian graces. The list of native preachers in



the Indian Territory contains some notable names. Among these may be mentioned John McIntosh, Wm. McCombs, and Chillie McIntosh. The last named was a man of great ability and influence, and did much for the introduction of Christianity among his people. Lewis Cass, Simon Hancock, and Peter Folsom did faithful work in the evangelization of their own people, the Choctaws.

John Jumper stands pre-eminent among the Seminoles. He was chief of his tribe for many years and when the infirmities of age had come upon him he would have laid down the burden of office, but his people, who loved him as children love a father, wanted no other to take his place. Those who saw him when he last visited the Convention at its meeting in Dallas, Texas, can well understand the love his people bore him. The powerful frame, the face whereon a noble nature reflected itself in an expression of strength and gentleness, and the head with its crown of snowy hair, made an impression that lingered in the memory and bore witness to the forceful character of the man. His remarkable appearance, his great intellect, and warm heart, left an impress upon his people as lasting as their nationality.

No more remarkable character than that of Joseph Islands, "apostle of the Creeks," influenced the early history of Indian missions. His boyhood was spent in Alabama, and there the first

Christian influence was exercised over his life. Grown to manhood he was a leader in wild revelry, and his knowledge of the violin made him indispensable at all the gatherings of his young associates. One night in a drunken brawl his best friend was killed. The next day in his sorrow and loneliness he sought the spot where his friend was to be laid. Old Billy, a Christian Negro, who had been set to dig the grave, seeing his distress began to talk with him of death, of the great beyond, and of Jesus and the resurrection. The arrows of conviction sank deep in his soul, and in old Billy's cabin he learned more and more of the way of life until light dawned upon his darkness.

At this time there was a most stringent law against the introduction of Christianity among the Indians, and to any one found engaged in Christian worship thirty-nine lashes were to be administered by the police. Islands and Billy communed together in secret for many days, but they could not long resist the desire to give others the good tidings. They talked to their friends and soon gathered a little company, who met at a secret spot for religious worship. As one after another accepted Christ his name was placed upon the roll of disciples until they numbered thirty. Meanwhile the authorities awoke to the spread of Christianity, and the mounted police were urged to greater vigilance in the execution of the law. The

Christian Indians were as cunning as their persecutors and in secluded places continued their meetings. A spy who lay in the woods one night near their place of worship heard Islands praying for his people, his persecutors, the police, and the spies who were watching, calling the man by name and asking the great Spirit to defeat his evil purposes and change his heart. A sense of guilt such as he had never known took possession of the spy. As the service continued he heard of Christ's love for sinful men and was lost in wonder. How long he lay there in an agony of fear and penitence he never knew, but when the disciples met again he stood in their midst and told how the great Spirit had protected them and convicted him. Before the meeting closed he found his Lord, and with great joy saw his name enrolled among those of the disciples.

The Christians were not always so fortunate. One night the light horse surrounded their place of worship, every avenue of escape was cut off, and they were led forth, one by one, to receive the penalty of the law. With serenity, patience, and submission, they accepted their punishment, but as the executioners laid on the cruel thong they stopped short, unable to withstand the influence of the radiant faces before them. The captain tried to shame them for what he considered cowardly weakness, but when the women stood un-

flinchingly before the fearful ordeal he too was overwhelmed with a sense of awe. Feebly they finished their task. The next day the captain and several of his men surrendered their positions, saying they could not whip these people for praying to and loving Jesus. Others more savage and determined were sought to fill their places, but their hands were paralyzed by the meek submission of their victims, and they too came to the chief, saying, "God's Spirit claims these people; we must let them alone."

Efforts to suppress the new religion became more and more feeble. Members of prominent families became Christians, and Chillie McIntosh, one of the most wealthy, powerful, and popular chiefs, was converted. When the excitement was at its height the national council met and repealed the law against the introduction of Christianity among the Indians. Joseph Islands had just moved into a new house when the law was repealed, but he moved back into his old one and gave the new one for a house of worship. This was the first house of worship in the Creek nation.

The Civil War brought ruin and desolation to the Indian as to his white neighbor. A larger proportion of the population of their territory was under arms than that of any State North or South. Both armies made their country a highway. Their civilization was broken down, their schools dis-

banded, their churches scattered, and their country ravaged. When the end came the Indians accepted the new order without complaint. They freed their slaves, divided their heritage with them, and gave them the same educational privileges as their own. New governments were organized, schools reopened, and dilapidated church buildings were repaired, and in time the missionaries returned to aid them.

The Board was able to resume only a small part of its work in the Territory at the close of the war. Funds were scarce and there were many pressing demands upon the treasury. Only two white and two native missionaries were in its employ in 1867, all at work among the Choctaws. The results, however, were encouraging, and they baptized thirty during the year. There were many faithful and efficient men eager to take up the work, and the Creeks and the Cherokees implored the aid of the Board to resume missionary operations. The Board responded to these appeals from the Territory as rapidly as the gifts of the churches would allow. In 1870 Rev. E. L. Compere, who was employed in Arkansas, was instructed to extend his field into the Territory and render all possible assistance to missions among the Indians, especially among the Choctaw and Cherokee nations. The same year Rev. H. F. Buckner returned to his work among the Creeks.

The Friendship Association of Georgia decided to adopt Mr. Buckner as its missionary and thus relieve the Board of his support. He agreed to this on condition that he should work in harmony with the Board and send to it duplicate reports of his labors. Rev. J. S. Murrow also returned to work among the Choctaws as the missionary of the Rehoboth Association of Georgia, which had sustained him for a number of years prior to the war. In a letter dated Atoka, March, 1870, Mr. Murrow says the little Rehoboth Church, less than a year old and consisting of only twenty-one members, decided, at his suggestion, to adopt a native brother as their missionary and to pledge him \$100 a year. The Coosa Association of Georgia adopted a native as its missionary. Rev. R. J. Hogue was at this time sustained by the Bethel Association, and in the autumn of 1872, Rev. J. A. Preston returned to the scene of his former efforts, sustained by the Georgia Association. Thus Georgia Baptists at this time bore nearly all the expense of the Indian Mission.

Comfortable homes for the missionaries in the Territory became an urgent necessity, and several of these were soon supplied. Profound sympathy was enlisted for Doctor Buckner, who, with his family, was living in a log cabin, twelve feet square, his kitchen a more uncomfortable cabin. The account of his privations and hardships was brought

to the East by Rev. S. L. Helm, for many years secretary of the Indian Mission Association, who had been requested by the Board to visit the mission and report its condition. This report was most favorable. No trial or privation could quench Buckner's zeal or relax his efforts; but Mr. Helm was deeply touched by the destitution in his home. Mr. Helm determined that this heroic family should have a comfortable home, and so earnest were his efforts that it was soon secured. The Indians appreciated this house as an expression of confidence in their apostle, and regarded it as a compliment to them.

In response to an urgent appeal from the wild tribes to open Christian work among them, the Board appointed Rev. A. J. Holt, who had been teaching among the Seminoles. Mr. Holt located at the Wichita Agency and entered upon his duties with zeal, energy, and devotion. He was at first received favorably by the Indians and his most serious obstacle was the opposition of some of the whites connected with the agency, who were unwilling to have a Baptist mission established, and who succeeded, by misrepresentation to the government, in having him expelled from the agency. An explanation was demanded and, on investigation, the Indian Department fully vindicated the missionary from the charges made against him.

Mr. Holt endeavored to continue his work, but

the prejudices of the Indians had been aroused—a prejudice not so much against the gospel as against the white people. After patient investigation of the affairs of the mission, a change of policy was deemed advisable. Mr. Holt was recalled and a native preacher was put in his place. John McIntosh, who was the first to carry the gospel to these wild tribes, was chosen for this field. Prompted by an ardent desire for the salvation of his race, without salary or the usual means of support, he had gone to the wild tribes and, as a result of his efforts, baptized fourteen of their number.

The desire of the Creek nation for a manual labor school was brought to the attention of the Convention of 1877. The council had made an appropriation of one hundred and sixty acres of land for the school and proposed to make an annual appropriation of \$6,000 for the education of fifty boys and fifty girls, the former to be instructed in farming and the mechanic arts and the latter in domestic economy. The Board of the Muskokee Baptist Association, with which the council of the Creek nation had entered into an agreement, decided to transfer all rights to the Home Mission Board, with certain provisos. The Board asked the consent of the Convention to use the legacy of Mr. Eugene Levering in order to make this opportunity available, with the proviso that a sum sufficient, with the amount of the



legacy, to complete the buildings and prepare the farm should be secured before the work was begun, that there might be no debt of any kind upon the property.

Insufficient means prevented the immediate prosecution of the plan, but in 1879 sufficient funds were in sight to justify entering upon the work. In the autumn of that year the corresponding secretary visited the Creek nation during the session of their national council to hold conference with reference to establishing the school. A kindly welcome was accorded him and his friends. Though differing on matters of religion and politics the council was agreed on the question of education, and when the plan which had been devised by the committees appointed by the two houses of council and the secretary of the Board was reported to the respective houses, it was adopted without a dissenting vote.

The year following the secretary again visited the Creek nation and gave out the contract for the erection of buildings suitable for the accommodation of a hundred pupils. A location was selected with due regard to health and good water and land was chosen with a regard to its fertility, timber, and pasturage. On September 5, 1881, the Levering Mission Manual Labor School was opened with a hundred pupils. The buildings were completely furnished and paid for. Rev. J. A. Trenchard, a

graduate of the University of Georgia, and a teacher of large experience was elected superintendent. An encouraging prospect lay before him, new pupils were enrolled, and the students made good progress. A religious interest was awakened among the pupils, fifteen were baptized, and a number of others were deeply interested. Religious instruction was given with the same regularity as other lessons and on Sunday the International Lessons were taught with astonishing success. Valuable assistance was rendered by the ladies of Lexington and Louisville, Ky., and Baltimore, Md., in furnishing boxes of clothing for the pupils.

The work continued with encouraging success, save for a brief period of disturbance in the Creek nation, and Mr. Trenchard's report to the council in October, 1882, was so gratifying that they immediately passed a bill donating \$500 to supply the school with apparatus and to paint the buildings. The resignation of Mr. Trenchard after his wife's death, necessitated a change in the management of the school. Major I. G. Vore, a man of long residence in the Territory, thoroughly acquainted with Indian character, manners, and customs, devoted to their welfare and having their full confidence, was elected to succeed him.

The year 1884-1885 was full of encouragement. There were many baptisms and restorations to the

churches; the Levering school was full to overflowing, and the efforts of the Board to arouse the missionary spirit among the people began to meet with success. Two Associations, that of the Creeks and that of the Choctaws and Chickasaws, united to support a missionary among the wild tribes, while the Creeks appointed a missionary in their own bounds. From this time forward the Board endeavored to throw more of the responsibility for the support of the native ministry on the churches, and advocated the white missionaries turning their thoughts to the instruction of the native preachers and aiding them in developing the piety and activity of the churches. The duty of evangelization had been largely met; the demand of the hour was for development in the practical duties of Christian living. Among the five civilized tribes there was an average of one Baptist church for every thousand Indians, but little effort had been made toward training them. This lack of training was the fatal blunder of early mission work among the Indians. It will be a fatal blunder wherever it exists, whether in the home or foreign field. The efforts of the Board to remedy this lack soon brought about a better condition.

The Choctaws, under Mr. Murrow's guidance, set themselves diligently to the endeavor to establish a Baptist school where young men studying for the ministry, as well as others, might be taught.

They also contributed liberally toward a commodious and well-arranged church house in Atoka. Mr. Murrow made a visit to the mission among the wild tribes at Anadarko and found the work very interesting. After his visit several members of the Wichita church went out among the other wild tribes that had no gospel privileges, thus themselves becoming missionaries. A few years later, in 1883, there was among the wild tribes in the western part of the Territory a little band of sixty-nine members, speaking thirteen different languages, who had been gathered together by the missionaries, and who remained steadfast, holding meetings every Sabbath and praying for some one to teach them more of Jesus. A native Creek, ardent and devoted, was appointed as their missionary.

An interesting mission was opened among the Kiowas, who numbered two thousand five hundred. Their reservation was in the southwest portion of the Territory, near the pan-handle of Texas, and though called wild Indians they were not nomads. One of their number, who had been educated at Carlisle, Pa., told Mr. Murrow that, so far as he knew, he was the only Christian among them. The station was put in charge of Mr. and Mrs. Lancaster, simple, earnest Christian people. The Indians treated them kindly and expressed confidence and gratitude. They said they were

anxious to live as the white people lived, and Mr. Lancaster endeavored to teach them to farm, while his wife opened a little school. They were anxious for churches and schools, preferring not to send their children to the States. Mr. Lancaster was surprised at his kindly reception and the confidence reposed in him, for the white men who had come among them heretofore had been men of such evil life and character, and none had ever taught them purity, sobriety, and industry. Mr. Lancaster bravely rebuked the vices of the Indians, and tried to teach them what they said they wanted to know, the true road that leads to the great Spirit.

In the summer of 1891 Mr. Murrow tendered his resignation as a missionary of the Board. He declined to co-operate with the Board in its efforts to organize the churches in the Territory, which were in sympathy with the Convention, into such a body as would be efficient in promoting the work in the Territory, and as his relations with the Board had not seemed to be satisfactory to him, his resignation was accepted.

The Levering school was never more prosperous than under the management of J. O. Wright, who was the principal teacher, and who on the death of Major Vore, succeeded him as superintendent. It was exerting a most beneficent influence in behalf of Christian education and the development of in-

dustrial pursuits among the people ; but the Creek nation, having become possessed of a larger *per capita* school fund than other people, resolved to terminate all existing contracts with all mission Boards, and resume the sole responsibility for the education of its people. In accordance with this resolution, the Levering school was transferred to the control of the Creek nation at the close of the session of 1891.

The Woman's Society of Christian Work of the Creek and Seminole Baptist churches was organized in 1888. James Colbert and William McCombs drafted the constitution and organized a local society, which in 1891 included all the churches of both nations. The women were new to organized work, and their progress at first was slow, but their faithfulness and earnestness were such as to give promise of success. James Colbert was a man of some note among his people. He was a full-blood Creek Indian, and a boy of such promise that his uncle, who had the care of him, sent him to one of the mission schools. Doctor Buckner then became interested in him and secured for him a place in the institute at Nashville, Tenn., and later was instrumental in giving him two sessions at the Southern Baptist Theological Seminary, where he studied for the ministry. In 1891 he was one of the foremost preachers in the Creek and Seminole nations.

He was pastor of the Tuskegee church for sixteen years and until the time of his death in the spring of 1898. The Indian Territory lost one of its ablest helpers when, in November, 1895, Rev. E. L. Compere entered into rest. He was a man of vigorous intellect, strong conviction, and steadfast courage, and the influence of his life will endure for many years to come. For a number of years the work of the Home Mission Board among the Indians was done in connection with the General Association of West Arkansas and Indian Territory. The Board made no appointments in the Territory, but aided the Association in prosecuting its work.

Complications similar to those which had arisen in Oklahoma Territory prevailed in Indian Territory, and the condition of affairs had become such as to make it necessary for the good of the work there, either that the American Baptist Home Mission Society and the Home Mission Board should enter into co-operation, or else that one or the other should withdraw from the field. A conference of five members from the Home Mission Society, five from the Home Mission Board, and five from each of the rival Conventions in the Territory, met at South McAlister in March, 1900, and after a protracted and exhaustive discussion plans were devised and heartily agreed to, looking to the union of the two Conventions upon terms

agreeable to both. All necessary arrangements were made for carrying the plans agreed upon into execution. In the autumn a meeting of the two rival Conventions was held at Durant. When the two bodies met in temporary organization, many questions arose which threatened to make unification impracticable, but a spirit of generosity and forbearance prevailed, matters were satisfactorily adjusted, and the two Conventions united according to the terms of the agreement entered into at South McAlister. This unification has not fulfilled its promise of harmony. The Home Mission Society differs from the Home Mission Board in policy and practice, and its larger means enables it to conduct its affairs on a more expensive scale than the Home Board is in a position to afford. These differences and inequalities are sometimes painfully evident. Harmonious relations or a division of territory are essential to that determined and continuous effort which the problems of the Territory demand. Not least among these is the race problem, and in a Christian civilization lies the only hope of its satisfactory adjustment. The greed of the white man has pursued the Indian into his last stronghold, and only the restraining power of Christianity will prevent yet greater wrong to this fast-vanishing race.



## XVII

### THE CUBAN MISSION

GOD'S providence has never been more clearly demonstrated than in the island of Cuba. A resolution directing the Foreign Mission Board to open a mission in Cuba was brought before the Convention of 1882, but was tabled with scarcely an opposing voice. The mover of the resolution requested that it be recorded upon the minutes; but when sought, the paper could not be found and no record was made of it. However, God's Spirit was already moving upon the hearts of his people. While the Convention was tabling this resolution, the man chosen of God to open this work lay upon a bed of sickness in a strange city, coming into the light of the glorious gospel.

Another link in the chain of events leading to the emancipation of Cuba from the thralldom of Romanism was being forged in the history of Adella Fales, a young Cuban girl, whose parents moved to Biloxi, Miss., while she was yet a child. The two sisters, Marie and Adella, attended Sunday-school and the Baptist church. The mother and sister were baptized, but Adella, being only

seven, was thought too young. After two years they returned to Cuba and Adella sorrowed greatly at leaving her Sunday-school. She carried her Testament and a number of Sunday-school papers with her, and would read to her playmates and tell them of the school she went to on Sunday. She often came to her parents crying and begging them to move back to the United States, where she could go to her school and get her paper, "Kind Words," again.

Her family remained in Cuba seven years and then moved to Key West just before Rev. W. F. Wood went there as pastor. Adella began to hunt for her Sunday-school and found one in the Episcopal church, but to her great disappointment there was no "Kind Words." She joined the school and told the minister that she wanted to work for Jesus. Soon after the long-closed Baptist church in Key West was opened and a Sunday-school organized. One afternoon a Cuban girl came into the school and quietly took her seat. When the pastor in distributing "Kind Words," offered her a paper, she sprang to her feet, took it in both hands, kissed it, and sat back weeping. The pastor spoke kindly to her, wondering at her agitation. Soon after Mr. Wood, in walking through the burying ground, read these fading words on the tombstone of a Methodist minister: "Don't give up Cuba." As he sat in his study,

praying and pondering over the words, his wife came in to say that a Cuban girl wanted to see him. It was Adella Fales. She told him of her early impressions and of the joy that had come to her. Filled with a burning purpose, he exclaimed in faith: "Thank God, Cuba for Christ."

The Florida Convention, in 1884, instructed its Board of Missions to employ Miss Fales as teacher and interpreter for Mr. Wood. She entered upon her work at once, and, as a result of their united efforts, many Cubans were converted and baptized, among them a brother of Adella. Thus the "Baby Mission," as it was called by Dr. H. H. Tucker, who by tongue and pen sought to create and foster an interest in the work, entered upon its ministry of blessing.

Meanwhile God was preparing another instrument for his use in the redemption of Cuba. Some years previously, during a Cuban rebellion, a young captain in the rebel army was sent by his commander to notify the occupants of one of the outposts that they were in danger of an attack by Spanish forces. In attempting to execute this order he and his companions were surrounded by the enemy at a point on the seashore. Escape by land was impossible, and, rather than surrender, they decided to trust themselves to the mercy of the deep. Under cover of night each selected a piece of wood and plunged into the sea, hoping

that the strong current sweeping around the island would bear them beyond their enemies to a point where they could land and return in safety to their friends. But the current bore them out to sea and about midnight they were picked up by a small vessel.

The captain, Alberto J. Diaz, found his way to New York. A graduate of the University of Havana in both its law and medical departments, he determined to prosecute his medical studies during his stay in the city. The climate proved too severe for this child of the tropics, and he was prostrated by an attack of pneumonia. His sad condition brought to his aid a young lady, Miss Alice Tucker, a Christian and a Baptist, whose regard he had won by his politeness and intelligence. As she sat by his bedside ministering to his wants she often read her Bible, and, as her patient said, "closed her eyes and talked to herself." This strange conduct excited his curiosity, and when in reply to his questioning she told him that the book was the New Testament and that she had been praying for him, he became anxious to possess the book. She gave it to him and he began translating it into Spanish that he might the better understand it. While thus engaged he learned that he could obtain a Spanish translation from the American Bible Society, and, securing one, commenced a diligent study of the life of

Christ. The story of blind Bartimeus strongly impressed him. He realized that he too was blind and could not see Jesus. He knew not how to pray and express the agony of his breaking heart. Prostrating himself upon the floor, his anguish found vent in moans and tears until at last he cried out in the very words of Bartimeus, "Jesus, thou son of David, have mercy on me," and the exile found him whom he sought.

He remained in New York for some time perfecting himself in his profession ; but his thoughts often turned to those dear to him who were ignorant of the saving power of the gospel, and he longed to carry to them the message of life. As soon as an amnesty was proclaimed he sailed for Cuba, but his family were not yet ready to receive the truth. When from the depths of his love he urged them no longer to trust in form and ceremony, but in Him who is the way, the truth, and the life, they were filled with surprise and pity. Overwhelmed with distress at his change of view, they forbade him to speak to them upon the subject. From his mother especially, a woman of strong character, unbending will, and a stanch Romanist, he encountered the most bitter opposition. In his anguish at this repulse he thought of his friends in the city, some of whom might hear though his kinsmen refused. He was not disappointed. A meeting was arranged for Sunday

morning, and to those who assembled Diaz preached Jesus and the resurrection. Sunday after Sunday these meetings were held; the interest deepened, the attendance increased, and some found peace in believing. A hall in the city was rented and a society organized for religious worship. Baptist articles of faith were embodied in the constitution, and none but those who had been made new creatures in Christ were permitted to unite. Thus the Reformed Church of Cuba was constituted. The society soon numbered a hundred members.

The movement at last attracted the attention of the priests, and the people were warned not to employ Diaz as a physician. His means of support being thus suddenly taken away, the alternative of starvation or leaving his field of usefulness was presented to him. With a heavy heart he sailed for New York, hoping to find some way by which he might continue his work in Cuba. The hand of God was still leading him. During his stay in New York he received a clearer understanding of the way of the Lord, and was baptized into the fellowship of the Willoughby Avenue Baptist Church, Brooklyn, by Doctor Montgomery. The old longing seized him to bear the glad tidings to his own people, and while he was anxiously looking for an opening he was brought into correspondence with some noble Christian women in

Philadelphia who wished to support a colporter in Cuba. Under an appointment from the American Bible Society he was soon again in Cuba among his people, scattering Bibles and Testaments and preaching on the Sabbath. Persecution arose; Diaz was imprisoned and put in one cell and his Bibles in another. But like Peter of old, he preached in the prison, and God so blessed him that the jailer and the mayor of the city were converted and Diaz baptized them. He was attacked by a mob and shot at, but none of these things moved him. He went quietly on with his work, and had the joy of seeing his brother and sister find the way of life.

Some Christians from Key West moved back to Havana, and finding Christians holding the same truths as themselves, wrote to friends in Key West. Mr. Wood noticed that Miss Fales seemed troubled in mind, and asking the cause of her anxiety, learned that she had translated a letter from Cuba for her father which said that there was a man in Havana named Diaz, who was a Baptist and would not obey the church. Mr. Wood sent a member of the Key West church to Havana to learn the facts, and on his return he said that he had found the man Diaz preaching on Sunday morning to a large congregation, and that he certainly preached Baptist doctrine. These facts were reported to the Florida State Board of

Missions, and at its meeting in July the Board borrowed \$100, and instructed Mr. Wood to go to Cuba and confer with and encourage the lonely missionary.

He went in September, and finding Miss Minnie Diaz, who had been baptized in New York, employed her at once to organize a Sunday-school and teach a day school. He found Diaz acting as pastor of the church, but unable to administer the ordinances because unordained, and the church composed almost entirely of unbaptized believers. Mr. Wood proposed to Mr. Diaz to become a missionary of the Southern Baptist Convention and bring his work into connection with that body. After correspondence between the State Board of Florida and Diaz through Mr. Wood, the State Convention held in Jacksonville in November instructed the Board to inaugurate a mission in Cuba. Diaz consented to become their missionary, and met a council of ministers and deacons at Key West, where he was ordained December 12, 1885.

When the Southern Baptist Convention met in Montgomery, in May, 1886, the work in Cuba was, after due consideration, placed under the care of the Home Mission Board. A Baptist church had been regularly constituted in Havana on the twenty-sixth of January, 1886, and a baptistery constructed in the house of worship, it being



against the law for Protestants to perform any religious act in public. The whole body of believers were soon baptized into the fellowship of the church. The mother of Diaz, whose opposition had melted away as she saw the power of the truth exemplified in the lives of her son and daughter, but whose pride had made her struggle into the light a lonely one, came forward to unite with the church. She had not spoken to her son for six months, and in his surprise he thought she was going to reprove him before the whole assembly. He walked away, but she followed him and cried out, "Alberto, are you not willing for me to join your church?" His rigid examination brought out clearly the genuineness of her repentance and the simplicity of her faith. She was the first one to enter the water, the first time that Diaz administered the ordinance of baptism. In his joy his feelings so overcame him that he forgot the formula, and looking up said simply, "Here, Lord Jesus, this is my mother."

Strength of character and force of will fitted Mrs. Diaz to become a power in the mission. She was the moving spirit in an organization of a thousand women similar in its plan of work to the "King's Daughters." This organization was divided into circles of ten, with a Baptist woman at the head of each, and was engaged in caring for the destitute and also in evangelistic work.

The growth of the new faith in Cuba again excited the animosity of the Romish Church, but when, humanly speaking, the infant interest might have been strangled in its cradle, God interposed his hand. The loathsome and deadly scourge of smallpox broke out in Havana. Thousands fled from the plague-smitten city and the poor were left to perish unattended. Now was the opportunity for the infant church. Diaz, himself a skilled physician, called his people together, three hundred and fifty in number, and with a courage, fortitude, and faith that finds no parallel in the history of modern Christianity, they went out to do battle with disease and death. When the pestilence relaxed its grasp one-half of the church slept in martyrs' graves in the little Baptist cemetery.

This cemetery was one of the blessings wrought out of sorrow and death. A Baptist from Kentucky died in Havana, and Diaz, unable to get permission to bury him in consecrated ground of the Roman Catholic cemetery, succeeded, through the American consul, in securing a permit to bury him in a sort of "Potter's Field" connected with the cemetery. Diaz was greatly distressed to find the grave desecrated by animals, but the priests sneeringly saying that it was good enough for a heretic Baptist. The necessity for a Baptist cemetery forced itself upon the mind of Diaz, and when he spoke of it to his wife she urged him to offer spe-

cial prayer. That very night their petition went up to God that he would give them a Baptist cemetery. The next morning Diaz was visited by Deacon J. S. Paine, of Boston, who, ignorant of what had occurred, proposed to give him \$200 to buy land for a cemetery. This sum was not sufficient, but it was supplemented by a contribution of \$300 from the Alabama Baptist Convention, and five acres of land were bought and the cemetery was opened. Every effort was made by the Bishop of Havana to prevent the issue of a license for the cemetery, on the ground that according to the law only a church could own a cemetery; but the captain general decided that in the eyes of the law the Baptist Church of Havana was as much a church as the Catholic Church. The bishop then tried by anathemas and threats to prevent the people from burying their dead in the Baptist cemetery, for he was losing revenue from the Catholic cemetery. Failing to prevent them, he sent one of his emissaries to Diaz to offer him \$20,000 in gold if he would close the cemetery and leave Cuba. Diaz replied, "You have not enough money in Cuba nor in Rome to buy me." Cases in the courts were made out against Diaz, but he had able counsel, acted within the law at every step, and the bishop found himself beaten in every case. Enraged and desperate, he sent a hundred men, at night, who tore up the road leading to the ceme-

tery so that it could not be used. Diaz opened a new road, and the people continued to patronize the heretic cemetery until, within eight months, though the charges were not one-tenth of those of the Catholic cemetery, all expenses were met and \$2,400 deposited to the credit of the Home Mission Board. Rome was baffled and the cemetery was secure.

The manner in which Diaz met all these varied trials, lasting for many months, elicited this well-deserved tribute. It was said that he never lost his poise, never made a mistake, whether dealing with the captain-general of Cuba, the consul-general of the United States, or with his own people, sometimes wrought up to desperation. He was always the calm and sagacious leader, doing the right thing in the right way and at the right time. God gave him wisdom and strength for the dark days through which he called him to pass.

News of the second arrest and imprisonment of Diaz on June 25, 1890, emphasized the fact that persecution had not ceased. Diaz, with Rev. Angel Godinez, went to Guanabacoa to hold a meeting with Rev. Desiderio Herrera, the pastor of a new interest. A quiet, orderly congregation of about four hundred assembled, but before the close of the meeting they were interrupted by the police, and the preachers were informed that they

had violated the law. According to Cuban law due notice of all religious meetings, except those held by Catholics, must be given to the authorities, the theory being that the priests can thus protect the meetings from molestation. The missionaries had always been careful to observe this law, and, when pastor Herrera had begun to hold meetings in November previous, he had given due notice. When Diaz appeared before the mayor, assured that he was in the right, the official in charge informed him that the notice had been given, but could not be found. Diaz and his companions were sent to prison. A thousand people followed him, infuriated and ready to mob the officer in charge. Diaz had to appear on the balcony and pacify them. Nineteen hours later the notice was found, but the authorities, unwilling to acknowledge the injustice done, availed themselves of the pretext that one word had been omitted, the Cuban law requiring that the name of the man in charge be inserted. This notice had been signed by Mr. Herrera as pastor. After two days and a half of imprisonment they were released on bail, but the excitement caused Diaz a sharp attack of illness. This incident reacted favorably. The liberal press condemned the action of the governor of Guanabacoa and defended the Baptist ministers.

A name closely linked with that of Diaz in the early history of the Cuban mission is that of José

V. Cova, who was ordained to the ministry November 18, 1888. He is highly educated, speaks English unusually well, and has had a profound religious experience. God revealed himself to him through his words recorded in the Gospel of John. During his school life in the United States, Mr. Cova had become attached to the Episcopal Church, and soon after his return to Cuba an Episcopal mission was established and he was asked to aid in its work. He accepted joyfully and began studying for ordination. While preparing for his journey to Jacksonville to be ordained a cablegram announced the death of the Bishop of Florida, under whose charge the mission had been established. No further help came from that State, and the missionary, Mr. Bacz, set out for Key West to secure aid, leaving Mr. Cova in charge of the work. Neither help nor instruction came, and, the people believing themselves abandoned, closed the chapels and Mr. Cova retired to private life. A few months later, Mr. Cova met his old friend and classmate, Diaz, and they had a long talk about the new church. Mr. Cova examined the tenets of the church, and, to his surprise and pleasure, found that they omitted those forms which had been repugnant to him in the Episcopal Church. He says he was convinced that he was in the presence of the Christ's true church and lost no time in attaching himself to it. Modest

and retiring in disposition, he goes on quietly with his work and is a faithful and devoted missionary.

Another name associated with the early history of the mission is that of Francis Bueno, a good preacher, entertaining and instructive. While he was pastor of a church in Havana one of his members, who had been reared in San Miguel district, asked him to visit his old home and preach to the people. He did so. Nearly the whole population turned out to meet him, and a second visit was solicited. The prospect was so encouraging that the mission conference at Havana determined to locate Mr. Bueno permanently in San Miguel. A day school of fifty scholars was established, taught by Mrs. Bueno, an intelligent, consecrated woman. Two night schools were also established, one for young men and one for young women. A church of thirty believers was gathered and the whole population brought under the influence of the truth. The Catholic Church was so far abandoned that the angry priest notified the people that he would return no more.

From the beginning of the work in Havana the great need had been a central home for the main mission church. The laws permitting Protestant worship provide that such worship shall be within closed doors, hidden from public view. An interesting chain of providences led to the supply of this need. In 1880 one Jané built a theatre de-

signed to be a leading place of amusement in the city of Havana. It was a noble structure, with an iron dome rising eighty feet in the air, and was surrounded by an arcade that separated it entirely from the street. The location was admirable, a corner lot almost in the very center of the city, on a street car line, and within half a square of the most beautiful park in Havana. The venture was not a successful one, and, when Doctor Tichenor visited Havana to select a site for the new church, the theatre Jané was on the market. After many vexatious delays it was purchased by the Home Board on most advantageous terms, the price paid being \$65,000. The auditorium was admirably adapted for church purposes and other rooms in the building could be rented to advantage.

In February, 1891, a large party sailed from Tampa to witness the dedication of the Gethsemane Baptist Church, of Havana, Cuba. Transformed for its new uses, it was dedicated February 15. A description of the interior by one of the visitors tells of moldings in delicate tracery, of walls frescoed in tasteful designs, on the panels of which the letters stand boldly out, "*Dios es Amor*," "God is Love." The proscenium arch, broad and high, faces the entrance, and contains the pulpit platform. An open baptistery stretches from end to end of the arch, lined in front by



natural rocks and framed behind by living plants. A tropical scene fills in the rear, so that on a baptismal occasion the appearance is as if it were under the free heavens and in the Master's own land.

The morning service on the day of dedication was in English, and the house was well filled, many of the auditors being American guests of the adjacent hotels. The exercises were conducted by Doctor Tichenor, corresponding secretary of the Home Mission Board, while Dr. Lansing Burrows and Dr. J. B. Hawthorne delivered the addresses, which aimed at a synopsis of Baptist doctrine. The former touched upon the vital difference existing between the true Christianity of the Bible and the crude and partial type visible in Roman Catholic countries. The latter treated of the doctrines of faith, of obedience as the index of faith, and of the liberated conscience, untrammelled by the dictates of temporal power. Pastor Diaz attempted to follow with a brief address, but his emotion visibly overcame him.

The great house was filled for the Spanish service in the evening. Native Cubans and resident Spaniards thronged the galleries, about twenty judges of the various courts, with lawyers and merchants, were present, and upon the faces of vast numbers character and intelligence were stamped. Pastor Cova, of the Pilar Church, spoke

first, from the closing chapters of Luke's Gospel. Rev. H. M. King, of Key West, in whose church the first mission work in Cuba was planned, followed in an English address, giving an account of the inception of the enterprise. The address of Signor Chomat, one of the judges who spoke as representing the general population, was said to be very remarkable, sounding no uncertain note of opposition to Romish exactions, lauding the principle of soul liberty, and extending hearty assurances of friendship to the American Baptists, who had achieved so signal a triumph. Although the large audience was somewhat weary when Diaz arose to deliver the closing address, he soon aroused them to his own enthusiastic pitch and by his fervid utterances moved them to tears, then lifted them to the heights of religious fervor. His theme was, "For mine eyes have seen thy salvation." One who witnessed it said, the apostle of Cuba never appeared so great and noble and consecrated as in this hour of his triumph, when, his soul aflame with emotion, he beheld the consummation of his hopes.

Day schools became an important factor in the evangelization of the island, and as they increased in number and usefulness a high school became a necessity. In this school higher education under Christian influences was given to the children of Protestants, and indeed to any who wished to at-

tend. It was designed to train young women as teachers and mission workers, and it was soon filled with bright, intelligent girls. Diaz exercised a wise precaution in the selection of girls for the high school, only receiving such as he was assured would remain long enough to receive an education which would fit them for greater usefulness. A legal contract was entered into with the parents which secured this end. A fourth part of the church building was occupied for school purposes and a few pupils were received as boarders. Some industrial training was also given, and in a singular way sewing machines were provided for the girls. Diaz, his wife and mother, had made this need a subject of special prayer. A few days later, at an evening meeting, the collector handed Diaz an envelope containing a Spanish bill for five hundred dollars, with a slip enclosed signed by an unbeliever, saying, Take this and buy sewing machines for the girls' school. Diaz hesitated to use the money, but it occurred to him that God sent ravens to feed Elijah, and the same God had sent this money by an unbeliever to meet a pressing need. The machines were bought, and were soon furnishing means to support the poor girls whom Diaz had undertaken to educate.

Soon after Diaz broadened his work by founding a hospital for women and children. He had had this object before him for nearly two years, and had

received from a gentleman living across the street from the church a gift of about an acre and a half of land, worth about \$10,000, on one of the finest avenues in the city, as a site for the hospital. As a beginning, several rooms in the rear of the church were fitted up for offices and consulting rooms, and a large room was furnished with cots for those patients who must remain at the hospital. Diaz secured the services of five of the best physicians and surgeons, who entered into the work with enthusiasm. From twenty to thirty patients were treated daily. Thus the first woman's hospital in this city of a quarter of a million inhabitants was opened, and proved successful, not only from a medical standpoint, but as affording many opportunities for teaching the gospel.

The Baptists of Cuba began to enjoy greater freedom, persecution almost entirely ceased, and the authorities, both civil and ecclesiastical, treated them with unwonted consideration and respect. The kindly feeling of the government was manifested by the fact that Baptist church property was put on the same basis with property belonging to the established church. The attitude of the public toward the Baptist mission in Havana proved that it commanded attention, sympathy, and respect. The rapid increase of the work demanded more missionaries. New converts must be visited and guided in the new paths, and candidates for bap-

tism must be watched over and instructed. No other Cubans were available, and the Board decided to send an American to Havana. Rev. E. Pendleton Jones was appointed, but after spending the winter of 1893-1894 on the island, his physician advised him to return to the United States.

When Cuba's struggle for freedom began, there were on the island about two thousand eight hundred church-members. Diaz had charge of the central church in Havana, with a membership of more than a thousand. The second church was presided over by Rev. J. R. O'Halloran, who had established two missions before his ordination to the ministry. He had a fine congregation and excellent day and Sunday-schools. Rev. J. V. Cova had charge of the third church, located in the Pilar district. It had two hundred members and a large school. The San Miguel church, of one hundred and fifty members, with a very good school, was in charge of Rev. Francis P. Bueno. This body of believers owned a little wooden building built by themselves. Other earnest workers, not in charge of churches, were J. M. Porta, Paul Valdes, and M. Caléjo. A number of consecrated women also gave their time and strength to missionary work. Notable among these were Diaz' wife and mother, also his sisters, Misses Minnie and Clotilda, the wife, mother, and daughter of Mr. Cova, Mrs. O'Halloran, Mrs. Bueno, Miss Josephine Bethen-

court, and Miss Julia Lozano. An enlargement of the work was in contemplation when the revolt against Spanish rule began to interfere seriously with its progress.

The appointment of General Weyler to succeed General Campos as commander of the Spanish army in Cuba spread terror throughout the city, and many of the church-members either went into the interior or left the island. As the year 1896, advanced, one after another of the missionaries was forced to leave the island; but flight meant a change of field, for they lost no time in beginning work among their countrymen in the United States. It had previously been arranged that, if obliged to leave the island, Mr. Cova should go to Tampa, and Mr. O'Halloran to Key West, and open work among the thousands of Cubans in those cities. A year previous Diaz had inaugurated the Red Cross work for the benefit of the soldiers on both sides. For a time it met with the approval of the government and he was able to carry it on unmolested. Even after he was compelled to give up the Red Cross work Diaz remained on the island until the other missionaries had gone. He was preparing to leave when he was arrested and thrown into prison on the night of April 15, 1896. As soon as the news reached the Home Board, vigorous measures were undertaken for his release. In this crisis his American

citizenship was a mighty safeguard. Stimulated by the pressure brought to bear the United States government took prompt action and Diaz was released April 22. His identification with the cause of Cuban independence rendered it expedient that for the sake of the Baptist property in Havana his connection with the Board should be severed. He labored for a time under the auspices of the American Baptist Publication Society in Mexico, and, when the war broke out between the United States and Spain, went with the invading army into Cuba.

Mr. Cova's work among the fifteen thousand Cubans in Tampa was very successful, though at first beset with many difficulties. He organized a Sunday-school, which increased to an attendance of one hundred and sixty, while the free day school had about one hundred and fifteen scholars. A no less important work was the formation of a committee for the relief of the unfortunate and starving Cuban refugees. This committee fed as many as seven hundred persons twice a day, besides providing clothing and medicine for a large number. The work grew rapidly, the mission house was soon too small to hold the audiences, and almost every meeting witnessed conversions. Mr. Caléjo shared Mr. Cova's labors, opening a mission in West Tampa. Messrs. O'Halloran and Bueno conducted a successful work in Key West.

The Cuban chapel built by the Home Board some years before was used as a day school and a place of worship, and numbers of the exiles were brought under the teaching of the gospel. As soon as peace was declared Mr. O'Halloran sailed for Santiago to resume mission work on the island of Cuba.

Suffering and privation were the lot of the Baptists of Havana during the war, but through it all Sunday-schools, weekly prayer meetings, and Sunday services were maintained. The devoted women of the churches were unflagging in their interest, and not only maintained the work but promoted its progress. In this time of stress and trial only one of those closely associated with the mission was called to rest from his labors, Dr. Edward Belot, the valued agent of the Board. Doctor Belot had represented the Board for a long time, and under trying circumstances, his services being a freewill offering to Baptist missions in Cuba.

As soon as peace with Spain was concluded the Cuban missionaries became anxious to return to the island. On September 5, 1898, Mr. O'Halloran and his wife landed in Santiago, and amid many privations and trials entered upon the work. He found an enthusiastic helper in Rev. D. H. Parker, a chaplain in the United States army. At the earnest solicitation of Mr. Parker, he went



to Guantanamo to hold a meeting. A number of people gathered in the afternoon for the service. Mr. O'Halloran read the story of Philip and the eunuch and preached by comment. In response to his thrilling appeal to make confession of sin and accept Christ, twenty arose, sixteen of whom were baptized at sunset. At the evening service these sixteen were organized into a church, a preacher was ordained, and the Lord's Supper administered. The doors of the church were opened and twenty-seven candidates were received for baptism. Mr. O'Halloran also organized a church in Santiago, and was prosecuting his work most successfully when, by the action of the conference between the American Baptist Home Mission Society and the Home Mission Board, the province of Santiago was transferred to the former society. The church in Santiago was turned over to Mr. H. R. Moseley, the representative of the Home Mission Society, and Mr. O'Halloran was removed to the equally promising field of Cienfuegos. The terms of the agreement entered into by the conference designated that the Home Mission Society should prosecute its work in Porto Rico and two provinces of Cuba, while the Home Board should confine its efforts to the remaining provinces of Cuba.

In November, 1898, a committee from the Home Board consisting of the corresponding secretary,

Doctor Tichenor, Hon. Porter King, chairman of the committee on Cuba, and Dr. E. L. Connelly, visited Cuba to investigate the mission interests. They found the mission on the whole in an encouraging condition, and were able to suggest remedies for some evils which had arisen during the period of lawlessness. They found an attendance of five hundred at the Sunday evening service in the Gethsemane Church. In the two months previous Diaz had baptized fifty converts, many of whom had professed conversion prior to his return to Cuba, and could be looked upon as the fruits of the seed-sowing done by the faithful men and women who carried on the work throughout the war. While the committee was in Cuba Diaz resigned the pastorate of the Gethsemane Church because the American Baptist Publication Society, in whose employ he was, advised him that it could not continue its relations with him as the regular pastor of a church, as it was contrary to its rules. At the suggestion of the committee action on the resignation was deferred, and after consultation with Diaz, the committee explained to the church that it expected to recommend to the Board the payment of a large part of Diaz' salary as pastor, if certain matters of detail could be adjusted. As the Board could not afford to pay him as much as he was getting from the Publication Society, the church was called on to know if it would raise

the difference, and also pay a part of all its incidental expenses. No definite pledge was made, but the church promised to contribute all it could, and there was unanimous desire for Diaz' retention. In the correspondence which followed some misapprehension arose on the part of the church in regard to the proposition from the Board. Doctor Tichenor and Mr. King again visited Cuba, and laid before a committee from the church the grievances the Board had experienced in consequence of the church's appeal to various bodies in the United States asking their approval of its course. After a frank discussion of the situation, the misapprehensions were cleared away and the proposals of the Board, with some slight modifications, were accepted.

The present outlook in Cuba is encouraging. Mr. Cova is doing excellent work at Matanzas. He has a fine congregation of intelligent, well-to-do people and has frequent baptisms. Mr. Cova is a scholarly and able preacher, and has done excellent service in the translation and circulation of tracts and other literature. In the autumn of 1899 Mr. Cova baptized Mr. Cabrera, a Methodist preacher, whose views had undergone a change. Mr. Cabrera is now in charge of a mission at Santa Clara, and is well spoken of by all who know him. Through Mr. Cabrera's influence another Methodist of twenty-nine years' standing

was brought to the Baptist faith, Mr. Angel Truebano, a Bible colporter and an exhorter in the Methodist church, an American citizen, and a man of some culture. As he studied the Bible the conviction forced itself upon him that infant baptism was not valid, and hearing that Mr. Cova had discussed the subject at prayer meeting, he prayed Mr. Cabrera to take him to him for a discussion of the question. The scriptural basis for rejecting infant baptism was explained to him, showing that faith, regeneration, and conversion must precede baptism. When the exhortation of Ananias to Saul was read, "And now why tarriest thou? arise and be baptized," the man started up and cried out, "I will. All my doubts have vanished. I see all clear, through divine grace. I mean to be baptized straightway." As Mr. Cova quaintly said, on that very day he was buried in the waters of obedience. Mr. Truebano had been preaching for some time in a private house in Havana, and had received as candidates for church-membership about forty persons, who he said would be taught to confess Christ by receiving what he now knew to be Christian baptism.

Mr. O Halloran at this writing is conducting a flourishing work in Cienfuegos, besides overlooking the work at Santa Clara. He is an enthusiastic, evangelistic preacher and a man of wonderful zeal and energy. He is very successful in soul-win-

ning, and reported for the year 1899 one hundred and thirty-four baptisms. His chapel is packed to overflowing at the services, and a more convenient house is greatly needed. His wife is his valuable assistant. The mission at Sagua La Grande, one of the most aristocratic and cultured cities on the island, is in charge of Dr. E. F. Rodriguez, a prominent practising physician. Doctor Rodriguez is a man of superior intellectual and social gifts and a consecrated Christian. He was baptized by Mr. O'Halloran about two years ago, and was ordained to the ministry in January, 1900. He renders most efficient services as pastor and superintendent of the mission without any compensation from the Board. At Havana Doctor Diaz labored with fourteen assistants, broadening out his work toward the cities and towns contiguous to Havana and reporting frequent baptisms. The Gethsemane Church continues to be the center of this work. Ten stations for schools and Sunday-schools well located in different parts of the city are maintained in connection with it. In the autumn of 1901 Doctor Diaz resigned from the service of the Board. While this indefatigable, earnest man may be no longer in the employ of the Board, it is probable that he will remain in Christian work in Havana, and it is hoped that he will continue to be a power for the maintenance of Christian Baptist principles in his native land.

In the year 1900 the Board made a new departure by appointing two women missionaries to Cuba. These, Miss Mary Taylor, of Florida, and Miss Adalee Branham, of Missouri, are supported by the women of their respective States. January, 1901, found them in the city of Havana acquiring the language, teaching in the mission schools, and carrying the gospel message from house to house. For some time the Board had felt that it was essential to the best interests of the work in Cuba to have at least one American in connection with the mission. The number of English-speaking people in Havana demanded one who could preach in English. There was also urgent need of a man understanding both English and Spanish who could be in close touch with our own people and also with the native Christians on the island. The man was found in Rev. C. D. Daniel, of Texas, who was for five years an employee of the Foreign Mission Board in Brazil, and after his return labored among the Mexicans in Texas. Mr. Daniel is an experienced worker, and entered upon his work highly recommended by his former colleagues in Brazil and Texas. After visiting the island Mr. Daniel reported that in his opinion the greatest need of the work was a chapel at every one of the mission stations. His report is corroborated by the independent testimony of every one of the native missionaries.

Cordial relations exist between the Board and the brethren and sisters in Havana, and the work seems to be re-established on a firm and satisfactory basis, though American occupation of Cuba has not been wholly helpful to missionary effort. The strained relations between the United States government and the people of the island have rendered less efficient the efforts of the missionaries to reach the people with the gospel. Until the questions at issue are settled the missionaries must work and wait patiently. Legally Cuba is now as open to the gospel as our own land. We have freed her from the yoke of Spain, shall we not with redoubled patience, and energy, and enthusiasm endeavor to free the souls of her people from the more pernicious and deadly despotism of Roman Catholicism?

## XVII

### CLOSING WORDS

IN reviewing the history of the Convention no period excites more interest than the first twenty years of its existence. The sense of self-dependence engendered by the separation from their Northern brethern aroused Southern Baptists to the consideration of their own resources, which they found ample to inaugurate and prosecute a great and ever-widening work. As an illustration of the growth of interest and consequent increase of contributions, it is noteworthy that in 1849 the Domestic Mission Board received about \$9,500, while in 1859 the contributions amounted to almost three times as much, something over \$28,400. Contributions to the Foreign Mission Board in 1846 amounted to \$11,700, while \$39,800 was received in 1859.

Amid the strife and desolation of the Civil War this period of the Convention's history closed. The Foreign Mission Board was greatly crippled in its operations, but the devotion and sacrifice of some of the missionaries and of loyal brethren in Maryland and Kentucky averted disaster. The



Domestic Mission Board, cut off almost entirely from other avenues of usefulness, devoted its attention chiefly to the soldiers in the Southern armies, where a successful work was accomplished.

The Convention passed through the darkest period of its history during the years after the close of the Civil War. Poverty and distress followed in the wake of desolation. "Almost everything was destroyed except the courage of the people." In the struggle going on everywhere for the necessities of life, it was natural that religious interests should suffer. Church buildings had been dismantled through military occupancy or the violence of the conflict, and in many cases it was doubtful whether it would ever be possible to restore them. In this period of uncertainty and anxiety colored Baptists retired from the churches of their white brethren. This separation was inevitable and was accomplished with mutual good-will. The trials and repression of the era of reconstruction followed close on the desolation and distress of war. The ten years of confusion entailed by the policy followed brought upon the Southern people privations and anxieties scarcely less than those they endured during the years of conflict. In the midst of the struggle against adverse circumstances the South had to meet the financial panic which overtook the coun-

try in 1873, and whose results were felt keenly for several years.

The desire for change, however great the uncertainty as to its beneficent results, always follows a long period of depression. This desire took possession of Southern Baptists, and various plans were proposed to alter the existing methods of work. At this time the Domestic Mission Board passed through the crisis of its history. Several of the States organized mission Boards to care for their own territory, and some State Conventions passed resolutions by which the Board should be excluded from their boundaries, while other States entered into co-operation with other Societies situated in other sections of the country. The suggestion of merging it into the Foreign Mission Board was made as early as 1871 on the plea that it would be more economical to maintain a single Board, which should prosecute both home and foreign missions. Though the suggestion was defeated, the discussion incident to it did not promote the vigor of the Board.

The outlook was a gloomy one. Disintegrating forces were everywhere at work and threatened the very existence of the Convention. The most momentous controversy in the history of the Convention was waged in Atlanta, Ga., in 1879, when an impressive preamble and two resolutions were proposed, which, though couched in diplomatic

terms, were generally understood to relate mainly to the question of "preserving our separate organization." The matter was referred to a committee of one from each State, and, when it came up for discussion, Dr. John A. Broadus, of Kentucky, moved to strike out the two resolutions. After a debate which lasted throughout the day, the motion was carried and an amended resolution was substituted, as follows :

*Resolved*, That five brethren be appointed by this Convention to bear to our Baptist brethren of the Northern States, at their approaching anniversaries, expressions of our fraternal regard and assurances that, while holding firmly to the wisdom and policy of preserving our separate organizations, we are ready, as in the past, to co-operate cordially with them in promoting the cause of Christ in our own and foreign lands.

Again disaster was averted. The issue was quietly closed and a new era of unity and vigorous life dawned upon the Convention. During this period of uncertainty the Foreign Mission Board was the "stadiest prop of the Convention." It had always enlisted sympathy and interest throughout the South and was thus enabled to exhibit remarkable prosperity. So long as this work remained intact it presented a strong argument for the continuance of the Convention. With the year 1880 the receipts of the Foreign Mission Board began to grow apace. Fields already occu-

ped were reinforced and improved, while missions were undertaken in fields hitherto unoccupied, and foreign missions became yet more firmly entrenched in the hearts of Southern Baptists. The years 1892-1893 witnessed the enthusiasm and greatly enlarged contributions of the Carey Centennial of Modern Missions, in the strength of which a hundred new missionaries were sent out by the Foreign Mission Board. High-water mark was reached and the Home and Foreign Boards felt the inevitable ebb. The most strenuous effort failed to meet the increased obligations, and the Boards were hampered with debt until 1898, when both closed the year with a balance in the treasury. Contributions to both Boards have steadily increased since 1898. The Foreign Board has greatly enlarged its missionary force, and the Home Board has been enabled to extend the work already established and to enter new fields of usefulness.

Looking back over fifty-six years of missionary effort, and remembering all the way by which the Lord has led them, Southern Baptists can say with grateful hearts, "Hitherto hath the Lord helped us." Looking forward, the new century beckons with ever-widening opportunities: "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

FOREIGN MISSIONARIES OF THE SOUTHERN BAPTIST  
CONVENTION

## CHINA.

NAME.	STATE.	Ap.	Ret.	Died.	NAME.	STATE.	Ap.	Ret.	Died.
J. L. Shuck.....	Va.....	1845	1853	1861	C. W. Gaillard.....	S. C.....	1853	.....	1862
I. J. Roberts.....	Miss.....	1852	1852	1871	Mrs. Gaillard.....	N. Y.....	1853	.....	1864
Yong Seen Sang.....	China.....	1846	.....	1882	R. H. Graves.....	Md.....	1855	.....	.....
S. C. Clopton.....	Va.....	1846	.....	1847	J. L. Holmes.....	Va.....	1858	.....	1861
Mrs. Clopton.....	Va.....	1846	1848	1851	Mrs. Holmes.....	Va.....	1858	1891	.....
George Peary.....	Va.....	1846	1855	1871	J. B. Hartwell.....	S. C.....	1858	1875	.....
Mrs. Peary.....	Va.....	1846	1855	.....	Mrs. Hartwell.....	Ga.....	1858	.....	1870
Matthew T. Yates.....	N. C.....	1846	.....	1888	John G. Schilling.....	Md.....	1860	1864	.....
Mrs. Yates.....	N. C.....	1846	.....	1894	Mrs. Schilling.....	Va.....	1860	.....	1864
T. W. Tobey.....	R. I.....	1846	.....	1850	A. L. Bond.....	O.....	1860	.....	1860
Mrs. Tobey.....	Va.....	1846	1850	.....	Mrs. Bond.....	Md.....	1860	.....	1860
Francis C. Johnson.....	S. C.....	1846	1849	.....	E. Z. Simmons.....	Miss.....	1870	.....	.....
Mrs. E. G. Shuck.....	Ala.....	1847	1853	.....	Mrs. Simmons.....	Tenn.....	1870	.....	.....
J. S. James, M. D.....	Pa.....	1847	.....	1848	N. B. Williams.....	Ala.....	1871	1876	.....
Mrs. James.....	Pa.....	1847	.....	1848	Mrs. J. W. N. Graves.....	Md.....	1872	.....	1888
M. F. Whilden.....	S. C.....	1848	1855	.....	Mrs. J. J. Hartwell.....	Ga.....	1872	1875	1879
Mrs. Whilden.....	S. C.....	1848	.....	1850	Mrs. Williams.....	S. C.....	1872	1876	.....
Miss H. A. Baker.....	Va.....	1849	1854	.....	Miss Lulu Whilden.....	S. C.....	1872	.....	.....
Mrs. V. Roberts.....	Ky.....	1850	1852	.....	Miss E. H. Moon.....	Va.....	1872	.....	1876
S. B. Cabaniss.....	Va.....	1850	1859	.....	Miss Charlotte Moon.....	Va.....	1873	.....	.....
Mrs. Cabaniss.....	Va.....	1850	1859	.....	Miss Sallie Steinh.....	Va.....	1880	1888	.....
T. P. Crawford.....	Ky.....	1851	1892	.....	W. S. Walker.....	Ga.....	1881	1884	.....
Mrs. Crawford.....	Ky.....	1851	.....	.....	N. W. Halcumb.....	Mo.....	1881	1886	.....
G. W. Burton, M. D.....	Tenn.....	1851	1861	.....	C. W. Pruitt.....	Ga.....	1881	.....	.....
Mrs. Burton.....	N. Y.....	1853	1861	.....	Mrs. Pruitt.....	Wis.....	1882	1884	.....

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NAME.	STATE.	Ap.	Ret.	Died.	NAME.	STATE.	Ap.	Ret.	Died.
W. J. Hunnex.....	England..	1882	1895	.....	Miss F. E. Knight.....	N. C.	1889	1894	.....
Mrs. Hunnex.....	England..	1882	1895	.....	Mrs. C. W. Pruitt.....	O.	1889	.....	.....
Mrs. L. M. Walker.....	Pa.	1883	1884	1897	G. W. Greene.....	N. C.	1891	.....	.....
Miss Emma Young.....	Mo.	1883	1889	.....	Mrs. Greene.....	N. C.	1891	.....	.....
Miss M. M. Roberts.....	Mo.	1883	.....	1885	W. H. Sears.....	Mo.	1891	.....	.....
(Mrs. N. W. Halcomb) }	Ky.	1883	.....	1887	Mrs. Sears.....	Mo.	1891	.....	.....
E. E. Davault.....	Tenn.	1884	.....	.....	L. W. Pierce.....	Tex.	1891	.....	.....
Mrs. Davault.....	Ky.	1884	1892	.....	Miss N. A. Miner } (Mrs. Pierce) }	Va.	1891	.....	.....
F. C. Hickson.....	S. C.	1884	1886	.....	Miss C. J. White.....	Md.	1891	1901	.....
Mrs. Hickson.....	S. C.	1884	1886	.....	W. D. King.....	Ga.	1891	1894	.....
J. M. Joiner.....	La.	1884	1886	.....	Miss A. B. Hartwell.....	China.	1892	.....	.....
Mrs. Joiner.....	Miss.	1884	1886	.....	Peyton Stephens.....	Mo.	1893	.....	.....
R. T. Bryan.....	N. C.	1885	.....	.....	Mrs. Stephens.....	Ky.	1893	.....	.....
Mrs. Bryan.....	N. C.	1885	.....	.....	J. B. Hartwell.....	S. C.	1893	.....	.....
D. W. Herring.....	N. C.	1885	1892	.....	Mrs. Hartwell.....	Md.	1893	.....	.....
Mrs. Herring.....	N. C.	1885	1892	.....	Miss L. W. Price.....	Pa.	1891	.....	.....
Mrs. J. L. Stuford.....	Miss.	1887	.....	.....	Miss Willie Kelly.....	Ala.	1894	.....	.....
Miss H. E. North.....	Cal.	1887	.....	.....	Miss J. K. Mackenzie.....	Ky.	1894	.....	.....
Miss Nellie Hartwell.....	China.	1887	1891	.....	W. W. Lawton.....	S. C.	1894	.....	.....
T. J. League.....	S. C.	1888	1893	.....	H. A. Randle.....	England.	1895	1898	.....
Mrs. League.....	Ky.	1888	1893	.....	Mrs. Randle.....	England..	1895	1898	.....
L. N. Chappell.....	N. C.	1888	1895	.....	R. E. Chambers.....	Md.	1895	.....	.....
Mrs. Chappell.....	N. C.	1888	1895	.....	Mrs. Chambers.....	Va.	1895	.....	.....
T. C. Britton.....	N. C.	1888	.....	.....	Miss E. B. Sale.....	Va.	1896	.....	.....
Mrs. Britton.....	N. C.	1888	.....	.....	Miss Anna M. Greene.....	N. C.	1898	.....	.....
E. F. Tatum.....	N. C.	1888	.....	.....	J. W. Lowe.....	Mo.	1898	.....	.....
Miss A. M. Flagg } (Mrs. Tatum) }	Me.	1889	.....	.....	Mrs. Lowe.....	Mo.	1898	.....	.....
Thomas McCloy.....	Scotland.	1889	.....	.....	Mrs. Lawton.....	Pa.	1898	.....	.....
Mrs. McCloy.....	Scotland.	1889	.....	.....	J. C. Owen.....	N. C.	1899	.....	.....
G. P. Bostick.....	N. C.	1889	1893	.....	Miss Alice Parker.....	Va.	1899	.....	.....
Mrs. Bostick.....	Ky.	1889	.....	1890	W. E. Crocker.....	N. C.	1899	.....	.....
Miss Mollie McFinn.....	Mo.	1889	1901	.....	Mrs. Crocker.....	S. C.	1899	.....	1900
Miss L. G. Barton.....	Tex.	1889	.....	.....	S. T. Williams.....	Va.	1900	.....	.....
Miss M. J. Thornton.....	Ala.	1889	1892	.....	Miss E. B. Thompson.....	Ky.	1900	.....	.....

NAME.	STATE.	Ap.	Ret.	Died.	NAME.	STATE.	Ap.	Ret.	Died.
Miss A. J. Kennon.....	Ga.....	1900	.....	.....	Miss J. E. Trainham.....	Va.....	1901	.....	.....
Miss Mattie Duffton.....	Mo.....	1900	.....	.....	P. S. Evans, M. D.....	Conn.....	1901	.....	.....
Mrs. J. C. Owen.....	Fa.....	1900	.....	.....	Miss J. L. Pettigrew.....	Va.....	1901	.....	.....
T. W. Avers.....	Ga.....	1900	.....	.....	Miss M. D. Willeford.....	Tex.....	1901	.....	.....
Mrs. Avers.....	Ga.....	1900	.....	.....					
<b>AFRICA—LIBERIAN MISSION.</b>									
Lewis K. Crocker.....	.....	1845	1875	.....	Henry Underwood.....	.....	1856	.....	1872
John Day.....	.....	1846	.....	1859	Geo. S. Weeks.....	.....	1857	'60-'65	.....
Hillary Feague.....	.....	1846	.....	1853	J. J. Browne.....	.....	1857	.....	1872
A. L. Jones.....	.....	1846	.....	1847	W. C. Butke.....	.....	1857	'60-'65	.....
Frederick S. James.....	.....	1847	.....	1848	James Rutlock.....	.....	1857	.....	1861
A. P. Davis.....	.....	1847	.....	1872	F. Richardson.....	.....	1857	'60-'65	1861
Boston J. Drayton.....	.....	1848	.....	1866	S. W. Britton.....	.....	1858	'60-'65	.....
J. T. Richardson.....	.....	1848	.....	1872	Milford D. Herndon.....	.....	1858	'60-'65	.....
Jacob Van Bruhl.....	.....	1848	'60-'65	.....	J. J. Fitzgerald.....	.....	1859	'60-'65	1867
Smart Purvis.....	.....	1848	'60-'65	.....	B. P. Yates.....	.....	1859	1875	.....
J. H. Cheeseman.....	.....	1848	.....	1859	E. S. Vaughan.....	.....	1859	.....	1872
R. E. Murray.....	.....	1849	.....	1856	William Brown.....	.....	1859	1875	.....
Robert F. Hill.....	.....	1849	'60-'65	.....	James Early.....	.....	1859	.....	1859
Richard White.....	.....	1849	'60-'65	.....	Hugh Walker.....	.....	1860	1875	.....
A. T. Wood.....	.....	1850	'60-'65	.....	M. D. Liberty.....	.....	1871	1875	.....
Jos. M. Harlen.....	.....	1850	'60-'65	.....	Joseph Cook.....	.....	1871	1875	.....
Isam Roberts.....	.....	1850	'60-'65	1864	G. T. Gibson.....	.....	1871	1875	.....
A. Woodson.....	.....	1851	'60-'65	.....	J. J. Cheeseman.....	.....	1871	1875	.....
Caesar Frayser.....	.....	1852	'60-'65	.....	Moses L. Stone.....	.....	1876	.....	.....
Israel Mason.....	.....	1853	'60-'65	.....	S. L. Milton.....	.....	1878	1888	.....
Geo. R. Thomson.....	.....	1853	'60-'65	.....	Albert Eli.....	.....	1878	.....	.....
H. P. Thompson.....	.....	1855	'60-'65	.....	J. A. Hanson.....	.....	1878	.....	.....
Z. B. Roberts.....	.....	1855	'60-'65	.....					
		1856	'60-'65	.....					

NOTE.—All the above missionaries of the Liberian Mission were colored brethren. This mission was practically suspended during the Civil War, from 1860-1865. It was revived and then formally suspended in 1875, in order that the Yoruban Mission might be reopened.

## AFRICA—YORUBAN MISSION.

NAME.	STATE.	Ap.	Ret.	Died.	NAME.	STATE.	Ap.	Ret.	Died.
Thomas J. Bowen.....	Ga.....	1849	1856	1875	Mrs. N. B. David.....	Va.....	1879	.....	1885
Henry Goodale.....	Mass.....	1849	.....	1850	Solomon Coshly (Col.).....	Va.....	1879	.....	1881
J. M. Harden (Col.).....	Africa3.....	1851	.....	1864	P. A. Eubank.....	Ky.....	1881	1892	.....
Mrs. Bowen.....	Ga.....	1853	1856	.....	Mrs. Eubank.....	Mo.....	1881	1892	.....
R. F. Hill (Col.).....	Va.....	1853	1854	.....	S. L. Milton (Col.).....	Africa.....	1882	1888	.....
J. L. Lacy.....	Va.....	1853	.....	.....	Albert Eli (Col.).....	Africa.....	1883	.....	.....
Mrs. Lacy.....	Ga.....	1853	.....	.....	C. E. Smith.....	Mass.....	1884	.....	.....
Mrs. Lacy.....	Ga.....	1853	1854	1854	Mrs. Smith.....	Ky.....	1884	.....	1884
J. S. Denward.....	Ga.....	1853	.....	.....	W. W. Harvey.....	Iud.....	1884	1890	.....
Mrs. Denward.....	Ga.....	1853	.....	.....	Mrs. Harvey.....	Iud.....	1884	1891	.....
W. H. Clark.....	Ga.....	1854	1859	1871	S. M. Cook.....	Ky.....	1884	1886	.....
A. D. Phillips.....	N. C.....	1854	.....	.....	Miss Cynthia Morris (Mrs. C. E. Smith) }.....	Mo.....	1885	.....	1889
Mrs. Phillips.....	Ky.....	1855	1856	.....	W. T. Lumbley.....	Miss.....	1885	.....	.....
S. Y. Trimble.....	Ky.....	1854	1859	1873	Mrs. Lumbley.....	Miss.....	1888	.....	1895
Mrs. Trimble.....	Tenn.....	1856	1859	.....	C. C. Newton.....	N. C.....	1889	.....	1894
J. H. Cason.....	Tenn.....	1856	1857	.....	Mrs. Newton.....	N. C.....	1889	.....	.....
Mrs. Cason.....	Tenn.....	1856	1857	.....	Miss Alberta Newton.....	N. C.....	1889	1895	.....
R. W. Priest.....	Miss.....	1856	1857	.....	L. O. Murray (Col.).....	.....	1890	.....	.....
Mrs. Priest.....	Miss.....	1856	1857	.....	S. G. Pinnock.....	England.....	1891	.....	.....
John T. Beaumont.....	Va.....	1856	1867	.....	Mrs. Pinnock.....	England.....	1892	.....	.....
Jerry A. Hanson (Col.).....	Ga.....	1856	1859	1875	Mrs. C. E. Smith.....	Afk.....	1891	.....	.....
T. A. Reid.....	Ga.....	1857	1864	.....	W. P. Winn.....	Afk.....	1896	1897	.....
Mrs. Reid.....	S. C.....	1857	.....	.....	Mrs. Winn.....	Afk.....	1896	.....	.....
R. H. Stone.....	Va.....	1858	1869	.....	Mrs. W. T. Lumbley.....	England.....	1896	.....	1897
Mrs. Stone.....	Va.....	1858	1869	.....	J. C. Dawes (Col.).....	Jamaica.....	1899	.....	.....
M. D. Herndon (Col.).....	Ky.....	1858	1872	.....	L. M. Duval.....	Canada.....	1901	.....	.....
W. J. David.....	Miss.....	1875	1894	.....	.....	.....	.....	.....	.....
W. W. Colley (Col.).....	Va.....	1875	1879	.....	.....	.....	.....	.....	.....
M. L. Stone (Col.).....	Africa.....	1878	.....	.....	.....	.....	.....	.....	.....

## ITALY.

W. N. Cote, M. D.....	Canada.....	1870	1873	1877	Paolo Gardiol.....	Italy.....	1871	.....	.....
Signora Rosa.....	Italy.....	1871	1873	.....	Signor Penelli.....	Italy.....	1871	.....	.....



NAME.	STATE.	Ap.	Ret.	Died.	NAME.	STATE.	Ap.	Ret.	Died.
G. Giannini.....	Italy.....	1872	.....	1874	Count Torre.....	Italy.....	1880	.....	.....
B. Montanari.....	Italy.....	1872	.....	.....	Nicholas Papengouth.....	Russia.....	1883	.....	.....
Onorato Ferraris.....	Italy.....	1872	.....	.....	Signor Fasulio.....	Italy.....	1886	.....	.....
G. B. Taylor.....	Va.....	1873	.....	.....	Signor Arbanastich.....	Italy.....	1887	.....	.....
Mrs. Taylor.....	Va.....	1873	.....	1884	Alexander Papengouth.....	Russia.....	1888	.....	.....
Signor Mollo.....	Italy.....	1873	.....	.....	Signor Malen.....	Italy.....	1888	1901	.....
Amedeo Basile.....	Italy.....	1873	.....	.....	Carlo Piccini.....	Italy.....	1892	.....	.....
Francisco Martinehl.....	Italy.....	1873	1898	.....	Signor Tortonese.....	Italy.....	1892	.....	.....
Professor Cocorda.....	Italy.....	1873	1883	.....	Signor Barbisani.....	Italy.....	1892	1894	.....
Enrico Paschetto.....	Italy.....	1871	1892	.....	Signor Mattel.....	Italy.....	1892	1894	.....
Angelo Cossu.....	Italy.....	1875	.....	.....	Signor Bochlione.....	Italy.....	1894	1898	.....
Giuseppe Colombo.....	Italy.....	1876	.....	.....	Signor Galassi.....	Italy.....	1894	.....	.....
Vincenzo Bellomdi.....	Italy.....	1876	.....	.....	Stanganini.....	Italy.....	1896	.....	.....
Ereote Volpi.....	Italy.....	1877	.....	.....	C. J. F. Anderson.....	Va.....	1900	.....	.....
J. H. Eager.....	Miss.....	1880	1898	.....	Mrs. Anderson.....	N. C.....	1900	.....	.....
Mrs. Eager.....	Va.....	1880	1898	.....	D. G. Whittinghill.....	Ky.....	1901	.....	.....

## BRAZIL.

T. J. Bowen.....	Ga.....	1859	1861	1875	Mrs. Barker.....	S. C.....	1888	1889	.....
Mrs. Bowen.....	Ga.....	1859	1861	1884	Miss Emma Morton.....	Mo.....	1889	.....	.....
E. H. Quillin.....	Tex.....	1879	1882	1884	J. J. Taylor.....	Ark.....	1889	.....	.....
W. G. Bagby.....	Tex.....	1881	.....	.....	Mrs. J. J. Taylor.....	Ky.....	1889	.....	.....
Mrs. Bagby.....	Mo.....	1881	.....	.....	W. E. Entzminger.....	S. C.....	1891	.....	.....
Z. C. Taylor.....	Mo.....	1881	.....	.....	Mrs. Entzminger.....	S. C.....	1891	.....	.....
Mrs. Taylor.....	Tex.....	1881	.....	1894	J. L. Downing, M. D.....	Mo.....	1891	.....	.....
E. H. Soper.....	England.....	1884	1893	1898	Mrs. J. L. Downing.....	Mo.....	1891	.....	.....
Mrs. Soper.....	England.....	1884	1893	.....	S. L. Ginsburg.....	Russia.....	1892	.....	.....
C. D. Daniel.....	Ark.....	1885	1892	.....	Mrs. Ginsburg.....	England.....	1892	.....	1893
Mrs. Daniel.....	Tex.....	1885	1892	.....	Miss S. E. Johnson.....	Tex.....	1892	1894	.....
E. A. Puthuff.....	Ky.....	1885	1888	.....	S. J. Porter.....	N. C.....	1892	1894	.....
Mrs. Puthuff.....	Va.....	1885	1888	.....	Mrs. Porter.....	N. C.....	1893	1894	.....
Miss Mina Everett.....	Mo.....	1885	1887	.....	R. E. Neighbour.....	Tex.....	1893	1895	.....
Miss Magree Rice.....	Mo.....	1887	.....	1888	Jos. Aden.....	Sweden.....	1893	1897	.....
J. A. Barker.....	Va.....	1888	1889	.....	E. A. Nelson.....	Kan.....	1898	.....	.....

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NAME.	STATE.	Ap.	Ret.	Died.	NAME.	STATE.	Ap.	Ret.	Died.
Mrs. E. A. Nelson.....	Kan.....	1898	.....	.....	Miss Alyne Goolsby.....	Miss.....	1900	.....	.....
Bertha K. Steuget.....	N. Y.....	1898	1900	.....	A. L. Dunstan.....	Ga.....	1901	.....	.....
Mary B. Wilcox.....	.....	1898	1900	.....	Mrs. Dunstan.....	Ga.....	1901	.....	.....
J. E. Hamilton.....	La.....	1899	.....	.....	A. B. Deter.....	Mo.....	1901	.....	.....
Mrs. Hamilton.....	Tex.....	1899	.....	.....	Mrs. Deter.....	Canada.....	1901	.....	.....

MEXICO.

John O. Westrup.....	England.....	1880	.....	1880	Miss F. E. Russell.....	Va.....	1888	1890	.....
T. M. Westrup.....	England.....	1881	1881	.....	Mrs. J. P. Duggan.....	N. C.....	1889	1894	.....
W. M. Flournoy.....	Tex.....	1882	1885	.....	Miss L. C. Cabaniss.....	Va.....	1890	1895	.....
Mrs. Flournoy.....	Mexico.....	1882	1885	.....	P. H. Goldsmith.....	S. C.....	1890	1894	.....
W. D. Powell.....	Miss.....	1882	1898	.....	Mrs. Goldsmith.....	S. C.....	1890	1894	.....
Mrs. Powell.....	Tenn.....	1882	1898	.....	Miss S. A. Cook.....	Ky.....	1891	1892	.....
Miss A. J. Mayberry.....	Tenn.....	1882	.....	1892	Miss Alta Smelser.....	Ark.....	1891	1893	.....
F. M. Meyers.....	Ky.....	1884	1885	.....	Miss L. A. McDavid.....	S. C.....	1891	1896	.....
Mrs. Meyers.....	Ky.....	1884	.....	1885	I. N. Steelman.....	N. Y.....	1892	1896	.....
Miss Addie Barton.....	Tex.....	1884	.....	.....	Mrs. Steelman.....	N. Y.....	1892	1896	.....
Miss M. C. Tupper.....	Va.....	1884	1886	.....	Miss Ida Hayes.....	Mo.....	1893	1898	.....
Mrs. M. E. Graves.....	Tex.....	1885	1886	.....	Marion Gassaway.....	S. C.....	1893	1895	.....
H. P. McCormick.....	Va.....	1886	1898	.....	R. P. Mahon.....	Tenn.....	1898	.....	.....
D. A. Wilson.....	La.....	1886	1897	.....	Mrs. Mahon.....	Tenn.....	1898	.....	.....
Mrs. Wilson.....	Tex.....	1886	1897	.....	J. S. Cheavens.....	Mo.....	1898	.....	.....
Miss Mattie Withers.....	Tex.....	1886	1887	.....	Mrs. Cheavens.....	Mo.....	1898	.....	.....
Mrs. McCormick.....	Ala.....	1887	1898	.....	G. H. Crutcher.....	Tenn.....	1899	1900	.....
H. R. Moseley.....	S. C.....	1888	1894	.....	Mrs. Crutcher.....	Tenn.....	1899	1900	.....
Mrs. Moseley.....	S. C.....	1888	1894	.....	R. W. Hooper.....	Miss.....	1899	.....	.....
A. B. Rudd.....	Va.....	1888	1898	.....	Mrs. Hooper.....	Miss.....	1900	.....	.....
Mrs. Rudd.....	Ky.....	1888	1898	.....	Frank Marrs.....	Tex.....	1900	.....	.....
Miss Sallie Halle.....	Tenn.....	1888	1900	.....	Mrs. Marrs.....	Tex.....	1900	.....	.....
A. C. Watkins.....	Miss.....	1888	.....	.....	D. F. Sutherland.....	Ky.....	1900	1900	.....
Mrs. Watkins.....	Ind.....	1888	.....	.....	Mrs. Sutherland.....	Ky.....	1900	1900	.....
J. C. Chastain.....	Miss.....	1888	.....	.....	W. F. Hatchell.....	La.....	1900	.....	.....
Mrs. Chastain.....	N. C.....	1888	.....	.....	Mrs. Hatchell.....	Ala.....	1900	.....	.....

## JAPAN.

NAME.	STATE.	Ap.	Ret.	Died.	NAME.	STATE.	Ap.	Ret.	Died.
John Q. Adams Rohrer...	Md.	1860	.....	1860	Mrs. Walne	Tex.	1892	.....	.....
Mrs. Sarah Rohrer.....	Pa.	1860	.....	1860	N. Maynard	Md.	1891	.....	.....
J. A. Brunson.....	S. C.	1888	1892	.....	Mrs. Maynard	Va.	1894	.....	.....
Mrs. Brunson.....	S. C.	1888	1892	.....	W. H. Clark	Ga.	1898	.....	.....
J. W. McCollum.....	Ala.	1888	.....	.....	Mrs. Clark	Ga.	1899	.....	.....
Mrs. McCollum.....	Ala.	1889	.....	.....	George F. Hambleton	Va.	1901	.....	.....
E. N. Walne.....	Miss.	1892	.....	.....	Mrs. Hambleton	Ky.	1901	.....	.....

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