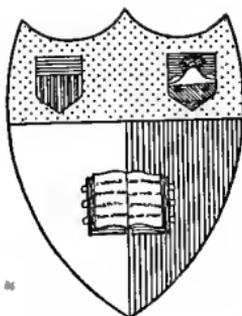


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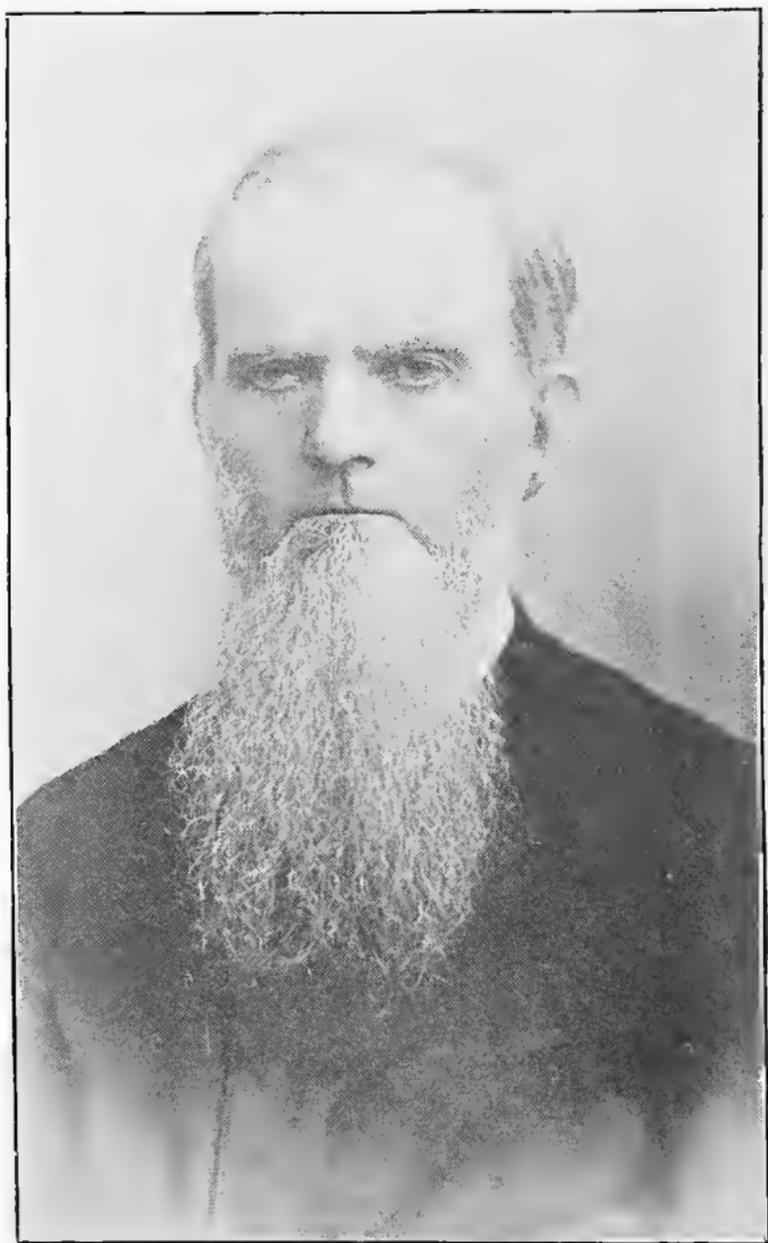
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*J. P. Crawford*

# Fifty Years in China

AN EVENTFUL MEMOIR

OF

Tarleton Perry Crawford, D. D.

BY

REV. L. S. FOSTER



1909:  
BAYLESS-PULLEN COMPANY  
NASHVILLE, TENN.

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**L. S. FOSTER AND G. P. BOSTICK**

## DEDICATION

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To all persons everywhere who love "the old paths"  
and seek to walk therein is this book  
affectionately dedicated



## PREFACE

---

I esteem it both an honor and a privilege to write a preface to this book.

While the book is prepared as a memoir of Dr. Crawford it will necessarily also set forth, to a large extent, the life and work of Mrs. Crawford, because they were not only one by God's law of matrimony, but for half a century their lives were so interwoven in labors and sorrows, hopes and joys, that it is impossible to entirely separate them in any account of their life work.

During the last decade of the fifty years they labored together in China, it was the writer's privilege to be associated with them almost as a son with parents, and it is a joy to still be associated with Mrs. Crawford in the work.

In the more than one hundred years of modern missionary history, it has been granted to probably less than five couples to labor together fifty years on any mission field of the world as did Dr. and Mrs. Crawford. This fact alone is sufficient to impart peculiar interest to any account of their lives. Then considering the sum of the years of their united labors, it amounts already to one hundred and seven years, while Mrs. Crawford's continuance in active work is even increasing this total. Then again the period covered

by their lives is perhaps the most remarkable half century in the history of the human race. This is true whether we consider the events of the military, the political, the commercial, or the religious world. The following are some of the epoch-making wars of this period: On her own soil England, France and Japan have each gained important victories over China; the brief but very important victory of the Allied Powers in 1900; and Japan's noted victory over Russia in 1905; also several very important internal wars, the most important of which was the Tai Ping rebellion, in which it is probable that more lives were lost than in any other war in history. In other parts of the globe have occurred the Crimean, the Indian mutiny, the Franco-German, the South African, the American Civil, and Spanish-American wars.

Political changes have also been quite as remarkable. China herself, a monarchical form of government, hoary with forty centuries of age and reeking with cruelty, has so far advanced as to agree to offer her people a constitutional government. Some one has well said that she has advanced more during the past two than during the two thousand previous years! Japan has awaked, Rip Van Winkle-like, from centuries of ignorance, cruelty and selfishness of government, and has taken her stand in the front rank of enlightened nations, while our own loved country has arisen from being a weak and unconsidered power to perhaps the second place in the family of nations. England has in this time gained the ascendancy in Egypt and the control of the Suez Canal. Almost

the entire remarkable reign of the great and good Queen Victoria also fell within this period. In Europe the German Empire has been formed, Italy has thrown off the yoke of the Pope, and Spain has lost the last of her colonies. Africa, from being a region marked unexplored, has become a continent, traversed in its length and breadth by missionaries and commerce, and over which diplomats of the great powers match their wits. Slavery has also practically ceased in all the world.

In the commercial world, too, progress has been phenomenal. In 1852, when Dr. and Mrs. Crawford reached China, the railroad mileage of the world could easily be counted within thousands of miles, while now it rolls far up into the hundreds of thousands. Then there were comparatively few telegraph lines, now overland throughout the world is a network of telegraph and telephone lines, while all the great oceans are crossed by cables, and wireless telegraphy has become a common means of communication with ships on the high seas. Then sail vessels of perhaps never over a thousand tons capacity carried the commerce of the world at a snail-like rate, requiring often six or more months to convey goods and passengers from New York to China; now all the waters of earth are rapidly plowed by huge ships of from three to thirty thousand tonnage—almost cities afloat. These huge steamers now carry passengers, mails and freight from New York to Shanghai in from twenty to thirty-five days! One line is now delivering mails to Hong Kong

from London across Canada and the Pacific in about twenty-five days.

In the religious world many of the most noted characters of the Christian era have come upon the stage and finished their courses during this half century. Suffice it to mention only one. The London ministry of Charles Hadden Spurgeon began two years after Dr. and Mrs. Crawford arrived in China, and he laid down his cross to receive the crown ten years before Dr. Crawford was called to his reward.

But most wonderful of all have been the triumphs which Christianity has won in her conflict with the heathen and uncivilized peoples of the earth. The increased facilities for reaching the ends of the earth with the gospel, which have developed in connection with the commercial progress of the world, are most marked, and have greatly aided in these gospel triumphs. In 1852 these young missionaries journeyed in much discomfort from New York around the Cape of Good Hope to Hong Kong in one hundred and two days—at that time a record-breaking trip. When just fifty years later Mrs. Crawford was returning, it was possible for her to travel from New York to Shanghai, in superb comfort and luxury, in twenty-three days! The time has since been shortened to nineteen days! Then there were in China from all Christian nations about one hundred Protestant missionaries, confined for residence to the then five open ports, and for travel to an absence of not more than twenty-four hours from any of these ports; now there are nearly four thousand missionaries residing in all

parts of the Empire, some requiring three months' travel to reach their interior homes, and with unlimited privileges of travel. Then about one hundred of China's four hundred millions professed Christianity; now there are over two hundred thousand church members. And this takes no notice of the hundreds of missionaries and tens of thousands of native Christians whose graves are in every province of the Empire. What has thus taken place in China is only a sample of what has been going on in all heathen countries, even to a more marked degree, especially among the savages of the Islands of the Seas. This period has also been eminently marked by the extra attention given to the study of the science and methods of missions. During all his missionary life Dr. Crawford was a close student of the methods of missions, as these pages will clearly show; and it is this that will render this book invaluable to those interested along these lines.

I have only hinted at many of the great events of these fifty years in order to emphasize in what an eventful period these two closely knitted lives were spent in earnest and faithful effort to make known to benighted China the light of life. The book in treating of their lives and work must needs touch many of these events. Moreover the record of these long and faithful lives cannot fail to have much that will be interesting, instructive and helpful in the absorbing and most important of all the questions now engaging the human mind, namely, that of the complete evangelization of the whole world.

Most earnestly and heartily therefore, do I commend the book to the attention of the reading public. I sincerely pray that its reading may be blessed in stimulating many to emulate these lives as herein portrayed in a more earnest, enthusiastic and intelligent service of him "who loved us and gave himself for us." May many of the young who read it be so touched and fired by the Holy Spirit as to offer their lives unreservedly to labor in behalf of the world's yet unevangelized millions.

G. P. BOSTICK.

Nashville, Tenn., December, 1908.

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## INTRODUCTION

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There are but two chapters in ecclesiastical history. One of them deals with the brief times in which individual Christians and worshipping congregations were living beings, having Jesus as the head of the framework, which was also the shrine of the Holy Spirit who was ever present to guide and inform. Oneness of heart and soul was the characteristic of this heavenly phenomenon. "I and the Father are one." "That they may all be one even as Thou, Father, art in me and I in Thee, that they may also be one in us." They "shall become one flock, one shepherd." 1 Cor. xii: 27.

In these first congregations, the abundant life and energy overshadowed mere organization; and fraternal love with abounding charity was a stronger bond than external unity or loyalty to an institution. The ecclesias were electric lights, each distinct and separate, yet connected with the same great dynamo which sent out its currents to each and made them the light of the world. They were all shining in the world of darkness, being one in dependence upon the same source for life, unanimity and success. For the building up of this body there were gifts of the Holy Spirit. 1 Cor. xii.

In our ordinary sense there were no officers—no democracy, aristocracy, nor monarchy; no laity, no clergy, no rulers, no ruled. It was something new

under the sun—a Christocracy in which the greater served the less and all were brethren. The ecclesia was to interpret by its manner of life the foundation words of its Architect: “I came not to be ministered unto but to minister.”

The second chapter deals with the transmutation of this divine ecclesia into one that lived and moved on human levels. The Greeks loved wisdom, and the Romans loved system and organization. Following the trend of the times Christocracy by degrees became monarchical. The churches began to lose contact with the source of divine power, and in their consequent weakness and isolation they began to turn to each other for help. First association, second confederation, third suppression of freedom, and conformity, fourth unification which ended in a spiritual empire, homogeneous with the Roman empire, which as an organization had already been depicted by an inspired writer as a beast with ten horns and seven heads, whose image had to be worshipped on the pain of death and whose mark on their person was the only license for buying and selling. There was always a protest against the inverted Christocracy and the enthroned orientalism under religious auspices. In modern times the protest comes from two sources, one political, the other religious—the modern political movements in favor of a fuller democracy, and the smaller religious movements to cut loose from tradition and return to New Testament theory and practice. The point of contact between these movements is the recognition of man’s worth—his individuality.

Dr. Crawford went to China as a missionary under the direction of the Board of the Southern Baptist Convention, and was faithful in the performance of his duties. Cut off from home and immersed in the surrounding paganism, he began to scan New Testament times and preaching models. His experience on the field led him apart from some workers and in the simplicity of his truth-loving and truth-seeking heart, he returned to America to lay before the Board the truths as he saw them. Of course it ended in his being "dissolutioned," and in the loss of reputation at home in consequence of official opposition. True to its instincts an institution cannot say "I must decrease but he must increase." It is voiced rather by a certain high priest: "It is expedient for you that one man should die for the people and that the whole nation perish not." That is still the honest and very prevalent opinion that an institution is worth more than a man, that its welfare is more important than the prevalence of a particular truth.

Dr. Crawford returned to his work. The majority of the Baptists at home favored his views, but power of an organized minority made it dangerous and unpopular for a minister to follow the leader who was trying more nearly to follow Christ. The truths he was upholding were partly handicapped by a following which was more political than religious in its natural distaste for an oligarchy, and which entirely missed the deeper meaning of self-abnegation in carrying out their marching orders. Others who were profounder in their convictions and clearer in their views

stood with him to the end; while here and there the weaker and less conscientious began to seek more verdant fields of service, or a refuge from shafts of ridicule.

He came to the grave in a ripe old age. He loved his brethren and was infinitely pained by their loss of fraternal regard and by the misrepresentations of his non-admirers, but he was moved by none of these things. "A man who is born the second time is born honest," was one of his characteristic expressions. He bought the truth and sold it not. He loved his brethren, but he loved the truth as he saw it more than his brethren. When it came to a choice between loyalty to an institution and to the truth, it seemed to him also to be better to obey God rather than man.

In the current judgments of the day his life would not be called a success. No man out of the swim can succeed in the eyes of the many; but a juster estimate puts him into that class of men who stand apart and see more clearly the issue of things, and in their love of, and search for, the truth are separated from their fellows. He was wise by experience, deeply versed in the sacred writings, a profound philosopher, and yet he was simple and kind-hearted as a child, affable and instructive in his conversation, free from duplicity and guile, and, in short, a man whose presence was of a positive, elevating order. Most men find it hard to pull together occasionally their practice and their theory, but our brother Crawford's theory

could be gathered from his practice. May his kind  
never perish from the earth!

H. T. COOK.

Furman University, Greenville, S. C.



# Fifty Years in China

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## CHAPTER I.

### WHY WRITE?

In an epistle to one of the New Testament churches, the Apostle Paul exhorts the brethren that they seek to know those who labor among them in the Lord, and esteem them very highly in love for their work's sake. It was a favorite maxim and fundamental principle of Ignatius Loyola, the founder of Roman Catholic Jesuitism, that, to be successful in any enterprise, every leader "know his men." He established a complete system of espionage around all the workers of his order, and knew their every movement. He knew his men. But this was in order that his organization might the more successfully tyrannize over the hearts and consciences of men. For a higher and nobler purpose we should seek to know those who have been called to special labor among us in the advancement of the Redeemer's kingdom, that we may have an intelligent and sympathetic appreciation of their personal qualities and the conditions that surround them. Thus we may be able to have fellowship with them in their toils, and by our prayers and sacrifices render a really sustaining support. Thus alone, too, can we gain the often invaluable benefits of the lessons to be learned from their lives.

These pages are written that our people may become the better acquainted with two among the most earnest missionaries sent to China by Southern Baptists. While it is unusual to write a memoir of the living, it will be evident to all who are conversant with these persons, Tarleton Perry Crawford and Martha Foster Crawford, that their aims, labors, joys, sorrows, hopes and sufferings for Christ's sake were so completely interwoven and identical as to render it quite impossible to write the history of the one without, more or less, that of the other. The former exchanged the cross for the crown in 1902; the latter, advanced in years, still lingers upon the shores of time and is continuing her life work in and around Taianfu, China.

Aside from the privilege of knowing these two servants of the blessed Master, it is a great pleasure to become acquainted with the stirring events and thrilling experiences which have been crowded into their lives. If we mistake not, the mere perusal of these narratives will prove more fascinating than any romance.

It is in the hope that the plain, unvarnished history of Dr. and Mrs. Crawford, taken apart from all controversy, may glorify God and edify His people, that the writer has consented to tell this story of their lives. But who could properly depict such lives, having never been on the field where they have been lived? Indeed, who could justly portray them, even though moving in the same scenes, and beholding personally the same panorama?

Nevertheless, it was eminently fitting that some one who loved and appreciated them, and as far as possible sympathized with their Christian heroism, should present a memorial of their consecrated lives. While there is absolute certainty that the recital will fall immensely below their just merits, the writer yet lays this meager contribution to missionary annals as a tribute to their memory on the altar of consecration.

## CHAPTER II.

### EARLY LIFE OF T. P. CRAWFORD.

John and Lucretia Crawford, both Baptists, were living in Warren County, Kentucky, in 1821. On the 8th of May, that year, there was born to them a baby boy. This humble Christian home was about midway between Bowling Green and Glasgow, a mile north of the main road, and three-quarters of a mile east of Pilot Knob, which is an interesting landmark.

The newcomer, the fourth son of his parents, was not immediately given a name, but, after the lapse of several years, was allowed to select one for himself. His father had purchased a new family Bible and was about to fill the records. When he came to the fourth son he said to the mother, "*What is his name? What shall he be called?*" The mother brought him in from his play and asked him. He promptly replied, "My name is Tarleton Perry," and so it was recorded.

John Crawford, his father, was an industrious and thrifty farmer. According to the standard of that day he had a moderately good, common school education. He was for many years clerk of the Baptist Church of which he was a member. He was a descendant of the Scotch Crawford family, which settled at an early day in southern Virginia and northern North Carolina. His wife, Lucretia Kemble Crawford, was of Philadelphia Quaker parentage, and was educated partly in the Moravian school of Salem, North Caro-



GRAVE OF DR. CRAWFORD'S MOTHER, AT SINKING SPRINGS CHURCH



SINKING SPRINGS CHURCH, KENTUCKY, INTO WHICH DR. CRAWFORD WAS BAPTISED



lina. She was a woman of excellent mental endowments, and possessed an insatiable thirst for knowledge. This intense desire for a higher education was inherited by her son, Tarleton Perry.

John and Lucretia Crawford, early in their married life, settled in Missouri which was then an almost uninhabited wilderness. Before the birth of their fourth child they had removed to Warren County, Kentucky. Of the seven sons, the first and second, following the footsteps of their father, chose farming as their occupation. The third and sixth became successful lawyers, one of whom, Judge Thomas Crawford, of Louisiana, was murdered for the faithful performance of his duty during the lawless times succeeding the civil war. He and a colleague had just held court and condemned a man to be hanged. The criminal escaped from jail, waylaid them on their homeward journey and shot them both dead. The fourth son, the subject of this memoir, the fifth (the father of the first Mrs. Z. C. Taylor of Brazil) and the seventh chose the ministry. The three sisters were all younger than the brothers, and had better educational advantages. After the death of the parents the brothers consulted together and gave to the sisters all the paternal estate. The three, each in turn, married, and died shortly afterwards.

Kentucky was at that time also a very thinly populated country. School privileges were very poor. Straightened circumstances demanded that the young farmer keep his seven boys quite busy at farm work, but the mother industriously taught them during the

interims of labor. Indeed, she "kept regular school with them when farm work was slack, and taught them at night, on rainy days and at other seasons." "Like his mother, Tarleton was a voracious reader, soon mastering the books in his father's limited library, and borrowing all he could from his neighbors."

"He was about sixteen years old at the time of his conversion. One day he was entertaining several of his brothers and a large number of playmates by preaching a mock sermon, as he stood mounted on the stump of a fallen tree, imitating some of the preachers he had heard. In the midst of his discourse, which was very amusing to most of his auditors, his brother Thomas, next older than himself, raised his hand at him and said, 'Tarleton, haven't you enough sins upon yourself already without adding the sin against the Holy Ghost, which has no forgiveness in this world nor in the world to come?' This remark went to the heart of the mimic preacher, who with all dispatch climbed down from the stump, and, with hair 'standing on end,' as he often said, went home. Unperceived, he got a large Bible, and, going behind an open door to secrete himself, he there lay on the floor face downward, and began to search it in order to find what it said about the sin against the Holy Ghost. Deep conviction seized him. He lost his appetite—could not work—read only in the Bible, and finally took his bed almost in despair. About a week after his brother's rebuke, as he lay telling his mother of his deep sense of sin and of his lost condition, she said to him, 'My son, whom did Jesus come into

the world to save?' 'Sinners,' he replied promptly. 'And are you not a sinner?' 'Yes, a great sinner.' 'Then He came to save you. Give yourself to Him. Trust Him fully, and He will save you.' At this he turned himself on the bed toward the wall, and, suiting in part the outward action to his mental effort, he cast himself soul and body into the arms of Jesus, to be saved by Him or otherwise to be eternally lost. Instantly joy filled his soul and he began to sing and praise God. He said, "I will spend my life in telling of His great mercy."

He seems thus to have been called to the ministry from his conversion; but temptation came afterwards, and many years passed before he finally, once for all, surrendered himself fully to this work. The great temptation was to enter the profession of law with his brother Thomas, who urged him to do so. His mind also taking hold of a remark he had heard from an old preacher, "Don't enter the ministry as long as you can keep out," he endeavored to "keep out," but he could never entirely get rid of the conviction, and finally gave himself up to be, as he said, "a poor Baptist preacher."

Having been thus converted at home in the spring of 1837, under his mother's instruction, he was afterwards baptized into the fellowship of Sinking Spring Church by Ephraim H. Owing, of Calloway County, Kentucky. He was now almost a man; his opportunities for an education had been meager, and for whatever profession lay before him he felt that some adequate preparation was indispensable. Several years

passed without the possibility of his giving himself, as he most earnestly desired, to regular, systematic study. Seeing no other hope, at the age of nineteen he decided to leave home and contrive by some means to secure his wishes. Obtaining his father's reluctant consent, and the only ready money he had in hand, two dollars and fifty cents, he started off with an uncle, who was taking a drove of horses from Kentucky to Mississippi. By the time the horses were sold he found employment as manager of a small farm for a widow and her only son. While here a little incident occurred which will illustrate the abhorrence he always felt for mean or unworthy motives.

One Sunday afternoon as he was strolling along the country road at random, he came upon another farm house also occupied by a young widow. As was the custom in those sparsely populated regions, he went in, introduced himself and received a kindly welcome. In the conversation the widow informed him that several years previously her husband had left home to purchase a drove of horses in Kentucky, taking money with him for the purpose, and she had never heard from him since; she feared he had been robbed and murdered. Mr. Crawford asked what means she had taken to obtain news from him, and suggested that she advertise in some of the Kentucky newspapers. She replied, "I don't think it is worth while to spend money about it." With keen sarcasm, while his soul rose in indignation, he said, "True, madam. We can't afford to be spending money on every foolish

little matter that comes along." She did not seem to recognize the sarcasm, and the visit soon ended.

After the close of the engagement on the aforementioned farm, he attended school until the means thus obtained were exhausted. He then taught a small school and used his earnings in like manner. This process continued until, after a struggle of nearly seven years, he finally yielded himself up to God to enter the ministry. About this time he became a member of the Bird's Creek Church, Henry County, Tennessee, and began more definitely his preparation for the work to which he had committed himself. He studied one year at Clark's Institute in company with John Bateman and Granville H. Martin, which latter became a very eminent and eloquent preacher, dying in early life, in the midst of great usefulness. Young Crawford's funds being again exhausted he taught school a session and thus obtained means to continue his studies. About this period Peter S. Cayle (a minister of blessed memory) heard of his efforts and invited Crawford to go to Denmark, Tennessee, live at his house and pursue his studies in the Denmark Academy. He gladly accepted this offer and continued there until he was prepared to enter college.

"At the beginning of 1848 he entered Union University, Murfreesboro, Tennessee, being sustained in part by the West Tennessee Baptist Convention. He was a most indefatigable student, never leaving anything until it was thoroughly mastered—thus early exhibiting those qualities of persistence and patience in study

that characterized him through life. He graduated in 1851 at the head of his class."

It having become generally known that Mr. Crawford had dedicated his life to mission work in China, the Big Hatchie Association adopted him, before his graduation, as their missionary to that country, and agreed to support him there, instead of Henry Goodale who had died in Africa. At the close of 1850 he was appointed as missionary to Shanghai, China, by the Foreign Mission Board of the Southern Baptist Convention in Richmond, Virginia, Dr. J. B. Taylor being then Corresponding Secretary of the Board.

On March 12, 1851, he married Miss Martha Foster, of Tuscaloosa County, Alabama, and they began their life work together. In the following April he was ordained to the ministry by the Denmark Baptist Church, Tennessee, of which he was at the time a member. The following is the council of ministers by whom he was ordained: Champ C. Connor, pastor of the church and moderator of Big Hatchie Association; Henry L. Pettus, Archibald McClay, D. D., of New York; George Tucker, pastor of the church at Jackson, Tennessee; Abraham Whitson, George Thomas, Hugh Coffey, and William Nolen.

## CHAPTER III.

### EARLY LIFE OF MRS. CRAWFORD.

John Lovelace Savidge Foster, son of Col. John Foster, of Revolutionary fame, was born in Columbia County, Georgia, June 14, 1800. He married Susana Holifield, June 21, 1821. From that time until November, 1831, they made their home in Jasper County, Georgia, where Martha Foster, the sixth of their children, was born January 28, 1830. When she was about two years of age her parents removed to Tuscaloosa County, Alabama.

John L. S. Foster, or "Uncle John," as he was known among a large family connection, early became a member of the old historic Grant's Creek Baptist Church, in Tuscaloosa County, and one of the most active and consecrated of its board of able deacons. He always took a deep interest in the welfare of the church, and was known throughout the southern part of the county as a most efficient soul-winner. He was especially able in public prayer, and often with streaming eyes pleaded with the Lord to raise up and send more laborers to the foreign field. It was a most staggering blow to him when he at length fully realized that the Lord, in answering his earnest prayers, had come into his own family and laid his hands on his beloved daughter.

At the age of six or seven, Martha Foster's education began, and was carried on for several years in

country schools in the "Foster's Settlement," where her parents resided. Among her teachers during that period was Rev. E. B. Teague, who lived in her father's family, and ever afterwards exerted a great influence over her. She studied during 1844 and 1845 at the Institute in Lafayette, Chambers County, Alabama, which was presided over by Mr. Lucien LaTaste, who also became a most potential factor in the formation of her character. It was here, in the autumn of 1845, that after many long struggles she was converted and baptized.

Finally completing her school course at the Mesopotamia Institute, Eutaw, Alabama, in June, 1849, she said to herself, "Now I intend to stay at home; I am homesick." For a time she was happy in being at home, and gave herself up to the enjoyment of its pleasures. But she was not long satisfied, and began to cast about in mind how she might make herself useful in life. For the present she could pursue a course of reading and study at home, but that was not sufficient. In modern parlance it would be called a career that she sought, but there was beneath that a yearning that the world might be made better through her living in it. School teaching was the only opening that suggested itself for the accomplishment of this end. A life spent for self could not satisfy her longings, and she advertised for a position as teacher. Response did not come immediately, and she felt disappointed.

On November 14, 1849, before retiring to rest, kneeling beside her bed, she prayed: "O Lord, Thou

hast apparently closed the door of usefulness in this teaching, the only department of labor for Thee that I can see. Thou hast other work for me. I beseech Thee to show me, and whatever it may be, I gladly obey."

The words were barely spoken when a powerful conviction, like a flash of lightning, darted across her mind, that God's will for her was to take the gospel to the heathen. She saw no light, heard no audible voice, but the impression was as deep and vivid as if there had been both. She sprang to her feet aghast. This was not the field she had sought, but the command seemed irresistible. In vain she tried to reason herself into the belief that it was a passing fancy which the light of morning and the sight of other faces would dissipate.

All that the missionary life involved rose up before her, and her faith almost fainted. She afterwards said of this experience: "I can now see that if I had, from my conversion, been a more *living*, earnest Christian, and had sought divine guidance in all my ways, much pain would have been spared me. I would have been better prepared, in mind and heart, for my life work, and probably have decided the question at an earlier day. I had always had a restless longing for something, but there was not enough of grace in my heart to give this yearning—this ambition I may call it—a proper direction. Hence, by a mighty stroke, God aroused me out of my indifference. For some days my soul was filled with gloom and almost despair. I dared not pray, since I could not say 'Thy

will be done,' and it seemed utterly unreasonable for me to pray that God would send some one else and spare me. 'The world must be brought to God through the teachings of His weak servants. It is somebody's duty to sever ties and take up this cross, and why not mine?' Thus I kept saying to myself, but it brought no willingness. At my stated seasons of prayer I could only kneel and say, 'O Lord, help!' *How* to help I could not see. I wanted such help as only God could conceive and give. In about a week the help came. My sorrow was turned into joy. Everything was full of God, and therefore full of happiness. The missionary work was especially attractive as opening a field of sacrifice as well as of labor for Jesus."

Thus she spoke of her "call" to the foreign field. For sometime she could not summon strength to tell her exercises of mind to any one. She finally informed her parents by showing them, before posting, a letter she had written to a dear friend. Long afterwards she said, in referring to this period, "If, from that time, I had made a full surrender of my all to God—indeed I seemed to have done so—but if I had kept steadfastly in that position of full surrender, faith and obedience, and had been filled continually with the Holy Spirit, as was my privilege and duty, how full my life, in after years, might have been of fruit-bearing as well as seed-sowing, and how many mistakes might have been avoided!"

Henceforth everything relating to missions was of great interest to her, and she eagerly devoured such intelligence. In the summer of 1850, on the recom-

mentation of Mr. Teague, she began teaching school in Clinton, Alabama, where he was pastor. She now applied herself seriously to the duties of life. She threw her whole soul into her school work, discharging her obligations with conscientious faithfulness. She and her pupils became warmly attached to each other. She aided in the establishment of a Sunday-school in Clinton, where there had not been one before. Increasingly it became her delight, her hope, her business to spend and to be spent for Christ.

Her thoughts being now unalterably turned to the mission work, she began in November, 1850, to consider plans for carrying out her purposes. The heathen world was much farther away then than now. She wrote her father how her mind had immovably fixed itself on the foreign field, and also had a conversation with Mr. Teague, the pastor, on the subject. Her father urged her to take no steps until she should see him. The pastor asked her not to regard it as a closed question that she should labor abroad, and proposed to write to the Secretary of the Foreign Mission Board of the Southern Baptist Convention, asking the views of that body about sending out single ladies. She assured him that her mind was unalterably fixed, that the impulse was from God and not from a natural or romantic desire on her part.

Returning home Mr. Teague wrote the following letter to Dr. J. B. Taylor, Secretary of the Board. The young lady's name was not given, and she did not apply for appointment, because of her father's request not to "take any steps in the matter." Could she have

foreseen the results she might have realized that even the writing of the letter was "taking a step," though the letter was designed simply as an inquiry :

PROVIDENCE PARSONAGE,  
SUMPTER COUNTY, ALA., Dec. 18, 1850.

DEAR BROTHER TAYLOR: The object of these lines is to request the views of the Board of Foreign Missions as to the expediency of sending out single ladies as missionaries. I make these enquiries to aid an acquaintance of mine, whose mind has been much exercised on the subject for more than eighteen months, and who has advised with me more than once in a very serious way. I will, by your leave, make a statement of her case. Miss F\*\*\*\*\* is about nineteen years old (she was twenty-one), has a fine constitution, grave and dignified manners, subdued by great timidity and extraordinary piety. Her education is about equal substantially to that afforded by the best female institutions of the South, with some advantage with respect to solidity, and her mental endowments are of a high order. I have known her intimately from childhood. She is engaged at present in a school at a small village where I have preached a part of my time for several years. I make these enquiries in her behalf that no unnecessary notoriety may be given to the matter. Perhaps it is well to add that Miss F.'s mind seems to incline to the China field. Address me at Warsaw, Sumpter County, Alabama.

Yours fraternally,

E. B. TEAGUE.

When she next saw Mr. Teague he said the Secretary, Dr. Taylor, in reply to his letter, informed him that the Board had sent out one single lady as an experiment, and that, though they had not adopted it as a policy, yet her missionary desires should be encouraged. Thus matters stood when another actor appeared on the scene.

## CHAPTER IV.

### COURTSHIP AND MARRIAGE.

Mr. Crawford was in Richmond at the time Mr. Teague's letter, given above, reached Dr. Taylor. As a result of some conversation between them on the advisability of marriage before entering the missionary life, the letter was shown him. He read it carefully and was so impressed that he took a copy of it. He had long before made up his mind that the woman who should accompany a man in such an enterprise should do so not merely *for his sake*, but also for love of the work itself. The letter seemed to promise a fulfillment of this ideal.

On his way back to Tennessee he revolved in his mind many plans for forming the acquaintance of the young lady mentioned, and finally decided to go in person to Warsaw, Alabama, and see Mr. Teague. There was then no railroad communication between Tennessee and central Alabama. The rivers were swollen from continued rain, and traveling by stage coach was difficult and uncertain. He started in February, 1851, on horseback—a mode of traveling much more common then than now. After several days journey he stopped one afternoon at a blacksmith's shop near a country church. Of a negro, who was at work in the shop, he asked, "What church is this, Uncle?" The negro, who was shoeing his horse, replied, "A Baptist church, sir." "Who is the prin-

cial member, and where does he live?" "Mars Jack Bealle, sir, and he lives a little further on."

He went at once to Mr. Jack Bealle, who was, as he afterwards learned, an uncle by marriage of the young lady he sought. He received cordial hospitality, and while he and the host were partaking of refreshments he embraced the opportunity to make enquiries in regard to Mr. Teague's residence and the places at which he preached. Mr. Bealle could tell him nothing, except that Mr. Teague lived at Warsaw, and recommended that he seek information at the home of Mr. John S. Bealle, whose adopted daughter Mr. Teague had married. It was nearly dark, when after a journey of nearly fourteen miles over a very rough road, Mr. Crawford reached the place. On account of serious illness in the family he was advised to go half a mile back to Mrs. Ann Foster's, who, he was assured, could tell him what he wished to know about Mr. Teague. Mrs. Ann Foster, widow of Robert S. Foster, and her daughter, Miss Cornelia, were at home. Here he was, though an utter stranger, hospitably entertained. Mr. Teague and the places where he preached were the themes of conversation. Clinton was mentioned and the schools there discussed. Mrs. Foster told him there were two schools in that village, one of them taught by her niece, Miss Foster. Mr. Crawford remembered that Mr. Teague in his letter to Dr. Taylor had referred to the lady as Miss F., the F. being followed by five stars, and immediately recognized that the name Foster would correspond. He also learned that Clinton was twenty-three or twenty-four miles

distant—that Miss Foster's father lived east of the Black Warrior river at Carthage, and that the river could not then be crossed safely (for there were no steam ferry-boats there in those days); also that the Tombigbee river on the west, between him and Warsaw, was likewise impassable. He was between the two rivers, so was Clinton, and so was the young teacher. He slept but little that night, his brain being busy with plans for making her acquaintance, for it was now apparent that this could not be done through Mr. Teague, as he first purposed, without waiting for the waters to subside.

Next morning Mrs. Foster asked him if he were not a minister, and on his departure sent her love to her niece, who, she said, was at the hotel of Mr. W. W. Paschall, a prominent Baptist. "Tell Miss Foster I have lately heard from her father's family and they are all well." This commission was eagerly accepted as affording an opportunity for making the acquaintance he sought, thus solving the problem which had caused him so much anxious study during the previous night. It was February 16, 1851. Mrs. Paschall that evening told the young lady that a Mr. Crawford had called during the afternoon, stating that he was an agent of the Foreign Mission Board. He had come to see Mr. Paschall, but not finding him at home would call again after supper. The fact that he was in any way connected with the Foreign Mission Board immediately excited her interest. Later while in her room writing, she received a message that Mr. Crawford had called and desired to see her. He delivered her

aunt's message, and then their conversation naturally turned to missions. Judson's recent death was mentioned; Goodale had died soon after reaching Africa; Bowen had just been heard from. Later, in order to draw out her plans, he spoke of the Brownsville Young Ladies' Institute in Tennessee, stating carefully, however, that he had not been commissioned to make enquiries, but would she be willing to teach there—permanently? "She might," he said, "consider the matter and let him know tomorrow; or would that be too far from home?" "Home is where duty is," she replied. "Those are exactly my sentiments," responded Mr. Crawford.

She further said, "I need not defer the answer to that question for tomorrow. I am unwilling to engage to teach permanently, having decided to become a foreign missionary."

Mr. Crawford had not yet told any one in Alabama of his appointment by the Board, or that he designed becoming a missionary. She thought he was an agent for the Foreign Mission Board for the purpose of interesting the churches in missions and to receive contributions; as indeed he was, temporarily. She proceeded to tell him that Mr. Teague had written the Secretary in her behalf, and that Dr. Taylor had replied encouragingly.

With characteristic dispatch, seeing now no other excuse he could give for asking a second interview, he said: "I was in Richmond when Mr. Teague's letter arrived; I have a copy of it with me, and have come expressly to see you in regard to the matter. I

have been accepted as a missionary to China, both by the Big Hatchie Association and the Foreign Mission Board."

Mrs. Paschall was present during this entire conversation. Promising to call again next day, he requested Mr. Paschall to walk out on the veranda with him, where he told him his whole circumstances and plans. He left, after accepting for the next day Mr. Paschall's invitation to make his house his home while in Clinton.

It is needless to attempt a description of the excitement in the village of Clinton, and in the circle of the young school teacher, during the few days following. After several interviews, they decided to go by steamboat to the home of Miss Foster's parents, and submit to them a proposition of marriage. Her two younger sisters, who were in school under her tuition, and Mr. Paschall accompanied them. The party boarded a steamer at the Eutaw landing and reached Carthage the next day.

The parents were both absent from the house when they arrived, but Mr. Paschall, walking out, soon found the father and told him the reason for their coming. The father was astounded and his feelings past description. The mother's first impulse said, "*It shall never be.*" Miss Foster told her parents, with deep feeling, that she had come to submit to them the question of her marrying Mr. Crawford, but not that of her becoming a missionary. *That* question was not for mortal to decide; God had commanded, and sooner or later she must go.

The newspapers, announcing Mr. Crawford's appointment as missionary, had not yet reached Alabama, and so a very delicate question presented itself to the parents. The father thus stated the matter: "How do I know who this man is, or *what* he is?" Several days of agony were passed; even the daughter herself did not then fully realize her father's position or appreciate the anxiety he must have felt. Here was a strange young man, asking for his daughter in marriage, with not a single reference, not one acquaintance! Most men would have said "No!" and thus have attempted to put a stop to the matter. Not so her dear father, who knew her mind had long been on the foreign field, "lest," as he said, "I should be found fighting against God."

The parents, the daughter and Mr. Crawford went to the city of Tuscaloosa, to the home of Judge Arthur Foster, the last remaining brother of her father, to spend a few days and advise with him. The father also conferred with the late Dr. Basil Manley, Sr., then President of the University of Alabama. Dr. Manley, after examining her closely on her exercises of mind in regard to the missionary work, gave it as his opinion that she was guided by the Holy Spirit—that her call was from God. Also he advised that the two questions, of becoming a missionary and of marrying Mr. Crawford, should be kept distinct, and settled separately. He had received a letter from his son, Rev. Basil Manley, Jr., who then lived in Richmond, and was a member of the Foreign Mission Board, stating Mr. Crawford's appointment and other things

in his favor. Judge Foster gave the parents and daughter good counsel. It was finally decided to leave the question of marriage to the decision of the young couple themselves. They had not yet gained their own consent. Their first impressions of each other had been favorable, but the storms of anguish on one side and of anxiety on the other had so completely occupied their thoughts that they had none left to cultivate other feelings. "Grief and excitement," she said, "had benumbed her physically and mentally."

After the decision of her parents, referred to above, she and Mr. Crawford had a long conversation, continuing until midnight. Both seemed dissatisfied with the state of affairs, yet hardly knew how to express this dissatisfaction. They talked all around this subject of so great moment several times, when at last, he, with his straightforward candor, said, "The short of it is, we do not love each other, and ought not to marry. We are sorely tempted to make a business matter of it and marry, because it is now expected of us, and all eyes are upon us. But we must not thus lightly wreck our future happiness." This so agreed with the feelings she had been trying to get courage to express that she heartily assented. After a great deal of discussion as to the basis of marriage, and the wrong and misery where love does not exist, they *agreed not to marry*. Mr. Crawford felt he had resisted the temptation and done the honorable thing. His mind was relieved, and next morning he was himself again. He communicated this decision to her

parents, and they returned home with their daughter, while he remained a few days longer in the home of Dr. Manley in Tuscaloosa.

Her mind needed rest after the ten days of intense grief and anxiety it had undergone. She became calm and turned her thoughts toward resuming her school in Clinton. Miss Maxwell had taken it temporarily, and the two younger sisters had returned with Mr. Paschall. For a few days she enjoyed thorough quiet, so that, by the time Mr. Crawford came from Tuscaloosa, she had regained her normal state. They then took up the question under different auspices, free from embarrassments. She says, "I prayed most earnestly for divine guidance, and have always believed it was given."

After much talking, they mutually decided that there was no impediment to their marriage; that is, that there were no regrets in other quarters and no personal objections; that there was a beginning of mutual attachment, which must be developed in the future. It would, perhaps, have been easier for them had they had more time to cultivate this love before marriage, but it was thought there were cogent reasons for a speedy marriage. Messrs. Crawford, Burton, Cabaniss and Whilden were to be set apart at the approaching biennial meeting of the Southern Baptist Convention, to be held at Nashville in May. As he was to be supported by the churches composing the Big Hatchie Association, Mr. Crawford was anxious that his wife should see the members of these churches and that they should see her; also that they both might be

present at the Convention in Nashville. He appreciated far better than she the importance of her becoming somewhat acquainted with Southern Baptists through their leading men. Certainly her hold upon, and interest in, the denomination would have been far less had she gone direct from her quiet home to China instead of visiting these bodies as she did.

No time then was to be lost in the matter of marriage, and they agreed that as they had so little opportunity for courtship before marriage, that it should continue through life. Nearing the close of life she feels that this resolution was kept, and secured to them more than the ordinary share of wedded happiness. Their minds were cast in entirely dissimilar molds and were very differently trained. He was original and eminently progressive, while she was decidedly conservative; he quick (not quick-tempered but, on the contrary, though quick in manners, was unusually cool-tempered and just under all provocations) and nervous, while she was slow and contemplative. With these opposite temperaments, it may be easily perceived that the course they pursued would be more apt to bring them happiness than if they had been madly in love, and married with expectation that happiness would come of itself. To his maturer judgment the result was largely due. He was twenty-nine years old and she was twenty-one.

It was during a walk one afternoon, after Mr. Crawford's return from Tuscaloosa, that they settled the matter. There was a schoolhouse about half a mile distant, and they had gone in that direction. In this

schoolhouse the words were spoken, and an earnest prayer was offered for God's blessing. It was dark when they reached home, and as several members of the family were present, nothing was said of the matter for sometime.

After supper, as the family were engaged in evening worship, all were surprised by the arrival of an absent son. This was John A. Foster, afterwards Chancellor of the Southern District of Alabama. He was then teaching school at Crawford, Mississippi, and had come over to Clinton, partly on business and partly to see his sisters. There, learning the astounding news that the eldest of the sisters had left for home with the intention of going to China, he was so eager to hurry on to his father's to stop this madness that he had traveled a day's journey after dinner. Immediately after prayers, Crawford retired, and John A. Foster spoke, almost the first time since his arrival. "Is it true, Sister Martha, that you mean to marry this man and go to China?" he asked, with intense emotion. "It is true," she replied.

Her parents thus first heard of the final decision of the young couple. Her father looked at her and asked, "You have so decided, then?" "Yes," she said, "late this afternoon."

Her heart seemed almost breaking, but she dared not shed a tear or give way to a sob, as she felt that such would so unnerve her that she could not bear up through the trials that were before her.

Her brother denounced the scheme as madness, and thought duty to her parents ought to restrain

her. "There are higher duties that impel me to go," she replied. He would not admit these "higher duties," and thought the father ought to prevent her by force, just as he would if he saw her put a knife to her throat for suicide. It was all new to him. He did not know the mental preparation through which she had been going for more than a year. He thought this stranger had come along and a sudden romantic fancy was taking his sister off. He returned to his school next day calmer, but not satisfied. Indeed, it was many years before he could tell her that he was reconciled to her being a missionary.

The next week was one of *agony*. Tears met her on every side, yet she must not weep. At night her pillow would be wet with the overflowing drops; the *fountain* she dared not touch. Her father expressed surprise at her absence of deep grief, while *their* hearts were breaking. Her reply was, "O, if you knew the anguish that is rending me you would not think it too little. It is too deep for tears, sighs or words. I dare not give way to it for a moment."

She was taking a step purely, simply, in faith, and believed without the shadow of a doubt that she was guided by the divine hand. Never for one moment did she falter. Not once was she tempted to doubt that God was thus calling her in both these steps. Otherwise surely her strength would not have been sufficient.

On March 12, 1851, one week from their engagement, they were married at her home soon after breakfast by Dr. Basil Manley, Sr. Mr. Elbert Norris and

his wife, who was a cousin of the bride, and a few others, were present at the marriage. During the ceremony there were sobs all around. Dr. Manley wept, and tears streamed down the cheeks of the bride, but these were only the overflow. She long remembered much of the good man's talk, for the ceremony was mainly a familiar, loving talk. They accompanied Dr. Manley home to Tuscaloosa for the night. Next day in Foster's Settlement they met a few of the bride's relatives at her elder sister's and then left the neighborhood, going to Mobile and New Orleans by water. Thus far they had the company of her cousin, Rev. Joshua H. Foster, who had business matters in Louisiana.

In New Orleans the bride, for the first time, met one of her husband's friends. This was Rev. Peter S. Gale, of Memphis, a leading member of the Big Hatchie Association. Mr. Crawford had lived in his home for a year or more, and they were strongly attached to each other. He had learned in Mobile that Mr. Gale was in New Orleans, and after a long search they finally met in Mr. Crawford's hotel. His warm greeting to Mrs. Crawford, "Welcome, my sister, as our missionary," and his gentle, loving voice won her instantly. Several days were spent pleasantly in that city, when they left on a steamer for Memphis. In conversation, Mr. Crawford remarked to Mr. Gale, "My marriage, altogether, has been rather peculiar."

"Otherwise it would not be like my brother Crawford," was the smiling reply.

In Memphis they met a number of Mr. Crawford's friends. They had heard nothing of him from the time he went to Richmond to see the Board until they received letters from him announcing the astonishing news of his marriage in Tuscaloosa, Alabama. Of course all were anxious to know how he made the acquaintance of his wife, and the romantic story must be gone over as each newcomer's curiosity demanded. All were strangers to her, yet she received nothing but kindness and friendly interest.

The six weeks spent in the bounds of the Big Hatchie Association were pleasant, and she ever remembered with gratitude many tokens of sincere attachment. In May they went to Nashville to be present at the Southern Baptist Convention. Then a few days were spent in Murfreesboro where they met a number of Mr. Crawford's fellow students, and where Mrs. Crawford for the first time met Dr. Burton who was to be their fellow-laborer in China.

## CHAPTER V.

### THE "SETTING APART"—SAILING.

This was Mrs. Crawford's first attendance at one of the general meetings of the Baptists, and she was much interested in the proceedings of the Convention. A. B. Cabaniss, G. W. Burton, M. D., T. P. Crawford, Mrs. Crawford and B. W. Whilden were solemnly set apart to the work of foreign missions, and to the China field in particular, Mrs. Crawford being the only lady. A Bible was presented by the Convention with an address to each of the male missionaries. The Alabama delegation presented to Mrs. Crawford a Bible and a hymn book, delivered in public by Rev. E. B. Teague whom Mr. Crawford met at this Convention for the first time.

They were invited by some of the Kentucky brethren to visit that state and there have their outfit prepared. To this they consented. A long voyage, twice crossing the tropics, required a great many changes of clothing, and no washing could be done on the voyage. As they had been married without any time for such preparation, and had been constantly traveling ever since, this special outfitting was necessary. Preparations that might now be made in a few days by visiting ready-made clothing and other stores, then and there required much time and tedious labor. They visited Covington, Georgetown, Lexington, Augusta, Maysville and some other places, remaining until the last

of August. They then went on to Baltimore, having heard from Dr. Taylor that there was a probability of their sailing on *The Mandarin*. They soon learned, however, that *The Mandarin* was filled with other passengers and could not take them.

At length, after long waiting which afforded ample time to make all their arrangements, they sailed from New York in company with Dr. Burton, of their mission, November 17, 1851, on the then old-fashioned ship *Horatio*. She was built of live-oak timber many years before the days of "clippers," not for passengers, but for the tea trade. She was safe but not very comfortable, having no port holes or other ventilators between decks, and the only opening for fresh air was through the companionway and the hatches. When rough weather required these to be battened down, the sufferings of passengers was intense. Captain Crocker, in command of the *Horatio*, kept the ship clean and well provisioned, but a large proportion of her cargo was lead, and consequently she was stiff, which greatly increased the pitching, and the sea-sickness of the passengers. Those were the days of long sailing voyages around the Cape of Good Hope, fifteen years before the opening of the first railroad to San Francisco and the line of steamers across the Pacific Ocean, and the sufferings of passengers were endured as a matter of course.

An unusual succession of favorable winds drove them rapidly toward their destination, and the *Horatio* made one of the quickest voyages by the outer, or eastern passage, then on record—from New York to



DR. AND MRS. CRAWFORD JUST BEFORE SAILING  
FROM NEW YORK IN 1851



Hong Kong in one hundred and two days. The clipper Samuel Russell, however, arrived soon after, in ninety-eight days—the wonder of seagoing men.

Soon after the anchoring of the Horatio in Hong Kong harbor, Rev. John Johnson came on board and conducted our missionaries to the hospitable homes of himself and Dr. William Dean, both missionaries of the American Baptist Missionary Union. Even then premature gray hairs adorned the temples of Dr. Dean, and his fatherly counsel was always treasured in the hearts of the new missionaries. During the few days spent at Hong Kong they saw and heard much that gave them food for future reflection. After making a flying visit up the river to Canton, they secured passage on the steamer Minna to Shanghai. After seventeen days against a heavy northeast monsoon, they arrived in Shanghai on the misty afternoon of March 30, 1852.

They had scarcely anchored in the Hwong Poo river, opposite the foreign settlement, when Rev. M. T. Yates, of the Southern Baptist Mission, came on board to take them in charge. He was very tall and slender, and as he was wearing a pair of Chinese mud boots, the thick soles of which were studded with great iron knobs, he appeared even taller than he was. The party of four, entering a sampan, were rowed to the jetty where Mr. Yates had in readiness three sedans, with native bearers, to carry the party to his house, about a mile distant, near the north gate of the city. Dr. Burton preferred walking with Mr. Yates

through the mud, while Mr. and Mrs. Crawford took sedans.

As they entered the narrow streets twilight deepened into night. The fronts of the low shops were open to view, lighted by dim, smoking lamps, making darkness more dense. Splash! splash! tramp! tramp! the sedan bearers rushed on, screaming at the top of their voices to warn the busy throngs of their approach and right of way. Now along the banks of a muddy canal, now through crowded alleys, across a bridge, they went tramping on. It was so dark the occupants of the sedans could not see each other nor Messrs. Yates and Burton, but took it for granted they were all going in the right direction and would reach their destination in due time. Suddenly they emerged from the street into an open field, dotted as they afterwards saw with grave mounds. Soon the bright lights, shining through the windows of the mission houses, burst upon their view, driving away much of their feeling of loneliness in a strange land. By the time the sedans were lowered at the front gate, Mr. Yates was at hand to conduct them in, and the first sound that greeted them as they entered the door was Mrs. Yates' cheery voice, at the head of the stairs, asking, "Are they really here?"

Mr. Shuck and two of his children were of the party that surrounded the Yates' hospitable tea table that night. Mr. and Mrs. Percy and Miss Baker, the other members of the Baptist mission, had been there until late in the afternoon, hoping to greet the newcomers, but living a long distance away in the

southern part of the city, they had gone home, intending to call again next day. It had already been arranged that Dr. Burton should live with the Yates family, while Mr. and Mrs. Crawford should find a temporary home next door with Mr. Shuck.

## CHAPTER VI.

### IN A STRANGE WORLD.

The home of Mr. and Mrs. Crawford for the first two months was with Rev. J. L. Shuck and his three motherless children. It was indeed a strange world in which they found themselves. Strange sights, sounds and odors met them everywhere and filled them with a sense of far-away helplessness. Their only refuge was in the companionship of their fellow missionaries, who had preceded them a few years, and little Nettie Shuck, then eleven years old, who alone had time to be their constant companion and guide. She could interpret for them; her aid was invaluable, and they ever felt that to her was due a debt of gratitude which could never be repaid.

Shanghai, the most northerly of the five treaty ports then open to foreign residence, situated in the great fertile, populous Yang Tsze valley, which is intersected throughout its length and breadth by a system of navigable canals, was considered the most desirable of these ports for the occupancy of missionaries and merchants. The foreign settlement was begun in 1843, the year after the treaty of Nankin, among grave mounds, ditches, ponds, cotton patches and rice fields, north of the city wall, along the west bank of the Hwong Poo River. It was in 1852 a straggling town of many nationalities, growing up in the midst of a vast native population, constantly augmented by traders

from all parts of the empire. Each party being unable, in the main, to understand the language, ways and feelings of the others, the whole was throbbing with hopes, fears and suspicions, no one knowing what a day or night might bring forth. The merchants of the English-speaking portion of the community, being chiefly single men, and the missionaries young married couples, and all alike recent arrivals, everything was in the experimental or formative stage. Such were the conditions under which the Crawfords began their life in China.

The Southern Baptist mission in Shanghai was opened in the autumn of 1847 by Messrs. Yates, Toby and Shuck and their wives. At the time of the arrival of the Crawfords it consisted of Messrs. Yates and Percy and their wives, Mr. Shuck and Miss Baker, the Tobys having returned to the United States and Mrs. Shuck having died the previous November. Of other missions there were then Southern Methodist, two families; Northern Presbyterian, two families; Seventh Day Baptist, two families; American Episcopal, two families, two single gentlemen and three single ladies; London Mission, three families and two single gentlemen; English Episcopal, one family. Some lived in the foreign settlement, others in various places among the native population.

According to the prevailing custom, the gentlemen of the new arrivals were expected to call first on the resident missionaries, after which these would in return call on Mrs. Crawford. In a few days Messrs. Shuck and Yates led the way and thus the new-

comers soon formed the acquaintance of all their fellow-laborers, with some of whom they made strong and helpful friendships. While still at Mr. Shuck's, Mr. and Mrs. Crawford each had an attack of illness, one from the damp malarial climate, the other from the effects of the sea voyage. The mission, prior to their arrival, had rented a large double house, called Yah Joh Loong, in the southern part of the native city. One half was already occupied by Miss Baker, the other half was awaiting repairs for the residence of the Crawfords. A murder having long before been committed in this house, it was believed to be haunted; and as no native would dare to live in it, the rent was moderate. The two portions of the establishment, each with its own courts and ventilators, were separated by an ornamental wall, pierced by a large doorway with elaborate molding. A great hall on the Crawford side, taking up much of the space on the ground floor, was surrounded by pillars, between which were rows of carved lattice doors, beautifully varnished. These, with many other doors and windows, numbered in all about seventy. The ventilators, called air wells, were tiny courts about six feet square, inclosed by walls extending to the eaves, with large windows on two sides. No wonder the house seemed haunted, for the voices of the city, collecting in the ventilators, and the wind hissing and howling through the latticework all around the establishment, produced most weird and unaccountable noises.

The repairs, though not extensive, made a tedious and trying job for Mr. Crawford, notwithstanding

the valuable aid rendered him by the senior missionaries. In spite of delays by sickness and repairs, they entered their strange home on the 24th of May, 1852. Mr. Crawford for many years before his marriage, while procuring his education, was without any fixed abode, and since his marriage had been on the wing more than fourteen months. Now they had reached the end of their journey, the field of their choice, and a home among the people for whose salvation they had dedicated their lives. They were very happy and never forgot the calm, restful feeling experienced during their first few days at Yah Joh Loong.

All things being now ready, they began the work of housekeeping and the study of the language, which, under the circumstances, made anything but smooth sailing. The cook, a raw, good-natured young countryman, had taken a few lessons from Mr. Shuck's servant, but he learned very slowly, and the young housekeeper often found herself in most perplexing dilemmas. Ludicrous mistakes in ordering one article for another, occasionally convulsed them with laughter, on coming to the table and finding what was prepared for them. The young housekeeper was too busy with the study of the language to spend much time in the kitchen. But things grew better as she and the cook gradually learned to understand one another. Fortunately their house woman, the wife of a deaf man, had attained such skill in sign-making that they often boasted that she could sign out an abstract idea. Still, whenever missionary friends called to see them, they had a large stock of interpreting in store

for them. One such incident made a lasting impression on their minds. A carpenter, delaying to finish a needed article of furniture, Mr. Crawford requested Mr. Percy to inquire the reason of the delay. The carpenter replied that the drought had made it impossible to varnish it sooner. Not then knowing that Chinese varnish, to dry properly, must be put on in rainy weather, Mr. Crawford said, "Please tell him that is the way Adam did, when he sinned; he threw the blame on his wife." A vivid impression ever remained of Mr. Percy's patience in laboring to explain to the dazed carpenter who Adam and Eve were; how they had been created by the true God and placed in the Garden of Eden; and how, through the temptation of the devil, they had eaten the forbidden fruit; and how they, when called to account before the Lord, had thrown the blame on some one else.

This occurrence was often recalled, when interpreting for new comers. The puzzled young missionary, seeing five minutes consumed in translating a sentence, sometimes asks, "Does the Chinese language require such circumlocution to express so simple an idea?" The answer is, "No, but the hearer needs a great many explanations before he can comprehend your meaning."

Their first teacher of the language, Mr. Zaw, lent them by Mr. Percy during his absence for the summer, was a corpulent, lazy, thick-tongued man, without teaching ability. He would sit stupidly waiting for the learners to lead the way, though they could neither ask a question nor frame a sentence. There were then

in Chinese no "Lessons for Beginners," no phrase books, no old missionary near to help out of the difficulty. Their only resource was an English-and-Chinese Dictionary to which they could turn. With that help, however, they managed to plod on for a couple of months. By that time Mr. Zaw's inefficiency had become so intolerable that they employed another teacher, Mr. Nee, to give them lessons at night. Fortunately he proved the opposite of Zaw, being a man of active mind, distinct enunciation and fine perceptions. Under his instruction they made rapid progress, and as soon as possible engaged his full time permanently, gladly returning Mr. Zaw to Mr. Percy.

During their first summer in China, a drought occurred which threatened a famine. A famine in China is a fearful experience, bringing a host of evils in its train, and is dreaded alike by all from the emperor to the street beggar. The poor, reduced to want, steal; then join in bands to rob the rich, thus producing a state of general anarchy. Under this dread the officials went out in state to pray for rain. The people gathered in long processions, paraded the streets with garlands of willow bows twined around their heads, visited the temples and burned incense. Taking out the rain god in a large sedan, they placed him in an open field to be scorched by the blazing sun and to be cursed by the crowd for his indifference to their prayers. All in vain! A fast was finally proclaimed by the authorities, during which no animal could be slaughtered. Those who had no store of meat at home were obliged to content themselves with a vegetable

diet, and thus *nolens volens*, join in the fast. One morning, on going in to breakfast, Mr. and Mrs. Crawford detected a disagreeable odor coming from the table, and found that, as no lard could be procured, the eggs had been fried in the crude bean oil used in lamps.

As the drought continued, the heat increased day after day. Their house fronted on a street about ten feet wide, and their only open space was a small open court enclosed by walls reaching the roof. The rooms on the ground floor being too close and damp for health, they occupied only those above stairs, which were so low one could almost touch the ceiling with the hand. The heat became so intense that it threw Mrs. Crawford into a fever, and for several days she lay tossing on her couch. But finally the longed-for shower came. While she lay there she watched the great drops as they fell on the scorched, porous tiles covering a side room. A large drop would fall, a puff of steam would rise up, and the place would immediately appear as dry as ever. But drop after drop continued to fall upon the same spot, until finally the tiles began to show signs of moisture. Gradually they became quite wet and at last little rills of water flowed down between the rows. So, thought she, must the gospel have time to saturate the hearts of these heathen people. Sermon after sermon, exhortation upon exhortation, line upon line, must be given them, though they may still seem as hard as ever; for the same law holds good in the spiritual as in the natural world, and results will as surely follow causes at the proper

time. Thus they took courage for the work before them.

A few hours after the rain the fever was gone. Mr. Yates having called to see them, remained until the shower was over, and gave them a kind invitation to spend the next day at his house, which they gladly accepted. He lived outside the city, surrounded in part by open fields, while his front yard was brilliant with green grass, bright flowers and two lovely trees. They were greatly refreshed by this visit, realizing more than ever the necessity of having occasional glimpses of green fields, blue skies and a distant horizon. The hottest part of the summer being over and the dread of famine being dispelled by the rain, they addressed themselves with renewed vigor to the study of the language.

## CHAPTER VII.

### BEGINNING WORK.

As the bracing days of autumn came on, and their knowledge of the language increased, they desired to be doing something for the salvation of the people. Having read a good deal of missionary literature before leaving America, and having constantly heard methods of work discussed since reaching the field, Mr. Crawford began to form some definite ideas as to his course. From the first he adopted direct evangelization as his main line of labor, and they, with undivided minds, prepared themselves for it. Mrs. Crawford, barely out of girlhood, and not feeling much confidence in her aggressive ability, wished for a day school in which she could work near at hand. A native, they thought, could teach the Chinese classes and she would tell the pupils about Jesus, and, by winning their love, she might gain access to their mothers. Not then seeing how she could go *directly* to the women of the city with the gospel message, she proposed to use this roundabout method of reaching them. The degradation of woman was to them both one of the most distressing outside features of heathenism, and they longed to bring her under the elevating power of the gospel. How to accomplish this was a difficult question. They had planned to go hand in hand in their labors, and believed the sexes must advance in christianity together. As soon as

Mr. Crawford should be able to preach in the chapels she would go with him, and by her presence induce the women to attend; she would form their acquaintance and privately tell them of the Saviour, but in the meanwhile she would open a school.

There were already two day schools for boys and one boarding school for girls, superintended by the ladies of this mission. The Crawfords did not desire the former, because the Chinese are accustomed to educate their sons, nor the latter, because it involved too much expenditure of time and money. In mission boarding schools the girls, as their education is not valued, had to be furnished with food, clothing and much else, to induce the poor people to send their daughters. Without such inducements it had not been found possible to secure them. But they heard of one lady who had procured day pupils by giving each girl ten cash, or two-thirds of a cent per day, ostensibly to buy lunch. This bribery (as it certainly was, though they did not then realize it) seemed less objectionable than giving a full support. They could impart religious instruction daily in the school and still have most of their time for gospel work among the people, all the care of the children resting where it should, on the parents and the native teachers. Some of their missionary friends, whom they consulted, discouraged this plan, but as they proposed to bear the expenses of the experiment from their own private funds, others heartily approved. So they fitted up one of the lower rooms of their house and engaged a teacher. Mrs. Yates kindly accompanied Mrs. Crawford on a visit

among the neighbors, and told them of their intention and solicited pupils. In due time the school was opened with about a dozen girls. A part of each afternoon was devoted to hearing the teacher examine them in a scripture catechism (then in manuscript), and in talking to them as well as she could about the true God and the Saviour of the world. They were lovely children, she thought, and they both became much attached to some of them.

One morning the teacher came upstairs in great distress, saying, "Only two or three girls are here. The parents of the rest are alarmed by a rumor that you intend to take their daughters to the 'outside country.'" After comprehending the situation, Mrs. Crawford asked, "What can be done?" The teacher replied, "Go down and tell those now here that you have no such intention." Again she asked, "Will my bare word satisfy them since they suppose me capable of so great wickedness?" He said he thought it would. So she went down with him to the school room and told them in her broken way that she had no idea of taking them anywhere; that she wished to teach them to read good books, and they would continue to live with their parents at their own home. They and the teacher went to tell the other girls what had been said to them, and the next day all were present as usual.

About the end of the Chinese year they discovered that the teacher was not only an opium smoker, but that he took two of the ten cash given daily to each girl. They, therefore, dismissed him, and through

Mr. Nee engaged another teacher, Wang Ping San, who later became their first convert and a consecrated preacher of the gospel. His history by Mrs. Crawford has been published in a booklet.

Their residence was in the midst of a wealthy class of people, many of whom came to see their foreign neighbors. Their broken accent, peculiar ways, strange furniture and household arrangements greatly interested these visitors. Ignorance of Chinese customs and modes of speech sometimes placed the young missionaries in embarrassing positions. They were one day invited to a wedding at the home of a rich neighbor. Mr. Crawford remained in the gentleman's hall, while the wife was conducted to the women's apartments. While awaiting the coming of the bridal party refreshments of various kinds were passed around among the gaily attired guests, who gave themselves up to merriment. The visiting missionaries managed to understand and answer some of their numerous questions. The first question asked of a stranger is, "What is your honorable name?" The next is, "What is your honorable age?" To the latter question Mrs. Crawford replied, "Wait four months — twenty-three." This unusual answer amused the hearers exceedingly. She could hear them repeating to each other and to every new arrival, "She says, 'Wait four months—twenty-three.'" The Chinese do not reckon age from the birthday, but from the new year, all alike adding a year each at that time. Hence she ought to have said, "twenty-two," until the next new year, when she would be twenty-three.

In those early days, among others, a near neighbor frequently called. On his last visit he seemed delighted with Mr. Crawford's watch, and asked if he had another. Mr. Crawford, suspecting nothing, gave him his wife's to look at. The man saying "ten thousand thanks" (not understood by Mr. Crawford), hung the watch on his gown button, presented in return a copper incense pot, worth probably a dollar, and with profuse bows took his departure. Mr. Crawford followed him, not to his home, but far down town. The situation becoming more and more exciting as they proceeded, he finally took possession of the watch and brought it back, much to his wife's relief. The incense pot was returned to the young man and here terminated their acquaintance with him.

During this first winter Mr. Crawford spent much of his leisure time inventing a phonetic system for writing the Shanghai dialect, the history of which he published in the Chinese Recorder in March, 1888.

-It is the opinion of some who are acquainted with this phonetic system, and with the present state of China, that, while it is admirably adapted to the purpose for which it was invented, its failure in being accepted for general use is mainly due to the fact that on first sight the learning of it seems (but really is not) formidable to the missionaries. A Romanized system was therefore adopted at an early day for some of the dialects. Now when China is mad on learning European languages, especially the English, and great multitudes have acquired its alphabet, it seems to many better for all to fall into line and adopt

some particular mode of representing the Mandarin sounds by means of Roman letters than to take something that is new to all parties. The latter system is now in an experimental stage. The labor expended on this invention was by no means lost, as it greatly aided in analyzing the sounds and otherwise mastering the language.

Mr. Crawford's first sermon in Chinese was written in this phonetic system.

(The reader is referred to the Appendix for a complete description of the system.)

## CHAPTER VIII.

### GATHERING CLOUDS.

After a year's study of the language, Mr. Crawford began regular preaching in the Sung Way Dong, a large Baptist chapel, on a crowded thoroughfare of the native city. This chapel had been built a few years before with funds collected by Mr. Shuck in the Southern States of America. Here Messrs. Shuck, Yates and Percy were in the habit of preaching in turn, daily, to full houses. Mr. Crawford, during his first year, frequently met them at the chapel, and aided them in keeping order. Mrs. Crawford often accompanied him, going up into the women's empty gallery, which extended around three sides of the building, in the hope that her presence might gradually draw the women about her, but in vain. If the missionaries had then known, as they learned later, that respectable women avoid thoroughfares and strange assemblies, they need not have constructed this gallery, and Mrs. Crawford need not have spent her energies in that direction. Only now and then an ordinary woman would wander in. Other conditions were required to accomplish the end they had in view.

As mentioned in the last chapter, Mr. Crawford wrote out a sermon in his newly invented phonetic system, memorized it, and then delivered it from the high pulpit, to a vast crowd of strangers, in Mr.

Yates' presence. He delivered the whole without faltering. As each day there was a new congregation, he soon went to preach this sermon again, but failing to render it to his satisfaction, he decided on his way home that in the future he would pursue a different course. The congregation was always composed of a great mass of curious men, gazing at the foreign chapel, foreign tall lamp-stands, the peculiar dress and strange manners of the preacher, comparatively few of them realizing the fact that he was addressing them in their own language. The next time he attempted to preach, instead of ascending the high pulpit after the American fashion, he took his stand on the floor near the first row of hearers, and told them as well as he was able, in disconnected sentences, the leading truths of Christianity. His first was also his last written and memorized sermon.

About the beginning of 1853 the population in and around Shanghai had begun to be greatly alarmed by war rumors. The Tai Ping rebels had arisen some years before on the southern border of the empire, west from Canton, and gradually moved northward towards Nankin, the ancient capital of China, carrying death and ruin in their train. The wildest stories of their power and success were circulated through the community. But there was no possibility of ascertaining the real state of things, nor newspapers to chronicle their movements. At each reported advance of the insurgents the people fled in great numbers to the country. When the report subsided they returned to their homes, to flee again at the next

alarm. Thus for months they were kept in a fever of excitement, until the rebel army passed to the west of Shanghai and captured Nankin.

To avoid a repetition of their previous sufferings in the city, Mr. and Mrs. Crawford spent the hottest part of the summer of 1853 outside the city walls at the home of Mr. Yates. The Tai Pings having settled their families at Nankin, the prospective capital, sent a request to Rev. I. J. Roberts, of Canton, to become their religious instructor. Their leader, Hung Hsheu Chuen, now styled the Heavenly Emperor, had some years before the rebellion been under Mr. Roberts' religious teaching. The rebels, in their march, destroyed the temples, and observed, to some extent, the forms of worship Hung had learned from Mr. Roberts and various Christian books. Missionaries generally hoped that the revolution would pave the way for the introduction of Christianity throughout the empire. Mr. Crawford, sympathizing with Mr. Roberts' efforts to reach Nankin through the rigid blockade, invited him to his house while awaiting his opportunity. Towards the end of summer, just as Mr. Crawford and wife had returned to their home in the city, Mr. Roberts arrived, accompanied by two young rebel princes, the son and nephew of the southern king. These youths had by some means been separated from the army as it marched northward, and were afterwards smuggled into Canton to be taken to Nankin in Mr. Roberts' care. Mrs. Roberts soon followed her husband and also became an inmate of the Crawford household. While they were stopping

there, reports of a new kind, to the effect that Shanghai was to be captured by a band of local discontents, began to agitate the people. The missionaries, thinking these rumors arose from the excited state of the public mind, and having no means of ascertaining the truth, gave themselves little anxiety on the subject, and went on with their regular work.

But late one night in September, after they had retired, Mr. Nee came to arouse them to their danger, and urged them to take immediate measures for their safety. Mr. Crawford rising for the interview, was told that the officials were all removing their families to the country—that the greatest alarm and confusion prevailed, and the city was to be captured that night. Mr. Nee said the attack was to be made by the Fokien and Canton men, mostly residing in the eastern suburb, between the city wall and the river. These men had probably communicated with the Tai Pings at Nankin, and would try to unite with them. After Mr. Nee's departure Mr. and Mrs. Crawford held a "council of war." Mr. and Mrs. Roberts were asleep in Miss Baker's part of the house, and were not aroused. Was the danger real or imaginary? Having heard the cry of wolf so often they were not much disposed to heed it. If real, would foreigners be attacked? If so, what means of safety or defense had they at hand? The gates were then locked and they could not possibly leave the city. After reviewing the whole situation, they committed themselves into the hands of a faithful God; Mr. Crawford put a hatchet, his only weapon of defense, under his pillow, and they

lay down and slept till morning. Soon after daylight the servant woman, rapping at their door, informed them that the magistrate and some of the gatekeepers had been killed, and that the city was in the hands of the Red Heads (the local discontents). Mr. Crawford dressed immediately and went out to explore. Finding Red Turbaned men parading the streets in every direction, he returned at once to give information. After breakfast, Messrs. Roberts and Crawford went together to the business and official parts of the city to learn definitely how matters stood. Feeling confident of protection they soon returned to reassure their wives. In their absence Mrs. Crawford had taken the precaution to go down stairs and bolt the street doors. Shortly afterward, hearing some one trying to open it, she looked out from the window above, and to her astonishment, not to say alarm, saw their own cook, at the head of eight or ten men, all with red turbans on their heads and spears in their hands. Hearing the noise of the opening of the window, they looked up and she said, "Teacher Crawford is not at home." In case of real danger this of course would have been the last thing for her to say, but it was her apology for not letting them in. They all bowed respectfully and departed.

Mr. and Mrs. Roberts left the city at once, finding refuge with the missionaries without, but the Crawfords, apprehending no danger, remained at home. The two schools, for they had also opened a day school for boys, were already broken up, many of the families patronizing them having fled to the country, and the

others did not think it safe for their children to be on the street.

No objection was offered by the rebel gatekeepers to the missionaries going out and coming in at pleasure, but the natives were denied this privilege. Reports soon became rife that an Imperial army and fleet were coming to exterminate the Red Turbans. The United States Consul promised to let Mr. Crawford know when it would be necessary for him to leave the city, and supposing that he would be well informed as to the movements of the army, they remained at home pursuing their studies, and cultivating friendship with the people who now turned to them for comfort and for outside news. While thus engaged, three weeks after the capture, suddenly the booming of cannon announced the arrival of the Imperial fleet, and the beginning of the threatened siege. Thinking it best now to seek a place of safety outside the walls, they went in company with Mr. Percy, who was also still remaining in the city, to the north gate, but found it closed and the keepers were not allowed to open it for any one. Then the party, soon increased by the addition of Mr. Carpenter of the Seventh-day Baptist mission, who also lived in the city, sought refuge in the Sung Way Dong, whose thick walls promised better protection than private dwellings. Cannon balls flew shrieking over their heads, now and then one penetrating the walls of the chapel. Two gentlemen of the party, as soon as possible, called on the rebel chief, who assured them that they should have an escort through the gates immediately after the cessation of

the battle. When the firing ceased, Mr. Crawford dropped a note over the city wall, begging a strange man outside to take it to the United States Consul, which he did. However, an escort was obtained from the rebel chief, and the four missionaries marched out before the Consul and his party arrived. Taking only such articles as could be packed in two hand bags, and leaving the house in charge of their rebel cook, they made their way to the American Episcopal compound, two miles down the river, where they remained eighteen months.

The history of this siege and the sufferings it caused, can only be briefly alluded to here. The Imperialists made almost daily attacks, firing at the wall with cannon, jingals, muskets and arrows. Sometimes they marched up with flags, spears, and shields, cursing and daring the rebels to come out to a hand to hand fight. The bombardments, both from the junks and from the batteries erected on the east bank of the river, were plainly visible from the Episcopal premises. The French Concession, lying along the northern and northeastern wall of the city, proved a means of protection and also of supply to the rebels, since the Imperial troops were not allowed by the French to occupy or blockade it. Choosing days when there was no fighting, Mr. Crawford succeeded in making a few visits to their city home, bringing out clothing, bedding and needed articles. After becoming accustomed to the state of war the two began to make regular visits to their home. Finding their cook unreliable they dismissed him, and allowed Mr. Wong Ping San, teacher

of the girls' school, to move into the house for the better protection both of their property and of his family. About this time Mr. Crawford requested Wong to transcribe the Gospel of Matthew into the new phonetic character which he had learned. While doing this work, the divine teachings began to take hold of his heart, and during the siege he was made a new man in Christ. Mr. and Mrs. Yee, the parents of three of their pupils, also begged to occupy some of the vacant rooms of the house, where they could feel safer and daily listen to Wong Ping San's instructions.

Twice each week, when possible, taking a lunch with them, they spent a day in their city home. The neighbors welcomed them joyfully, many of them remaining for hours to derive what comfort they could from the reports of outside matters, and listening with more or less interest to the gospel. Much time was given to teaching Mrs. Wong and Mrs. Yee. As part of the road to and from the city lay in direct range of the guns east of the river, they did not think it safe to venture in during the attacks from that quarter. The suburb between the river and the city wall had been burned by the besieging army in order to give full play to the guns, thus leaving their road into the city entirely exposed. Sometimes the firing opened after they had started to the city or during their return. In such cases they watched their opportunity, and rapidly crossed the dangerous parts in the interval between two discharges. Though there was some risk in this they did not think it sufficiently great to keep them from their work. Their house in the city being in

range of some of the batteries, an occasional ball would plow its way through the roof or upper portion of its walls. When danger threatened from this quarter, they did their work in the great hall below stairs.

By these labors during this siege, they gained a much stronger hold on the people than they could have secured under ordinary circumstances. They also took letters and small parcels back and forth for separated families and friends. Some gave them their jewelry and other valuables for safe keeping, without receipts, fully believing they would be faithfully returned after the siege was over. In every instance the owners survived to receive them again.

Their work during this trying period was not confined to the city; they also visited the villages and surrounding region. They found frequent opportunities for presenting the gospel to the country people as well as to the servants of the missionaries around them. Besides these labors they kept up, as far as possible, the study of the language.

The proximity of the two large Imperial encampments was a source of constant apprehension to the foreign settlement. After repeated remonstrances by the British Consul against the lawlessness of the troops, an unprovoked attack by some of them on an English gentleman and lady, while out one day for recreation, brought matters to a crisis. The British Admiral, after some correspondence on the subject, sent an ultimatum to the general-in-chief of the forces, giving him three days to move the obnoxious camps to

a greater distance from the concession. No attention being paid to the Admiral's demand, a foreign force was hastily gathered, consisting of a few British and American marines, augmented by volunteers from the settlement and from merchant vessels in port. These were anxious days to all the foreigners, for the Imperial army, besides being strongly intrenched, outnumbered the little foreign band at least ten fold. As the end of the specified three days drew near, intense excitement prevailed on every hand. But true to Anglo-Saxon blood, soon after the time expired, this brave little band stormed and captured the encampments with considerable slaughter of their defenders, some of the attacking party also losing their lives. Judging from the entire absence of preparation, it is supposed the army had not been informed of the state of affairs or of the British demand. The white race is capable of high handed measures, and generally has had its own way in the east. But probably a new day has dawned in this respect. The camps were removed with ample apologies, and there was no more trouble from this source.

All the American mission houses, except the Episcopal, were rendered untenable by the war, and were finally bought by the Chinese government for strategic purposes. The Episcopal friends received the Crawfords and other missionaries as homeless refugees, with a generous welcome, and did everything in their power for their comfort; but, as they were expecting reinforcements, they could not continue long to accommodate so large a number without great inconvenience

to all. The Southern Baptist mission, seeing no prospect of a speedy termination of hostilities, proceeded to build a house in the foreign settlement large enough to temporarily shelter their four families, Mr. Shuck and children having left for America before the siege, and Mr. and Mrs. Percy and Miss Baker during its continuance.

The siege drew its weary length along. But no siege lasts forever. Late in the autumn of 1854, the French, growing restless under the state of affairs, picked a quarrel with the rebels. After bombarding them to their heart's content, they instituted a strict blockade from their concession. This effectually cut off all other, as well as the Crawford's, communication with the city. The close of this rebellion is given in an extract from one of Mrs. Crawford's letters to a friend, dated March 15, 1855, as published in the Southwestern Baptist:

"I shall not attempt to detail the events of the past month. It would be a story of starvation and misery in almost every form. The siege is ended. After the government bought several mission premises, the Imperial army took possession of all the places through which provisions could be smuggled into the city, and food became very scarce. There were many thousands of non-combatants—men, women and children—shut up within the walls, whom the rebel chief refused to release. Occasionally, however, some stole out, some bribed the pickets, and some were shot in attempting to escape. Affairs daily grew worse. No one was allowed to enter the city but Dr. Lockhart of

the London mission. Through him we sent money to those in our house. But soon we learned that money could not procure food, and finally Dr. Lockhart was shut out. Then we suffered most painful anxiety for Wong Ping San and other friends. Horses, mules and dogs were all eaten, and many people died of starvation.

“Prayer was offered daily by the various missionaries for the sufferers. Finally Wong Ping San escaped through a breach in the wall, leaving his family with food enough for seven days. Had he remained it would have sufficed for but four. His wife did not attempt to accompany him, lest the crying of her infant should betray them. The week following was one of most painful anxiety for all the missionaries. They constantly met half starved refugees, who brought out tales of horrible distress. On the night of February 17, 1855 (it was the Chinese New Year's eve), the rebels being demoralized, attempted to evacuate the city. Some arrangements being misunderstood, utter confusion ensued. The Imperialists, learning the situation, rushed in, set fire to the houses and captured many of the rebels. A large number escaped, but for days the less fortunate were continually seized and beheaded. On February 19, Mr. Crawford succeeded in reaching our house, finding the inmates safe, but in a state of great terror. The house had been plundered by the Imperial soldiers, but the value of the property has since been refunded, so far as we could remember what was missing. Nearly half of our books were taken, a loss not easily repaired.

“At the recapture of the city, our new mission house in the foreign settlement was just ready for occupancy. On the twentieth all four families moved into it, and will remain here until Mr. Yates’ can be fitted up. We thought it best not to return to our city home this spring as we should be compelled to leave it in the summer. Besides, the city is so filthy that pestilence is apprehended. We will, however, resume our schools there, hoping hereafter to reside in that neighborhood again.”

It may be well to mention here the fate of the two rebel princes taken into the Crawford home by Mr. Roberts. Fung Amau, son of the Southern King, was a bright, amiable boy of fourteen. His cousin, Fung Asau, was a fine looking young man of eighteen, full of fire and high aspirations. Both were worshippers of the true God and hated idols. Mr. Roberts gave them religious instruction, and Mrs. Cabaniss taught Amau some English. Asau was baptized by Mr. Percy in the autumn of 1853, Mr. Roberts acting as interpreter during his examination. Being from the far south none of the other missionaries understood his dialect. The Red Turbans made many attempts to join the Tai Pings at Nankin, but without success because of the intervening Imperial armies. The Shanghai rebel leaders finding out Amau’s rank, by flattery and many honors induced him to join their band without Mr. Roberts’ knowledge. Asau was like a caged tiger. Being unable to reach Nankin, where he longed to share the destiny of his fellow-revolutionists, he worried himself into insanity. To prevent

his betrayal of himself, he was taken by Messrs. Yates and Roberts into the city, and chained to a pillar in Mr. Crawford's house. On recovery he was sent to Hong Kong where he taught school for a missionary until his own death two months afterwards. Amau remained with the Red Turbans until their capture, and some of Mr. Crawford's acquaintances witnessed his beheading among many other prisoners. It was several years before Mr. Roberts succeeded in reaching Nankin, having in the meanwhile taken his family to America and returned.

## CHAPTER IX.

### CONVERSIONS, BAPTISMS, DIFFICULT QUESTIONS.

After the recapture of the city of Shanghai by the Imperialists, order was gradually restored, and the missionary work was resumed under some new conditions. This is partly shown by the following further quotation from the letter mentioned in the last chapter:

“On last Sabbath we had the pleasure of witnessing the baptism of our teacher, Wong Ping San. In the presence of numbers of his fellow-countrymen, he renounced all trust in any other salvation than that through Jesus Christ, the Son of the true God. There are a few others who seem somewhat interested in the gospel. The brethren have appointed Friday evening for Chinese prayer-meeting in our study at Te Hwo Dong, and services for the little church at the same place at twelve o'clock. Besides these meetings, there will be preaching to the heathen almost every day, both at our city house and at the Sung Way Dong. I think there is more disposition to listen to the truth than formerly.”

One of the missionaries in writing of Wong Ping San's examination for baptism, said: “It was really charming to hear him tell his experience—his struggles with heathenism, his efforts to make himself better, his doubts, his fears, and his final triumph in an old-fashioned conversion by the Holy Spirit.”



THE LAST PHOTOGRAPH OF DR. CRAWFORD,  
MADE IN 1901



WANG PING SAN  
FIRST CONVERT UNDER THE WORK OF THE CRAWFORDS, AND FORTY  
YEARS PASTOR OF SHANGHAI BAPTIST CHURCH



This marked conversion of so intelligent a man, who, from seventeen years of age, had been a diligent seeker after truth, had investigated the claims of all the religions around him, but found no rest for his soul, made an epoch in missions at Shanghai. Referring to his change of heart he said, "When I had prayed some time and arose to my feet, I felt that all the enmity and ill will I had ever entertained toward others had passed away; and in my heart and whole body I felt invigorated. Suddenly I thought and said, 'Surely God has forgiven my sins or else I could not so freely forgive others their trespasses against me.' Thereupon I was enabled to return thanks without measure." This took place while he was still shut up in the besieged city, a short time before the visits of the missionaries were cut off by the French blockade.

Mr. and Mrs. Crawford never forgot the joy of their interview with him the day after his great change. His face glowed with heavenly light as he said, "I have received the Holy Spirit," and then recounted to them his conflicts and final victory through trust in Christ. They had often been told by other missionaries that an honest mental assent to the truth of Christianity was all that could be expected of Chinese converts at that stage of the work. They could not accept this view, but labored in faith for the same conversions by the Holy Spirit that have followed the proclamation of the gospel through the ages. Therefore they had double joy in seeing their faith verified by such an unmistakable passing from death

unto life of a man for whom their hearts had been so intensely engaged. This joy was theirs alone for a time, as none of their colleagues saw him between his conversion and his escape from the city several months later. Prior to this, a few natives had united with other mission churches, and four men with the Baptist Church at Shanghai. Of these four, two had been excluded, one, Asau, had died, and one miserable specimen still remained. Soon after Wong's baptism this last one was excluded for opium-smoking, lying, and obtaining money under false pretenses; so Wong Ping San was in reality the first permanent member of the Shanghai Baptist Church.

As before stated, the four mission families, Yates, Burton, Cabaniss and Crawford, were now all living temporarily in the house erected in the foreign settlement, which they named Te Hwo Dong, that is, the "hall of brotherly love." While there, one Sunday morning, in the early spring of 1855, their front gate was opened, and in walked about a dozen country people, led by a man and his wife whom the Crawfords immediately recognized. These leaders of the party had been frequent visitors at the Yah Joh Loong during the war, and had listened with much interest to the gospel. Like many others, they had escaped from the city during the siege, and found refuge in one of the numerous villages a mile or two back of the Episcopal mission. They had industriously told the gospel story to the owner of the house in which they found shelter, and to many of the other villagers. Now that peace was restored, a large company of

them sought the Crawfords saying: "We are come to hear more of this doctrine of salvation." Having walked several miles, they were invited to remain all day, which they gladly did. One middle-aged woman, the landlady of the refugees, was especially earnest, and as Mrs. Crawford urged on her the obligations and joys of the gospel, she, taking the missionary's hand in both of hers, said: "You are going to heaven. You are acquainted there. I wish you to take me along and introduce me, for I do not know the way nor how to behave when I get there." All listened seriously, and came again and again, Sabbath after Sabbath. The Crawfords also accepted their invitation to visit the village, and did so, accompanied by Wong Ping San, and they thought some of them were not far from the kingdom of heaven. One young woman they remembered with peculiar interest. She was not yet married, and felt sure her future husband and family would not permit her to become outwardly a Christian. Her sighs, tears and prayers were very touching. They could only pray for her, point her to Jesus and urge her to trust in Him as a complete and all-powerful Saviour, who will never fail those who commit themselves to Him.

The Episcopal missionaries, learning what was going on at this village, sought an interview with Mr. Crawford, and claimed that region as belonging to their parish, though hitherto they had done no work there. Mr. Crawford explained that the leaders of this party of natives were his neighbors in the city, and that he and his wife had been their sole relig-

ious guides. The fact that the village was nearer the Episcopal residences than Mr. Crawford's did not seem a sufficient reason for relinquishing a work which Providence had thrown on them. Finally the Episcopal missionaries, seeing no other way to detach these people from the religious watch-care of the Baptists and attach them to their own church, opened a school in the village, employing the man from the city as teacher. Thus by offering this inducement to him and the patrons of the school, they gained a victory for which Mr. Crawford would not compete. This was the first, but not the last, time they had their inquirers and converts turned from them by pecuniary inducements. Such incentives to a profession of Christianity or choice of denomination are exceedingly corrupting, and they would never employ them. They never knew how many from this village joined the Episcopal Church. They saw the woman who had asked them to lead her to heaven once after she joined them. She seemed very loving and said: "I was sorry not to go with you, but they told me their church was nearer than yours, and after all it is the same Jesus and the same heaven."

Mrs. Yee, previously mentioned, had become interested in the gospel years before this period. While her husband, who was a tea-chest painter, was working and they were living at Su Chow, had visited Shanghai in the furtherance of his business, and on return had told her about the foreign preaching halls, where a new religion or plan for securing salvation was taught. The idea of salvation took hold of her,

and when the family removed to Shanghai, she earnestly desired to visit one of these halls. But being timid, and no one offering to lead the way, she anxiously awaited an opportunity. At last, having heard of the day schools, she gladly sent her two daughters as pupils, and afterwards her son. These girls daily taught their mother what they learned of Christianity, and when the Crawfords first met her, she already knew the ten commandments and the Lord's Prayer, and many scriptural facts. Though receiving constant instruction from Mr. Wong Ping San, as well as from the missionaries, when visiting the city, she was still, at the end of the siege, groping her way in the dark. She said one day, "When you think me ready I wish to be baptized, for I desire to follow Jesus in all things." Not long after this, as she knelt beside the bed in her cheerless hut, she gave herself to Jesus and found light and joy inexpressible. Springing to her feet, she hastened to tell Mr. Wong of her new found happiness. She was baptized by Mr. Crawford in the river in the summer of 1855. She was the first woman ever baptized in Shanghai. A friend had remonstrated with her in advance, saying, "Are you not afraid? You have never taken a cold bath in your life." She replied, "No, nor even washed my face in cold water, but I am not afraid. Jesus would not tell me to do what would hurt me, and if he did I would do it, and let it hurt."

Mr. Crawford secured a good position for Mr. Nee as a teacher with another missionary, and took

Mr. Wong, about the time of his baptism, as teacher of the language for himself and wife. Thus by daily association with them, Wong could have the religious instruction he so much needed. Even before his conversion he seemed to pity the erring, ignorant people, and now felt doubly anxious to present the Saviour for their acceptance. He was a close student of the Bible, and while they were learning from him the ins and outs of the Chinese language, Mr. Crawford opened up to him the rich treasures of God's word. The many practical phases of Christianity could also be better presented in this free intercourse than through set lessons. The two became intimate friends, studying together in the mornings and meeting in the afternoons in one of the chapels to preach in turn to the crowds that gathered. Sometimes Mrs. Crawford accompanied them to the chapels, sometimes to the surrounding villages, and took boat excursions with them to different towns. That article of the treaty with China, restricting foreigners to a twenty-four hours' absence from an open port, had by this time become a dead letter, and journeys of weeks were made without disturbance or protest. By means of the general system of canals, any city, market town, or important village, in the great Yang Tsze valley, might be reached by boat. Boats of all sizes, from the narrow dispatch boat carrying one man who propels the oars with his feet, up to the luxurious pleasure palace, might be constantly seen passing hither and thither. They usually hired a good passenger boat of three compartments, furnishing of neces-

sity their own bedding, cooking utensils, table furniture, fuel and provisions. Now steam is rapidly changing these modes of travel.

When stopping at any place, great or small, a crowd would immediately collect on the bank, affording an opportunity for preaching and tract distribution. Often leaving the boat for these purposes, the men of the party would visit different parts of the town, such as tea houses, open areas, or temple courts. Mrs. Crawford was sometimes invited to private houses, where she could present the gospel to the women in a more quiet way than on the boat.

At a certain town on one of their short trips, while they were standing on the pavement in front of a handsome temple, Mr. Crawford preaching to the multitudes, some person called out, "Bring a bench! Bring a seat!" One was speedily brought, and the missionaries were invited to be seated. After refusing for some time, the crowd earnestly insisting, they yielded. Shouts burst from hundreds of throats, "Ha! they can sit down, they can bend their knees like other people!" On seeking an explanation from their teacher, they were told that before the capture of Shanghai by the British troops, the officials issued a proclamation to encourage the people, saying that foreigners had no joints in their legs, and if knocked down they could not rise again.

The effect upon the nervous system of being always watched by a curious, gaping multitude, cannot be fully appreciated without experience. With closed doors and windows, they could sail along in mid-

stream without attracting attention. But such imprisonment was intolerable for long periods. Like other mortals they need air and light, and with these come the gazing. Besides, health required them to get out of the boat occasionally and take walks on the paths along the canal. The country being a dead level, without trees or fences, they could be discerned from afar. In every direction could be seen men, women and children, running toward them for a good look. It was to most of these people the opportunity of a lifetime. Walking on one of these trips, a long train of gazers following after, some being rather boisterous, the travelers suddenly wheeled about to retrace their steps. The movement being designedly sharp and unexpected, produced a general panic. The crowd turned and fled as for life, screaming at the top of their voices, calling on their gods for help. This experiment was not repeated. At another time, walking near nightfall along the canal, two countrymen came up rather rapidly behind them. On discovering them to be foreigners, one said, "Don't get too near lest they kick!" The other evidently priding himself on his superior knowledge, replied, "No, they are men!" Again they once heard a Shanghai man and a countryman discussing them. The latter exclaimed, "How white they are!" "Yes," said the citizen, "and if you lived on cow's milk like they do you would be white too."

In those early days, preaching was mainly addressed, not to regular congregations, but to great crowds of raw heathen, most of whom could not fix their at-

tention, nor remain quiet long enough to understand a connected discourse. Under these conditions, formal services with singing and prayer were out of the question. Great skill was required to even partially interest the audience. Sermons could not be delivered after the western models, with their firstly and secondly, one argument coming out of another in logical order. Such preaching, had it been possible for the speaker, would have been lost on the audience. In private conversation with thoughtful Chinese, close reasoning is frequently necessary and appreciated, but for this, as well as for the mode of addressing the masses, skill can only be acquired by long practice and close study of the native mind. A certain kind of logic is demanded, but nothing is so effective, so convincing, as the assertion of a truth, pointed by a striking illustration.

Prior to Wong's baptism, the little church at Shanghai, composed of the missionaries and one native member, met for communion service once each month. The songs, most of the prayers and talks were in English, but the closing doxology was in Chinese, the only hymn of the kind in their possession. When they began to have prayer-meetings and weekly church services, hymns in the dialect of the people became indispensable, and Mr. Crawford felt impelled to supply the need.

A few days before his marriage in 1851, while he and his intended bride were discussing the character of their prospective work in China, Mr. Crawford said: "Our religion is a social one, and it seems to

me that Christian churches can never be built up of men alone. Your work will therefore be as essential to success as mine. Neither can Chinese congregations be sustained without vocal music. The people on our field will as yet have neither sacred hymns nor tunes. If you will teach our converts to sing, I will supply the hymns." To this she heartily assented.

In accordance with these early convictions, he now set about making hymns in the Shanghai dialect. Many of the missionaries had opposed the use of foreign tunes, maintaining that they destroyed the meaning of the words by violating the tones of the language. Some favored the use of Taoist chants and for the hymns preferred the classical style; but when Mr. Wong and Mr. Crawford composed and translated a few songs into the dialect, which was set to old familiar American tunes, the natives accepted them with avidity, and objections vanished. All united heartily in the movement. Such hymns and tunes were soon sung in all the mission churches, and a new era in religious worship was introduced in Shanghai.

Residence in the English settlement being inconvenient to their work, which lay mainly within the city walls, when the cooler autumn weather of 1855 came on, the Crawfords returned to their old home in the city for the winter. There they came in constant contact with the people, and had their school under daily supervision. But the dampness and malaria proved to be detrimental to their health. After two months

of labor there, both were, within a day of each other, taken seriously ill. Dr. Burton moved them back to Te Hwo Dong, where he and Mrs. Burton cared for them most tenderly, the doctor acting as both physician and nurse until their recovery. As Dr. Burton strongly advised against any future attempt to live in the city, they returned the house to its owners, and rented a smaller one in a better location for a chapel, yet sufficiently large for the two schools. Mr. Po, the only son of a wealthy man, had succeeded Mr. Wong as teacher of the girls' school, and in a short time he and Mr. Saw, who taught the boys, both became Christians, each dying years afterwards in the faith. At this place, called Nay Way Dong, the missionaries spent the greater part of three days each week. Mr. Crawford and Mr. Wong preached in the forenoon, and after a cold dinner which they took with them, the rest of the day was spent in talking personally with the people; they to the men and Mrs. Crawford to the women, on opposite sides of the room. In this way they could find out the religious wants and difficulties of their hearers, and apply the truth accordingly. They found that public preaching to the heathen, without some such accompanying conversation, is largely lost. The preaching hall being upstairs, hidden from the public gaze, they soon had quite a large, regular congregation. Opening into this hall was a small room, into which Mrs. Crawford often took serious women for prayer. Mrs. Yee, who with her family now lived in the lower part of this house, made this little room

her sanctum and retreat from domestic distractions, frequently taking the others with her there to pray. It was in this place, too, that Mrs. Ling, mentioned in "The Chinese Bride," came while visiting a friend in the city, to offer her petitions; for her friend had said, "It frightens me to have you talk to God where I am."

During the years 1855 to 1857, a number of persons, besides school teachers and servants in the several mission families, became Christians. A general spirit of inquiry manifested itself in connection with the labors of all. Messrs. Yates and Cabaniss having returned to their repaired houses, a small chapel was built near them, outside the old north gate of the city, where the regular Sabbath services of the church were afterwards held. Baptisms were administered at the Sung Way Dong, where the audiences became more orderly. As a nucleus the native Christians on these occasions gathered around the pulpit and joined in the services. Chinese women, timid and shrinking as they are, never, so far as the observation of these missionaries extended, when truly converted, objected to being baptized, nor hesitated to use the portion of the chapel set apart for them.

While Mr. Crawford had his little preaching place near the south gate, with the boys and girls' day school connected with it, Mr. Cabaniss had similar quarters in another part of the city. Mr. and Mrs. Yates labored in their own neighborhood, having the use of the little chapel in which the church meetings were held on Sundays. Dr. Burton had labored in

the medical line at a still different preaching hall, but was already becoming discouraged in regard to its evangelistic uses. Those who became interested in the gospel at any of these centers, or at the Sung Way Dong, where preaching to the masses was carried on daily by the missionaries in turn, were requested to attend the meetings on Sundays at the old North Gate Chapel, where all the church members assembled for worship. Thus was beautifully illustrated a division of labor with a united work. About this time Dr. Burton resigned from the mission, practicing his profession among natives and foreigners, until the opening of the American Civil War, when he returned to the United States.

In these early years of his labors, a fellow-worker asking Mr. Crawford's advice in regard to the propriety of admitting polygamists to baptism and church fellowship, led him to the careful study of this question. Missionaries were not of one opinion on this subject. As in every other perplexity, he went to the word of God for guidance. The first passage that came to him was Paul's injunction to Timothy, "A bishop then must be blameless, the husband of one wife, vigilant, sober and of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre." (1 Tim. iii: 2, 3.) "This scripture would imply," he said, "that there were those in the churches who had more than one wife." But a fellow-missionary suggested that such was not conclusive; for many other things were forbidden to the bishops, of which it would be a shame for *any*

*Christian* to be guilty. So he began to search for other scripture teachings on this matter.

“And he saith unto them whosoever shall put away his wife and marry another committeth adultery against her,” etc. (Mark x: 11, 12.) “If it be adultery to marry another, when the first is put away, much more gross adultery must it be to marry another while still retaining the first.” It seemed to him that Jesus had thus decided the question by this one affirmation. And there were other teachings of the Lord equally explicit, which need not be mentioned here; and Paul also by inspiration says, “Nevertheless to avoid fornication let every man have his own wife, and every woman her own husband”—by implication not the husband of another woman.

Nor is the Old Testament silent on this subject, though the Israelites followed this and other customs of the heathen around them for many generations. Leviticus xviii: 18 says, “Neither shalt thou take a wife to her sister (margin, “one wife to another,” which is probably the true rendering) in her life time.” Moreover, in China polygamy is not legal. A man marries a *chi* (wife), but the arrangements and ceremonies are quite different when he takes a *chie* (concubine). The words are entirely unlike, and there should never be any question as to which one of his “wives” he should keep and which put away. All but his legal wife are concubines.

“But,” some one objected, “perhaps several of these later ones have children, and the first or real wife may have none, would it not be cruel to break up

families in this way?" His reply always was, "It is not our province to decide all the details in such matters, but the fact remains that the man must cohabit with but one—the lawful wife; yet he is under obligation to provide for the other women and the children. Of course, turning away from this sin has its inconveniences and heartaches; so of the idolator, the drunkard, the opium-smoker, and other transgressors. But even sins of ignorance, when brought to the light, must be repented of and turned from, and every man must take the consequences of his own mistakes and sins."

He was sometime in clearly reaching all these conclusions, but held them firmly to the end. In all his long life he never had occasion to accept or reject a polygamist.

## CHAPTER X.

### FIRST VISIT TO THE HOMELAND, SHIPWRECKED, MIRACULOUS ESCAPE.

How to gain access to the ears and hearts of the people, and lead them to Christ; how to build up churches of living stones after the New Testament pattern, was the study of the Crawfords by day and by night. Released from the environments of their own native country, they endeavored to work, under their new and peculiar circumstances, without introducing unnecessary foreign customs. In short, they tried to make the New Testament Christianity, rather than its modern type, their model; yet without yielding any essential article of faith or practice as held by Baptist Churches, fully believing these to be in accordance with the divine teachings. They embraced every opportunity to present Christ as the only way of salvation, to their servants, to all who came into their house for whatever purpose, to those who assembled in the chapels, and to all those they could reach in any way. In their daily walks for exercise, they frequently wended their way to some village or cluster of farm houses, where they found openings for presenting the gospel. Such was mainly their methods of labor. Their motto was, "This one thing I do."

After their severe illness in 1855, they made a trip of recuperation to the native port of Ningpo. Among the various missionaries stationed there, several be-

longed to the American Baptist Missionary Union, with all of whom they formed strong and lasting friendships. At Ningpo they had opportunities for seeing many phases of missionary work, and for taking counsel on difficult points connected with it. It is always helpful to look around upon the methods of others. This was especially so in those early, experimental days, when the great question was *how to do it*. In the summer of 1857, it was decided that Mr. Yates and family should go home on a furlough. They had been on the field for ten years, and the Board had invited them home for a much-needed rest. Before they sailed Dr. Burton strongly advised that, on account of her weak condition, Mrs. Crawford should accompany them. Mr. Crawford being in less need of a change of climate, it was decided that he should remain for a year in charge of the church, left pastorless by Mr. Yates' absence, before joining his wife in America.

On September first the party, consisting of Mr. and Mrs. Yates and their daughter Annie, and Mrs. Crawford, set out on the sailing ship *Ariel*, Captain Cutler in command, bound for New York. Friends had previously said to them, "Are you not afraid to start in the very heart of the typhoon season?" But their passage was engaged, the time of sailing was not under their control, and so committing themselves to God, they set out on what proved to be the *Ariel's* last voyage. They afterwards learned that at their departure the barometer was indicating the approach of a typhoon. When about one hundred and fifty

miles from Shanghai, the weather became so threatening that the captain anchored under shelter of a group of islands called The Saddles. While there, Mrs. Crawford embraced an opportunity of sending a letter to Mr. Crawford, informing him of their detention. After a few days the captain weighed anchor and set sail, hoping to reach the open sea or a more secure refuge before the storm should reach them. But in a few hours it burst upon them with ever increasing fury, so filling the sails and tightening the ropes that it became difficult to manage the ship. With as much sail up as safety would sanction, the vessel almost upon her beam ends plowed through the raging sea with terrific velocity. "The tension was so great," wrote Mrs. Crawford, "that my whole frame became rigid. I could only wedge myself between the berth and the washstand, holding on with clenched hands, awaiting I knew not what. After some hours of this race for life, we anchored in a channel among the Chu San islands, where for a time we felt secure. The physical relief felt at the lowering of the sails and the casting of the anchors was wonderful."

But this sense of safety was of short duration. As in all cyclones, the wind soon veered to another quarter, and the vessel was again exposed to all its force. By nightfall it was found that the anchors were insufficient to hold the ship, and that she was drifting along the channel towards a high rocky cliff, projecting from one of the adjacent islands. The captain thereupon decided to clear the ship of her masts.

The rigging on the weather side was first cut loose, and all the three masts were snapped off by the force of the wind, and fell into the water, though still attached to the ship by the lea rigging. When these ropes were cut loose, the masts, yards and appurtenances floated away out of sight. The storm raged with unabated fury throughout the night. With the ship's head to the wind the great waves struck her prow with such violence as to come dashing over the cabin in the stern. The roar was fearful. On deck no commands could be heard unless shouted into the ear at the top of the voice. The next day the storm seemed even to grow worse, and it was discovered that, some of the anchors having parted cable, the ship was again drifting towards the rocks. Early in the afternoon it was announced that a dismantled junk, at the mercy of the waves, was bearing down upon them. A collision, which seemed inevitable, would be certain destruction to both vessels. Earnest, silent prayer went up from the passengers, while the sailors played out a hawser at the stern to change, if possible, the position of the ship. She veered a little in answer to the effort, and the junk passed by, missing the ship only a few yards. The appeals of "save, save, save," of the poor helpless junkmen wrung with pity the hearts of those on the dismantled Ariel, who thanked God for their own deliverance. The rain, spray, and low hanging clouds, made it so dark that even at mid-day they could see but a few rods from the ship, yet they felt sure the unfortunate junk was soon dashed to pieces against the shore toward which she was

rapidly drifting, and they were powerless to help its occupants.

The ship drifted at every flood tide, and at night the captain, full of anxiety, ordered the steward to place beside each of the passengers ropes with slip-knots, so that when the ship should strike the rocks they might lash themselves to some plank or article of furniture as a last hope. They were told that as the tide was just beginning to ebb they were safe for the next six hours, until another flood tide. The carpenter said he would turn in, as he would as soon go down in his bunk as any other way. The steward replied, "I will sit up, for if we go down I wish to see it."

All were exceedingly weary. Knowing of the six hours' respite, the passengers lay down on the cabin floor, wedging themselves securely between table legs and sofas, with their ear rings (as the sailors called the noosed ropes) beside them, and committing themselves into the hands of God, they slept through the night, all unconscious of what was going on. At daylight the steward came down exclaiming, "The days of miracles are not passed! We have drifted past the rocks and are safe!" In the afternoon the wind began to abate, and the clouds to part, and at last a ray of the setting sun streamed through the cabin window. It seemed like the return of a long-lost friend. Mrs. Yates and Mrs. Crawford exchanged glances and burst into tears.

An arrangement called "scissors" was extemporized for carrying sail and the captain slipped his anchor and headed for the open sea. With nothing to steady her,

the vessel rolled heavily, but securing themselves firmly in their berths, the passengers again slept all night.

What a contrast greeted their eyes next morning when they went on deck! The sea where they had lain during the storm was brown and thick with mud from the great Yang Tsze river, now plowed up from the shallow channel. The heavens had been black with wild, scudding clouds, the jagged rocks were menacing, and everything around was forbidding in the extreme. But this morning all these were gone, and they were safe in the open sea. Not a cloud was in sight, and the bluest of seas laughed back at the bluest of skies. Their hearts, with rejoicing nature, went up in gratitude to God, who had heard their prayers and spared his servants for further work in his vineyard.

Before breakfast a bark was sighted, and the captain bore down toward her as well as he could. The bark, seeing their disabled condition and flag of distress, also trimmed for the Ariel. She proved to be a Siamese man-of-war, short of provisions, bound for Shanghai. She was requested to take the Ariel's passengers on board and to send a tug to tow the hulk into port. As there was still a heavy swell, it was dangerous to approach very near together, and the transfer was made over a considerable distance. It was unsafe for the four passengers and the requisite stores to go all at once on the little boat, so two trips had to be made. As the frail boat moved away with the Yates family, all on the ship watched anxiously. Sometimes the great waves would hide it from

view for a painfully long time, raising fears that it was swamped. But she went bravely on until she reached the bark, and the passengers, with much difficulty, were taken on board. On the second trip, besides Mrs. Crawford, the boat carried needed provisions. Little did they then suppose that they should be ten days on this bark, and that she would again run short of supplies. But her Siamese crew were so inefficient that the English captain felt under the necessity of carrying but little sail, as in case of sudden squalls no one could be induced to go aloft to trim sail. They were landlocked in the Chu San archipelago for several days, constantly threatened by a fleet of fishing junks, which, whenever suitable prey offered, were ready to turn pirates. Had they run aground, or from any cause become disabled, they would certainly have fallen into the hands of these sea robbers. As they approached Shanghai, they saw a steam tug going out to sea. Next day, the tug in returning passed them in the river, towing the dismantled Ariel, whose captain saluted the bark by lowering his flag.

During the typhoon Mr. Crawford had of course suffered much anxiety. He had hardly hoped that the outgoing missionaries had escaped the storm, and as it howled and raged around him in his loneliness, every blast sent a fresh dagger through his heart. He had received his wife's note from The Saddles, and therefore knew something of the whereabouts of the unfortunate vessel and its passengers at the time of the typhoon. A strong wind blowing up the river

caused the water to overflow both banks at each flood tide and to submerge the streets of Shanghai and the fields back of the Crawford home.

After the transfer of his passengers, Captain Cutler in the *Ariel* had made his way slowly towards Shanghai. Having reached the mouth of the Yang Tsze, he anchored with one of his guns (his anchors having all been lost), got with its crew into his long boat and rowed up the river with many difficulties and delays. He supposed the bark had preceded him. On arriving, all covered with mud, at Fogg and Company's store, and being asked "What is the matter?" he replied in surprise, "Where are my passengers? Have they not come? And have they not told you the trouble?" But nothing had been heard of them, for they were at that time landlocked among the islands. He could only tell their friends that he had placed them aboard a Siamese bark, but had forgotten to ask its name.

News came that a Siamese vessel had been wrecked off Ningpo, and all had been drowned or murdered by pirates. This increased for several days the agony of Mr. Crawford and their friends, for it was naturally inferred that the missionaries were on that unfortunate vessel, and had shared the fate of the other victims. The tug with the *Ariel* in tow reached Shanghai a few hours in advance of Mrs. Crawford and the Yates family, and Mr. Crawford was in the act of reading a note from the editor of the *North China Herald*, informing him of their safety, when they knocked at his gate. Great anxiety had been felt by

all their friends, native and foreign, and during the next few days, many were the visits of congratulation and thanksgiving for their deliverance.

But the necessity for the trip still remained, and they again sailed for New York November 17, 1857, on the ship *Nabob*. The voyage on the *Nabob* was a weary and uneventful one of one hundred and twelve days. On arriving in New York early in March, 1858, Mrs. Crawford found letters awaiting her from Shanghai. They had gone by way of the Red Sea and England, which at that time required two or three months time and forty-five cents postage.

After the departure of the home-going missionaries, Mr. Crawford devoted himself earnestly to his work. A number were baptized, and good progress was made by the infant church. It was, however, deemed advisable for him to make a visit to the United States before his wife's return, rather than wait until his health should be too much impaired by the climate. So leaving the work in the hands of Mr. Cabaniss, on the thirteenth of August, 1858, he sailed on the *Lizzie Jarvis* for Puget Sound, arriving at Port Townsend in sixty days. After a stay there of seventeen days he took a steamer for San Francisco, and thence by way of Panama and Cuba for New Orleans. He reached Mrs. Crawford near Starkville, Mississippi, late in November.

During their visit in the United States, opportunities were continually embraced to present the needs of their fields to churches and individuals in that favored homeland. They spent some time in Tennessee,

as the Baptists in the western part of that state had pledged themselves to their support. Then they went to Richmond for medical treatment, and while there attended the Southern Baptist Convention, in May, 1859.

In December of that year they proceeded, by way of Cuba and Panama, to San Francisco, hoping to find a vessel going direct to Shanghai, and thus avoid the long sea voyage by which they had first gone to China. They also visited Rev. J. L. Shuck, who, in addition to his care of an American church, was then a missionary at Sacramento, laboring for the Chinese. While awaiting an opportunity for sailing, Mr. Crawford accepted a call to supply a little church at Ione City, situated among the foothills of the Sierra Nevada mountains.

Hearing of no vessel for Shanghai they sailed for Hong Kong in April, 1860, on the ship Oracle. They touched at Honolulu, and made the voyage in forty-nine days. After three days steaming from Hong Kong, they landed at Shanghai, taking their friends by surprise, as news of their sailing from America had not preceded them. Mr. Yates and family had arrived at Shanghai two months earlier, having gone by the old route around the Cape of Good Hope. During their absence Mr. and Mrs. Cabaniss, greatly to their regret, had left for the United States, but the Holmes and Hartwell families had been added to the mission.

The John Brown raid took place just before the Crawfords left the South, and the political horizon

was dark, but they did not dream that this event was to be the precursor of the bloody fratricidal war which ere long burst upon the American people.

## CHAPTER XI.

### VISIT TO THE TAI PING REBELS.

Soon after the return of the Crawfords from the United States in May, 1860, the great city of Su Chow, ninety miles west of Shanghai, was captured by the Tai Ping rebels. As already stated, they had held Nankin about seven years. The army they had sent against Peking, suffering much from the cold, had been repulsed with great loss. But now, after recuperating, they turned their arms against the districts of the Plain, capturing Yang Chow, Su Chow, Woosih, Hang Chow, and innumerable other populous cities. At their capital they busied themselves in making laws, and printing the Bible and other Christian books. The Bible was adopted as the principle text book in their schools, and from it themes were selected for their government examinations, superceding the old classics still used by the Tartar dynasty. Missionaries were naturally anxious that these semi-converts to Christianity should not be left to their own wild vagaries and interpretation of the Scriptures, and longed for an opportunity to become their religious guides.

Mr. Crawford now decided to visit Su Chow in order to examine the prospects for opening a mission there. Messrs. Holmes and Hartwell and a native Christian teacher were invited to accompany him on this perilous journey. Passing up the Su Chow creek for about fifteen miles they came to a desolated region

lying between the lines of the two belligerent parties, and the boatmen, seeing the danger before them, refused to advance. Either to remain stationary or to turn back and give up the enterprise would be equally dangerous. Kind and considerate reasoning finally induced them to proceed, and to push boldly on to Kwen San, the nearest rebel city. As they approached the gates, Mr. Crawford stood out on the prow of the boat in full view with a New Testament in his hand, and cried to the pickets on the wall, "We are brethren, brethren!" and at once met with a most cordial welcome. The commander received them at his residence in great state, surrounded by his body guard. An inconsiderate breach of etiquette on the part of one of the missionaries (taking a seat without being invited to do so), highly incensed the general, and for a while threatened the object of the mission with signal defeat. Good humor, however, was soon restored by an apology, tact and suavity, and a written permission was procured to go on to Su Chow, now in command of Tsoong Wang, or Middle King.

The next day the boat proceeded on its way among numerous dead bodies in the canal and wrecked villages on the banks, with now and then a few despairing natives standing upon the ruins. On they went all that day and most of the next, the number of swollen, putrifying bodies increasing as they proceeded, and made a sight sickening beyond all expression. No wounds were visible on these nude floating corpses, and inquiry brought out the fact that on the approach of the rebels these people had drowned themselves. It

has been estimated that at the capture of Su Chow eighty thousand of its inhabitants committed suicide. As the boat neared its destination, the dead bodies became so numerous as to impede its progress. The sight and odor were so offensive that Mr. Crawford became very sick. About two miles from Su Chow, the people of a large town had extemporized a rude battery on the bank of the stream. The approach of the boat threw them into a state of great excitement. Beating their gongs, they called together the inhabitants, men and women, with spears, hoes, pitchforks and other implements, to prevent the advance of the boat, supposing its occupants to be rebels. Being detained for some time in explaining themselves to the excited people, the missionaries discovered a rebel army approaching the doomed place. Fearing they might share the fate of the resisting town, the boat was ordered to make its escape by a small canal into the middle of a lake, where the party remained without being discovered for a couple of hours, listening to the cries of the people and seeing the flames rise from their burning dwellings. When all was quiet they pursued their journey by a more circuitous route toward the city.

The entrance to Su Chow proved a more hazardous undertaking than that to Kwen San. The boat pulled up some distance from the city. Mr. Crawford, being prostrated by his late sickness, remained on board, while the other two missionaries and the teacher went ashore and walked toward the gate, carrying in their hands bottles of drinking water. The guards on the

wall, seeing the strangers coming and mistaking the water bottles for weapons of war, raised an alarm and created a great commotion. Dropping their bottles and throwing up their hands, the missionaries cried out, "Brethren, brethren!" and were finally received within the gates. The guards becoming satisfied, sent a young officer to remain with Mr. Crawford on the boat. In an hour or two messengers came to escort him into the city, where the whole visiting party became the guests of General Leo, the commander-in-chief. General Leo told Mr. Crawford that Su Chow was then in too unsettled a state for missionary residence, but he hoped in the near future a better day would come when Christian teachers would be welcome among them. At a second interview, a number of officers being present, they requested Mr. Crawford to take letters to the American, English and French ministers, then at Shanghai, asking recognition as a government. They bore these letters, which were written upon Imperial yellow satin, with them upon their return which was by the same route and with similar incidents to their coming. These documents were declined by the ministers to whom they were offered and remained long in Mr. Crawford's possession.

In the latter part of the summer of 1860, the Tai Pings having taken all the intervening country, made demonstrations against Shanghai, doubtless expecting the foreigners would not interfere, but permit its capture. But by this time the British were beginning to feel in a less neutral mood and somewhat impatient

of the interruption of their trade caused by this long continued war. When, therefore, the rebel army entered the southern suburb (the Imperial troops flying before them), to their surprise and chagrin great shells from the British men-of-war came shrieking into their midst, and they retired without firing an answering shot.

During the panic caused by this raid a characteristic Chinese incident occurred, which is related by Mr. Crawford: "The teacher of a certain missionary fled with his family, consisting of a wife and a grown-up son in search of a place of safety beyond the Whong Poo river. On reaching the bank they found but one small boat and that on the point of pushing off. Only two more persons could take passage, and it became necessary for them to decide at once which two of them should be saved and which one should be left to perish. All readily agreed that the son's life was of first importance. Should he be slain there would be no one to take care of the old people, or to sacrifice to their spirits after death. It was next decided that the old man could get along better without the woman than she could without him. So the two men got into the boat as it pushed off to the opposite shore, leaving the old woman, with her little bound feet, to the mercy of the rebels who spared neither age nor sex. Fortunately all survived, and the old teacher told the story after his return with evident complacency."

Late in the autumn, the dead bodies having now disappeared from the canal, Mr. Crawford decided to make a second tour of observation, accompanied this

time by his wife and Mr. Wong on one boat, and Mr. and Mrs. Carpenter of the Seventh-day Baptist mission on another. These Sabbatarian friends having heard that the rebels kept Saturday as their Sabbath, were anxious to confirm them in it. With a little American flag flying, the boats passed a large fleet of Imperial junks, stationed a few miles above Shanghai, without provoking an investigation. Further on was another large fleet beyond which lay a region of anarchy and desolation, subject to raids from both belligerents. Here the travelers were in the greatest danger. Most of the inhabitants had fled or committed suicide, but a few remained by their old homes, constantly robbed, they said, alike by rebels and Imperialists; so they themselves turned robbers with impunity when opportunity offered.

One afternoon, as the two little boats pulled up to the bank of the canal, the whole atmosphere seemed filled with desolation. The usually merry villages were hushed in despair, and nothing could be heard all night but the mournful howlings of dogs in every direction. It is generally known that when society is disturbed the dogs are also disturbed. So here their weird howlings chimed in to intensify the sense of danger and grief. It was a most anxious, sleepless night, no one knowing what might happen before morning.

The rebels offered no objection to the visitors entering their lines. Some foreigners had been supplying them with munitions of war, and they looked upon these as friends. It was with a tinge of bitterness that

some of them asked why they had not been permitted to take possession of Shanghai. The boats drew up a few hundred yards from one of the gates of Su Chow, and the gentlemen were escorted to the residence of General Leo, where they explained the object of their visit. General Leo requested to see the ladies of the party, and accordingly Mrs. Crawford and Mrs. Carpenter accompanied their husbands to the next interview, not realizing that the officials had not brought their families with them. General Leo, a handsome, brave looking man, said that he highly appreciated their wish to instruct his people. "But," he continued, "Nankin, our capital, is the place for you. Our families are all there in a more settled condition, and will be glad to have you with them. Here as you see we are only a garrison of soldiers, constantly going out to battle, and liable at any time to be attacked by the enemy."

The formality of explaining their presence was necessary, but the reply of General Leo was not required to convince them that a residence in Su Chow would be impossible and useless. The state of things around them had filled them with unutterable grief and loathing. They should have known that before going; but they had in mind conditions similar to those which had existed in Shanghai during her eighteen months' siege, when their labors were so warmly welcomed by the people of that city. At Su Chow there were none of the original inhabitants. All had fled or died, or become involuntary rebel soldiers. No women or children were to be seen. The woodwork of many of the

houses had been torn out for fuel, and palatial residences had been turned into stables. Fragments of handsome furniture lay scattered about; ornaments that once decorated the bridal boudoir were trampled under foot. Here a child's shoe, there a maiden's bonnet or tuft of hair, lay moldering on the ground. Rude young rebels were practicing their newly purchased firearms on mutilated stumps of their fathers' gods as targets. Most of them were dressed in dirty silks, green, red and blue, which they had looted in this lately opulent emporium of fashion and style. Their repulsive, hopeless countenances made the hearts of the missionaries sick. It was altogether a scene never to be forgotten. They could hardly wait for the time to come when they might turn their faces away from such depressing surroundings. They got permission from the general to start next morning. He sent with his permit to depart a fat young sheep and a basket of oranges. The missionaries dared not refuse the gift, but they could no more have tasted that mutton or fruit than they could have drunk human blood. Their possession was associated with the destruction of too many human lives. They were presented to the boatmen who accepted them with gratitude. Just before their boat pushed off, some soldiers came aboard to look at the foreign articles. Thus delaying them quite a while, Mr. Wong said to the boatmen, "It is time to start." Instantly a young rebel drew his sword from its scabbard and rushed at Wong, crying, "*Who says be off, do you say start?*" Wong, turning pale, expecting instant death, replied, "It is

not I, but the general, who has commanded to depart." This brought the soldiers to their senses and they left the boat without delay.

The return journey to Shanghai was similar to the one going up, only they were more conscious of the dangers of the way. On nearing the Imperial lines, a heavy cannonading led them to believe that a battle was raging; yet there seemed nothing for them to do but to go forward, hoping to find a way among the many canals to avoid the fleets. Finding none, they got out of the boats to walk along the banks, in the hope that by being recognized as foreigners they might go on unmolested. On they went, meeting the advancing fleet, but found to their great relief that it was gun practice in which they were engaged, and their boats passed without a challenge. No doubt these Imperialists thought, "What will not the fool-hardy foreigners undertake?" Mrs. Crawford, who was in this party, says, "In after years I have appreciated more fully than I did then what an elderly friend said to me on our return to Shanghai, 'This going to Su Chow is the only rash act I ever knew you to be guilty of.'" On all the journey they saw no boats but war junks, with here and there a little skiff rowing from one village to another. No general traveling was to be seen anywhere, death and destruction reigned all around.

During the winter of 1860 and 1861, the rebels threatened Shanghai again, keeping it for weeks in constant alarm. But in January a fall of snow thirty-two inches deep put an end to their last menace. By this time

western nations were getting impatient of the unsettled state of affairs. A few foreign adventurers joined the Imperialists, and aided them in drilling their soldiers. The best modern weapons were furnished them by foreign merchants. General Ward, a prominent leader in this line, had been a companion of the noted filibuster, General William Walker, in Nicaragua. After several years of efficient service in the Imperial cause he was slain in battle. Then Colonel Gordon of the English Royal Artillery took command, and with his trained troops enable Li Hung Chang to recapture Su Chow. This was shortly followed by the fall of Nankin and the collapse of the rebellion. It is estimated that not less than one hundred millions of people lost their lives by this fruitless and apparently foolish attempt at revolution. This is perhaps unparalleled in the history of the world. After its termination General Ward was deified by the Emperor and a temple was erected to his memory at Sung Kiang Fu. Colonel Gordon's fate at Khartoum some years later will be remembered by the reader. He went by the soubriquet of "Chinese Gordon."

The French-English war with China was terminated by the treaty of Tientsin in 1860. By this treaty was secured the opening of several new cities to foreign residence and the missionaries began to scatter in various directions. Yet a goodly number remained in Shanghai. In December of that year Messrs. Holmes and Hartwell with their families removed to open up new stations at Chefoo and Teng Chow, in Shantung province. Mr. Hartwell's departure left the Craw-

fords alone at Te Hwo Dong, and Mr. Holmes' removal left vacant his dwelling near the north gate. Dr. Burton, who was now supporting himself, bought the Te Hwo Dong property from the mission, and the Crawfords moved into the Holmes house. Mr. Crawford gave up all hope of work among the rebels, but still longed to advance into the interior. In the spring of 1861, a British squadron proceeded up the Yang Tsze river to inspect the ports thrown open along its banks. Mr. Crawford with some other missionaries got permission of the Admiral to accompany the expedition, hoping to make arrangements to settle either in the great commercial center of Han Kow, or in Wu Chang, the provincial capital of Hu Pei, on the opposite side of the river. The fleet stopping for a while at Nankin, Mr. Crawford, accompanied by two other missionaries, embraced the opportunity for visiting Mr. Roberts, who had some months previously succeeded in reaching that city and his former inquirer now styled "The Celestial Emperor." While passing along the streets, they were urged by some well-dressed men to enter a certain palace. Yielding to the pressing invitation they were ushered in and received in royal state by the wang (king), who sat upon a throne and wore a large glittering crown. The rebel leaders supposed the English had come to communicate with them, and that these gentlemen had landed for that purpose, but the missionaries explained that they were ministers of the gospel, not officials, and desired to call upon their friend Mr. Roberts. The king looked at his guards with a humorous smile, but

ordered two of them to conduct the visitors to Mr. Roberts' room in the Celestial Palace. Here they found Mr. Roberts living alone in a large empty loft. He spoke rather discouragingly of his prospects for guiding the rebels in the way of the Lord. About a year after this, Mr. Roberts fled from Nankin for his life, going first to Shanghai, and then to the United States where he died.

Being pleased with Wu Chang, Mr. Crawford began negotiating for a lot to build a residence, when an alarm of the approach of the rebel army threw the whole city into confusion. The people fled in all directions, and business of every kind was entirely suspended. Indeed the whole city was deserted. The British fleet on its return trip touched again at Nankin, where Mr. Crawford heard of the secession of South Carolina, saw the American war in the near future, and relinquished for the time all hope of opening a new station. Just previous to this had occurred the Indian Mutiny, one of the most horrible tragedies of modern times, and the allied English-French war with China. These struggles covered a period of about four years, 1856-1860, and by both of them missionary operations in Shanghai were greatly affected. During this same period the Tai Ping rebellion was raging all around the missionaries, filling the city of Shanghai and vicinity with myriads of refugees, while famine and pestilence followed as a natural consequence. The trials and heartaches brought on by this state of things on the Crawfords and all other missionaries could not be told by the writer nor easily appreciated by the reader.

## CHAPTER XII.

### TROUBLOUS TIMES.

For more than three years after their return from the United States, Mr. and Mrs. Crawford continued their mission work in Shanghai much the same as formerly. Mr. Crawford and his teacher, Wong Ping San, preached regularly at the Sung Way Dong, the general mission chapel, and also at the Nay Way Dong, his own rented house. To this latter place Mrs. Crawford accompanied them two or three times each week. The boys' and girls' schools at Nay Way Dong which had been disbanded when they left for America, were not resumed there; but Mr. Crawford rented another house for the special use of his wife in the northern part of the city. Here she opened a girls' day school, and held regular meetings for women twice each week. Though the minds of all were much disturbed by wars and rumors of wars, their labors were not during these years without visible fruit, a few converts from time to time being brought into the church.

Among those thus added were a Dutchman named DeGrew and his Chinese wife, living in the French settlement. Through the influence of Mr. Kloeckers, a Dutch missionary previously baptized by Mr. Crawford, Mr. DeGrew was led to repentance and conversion. In consequence he decided to reform his life and unite with the Baptist Church of Shanghai. For some time he had been living with a Chinese woman

in an irregular manner, but was now anxious for her to become both a Christian and his lawful wife. Therefore calling upon the missionaries one day, he told them his wishes and asked Mrs. Crawford if she would give the woman religious instruction, which she cordially agreed to do. DeGrew could not speak Chinese and the woman could not speak Dutch, so they conversed with each other in the jargon called "pidgin English." Soon after this the woman came to the Crawford home dressed in foreign costume. After a few remarks on ordinary topics she said, "I no savee (understand) Englishman God. DeGrew no let me chin chin (worship) China joss (idols), so I thinkee suppose I makee die, where I go? No can go topside (heaven), no can go bottom side (hell)." She meant that having no religion to take her to the one place nor to the other, after death her soul would be a hopeless wanderer. She was a young woman of good mind, and after much careful instruction and prayer she professed conversion, and the two were afterward baptized and married. They became regular attendants at Sabbath services and seemed to live Christian lives to the best of their knowledge and opportunities.

Though none were gathered into the church from Mrs. Crawford's women's meetings, yet they had good reason for believing that two persons were garnered in heaven. On Wednesday and Sunday afternoons Mrs. Crawford visited this place, examined the school girls and held a service for the women, the girls also attending. One day after services were over a hand-

somely dressed, good looking woman, Mrs. Dzung, came down stairs and said in a light, derisive tone, "Preach some to me. I was not ready to come down sooner, but now I wish to see how you do it." "No," replied Mrs. Crawford, "I never teach the gospel for people's amusement. The words contained in this precious book are for our salvation, not for our merry-making. Do you know that your soul is immortal, and that without the Saviour offered in this gospel you can never enjoy happiness?" Finding she gave close attention Mrs. Crawford had a long talk with her, and from that time she became a regular attendant at the meetings, her interest constantly increasing. She asked many serious questions and learned to pray. After some months she moved to another part of the city and nothing could be heard of her new home. But one day two or three years later, Mr. Wong came to Mrs. Crawford saying that Mrs. Dzung was very ill and wished to see her. Finding herself very low of consumption, she thought of her Christian friends and sent word begging Wong's permission to come and die at his house. On entering her room Mrs. Crawford found her pale and thin, a wreck of her former self, crouching on the bed. The dying woman reached both hands toward the visitor exclaiming, "Oh I am so glad to see you! I am going to be with Jesus. I am not afraid to die—Jesus has saved me." She spoke with difficulty, but Mrs. Crawford talked long with her, greatly rejoicing over this soul saved. A day or two after this she requested Mrs. Wong to put on her burial clothes and remove her from the bed to a

stretcher, which is the Chinese custom. She assured all her friends that she was going to be with Jesus, and asked them not to weep nor perform any idolatrous ceremonies for her. A few hours afterwards she died.

The other case was a man. Among those who regularly attended Mrs. Crawford's meetings was a woman whose name is not remembered. She listened attentively, and often asked explanations of what she did not understand, seeming to try to remember all she heard. One day it was noticed as she came in she made signs to a man to go into the adjoining school room where he could hear without being seen. After services were over she told Mrs. Crawford that her husband was in the next room listening to what was said, thinking it would be improper to come in where the women were. Hearing their conversation he showed himself and asked Mrs. Crawford if she would give him instruction. He had received from some missionary a copy of the New Testament which he loved to read, and he was in the habit of praying to the true God. On account of his occupation he could find no leisure to attend preaching during the day, while at night the city gates were shut and there was no preaching within the walls; so he sent his wife regularly to hear the teaching in the women's meetings and she repeated to him all she could remember. After a long talk with him, he was requested to come to the missionary's home and see Mr. Crawford. When he did so the interview gave them both great joy, for they felt sure he was a true child of God. Soon afterwards the woman was missed one day from her accus-

tomed seat in the little congregation, but the next meeting she was there with her eyes red and swollen from weeping. Her husband was dead. "He was not afraid to die," she said, "because he knew Jesus had saved him. He told me to continue to come and learn to walk the heavenly road."

In the summer of 1860, the Board had sent out Mr. and Mrs. Bond for North China, and Mr. and Mrs. Rohrer to open a mission in Japan. They sailed, with two other missionary families, on the *Edwin Forest* which was never heard from again. Some of Mrs. Rohrer's personal effects, forwarded after the sailing of the *Edwin Forest*, arrived safely at Shanghai; but for weeks and months all waited in vain for the coming of the new missionaries. Mrs. Rohrer's mother, Mrs. Robinson, who had been providentially hindered from sailing with the party, wrote anxious letters about her daughter. As time wore on all hearts grew sick and gave them up as lost; and the sad task was performed, in compliance with Mrs. Robinson's directions, of taking out certain articles from Mrs. Rohrer's boxes to keep as mementoes, and repacking the remainder to be returned to the widowed and now childless mother. The loss of these expected co-workers was a deep sorrow to those on the field.

China had not only been engaged in a life and death struggle with her own Tai Ping rebels, but, during a part of those years, had also to defend herself against the allied armies of England and France. During the English-French war no Imperial troops came near Shanghai, but the English and French invading sol-

diers might be seen all about the settlements. The rebels were capturing city after city throughout the Plain, and the inhabitants fled in great numbers to Shanghai for safety. This was truly an anomolous state of affairs. While the allies were waging war upon China they were also protecting her people on the coast from the rebels. Both parties were willing that the treaty ports should be neutral territory, in order that trade might go on as usual and the customs still be collected for the Chinese government by her foreign employees. The population of Shanghai, usually estimated at 300,000, now rose to fully 1,000,000, a large portion of the excess consisting of refugees from the surrounding cities and towns. About 20,000 of them were Nankin people who seven years previously had fled to Su Chow before the rebels, and now, on its capture, to Shanghai. Both foreigners and natives contributed largely to the relief of the sufferers. Bamboo sheds were built to shelter them, but these were utterly inadequate to the demand, and thousands perished from exposure to the heavy rains in this low, malarial region. Their miseries were beyond expression or power of relief and they died like sheep. The necessities of life became exorbitantly high and some of them were difficult to obtain at any price. During the sickly seasons of these years, cholera carried off its victims by tens of thousands. Many coffins were placed in the open fields and roadsides, while hundreds of the victims who could not afford this covering were cast out to be devoured by gangs of hungry dogs.

This daily familiarity with the dying and dead was harrowing in the extreme.

At the same time political clouds were growing dark in America. Dr. J. B. Taylor, Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, wrote Mr. Crawford, March 22, 1861, as follows: "My dear brother, I address you at Shanghai, because we do not know where you will permanently settle. We are feeling solicitous on this point, desiring that you may select some position where you may be able to lay deep and broad foundations; and as you are something like the apostle Paul, not liking to build on another man's foundation, I trust you may be guided by the divine wisdom. It will require much circumspection to decide this question aright, but if the Lord shall be your counsellor all will be well. I see you have been at Nankin. What are your impressions? Mr. Roberts is publishing long and flaming notices of his great influence with the rebels. I enclose you a specimen. Do you think the influence of this insurrection as a movement is to be favorable to the spread of the true gospel? As I suppose you will desire to learn the condition of things in our own country, I will state a few facts bearing on the question. Nothing could be more unhappy than the state of our country, except the actual occurrence of war. Three weeks have passed since the elevation of the Republican president and party, and every day the expectation has been, all through our land, that a collision between the two sections would occur. The forts, Sumpter and Pickens, in South Carolina and

Florida, are yet held by the United States, with every preparation on the other side to take them by force if not surrendered. Mr. Lincoln declares himself resolved to collect the revenue and hold the forts in the seceding states, while they as persistently declare it shall not be done. Thus you see that war may at any moment be precipitated upon us. I assure you the hearts of the people are filled with dread, lest fraternal blood should flow and a deep, bitter hate take place between these sections of the land. The Confederate States are proceeding with all the form and force of a separate government, having marshalled large armies ready for a conflict if necessary. The border slave states are yet undecided as to the course they will pursue. They will probably call a convention to consider this whole question. The hope is entertained by the Union party that the seceded states will yet come back upon the offering of proper guarantees on the part of the North. This hope is leading to a postponement of action. In the meantime, the border states are suffering from a conflict of opinion in their own midst. Many are for immediate, unconditional separation, others for awaiting developments. The Republican party are perplexed, not knowing what to do. If they do not coerce, but suffer the seceding states to proceed with all the paraphernalia of a distinct government, it will be a virtual acknowledgement of their independence; if they do coerce, the border states will be driven into connection with the new Confederacy by sympathy, and thus war with its direful effects will be visited upon the nation. This is the condition of

things, sad and fearful, which is filling all our minds with consternation. The effect of this on the business interests of the country you can well imagine. All is uncertainty and distrust in commercial circles, and consequently we are feeling an influence unfavorable for the collection of funds. We are hoping, however, that ere long these calamities will be overpassed, and that with new energy we shall be able to prosecute our great and blessed work. I have been much gratified to know that thus far Sister Crawford and you have been preserved, and that in the enjoyment of a good measure of health you are prosecuting the work on which you have entered. Please present kind, Christian regards to sister Crawford. Her solicitude for the perishing around her, especially those of her own sex, I believe will be attended with results to the glory of God. Let me encourage you both to trust in Him. He will bring the desires of your hearts to pass. He will give His Son to see the travail of His soul through your instrumentality. So prays your affectionate brother,

JAMES B. TAYLOR."

Shortly after this date the war of secession actually opened. It was difficult to collect any funds, and Dr. Taylor wrote the mission to curtail expenses in every possible way. Thenceforth only salaries were paid from the mission treasury. The proceeds of the sale of the Te Hwo Dong house and a check which had been sent for the lost missionaries were early in 1862 available for this purpose. In the spring of that year the Sung Way Dong, to the great grief of the mission-

aries, was accidentally destroyed by fire, but the walls and tower were left standing and it was thought desirable to rebuild at once. While consulting together on the subject, Mr. Crawford proposed to Mr. Yates that he would collect the money if Mr. Yates would superintend the repairs, to which the latter agreed. They drew up a statement of the facts in the case, and of their helpless condition on account of the American war, and Mr. Crawford set out to see what assistance he could obtain. He took the houses street by street, in the foreign settlement, and solicited contributions from every one, regardless of nationality or religious belief. All except heathen Chinese responded cheerfully, some even liberally, and in a few weeks about three thousand taels were secured (a tael is an ounce of silver), they themselves and various other missionaries, and also some native Christians, contributing. Repairs were begun without delay, and in a few months they were again holding services in the chapel as before. Its original construction cost the Southern Baptist people about twelve thousand dollars, while its restoration cost them nothing. Before this Mr. Crawford and Mr. Yates had begun to support themselves by aiding the Chinese owners to sell their land to foreigners.\*

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\* It has been erroneously stated that Dr. Yates during this period supported himself and the other missionaries by filling the position of vice-consul. He did support himself by acting in the office of municipal interpreter, but he did not support the other missionaries. They did this themselves, though some of them were aided by contributions from friends at home, which were gotten through the blockade. It was some years after the civil war that Dr. Yates held the position of vice-consul.

The large increase of population requiring additional house room brought the land in and around the settlement into demand, and foreigners were eager to purchase. Messrs. Crawford and Yates, being conversant with both the English and Chinese languages, were qualified to act as go-betweens, or real estate agents, in these transactions. They received sufficient commission on the sales to support themselves and their mission work, and have a surplus left to invest in lots which yielded a good income. Besides this Mr. and Mrs. Crawford gave two hours' instruction in English every night to a class of young Chinese merchants, at ten dollars each per month. Mr. Crawford in general having command of his own time, attended to his land sales in the forenoon and to his preaching in the afternoon as usual. While it cannot be asserted that these extra labors did not interfere with his work, yet the missionary scarcely perceived that they did. Of course he had less time for study, but through the experience of the eighteen months thus employed he learned much that proved of use to him in subsequent life.

In the summer of 1862 Mr. Crawford was very ill, while Dr. Bradley, their boarder, and Lao Lung, their cook, had sharp attacks of cholera, but all were mercifully restored. Dr. Taylor, Secretary of the Mission Board, in a letter sent through the blockade, authorized the mission to borrow money on the credit of the

Board for the support of the mission while the war should last, but fortunately this mission was not driven to that necessity. Dr. Burton, who had returned to the United States, sent, in 1862, a year's salary to Mr. Hartwell, and later an additional sum of five hundred ounces of silver to each of the other missionary families. Mr. Crawford with Dr. Burton's consent, donated the five hundred ounces given him to the rebuilding of the Sung Way Dong. Mr. Holmes had resigned his salary at the opening of hostilities and engaged with his brother in a lucrative business at the newly opened port of Chefoo. After his murder by banditti in October, 1861, Mrs. Holmes was allowed one-third of the profits of the firm which, with the proceeds of some cotton smuggled through the blockade by the Board, proved sufficient for her maintenance. Besides a land agency, Mr. Yates accepted the situation of interpreter to the municipal council of the English settlement at a good salary. When he joined his wife and daughter in Europe he turned the position over to Mr. Hartwell, who, by this time, had found it necessary to leave Teng Chow in order to make a support for his family. Thus the wants of the missionaries and the necessary expenses of the mission work were provided for during the terrible American war, and on until the home people had had some time to recuperate. A letter from Dr. Taylor written two years after the fall of the Confederacy, stated that the Board's missionaries in Shanghai and Shantung met the Board's liabilities during the five years from 1861 to 1866 inclusive, for salaries and working expenses to

the amount of twelve thousand, six hundred and eighty-one taels, including Dr. Burton's donation of two thousand two hundred and fifty taels. This was equal at that time to eighteen thousand dollars in United States gold. Dr. Taylor further wrote, "The Board appreciates the energy and activity of these brethren and their wonderful skill in the fearful crisis through which they had passed. They thus saved the churches of the South from liabilities which would have seriously crippled, if not entirely broken up, all our operations in heathen lands. As it was our brethren nobly suffered and labored, in sympathy with thousands and thousands of their brethren in the South, who had literally lost all. In view of this the committee recommends the adoption of the following resolutions:

"1. *Resolved*, That the Board recognize with gratitude to God the opening of His providence by which our missionaries in Shanghai and Shantung were enabled by their own exertions largely to secure funds for the support of the mission, when funds from the Board failed to reach them.

"2. *Resolved*, That the Board feel themselves called upon to reiterate the sentiment expressed in their last annual report, that the brethren of the different missions especially deserve our thanks for their considerate regard for our condition by voluntarily reducing their expenses in some instances, and in others by partial secular labors providing so largely for their own support. As the Board had authorized them in the event of straightened circumstances to secure

loans, a much larger and more embarrassing debt might have been created, from which it would have been difficult to release ourselves. The brethren prefer to suffer privation and hardship, being willing to share with the sorrowing ones at home, who were drinking in various forms the bitter cup of affliction."

These resolutions expressed the views and feelings of the Board toward the actions of the missionaries then on the field.

## CHAPTER XIII.

### REMOVAL TO TENG CHOW, SHANTUNG PROVINCE.

Early in the summer of 1863, Mr. Crawford who had never rallied from the previous year's illness, began to show signs of general debility. The liver diseases so prevalent at Shanghai were preying upon his system and in July he was prostrated. Shortly after this his wife was taken with fever and they were unable to help each other. Their physician peremptorily advised Mr. Crawford's immediate departure for America or elsewhere; but to return to their home in the south where civil war was raging and all her ports blockaded, was out of the question. Moreover, to leave China would be to cut themselves off from any reliable means of support. The rent from their lands, though sufficient for an economical living, was quite uncertain, being dependent upon the movements of the Tai Ping rebels and the consequent continuance of the inflated population and demand for real estate. The rebels were already meeting with reverses, and with their collapse rents, especially outside of the foreign settlement where Mr. Crawford's property mostly lay, would fall to almost nothing. Such were the problems before their minds as they lay tossing upon their beds. In consultation with Mr. Yates on the situation, it was decided that Mr. Crawford's mission dwelling should be rented out, and with the proceeds he should remove to Shantung, without determining whether he should

remain there permanently or return to Shanghai after his restoration to health. There was no difficulty in finding a tenant, and the rent for the first year was about sufficient to pay the expenses of removal, salary and house rent for that period in Teng Chow. The next year it passed at greatly reduced rates to another occupant who soon became bankrupt, and much of the money due on it remains to this day unpaid. Both were too ill at the time of their departure to make definite arrangements about anything. Leaving their furniture in the hands of their faithful cook with instructions to follow with it as soon as possible, they were carried on board a Hamburg vessel and sailed for Chefoo, August 12, 1863, paying one hundred dollars each for passage. They could say farewell only to those native Christians within the city. Mrs. Ling and others in the country did not hear of their intended departure until they were gone, and were greatly distressed in consequence. No steamers were running up the coast, and their sailing vessel was ten days in making the voyage which is now accomplished by steamers in two days. Once fairly out at sea their health began to improve, and on reaching Chefoo they ceased regarding themselves as invalids. After a few days' stay there they proceeded to Teng Chow in a rude kind of mule palanquin called shenza, to them a new mode of travel. The narrow, rocky road took them over hills and valleys most of the way, often overlooking the blue waters of the Gulf of Pechele. It was like again entering a new world. The scenery was varied and interesting and was entirely different



CHEFOO—THE PORT OF SHANTUNG PROVINCE



from the uninterrupted plain around Shanghai. Most of the hills were terraced and under cultivation nearly to their summits, while the valleys were groaning under a luxuriant harvest of millet, Indian corn, peas, hemp and sweet potatoes. The uncultivated parts of the mountains were in the main covered with verdant grass and a few stunted pines, while trees of various kinds were seen along the streams and about the villages. A clear bracing atmosphere, the ever varying scenery, the delicious fruits, joined with a rest from their mental cares, seemed to renew the youth and energies of the two missionaries.

Arriving at Teng Chow August 29, they received a most cordial welcome from the Hartwells, and also Mrs. Holmes, who had moved from Chefoo the previous year. These with the two Presbyterian families, then constituted the entire foreign community of the place. They were guests of their Baptist friends for three months, spending much of their time, hammer in hand, "geologizing" among the hills around the city, until their strength was fully restored. In December they rented temporarily a house that joined Mr. Hartwell's, which had been fitted up and occupied by a Presbyterian missionary, and began the study of the dialect which was a branch of the northern Mandarin. By spring Mr. Crawford was able to begin preaching, and Mrs. Crawford to labor with Mrs. Holmes among the women.

As already mentioned Mr. Hartwell was by this time at Shanghai for the purpose of becoming municipal interpreter during Mr. Yates' absence in Europe,

Mr. Crawford taking charge of Mr. Hartwell's church and missionary work at Teng Chow, while the latter occupied Shanghai. Soon after this a dear friend of the Crawfords, Mrs. M. L. Wood of the Southern Methodist mission died in Shanghai, leaving two little boys, Eddie two and a half years, and Charlie six months old, to Mrs. Crawford's care. This was of course a great responsibility, but they were fortunate in securing a faithful nurse who followed the children about everywhere, and strictly obeyed injunctions—a rare characteristic in a Chinese nurse. She was so untiring in her attendance upon them that Mr. Crawford called her Charlie's shadow.

Their labors began in Teng Chow soon after China's war with England and France, while the people still looked upon all foreigners with fear, suspicion and hatred. When the Hartwells arrived in 1861, the leading men of the city had, in council assembled, decided to discourage all intercourse with the outsiders and to render their stay as inconvenient and unpleasant as possible. Reports were circulated that these barbarians were inimical to the government, that they were spies, that they had come to wean the people's allegiance from the Emperor to foreign rulers, that they would kidnap women and children by the ship load to send off to the outside countries, that they could throw magic spells over the unwary, especially children, to make them follow them and become Christians, and that they practiced various unknown black arts, and were altogether exceedingly dangerous. Fortunately it was only by degrees that the missionaries became

aware of this state of things, or their bravery might have been put more severely to the test than it was. Curiosity, despite all their fears, brought numbers to their homes. Love of money brought servants and teachers, and these soon learning the manner of life and the motives of the strangers were able to deny many of the slanders that were circulated regarding them. Besides the Chinese always received rumors with a grain of allowance. They understand the craftiness and untruthfulness of their own people, and are to some extent ready to see and judge for themselves. They found the missionaries ready to receive them into their homes and to be kind to them and their children. No authentic case of kidnapping, poisoning or bewitching could be proven. The outsiders walked about their streets, spoke their language, and laughed and chatted like other people; and after a while began to be recognized as "men of like passions with themselves." All this time they were trying to visit the natives in their homes and were using every means to teach them the word of life.

After 1864, every day Mrs. Crawford and Mrs. Holmes started out on their visits among the women, and the oft recurring question, "Where shall we go today?" was sometimes answered with difficulty. But they found everything to grow easy by persistent practice. Taking a little New Testament they read to those who would listen, or told of its contents according to circumstances. They visited frequently those disposed to learn, teaching them the principles of the gospel in the best way adapted to their needs and capacities.

The streets of Teng Chow presented on either side solid stone walls, the only openings to these being the doors to the houses, and those of the wealthy were always kept closed. The windows all opened into inner court yards. On knocking at a door, if they were discovered to be foreigners, they were often told "not at home," or "the dogs will bite," or sometimes plainly, "we do not wish you here," but this did not occur very frequently. A more common plan was to show, by a cool reception, that the visitors were not welcome. In these particulars the Chinese are not unlike their western sisters. Thus those two brave women, often with aching hearts and lagging feet, persevered in their work in the face of many discouragements until it became almost easy. Sickness came, and early in 1867, Mrs. Holmes took her little boy to America for his health. Mrs. Crawford was left alone to carry on this work among the women. Yet not long alone, for God had already raised up a helper for her.

One day the previous year a beggar woman, Mrs. Leo, followed her home, saying she had come to ask for medicine for her only child, a boy nine years old. She looked on eagerly as Mrs. Crawford consulted her medical book. On giving her some medicine for the child, she told the woman she had something better for her, and then told her of salvation through Christ. She listened very earnestly, and Mrs. Crawford asked her name and residence and learned that she lived four or five miles away. Later she came again, and then again, and soon became a regular attendant at the

Sunday services. She learned rapidly. The Holy Spirit seemed to work in her heart and in a few months she became a happy convert. Some months before Mrs. Holmes' departure she had been baptized and moved to the city. She ceased begging and with a capital of a few dollars became a peddler. As the native ladies of Teng Chow do not go shopping, such articles as they need are brought to their homes by the women peddlers. Mrs. Leo supported herself in this business by her mornings' work, and when Mrs. Holmes had gone, spent the afternoons in visiting with Mrs. Crawford from house to house. While plying her trade she also took the gospel to the women, and learned where Mrs. Crawford's visits would be acceptable. For several years Mrs. Leo was her constant companion in these labors, and found many homes that would otherwise have been closed to her. The wife of the Che Fu, the highest mandarin in the city, sent a messenger saying that she had heard of Mrs. Crawford going from house to house teaching the women something good, and would she not visit her also? On going at the appointed time Mrs. Crawford found a large assemblage of the friends of the mandarin's wife collected to hear the word, and she spent several hours talking to these earnest listeners. Mrs. Leo had accompanied her and was in another room telling the gospel to the female attendants of these ladies.

Mr. Hartwell during his first two years' residence in Teng Chow had gathered a church of fifteen mem-

bers, and Mr. Crawford in the twenty months of his pastorate baptized eight others.

The Crawfords' country work was begun and carried on under many difficulties. The people still filled with suspicion often refused to give them lodging even at the inns. Mr. Crawford looking about over the field selected a number of market towns, among them Hwong Ching, sixteen miles to the south, and Buh Go, twelve miles to the west of the city. He had become acquainted with an influential man, Sun Chang Lung, living near Hwong Ching. Sun was a school teacher of his own village and Whei To, or head man, of this and eight other villages. The temple owned by these nine villages, situated at Ma Kia, was under his control. He rented out its lands, disbursed its funds, appointed its priest, and superintended its affairs generally. At the time of Mr. Crawford's first acquaintance with him there was no priest at the temple and he himself was having a row of rooms put up on the ground at the rear. He became interested in the gospel. Proud, tyrannical, bigotted and exacting as he was, there was something in the gospel attractive to him. He placed the new rooms in the temple court at Mr. Crawford's disposal for a chapel, and rejected all applications from priests for settlement there. When the missionaries visited the neighborhood, a small room served for a sleeping apartment and a larger one for a chapel. Thus this became an out-station which they visited about once a month for several years, and less frequently for a longer period. And as they found

openings they made tours to the surrounding towns and villages.

On Mr. Hartwell's return from Shanghai in December, 1865, the question came up for final decision as to whether Mr. Crawford would settle permanently in Teng Chow or return to his former home and labors. The work at Shanghai was very dear to their hearts and they longed to renew it, but there they would probably live out only half their days and that in much weakness; while in Shantung's invigorating climate, where life would be a pleasure rather than a burden, they might prosecute equally important labors for the Master. They decided to remain if possible, but the difficulty in doing so lay in securing a house in a good position for work. This must be done in spite of the council which had decided that no citizen should rent or sell another house to foreigners on pain of endless persecution. As the influence of the gentry was great Mr. Crawford's hope of success was not sanguine. The two strolled about the city in their afternoon walks apparently without looking to the right or left, and finally chose Monument Street as the most desirable for a residence, not knowing whether there was a single house on it for rent or sale. Mr. Crawford, however, pointed out the selected street to his native teacher, Chow Ting Ching, who was a stranger to the people of the city, and committed the matter to him. Chow found a medium sized house for sale on the north side of the street and brought Mr. Crawford a description of its dimensions and structure. As the price was reasonable he was instructed to purchase it

at once in his own name, promising to rent it to Mr. Crawford who would, of course, supply the purchase money. Notwithstanding treaty rights this seemed the only way of obtaining a house in Teng Chow. Conditions were especially hard on them at this time as the Board was still, on account of impoverishment by the late war, unable to pay the salaries of the missionaries, much less to purchase houses for them. Mr. Crawford's income at Shanghai was greatly reduced, yet from it they must purchase a dwelling and wait indefinitely for the Board to refund the money.

The teacher in this purchase was successful beyond expectation and the bargain was soon completed. In consideration of a small extra sum possession was to be given at the end of one month instead of four as custom allowed. They dared not look at the house until the expiration of the month, no one yet knowing that the real purchaser was a foreigner. On the specified day the teacher reported it vacant. This was Saturday, and in their eagerness Mr. and Mrs. Crawford went to see it at once, finding the former owner's family still occupying it. Their untimely visit revealed to the owners and neighbors the state of the case, and by Monday placards were posted in every direction calling on the people to rise en masse and prevent the "foreign devils" from occupying the house. The excitement became so intense that it was thought best to inform the city magistrate. After a long, unsatisfactory interview with him a messenger was dispatched with a letter to Mr. Sanford, then United States consul at Chefoo, explaining the situation. He

came to Teng Chow at once and communicated with the chief officials, informing them that Mr. Crawford with his (the consul's) sanction and presence would take possession at noon next day. He asked protection against any riot that might arise in consequence. The official sent no reply to his communication, and early the following afternoon the consul accompanied by Messrs. Crawford, Hartwell and Mills, the native teacher and servant, entered the house, posted a notice under a United States official seal and raised an American flag at the door. The gentry were then in council at a neighboring temple, and gongs of alarm soon began to sound in various parts of the city. The women of the house set up a frightful wail, and a crowd rapidly collected in front of the door and along the street. The excitement seemed increasing and the danger most threatening. Mr. Crawford's own language best gives the remainder of the story: "The gentry then in council sent a man to beat a gong in front of the house. When Mr. Hartwell and I went out to inquire why he was beating the gong he replied, 'I do so by order of the council,' and immediately about twenty of their men rushed upon us seizing each of us by the arm. Jerking ourselves loose we drew our revolvers and the crowd fell back somewhat, and we regained the door where we kept them at bay for an hour or two. The assembled gazers knowing of our revolvers kept at a safe distance. At length my servant was sent with a consul's card to inform the chief official of our situation and to ask his assistance, and about sunset a number of subordinates arrived on the scene and

seemed to take control of matters by general consent. Immediate danger subsided. After some parleying with them, Mr. Hartwell accompanied one of them to the chief official, where a little before midnight the Che Fu agreed that if we would leave matters in his hands and retire to our homes he would give us peaceable possession in ten days. Keeping his word the house was delivered the eighth day and I soon began repairs without molestation.

“Houses after this could be obtained without special difficulty, but the gentry were far from reconciled to our presence. For years they did all they could to ostracize us and prejudice people against us. I do not tell this story with self complacency, but some parts of it with deep regret. It is my decided opinion on reviewing the whole case that we could now manage the matter in a very different manner and spirit, and leave much more favorable impressions on the minds of the people. The days of foreigners carrying out their purposes in China by force and threats are now, thank God, rapidly passing away. Our aims are more in accord with the spirit of Christ than with the spirit of the military age. Kindness, forbearance and patience are the virtues needed in the prosecution of missionary work at all times and at all places, and especially in the opening of new stations among an ignorant, suspicious and self-conceited people like the Chinese. Pistols are out of place in dealing with them.”

## CHAPTER XIV.

### BEGINNING OF THE MONUMENT STREET CHURCH.

Soon after their removal to their new home on Monument Street, July, 1866, Mr. Crawford baptized Mrs. Leo, mentioned in the preceding chapter, in a clear pond outside of the west water gate of the city. To Mr. and Mrs. Crawford who had followed her struggles through repentance and faith in Christ, her conversion was a source of great joy. About the same time Wong Wha Yuen, a deacon of the Presbyterian Church, who for years had been troubled regarding the mode of baptism joined them. In December of 1866, the Monument Street Church was organized with eight members. These were Mr. and Mrs. Crawford, Mrs. Holmes, Mr. and Mrs. DeGrew who had removed from Shanghai to Chefoo, Mrs. Leo, Mr. Wong Wha Yuen and Mr. Chow, Mrs. Holmes and Mr. Chow bringing letters of dismissal from the North Street Church. The next summer Sun Chang Lung, whose village and neighborhood they had often visited, and who had placed the temple at Ma Kia at Mr. Crawford's service, was also baptized.

They had long been looking wistfully over the villages that dotted the plains and valleys around Teng Chow, but the villagers were more afraid of them than the city people. Constant association with them had shown the city people that foreigners were not dangerous, but the rural population heard no contradiction of

the evil reports sedulously circulated about them. (For mutual protection and convenience the country people all live in villages under their own local government.) Through acquaintance they gained access to a few neighborhoods, though they were shut out by prejudice and suspicion from many more, but later regular and systematic country work was thrown open in an unexpected way.

In the summer of 1867, the whole eastern part of the province was devastated by a horde of robbers from the southwest, who had been driven forth by famine in their own region to prey upon their more fortunate countrymen. When no resistance was offered to their seizing whatever came to hand they would help themselves without bloodshed, but the people were not always ready to yield their means of subsistence without a struggle, and often collected in bands to oppose the robbers. This so infuriated the robbers that they spared neither age nor sex in such neighborhoods. The people generally fled for protection to the walled cities or mountain tops. Many women who had failed to get away from home in time, on the approach of the robbers threw their children into wells or ponds and jumped in after them. Others hanged themselves upon the timbers of their dwellings. The reader should bear in mind that suicide is frightfully common in China. Great numbers of refugees fled to the city of Teng Chow where most of them remained about two months. The sick and wounded came to the missionaries for medical help, and many others having nothing to do came about them to see

the foreigners and hear them talk, and from dawn until dark their house was so thronged that they had to regulate the hours of admittance. At nine o'clock Mr. Crawford opened his front chapel door and talked to a full house until noon, and from three until six o'clock in the afternoons he labored in the same way. For the women Mrs. Crawford used two rooms opening into each other, and removing all the furniture she seated the visitors on the matted floor. Soon after opening their street door in the morning these rooms would be crowded with women and children, to whom she presented the gospel for half an hour. Then after administering some simple remedies to the ailing she requested them to give place to others who were waiting on the street. In a little while the room was filled by newcomers with whom she proceeded in like manner. Thus daily they labored during these two months, forming acquaintances with numbers of individuals. Mr. Crawford also in connection with his preaching, relieved as far as he could such men as had been wounded by the robbers. They learned during these disturbances the names of many persons, some of whom invited them to visit their homes and villages. The people found at this time that the foreigners were in reality their true friends, and not the monsters they had supposed them to be.

After the restoration of peace Mr. and Mrs. Crawford began their circuits among the villages—cautiously at first, for they were not certain to what extent public opinion was in their favor. By degrees the work was extended. On reaching a village, often rid-

ing on donkeys, they usually sought one of the public wells where they dismounted and took seats on the well stone or sought a harvest floor. Curiosity or an errand for water soon brought some person to the well, and as the men were usually busy in the fields the first to come was almost sure to be a woman. This attracted others and thus were their congregations often gathered. If men came Mr. Crawford would take them to a separate spot and preach to them. Mrs. Crawford did not accompany her husband on the longer tours, nor to the market towns where the women would not show themselves. He oftentimes with his teacher or some native brother spent weeks in going from place to place, making his headquarters at some central town where he could deposit his bedding in an inn and there spend the nights. After Mrs. Holmes returned from the United States in 1869, she and Mrs. Crawford frequently labored together, and later one or the other of them would join Miss Moon who arrived in 1874. They spent much of the pleasant weather of each spring and autumn in this way.

At the smaller villages in busy seasons half an hour's talk was often long enough. The people would then begin to feel they must return to their work, but in leisure seasons, when many were coming and going, hours might be profitably spent at one place. For years the people did not seem to understand their objects in these visits, but with frequent explanations they came to know that their only purpose was to proclaim the "heavenly doctrine." Now and then one would have the temerity to invite them into a house, and they

found that accepting such invitations brought them into better relations with the people, though talking out under the trees was more pleasant.

Mrs. Crawford writes: "We can recall many instances of kind consideration extended to us on these tours. Once when Mrs. Holmes and I were almost exhausted from heat and labor, a man suddenly presented himself before us bearing a tray of smoking tea. 'I knew you must need something to drink,' he said. Sometimes a loving old woman would take us by the hand and say, 'come in and rest, this is hard work you are doing for us.' At one time a lady of wealth sent an invitation for us to come to her house for rest and refreshments which we accepted, and we found her unusually intelligent and interesting. 'I have great respect,' she said, 'for those who are spending their lives teaching others to be good. You are like our own sage, Confucius, who went in his cart from village to village exhorting the people to morality.' Sometimes malicious persons would excite public sentiment against us, and in such places we found it useless to attempt religious work. Again venerable old men with flowing white beard would approach and thank us warmly for teaching their people such good things. 'The Chinese are not all alike.'"

Their methods of presenting the gospel would vary according to circumstances, but they always told of salvation through Christ. The objects around them often afforded an introduction. Pointing to the sun they would say, "Do you know who holds the sun in the heavens and so guides it that it unfailingly rises

and sets day after day throughout the ages?" Or "Look at the growing crops. Who sends rain to make them grow, and who gives food to yourselves and children? You know it is the Heavenly Father. Have you ever once in all your life rendered thanks to Him for all His kindness, or ever inquired into His word that you may obey Him?" Sometimes a mother would speak of her dead child. They would ask, "Do you know your child will live again?" Then the resurrection would be explained. If some one should be in distress, a Saviour who can take away all sorrow would be presented. But generally they told them in the beginning that they had a message of love and mercy and of offered salvation from the Heavenly Father through Jesus Christ His Son.

In visiting the villages near the city, they could return home after a day's work and have a comfortable night's rest, starting out fresh the next morning. But for distant places they were absent from home for days or weeks, lodging in Chinese inns. Sleeping on brick beds in close, damp, stuffy rooms was not conducive to health, and they often arose in the morning feeling only a little less weary than when they lay down at night. The villages on an average were about a mile apart, and the voice was rested in going from one to another. From four to seven villages made a good day's work, leaving strength for two or three hours' talk at night; but when their road took them by eight or ten villages (and they could not consent to pass any without a few gospel words), they were ready for bed at an early hour.

On the arrival of Mr. Crawford at Teng Chow in 1863, Mrs. Holmes was superintending a small day school for boys, the teacher of which was paid by the native church, Mr. and Mrs. Hartwell and Mrs. Holmes. Before long the arrangements became unsatisfactory and the church ceased to pay its part, whereupon Mrs. Holmes took upon herself its expenses from private funds. She thus continued it until her departure for the United States in 1867, when she left it in Mrs. Crawford's hands with fifty dollars for its support.

Before this time the Board had constituted Messrs. Hartwell and Crawford, at their united request, into separate missions, and Mrs. Holmes' house being near to Mr. Hartwell, it was changed after her departure into a chapel for the North Street Church. The school was removed to a rented room near Mr. Crawford's house, and gradually developed into a boarding school.

Mr. Crawford's Monument Street house consisted of a number of small rooms arranged in four successive rows, each row being separated from the next by a court yard. The first row presented to the street a dead wall pierced only by the front entrance and the door into Mr. Crawford's study. There had been a beautiful apple tree in the front court, but not being mentioned in the title deed the retiring owner, according to Chinese custom, cut it down and sold the wood. Little Landrum Holmes, hearing the missionaries expressing much regret at the loss of the tree, said to his mother, "Never mind mother, we can stick it on again with Spaulding's Prepared Glue," strongly suggestive

of the many times his accidents had been repaired by that famous preparation.

During his whole missionary life it was Mr. Crawford's aim to make himself accessible to the people of all classes, that he might present to them the "words of life," and "by all means save some." During his thirty years at Teng Chow he was able to make especially favorable arrangements for this purpose. The room where he sat to study, read and write had a door opening into the street, and the people soon learned that they were always welcome to come in and sit down and have a talk. It was in this room in the intervals between callers, that he wrote his Patriarchal Dynasties, part of his Reign of Man, his Churches, To the Front! his pamphlets, What Caused the Sudden Death of Christ? How Long was Christ in the Tomb? and a number of English hymns. It was also here with his native teacher that he wrote his Mandarin Grammar, General Catechism, an Ancient History, and composed, translated and compiled his hymn book in Mandarin, besides much other literary work in both languages which has not been preserved. It was in this room also that he received during the Chinese government examinations multitudes of the literati who came to ask questions regarding the "foreign country," Astronomy, Physics and other subjects of interest to them. Besides the information they sought they were always sure to hear the truths of salvation through Christ.

The houses in Teng Chow and generally in North China are of one story. The courts of Mr. Crawford's home were small and enclosed by walls and other houses reaching to the eaves. As some of their yards were paved with stone the summer heat was almost intolerable. At all seasons their vision was confined to these small courts and a little stretch of sky above them. Their isolated position, the trials of the work in the midst of a hostile people, with other difficulties too numerous to mention in detail, tried their souls to the utmost.

Two years later they bought the adjoining house on the east and pulled down the intervening walls, thus enlarging the courts and securing rooms for the school and other prospective work. They planted a number of trees, and as these grew up, casting a refreshing shade around, the material comfort of the inmates was greatly increased. For many years of their later life there the contrast in summer on stepping from the scorched street into the shadow of the locust, mimosa and elm trees, with flowers of various kinds beneath them and Virginia creepers covering the walls, was greatly refreshing. Though in itself unpretending, the place became to them a dear and lovely home, where they expected to spend the remainder of their earthly days in the service of the Master. But for them God had other plans.

## CHAPTER XV.

### PROGRESS UNDER DIFFICULTIES.

Among those who sought refuge in Teng Chow during the robber raid of 1867, were a large number of persons from the Mung family village twelve miles distant. Some of these found lodging near Mrs. Leo who told them of the great salvation. The heart of Mung Ki Hwa being touched by the story, Mrs. Leo led him to see Mr. Crawford. Having nothing else to do he came day after day, drinking in the gospel and asking questions, and in the intervals diligently studying the Bible. He belonged to the great family of Mencius (Mung Tse) and inherited many of that philosopher's sterling qualities. On the departure of the robbers he returned to his home, but walked back to the city on Sunday mornings to join in the religious services, and was ere long converted and baptized. He instructed his wife, son and single daughter as much as possible. His second son was then absent in Manchuria, and being a man of considerable energy and contributing largely to the support of the family, he thereby secured their deference in proportion. Hearing that his father had joined the "foreign religion," he hastened home to set matters straight. Mr. and Mrs. Crawford were at his father's house when the young man arrived. On entering he saluted his parents and immediately walked out by the opposite door. The mother evidently knew

the object of his visit, and seemed much disturbed. Though the presence of Mr. and Mrs. Crawford was very embarrassing, it was too late for them to return to the city that afternoon, so they made the best they could of the situation, urging Mr. Mung to be gentle, but to hold firmly to his profession. The next day, after the Crawford's departure, the son returned, accompanied by a maternal uncle and other relatives for whom his father entertained the highest respect, and they began operations. The old men urged that this was a foreign religion wholly unknown to the Chinese and everywhere spoken against, and that his embracing it was a very great disrespect to the memory of their venerated ancestor. Mung replied that Mencius was a seeker after the good and true, and would no doubt have accepted the religion of Jesus had it been presented to him, for it was preëminently good and true.

"So it may be," they answered. "You may accept it privately, but you must not openly follow it to the disgrace of yourself and family in the eyes of your neighbors. Take your book back to the teacher Crawford and ask him to dismiss you from the church."

"No," said Mung, "Pastor Crawford gives the Bible, but he does not take it back; receives men into the church, but does not thrust them out. Moreover, I myself will hold on to both."

The men persisted, getting on their knees, which was a rare condescension on their part, and had great weight with him. The son wept and pleaded. The two married daughters were sent for to add their in-

fluence and one of them joined her brother in pleading, but the other said, "Let father alone. He has embraced a religion which I know to be good, and I should like to be a Christian myself."

All other resources having been exhausted the son now went into convulsions, the last resort of a Chinese before suicide. He wrought himself into such a passion that he fell to the ground foaming at the mouth, with hands clenched and the whole body rigid. The mother crying out that the son was dying, flew at her husband saying, "You must recant." The excitement became intense. The visitors stood around making frequent suggestions first to one party and then to the other. Mung's obstinacy puzzled them, for it is always understood that when a position is so offensive as to create a general uproar it must be yielded. Missionaries are often blamed by the Chinese for refusing to yield just a little of right and justice for the sake of peace. Mung had been accustomed all his life to the compromising method. His son was now lying on the floor apparently dying, his daughters were wailing, his wife vehemently pressing him, his venerable relatives beseeching, and his neighbors remonstrating. So he yielded. Yes, he would leave the church and drop the whole matter.

Soon everything became quiet. The son arose from the ground in health. Relatives and friends returned complacently to their homes.

Next day when the old man was out at work, the son proposed to burn his books, still fearing the prom-

ise might have been given without the intention of fulfilling it.

"No," said the mother, "I dare not allow that. Your father is a lamb when unprovoked, but a tiger when his anger is aroused."

On the following Sabbath, Mr. Mung, instead of going out to work, took down his Bible and began to read. The son, looking at his mother, said, "I told you so! I told you he did not mean to keep his promise!"

"No," slowly and firmly replied the old man. "No. Once having obtained eternal life, do you think I will throw it away? Never!"

So though he held staunchly to his religion, yet he had no prickings of conscience for the falsehood he had told. "To be sure," said he, "it was, strictly speaking, not right to lie about it, but under such circumstances who could adhere closely to the right?"

Temporizing, compromising, trimming, avoiding difficulties, are essential to the Chinese code, hence the training of the conscience of one of these people is a slow process. Enunciating the right is to his mind the same as performing it, or at least that is as much as can be expected.

This same faithful Mung, when his widowed daughter begged him to facilitate her learning the way of salvation, replied, "No, it is enough for me to bear the burden of being a Christian myself. You belong to your father-in-law, not to me, and I cannot take the responsibility for such a step on your part." Through instruction and Christian growth, however,

he learned to view the matter differently, and his daughter ere long became a Christian.

For nearly twenty years he and his wife were among the best of native Christians, letting their light shine and leading others into the heavenly road. His widowed daughter preceded him to the better land, and he himself died in a good old age rejoicing in the hope of eternal life. The only surviving daughter was baptized shortly after his death. Such Christians are a great joy to the missionaries, and their constant prayers are that many more may be speedily gathered into the churches in China!

Mr. Crawford baptized a number of others in the year of Mr. Mung's conversion, and the Monument Street Church reached a membership of about twenty-five persons. About the same time there was also an awakening in connection with Mr. Hartwell's labors. Tsang Yuen Teh had heard the gospel at Hwang Hien, and with soul on fire had taken it to his home at Shang Tswang. On the approach of the robbers in 1867, he led his family and relatives to a mountain top for safety. There all kneeling down he prayed the Heavenly Father for protection. Not a hair of their heads was injured, while a party of their neighbors who had refused to go with them were massacred. These experiences impressed them profoundly and prepared many of them to accept Tsang's teaching. In the early spring he and several of his brothers, with their wives and aged mother, proceeded to Mr. Hartwell's home in Teng Chow where they remained some weeks under his religious teaching. Dur-

ing the year Mr. Hartwell baptized twenty-two persons.

A year or two later the Monument Street Church rented rooms at the Mung village to serve as a chapel, while eight of the brethren volunteered to go in turn, two and two, and preach to the people there, the church defraying their expenses. A goodly number attended the services, and things seemed to prosper for some time. Mr. and Mrs. Crawford also went out occasionally, laboring at that and the adjacent villages. After a while opposition arose, and the village elders forbade any one entering the chapel on pain of a fine. This put an end to the congregation, and the rooms were returned to the owner, as it was thought best to suspend the work there for some years.

In 1870 the political and social atmosphere all over China became filled with animosity toward foreigners, and the most outrageous vices were attributed to them. A vile book issued by some one in Hunan and scattered throughout the empire, called *The Death Blow to Corrupt Doctrines*, fired the public mind by gathering up all the old scandalous rumors, adding more to them, and advising the extermination of the hated race. Some of these accusations were couched in such obscene language that the translators of the book omitted certain portions for the sake of decency. Reports flew about that all foreigners were to be killed or driven out of the country. Such tales had gained currency so often that the missionaries were not inclined to give heed to them until at last they culminated, June 21, 1870, in the Tientsin massacre, a

tragedy that horrified the civilized world. Innocent foreign men, women and children were suddenly seized, tortured and slain in a most horrible manner. The Roman Catholic Orphanage, Cathedral, and other buildings at Tientsin were burned to the ground, the native officials not lifting a hand for the protection of life or property. The sufferers were mostly French, but the Chinese masses did not distinguish between nationalities. News of the atrocity, even some of the details, reached the Crawford's at Teng Chow before the deed was actually perpetrated, showing conclusively that the plans were well matured and widely known. The position of all foreigners now became critical. The gentry of Teng Chow held meetings to discuss the situation. And a proposition was made to send a committee for the purpose of examining the cellar of Dr. Mateer of the Presbyterian mission to see if the eyes and hearts of murdered Chinese women and children were secreted there. However, one of their number who had been a frequent visitor at the missionaries' houses, and who had seen this cellar in the process of construction and knew its design, dissuaded them from their purpose. The servants of both the Baptist and Presbyterian missions became alarmed and some of them fled to their homes. Spies came prowling around the mission houses, asking to see their internal arrangements, and it was thought best to allow them to do so. The stories increased in number and intensity, as they flew from mouth to mouth, the people scowled upon the missionaries as they walked the streets, and old ac-

quaintances feared to let them enter their homes. Finally, the missionaries requested the magistrate to issue a proclamation denying the reports, so as to quiet the people; but when he declined to do this, saying there was no danger, they decided in consultation to retire to Chefoo until there should be a change in the public mind. As it would have been difficult for so many to secure native conveyance at once, and as they feared being attacked on the way, they dispatched a messenger to the United States consul, S. A. Holmes, Esq., of Chefoo, asking for a gunboat to transport them to that place. Chefoo had also passed through a panic, many of the women fleeing on ship-board for safety while the men stood guard in the streets of the settlement. There being no American vessel of war in the port at the time, the British admiral generously sent up one which took them all to Chefoo, except Mr. Crawford and Mr. Mateer, who remained behind to arrange for the security of their mission dwellings. Having placed the keys in the hands of the magistrate they followed a few days later by land.

The sudden departure of the missionaries on a man-of-war broke the spell and the people looked at each other in dumb astonishment. The officials awoke to the fact that grave responsibilities rested on them, and when nearly two months later the missionaries returned in a United States war vessel, the Prefect promised to give them ample protection, requesting the gentlemen of the mission to go directly to him should there be any disturbance. This pledge has

been faithfully kept by the successive incumbents of the office ever since.

A number of persons were baptized soon after their return from Chefoo, those professing Christianity being nothing daunted by the dangers that seemed to threaten. Mrs. Hartwell "fell on sleep" a few days before the Tientsin massacre, and so mercifully escaped its attendant troubles.

From the beginning of their residence in Teng Chow Mr. Crawford noticed the prevalence of an impression in the public mind regarding the missionaries which he had never observed at Shanghai. The people looked upon them as possessing a kind of political power that would give them a mighty influence with the mandarins, or native officials, and in consequence of this belief the people constantly sought the aid of the missionaries in lawsuits. This impression may have arisen from the conditions under which the missionaries settled among them just at the end of the war between China and the English-French alliance. By this war the Chinese supposed themselves subjugated, and thought that foreigners coming as conquerors would be able to have everything their own way. The missionaries could largely have corrected these erroneous opinions had not their native employees helped to keep them alive. Many years afterward they learned one reason why, in the Teng Chow region, their reiterated assertions that they had no official power were unheeded, and why the popular belief in this supposed power only increased. A man named Tso, who came from Shanghai as a mission-

ary's native assistant, had spent much of his life in the office of his mandarin brother, and was consequently conversant with the various ins and outs of that most corrupt of all places. Taking advantage of the prevailing impression, Tso gave it out that he was interpreter and general manager for the foreigners at Teng Chow and could induce them to do whatever he chose. People soon began to go to him with their lawsuits, begging him to intercede with the foreigners, who, in turn, should bring their prestige to bear upon the mandarins in behalf of his clients. As a rule the man who had the money (for it was the money that Tso coveted in his nefarious schemes) was the man who secured his help. He gained a number of suits and was handsomely rewarded.

On a certain occasion, by false representations, he induced a missionary to accompany him to the office of the city magistrate and intercede for an oppressor who thereby gained his case. The mandarins themselves seemed to stand in some indefinable dread of offending the foreigners, the feeling being secretly fostered by Mr. Tso. But "murder will out," and in process of time he was dismissed from employment and excluded from the church for other transgressions. Years elapsed before much of his lawsuit iniquities came to light. It required long and patient effort, after his career at Teng Chow was ended, to even measurably counteract the evil. Nay, even in 1893 some of the native Christians claimed that missionaries should manage their lawsuits and aid in the collection of their bad debts. This idea prevails in

most parts of China even yet, and is privately fostered by men like Mr. Tso. What a strong hold this thought had on the community and how it was sometimes used, let two instances illustrate.

A bachelor named Tsei, living in a village twenty miles from Teng Chow, and professing deep interest in the gospel, came to Mrs. Crawford repeatedly for religious instruction. He occasionally attended the Sunday services at Sun Kia, and several of the brethren from that village visited him. He groaned over his sins, studied the Bible, and seemed diligent in prayer, but somehow he failed to secure their confidence and his repeated applications for baptism were deferred. Finally becoming impatient he went to Chefoo and applied for baptism to Dr. W. of the Scotch Presbyterian mission. Dr. W., learning that Tsei had been under Mr. Crawford's instruction, wrote to know if there were sufficient reasons for refusing baptism to such an earnest inquirer. Mr. Crawford in reply gave some suspicions of the man's sincerity. Later Dr. W. wrote again, saying that Tsei had quite gained his confidence, that Mr. Crawford's suspicions must be groundless, and that he felt it his duty to baptize him. Mr. Crawford replied that it was a matter Dr. W. must decide for himself, but suggested that it might be well to give Mr. Tsei no material benefit for his profession of Christianity. Dr. W. received him and all went on smoothly. But after a while Tsei took his cousin's wife. This had been his object from the first. His outraged fellow villagers, notwithstanding his having joined the "foreigners'

church," gave him a terrible beating and returned the woman to her husband. Now came his opportunity to use the foreigner. He accordingly brought his case of suffering "for Christ's sake" before Dr. W., and desired him to have his persecutors severely punished. Dr. W. by some means (it is often very difficult to get at the truth in such a case) found out the real state of affairs and refused aid, and sharply rebuked Tsei for his wickedness. With this his Christianity ceased and we heard no more of him.

Second, Brother Kwo, an earnest Christian and a member of Monument Street Church, consulted Mr. Crawford in regard to lending a considerable amount of his hard-earned money to his neighbor, Mr. Li, for the purpose of setting up some business. Mr. Li was to do the work and the two were to share the profits equally. Mr. Crawford advised against the partnership, reminding Mr. Kwo that Mr. Li was borrowing in every direction, and, as was well known, never paid his debts. But Mr. Li's fair promises gained the day, and as was anticipated Kwo could recover neither profits nor capital. Then Mr. Kwo came to Mr. Crawford, his pastor, and urged that he make Li return his money. Mr. Crawford told him that he feared his efforts in that direction would be in vain. Mr. Kwo replied that Mr. Crawford should take the matter to the mandarin, which he declined to do, but insisted that collecting debts was no part of his ministerial duty. Whereupon Mr. Kwo went about among the brethren complaining of Mr. Crawford for his neglect of pastoral obligations. The

native pastor of the other church was very much exercised upon the subject and told Kwo to try Mr. Crawford again. "If he again refuses to take up the case," he continued, warmly, "come to me and I will do what I can for you, though you are not a member of my church." Mr. Kwo died, however, without collecting the debt, and the father and brother complained bitterly against Mr. Crawford because he refused to take up the matter.

These views of the missionaries' relations to the native Christians so filled the atmosphere around them that it required the utmost firmness and vigilance on Mr. Crawford's part to maintain his proper place as a religious teacher. His course, though disappointing their false expectations, was the only true and wholesome one. Some missionaries, unfortunately yielding to the pressure, fell into the snare to the unspeakable injury of the cause of Christianity in China. As the years go on, however, there is less and less of this interference in lawsuits by missionaries of all denominations and fewer requests for it.

## CHAPTER XVI.

### THIS AND THAT.

Several persons who joined Monument Street Church in its early days expected to be employed by Mr. Crawford in some religious or secular capacity, and to them it mattered not which, so erroneous was their conception of Christianity. And it must be confessed that much of what they saw around them tended rather to foster than to correct this erroneous impression. They thought that if the missionary needed a cook, carpenter, mason, watchman or house servant, he should employ his Christian brethren, even though they were ever so unfit for the position. Missionaries would rather take a Christian, even though he were less expert, but for the fact that this employment idea would fill the church with place seekers and so corrupt the very fountains which should be kept pure. Mr. Crawford constantly advocated a clear distinction between religious and secular matters, but with little response for many years. He also laid great stress on a native-supported ministry. This he advocated both by word and example. In his annual report to the Board for 1871 he wrote, "I have a class studying for the ministry. They come once in three months, remaining as my guests for a week or ten days, studying the Scriptures, and then return home to prepare the lessons I give them. Thus they are to go on studying and preaching, *without money*, sup-

ported by their farm labor until they are ready to be ordained and supported as pastors by churches they themselves are to establish. Such, at least, is the theory of the plan."

In the United States in early life, Mr. Crawford had known a great many godly ministers who supported themselves on their farms and preached the word on Sundays and leisure times, doing a great work for the Lord without money and without price.

This class was continued for some years, increasing to nine or ten. At these times other native Christians or inquirers would come to receive instruction adapted to them. Mrs. Crawford usually took charge of the inquirers, teaching them also to sing Christian hymns. At times one and another of this class would accompany Mrs. Crawford or some of the ladies of the mission on itinerating tours, the missionaries defraying the expenses of the trip. Occasionally two of these brethren were sent out by the church to preach for a specified time.

In process of time the class began to realize the fact that Mr. Crawford really intended to pursue a different course from the prevailing one, that he did not mean to employ with foreign money any preachers or other religious workers. And then the zeal of many began to wane. One of the members died witnessing a good confession; another kept on preaching the gospel to his fellow countrymen when opportunity offered, and at the same time supported himself at his own business. One of the most zealous of them was excluded from the church for ancestral worship

and other sins, another for deception, while still another, filled with wrath, vented his spite by villifying Mr. Crawford and his methods. A few of them, relinquishing all thought of the ministry, became steady-plodding Christians. Their call came not from God, and so they fell into the niche they were prepared to fill. Two native Christians, not of the class, were afterwards licensed by the church, but were never ordained. One of these was still preaching in 1894 and zealously instructing Christians. The other joined the Methodists, from whom he received lucrative employment for his services.

It was about this time that they heard of the death of the honored and beloved Secretary of the Foreign Mission Board, Dr. James B. Taylor. For twenty years, month after month, they had been receiving his letters of loving sympathy and encouragement, and they both deeply mourned his loss. His place was temporarily filled by Rev. A. D. Phillips, former missionary to Africa, until the election of Dr. H. A. Tupper, who continued in the office for the next twenty years or more.

In the year 1871 the room in the front court of the Crawford home, which served as a preaching place, could no longer seat the congregation, and Mr. Crawford asked the Board for means to build a small chapel, offering to lend the money for its erection. Dr. Tupper thus quotes Mr. Crawford:

"I am contracting for a lot on which to build a chapel. I need three thousand dollars for the work. I cannot afford to stop labor for want of a chapel,

and I shall confidently expect the Board to furnish the means. Twenty years of constant labor in China entitles me to a chapel in which to train the congregation which, from nothing, I have gradually built to its present number."

The Board cheerfully granted this, and Dr. Tupper writes, "Brother Crawford's chapel at Teng Chow has been completed (1872). Everybody, both native and foreign, says it is a most beautiful structure, the acoustic properties are fine, and the whole cost has been some three thousand dollars. The audience room is capable of seating two hundred and eighty persons. At the opening services the sermon was preached by Rev. Timothy Richard, of the English Baptist mission." Some years after this the money advanced was returned by the Board.

In June, 1872, Miss Edmonia Moon arrived at Teng Chow, and was joined the following year by her sister, Miss Lottie Moon. They remained in the home of Mr. Crawford and his wife until the autumn of 1875, when Mr. Hartwell's connection with the Foreign Mission Board was dissolved and his North Street dwelling was turned over to the Monument Street mission, and these sisters moved into it. Here Miss Edmonia began a boarding school for girls, but was obliged by failing health in 1876 to return to the homeland. Miss Lottie continued the school until the end of 1883.

Mr. Crawford, soon after settling on Monument Street, began the work of preparing a hymn book in the Mandarin dialect for the use of his congregation.

He changed most of the Shanghai collection into Mandarin, selected and revised some from other hymn books, and translated and composed many new ones. During the two decades which followed, both he and Mrs. Crawford wrote or translated a number of books mentioned in detail elsewhere.

The Margary murder, 1874, which seriously threatened hostilities between Great Britain and China, gave the missionaries much uneasiness. A large number of Chinese soldiers were sent to Teng Chow, some of whom had been old rebels, and all of whom were turbulent fellows ready for any ugly work. They thought they had come for the purpose of exterminating the "barbarians," and rumors of the destruction of foreigners again became rife. These soldiers took pains to insult the missionaries whenever they met them and gave them daily inconvenience. When the missionary ladies visited the homes of the people the soldiers would often try to follow them in, or stand around the door to hoot at them when they came out. Under such conditions their visits were not very welcome, and their work suffered in consequence. The soldiers would also pick quarrels with the native Christians and mission school boys, and would frequently come to the chapel and gaze at and otherwise insult the women and girls. For some unknown cause a crowd of them assembled one Sunday afternoon in front of the Crawfords' home. They demanded the doors to be opened that they might come in "to hear preaching." They were told that this was a private residence, that the chapel was near by, and that they

might go there a few hours later for this purpose. They seemed much excited and there were great fears that they might break open the doors. The officials learning that a riot was brewing, fired a signal, calling them all instantly to camp. They frequently entered the court yards of the mission houses in groups and behaved very insolently.

A large party of them having been offended by some of the Presbyterian students, once went to the college when all the foreign inmates and most of the natives had gone to Sunday-school. Those in charge of the houses were severely beaten, windows were smashed, doors broken down, and much other damage done to the premises. Hearing of the disturbance and knowing that Dr. Mateer was absent, Mr. Crawford hastened over to see if he might render assistance. An immense crowd of gazers surrounded the establishment, but a mandarin soon arrived on the scene and quieted the tumult.

In 1876 the health of Mr. and Mrs. Crawford was suffering so seriously that they went to Japan for recuperation. It was their first visit to that fairy land and they greatly enjoyed it. A stronger contrast can hardly be imagined than that between Japan and North China. The sturdy, severely practical, self-complacent people they left were as different as possible from the sprightly, receptive and affable Japanese. Nature itself also presented a complete change. Instead of the barren hills, thirsty valleys, and scanty vegetation (except the crops) about Teng Chow, they found a luxuriant growth of trees covering hills and

vales, amidst lovely seas, lakes, rivers and neat villages. All this was refreshing to them beyond expression. The cordial manners of the people also charmed them, and they said one day to a Japan missionary, "How easy it must be to work among such a people. How delightful not to have to feel that we ought not to be killed." The public mind in North China was still at that time bitterly hostile, and many of the people believed that the government was only waiting for an opportunity to exterminate all foreigners.

This missionary replied, "Yes, there may be some truth in what you say, but you in China have many advantages over us here. When you win a Chinese you are pretty sure of him, and there is something in him. But if you get a Japanese today, you cannot tell where he will be tomorrow. If you travel too slowly in the race he will hasten your steps by pelting you with stones." Still to these visitors it was inspiring to see their faces glow with enthusiasm under a sermon, and a whole audience warmly bow their appreciation to the preacher as he closed his discourse.

While in Japan that summer Mr. and Mrs. Crawford arranged to adopt a son and daughter, the children of English parentage. The daughter, then fourteen years old, was in a mission school. The son was only seven. His mother had died in his infancy, and he was here in the hands of a very unsuitable guardian. The children were sent over to them the following spring, having received the consent of the father who was then in the United States. These children, though

causing anxiety, were the source of much pleasure. The relationship they felt was also an advantage to them in their intercourse with the Chinese, who, like David, consider children a great blessing and their absence the evidence of divine displeasure. Childless Chinese frequently give themselves to deeds of charity in order to accumulate merit as a compensation.

The daughter, Minnie, grew to womanhood and became the wife of Rev. Alfred G. Jones, of the English Baptist mission. He was a most estimable and consecrated missionary. They lived at Ching Chow, Shantung Province, and had a family of three children. In July, 1905, while Mrs. Jones and the children were in England, Mr. Jones, who was spending the summer in a temple on Tai Shan, was killed under a landslide caused by a cloudburst, which came suddenly during the night. The adopted son, Alfred Crawford, is now farming near Knoxville, Tennessee.

Owing to extensive drouths in 1876, a large part of central Shantung suffered severely from famine. Rev. Timothy Richard, of the English Baptist mission, had been two or more years living in Ching Chow, the center of the famine-stricken region. A private letter of his getting into one of the newspapers of Shanghai moved the Europeans all over China to contribute largely to the relief of the sufferers. Mr. Richard was reluctant at first to engage in the distribution of this charity, but later he consented. Other missionaries, notably Dr. Nevius, of the American Presbyterian mission, threw themselves also into this work. The number of people who perished in this famine is

roughly estimated at one million. The scarcity of food stuffs extended over to Teng Chow. The public granaries were opened and private charities were taxed to the utmost. Public acknowledgments and honors were conferred by the officials on Dr. Nevius, Mr. Richard and others for their self-sacrificing labors and fidelity in this emergency. Great ingatherings into the Christian churches, for which central Shantung has been noted, began soon after this famine. Whether the two only synchronized, or whether the aid extended moved the people has not been fully settled, though most probably the principle of religion which prompted the aid appeared so desirable to the natives that it made a strong appeal to them, and was used by the Holy Spirit for their awakening.

In May, 1877, the first general conference of China missionaries was held in Shanghai. There were present from various parts of the empire about one hundred and thirty men and women. Each station had sent up in advance questions for discussion, and a general committee had appointed persons to write papers on these subjects. Mr. Crawford wrote an argument against the Employment of Native Assistants with Foreign Money, and Rev. Mr. Sites, of Foo Chow, wrote an article taking essentially the same ground as Mr. Crawford. The two papers provoked warm discussion in the conference, the great majority being against the views of these two writers, but a few strong advocates were heard from. The history of Mr. Crawford's opinions on this subject has been embodied in a small volume, *Evolution in My*

Mission Views, published in 1903, to which the reader is referred. The theme of Mrs. Crawford's article for the conference was Woman's Work.

It was thought that much good was accomplished at this conference by the interchange of thought and feeling and mutual acquaintance among the missionaries. But there was an attempt toward a kind of permanent organization by the appointment of standing committees for sundry purposes, which was deprecated by Mr. Crawford and others, who were zealous for church independence and gospel liberty.

## CHAPTER XVII.

### SECOND VISIT TO THE HOME LAND.

Devotion to their calling and lack of co-workers with like views, to whom their responsibilities could be entrusted during their absence, kept Mr. and Mrs. Crawford on the field much longer than the usual period between visits to the home land. Long isolation from Christian society in the midst of unsympathetic heathen, together with the many perplexing questions constantly arising in the work, bore heavily upon Mr. Crawford. But to these enough in themselves for any one man to bear, were added the many trials which arose out of his views as to native self-support; for only a few of the missionaries then on the field sympathized with him, and nearly all around him were working on the opposite, or subsidy system. According to this subsidy system, all or most of the money for carrying on mission operations came from foreign lands, such as for church, school and hospital buildings, preachers, teachers, schools and assistants needed in all these departments. The native employes of such naturally became strongly opposed to Mr. Crawford. Many of his own members becoming disappointed in their hopes, joined in the opposition. These things thus became a source of anxiety, and made it difficult to pilot the young church through the breakers. A partial and temporary relief was brought about in an unexpected and peculiar way.

One day Mr. Crawford asked a Chinese about thirty-five years old, if he could make good bricks, and the man in an injured tone replied, "You need not, sir, ask me that question. I have been making bricks for three hundred years, and of course I can make good ones." He identified himself with his ancestors in one unbroken line. This remark gave new direction to Mr. Crawford's study of the genealogical tables in the fifth and eleventh chapters of Genesis. He was then preparing an Epitome of Ancient History for the use of the Chinese, and needed to introduce the line of names and dates in these early tables, which he found difficult to understand. Influenced by the brickmaker's remark, he suspended his work on the Hebrew epitome and devoted his leisure time for several years to a thorough study of these tables. This for a while each day brought the mental relief he so much needed, which enabled him to carry on his missionary work with renewed vigor. As the result of these labors he published in 1877 the book called Patriarchal Dynasties, from Adam to Abraham, shown to cover ten thousand five hundred years, and the highest individual life one hundred and eighty-seven years.

But the end of his strength finally came. After eighteen years of continued labor and care, he was threatened with partial paralysis. It was decided then that he should accept the oft-repeated invitation of the Board to visit the United States in search of health and recreation. He sailed in June, 1878, and remained some months in California, hoping to be able to return to China without going to the eastern states. Not

improving as rapidly as he wished he crossed the continent to Boston, and after spending a short time in that city, then in New York, Philadelphia and Washington, he proceeded to Richmond. During his stay in America he suggested to the various mission boards that they hold a general consultation in regard to the withdrawal of all subsidy money from the foreign work. All except the officers of the Episcopal Board heartily assented to his proposition, and the Southern Baptist Board appointed Dr. Tupper to represent them in the proposed conference. But the council was never held, and for some unknown cause nothing was done in the matter.

At that time the question of keeping the Chinese out of the United States was agitating the public mind. Mr. Crawford therefore lectured in various places on this subject, as well as on missions. The Board at Richmond requested him to return to Washington and seek an interview with President Hayes in regard to the Chinese exclusion act. The President received him courteously, but said the question was already decided.

After spending some months in Virginia and the Carolinas, he gradually made his way to the meeting of the Southern Baptist Convention at Atlanta, in May, 1879. He there conversed with several returned missionaries regarding self-support, and also addressed the convention on the subject. Most of the Southern Baptist newspapers mentioned his address approvingly.

After the convention Mr. Crawford visited some relatives in Mississippi and Kentucky, and then returned to China. On the voyage between Japan and Shanghai the steamer was caught in a terrific typhoon and narrowly escaped destruction. The bulwarks on the weather side were washed away, and the passing fore and aft was attended with great peril. The cabins were deluged, the engine fires were extinguished and the pumps became choked. The sailors (Chinese), losing heart, refused to work, and the vessel had six feet of water in her hold. The only resource was to bail it out with buckets. The steamer was lying helpless with her broad side to the waves, every one of which poured into her immense quantities of water. The captain requested an old seafaring passenger to run the gauntlet and inform the other passengers of the critical situation. All "turned to" with a will, arranging themselves in lines from the hold to the deck, where they passed the buckets back and forth all night. Mr. Crawford, who was the oldest of the company, cheered the anxious passengers by repeating "Never give up the ship." He rallied the disheartened crew by sending down from time to time refreshments and cheering words. At the moment when all seemed lost, one of the passengers remarked, "The time has come to prepare for death." Mr. Crawford replied, "I have not waited until now for that preparation; if God's time has come I am as ready to go now and in this way as any other. Pass on the buckets." Before daylight the wind began to veer, the barometer to rise, and the danger was over. By

sunrise the engine fires were relighted and the battered vessel was speeding on her course.

In June, 1879, the honorary degree of D. D. was conferred on Mr. Crawford by Richmond College, Richmond, Virginia.

During Dr. Crawford's absence of more than a year from Teng Chow, many extra duties devolved upon Mrs. Crawford. Several of the native brethren volunteered to take turns in conducting the religious services, often consulting Mrs. Crawford in their preparation for this work. A fellow missionary preached for them occasionally. Besides carrying on the school, training the Sunday-school teachers and working as usual among the villages in spring and autumn, it was also necessary for her to act as mission treasurer.

During this period three of their most advanced pupils completed the prescribed course and received public recognition of the fact. They were all professed Christians and had done themselves credit both in their studies and in exemplary conduct. The question of their future now came up, and Mrs. Crawford began to realize, though not yet to the full extent, what the school was doing. One of these pupils was asked for by the English Baptist mission. They wished to give him a medical education, preparatory to employing him as a physician. Another was sought by the Southern Presbyterian mission, Hang Chow, to teach a high school. The third Mrs. Crawford desired to become a teacher for her own school. Some years previous to this they had observed a growing belief among the native Christians that the education

and permanent employment of their children was the legitimate obligation of the Board and the missionaries. To correct this, Mrs. Crawford began to require a fee of three dollars per annum from each of the pupils for defraying his expenses. From the first they had been required to furnish their own clothing, which was a decided advance upon any boarding school yet in China. But they were still supplied with teacher, school room, books, stationery and food from the mission treasury. When the fee of three dollars was asked considerable dissatisfaction manifested itself, and a few dropped out of school. The most of them, however, continued, believing that at the end of the course they would be given good employment. This was the rule in the Presbyterian College near them, which was their model.

It was never Mrs. Crawford's intention to give the time to school work which could be used in direct evangelization. While teaching Christian books to the students in the forenoons, she could still spend the afternoons in carrying the gospel to the women in their homes. Little could be done among them in the forenoon on account of their domestic habits. A personal presentation of the gospel to the people was her ideal and constant desire, but she found as the school grew its demands on her heart, mind and time also increased. Although the evangelistic work was never accorded any but the first place, she could afterwards see that this department did suffer more or less from the encroachments of the other. Visits to the villages were not less frequent, but those in the

city were often interfered with, and women coming to her house sometimes found her so busy with her classes that she could say only a few words to them. Some of the boys remained in the school from childhood to full grown manhood. A mutual affection and confidence grew up between her and them which she feels, with some at least, will be lifelong. She watched each boy with deep solicitude, prayed for him, and labored personally with him for his salvation. Many of them became Christians. She rejoiced in teaching them the Scriptures, and hoped that some of them might become ministers of the gospel. (One of them is now the beloved pastor of the Whang Hien Church.) These burdens, with the additional care of their adopted children, Minnie and Alfred, were by the time of Dr. Crawford's return undermining her health. Mrs. Holmes had greatly aided in teaching Alfred, and Dr. Crawford, when time permitted, gave both him and his sister lessons, but of course much of it fell on Mrs. Crawford. These children became very dear to them, and were unwilling to be called adopted children.

In 1881 it became necessary for Mrs. Holmes to return to the United States, and on account of continued feeble health she had to relinquish the prospect of resuming work in China. This was to the deep regret of Dr. and Mrs. Crawford. Her school of girls was left under the general superintendence of Mrs. Crawford until the arrival of an expected missionary couple. But this couple never came, and soon Mrs. Crawford's health demanded a respite. It was

now twenty-two years since her former visit home. She needed the warm spiritual environments to be obtained only in a Christian land. Miss Moon moved into Mrs. Holmes' place and united the two girls' schools, and Mrs. Crawford's school of boys was to be left in Dr. Crawford's charge. Their daughter, Minnie, and Rev. Alfred Jones were to be married at this time, and as he was English it was necessary that the ceremony should be performed in the presence of the British Consul at Chefoo. It was also decided to place Alfred in the Protestant Collegiate School at Chefoo. Hence the whole family accompanied Mrs. Crawford to that port, where she was to take steamer. And on the morning of October 3, 1881, Minnie was married and Alfred sent to the school. In the afternoon of the same day Mrs. Crawford sailed for America. Dr. Crawford accompanied her as far as Shanghai, where he attended the meeting of the Cheh Keang Baptist Association, to which the Monument Street Church belonged. On the twelfth of October Mrs. Crawford left Shanghai on the City of Peking, reaching San Francisco after an uneventful voyage of a month. She was a stranger in the city, but soon formed the acquaintance of lovely Christian women, who extended to her much kindness. She says, "The Sunday after arrival I attended service at the First Baptist Church. The large body of devout worshippers, the absence of the terrible pressure of heathen coldness which had so long weighed me down, and many thoughts that came rushing to my mind so overcame

me that irrepressible tears of quiet joy streamed down my face the whole hour."

From San Francisco she hastened on by rail to visit the beloved mother, more than eighty-one years of age, then living with her oldest daughter in Starkville, Mississippi. Her father had died in the home of this daughter some years previously at the age of seventy-five, ripe in years and Christian experience which shed a fragrance wherever he was known.

Again she says, "During my stay in America of about eighteen months I visited many of the southern states, met multitudes of earnest, godly Christians, and formed friendships which have greatly increased my happiness."

The school of boys, as before mentioned, was left in Dr. Crawford's care, but he took no active part in the teaching. He had never purposed being burdened with it, and with this distinct understanding it had been carried on from the first. But now that it was on his hands, he began to give more study to its tendencies and to its effects on the propagation of a healthy Christianity. It had become evident to his mind that young men educated in mission boarding schools were unfit to make their way among their countrymen. They must look alone to foreign employment as teachers, doctors, or preachers. Missionaries only needed a few personal teachers in their mission, but no doctors or preachers to be paid with mission money. And now the question came strongly before him:

“Shall we train these men at great expense to our American brethren for employment and finally, as the sequel has proved, for membership also in other denominations?”

The quickest solution would have been for him to disband the school and for him and his wife to confine themselves strictly to religious labors, but all the mission opposed this step. Members of the Presbyterian mission, and also the native Christians generally, strongly urged its continuance. As Messrs. Halcomb and Pruitt, who arrived soon after Mrs. Crawford's departure, were ready to teach English, Dr. Crawford proposed to introduce its study into the course, and thereby, as far as possible, make the school self-supporting. To this all cheerfully agreed. English teaching in mission schools was carried on extensively when they first reached China in 1852. The Crawfords, however, disapproved of it. One reason was that the students would seek secular employment among European merchants who would give higher wages than the missionaries could afford, and the students would be subjected to unusually great temptations. But now the desire on Dr. Crawford's part was, if there must be a school, to fit the students for secular positions, as he did not wish, after the pattern of so many missions, to give them religious employment. So English was introduced simultaneously in both schools. Only a few of the reasons for this revolution can be given in writing, and they must be given at second hand, as they have been re-

ceived from those who have lived and worked on the field. Mrs. Crawford writes :

“At first (being in America when I heard of it) I exceedingly deplored this step, feeling I could never give my precious time to teaching English. I thought that such a boarding school could never be made self-supporting in Teng Chow, and that this effort would surely prove its death. But the letters assured me again and again that the students and their parents were delighted at the prospects, and most of them were paying their board. After Mr. Pruitt’s marriage in 1882, he removed to the North Street house, and Mr. Halcomb went to live with him. Early in 1883 the school was transferred to their place and kept until my return.”

Such was the condition of affairs when Mrs. Crawford returned to Teng Chow, July, 1883. Before her departure she had begun to see tendencies that gave her uneasiness, and things had developed rapidly in her absence. She and Dr. Crawford discussed the matter a great deal, and both being now relieved of the daily grind of teaching and superintending the school, were in a better position to take in the bearings of the various phases of the question. Messrs. Halcomb and Pruitt proposed to give the school back to Mrs. Crawford, but she prevailed upon them to keep it until the end of the year. She spent much of the autumn visiting the villages. This kind of work could now be done in a more satisfactory manner than formerly, and she could remain many days together in one family, teaching them and their neighbors the way of life.

More and more it was seen that the self-reliant, healthy Christianity for which they had been laboring and praying was hindered rather than helped by the boarding schools. The non-Christians were heard to discuss the subject, and the mirror they unwittingly held up before the eyes of the missionaries taught them many lessons and gave them much food for thought. By the close of 1883, they were both willing to disband the school and to give themselves exclusively to spiritual work. To their surprise Miss Moon soon closed her school also, for the same great desire to give herself exclusively to gospel labors.

Dr. and Mrs. Crawford felt that by far the best part of their missionary life and labors was that which followed their cutting loose from the mission boarding school. Mrs. Crawford says in reference to these matters, "My husband's views, both in regard to the school question and that of native preachers, were greatly misunderstood by many of his fellow missionaries, native Christians, and some brethren in the home land." "He is opposed to education," said some, which was of course absurd. "He is opposed to paid preachers," said others, which was equally untrue. He was in favor of both of these under proper conditions, but not in cases where they evidently hindered the building up of a sturdy, healthy Christianity.

"He will dismiss even a servant in his employ should he become a Christian," some one falsely asserted. But the truth was he sometimes employed a servant who was already a Christian; but more frequently, as Christians were not plentiful, his heathen servants

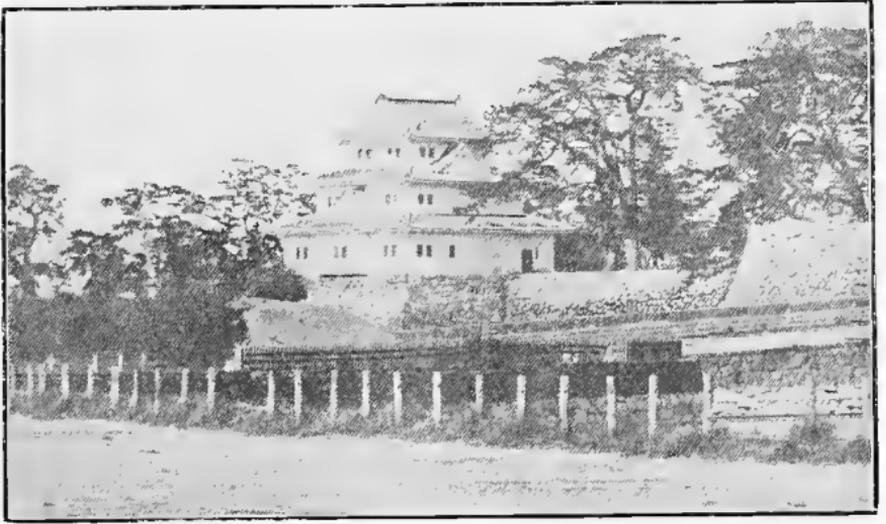
became such and remained in his service faithful and beloved for ten, fifteen and even twenty years. As previously stated, when Wang Ping San became a Christian he engaged him primarily as a teacher of the language, but he was of far greater help to Dr. Crawford than this. He could aid him in his work, could advise with him, could point out to him with a Christian interest various avenues for reaching his countrymen, and in numberless instances pave his way into the hearts of the natives. After removing to Teng Chow he never found a man who could so fully fill such a place. And it was always his wish, as far as possible, to secure a personal helper who could fill these several needs.

Times now in China are undergoing great and rapid changes, and with the reforms and new phases of society many missionary methods may undergo changes also. But the gospel is for all ages and all conditions.

## CHAPTER XVIII.

### STREET PREACHING AND OTHER LABORS.

A good deal has already been said in these pages of the village and chapel work of earlier years. As time went on curiosity began to subside, and as a result the congregations grew smaller. Dr. Crawford then turned his attention to other methods for reaching the people. Observing that on summer evenings the men left their close, stuffy houses for the streets, where they would spend hours in smoking and discussing whatever subject came up, he often, accompanied by a native brother, would go forth to find hearers. Watching his opportunity as he passed along, he would embrace the first opening to enter into conversation with some individual or group, and by his skillful handling of the conversation would soon give it a religious turn. In cold weather the hour chosen for work was noon, when the people were going home for dinner, but in spring and autumn late in the afternoon was found to be the best hour. Practice gives facility, and hearers were generally secured. In process of time his very appearance on the streets would suggest the name of Jesus, and while some would shy off, others would request him to preach. On the more quiet streets the women would come out on the doorsteps to listen, and often during his wife's visits they would tell her what they had heard him say on such occasions. The boys, always on the



A HEATHEN TEMPLE



alert as to what was going on, usually formed a large part of his audience, and probably remembered the import of his discourse better than any other class.

As the years rolled on his itinerating also assumed new phases. Vacant houses could occasionally be rented in the villages, where he and his wife could live and work together. Then it was found possible to rent rooms in private families, where she could remain for days at a time, but where no man would be received. Dr. Crawford then decided to try tent preaching, and had one constructed at a cost of fifteen dollars capable of holding about fifty persons, besides a little compartment at the rear for sleeping and cooking. Selecting a vacant spot on the outskirts of a village, he would pitch his tent and remain for some days, instructing all who came in. At some places the village elders came out and showed their appreciation of the work, the villagers following their example; at other places the cold shoulder would be given. Experience proved it was best to pitch the tent facing the east when possible, and also against some wall to prevent the irrepressible boys from chasing each other around it and disturbing the work. Circuits of weeks at a time were thus made, and through this means multitudes heard the gospel. Once while in the process of moving from one town to another a heavy rain came on, and they both contracted a heavy cold and cough in consequence of the dampness, which lasted nearly all of that winter.

At a large market town the tent was once entered by thieves. The wind was blowing furiously, and Dr.

Crawford at a late hour sought sleeping quarters in an inn, leaving the servant and a native Christian visitor in charge of the tent. The flapping of the tent prevented the occupants from hearing other sounds, while the thieves lifted the pegs on one side and crept quietly in and took a box that contained eatables, plates, a good umbrella, towels and cash. In the morning Dr. Crawford finding himself without food or money started for home. On the way he had his wrist badly sprained by a fall from a donkey, and was deprived of its use for months.

According to custom a list of the stolen articles was sent to the district magistrate, with a request that the thieves be brought to justice. The magistrate sent runners to the town and promptly arrested the principle offender. Following this precedent a number of other persons brought in their claims against him for missing property. After several weeks' delay most of Dr. Crawford's things were recovered. They had been sold to respectable people who well knew their ownership.

In January, 1884, Miss Roberts joined the mission, proposing to go to Hwang Hien when that station should be opened. Up to this time all efforts to rent a house in that city had failed. The next summer Miss Roberts was married to Mr. Halcomb. In October, to the deep sorrow of all, Mrs. Pruitt was taken away by death. She was a most lovely woman and consecrated missionary. Her loss was keenly felt, especially by those who were expecting to open a new station.

In December of 1884, Messrs. Joiner and Davauit, with their wives, arrived in Teng Chow. In the meantime negotiations for the house at Hwang Hien seemed at a standstill. The owner had been imprisoned and his steward severely beaten by the officials for attempting to rent to foreigners, and there appeared no present hope for the enterprise.

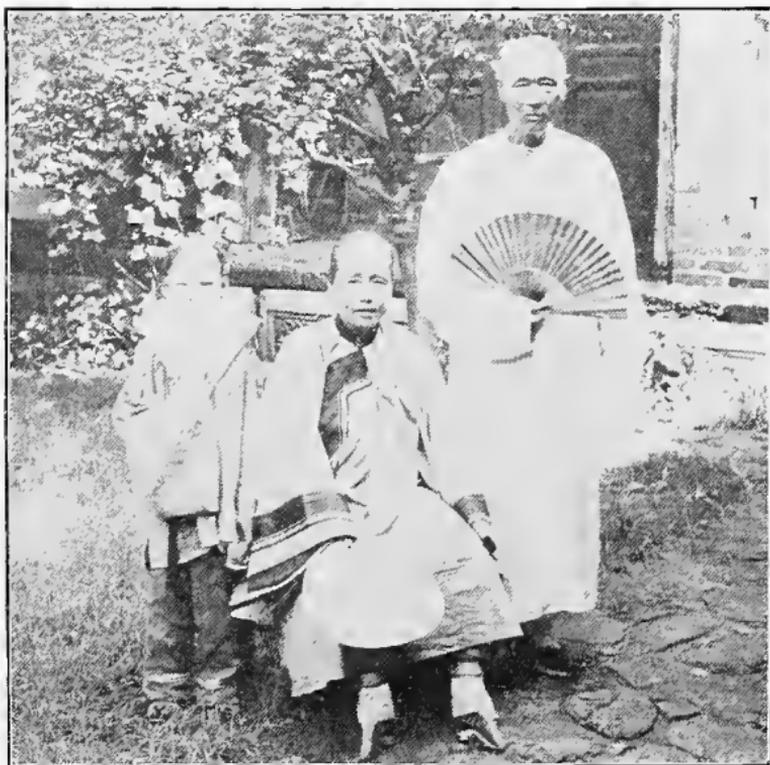
Buh Go is twelve miles west of Teng Chow, and is the largest town except Teng Chow in the county. Immediately after the robber raid in 1867, Dr. and Mrs. Crawford adopted it as one of their stations. Irregular and short visits were made to it and the surrounding towns until the fall of 1883, when they decided to take up regular work there. Mrs. Crawford going out in October with a native Christian, had no difficulty in finding vacant rooms for a few days' lodging. Great crowds of women and children gathered around her. Mrs. Yang, a woman of wealth, sent for the missionary to come and see her, and on going the next day Mrs. Crawford found her to be a very interesting woman. She could read, and asked many intelligent questions. She said:

"Do not send around in search of lodgings when you come again, but come directly to my house. You see I have plenty of room and will always be glad to have you. I could not take in your husband, nor any man, native or foreign."

She and Mrs. Crawford often sat together until a late hour of the night, reading the word and singing the songs of Zion. "But alas," said Mrs. Crawford,

"her heart was not touched by the Spirit's power, and years after she died a heathen."

The following spring the missionaries secured rooms in the northern part of the town where they spent nearly two weeks. At first Dr. Crawford sat in the outer room and his wife in the inner one, but finding that many women were thus deterred from coming he removed his work to an adjacent temple, leaving both their rooms for the women and girls. Wang Yuen Tswen, through whose kind offices they secured the rooms, had been for twenty years a Buddhist devotee, but had lately heard the gospel and was favorable to it. He recommended his neighbors and friends to come and hear the new doctrine, and his only daughter became very much interested. He had for years been managing the business of his aunt, Mrs. Wang, a widow of much wealth and of sterling character. In girlhood she had been given to an opium-smoking mandarin for an inferior wife. This man died the following year. At eighteen she was again taken as second wife by one of the wealthiest men of Buh Go. She was then most beautiful and attractive and possessed more than ordinary mental gifts. The superior wife, though nominally mistress of the family, was quite neglected by her husband, and consequently was treated with scant courtesy by the rest of the household. The inferior wife became the mother of a son and daughter. This son (as the superior wife had no children) was, of course, sole heir to the large estate, and all the hopes of the family were centered in him. While yet a child his father died, and the first



MRS. WANG, ADOPTED DAUGHTER OF MRS. CRAWFORD,  
WITH HER NEPHEW



wife soon followed him. The son at the age of fourteen married a pretty young woman of superior qualities. Later the old grandfather died exacting a promise from Wang Yuen Tswen, his most trustworthy relative, that he become an inmate of the family and take care of the grandson. But the youth himself died at the age of seventeen, and this blow well nigh proved the death of both his young wife and mother. Having no male descendent, the only recourse was for them to adopt a near relative's son, who would become heir to the estate. But enemies arose to take advantage of their helpless condition and tried to appropriate their property. Mrs. Wang fully realized the situation, and throwing herself upon her brick bed (she afterwards told me), for forty days she scarcely knew anything that occurred. Friends forced food into her mouth as she lay almost unconscious day after day. Wang Yuen Tswen and a few other friends looked carefully after her interests. As there were hopes of a yet unborn heir, the enemies tried by various schemes to drive the young widow to commit suicide, but this step she steadily refused to take. Efforts were made to get by force the ancestral tablets, this being an important step towards claiming the property. Some of them were taken, but the essential one lay concealed in the loose folds of a female relative's dress, while she sat on a brick platform (bed) calmly reasoning with the robbers. Wang Yuen Tswen was prosecuted for sundry alleged crimes, but the suits in every case turned in his favor.

On the fortieth night after her son's death, as Mrs. Wang sat on the bed looking up through the lattice window she exclaimed, "O Heavenly Father! if Thou art truly a living, powerful God, and if Thou carest to preserve the lives of these two helpless widows, I beseech Thee to give me a grandson to inherit our name and estate, otherwise we shall surely perish." Wang Yuen Tswen may have told her something of the Christian religion, but in that region those who have not heard of Christianity have an indefinite notion of the sovereign power which they speak of and address as the "Heavenly Father." From that hour she took courage and went about her daily duties, and aided her friends in defeating the schemes of her opponents. Three months later it was announced that the daughter-in-law had given birth to twin sons, but it is believed by many that one of them was smuggled in, lest the newcomer should prove to be a daughter.

These boys were not yet a year old when Mrs. Crawford became acquainted with Mrs. Wang in 1883. Wang Yuen Tswen took Mrs. Crawford to call at Mrs. Wang's, but the latter was very timid, fearing that intercourse with foreigners might bring on fresh troubles. The next spring Wang could not induce her to give Dr. and Mrs. Crawford lodging for the same reason, but she came often to their stopping place and listened earnestly to the gospel. In a year or two her fears so subsided that she invited them to make her house their home whenever they were in the town. She also had been a Buddhist devotee, but on the death of her son angrily cast her idols and religion away.

She now loved to hear the gospel, and wished to be taught the Scriptures and hymns.

One day fearing she might, according to the Buddhist idea, think there was virtue in chanting, Mrs. Crawford said to her, "It is not necessary to read in order to be a Christian. Worship God, trust in Jesus and you shall be saved."

"I understand that," she said, "I do not learn to read as possessing any virtue in itself, but I can thus be a more intelligent Christian and have a better foundation for my faith."

She fitted up neatly and tastefully, for the especial use of the missionaries, a suite of four rooms with a separate street entrance. These rooms, where they taught all who came, soon acquired the name "worship hall." Whenever Mrs. Wang had a spare moment from her numerous responsibilities, she was at Mrs. Crawford's side listening and learning, or helping to teach others. "Slowly but surely the light entered her soul," said the missionary.

Mrs. Wang, in her unprotected condition, had much to fear from her old enemies. The twins were never left alone, lest they should be stolen or put out of existence. Should she become a Christian these old schemers would probably take advantage of this fact to renew their demands for her estate, pleading that she had cast away the family ancestors. But eternal life and an ever present Lord in whom she might trust! were not these worth more than her fortune? When Wang Yuen Tswen was baptized they began to have daily family worship and all-day Sunday-school on

Sundays. She was finally able to give herself wholly to the Saviour and accept all the consequences of following Him.

“But,” she said, “I cannot hurry. There are great difficulties for me to overcome, and I wish to have every particle of idolatry swept out of my house before I take upon myself the outward profession of Christianity.”

At one of the annual festivals, when the souls of the ancestors were to be invited to the old home and feasted, she went to the door and exclaimed, “Venerable ancestors! if you really are come, you will see I have made no preparations to entertain you. If you will punish me tonight with a severe headache or colic, I will know that you are here and feel neglected, and I will do so no more.”

When she told Mrs. Crawford of this, she added, “I never in my life had a more restful night, without an ache or pain.” This was all done, partly to satisfy other members of the family, and yet Mrs. Wang herself may have had some lingering fear of the consequences of such a bold revolution. There has since been no idolatry in her house or from its doors.

One such case as this is a great trophy for the religion of Jesus, and it is thought to be of sufficient interest to justify the space here given it.

Mrs. Wang aided Mrs. Crawford greatly in securing suitable lodgings in the surrounding villages, and, whenever she could, visited her at these places, helping by precept and example to lead her people to Christ. She often told her own experience, and sometimes

added that if her life had been smooth and prosperous she would probably never have felt the need of a Saviour. She thanks God for the sorrows that led her to Him and to eternal life. She would take her book with her, and when no one was present to be taught or exhorted she and Mrs. Crawford would read the Scriptures together, the latter explaining to her what she did not understand. Many useful hints were received from her in regard to Chinese matters, and by this constant, confidential intercourse the hearts of the missionary and her intelligent convert were knit together. Knowing that her visiting often at a foreigner's house and following her about from village to village would provoke unfavorable criticism, she, at an early date, asked and obtained permission to call Mrs. Crawford "adopted mother." According to Chinese custom, such a relationship means a real and lasting intimacy which all respect. She took especial care to let this relationship be known, and then as a matter of course they could exchange visits whenever desired. Dr. Crawford, her adopted father, was ever welcome at her house, and was treated by all her neighbors with the greatest consideration. Even her young women relatives claimed the kinship, and treated him with the respectful freedom that might be expected in the home land. All Christians, native and foreign, are welcome and honored guests at her hospitable home. She lets her light shine, and is ever ready to exhort her fellow countrymen to believe in Jesus.

Some years later, in the summer of 1893, when she heard that her adopted parents were intending to leave Teng Chow permanently, she hastened to the city to see them. As they met her she sobbed out, "Is it true?" "True," they replied. There was a weeping together until the pious native "exceeded," and needed to be comforted. After this her adopted father and mother paid her a last visit. All pleaded that they should not desert them, that if they must leave Teng Chow they should come and live at Buh Go, offering to give them house rent and to help support them. For days Mrs. Wang aided them in packing, preparatory to moving. Her tear-stained face was one of the last they looked upon as they took their final departure from their home of thirty years.

## CHAPTER XIX.

### CHANGES AND NEW OPENINGS.

For many years the North China mission had been urgently appealing for more workers for Shantung Province. In the meantime, since the American war, the Board had opened missions in Italy, Brazil, and Mexico, while the older ones in China were languishing for want of help. It seemed difficult for the people in the home land to realize the fact that a mission to be efficient, must not only have sufficient reinforcements to fill up the gaps made by deaths and departures, but the force must from time to time be augmented.

About this time, 1885, each of the missionaries received from the Board a copy of Rev. C. H. Carpenter's then recent book, *Self-Support in Bassein*. Dr. Crawford read it with interest, and inferred from the Board's sending it that they were ready to favor self-support. He felt thus encouraged to visit the United States for the purpose of consulting with the Board, and if possible with them to enter upon some plan for informing the Baptist public, and especially those who would become missionaries. So he resolved to delay further appeal for a large number of new workers until he should see what would result from this effort.

In March, 1885, Dr. Crawford started to the home land on this mission. A full account of this visit with

its results is given in his book, *Evolution in My Mission Views*.

After about two years of wearisome negotiations, word was received that the house at Hwang Hien might be obtained without further trouble. The United States consul had referred the matter to the United States minister at Peking, and the opposition to the missionaries' renting had vanished on the arrival of instructions from the Chinese government. The owner being greatly in need of money, the house was secured at once. Then the question arose, who should occupy it? Mrs. Pruitt and Mrs. Halcomb having both died, their husbands did not think it best to go there alone. It was speedily arranged that the Davaults and the Joiners should take charge of the new station. The house was sufficiently large to be divided into two separate establishments. They removed to it in October, 1885, and Hwang Hien was at last occupied.

In November Mrs. Crawford visited them, and assisted in talking to the women who came in great numbers to see their new neighbors. She also spent much of the autumn at Buh Go, where renewed interest was manifested in the gospel. In the spring of 1886, her first visit was made to Ching Chow to see her daughter, Mrs. Jones, and also to see the prosperous work of the English Baptist mission.

Dr. Crawford, while in America, 1885-1886, resigned the treasurership of the mission, and the books were given over to Mr. Pruitt who had been appointed to that office by the Board. At the same time Dr.

Crawford wrote asking the Teng Chow Church no longer to consider him their pastor, but to look to a younger man who would be better able to bear the responsibilities. The church in reply urged him to withdraw the request, but he said that his decision must be regarded as final. Then they chose Mr. Pruitt who was the same day elected pastor of the church at Shang Tswang. This had been left pastorless through the recent resignation of Mr. Halcomb who dissolved his connection with the Foreign Mission Board on account of changes in his religious views. Mr. Halcomb left the mission that autumn, and became United States consul at Chefoo.

In December of that year Dr. Crawford, partly disappointed in the object of his visit to America, returned to Teng Chow and resumed his work of daily preaching to the heathen, and also aided Mr. Pruitt in the Sunday labors at the chapel.

In the autumn of 1885, Miss Moon began her interesting work at Ping Tu. Several visits to this region had been made by the gentlemen of the mission, and one by the first Mrs. Pruitt, but no regular labor had been carried on there. A native Christian, who had for twenty years served the Crawfords in Teng Chow, secured lodging for Miss Moon at his mother's house, but the quarters were cramped and uncomfortable. After repeated failures she succeeded in renting a small house admirably situated for her purposes, which later became Miss Knight's home. Miss Moon toiled here indefatigably during the spring, autumn and winter of a number of years, and won the hearts of the people and laid the foundation of a noble work.

In October, 1887, Mr. Davault died of consumption in Dr. Crawford's home, and Mr. and Mrs. Joiner soon returned to their native land for the restoration of health. During Mr. Davault's last illness, Dr. Crawford visited Hwang Hien and spent some time preaching in the city and neighborhood. There he met Tan Ho Bang of Saling, near Ping Tu, who from him heard the gospel for the first time. It was a pleasure to find a man with such religious inclinations, and to learn from him the nature of the sect to which he belonged, called the Lao Tien Men. This sect rejects idolatry, offers prayers to the Heavenly Teacher, has ten commandments, resembling in many particulars those given to Moses, and teaches self denial for their religion. It was a question with some of the missionaries whether this sect might not be a remnant of Nestorian Christianity, which was introduced into China many centuries ago.

Dr. Crawford had many talks with Mr. Tan and left him in the hands of Mr. Joiner, but later Mr. Tan went to see Dr. Crawford at Teng Chow.

In the autumn Miss Moon wrote requesting Mrs. Crawford to help her a while at Ping Tu, and get acquainted with the work preparatory to having the care over it during Miss Moon's visit to the home land. She therefore spent November there and was much pleased with the people and prospects. During the winter two members of the Lao Tien Men of Saling, one of them the elder brother of Tan Ho Bang, and the leader of the sect in that village, came and

begged Miss Moon to go and instruct the women of his neighborhood. Whereupon she went to Saling and found the women eager to hear, and she promised to go again and take Mrs. Crawford with her. On going together they found no little interest in this "new way." On their second visit Dr. Crawford accompanied them, he lodging at an inn in the neighboring town of Tang To. The Saling men went to him there every night for religious instruction. After his departure to intinerate among the surrounding villages it was arranged that Mrs. Crawford should teach the men and Miss Moon the women. On rainy days when they could not go out to the field and at night, from one to a dozen men would sit for hours at a time, listening intently to the divine message and asking many questions. It was during this week of most arduous work that Miss Moon, seeing the people hungering for the bread of life, promised that she would not leave for America until she could secure for them a resident missionary at Ping Tu.

In January, 1888, an experiment was made in the work at Teng Chow by renting temporarily a room in the water city, where Mrs. Crawford, accompanied by a woman servant, spent ten days, gaining access to many women who lived too far away for her regular visiting. One evening a respectable merchant called and asked for an interview. Though as a rule it was best not to receive men, yet finding that he was an acquaintance of her hostess and highly esteemed by the neighbors she admitted him. He apologized for calling, saying that his little daughter had been coming

daily to see her and had told him some of her words. He remarked that the neighbors were all puzzled at her leaving her comfortable home and living for days in such poor, cramped quarters, and wondered what could be her motive. Patiently she explained to him the importance of the message they were carrying to his people—salvation in this life and in the next—and how difficult it was to reach many of the women without coming to live right among them; how that in spring and autumn she went to the villages, and now while the weather was too cold to go to a distance, she intended to visit for a while for the same purpose in several parts of the city. He seemed to appreciate the good intentions and the message itself, and both his wife and daughter came often with others to hear and inquire. Being pleased with this effort, Mrs. Crawford each successive winter rented rooms in the different parts of the main city where she could live and labor for days, and form more intimate friendships among the women, thereby opening the way for regular visits to their homes. Many were thus drawn nearer to her. Some of her best work she thinks was done in this way, and that souls were led to Jesus Christ. November of this year was spent with Miss Moon at Ping Tu, while Dr. Crawford was tenting among the villages around Teng Chow and Whang Hien.

It was during this visit to Ping Tu in November, 1888, that Mr. Li, the village school teacher, came with a friend to Mrs. Crawford to search into the real inwardness of this new doctrine. He afterwards told



MRS. CRAWFORD IN HER SUMMER ITINERATING WHEEL-BARROW



her that he had had strong prejudices against Christianity and its propagators, but hearing so much about it among the villagers he decided to go and find out for himself. After a long conversation and many questions answered, he became convinced of the divine origin of the gospel, and with an honest heart set about to seek his own salvation. For several years he has been the beloved and efficient pastor of four Ping Tu churches.

In the beginning of 1889 Dr. Crawford's health was seriously threatened. His physician strongly advised his going home, and expressed a doubt whether it would be wise for him ever to spend another winter in Teng Chow. Later his symptoms of paralysis ceased to be alarming, and he was able to go without his wife, whose presence was so much needed in Teng Chow.

On April 22, 1889, he set out for the States, but went no farther east than Texas. After the failure to secure the sanction of the Board in introducing self-support principles, Dr. Crawford had turned his attention more earnestly than ever to the study of mission matters at home and abroad. His views, though outlined in the main, were not fully matured at the time of his visit to Texas. While there he attended two associations, lectured on the subject to a few churches and to the State Convention, but most of his time was spent in rustication with relatives and recuperating his impaired strength. He was present at the meeting of the Southern Baptist Convention at Ft. Worth, and three days after its adjournment he turned his face toward China, fully restored in health.

In July, 1889, Mr. G. P. Bostick and wife reached Teng Chow and became members of Dr. Crawford's family. Miss Fannie Knight came also to labor with Miss Moon at Ping Tu. All three of the stations needed the Bosticks. Mr. and Mrs. Pruitt who had reopened Hwang Hien in 1888, were there now alone. Ping Tu was without a man to lead the infant disciples in that region, and Mr. Bostick seemed indispensable also at Teng Chow. The scattered Christians in this station were becoming discouraged. The paralyzing effect of conditions around them had prevented the development of native leaders. On the disbanding of the boys' school, some of the students who had expected employment in the mission had failed to get it, though a few were engaged as teachers for the new missionaries. But these missionaries except one had either died or gone home. Realizing the situation the graduates, one after another, had sought employment in other missions, and in process of time joined the denominations which they served. Some of their parents and friends lost interest in Christianity—their interest being in the hope of gain—and had to be excluded from the church as dead branches. Others after many temptations were righted, and were soon beginning to show signs of true Christian life, but a foreign leader was still indispensable. One by one the young missionaries had turned their faces westward, until the native members feared that when Dr. and Mrs. Crawford, "the old people," should die, there would be no one to take their places. Under such conditions it was urged that Mr. Bostick should remain

at Teng Chow, and he himself decided to do so at least temporarily.

They were pleased to find that Mr. and Mrs. Bostick and Miss Knight came to China, taking the native self-support ideas for granted. Though they had not studied the subject in detail with reference to foreign missions, yet self reliance was a principle they had grown up with, and one careful look at the field confirmed them as to its correctness. When the native Christians who were recuperating from the opposite practice and were growing in their conceptions of self-support, heard that Mr. Bostick would remain at Teng Chow they thanked God and took courage.

In November, 1889, Mr. and Mrs. League went out to reinforce the Whang Hien mission, and Miss Barton went to Teng Chow.

In May, 1890, the second General Missionary Conference was held at Shanghai. Mr. Bostick and Mrs. Crawford prepared to attend it, but when the time came to start she was sick with the grippe, and Mr. Bostick went without her. Four days later when she was barely able to be up, Mrs. Bostick was taken with virulent smallpox, and the physician advised that Mr. Bostick be telegraphed for at once as it would probably prove fatal. The few days that followed were days of indescribable anxiety. One of the loveliest of women, who gave promise of becoming one of the most efficient of missionaries, was about to be suddenly snatched away! How could they give her up? Dr. Crawford was in Texas, Mr. Bostick in Shanghai, Miss Barton at Ping Tu, and Mrs. Crawford was all

alone with the sufferer. The kind physician was present much of the time, but his own wife was ill and he was exhausted from care of her. One of the Presbyterian missionaries kindly offered his aid in nursing, but Mrs. Crawford thought it best not to accept this aid so long as her own strength held out. She did not leave Mrs. Bostick except for meals until the last day (though not thinking it was to be the last) when she wrote for Mr. Elterich to come and sit by the patient while she herself took a little rest. At the end of three hours Mrs. Crawford was called, and to her great distress, found Mrs. Bostick rapidly sinking and too far gone for any parting messages. About noon she died. The next day she was buried, and the day following the stricken husband arrived at the sad, lonely home. A few days later he took his little daughter to Shanghai to be sent in charge of missionary friends to America.

In July, 1890, Dr. Crawford arrived in Teng Chow from Texas, and in August Miss Thornton, of Alabama, reinforced that station.

## CHAPTER XX.

### SERIOUS QUESTIONS.

The two great problems which are continually before every missionary are how best to plant self-propagating churches, and how best to seek out and train an efficient, God-called ministry. Even before reaching the field, Dr. Crawford had to some extent studied these questions, carefully examining the scriptures and other sources of information within his reach. He tried to cut his mind loose from the conditions under which he had grown up, and to realize as far as possible how different were those to be met with in a heathen land. The missionary literature of those days consisted mainly of articles on school teaching, preaching, itinerating tours and the labors of paid native assistants. Influenced by this literature and similar missionary speeches he naturally supposed these to be the proper methods of work.

On arriving at Hong Kong he heard a story that caused him to look at these matters from a new standpoint. He was told about the native assistants employed by Dr. Gutzlaf, through whom he had made a great sensation in the religious world. The newspapers contained many thrilling accounts of their evangelistic work. Dr. Gutzlaf employed two hundred of these native preachers, being nearly all of the membership of his church, sent them into the interior

to preach the gospel and to distribute New Testaments free among the people. He also required them to keep diaries of their journeys and their labors to be translated for the Christian public at home. According to these glowing accounts, one edition after another was distributed and eagerly read; and many people in the interior gladly heard the gospel, while others stirred up persecutions against the evangelists who by the help of God had narrowly escaped from mobs and other dangers. But after a time a young missionary associate having his suspicions aroused, communicated his doubts of this work to his senior; and to test the matter, each copy of the next edition of the New Testament was privately marked before being given out to the assistants. In a short while another edition was demanded, and was promptly supplied by the native printer. On examination the private marks were discovered, and thus it was revealed that these books had been going from printer to missionary, from missionary to native assistants, and from native assistants back to the printer, thus making the rounds again and again for years. The preachers and printers had been dividing among themselves the money given out each time for these same books. It was also brought to light that the preachers, instead of making the long tours and delivering the stirring sermons reported in their journals, had spent their time in the opium dens and gambling halls of Hong Kong, drawing the reported incidents from their imagination. The possibility of such wholesale deception can be readily believed by

any person who is acquainted with the state of things in China at that time.

This story provoked thought. Though it was not assumed by Dr. Crawford that such was the character of all native assistants, yet it was clearly perceived that the employment system would excite unworthy men to seek entrance into the church for the sake of pecuniary gain, and that those not paid by foreign money would not feel it their duty to preach the gospel. Thus the propagators of Christianity would fail of their object. But missionaries say that "they who preach the gospel should live of the gospel," that native ministers have the same claim on American churches for support as they themselves have, and thus unintentionally, no doubt, encourage their converts to enter the ministry by the use of money inducements. They argue that the Chinese, being poor, are not able to give themselves to gospel work without foreign aid. In this way their converts are brought to look upon the foreign church as being both rich and ready to give out of its treasures without stint to those who become Christians.

As Dr. Crawford studied this subject with facts and Scripture before him, he came more and more strongly to believe that healthy, self-perpetuating churches could not thus be built up, and that the missionaries must be simply the spiritual guides, and not the employers of the native ministry. Of course the main part of the work must be done by natives, but it would be done far more efficiently if voluntary

and moderately paid for by the freewill offerings of their native membership.

As Dr. Crawford learned the language and became conversant with Chinese character, as he heard the occasional remarks made by native Christians and heathen in regard to the employment system, and as he had frequent applications for church membership for the purpose of securing places as preachers, he became strongly convinced that foreign money should not be used for hiring religious help.

A native preacher in the employment of a neighboring mission, once brought a heathen friend and introduced him to Dr. Crawford as an applicant for church membership and a position as preacher, he himself offering to go security for his friend's faithfulness and efficiency. Dr. Crawford asked, "Why did you not take him to your own missionary pastor?" The assistant replied, "We do not need any more preachers in our mission at present." Both men received a rebuke which they probably did not heed. This is given as a specimen of the many place seekers who constantly beset missionaries.

As the members of the Southern Baptist mission at Shanghai were then working on the non-employment principle, Dr. Crawford met no difficulty from this source. But some of their converts were paid to preach by other missions, and this threatened serious consequences. In later years Dr. Yates adopted the "native paid agency" system to some extent, but some time before his death, he wrote a paper on the subject for the Shanghai missionary conference setting

forth its evils. Among many other strong things he says, "What then? Dispense with native assistants altogether? By no means. Native assistants, under certain scriptural conditions, will become indispensable factors in the evangelization of the Chinese; but after an experiment of thirty years it is manifest that they not only will not, but cannot attain to the conditions required under the present methods. To secure the native ministry that will do the work required we must reconstruct our whole system and commence anew on the basis of voluntary workers; and to do this effectively, it will be necessary to cut off absolutely and forever, not only all claims of the natives upon the foreign treasury, but all expectation of temporal aid from missions."

Wang Ping San was engaged in Mrs. Crawford's school while yet a heathen, but they did not consider this religious employment, as the religious instruction of the pupils was in her hands. After Wang's conversion Dr. Crawford took him as his teacher of the language, but in addition he did a great deal of voluntary preaching. Yet he always felt hampered. Friends and strangers would ask him how much he received for preaching the foreign doctrine, and he found that his sermons were less effective from his being in the employment of Dr. Crawford. His position would, no doubt, in process of time have become understood. But when in after years he became pastor of the Shanghai Baptist Church and took pay from the mission demoralization began. Dr. Yates often complained of his want of aggressiveness.

After removing to Teng Chow the surroundings of Dr. and Mrs. Crawford were far more trying. Their only male colleague, as well as the Presbyterian mission there, engaged extensively in the use of native assistants. Moreover, the Chinese did not at first distinguish between the foreign missionary and the foreign merchant. The latter having plenty of money employed many natives in his business, and so they flocked to the missionary in search of money-making places, supposing him likewise to be in need of employees. When one was found to be religious and the other secular, it made no difference to the applicant, since his religion was in the market the same as his muscle. For a long time it seemed impossible for Dr. Crawford to convince the applicants that he would not pay for religious services. Of course he had to use house servants, and occasionally carpenters and masons. Some of these became Christians, but were taught that such a profession was not a part of the work for which they were employed. Such ideas degraded Christianity in the eyes of the more respectable people, who consequently held themselves aloof from the church—they thought the missionaries were buying followers. Some of the servants held the opinion that joining the church made their position with the missionaries more secure. Dr. Crawford, in adopting a different course from his associates, had to feel his way as best he could, and arrive at correct conclusions through numerous mistakes and along a thorny path.

It was many years before they disbanded their boarding schools and saw with clear vision the way before them. It afterwards seemed strange to them that they had not perceived it earlier, as the Bible was before them and was their constant study for light on these points. But like the old Jewish Christians, the veil of their surroundings dimmed their vision. They at last saw clearly that it was not their mission to give the heathen the good things and institutions of a Christian civilization ready made to their hand. Taking the apostolic plan, as they viewed it, they would sow the living seed, let it spring up and, guided by the Holy Spirit, bear its own fruit. Ripe fruits brought from a foreign land and stuck on trees that could not produce them would prove a failure to the end. When they had placed themselves clearly on the self-support basis, there still remained serious difficulties in their way. Young missionaries, seeing that the apparent prosperity of the employment system was promising greater present results, would naturally wish to adopt it. But the two systems cannot be successfully carried on side by side, for the success of one is the death of the other.

Dr. Crawford concluded that the only hope for the self-support work would be to convince, if possible, the Board of its necessity, and thus by the educating influence of that body, to disseminate this idea among the churches and ministry. It was thought that the Board, without using authority, might accomplish much, while he, coöperating with them, might lecture extensively on the subject among the churches. With

this in view, at his own expense, he again visited the United States. In passing through Shanghai, he had repeated consultations with Dr. Yates who fully agreed with him regarding the evils of the subsidy system, but not as to the best methods for remedying them. Dr. Crawford reached Virginia in August, but the members of the Board were mostly away from Richmond. He had several consultations with Dr. Harris, President of the Board, who said he was fully convinced that self-support principles were right, and the only difficulty lay in their practical application. In September Dr. Crawford went to Richmond, where he remained three months, having repeated interviews with the Board and a special committee. But he failed in his efforts to secure the sympathy of the Board. He next spent three months lecturing on the subject to the churches of the South.

As before stated, Dr. Crawford returned to China in 1886, and spent the two following years laboring in the city and among the villages around Teng Chow and Hwang Hien, deeply studying the difficult problems which surrounded him. On March 30, 1889, he wrote as follows to Mr. Pruitt, Treasurer of the North China mission:

“DEAR BROTHER:—To-day, by the grace of God, is the thirty-seventh anniversary of our arrival in China and the beginning of our missionary life. What we have passed through during these years will never be told in this world. I do not regret having spent my life in China, although it has in many respects proved a hard one. Beginning in ignorance of the conditions

of mission work among this strange people, I had to feel my way along an unbeaten path. Frequently finding myself going wrong, I had to retrace my steps and undo what I had done amiss. I have nothing of which to boast, but many mistakes to deplore. On the other hand, I have tried to be faithful to the Master and to the spirituality of his kingdom as interpreted by true Baptists. I am quite without self-condemnation (so far as my allegiance to him is concerned), especially since the summer of 1859, when in an upper room of the Female Institute of Richmond, Virginia, I surrendered to the Lord the last bit of personal ambition in connection with my missionary work. Since then to do his will has been my only conscious motive. Having early taken up views regarding the use of foreign money in mission work quite in advance of my associates, and contrary to the prevailing custom, I have had to occupy an odious position and to maintain a desperate struggle for existence throughout most of my career. Being much of the time in a minority consisting of one, reaching the whole truth of the matter by slow degrees, and having had all along to make concessions to my associates, I have never been able to carry out my convictions to a full, consistent practice. Hence my position has been irritating beyond degree. Had I been able to seize on the whole truth at my first settlement in Teng Chow, and carry out my convictions squarely into practice, the situation would have been infinitely better. I would then at least have possessed a fortification of my own. As it was, I could

do nothing but skirmish, which was irritating both to the missionaries and to the natives. My situation as a whole has been one of the hardest that ever fell to the lot of mortal man. Like Paul, I have had to do not what I would, but what I would not. It has not been the position of my choice, but of necessity. Forced by outward circumstances over which I had no control, I have been compelled to excite pecuniary expectations among the people; and forced at the same time by my inward Baptist convictions, I have been compelled to disappoint and rebuke them. O wretched man that I have been! Even Paul knew nothing of such a trial. And may all others be spared it.

“There are (so far as I now can see) only three positions which a Chinese missionary can possibly take upon this question. First, so to live as not to excite pecuniary expectation. Second, so to live as to excite and then to disappoint them (my case). Third, so to live as to excite and gratify them. About these I will write at a future time, as I now have other things to mention.

“I am now nearing my sixty-ninth year, and beginning to feel the effects of age and past troubles. For many reasons of a physical, mental and spiritual character, I now wish to retire at my own charges from all future responsibility, leaving this field with its interests in the hands of the Board and the denomination. I shall therefore draw no more money from its treasury for my own use, except the interest due on the cost of my house. . . .

"I do not mean by this course of action to resign or to sever my connection with the Board or mission, but only to retire from the service. Being no longer able to discharge the incumbent duties, I desire to retire from them and to look after my health. My retirement is not designed to affect the status or work of my wife in any way whatever; and she will continue to draw her half of our salary (\$515.00), with appropriations for her work as usual (though in her own name), and continue to labor in this field while it shall be her pleasure to do so. . . .

"In conclusion let me say that, with high respect for every member of our Shantung mission, and with perfect agreement with them in regard to missionary work, I retire from active labor, but not from active interest in them personally and in this great mission field. Neither do I propose to retire from the work of the Master, but expect to serve him faithfully to the end. Only profound convictions of my duty to his cause and my own health influence me in this course. Asking the love and prayers of all, I remain,

"Yours fraternally,

"T. P. CRAWFORD."

To this Mr. Pruitt sent the following reply, in part, dated April 2, 1889:

"DEAR DR. CRAWFORD:—Your letter announcing your intention to go to the United States was not a surprise. I am truly sorry for the necessity. Our prayers shall follow you that this step may be the means of your complete recovery. It is doubtless

wise for you to give up work for a time. Mingling with people of your own race is more helpful than life in China, and I really envy you the pleasure of meeting brethren in many places and seeing more of our Father's work. . . .

"With reference to the main subject of your letter I have this to say, that no doubt you have had a hard time. Work in China at the best is no royal road. In a sense, you were pioneers both at Shanghai and at Teng Chow. What that means we who have come later can never know, but it certainly means physical hardships as well as that which is harder to bear, the strain on the mind from the newness of everything. One is like a blind man groping his way along with great difficulty. As the blind man's mind guides him nearer and nearer to his destination, so the divine mind has guided you, his aged servants, in this land. Of course you have not accomplished all that you wanted to—no one ever did that. But your work has been great. Work is measured, of course, by the amount of effort put forth, and the rewards of our Father are given according to this true measure. It matters not whether your work has been appreciated by men ("Seek not honor one of another"), for heart work is spiritual, not formal. The monuments of such a work are in men's hearts, and not in the institutions left behind them. Christianity, the greatest teaching, is simple and plain and scarcely at all formal, and men have never-ending discussions about its externals. But the true union exists all along, that of spirit, of life. Judged by this test, your work has been far

from a failure, and many will rise up in the better world to call you blessed. I am sure every one, both in America and China, honors you for the work you have done. I know that I do. Men have a profound philosophy in rejecting most cordially your views of self-support. The greatest part of life is in other directions; but I think you are mistaken in saying your position has been odious. To all real lovers of the Lord I am sure it has not been so. Even Mr. ——— has a most profound respect for the truth that lies on the other side, but remember that success is on the side opposed to your views. This success is immediate, and in some cases very far-reaching. While I believe in self-support most firmly, and can go on no other theory, I am bound to admit the good in other theories and modify all my statements in accordance therewith. Self-support is practiced in an infinitesimally small degree in all the world. We must practice it, otherwise we pamper the Chinese at their weakest point, which is fatal. . . .

“Yours fraternally,

“C. W. PRUITT.”

Mrs. Crawford, busy with the pressing work around her, and not much accustomed to theorizing, had given but little attention to the home methods, and did not realize the full import of Dr. Crawford's action, or the thoughts that were then beginning to take shape in his mind.

## CHAPTER XXI.

### WITHDRAWAL FROM THE BOARD.

When Dr. Crawford arrived in Shanghai early in 1889 on his way to the United States, he found the Southern Baptists of the Central China mission (including the stations Shanghai, Su Chow and Chin-kiang) earnestly discussing a new departure. They were unanimous in thinking that the salary allowed them by the Foreign Mission Board was larger than was needed for a comfortable support. Some were in favor of reducing the salary and also of adopting the native dress and modified Chinese dwellings, hoping thereby to get nearer the people. Dr. Crawford was invited to join in the discussions and heartily responded. Prior to 1886 the salary allowed by the Board had been nine hundred ounces of silver, or the equivalent at that time of one thousand and thirty dollars for a man and his wife. In that year the amount was raised to twelve hundred dollars, but Dr. Crawford had not only never accepted the whole twelve hundred dollars, but was unwilling to do so. It is a rare occurrence to see a man, even a minister of Jesus, decline to receive an increase in his salary.

The Central China missionaries corresponded with those of Northern and Southern China, and received various replies. The southern missionaries were opposed to wearing the native dress. For twenty years Dr. Crawford, in accommodation to Chinese ideas, had

adopted a long loose coat, and the most of the North China missionaries had for some years been wearing the native costume. The Bosticks and Miss Knight, passing through Shanghai soon after, going to North China, thought it would be best to test the matter of salary before deciding. They and others in the north did, after trial, reduce their salaries. Later the Chinkiang missionaries returned to the full salary and to European dress.

During Dr. Crawford's absence in Texas, April, 1889, to June, 1890, the religious services in his chapel were principally conducted by Deacon Chang and other native members. Occasionally Mr. Pruitt visited them from Hwang Hien, and preached and administered the Lord's Supper. Mr. Bostick, who arrived in July, 1889, was soon able to administer the ordinances. Early in 1890 he baptized two men and one woman, but was still, on Dr. Crawford's return, not sufficiently at home in the language to preach, and the latter found it necessary to again take charge of the church for a while, Mr. Bostick gradually relieving him as time wore on. The native Christians seeing a strong, aggressive young man going in and out before them, began to gather fresh courage and to go forward.

Before going to China Mr. Bostick was in favor of fostering native self-support, and grew firmer in these convictions by what he saw on the field. Mr. Pruitt, as seen from his letter quoted in last chapter, believed in and was working on these lines, and so also was Miss Moon. The Leagues, Misses Knight,

Barton, and Thornton, though not yet entered upon active work, were in favor of the self-support principles. In September, 1890, they all were in Teng Chow for a short while, where they had daily meetings for praise and prayer for blessings on their counsels and efforts. To promote facility in their labors and for a better understanding of each other's position, it was suggested that their views be expressed in writing, which, after full discussion, was unanimously agreed upon.

As previously mentioned, Dr. Crawford had returned from America invigorated in health, and now, seeing the whole mission heartily united in laboring according to self-support methods, his strain of mind and spirit was greatly relieved; still his thoughts led him on to other Scriptural conclusions. While in Texas he had conversed with various persons and had advocated the idea of local churches appointing and supporting their own missionaries. One friend said, "No use to talk about that. You can't make a ripple." What he saw and heard in various places certainly did not promise much toward decentralization, but everything pointed in the other direction with accelerating speed. Mr. Bostick was still a member of Dr. Crawford's household, and they held frequent conversations on this and kindred subjects, in which Mrs. Crawford often joined. She says this was really the beginning of her giving serious attention and study to the centralization drift in Baptist churches.

Miss Moon's long contemplated visit home for rest was still deferred until some missionary should settle

at Ping Tu, where Miss Knight resided alone. In 1891 Mr. and Mrs. League went to occupy that place, and Miss Moon, in company with the Pruitts, started for the homeland. The Hwang Hien station was thus left for more than a year without an occupant. In October of that year Mr. King came for Hwang Hien, and Mr. and Mrs. Sears for Ping Tu. But as they must all study the language before going to work, and as it was not deemed prudent for a newcomer to be alone at a station, Mr. King decided to remain a year at Teng Chow. Shortly after the arrival of these three, Mr. Bostick and Miss Thornton were married at Teng Chow by Dr. Crawford, the United States consul kindly consenting to go up and be present at the ceremony, rather than require their presence at Chefoo for that purpose.

A letter had been received during the summer, saying that a church in North Carolina had decided to support a missionary in North China. Dr. Crawford was so much pleased that he wrote a letter to the pastor of this church, warmly advocating this way of sending missionaries. He also wrote similar letters to various other persons, and finally to promote this idea produced his tract, Churches, To the Front! which was published early in 1892. Mr. Bostick about this time concluded to send his resignation to the Board and throw himself upon God and the churches, as local bodies, for a support, which he and Mrs. Bostick, a true helpmeet, did on January 12, 1892.

In the spring of 1891 Mr. Herring made a tour to the far interior province of Si Chuen. There were so many missionaries in Shanghai and other coast ports, and he longed to give the gospel to the regions beyond. He also desired to get away, if possible, from the subsidy method so prevalent around him. He found the field he sought, and returned with his desires strengthened. The Board was hardly in a condition to open a new station with sufficient force to man it so far up the great river. Mr. Herring, therefore, decided to visit the United States and make a special effort to gather a band of young men for this distant field. He wished Mr. Bostick to join this band, and requested him not to be in a hurry to carry out his purpose to resign. It was hoped that Mr. Herring, by seeing the Board in person, might induce them to foster the enterprise and transmit funds direct from a supporting church to its missionary, according to the instructions of the Southern Baptist Convention at Richmond in 1859. In February of 1892 Mr. Herring made a short visit to Teng Chow, bringing with him a Swedish Baptist missionary who was anxious to settle in coöperating distance of Baptists laboring on self-support lines. Mr. Herring found the missionaries at Teng Chow in sympathy with his designs and ready to await his action before taking further steps. On returning to Shanghai, being as he believed led of the Spirit, he decided to proceed to the United States immediately, and sailed in March. It is hardly necessary to state here that on reaching Richmond he failed to receive the Board's approval of his plans,

and so offered his resignation. After his deep affliction in the death of his wife and two children, followed by a long illness of himself, he began his campaign to find a band of young men for the field and churches to send and support them. By this time Dr. Crawford's name had been dropped from the roll of missionaries on account of his tract, Churches, To the Front! And as Mrs. Crawford's name had been retained she, in July, 1892, sent her resignation to the Board. A few months later Mr. League's connection with the Board was also severed on account of his unacceptable views.

When Mrs. Crawford's resignation was offered it was not the intention of the Crawfords to leave Teng Chow. They expected to go on doing the same work as before, which would of course go in the Board's name. They were working for the Lord, and felt that their race was almost run, and they cared not who might claim the results. They were members of the Teng Chow Baptist Church, which was composed, in the main, of their spiritual children, and they saw no reason why they should not still labor to build it up, and to gather new converts in the country around like its other members. Mr. King, though still without sufficient command of the language to preach, had moved to Hwang Hien, leaving only the Crawfords, Bosticks and Miss Barton in the work at Teng Chow. They felt that the seeds they had sown these thirty years should not be left uncared for. At the same time Mrs. Crawford had said in her published article about her resignation that, if Providence so indicated,

they were ready to go to the ends of the earth. The Board, through Dr. Tupper, wrote to Dr. Crawford asking information in regard to the property of the Southern Baptist Convention at Teng Chow and the other Shantung stations. Dr. Crawford in reply gave him a careful statement of all their property, and referred to the written agreement in regard to the house in which he lived. In April, 1893, a letter from the Treasurer of the Board asked Dr. Crawford if he would not keep the house and release the Board from their obligation to take it, stating that the Board would probably not need it for their work. He replied that he did not wish to own property in Teng Chow, and that the house would be delivered to them whenever the Board desired it.

In the meantime, those on the field had been corresponding with Mr. Herring, and suggested that it would be best for his band and the six retired missionaries to unite their forces and occupy some interior region west of Chefoo, thence proceeding, when they should grow strong enough, to the southwest even as far as Si Chuen.

Their own leaving Teng Chow would depend upon circumstances. They could learn nothing definite in regard to the Board's designs, but caught only an inkling here and there. It was whispered that the Board would withdraw from North China, then that they would retain Ping Tu, but give up Teng Chow and Hwang Hien. Under these conditions how could the missionaries decide on their course? For on the one hand they did not believe it right to leave Teng

Chow and Hwang Hien uncared for, and on the other hand they had already found that it would not be best to labor in direct connection with the Board's missionaries. In any event should Mr. Herring and his party join them some of them would enter the interior, but the details could not be decided until after his arrival.

## CHAPTER XXII.

### BREAKING UP.

As years went on, the mission in North China being a unit on self-support, the native Christians with few exceptions adjusted themselves to it. They were likewise showing signs of real life and aggressiveness, but the exceptions were mostly those who had been trained in the boarding schools. These felt that the mission owed them not only permanent employment for themselves, but also the education of their children, some of whom were now large enough to enter school. They had supposed that Dr. Crawford's peculiar views on this subject would die with him (and he was growing old), and that the young missionaries could be induced to see the advantages of a liberal use of money in their operations. Finding, however, that the young missionaries were firmly fixed in these principles and practices some of them became restless, while others outwardly acquiesced in the inevitable. A number had come into the church since the great change in 1883, and these, with some of the staunch older members, seemed really to appreciate the self-support methods and the reasons therefor. At the meeting of the Teng Lai Association, held at Saling near Ping Tu in November, 1892, some earnest addresses were made by several of the native brethren, which were reported in the *Foreign Mission Journal* by the missionaries present. Deacon Keang said in



DR. AND MRS. CRAWFORD IN 1893, ABOUT THE  
TIME THEY LEFT THE BOARD



substance, "In former days it was thought that it required foreign money to make the Christian religion prosper. But by degrees a different state of affairs has come on. Now look around and see the brethren all working with vigor and hope, and our religion prospering as never before." One of the Crawford students heartily responded to this address, and the missionaries present were greatly pleased with the drift of the sentiment, though the leading member of the Saling Church did not acquiesce. At his first visit to a missionary several years before, while yet a heathen, he had proposed that he would join the church if well paid as a preacher. But being rebuked for his mercenary view of the matter, he took the hint and afterwards said but little directly on this line. Still there were indications, both before and after his baptism, that with eternal life he also wished some pecuniary advantages from his connection with the church. He said in a speech at this association that the Saling Church must have a chapel and school, meaning of course with foreign money. But Mr. League's patient, faithful teachings on this subject brought even this brother to acknowledge that self-support was the healthier way, as seen in its results. The various outposts around Teng Chow and Hwang Hien were advancing in Christian character, and much voluntary work for the Lord was being performed by the native Christians. In the city of Teng Chow many prejudices had been lived down by the missionaries through patient intercourse with the people. Mrs. Crawford was welcomed to the homes on every hand, and Dr. Craw-

ford, with his long white beard, became so well known from his constant street preaching that the women began to invite them both together to their houses. In warm weather when the street doors would be open, groups of women and children in the shady court yards would ask Mrs. Crawford as she passed to stop and tell them the gospel. A dozen missionary women might have found ample work in the fields open to her. Dr. Crawford's daily street sermons were expected by both the men and the women. In the villages their visits were equally welcome. Mr. Bostick also found warm responses to his plans for voluntary work and willing sacrifices for the Master. Mrs. Bostick regularly taught the gospel to the daughters of Christians and other girls, and was greatly beloved by them. Miss Barton also labored much among the women and girls of the city and country, sometimes accompanying Mrs. Crawford, and sometimes being accompanied by a native Christian woman.

The issues in the home land that were so agitating the minds of the missionaries did not interfere with their labors on the field, for these differences could not be discussed intelligently with the natives, hence they were ignorant that anything unusual was going on until the crisis came. Indeed, it is doubtful if many of the native Christians ever did understand the principles which led to the retirement of this band from their old field.

About this time the Board asked the North China missionaries if they would be willing to be transferred to some other field. Dr. and Mrs. Crawford were

thus left in a state of perplexity in regard to the course they ought to pursue. Mr. League, of Ping Tu, was urging them to go west with him, believing that the field occupied by them would not be given up by the Board. He accordingly took a journey as far as Chu Ching, prospecting in that region. The Crawfords themselves had long wished that they might enter some of the vast unevangelized portions of the interior, but did not feel it right to leave Teng Chow and the surrounding country uncared for.

But their perplexity was suddenly cut short in the latter part of June, 1893, by seeing in the reported proceedings of the Southern Baptist Convention, at Nashville, that Dr. J. B. Hartwell, who had been eighteen years in America, had been reappointed to North China, and that he would sail in the late fall with ten of the most promising young pastors in the south. This announcement decided the question of removal for the Crawfords and Bosticks. By the late autumn they could vacate their house and find a resting place elsewhere until a suitable new place could be opened. The Leagues at Ping Tu offered Dr. and Mrs. Crawford a home with them until the Board should need their house. As the people at Ping Tu were accustomed to foreigners, they could rent houses there, and thus be nearer their prospective field. By this time those of the new movement, or the retired missionaries as they were called, acting on common principles and bound together by common suffering, had acquired the name of the Gospel Mission. It was pretty well understood that Mr. Herring, with several

new recruits, would join them in Shantung, with an eye to enlargement toward the southwestern part of the empire.

Dr. Hartwell reached Teng Chow in August, and was expected to occupy the Crawfords house. It was not until this time that the missionaries informed the native Christians of the condition of things, and mentioned the points at issue between the Gospel Mission and the Board. The following is taken from a letter written by Mrs. Crawford to Miss Moon in Virginia, July, 1893, which shows how they viewed the situation :

“Yours of June 16 came by last mail. I was so glad to find that you have decided to come back here. It greatly lessens my sorrow at leaving these dear women for whom I have, figuratively, shed my heart’s blood. You will have your own work in the Lung San Tien region, but I know you will not allow my Buh Go region to lie waste. Then there are the Christians out at the deacon’s village; and in the east, Chin ta sao, and also at Tsung Kia, Tu Wu, and other places. You will love and care for these as no one else can after I go away, for they are yours as well as mine. It would not be wise to divide the old work here. When we leave we leave all the Christians and the station to our successors. To do otherwise would be vexatious and injurious, indeed impossible. The best interests of the work are what we desire, and not personal conveniences or claims. God forbid that we should ever allow any selfish considerations to become a source of division among these na-

tive Christians. The one great grief is not that our spiritual children should have other pastors and guides, but that the principle of self-support for which we have struggled and suffered these thirty years, should in this region be swept out of existence and the subsidy system come in like a great wave. Of course, this latter policy will bring in the converts and make success, especially now after all these years of seed sowing, and the very fact will be used to prove it the successful or best method. Affairs here had just been firmly established on the self-support basis, the native brethren had nearly all accepted it or had left us, and the new ones who were coming in took it as a matter of course. We were all expecting the incoming of a better day. Three have lately been baptized, others are applying, and many more will soon follow. Of course, the hope of material profits will hasten in these and many others. The two policies cannot well go side by side. But we are able to give up all these cares into God's hands. We have fought a good fight, we have kept the faith, we have been true and honest to our convictions of duty and to God, and we leave it all to Him.

"When the Board wrote asking Mr. Crawford to release them from their obligations about the house, he did not feel that he could do so. It would be a dead loss, as of course we should have to make a home elsewhere. This has become a very dear home to us. Every brick and stone, every tree and the very grass is twined around our daily lives, and when we look on that side it breaks our hearts to go. And when

we look on these people, our spiritual children, the anguish is keener still. But when we view the other side and see that God points another way and calls us to a higher duty, we go out with joy and thanksgiving. Only lately have these people found out our purpose to leave. How could we tell them? The milkman's wife cries every time I see her, so bitterly. 'Never mind,' I tell her, 'others will come and look after you just as well.' And she replies, 'But others will not be my mother.' The deacon's wife, too, came from the country and wept. Mrs. Wang, Chin ta sao, and others from a distance do not yet know it. We have not yet decided on our future field, but as soon as the cool days of autumn come on some of the brethren will go out in search of one."

Mr. King had been interested in these discussions and transpiring events. He believed in self-support on the field, but hesitated to disturb his relations at home. In the summer of 1892 he wrote an earnest letter to the Board, showing how self-support had, after long struggles and many difficulties, been successfully established in North China and was promising good results for the future, for the fruits were already ripening. This was the only field, he said, in which the Board had worked on this line, and he besought them to set it apart for a fair test. After waiting several months Dr. Tupper wrote him that Mr. Pruitt, who was then returning to China, would reply in person for them. The real reply to Mr. King's request was to start work on the opposite plans. Mr. King, with his logical, sanctified mind, took hold

of the questions at issue with deep convictions of their importance, and in September, 1893, sent his resignation to the Board to take effect January 1, 1894.

Early in August, 1893, Dr. Hartwell reached Chefoo and sent a note informing Dr. Crawford that he had arrived and had authority from the Board to pay for his house, and that he would soon be in Teng Chow. Dr. Hartwell went to Hwang Hien to hold a meeting of the mission. At this meeting he was authorized to occupy Dr. Crawford's house, and Miss Barton to occupy the one in which the Bosticks were living.

He then went to Teng Chow and tendered the money due on Dr. Crawford's house, which was at once accepted, and they agreed to vacate the house by the middle of September. In a will written many years before, Dr. Crawford had bequeathed the house to the Board, and his library and household effects to the missionary who should succeed him. The course of the Board toward native self-support led to the destruction of this will, and also to the withdrawal of ten of its most substantial missionaries. But they hoped that what was a loss to the Board would prove a continual gain to the churches and to the cause of Baptist missions.

Having only a month's time, they were kept busy making arrangements to vacate, and to go they knew not whither in the end. Dr. Crawford and his wife made a farewell visit to Buh Go and the surrounding villages. The Christians and friends were inconsolable. They wept and pleaded that if they saw fit to

leave the city of Teng Chow they should settle in their town, and that they would give them house room until a suitable residence could be procured. They said they would also aid in supporting them. Old Mr. Wang, weeping, said, "Now that the seed you have been sowing all these many years is beginning to spring up, behold you leave it to go to waste."

Intending to go into the interior of the province, it was necessary for the missionaries to dispose of their household effects, which were the accumulations of more than forty years. As the few missionaries at Teng Chow were well supplied with such things, there was only the forlorn hope of selling to the Chinese. The various articles, made mostly by Chinese carpenters after American patterns, were priced and labeled, and the sale took place, and all were surprised to find the Chinese suddenly seized with a desire to possess foreign furniture. The better pieces were sold to the mandarins or the rich, and the more ordinary to the common people. Their books, crockery, clothing and some other things were carefully packed in boxes. This sale and packing required many days' labor, during which Chinese friends were almost hourly calling, and as the hosts had no time to sit down they conversed as they went about attending to their sad duties. Many of the Chinese assisted them, and old acquaintances from all parts of the city came to make parting visits. Mrs. Wang, of Buh Go, spent the last week with them, tenderly aiding in various ways. The Bosticks and the Crawfords, as already mentioned, were going together, and they

decided to leave on the thirteenth of September. The tenth was their communion season, and as it was to be their last one in the church at Teng Chow, many of the members from the country went in to spend some days with them. In the evenings they had sweet meetings in Dr. Crawford's study. The members expressed grief at their departure, praying in tears for their future welfare and usefulness. Some were so desirous that a part of this band of missionaries should remain and lead them on in the old lines, that the Crawfords again seriously considered the matter and consulted with the Bosticks and Mr. King. But viewing the question all around they feared that strife would be the result, and decided that the Master's cause would be best served by their entire withdrawal from the field.

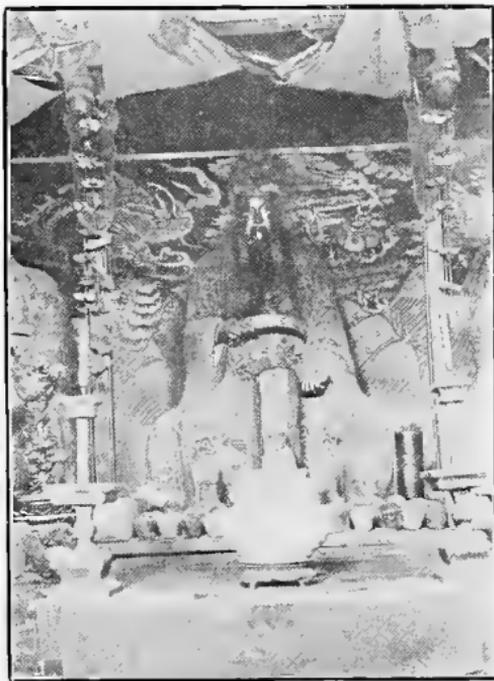
## CHAPTER XXIII.

### SEEKING NEW FIELDS.

Their party reached Ping Tu on the sixteenth of September. Mr. and Mrs. Sears and Miss Knight, of the Board's mission, were residing there at that time. Mr. and Mrs. League were living in a house rented and repaired with funds from the Board, which, as it was not then needed by any of the Board's missionaries, they were allowed to occupy on condition that they themselves paid the rent. The Crawfords stopped with the Leagues, and the Bosticks with the Sears family. As soon as the roads would permit, Dr. Crawford and Mr. Bostick started for Chu Ching, a large district city eighty miles to the southwest, in search of a new and separate field for the Gospel Mission. Mr. League had previously visited this city, and all three were well pleased with it. They met there an old acquaintance, Mr. Ma, whom they employed to rent a house for them. They then went to Ku Cheo, farther to the southwest, but not liking the prospects there they returned by way of Kiao Chow, where were located some Swedish Baptist missionaries. They returned to Ping Tu after an absence of three weeks. About two weeks later Mr. Ma arrived, saying that he could get a house a mile from Chu Ching city, and bringing with him a description of the house with probable terms. He was sent back with certain propositions to the owner, while Dr. Crawford



THE SACRED MOUNTAIN OF TAI SHAN  
AT WHOSE FOOT THE CRAWFORDS LIVED SIX YEARS



THE GOD WORSHIPPED ON TOP OF TAI SHAN



and Mr. Bostick went to Kiao Chow to await his report. In a few days Mr. Ma, accompanied by the son of the widowed landlady, arrived and an agreement was soon drawn up. Dr. Crawford went with the two men to pay the money and take possession of the house. But, alas for Chinese bargains! The young man refused to carry out his promise, and it was found that the whole transaction was a scheme to press a relative into taking the house at a higher price than he was willing to give. While this was going on at Chu Ching, the Bosticks and Mrs. Crawford got their baggage in order for removal, and anxiously awaited Dr. Crawford's message advising them to join him. As it was now December and stormy weather was daily expected, they decided not to wait longer for a message but proceed on the journey. A cart with most of their effects was started off in advance, they expecting to follow next day, when Dr. Crawford unexpectedly returned, saying there had been a total failure to get the house, and that further efforts under the circumstances would be futile.

A bargain was immediately closed for a house in Ping Tu, which had been offered them some time previously. A few repairs were made, and on December 13, 1893, the Crawfords and Bosticks moved into it. It was a severe disappointment to them to relinquish for the winter all prospects of entering a new field, but they accepted it as an ordering of the Divine Father, and felt that they could work for him anywhere in that heathen land. They gave them-

selves to preaching on the streets and in the villages, and at the Sunday morning services, which were held in turn at different Christians' houses. The ladies visited the women in their homes, or presented the gospel to them at the mission homes to which they came in numbers. Repeated excursions were made to the villages in company with Miss Knight, and gospel seed were sown in various ways.

On December 24, Messrs. Herring, Blalock, Royall and Crocker reached them from the home land to unite their labors with the six Gospel Mission workers already at Ping Tu. Mr. King also joined their band early in that month. And during the winter they had many precious meetings for prayer, praise, and consultation. Further efforts were made to secure houses in the Chu Ching region, but without success.

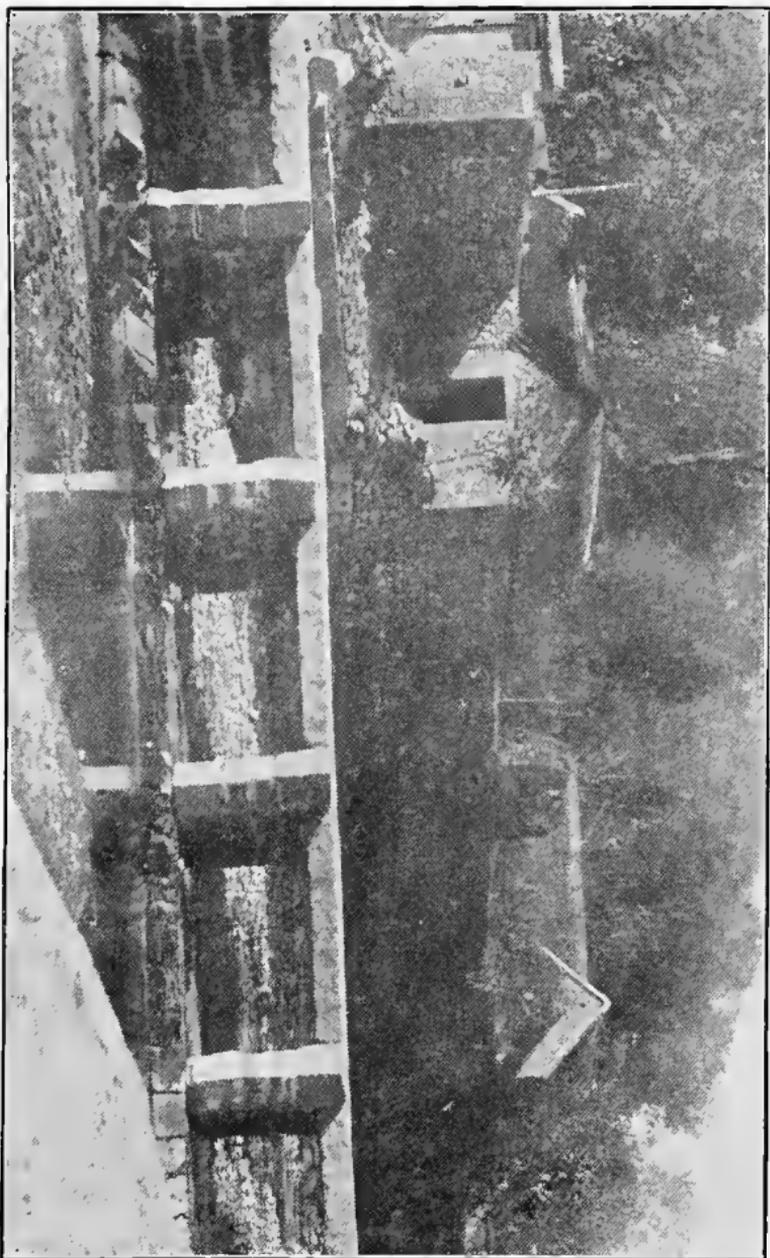
Miss Knight herself was strongly in favor of self-support methods, and now waited to see if these would be continued in the Ping Tu field. She inquired of various members of her mission in regard to their proposed future policy, but received replies which left her in doubt until she heard from the Saling Christians that several innovations were to be inaugurated. Subsidy was about to be introduced, and she would have no power to prevent it, so she decided to work with the Gospel Mission. She united with the band of eleven in their printed appeal for one hundred new laborers. At the same time she wrote to her supporting churches of the Chowan Association, North Carolina, and asked them to support her directly instead of through the Board. She also sent a copy of this letter to the Biblical Recorder and one to the Board.

In February Messrs. Herring and King made an extensive journey to examine into a wide unevangelized region lying in the western end of the province, which they found to contain seven districts, or counties, with a population of about two million, and only one station occupied by Protestant missionaries. After general consultation, it was unanimously decided to settle in the various parts of this field as soon as practicable. Messrs. Herring and Blalock set out at once for Taianfu, the prefectural city, Mr. King to Hsin Tai, while Dr. Crawford and Mr. Crocker started on April 14 for Lai Wu city thirty miles to the east of Taianfu. After a wearisome journey of two weeks, including a few days' rest with the English Baptists at Ching Chow, they reached Lai Wu city, which lies on the southern border of a rich and beautiful valley. Dr. Crawford was delighted with the location, but to his great disappointment was unable to secure lodgings at the inns. He wrote of this to his wife:

“As no suitable inn could be found in the city, we thought it best to leave after dinner and go up the valley to a large town thirty li distant, where we took dinner on the third of May. We then decided to go back to Ko Tsze and put up at the large, roomy inn just within the west gate of the town, where we had taken dinner May first. We entered it just a little before sunset on Saturday, and thought we would make it our resting place for a week or two at least. We also entertained the hope of renting the whole

inn for our temporary residence. We liked the position in many respects, and were very happy that night in our large airy room, with mind and body well prepared to enjoy rest from traveling. But lo! the next day was held a large market, and crowds of gazers all day long rushed into the court and our room in spite of the opposition of our host, and our efforts to keep them out by politeness and door shutting were equally unavailing. All this alarmed our host and interfered with his business to such an extent that he urged us to leave that afternoon. With great difficulty we obtained his permission to remain until early next morning, when with sad hearts we set out on the main road towards Taian city. We traveled a few miles and stopped at a small inn on the east of Fung Tswong for breakfast. After breakfast crowds of boys and men gathered at the inn and so annoyed our host that he also wished us to leave. But the crowd was not very great and was respectful and manageable, so we were allowed to stay until the cool of the evening."

After many similar experiences, with still no prospect of a resting place, they received a letter from Mr. Herring asking that they come to Taian, where the people seemed comparatively friendly, and they set out at once for that place. On arrival they found that Mr. Herring had just moved into some rooms of his newly rented house. On the next day Dr. Crawford rented a house adjoining on the west, which he and Mr. Crocker occupied at once. Owing to some Roman Catholic troubles the public mind was in a



BRIDGE BY MR. BOSTICK'S HOME, WHERE THE FIRST PERSONS WERE BAPTISED IN TAI AN



strong anti-foreign mood, and there was no probability of their being able to enter Lai Wu for some time. Thus it seemed best to settle temporarily at Taian, and endeavor from it to enter Lai Wu or some other suitable station. The house that Dr. Crawford rented was an old bean oil factory which was greatly dilapidated, and men were immediately set to work to clean and put it into habitable condition. He wrote his wife to get ready to join him at an early day. His letter however, did not reach her for two weeks, and in the meantime the anti-Roman Catholic excitement had reached Taian. A flag was hoisted, and placards were posted threatening with severe punishment any person who should rent houses to foreigners, sell them provisions or accommodate them in any way. The go-betweens in securing the two houses were alarmed, and the landlord stopped Dr. Crawford's workmen, leaving his repairs incomplete.

Mrs. Crawford and Mr. Bostick started on the twentieth of June, she on a mule litter and he on a mule for Taian, leaving Mrs. Bostick and Miss Knight at Ping Tu. At Ching Chow, four days from Ping Tu, Mrs. Crawford received a letter from her husband advising her to remain there until further news, as the excitement was very great and the hostile flag again up. At the end of the next week another letter came requesting her to proceed on her journey. She and Mr. Bostick again set out from Ching Chow on the third of July. At many places unfriendly crowds scowled upon them. Sometimes it was impossible to get accommodations at the inns, and everywhere cu-

rious gazers besieged them; but fully realizing the situation and committing themselves to God, they brought to the front all their tact, patience and good humor, and thus avoided any serious difficulty or detention. Before reaching the mountain pass they feared that the mule litter could not get over it, and would have to be taken to pieces, and its occupant otherwise transported. They spent a night at the foot of the pass in the city of Posan with some native Christians of the English Baptist mission, who told them that the mules could take the empty litter across the pass, and that they could get a sedan to convey Mrs. Crawford. So early next morning they started over. Mrs. Crawford was carried in the sedan forty li to the dinner station, where Mr. Bostick, who had preceded her by an hour, told the inn keeper of her coming, and impressed upon the bystanders that if the women would wait until she could eat and take a short rest, they might then go in and see her. The door of the room had no shutter, consequently she was entirely at the mercy of the crowd. They allowed her to finish dinner in quiet, then Mr. Bostick threw a quilt on the frame of an old bedstead, and Mrs. Crawford lay down for a rest. But there was to be no rest for her. As the crowds saw the bowls from which they had eaten carried out they swarmed into the room. An old woman seventy-four years of age led the way, and sat down by Mrs. Crawford. Seeing there was no chance for rest, Mrs. Crawford began talking to the old woman who was delighted that she could understand the words. After answer-

ing the usual questions, where she was going, for what, how many children she had, how old she was, etc., she began to tell of the Heavenly Father's love in sending his Son Jesus to save a lost world. The woman and those standing around at once became eagerly interested. "Tell me more," she would say, if the speaker paused for a moment. "Tell me more—I have never heard such words before. We have met this one time, but we shall never meet again. Tell me more. I shall not leave you until you start on your journey." All weariness was forgotten and, with that old woman's hands stroking her head as she lay on the bed, they talked until time for her to start. The woman promised to look to the Heavenly Father for her salvation. Mr. Bostick throughout this trying journey, in his efforts to protect Mrs. Crawford from the crowds, scarcely got a moments rest for himself. Yet he embraced every fitting opportunity to present the word of life to the people.

As they approached the end of their journey, they met a man whom Dr. Crawford had sent to conduct them into the city so that no unnecessary publicity should be given to their arrival. They reached the new and strange home at dark on the sixth of July, after sixteen days (including the stay at Ching Chow) of great fatigue, exposure to the heat, the crowds, the rains, and the swollen streams by day, and the attacks of countless mosquitoes, fleas and other marauders by night. The hostile flag which had been twice taken down was up again at the time of their arrival, and matters were considered to be in a rather critical

state. After two days' stay Mr. Bostick started back in the litter that had brought Mrs. Crawford. On his return journey he was several times in danger from swollen streams and perverse natives, but God graciously preserved him through it all.

The rainy season was at its height. Dr. Crawford's rented rooms leaked by the bucketful, and were temporarily useless. Between rains the weather was excessively hot, and the courts had no trees, grass or flowers to mitigate its severity. The stopping of the workmen had left the repairs incomplete, but Dr. Crawford with a hired man from a distance soon put certain portions of the house in tolerable order. Exposure to the sun, worry with the ignorant masons and carpenters, besides frightened landlords and various other unmanageable surroundings, coming immediately after his hard journey on the wheelbarrow, undermined his strength. In the latter part of July he became dangerously ill from a malignant carbuncle on the back of his neck connected with other disorders. The old servant who came from Ping Tu with him, though an excellent Chinese cook, could not prepare foreign food, especially with the material at hand. They had but few cooking utensils, no kitchen and no stove, and their native fare was very poor. Besides, they were without a woman servant, and under all the conditions, both sickness and nursing were very trying. Messrs. Herring, Royall and Blacklock next door, and Mr. Crocker in their own house, were all ready to help. Mr. Royall was their kind physician, and with a consulting visit from good Dr.

Neal, of Tsinan, carried the case through successfully. Five weeks later when Dr. Crawford was beginning to recover, Mrs. Crawford was seized with acute dysentery, and had to keep her bed for more than a month. Fortunately, a few days before the attack she had engaged the services of an old woman who seemed to have a gift for nursing, and was a great help to them, though she was very hard of hearing; and in her weak state Mrs. Crawford could communicate with her only by signs. There was no foreign lady within a two days' journey. But the days passed; the gentlemen were kind and attentive, and cheered them with their presence and aid, and by degrees the sick ones recovered their usual health.

Before Mrs. Crawford's arrival many people came to the house to see the foreigners, and thus a number of acquaintances were formed. After the flag was hoisted and the placards posted, these visits ceased. The street arabs came to annoy the strangers, and whenever the missionaries appeared on the streets they were hooted at as "foreign devils." Mr. Herring's south garden wall was down, and many came in from that direction howling out opprobrious epithets. The premises of their western neighbor opened into their court by a shutterless door which formed his only egress to the street. He was a miller, and his many customers passed through the Crawfords' front court and street door, his children, dogs, chickens, donkeys, and hired men coming and going at pleasure through all their courts. They submitted to this inconvenience for five months, and by so doing

established friendly relations with their neighbors, or at least secured immunity from worse annoyance. Finally Dr. Crawford gave the miller a pair of cast-off shutters with which he made an outlet of his own to the street, and then built up the troublesome doorway. After Mrs. Crawford came a number of women visited her, among them being a near neighbor who soon began to love the gospel. She came repeatedly, and often said, "I love to hear your words." To her friendship they owed the comparative quietness they enjoyed during their long illness.

The landlord would not show himself, neither would he repair the leaking roof nor fulfill his written obligations. During September and October, the Imperial Road which passed Dr. Crawford's front door, was alive with mandarins on their way to Peking to join in celebrating the sixtieth birthday of the Empress Dowager. On that notable occasion, kept as a holiday all over the empire, it was the privilege of the Christian women of China, both native and foreign, to present her majesty with an elegant copy of the New Testament in a silver casket. More than ten thousand women contributed to this gift, which was presented in their name by the American and British ministers. On that very day the Emperor sent a eunuch of the inner palace to purchase of the American Bible Society's agent a copy of the Old and New Testaments, and thus the Bible entered the imperial household.

In September Messrs. Herring and Crocker removed to Tsining Chow, eighty miles southwest of

Taian, where they had rented a house of the Presbyterian mission, and about two weeks later Mr. Royall joined them. On October 14 Mr. and Mrs. Bostick and Miss Knight, to the great joy of all, arrived from Ping Tu. The Bosticks soon moved into the east house, Messrs. King and Blalock stopping with them, while Miss Knight remained with the Crawfords.

The mandarins had not ceased going up to the capital before lines of soldiers began passing by on their way to the seat of war with Japan. These soldiers arriving sometimes in bodies of several thousands gave the missionaries no little annoyance. Each detachment remained a part of a day and night in their immediate neighborhood. As the weather grew cold and the inns could not accommodate them all, they began to quarter themselves in any house they could enter. Wicked mischief-makers would tell them that the houses of the missionaries were vacant or that they were inns, and repeated efforts were made to force entrance. One night a hundred or more took up quarters with the missionaries' western neighbor. A part of the intervening wall was low, and over this a couple of soldiers climbed and demanded that the street door be opened to their comrades. With difficulty Dr. Crawford convinced them that this was not proper, and they reluctantly retired. All night they kept up loud talking and gambling. Another day some soldiers climbed upon the wall of their front court, intending to come over, and one of them said, "These are perhaps the people we are fighting with, and let

us kill them now." But his companion replied, "No, these are not the ones," and they desisted.

At Mr. Bostick's they also made several entrances, but finally the district magistrate came in person to make inquiries and to assure the gentlemen of his protection. He afterwards, at the request of the United States consul, sent the missionaries a proclamation to be posted at their doors commanding every one to secure their safety. These irregularities greatly hindered intercourse with the people. Few would come in under the circumstances, and they could not go about as freely as they desired. After the magistrate's visit much of the annoyance ceased. However, the conduct of the unaccommodating landlords greatly increased the difficulty, so that patience was the virtue most in demand.

In process of time some of the surrounding villages received them kindly and listened well to the message. Women also invited the lady missionaries into their homes. A few persons attended the Sunday preaching, and gradually friends were made.

Messrs. King and League made several efforts to effect permanent settlements at towns some distance from Taian. Failing in this Mr. League brought his family to Taian, and for a time they were in the home of Dr. Crawford. He succeeded in renting a house in a large town, Swei Pei, twenty miles east where he moved his family early in December, 1894.

The end of that year found all twelve of the Gospel Mission workers in their chosen fields. In answer to their appeal they expected some recruits during the



PRESENT BAPTISTRY IN MRS. CRAWFORD'S YARD IN TAIANFU



following year, and felt encouraged by the steady growth of their principles among the home churches.

During the autumn, after their recovery from their severe illness, Dr. and Mrs. Crawford received many letters with assurances of sympathy from the native church members of Teng Chow, Buh Go, Hwang Hien, and Saling. The Wangs and others at Buh Go earnestly besought them to return and live there, as the climate at Taian evidently did not suit them. And if that was not possible, then to return to Ping Tu that they might have the hope of seeing them again. In the spring of 1894 the two old cousins, Mrs. Wang's nephews, had taken the long journey to Ping Tu to see the Crawfords once more, one of them walking all the way. On parting the older one, seventy-five years of age, fell at Dr. Crawford's feet, embraced his knees, and burst into a loud wailing, saying, "I shall never see my dear old pastor again in this life."

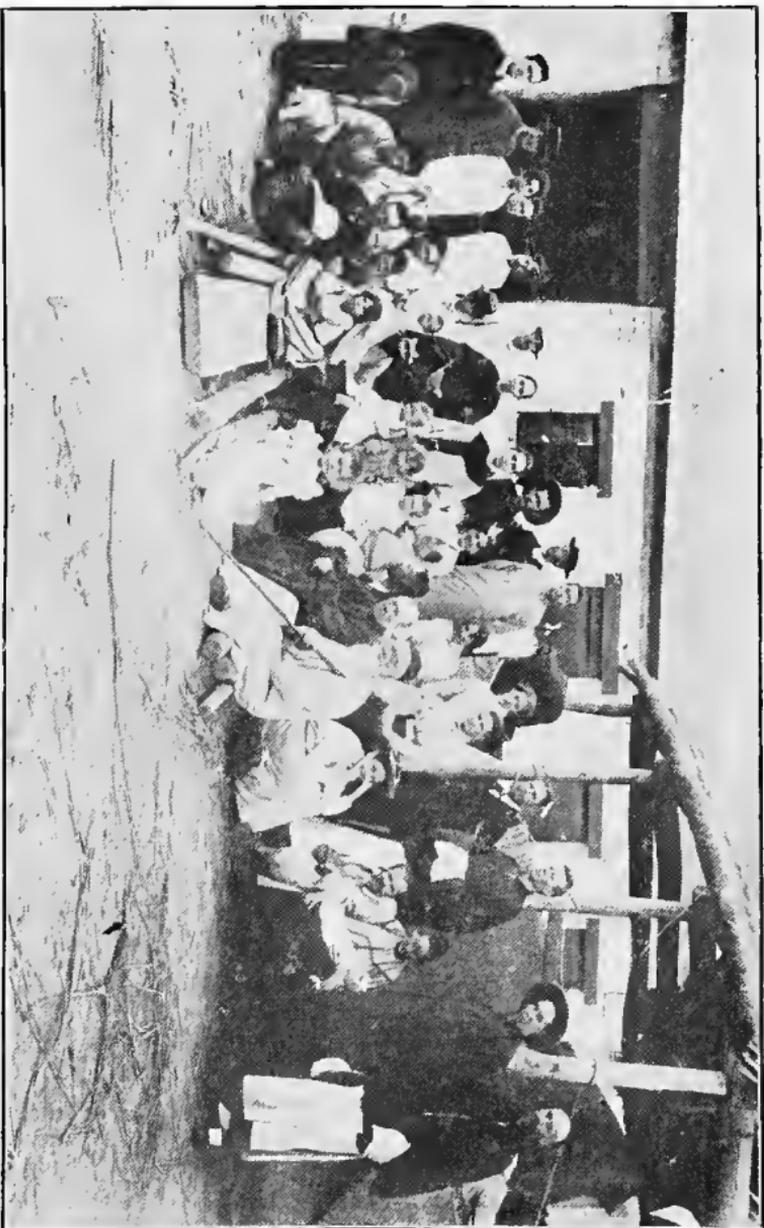
The heathen about Taian, as in most places, were hard and unresponsive, but the Crawfords and their colleagues believed firmly that God had a people among them. The political horizon was dark and threatening. The war with Japan, which took place soon after their arrival, had filled the air with wars and rumors of wars. But God was their hope and, like the prophet Habakkuk, they could say, "Although the fig tree shall not blossom, neither shall fruit be found on the vine; the labor of the olive shall fail, and the fields yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

## CHAPTER XXIV.

### BOXER UPRISING, HOME AT LAST.

The events of several years must be condensed, for much was crowded into the last half decade of the life of this great and good man. When Dr. Crawford went to Taianfu at the age of seventy-three, he felt that his life's work was near its close, and that he could not take the responsibility of new plans and enterprises. But he went associated with a band of young, hopeful, energetic men of determined purpose, and cast his lot among them to give what assistance he could in the various phases of the work around them.

With Mr. Bostick and Mr. King, who settled with him at Taianfu, he made itinerating tours among the towns and villages in various directions. He also, when at home, constantly found an opportunity to present the gospel to the people of the city. There were frequent callers at his house with whom he spent much time in heart-burning labors. Besides this he sought almost daily hearers on the street or in the open public places. This veteran of the cross would rest himself on a stone or a piece of timber, where a crowd would soon gather around him and listen to his words. A man who is now a Christian recently told Mrs. Crawford that he, with many others, used often to stop in front of a little temple, where a hollow square of stone



REFUGEES FROM THE BOXERS—DR. AND MRS. CRAWFORD NEAR THE CENTER



seats formed what Dr. Crawford called one of his street pulpits, and listened to his earnest exhortations. His long white beard, which was much heavier than can be grown by the ordinary Chinese, attracted attention and respect.

During these last years Dr. Crawford wrote few letters for the papers. He composed some hymns in English and Chinese, and a larger work called a Poem for the Churches. His last production in Chinese was a baptismal hymn, and the last in English a poem that is inscribed on his tombstone at Dawson, Georgia, as follows :

“Dear Jesus, friend above,  
On Thy strong arm I lean;  
In ev’ry trying scene  
I cling to Thee.

“When earthly hopes depart,  
And friends deceitful prove,  
With unabating love  
I cling to Thee.

“When darkness shrouds the sky,  
And dangers thick unfold,  
With faith’s unwavering hold  
I cling to Thee.

“When death shall seize my frame,  
And all around give way,  
My ransomed soul shall say  
I cling to Thee.

“Dear Jesus, Lord above,  
Redeemer of my soul,  
While ceaseless ages roll  
I’ll cling to Thee.”

He took a keen interest in the tremendous changes that were then beginning to assume proportions in China. The Emperor's attempts at radical reform were closely studied with hope, mingled with apprehensions of a serious crisis. The reversal of all these schemes by the Empress Dowager in 1898, when she reinstated the old regime with increased hatred and suspicion of things foreign, were also watched with lively concern. But none of these things influenced his regard for the work upon which his heart was ever fixed. Throughout all he encouraged his colleagues to prosecute quietly and faithfully their gospel labors.

When in 1899 the whole atmosphere was filled with rumors that all foreigners were to be exterminated, the people drew away from the missionaries, and their friends among the natives warned them to flee, he was still in favor of steadfastly holding on.

But they were not to be permitted the privilege of remaining in their field. The great Boxer storm approached nearer and nearer, and the people predicted the speedy annihilation of all outsiders. The notorious foreign hater, Yu Hsien, a relative of the Empress Dowager, was the governor of Shantung Province. It was so evident that he was warmly supporting the Boxers that, on the demand of England and Germany, he was removed, and General Yuan Shi Kai was appointed in his place.

This new governor plainly saw the danger of provoking a war with western nations, and reversed the policy of his predecessor. The Shantung missionaries were thus delivered from the power of the brutal

Yu Hsien. But their deliverance resulted in woe to others; for he was immediately made governor of Shan Si Province where, during the awful summer of 1900, having invited the missionaries in his province to seek refuge in his place at Tai Yuen Fu, he had all the fifty who responded massacred in cold blood, he himself with his own hands aiding in the diabolical work.

Shortly after Yuan Shi Kai took the seals of office as governor of Shantung, an army of European-drilled soldiers arrived at Taianfu to protect the missionaries, but not in time to prevent some outbreaks and one most brutal and atrocious murder. For as they entered the city an English missionary, Rev. Sidney Brooks, left for his station fifty miles to the west, and was cruelly murdered on the way, December 30, 1899, by a band of Boxers who were seeking out and destroying all Christian villages, both Catholic and Protestant. The missionaries at Taianfu heard this news January 1, 1900. It threw the people into a state of intense excitement. General Kiang, in command of the troops there, and members of his staff visited all the missionaries in Taianfu in a most public way, and assured them of the protection of the government and the army. He invited the missionary gentlemen to be present at a grand parade, and on their arrival at the grounds (officers having been sent to escort them) the General descended from his dais, greeted them with great cordiality and conducted them up to seats beside himself in the presence of thousands of spectators.

Thus it became known that it was the governor's intention to protect foreigners. But news continued to come from the north showing unmistakably that the Boxers had sympathy and substantial aid from the throne. The people seeing friendliness at Taianfu and hostility from above, began to whisper loudly that many of the soldiers were secretly Boxers and might at any convenient moment turn against their officers and massacre the foreigners.

About this time a band of robbers who had been hiding for generations in the mountains some miles to the southeast of the city, came out two hundred strong and attacked a small town containing a large number of Roman Catholics. The German priest had aided in arming and training the villagers, and they made a stout defense, repulsing the robbers with some loss. All day long the fight continued, and the excitement in Taianfu became intense. Many said that the soldiers from the city had gone out to put down the robbers, while others said they were doing this for a blind and were in reality only there to destroy the Christians; it was impossible to find out the true state of affairs.

Soon after the murder of Mr. Brooks, many of the servants of the missionaries left them, and they found it difficult to procure the necessaries of life. At the height of the excitement Dr. Crawford discovered that his cook, recently engaged, had secretly made a false key to his money drawer and had taken, in installments, bank bills to the value of 25,000 copper cash (\$12.00 United States money). A false key was found under his bedding. A corner of it had been

broken off, and the small bit was found in the lock of the drawer, which had consequently been out of order for several days. When faced with the proofs the man said, "The proofs seem conclusive, yet I am not guilty." His securities, one of them a Christian, said if he could be granted ten days' grace the money would be forthcoming, and this was agreed to. However, ten days passed without the money, and it seemed that the whole matter would fall through. If they should take it to the district magistrate, it was doubtful whether he would not yield to public sentiment and take the side of the culprit. The cook's friends threatened to go in a body and make way with his employers and thus relieve the man. So dangers were increasing on every hand. But they thought that they ought not to be intimidated into condoning so serious an offense against public morals. The man was given two more days with the assurance that at the end of that time, if the money were not returned, the district magistrate should be informed of the theft. The money was brought within the two days and the cook was discharged, without the dreaded necessity of appealing to the official. His well deserved punishment was never inflicted because there was no means of doing so.

Early in June the news came of the murder of two more missionaries in Chili Province, toward which Yuan Shi Kai was driving the Shantung Boxers. A few days later Mr. King received the following telegram from Mr. Verity, of the Methodist Episcopal mission, who was then in Peking, "Peking perilous.

Take Barrow and Verity (Mrs. Barrow, M. D., and Mr. Verity's wife) to Chinkiang immediately. Advise all leave." Mr. King replied asking for particulars, but no response came as all communication with Peking was immediately cut off. Mr. King and Dr. Barrow were engaged to be married and were due a furlough to the home land. After much consultation it was decided that they should go at once instead of carrying out a previously arranged plan for a few weeks later.

So Mr. King left with these ladies June 15. Miss Marshall of the Gospel Mission, had already started for Shanghai with a family from Tsining. And the remainder of the missionaries, Dr. and Mrs. Crawford, Mr. and Mrs. Bostick, Mr. and Mrs. Blalock, Mr. and Mrs. Dawes, Mr. and Mrs. Hudson and Mr. Tedder, including seven children, besides two families of the English mission, were still undecided what to do. The Blalocks were remaining in Taianfu until they should decide upon their future station. The Hudson and Dawes families had been living at Tsining, but were in Taian for the summer. The Herrings, from Tsining, had started northward for the summer and narrowly escaped from the Boxers. The Leagues, from Sui Pei, were in America on furlough.

In these six years of hardship and toil this little band, by their joint labors, had gathered a little church of native Christians, some of whom gave promise of future usefulness. And now how could they leave them to be persecuted and scattered? But the Christians urged the missionaries to leave, saying that

they could secure themselves better if foreigners were away, and from all appearances this was true. The native Christians could hide out, and the opposition would die a natural death. Prominent among them was a talented, highly cultured young man named Chen. He was the clerk of the church, and was zealous in proclaiming this new way of eternal life. For some months he had held a position in the Imperial Chinese Post Office and was fully aware of the conditions of the country. He told the missionaries that he would seek safety, and then if necessary take his family southward to a less dangerous place. He left Taianfu a day or two before the departure of the missionaries, and finally took his family to Chinkiang. From there Dr. Crawford heard from him while in Shanghai the following September.

Soon after Mr. King's departure it became apparent that traveling on the roads leading to the coast was more dangerous to the missionaries than remaining in their homes. It had been only about one month since the telegraphic station had been opened at Taianfu, connecting with the main line by a branch wire ten miles long. But for this timely providence, it is difficult to see how they could have effected an escape. Mr. Bostick inquired by telegram of Mr. Fowler, United States Consul at Chefoo, whether all should remain at their post or try to reach the coast. The reply was, "Don't know. Judge for yourself."

But next day after communicating with the governor, Mr. Fowler telegraphed, "Leave at once. Urgent." There were rumors that an edict from the

Empress Dowager had commanded the slaying of all foreigners, but the missionaries could get nothing certain. They learned later that Governor Yuan had received this edict, but instead of executing it, had determined to suppress it even at the risk of his own life. He requested Mr. Fowler to call all of his nationality in the province to Chefoo. The consul accordingly notified them to meet at the provincial capital, Tsinan, where Mr. Hamilton of the Presbyterian mission would have boats in readiness to convey them down a canal to meet a steamer at Yang Kia Ko, and thence to Chefoo. Governor Yuan would send a guard to see them safely on the steamer.

Hasty consultations were held on Tuesday, and it was decided that all should leave Thursday about daylight. As only a small quantity of baggage could be taken, Dr. and Mrs. Crawford selected only such articles as they thought would be urgently needed. They packed two small trunks, two grip sacks, a small box of provisions, and the necessary bedding, and were ready to start at the appointed time. The district magistrate furnished an escort of ten soldiers, sealed their several houses with his official seal, and recognized the watchman left in charge of each.

About sunrise on Thursday, June 21, 1900, they were all gathered at Mr. Bostick's, the most convenient starting point, forming with the soldiers, barrowmen, chair bearers, missionaries, children and servants, a procession of nearly one hundred individuals.

Along the road to Tsinanfu the people seemed quiet, no one offering them harm or insult. No doubt the

governor's friendliness was known and most of the people would be glad to have the missionaries leave rather than to have them massacred. On the road before reaching Tsinanfu, they received a message from Mr. Hamilton, requesting them not to go to the Presbyterian mission in the eastern suburb, nor to enter the city, but to pass outside of the western suburb and to go direct to the landing about two miles distant, where the boats were in readiness. He also said that some missionaries from other stations were already on board. Mr. Murray, meeting them near the landing, said to Dr. Crawford, "Well, doctor, I am sorry to meet you under such circumstances." The characteristically ready reply was, "Why, I am glad to see you under any circumstances."

Before sunset on Friday, June 22, they were well under way on the canal in small native boats. Their guard had been replaced by fifty of the governor's soldiers, who continued with them until they were safely on the steamer several days later. On Monday afternoon the boats reached Yang Kia Ko, where they found Mr. Cornwell of the Presbyterian mission at Chefoo awaiting them. Mr. Fowler had requested this gentleman to go on the chartered Japanese steamer and make all suitable arrangements for the refugees. He had hired two sea junks to convey them from the canal boats to the steamer. The latter was anchored about twenty miles out to sea because of dangerous sand banks. They were soon on board the junks, but a strong east wind prevented their setting sail until a favorable tide came about midnight. But

at daylight they saw that they had made very little headway, and all day long, as they were nearing the mouth of the river, they tacked back and forth in the face of a strong wind and a heavy sea. A severe storm of rain came on later and they had only the poor protection, in addition to their umbrellas, of mats which the boatmen spread above them. And their quarters were extremely cramped. Dr. and Mrs. Crawford's couch by night was a board about two feet wide by five feet long, and this was their only seat by day. Wednesday they neared the steamer, but found the sea so high that a transfer to it was impossible, and with heavy hearts they turned back toward the shore, which, with a favorable wind, they reached in a short time. As their own and the boatmen's provisions were all gone, the occupants of one of the junks were under the necessity of fasting until they tied to a fishing smack and bought of its crew a salt fish and some bowls of millet.

Mr. Cornwell had previously engaged an inn for their use on the outward journey, but when they came back to it the inn-keeper positively refused to open to them until compelled to do so by the guard. Here they spent a night and a day waiting for the storm to subside, their number being increased during the day by a company of English Baptist missionaries from Ching Chow and Tso Ping. About sunset Dr. Crawford's cook came and quietly told him that two hundred Boxers were drilling a few hundred yards distant from the inn, and that they intended to attack the refugees that night. When informed of the report,

Mr. Cornwell replied that he had known it for several days, but did not like to tell them. He requested that not one should lie down that night, but that all should be ready at a moment's notice to leave when the wind should show signs of changing. Everything was packed, carriers were hired to transport the baggage to the landing, while the missionaries waited in anxious suspense. No one except those who have had like experiences, can ever know the tense anxiety and the pain of uncertainty of such a crucial moment. And none but God's own faithful ones can know the full, deep peace of soul in reposing in Him in the midst of imminent dangers.

About midnight the wind veered a little to the southward, and the signal was given to depart. They soon set sail and reached the steamer at eight o'clock next morning, this time boarding her without difficulty. The next day, Saturday, June 30, they arrived at Chefoo where the consul, Mr. Fowler, and the local missionaries had made the best arrangements practicable for their lodging and comfort. At Chefoo they were under the protection of the United States gunboats, and were therefore safe from Boxers.

During this journey, especially while alone in their little canal boat, with only the boatmen, a cook, and sometimes a soldier, Dr. Crawford's mind was very busy and much moved over the great events that were transpiring. He saw that for a time missionary work would be suspended all over the empire; but Providence was at work, and with far greater than human power.

He foresaw that this would mark the beginning of a new and great epoch in the political, social, and religious history of the empire. He longed to take some part in its renovation. His heart turned with tender yearnings to Taianfu, where the work was showing signs of progress; but for the present, at least, they could only commit it all into the hands of a faithful God.

After a few days at Chefoo, they followed the Bosticks and Mr. Tedder to Wei Hai Wei where, under the protection of the English garrison, they remained nearly two months, watching the stirring events of the conflict. There they heard of the massacre of the fifty missionaries at Tai Yuen Fu by Yu Hsien, and the great sufferings of others in different parts of the land. There they watched with eager interest the attempt of the allies to rescue the legations at Peking. Dr. Crawford delivered to deeply interested audiences several lectures on the three races of men. It was during the last of these lectures that the news arrived of the entrance of the allies into Peking, and a pause was given to allow the hurrahs that burst from many throats.

Dr. and Mrs. Crawford decided to take advantage of this enforced rest from their labors to make a visit to the homeland, from which he had been absent ten years and she eighteen. Sailing from Shanghai on the first of October, they reached San Francisco on the twenty-eighth, and after a few days proceeded to Texas to visit relatives. Their first stop was at Gatesville, where they were cordially welcomed by relatives

and Christian friends. Thence they went to visit relatives in Waco, where the Baptist State Convention was then in session. They passed rapidly through Texas, Louisiana, Mississippi, Tennessee and North Carolina, visiting a few relatives, and Dr. Crawford giving some talks and lectures on the situation in China. They reached Greenville, South Carolina, late in December, and there they purposed finding a resting place. Dr. Crawford was then within a few months of eighty years of age. Wherever he went his vigor, mental and physical, and the burning interest he took in matters religious and whatever related to mankind were a marvel to all who met him.

He was invited to many places to preach on missions and to lecture on conditions in China. This he did, whenever he was able to accept, to the great interest of large congregations. But he overtaxed his strength, and returned to Greenville January 28, 1901, with a severe cold and high fever. After two or three days in bed he got up, but was never himself again. He could not understand why he did not recuperate after this apparently slight illness. The physician said that there was serious heart failure; and thenceforth, by slow degrees, he and his wife were brought to realize that his work was almost done. However, his consuming desire to see the brotherhood recognize the principles for which he had so faithfully contended did not abate.

In March, at the invitation of an earnest brother, he and his wife made a visit in North Georgia to attend a fifth Sunday meeting, but feebleness prevented

him from doing much and hurried him back to Greenville.

Then in May they went to Asheville, North Carolina, for two months, and he grew so much stronger that he was able to attend a missionary rally at Oolenoy, South Carolina. At this meeting he was one of the most active members of the committee to prepare and send out An Address to the Churches, issued by the Oolenoy meeting, July 25-28, 1901.

That meeting cheered him greatly, and its influence abode with him to the end. After a short stop at Greenville, they went to Shelby, North Carolina, where they remained some months among Mr. Bostick's relatives. His health improved so much that they wrote to Mr. King at Chattanooga that they would in all probability return with him to China in September. But later a decline set in and they were left with little hope that the invalid would ever see China again.

Nevertheless they concluded to proceed slowly southward and westward during the winter, visiting relatives, faintly hoping that by spring the way might yet be open for a return to the foreign field. Early in December they went to Atlanta, remaining there six weeks, where a slight stroke of paralysis from a sudden exposure to severe cold hastened their movement southward.

About the middle of January, 1902, they proceeded to Dawson, Georgia, where resided two of Mrs. Crawford's nieces with their families. Mrs. Crawford clearly saw the approaching end. When Dr. Crawford

consulted a physician and asked him what he thought of his case, the physician said, "I would advise you to have all of your matters arranged at once. The change may be sudden." He replied, "They are already arranged—whenever the Lord calls me to go, I am ready." But he, ever hopeful, still had plans for future labors. Being told plainly that the end might come any day, he requested consultation with another physician. The result was to confirm the opinion already expressed.

Their daily walks, morning and afternoon, he leaning on her arm, grew shorter and shorter with his waning strength. They read and talked together, passed in review their fifty-one years of wedded life, and said all the last things they could think of. On the Saturday night previous to his departure, after composing himself in bed, he called her to him and said, "Kiss me good-night now and let us go to sleep." As kneeling beside his bed she did so, he said tenderly, "Only a few more times." How this wrung her aching heart only those can know who have gone through similar experiences.

The next afternoon, a Baptist minister temporarily sojourning in Dawson, during a call said, "What do you think it was, doctor, in the Apostle Paul that the Lord most highly valued?" Without a moment's hesitation his reply was, "His faithfulness. That same quality which the Lord so emphasized when in relating the parable of the steward, He said, 'He that is faithful in that which is least, is faithful also in much.'"

He then proceeded to give his exegesis of that parable which he thought was meant to teach faithfulness.

About midnight he awoke with a slight exclamation, saying that a peculiar blackness had come over his eyes. "Not dizziness," he said, "but a strange darkness." "Shall I get up and do something for you?" his wife asked, but he replied, "No, it is all over now. Let us go to sleep again."

Monday morning he arose and took his breakfast as usual, after which he called the two little grand-nephews, John and Will Melton, and said he would tell them a story of his early life, which he had sometime previously promised them. This he did, their sisters, Alice and Pearl, also coming in to hear. After the children had left for school, he and his wife had their usual Bible reading, having come in regular order to the twentieth chapter of Ezekiel. He then wrote a letter which she mailed for him, and after her return they went out and sat side by side on the veranda, talking on many subjects that were so close to their hearts. Every moment she could have him with her was inexpressibly precious.

A friend passed along on the sidewalk near them, and there they held a short conversation about church matters. Soon after the friend had left them there was an exclamation from him, saying that the blackness had returned. It soon passed off, but quickly came again with more violence, and their niece, Mrs. Melton, telephoned for the physician. Another severe attack came, and the physician was requested to hasten. Then the next moment, with a deep, long

groan, the sufferer fell back in the large chair and his breath and pulse ceased. Both soon returned, and for ten or fifteen minutes he struggled to break loose from those who were holding him in the chair. With difficulty he spoke twice saying, "Friends, go away." After the struggle ceased he was placed upon a couch where he breathed quietly for about fifteen minutes, and then at half-past one o'clock in the afternoon, Monday, April 7, 1902, he quietly passed away to be forever with the Lord.

The stricken wife had a simple monument of white marble placed at his grave in the Dawson cemetery. Then after some necessary arrangements, she spent two summer months among the mountains of North Carolina.

Having heard that she contemplated returning to China, some of her relatives sought to dissuade her from doing so, urging that she was advanced in life, being then seventy-two years of age, and that she had already given a half century of service there. Her reply was, "The Lord called me to labor in China, and that call has never been revoked."

She returned to her foreign field in October, 1902, in company with Mr. and Mrs. Herring and her daughter and son-in-law, Rev. and Mrs. A. G. Jones, of the English Baptist mission.

Reaching the now lonely home at Taianfu, November 20, 1902, whence she had fled to escape the Boxer uprising, she settled down to renew former labors. Much of the time during subsequent years of service, the loneliness has been relieved by transient visiting

families, or a permanently settled single lady. She writes, "The time is cheerfully awaited when the voice of the Lord shall be heard calling me to the mansions he has prepared for His own."

She resumed and is still carrying on the work of taking the gospel from house to house, of teaching Bible truths in Sunday-school, and of pointing all she can reach to the Saviour, including thousands of pilgrims who come yearly to worship at the sacred mountain, Tai Shan.

## CHAPTER XXV.

### OUTLINES OF A SERMON BY DR. CRAWFORD.

During his long life Dr. Crawford, after leaving the home land, seldom preached in English. Only now and then on certain occasions a sermon to his missionary brethren was called for in China. His work was among the Chinese. One who often heard him in that language testifies that he preached with great force and effect. While his delivery was not attractive, he poured forth his living, burning thoughts with such fervor that the matter, not the manner, took possession of the hearers. Let one instance illustrate. Mr. Leo, the teacher of Mrs. Crawford's school at Teng Chow, had been a Christian several years; the family lived one hundred miles distant, a three or four days' walk. Be it remembered that in China the old patriarchal custom still prevails for all the sons and grandsons, with wives and children, to live together, all subject to the oldest living progenitor. Should a son go abroad for business or for any other purpose, his wife and children remained with his parents, partly as hostages for his sending them a share of his earnings, and partly to secure his periodic visits. Mr. Leo was very anxious that his wife should go and be with him, and make him at least a temporary home at Teng Chow. But the father, a stern, haughty old Confucianist, dyed in the wool, though proud of his son and fond of him, utterly re-

fused the request. This state of things continued several years, Mr. Leo doing his own cooking, washing and other domestic requirements, in order to save the more money to take to his father. On one occasion the father visited him at Dr. Crawford's, and the latter became interested in the son's plea to have his wife with him. At an evening service, old Mr. Leo being present, Dr. Crawford took as his text Col. iii:20, 21, "Children, obey your parents in all things, for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged."

During the first part of the discourse while Dr. Crawford strongly pressed the duty of filial obedience and reverence, Mr. Leo was observed to be exceedingly pleased. When the second half of the discourse was taken up, Dr. Crawford, though being careful to avoid anything like personal allusions, yet with direct reference to the case before him, vividly portrayed the fatal mistake of many parents in so grinding their sons—refusing them the liberties of manhood—as to drive them to despair and eventually to many vices and to the wilful desertion of the whole family, and, in short, to make a complete wreck of themselves. Early next morning young Leo came to Mrs. Crawford, with face wreathed in smiles, and said, "My father wishes me to go home and bring my family." Then he added thoughtfully, "Truly this preaching has wonderful power!"

During Dr. Crawford's visits to the United States, what seemed to be most needed were lectures on missions and kindred themes, though occasionally he

preached sermons. An outline of one of these, which was delivered at several places, is here given as showing the habitual attitude of his mind on the subject treated. He rarely wrote out a discourse in full, but amplified copious notes, and being full of his thoughts he poured them forth with a glowing, moving power that could never be done in writing. Many letters, some addressed to him and some to his wife, thanking him for "that great sermon" which stirred them so deeply, are now in her possession.

### THE POLICY OF CHRIST.

BY T. P. CRAWFORD, D. D.

#### I. *Christ, by Laying Aside the Sword, Enfranchises the World.*

Christ, being in His original glory King of kings and Lord of lords, held all the power of heaven and earth in His hands. But when He came to our world He laid His royal glory down and came in the "form of a servant"—came uncrowned, unarmed and unprotected to the work of our redemption. The mental and moral conditions of mankind seemed to have required this mode of procedure, and He does not shrink from the self-denial, difficulties and danger of the undertaking. Let us study His thoughts.

Soon after entering on His ministry it is said (Matt. xii:14-21), "Then the Pharisees went out and held a council how they might destroy Him. But when Jesus knew it, He withdrew Himself from thence. And great multitudes followed Him, and He healed

them all. And He charged them that they should not make Him (or His whereabouts) known, that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put my Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive (fight); nor (give the battle) cry, neither shall any man hear His voice (commanding His troops) in the streets. A bruised reed shall He not break, and smoking flax shall He not quench till He send forth judgment unto victory, and in His name shall the Gentiles trust." That is, Christ will not use force sufficient to break a crushed bullrush or to snuff a dying lamp wick, till He send forth the gospel unto victory, and till the nations shall trust in His name.

In perfect accord with the course here made out by the prophet, Jesus rejects all reliance on the power of the sword for supporting the kingdom which He will establish among men. He will not prompt, coerce or influence one thought by its use. He will, therefore, rely alone on the gospel, and respect the freedom of the human will even at the expense of His own life. When the Pharisees threatened His life He withdrew Himself from them. When arrested He made no defense. When Peter drew his sword He commanded him to put it again into its place, saying, "All they that take the sword shall perish with the sword;" and, "Thinkest thou that I cannot now pray to my Father, and He will presently give me more than twelve legions of angels (for my protection)?"

But how then shall the Scriptures be fulfilled that thus it must be?" When on trial before Pilate, the governor, He says boldly, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I might not be delivered to the Jews"—and He went to the cross.

Again, when Jesus sent out His disciples to preach the gospel, He said to them, "Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." "When they persecute you in this city, flee ye into another." "In your patience possess ye your souls." "He that will come after me, let him deny himself, take up his cross, and follow me."

Thus we see that Christ on principles profound as divine thought, excludes the use of the sword, both offensive and defensive, from the domain of religion, and founds His kingdom on the absolute freedom of the human soul. He will reign "not by power, nor by might, but by my Spirit, saith the Lord of hosts"—not by the force of self-assertion, but by the spirit of denial. This is the spirit of Christianity, the "liberty of the gospel," the regeneration of Christ, the new departure in the field of religion. Thus Christ by laying aside the sword enfranchises the world, or endows mankind with that freedom of soul which is essential to all true worship.

He wants us to be His free-born sons,  
 To own His sway from love;  
 To worship Him with all the heart,  
 And reign with Him above.

2. *Christ, by Laying Aside the Purse, Enriches the World.*

It is said (2 Cor. viii:9), "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." The terms rich, poor and poverty, are here used in their common acceptation.

Christ certainly did not become mentally, morally or spiritually poor for our sakes, but literally poor, that we through His poverty might be rich—rich in every sense of the word. Being the Son of God and "Heir of all things," Christ was originally rich in the abundance of His material resources. "The silver is mine, and the gold is mine, the cattle upon a thousand hills, the earth and the fulness thereof, saith the Lord."

Think for a moment of the riches of Christ, the possessor and governor of the universe. This our world and all other worlds within the range of our vision and telescopes are but a few of the outlying provinces of His boundless empire, their productions but the diminutive specimens of those found in His immediate dwelling place. The Holy Jerusalem, the bride or capital city of the Lamb, as described by John in his twenty-first chapter of Revelation, exhibits like other imperial cities the wealth and magnificence of His vast dominions. Thus Christ, the King of kings and Lord of lords, reigned supreme in the midst of infinite riches, power and glory, worshipped

by angels, archangels and four and twenty elders who cast their golden crowns before His throne, saying, "Thou art worthy, O Lord, to receive glory, honor and power; for thou hast created all things, and for *thy pleasure* they are, and were, created."

The riches of Christ, both according to human conceptions of royalty and the description of John, correspond to the greatness of His kingdom and the dignity of His government. What heart can conceive, what tongue express, the grandeur of the palace of God and the Lamb? These in perfection meet all the works of nature and all the works of angelic art. What architecture there! What scenery! What beauty and glory in that city whose buildings are pure gold, whose walls are precious stones, whose gates are pearls, whose streets are paved with blocks of solid gold, and whose maker and builder is God! Yet we are told that our Lord Jesus Christ, the possessor of all these riches, who thought it not robbery to be equal with God, became of no reputation, became poor, even without a place to lay His head, that we "through his poverty might be rich." Paradox of paradoxes this! How strange, unnatural, even absurd His procedure seems in our eyes, judging by our persistent disregard of His example and teaching! Truly His thoughts are not our thoughts, nor His ways our ways. We enrich our children by giving them our riches, He by giving us His poverty! We relieve the wants of the poor and ignorant by putting their minds to rest, He by putting them to work!

The material gifts of our rich men, as centuries of history show, demoralize and ruin full seven in ten of their sons and proteges; and yet we still go on in the same ruinous course, ever decreasing the strength of their moral faculties in a corresponding degree. We fail to cultivate in them a spirit of manly labor and self-denial by the pursuit of noble ends. Thus our sons are cast, unpracticed and unpoised, into the stream of life, soon to sink beneath its turbid waters. How these sad and oft-repeated failures should humble our proud hearts before God, should work a thorough revolution in the basal ideas of our philosophy. How penitently they should bring us to Jesus, the Anointed of God, the Redeemer of souls, the Philosopher and Guide of the ages, to learn how to deal with fallen human nature. He comprehended all its necessities and acted accordingly.

His grace or gifts, unlike ours, never demoralize or ruin His heirs, but regenerate, develop, enrich and save mankind. Let us, then, once for all, abandon our human methods, however orthodox they may be, and come straight to the Master for the true principles on which to conduct our present great and widespread missionary enterprise, as well as for other concerns of life.

When Christ came down from heaven to redeem our heathenish world, to lift us out of the mire of sin and selfishness, to purify our hearts and make us heirs of His kingdom, He first humbled Himself to our condition by laying aside His regal power, riches, and glory. He brought neither purse nor sword with

Him into the work, but left them both in heaven far beyond our fleshly sight. He thus declined to use the two great forces before which human hearts bow with the greatest *reverence*. Their use in His eyes seemed incompatible with the moral regeneration which He wished to produce. He would neither force nor bribe the people in the slightest degree, either directly or indirectly, to become His disciples. He would respect their manhood, however weak, and leave every one perfectly free to receive or to reject His offer of salvation, except so far as His Spirit makes them a willing people. He, therefore, preached to them a voluntary gospel of repentance, self-denial and self-support, for in this way alone could He arouse into personal activity their dormant and religious faculties. In this way alone could He strengthen and develop these faculties so as to make them capable of bearing that exceeding weight of riches, honor and glory into which He wished to bring His disciples. For these reasons, it seems to me, Jesus appeared among men in absolute weakness and poverty.

He did not begin His work in Palestine by brandishing His sword, nor by distributing His gold and silver, His food and raiment, among its oppressed and indigent inhabitants. He did not first relieve their physical wants and then labor to save their souls, as is the modern fashion. He did not reverse the laws of human nature nor attempt to work a moral regeneration by physical means. He offered no money, no temples, no synagogues, no chapels in which they might meet for His worship. He founded no

schools, no colleges, no seminaries in which they might study His teachings, but left them to provide all these things for themselves. Neither did He open any hospitals, asylums, orphanages or retreats for the benefit of the poor. Neither did He open any farms, any shops, any savings banks, or intelligence offices for the benefit of the laboring classes. Neither did He remove any social or political burden from the shoulders of the people, but left them all as He found them, under the stern necessity of relieving their own wants and removing their own burdens by the exercise of their own faculties. True, Jesus on many occasions healed the sick and cast out devils; yet He never did so by use of human medicines, but always by the use of *words*, thereby showing the people that He was a teacher come from God, able to forgive their sins and save their souls. On two occasions, and only two, he fed the hungry multitude that listened to Him all day long, but when they began to follow Him for the loaves and fishes He turned upon them, rebuked them sharply for the grossness of their perceptions, and drove them from Him. After this He fed them no more. Would that we now had the moral bravery of the Master! See the sixth chapter of John. Unlike the modern school of philanthropy, Jesus *honored* the manhood of His people by leaving them something to do, to bear, and to work out for themselves, even with fear and trembling. He did not desire to make religious parasites, paupers, camp followers and moral weaklings, but strong, healthy, self-reliant Christian men and women—brave soldiers of the cross,

ready and able to spend and be spent in His service. Influenced by this high aim, Christ our Saviour, hiding His power and wealth from our timid, covetous sight, poured out His mental, moral and spiritual riches upon us without stint and without measure.

In short, Christ did nothing but preach the gospel, relying on it and it alone, under the Spirit's blessing, to work the regeneration He wished to produce in the world. On His ascension to heaven, He commanded His disciples to preach it to every creature—a long and arduous undertaking. But he honored them with His confidence by trusting them to find the ways and means of accomplishing it, only that they should be Spirit-guided. Like their Master, they went forth in faith and humility to their work, confining their labors to preaching Christ crucified to the people, to sowing the seeds of spiritual life in their hearts, watering them with their tears, and waiting patiently for them to bear heavenly fruit through the ages.

Results have proven the wisdom of the Saviour's course. Taking His apostles from the common people and stimulating their hearts by the spirit of His own self-denial and teachings, their converts have now become the richest, most intelligent, benevolent, righteous and most powerful nations the world ever saw. Compare the moral elevation of grand old England, Germany, France, America, and other Christian nations with the poverty, ignorance and moral degradation of the various Mohammedan and heathen nations of the earth, and by the contrast see how Christ's vol-

untary, self-denying, self-supporting policy stands out as a grand success, and also see that He did not become poor for our sakes in vain. Humanly speaking, it would have been far easier for Christ to make us rich through His riches than "through His poverty," through the "wisdom of this world," than through the "foolishness of preaching." Had He only demolished a few of those golden buildings in the New Jerusalem, pulled down a few miles of her walls of precious stones, taken up a few miles of those blocks of solid gold that paved her streets, broken to pieces one or two of her pearly gates, and scattered these treasures broadcast over the world, how easily He could have hushed that wail of poverty which has been going up to heaven through the ages. Or had Christ only accepted the offer of Satan, bowed down and worshipped him, this would have been unnecessary, for Satan himself would have furnished the means by which to draw mankind after him. With what ease Jesus Christ could have become the universal "God of wealth" and filled the world with His temples and His own exclusive worship! But what would have been the effect of such a procedure? Utter demoralization, covetousness, selfishness, depravity, ruling over every human heart.

It is also far easier for us good Christians of this rich and benevolent day to give our money for the relief of others than to give them our own personal presence, our own humble soul-saving labors. This is the difficult work to be done, the work the blessed Saviour and His apostles did—the work which we

must do, beginning from our own homes and extending outwards in every direction, if we would uplift and save our dying fellow-men.

Oh, Christian friends, the heathen are not dying for our money, but for our Christ. They are dying not through poverty of body, but through poverty of soul—poverty of God. O rich, educated, benevolent, pious Christian brothers and sisters of the west, the heathen need *you*—not your charities, science and particular type of civilization—but *you*. They need to see many of you face to face, to hear your sweet words of life, to be drawn by you, personally, patiently, lovingly to Jesus, the Saviour of sinners. As the roots of living trees must go down by their own force into the bowels of the earth, touch and take up the dead particles of inorganic matter, and by a mysterious process transform them into particles of living stem, branches, leaves, flowers, fruits, so must living Christians by their own impulses go down among men and women dead in trespasses and in sins, and by the living words of the living Saviour, transform them through the Spirit of the living God into living Christians able and ready of themselves to bear fruit to the honor and glory of the Redeemer's name.

In conclusion, let us follow the example of the Master—so conceal our power and wealth from the people as to free their minds from all earthly considerations, and going forth in a simple, unpretending manner, faithfully preach the gospel of Christ as the power of God unto every one that believeth. Let us first sow the seed—first bring the heathen to Jesus as the way,

the truth and the life, that they may obtain new hearts through the regenerating power of the Holy Spirit; and then churches, pastors, education, civilization, wealth, freedom, and all other good things will spring forth, and in a natural, healthy way flourish among them to the glory of Him who became poor that we might be rich, and humble that we might be exalted.

He sets us free from slavish cares,  
And burdens of our own;  
And calls us to His noblest work,  
To make His Gospel known.

To sound the trump of jubilee,  
To say, the Lord is come;  
To save His people from their sins,  
And take His ransomed home.

## CHAPTER XXVI.

### ESTIMATE OF CHARACTER.

It is no easy task to give a just and proper estimate of the character of Dr. T. P. Crawford. Standing in the presence of his life work, which was the outward manifestation of his splendid character, one can only note some of the traits which it exhibits. The modest opinion he always entertained of himself impressed every one who met him. There was very little of the personal vanity, self-esteem or egotism, which is in some degree seen in the greatest and best of men. Some years ago, when the subject of a memorial volume of his life was first mentioned to him, he wrote:

“In looking over my past life, my wanderings by sea and land, exposure to dangers seen and unseen, I sometimes wonder why I have never met with a serious accident, while so many friends, younger and stouter and less exposed to dangers, have been in various ways taken away. But our Father ruleth in heaven and on earth; yes,

“Lord, Thou dost reign,  
And sway maintain  
Through Thy domain—  
We trust in Thee,  
O Lord, in Thee.

“As to facts for the future memorial of which you speak I have only to say that I highly appreciate your wishes. I have looked over the whole course of my life, and I confess to a feeling of opposition. No sort of a thing, in my candid opinion, can be made of it, and it would not pay the printer. I hope and believe it has been honest, earnest, and to some little extent useful; but it has been exceedingly tame and commonplace. Was born, lived and died in the ordinary way, I suspect, would about express it. Perhaps in future years I may think differently on the subject. At all events, I have no desire to withhold any facts connected with it. . . . My real life has been thus far spent in China, and is likely to continue to be to the end, and should be written, if at all, in Chinese and for the Chinese.”

Through his earnest and laborious life, his energies were given entirely to his work, and he seemed utterly careless as to having any of it published to the world. One of his colleagues thus speaks of his earnestness:

“There was no half-heartedness about Dr. Crawford in anything. He was altogether in favor of a cause, or he would have nothing whatever to do with it. He put his whole strength to whatever he undertook. I call to mind an incident which occurred once while we were out on a preaching trip together. We had been talking in an inn until it was late at night, but the crowd still remained. I was tired and in the notion of asking them to go and leave us to our needed rest. But Dr. Crawford said, ‘Why, we came out here to preach, and this is our opportunity; let

us do what we came to do. We can rest when we get back home.' But even when he was at home, he almost daily went out for his 'preach,' and never failed to seize an opportunity for personal work. Whether we consider his life as a whole or in detail, it is everywhere characterized by that same spirit of earnestness."

He was great intellectually, and was an unwearying student of the Bible. Another of his colleagues, himself a great man, says, "I consider Dr. Crawford one of the most profound thinkers I ever knew, and also a man of very deep piety, with the simplest, most childlike faith. Yet his was a faith that could stand, like a mountain of solid rock, against adverse storms. I have been by his side when he knew that he was maligned and persecuted, and he manifested the spirit of the meek and lowly Lamb. I have also been with him when physical danger was imminent, and he stayed himself on God with the solid grip of faith. . . . I think of Dr. Crawford as a rugged, sturdy oak. He was often blunt in manner, but never weak, and always loving."

Another says, "I was deeply impressed by . . . his intense and realistic faith in God, and in the Bible as God's word. He did not talk as much as some about his personal experience, or about religion considered subjectively; his was an objective faith. That he was conscious of God's sovereign care, and of the Spirit's constant presence, was evident by his every word and act. He studied the Bible as God's message; not merely for theological purposes, but that

he might know and obey God's will and teach others to do the same. His whole life as a missionary is an exemplification of this truth. He loved the esteem of his brethren as much as any one, and the separations which his course in life enforced were keenly bitter to him. But when it came to the question of following God's word, or regarding the favor of men, or any earthly advantage, there was never any second choice with Dr. Crawford."

He was a man of strong and deep convictions. He thoroughly mastered every subject he considered, and when once satisfied with his conclusions, his convictions became a part of his manhood that could not be eradicated. And his conscientiousness gave him the courage of his convictions. For him to believe a course of action was right meant that he would follow that line of action at all hazards. He never made compromises with his conscience. To follow the leadings of his conscience after he had been convinced by God's word that he was right, was more to him than the favor of friends or the reproach of enemies. While he freely yielded the same right to others, and while he was very considerate of the opinions of his brethren, yet he could not be turned aside from following his own convictions, despite the consequences.

Dr. Crawford was a man of great tenacity of purpose; not for the sake of having his opinion prevail, nor for the gratification of any personal ambition, but for the sake of having what he believed right to triumph. D'Israeli says, "Tenacity of purpose is the secret of success." But with Dr. Crawford it was

not primarily the question of success, but that what he believed to be right should prevail.

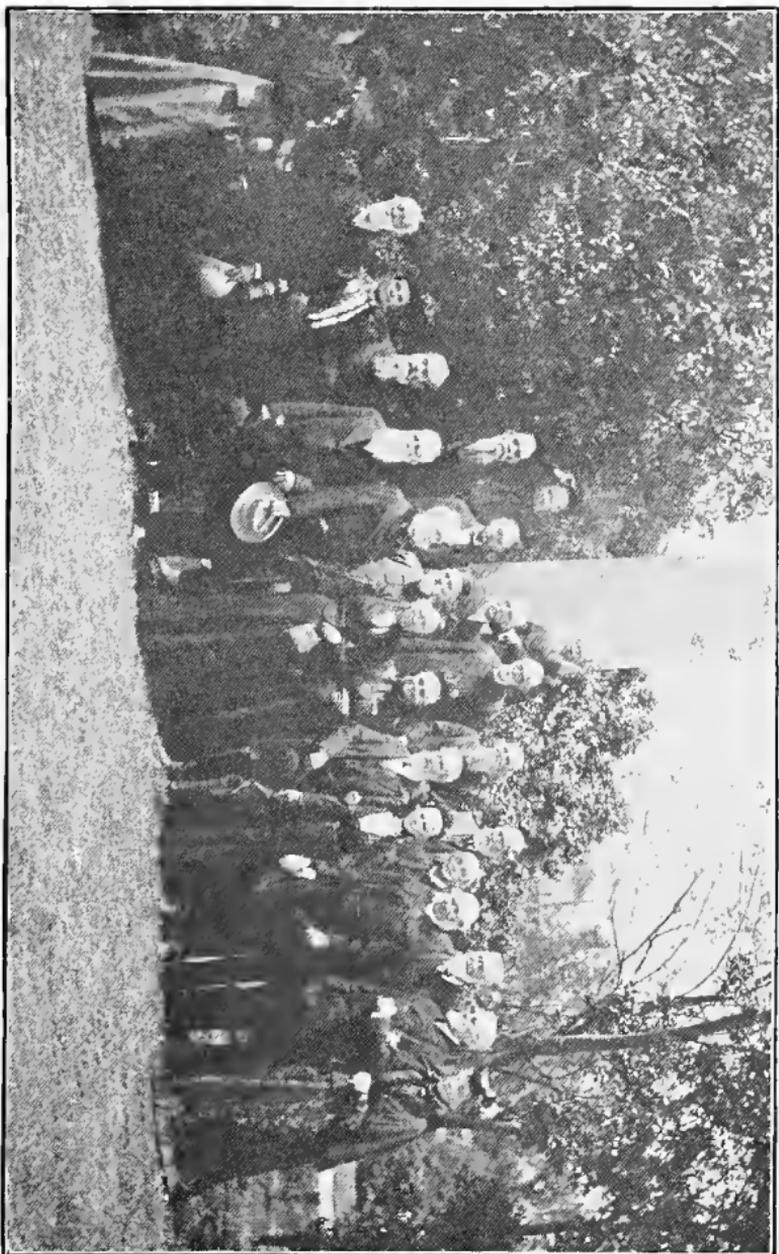
Rev. W. D. King says, "Dr. Crawford was a man of persistence. He hardly knew what it was to be daunted by discouraging conditions. Having once made up his mind that some course of action was right, and so a duty, he never failed in pursuing it to the end. He finished what he started, or never ceased working at it. A member of another mission once remarked to him, 'When a man has spent forty years on a certain line of action without apparent results, isn't it time to quit?' The reply was, 'No, not if that course of action is right.' And this is what any one knowing him would have expected him to say.

"Dr. Crawford was always forceful and impressive. No one after meeting him could ever forget him. He was always interesting. His information was wide, and he knew well how to use his knowledge. His company was not only entertaining but helpful. His positive faith in God, his earnestness of manner, were strengthening and stimulating to those about him. The impress of his life is not only felt by his foreign associates, but by the many Chinese with whom he came in contact during his long life. His character was more of the robust than the winning type. One was not easily drawn into a feeling of intimacy with him, but the friends he made were bound 'to his soul with hooks of steel.' I feel that these poor words very inadequately express my love and respect for this great and good man; but I trust that the act of writing may speak more than the words."

Professor H. T. Cook, of Furman University, Greenville, South Carolina, wrote thus in a missionary publication in May, 1902:

“In a profound comprehension of New Testament principles, and in a knowledge of their application to the needs of fallen humanity, individually and collectively, he had no superior. In his young manhood he set himself to his task as a missionary, and what he sought was more light on the dark problem. With his Bible in his hands and in his heart, and with his head and heart in his work, he closed his missionary service of half a century with views far different from those he began with; but his evolution was not away from, but back to, the word of God. This was the reason for his progress far in advance of his brethren. He had reached that sunny eminence from which human contrivances and the power of the living God could be rightly compared and judged; and along with that knowledge came the power to walk in the light of the truth.

“He was honest, intelligently honest, perseveringly honest, if he was anything. Being no mean philosopher, his thinking on religious subjects was intense; and what makes his close of life like the fall of the tall poplar, or the long-leafed pine, was that his own rules of private life and conduct kept pace with the light of his thinking and learning. What a benediction it was to those who were favored with his presence in his riper years, to listen to his words of instruction and wisdom, which came out in battalions from his full storehouse of experience and memory!



GROUP OF MISSIONARIES, HAVING LABORED IN CHINA MORE THAN FORTY YEARS—  
MRS. CRAWFORD NEAR THE CENTER



Some men come and go like the noonday shadows, or like the flitting bird, but into whatever heart Dr. Crawford entered he remained a permanent and welcome guest.

“What a rare combination of greatness! Great physical and mental strength presided over by a strong faith in the unseen verities of another world! Simple and guileless as a child, and so philanthropic that even those who acted as enemies toward him never put themselves outside the sphere of his good wishes. In no sense was he a narrow person; for while strict with himself, and as narrow as the truth in his own practice, he was as broad as the ocean in his love of all his brethren.

“He could love his brethren, while opposing their errors. He was too great and too original a man to be carried along by the current, and later years will appreciate the brawny man in his small canoe, who kept his bearings and reached the port in spite of the times and tides.

“Dr. Crawford is not dead! No man ever dies who lives for the truth. Such a life in the sight of God, not to mention men of sober judgment, is worth more than rubies.

“If near-sighted mortals could take a full view of life’s great puzzle pictures, true greatness would often be found where there appear only snatches of an aimless pen. And beginning at the cross and coming down to the present day, how many of earth’s really great ones will be seen ending their lives in

apparent failure, 'hanging on the ragged edges of the outside.' "

It is said of him in earlier life, "He entered upon the study of the Chinese language and of his missionary work with all the ardor of his nature, keeping watch at every turn lest he go astray. He was aware that modern mission methods were not yet settled (at least in his own mind), and his aim from the beginning was to work along New Testament lines as far as he could discover them.

"He had many struggles and difficulties, and, as he himself afterwards acknowledged, some ambitions. A short while before his death, he said to his wife, as he had often said before: 'All my ambitions were given up on that memorable day, in 1859, while we were at the Female Institute, Richmond, Virginia, when I surrendered myself to the Lord, to be His alone, and to work and live *only for Him*. I then and there cast away every desire for selfish ends, and have never since allowed ambition, or a love of the favor and praise of men to come in as a factor in my work for my Master.'

"In after years, when he felt it his duty to differ from the great majority of the Baptist brotherhood, and to return, almost single-handed and alone, to what he believed to be the way of God as shown in His word, it was often suggested and even urged upon him that he would thus sacrifice his popularity, and with it much of his usefulness—that he would be kept out in the cold—that he would lose his standing in the denomination. But these considerations carried no

weight with him. He would simply reply, 'I know it.' 'If you take this step you might as well lay your head upon the altar,' some one said. 'It is already there,' he promptly replied. And there he stood to the last, never wavering in the darkest moment."

## CHAPTER XXVII.

### STATEMENT OF PRINCIPLES AND ARGUMENTS.

The principles for which Dr. Crawford almost literally "suffered the loss of all things" ought to be clearly, concisely, and in the proper spirit, stated in the life work of this great man. Twelve years ago a beloved and able brother, for many years pastor of one of the leading city churches in the South, wrote, "I have read the letters with great interest. It amazes me that there is nothing said of their work by the Board, and that our papers are so silent about the Gospel Mission. They ought to have a full hearing before the Southern Baptists. My deepest sympathy is with them. May the Lord abundantly reward them in their work, and compensate them for what they have suffered." That their principles and aims may have as full a hearing as possible before Southern Baptists, they are here presented:

1. The Gospel Mission movement is an outcome of Baptist doctrines, a manifestation of a long-felt desire on the part of many among us, to conform our foreign mission methods and work to New Testament principles and apostolic examples; for it is painfully evident that without some change, Baptists can never expect to do much toward the evangelization of the world. Through a devout return to the inspired standard of faith and practice, the Gospel Mission hopes, sooner or later, to secure the hearty coöpera-



THE BOSTICK FAMILY WITH PO CHOW CHRISTIANS



tion of all the churches, and thereby increase the number and spiritual force of our missionaries to the perishing millions of earth.

2. That portion of the Chinese empire which the Gospel Missionaries are beginning to enter, and for which they are asking God and the churches for one hundred seed sowers, is a vast field, stretching from the middle of Shantung Province in the northeast, through the populous provinces of Honan, Hoopei, and Si Chuen towards the southwest. Our purpose in going forth is to preach the gospel according to the command of Christ as given in the commission, which says, "Go ye into all the world, and preach the gospel to every creature." "Go disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

3. We desire with all our hearts to adhere to this commission, to preach the gospel of Christ as the power of God unto salvation to every one that believeth, and to let "modern adjuncts" alone. We shall do this relying on the Holy Spirit to accompany our message in the salvation or condemnation of men, to the glory of God the Father.

4. As preaching consists, not simply in proclaiming Christ to crowds and congregations, but also in speaking of Him to individuals and families from house to house, and teaching disciples to obey His commands, there is an abundance of gospel work for missionary women. . . . We know that for a

while the Gospel Mission will meet with strenuous opposition both at home and abroad. Yet we believe that through our faithful labors God will, in His own good time, raise up for Himself regenerated, spiritual churches in this land, and from their membership call forth a supply of devoted evangelists and pastors. "Responsibility is the mother of activity." Then let the native churches, from the beginning of their existence as churches, conduct their own worship, meet their own expenses, and aid or support their own pastors; and this will become, not only a means of grace to them, but an unanswerable argument to their heathen observers. Baptist Christianity, to exist at all, must be self-propagating and self-supporting everywhere. Hence the Gospel Mission rejects foreign money for the employment of native preachers, colporteurs, Bible women, etc., for supporting schools, hospitals and asylums, and for building parsonages, cemeteries and the like. We decline, by the grace of God, to burden either our home churches or our mission work, with these adjuncts for drawing converts, or in any way to excite pecuniary expectations in the minds of the people, lest we be found building our holy religion on the sand of selfishness and hypocrisy.

5. Between the two methods there is no middle ground, for the two lead in exactly opposite directions. The life of the one is the death of the other. The subsidy method starts the young convert off, feeling that the mission is under obligation to support him and his poor relatives; the gospel method starts

him off feeling grateful to Christ for saving his soul, and with a desire to help save others. We can never use either deception, force, or bribery, directly or indirectly, for making disciples, or in any way strive to gratify our own or the public's desire for success. We must build on the Rock or give up the work.

6. We believe that the church, and the church alone, is Christ's organization for the evangelization of the world; and that the Holy Ghost says to many of them, "separate me a Paul and a Barnabas to the work whereunto I have called them." We believe also that the coöperation of the churches with each other in Christian work is in accord with apostolic teaching, and with the practice in New Testament times. So it should be in all ages. As foreign fields are generally distant, and the expenses of the evangelization great even with the strictest economy, two or more churches, according to circumstances, can readily coöperate in choosing and sustaining a missionary in China, or elsewhere, as they frequently do in the case of a pastor. Thus each church becomes, according to its own action and ability, responsible as a body to the missionary for a part of his support, and he to each of them for the faithful execution of his trust. Thus every Baptist church in America, great and small, may become actively engaged in evangelizing the world, greatly to its own growth in grace. The church of God is the ground and pillar of the truth, and of all bodies on earth is best qualified to select and look after the character of its own pastor and missionary. For to the church is prom-

ised the guidance of the Holy Spirit, a qualification which cannot be predicated of any other body whatever. When such intimate relation of sacred and mutual responsibility is once established between a devoted church and a consecrated missionary, then the Spirit of the blessed Master will flow through all the members like the sap through the branches of a vine, and will yield fruit to the glory of God. Then earnest prayers and cheerful contributions will be made by the church, and cheerful, self-denying service will be rendered by the missionary—a condition of things greatly needed in these days.

7. The Gospel Mission movement has an important bearing, not only upon our religious life in the home land, but upon our religious prospects in the foreign fields. It is impossible for our native brethren to get a correct idea of independent church government, while they see that the missionary teachers are dependent upon a central body, which they call the *lao whay*, or venerable church, for a support. Link this with the fact that they see a few foreign ministers employing and dismissing native preachers at pleasure, or at least without the action of the native church, and we ask how can our independent or congregational form of government ever be introduced among them? Seeing the unbaptistic tendencies of the prevailing system in so many directions, both at home and abroad, should not our people generally withdraw from it and come boldly to the help of the Gospel Mission, which runs in the opposite direction?

8. We propose individually to honor the churches, each in its own independent and sovereign capacity, as the body of Christ; to work under its direct authority, and to depend upon it, or a group of such churches, for the necessary means of support while engaged in preaching the gospel to the heathen. Under a sense of profound devotion to the Master's example and teaching, we rest the whole movement upon the bed-rock of self-denial for Christ's sake and the salvation of men, alike for the churches at home, the missionaries abroad, and for the native Christians in every field.

9. Judging from all the information in our possession, \$450.00 gold rate, per individual missionary, whether male or female, married or single, is amply sufficient for a yearly support in North China. This amount in detail is as follows:

|                                                |          |
|------------------------------------------------|----------|
| Salary and personal needs.....                 | \$300 00 |
| House rent and repairs .....                   | 50 00    |
| Teacher of the language .....                  | 50 00    |
| Itinerating and other expenses of gospel work. | 50 00    |
|                                                | <hr/>    |
| Total .....                                    | \$450 00 |

Besides this, some additional allowance, according to circumstances, should be made for children. This is far less than is expended by the Board per missionary, but not less than is used by the China Inland missionaries.

10. We propose this reduction of expenditure for the following reasons: (1) It is the Lord's money, given by the Lord's people—much of it by those who are poor—for the purpose of sending the gospel to the perishing nations, and we cannot use it for other purposes without a breach of trust. (2) We wish to stand on an equality in this respect with our town and country pastors, as we look to them largely for sympathy and support. (3) We wish to set an example of economy and self-denial in order both to ennoble our churches and to induce them generally to send a large number of missionaries to this and other destitute fields. Many among our people are called of God to the foreign work, but for the lack of funds are kept at home. Let them now come and let the churches now send them forth to the work, both alike accepting self-denial as the basal principle of action in the Master's service. (4) Self-denial, even to poverty and death in the service of God, is a basal doctrine of Christianity as expressed in the life of its founder, and as afterward enjoined and exemplified by the apostles and the early churches. For Jesus says, "For the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." And Paul says, "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." Yea, those who would give vital Christianity to the Chinese must, like Jesus and the apostles, bring no money to the work, or in any way excite their cupidity and

thereby corrupt their hearts. They must be drawn by the cords of gospel love to follow Christ, and not by the cords of foreign silver; not by loaves and fishes, but by the bread of life. They must also be taught by precept and example to accept the doctrine of self-denial and personal sacrifice for Christ's sake, rather than to expect pecuniary gain from a profession of His religion.

11. The support of the Gospel Missionaries is, according to our principles, to be a free gift from God's people, contributed through their several churches, and subject to the direct control of these churches. The work of missions being thus brought back to scriptural simplicity, it is hoped that a new era will begin; that henceforth the happy communication between the missionaries and the churches spoken of in Phil. iv:15 will prevail. Then supporting a self-denying missionary by a church or group of spiritually-minded churches, as a messenger of Christ's dying love for the souls of men, will become not only a pleasure, but a real grace to both pastor and people.

12. We regard all Baptist ministers, whether pastors or evangelists, home or foreign missionaries, as on an equality, and reject every theory which makes of a few of them heads or superintendents over others, or gives them control over the mission contributions and work of the churches. We do not believe in the unbaptistic system which works down upon the churches, but in the system that is worked in and by them; in the one that is adapted to their faith and conditions; in the one for which they feel themselves

responsible and able to carry out under Christ their Head, without the intervention of any outside body.

13. We, as well as many others, are tired of the grinding wheels of outside organizations in the home land, and of the subsidy methods and modern adjuncts in mission fields. We long for the simplicity, fellowship, and self-denying energy of apostolic times, and must labor to bring this about. We of the Gospel Mission in China wish to go down to the people, wear their dress, live in their houses, and in general to eat the food of the land. For only in this way can we hope to get in full touch with those for whose salvation we labor. Moreover, the Chinese dress is very much cheaper, more comfortable, and more readily obtained than the tight-fitting foreign dress. This is especially so in the interior where the foreign dress is an object of constant curiosity and annoyance, drawing the attention of the people away from the gospel message. For similar reasons we prefer to live in native houses. Foreign houses not only awaken fears of foreign aggression and lead to repeated mobs, but also prevent ready intercourse between the people and the missionaries, a thing most desirable to encourage, for the Chinese greatly need to see Christian life illustrated under surroundings similar to their own. By doing so we also relieve the difficulty of living in one element and laboring in another. Besides, many missionaries feel called of God to live among the heathen, and not to do so is a greater strain upon their strength than thus to come down as some call it. Again, it is not our business

to foreignize, but to Christianize, the people among whom we dwell. Much of China is a high, dry, and healthy country, abounding in all kinds of necessary provisions which we utilize, instead of expensive ones from distant lands. Our course will thus so simplify and unburden the work at home and abroad, that every church, both great and small, both city and country, can readily take part in its support.

## CHAPTER XXVIII.

### LITERARY WORK, LETTERS, CONCLUSION.

Considering his arduous and incessant labors as a zealous preacher of the gospel, Dr. Crawford did a considerable amount of literary work. As a lecturer, he prepared and delivered, while in the United States, addresses on *The Races of Men*, which commanded the admiration of many learned audiences. These lectures were unique in conception, as the lecturer was unique in his thinking. He took the position that all of the different types of the human race may be arranged into three distinct groups—Caucasian, Mongolian, and African; and that the Malays and American Indians should be regarded as sub-races under these three great divisions.

These lectures were eminently useful in removing race prejudices and making the hearer feel that all men are brethren—children of one Father, and equally in need of the gospel. They were really missionary lectures in their own peculiar way. The Mongolian might be compared, he said, to an India rubber ball, gracefully yielding to any outside pressure, but assuming its original shape as soon as that pressure was removed; the African to a ball of wax, retaining the shape given it by an outside pressure until another outside pressure should give it another shape, always retaining the shape last given; the Caucasian to a ball of iron, yielding to no outside pressure un-



DR. CRAWFORD'S GRAVE AT DAWSON, GEORGIA



less it be one sufficient to crush it to atoms. The Mongolian might be compared to a reed, bending itself to the force of wind and storm, and straightening itself after the storm had passed; the African to a vine, unable to stand of itself, but seeking a support; the Caucasian to a majestic oak, standing strong in all the storms, unless the storm be strong enough to tear it up root and branch. The Mongolian is the race of the past, nothing being worthy of consideration unless it be hundreds or thousands of years old, bowing down and worshiping the past; the African is the race of the present, having no past historically, and caring nothing for the future if he has plenty to eat and drink in the present; the Caucasian is the race of the future, laying his plans and projecting his enterprises for the future, while not ignoring the claims of the present nor disregarding the lessons of the past. The Mongolian is the race of prose, having no music or poetry in his soul, or, if so, having it in a very rudimentary condition; the African is the race of music, making music out of anything, and finding his highest enjoyment in music and dancing; the Caucasian is the race of poetry, and of all those fine conceptions and beautiful imagery which contribute to the highest intellectual enjoyment. It requires this three-fold cord with its diverging strands to constitute God's complete ideal of humanity.

During his last visit to the United States, Dr. Crawford's lectures on the Chinese situation were everywhere listened to with great pleasure by the large audiences assembled to hear him.

*His Writings in English.*

1. In 1866, a pamphlet in reply to What Term Can Be Christianized for God in China? signed Theophilus.

2. In 1877, The Patriarchical Dynasties from Adam to Abraham, shown to cover a period of ten thousand five hundred years, and the highest human life only one hundred and eighty-seven years. In this book the author shows that the long lives given in the fifth and eleventh chapters of Genesis refer to a succession of men of the same name, just as we say the Pharaohs, the Ptolemies, the Cæsars, etc., and not only to individual lives; and that the first number given indicates the age of the first man in the succession.

3. A pamphlet called, What Caused the Sudden Death of Christ? This proves, conclusively to many, that the immediate cause of the death of our Lord was the spear thrust of the soldier, which was given before, not after, his death.

4. A pamphlet called, How Long Was Jesus in the Tomb? In this he maintains that the Lord was three days and three nights in the grave, including a festival (passover) Sabbath and a weekly Sabbath, separated by one day.

5. A much larger work than The Patriarchal Dynasties, called The Reign of Man, giving besides the ancient annals of the Hebrews, those also of the Chinese, of Babylon, Egypt, Persia and India. This book has never been published, but is in the keeping

of Professor H. T. Cook, of Greenville, South Carolina.

6. In 1892, a pamphlet, Churches, To the Front!

7. In 1894, The Crisis of the Churches. A collection of strong articles bearing on Baptist polity and the independence of the churches.

8. In 1899, a Poem for the Churches, giving his conception of what a church of Christ should be, which appears as Chapter XXIX of this book.

9. Evolution in My Mission Views, being a series of letters addressed to Rev. J. A. Scarboro, and published by that gentleman after the author's death.

10. At various periods he wrote hymns, the first lines of some of which are as follows:

"Come, Heavenly Dove, Spirit of love."

"God of grace, cause wrong to cease."

"Thou, Lord, dost reign, o'er Thy domain."

"The Cross, Thy passion, Lord."

"My thoughts go forth to Thee."

One of his earlier poems is here given in full:

Pass under the rod,  
Thou servant of God,  
Pass under the rod  
Designed for thy good;  
His wisdom believe,  
His teaching receive,  
Nor murmur, nor grieve,  
But keep to thy place  
And quicken thy pace,  
Recipient of grace,  
Thy sphere is above.

Then bow to the rod,  
Thou servant of God,  
And say not a word—  
'Tis all for thy good.  
Though hid from thy sight,  
Yon mansion is bright  
And filled with delight.  
There glories untold,  
That ravish the soul,  
Forever unfold,  
And beckon thee on.

Ah! servant of God,  
That kingdom above,  
That region of love,  
In which we must move,  
Hath heights so sublime  
And joys so divine,  
With life so refined  
That we must be trained  
Through labor and pain  
Its portals to gain,  
Its pleasures to share.

This was addressed to Mrs. Lucy Knowlton upon the death of her husband, Rev. M. J. Knowlton, missionaries of the American Baptist Missionary Union, of Ningpo, China.

*His Writings in Chinese.*

1. In 1855, A Phonetic Primer, an elementary work to teach the Chinese the use of the phonetic character which he invented for writing the Shanghai colloquial dialect. A second edition was printed.

2. In 1856, Hymns of Praise. This was the first hymn book in the Shanghai dialect. The hymns

were either translated, or composed by himself and Wong Ping San. It was enlarged in after years.

3. In 1856, *A Scientific Manual*, a small book in the Shanghai dialect.

4. In 1857, *Bible Stories*. This contains eight narratives from the Old Testament, and was printed in the phonetic character.

5. *The Inquirer*. This was in the Chinese classical style, for circulation in evangelistic work.

6. In 1870, *Hymns of Praise*, in the Mandarin dialect, consisting of hymns of his own translating and composing, with selections from other hymnals, including those in the *Shanghai Hymns of Praise*. This is still in use.

7. *A Mandarin Grammar*. This was used in the schools at Teng Chow, and had considerable sale among the Chinese.

8. In 1878, *An Epitome of Ancient History*. This was a large book in the Mandarin dialect, for use in the schools and for general reading.

9. In 1885, *Catechism of General Information*. This was answering such questions as a Chinese is almost sure to ask of a foreigner with whom he converses. It also contains an account of the creation of the world, the fall of man, and the redemption through Jesus.

*Mrs. Crawford's Publications in English.*

Before mentioning these, it is thought that the following lines written by her in the summer of 1851, in the album of a friend in Kentucky, may be read with interest:

Amid the oaks that shade the banks  
Of Tuscaloosa's placid stream—  
Far from the rush and tumult of the world,  
There was my childhood's home.

It was indeed a happy home,  
Nor grief had ever entered there;  
Death had not snatched one victim from that fold,  
And all was peace and joy.

E'en now I see my father's form,  
I hear my mother's gentle voice;  
I almost catch the sound of mirthful glee  
As 't bursts from childish lips.

Shall I bow that father's form,  
And dim that mother's eye with grief?  
Ah! shall I check those merry, bounding feet—  
With sadness fill those hearts?

I saw beneath the glowing sun  
Of India, China, Afric's lands—  
And still I see the mother's gory hands  
Dipped in her infant's blood.

I heard the widow's shriek of woe  
Which rose up from the funeral pyre—  
I saw the midnight gloom in all their realms,  
The gloom of moral death.

No sacred music filled the air,  
No voice of supplication rose—  
No hope was there to cheer the fainting heart—  
And all was woe and death.

Then let me hasten to those scenes  
To tell them of a Saviour's love.  
With joy I bid farewell to home and friends,  
There to live—there to die.

1. In 1868, *The Chinese Bride*, a story for Sunday-schools, giving the early life and conversion of a Chinese woman. Many editions of this have been issued by the American Baptist Publication Society.

2. *The Chinese Daughter-in-Law*. This first appeared in the *Chinese Recorder*, but was later published as a booklet by the Ladies' Board of Missions of the Presbyterian Church, New York, and had an extensive circulation.

3. In 1883, *Discouragements and Encouragements of the Missionary Situation in China*. This booklet gives an admirable view of the difficulties which meet the missionary in propagating the Christian faith in China; also the favorable conditions which lend encouragement.

4. In 1885, *Shantung Province, Our North China Mission Field*.

5. In 1888, *A Call to North China*. This pamphlet was written at the request of the assistant secretary of the Foreign Mission Board of the Southern Baptist Convention, and had an extensive circulation.

6. In 1892, *Wong Ping San*. This was a booklet giving a brief biography of Dr. Crawford's first convert in China, who afterwards became a consecrated minister of the gospel and the first native pastor of the Shanghai Baptist Church.

*In Chinese.*

1. In 1856, *The Three Maidens*, a story for Sunday-school children published in the *Phonetic Character*, at Shanghai.

2. The above issued in the Mandarin dialect at Teng Chow.

3. In 1866, *Foreign Cookery in Chinese*. This book had a table of contents in English, and though it was prepared originally for her own cook, it has passed through many editions and is still in demand.

4. In 1874, *A Scripture Catechism*. This has been extensively used in all the Southern Baptist missions in Shantung. It has recently been revised and enlarged, and is published by the Canton Baptist Publication Society.

5. In 1897, *An Abstract of Christianity*.

6. In 1899, *A Catechism of Christian Doctrine*.

These two are small pamphlets, and are largely used in evangelistic work.

*Letters.*

Dr. Crawford was not a prolific letter writer, and of the letters he wrote he did not often keep copies. Among his papers are found a few, some of which are here given, evidently the first drafts (except those to his wife and son) of those in which he wished to make some changes in thought or expression. They are, therefore, probably not the exact transcripts of the letters received by those addressed. Some letters addressed to him are added. The first letter is a

report of the Monument Street mission, Teng Chow, China:

*Rev. H. A. Tupper, D. D., Corresponding Secretary  
F. M. B., S. B. C., Richmond Va.*

DEAR BROTHER:—With the close of the year we render devout thanks to God, our Heavenly Father, for His preserving mercies. No serious interruption or expenditure of funds has occurred. Much labor has been performed by each member of the mission, and the results are with God in the future.

In the city the regular services in the new church and the little chapel have been sustained. A good deal of preaching has also been done in the study and on the streets. The theological class has been taught a week at a time every quarter.

The ladies have labored incessantly, superintending their schools, and teaching the women and children to come in, and from house to house. In addition to the regular work in the city we have all taken frequent excursions to the surrounding country. The native church and many individual brethren have also voluntarily aided in this department. Putting all together the gospel during the year has been carried to more than two hundred and fifty villages, and tracts and portions of the Bible distributed among them.

Public sentiment seems more favorable to us now than at any previous period, and we begin to hope that the Spirit of God is moving on the hearts of the people. We long to see a great revival break out among them. A number of persons show interest in

the truth, some of whom we trust are near the kingdom. One of Mrs. Crawford's most promising pupils has recently been baptized, and since then there has been a good deal of seriousness among the rest of the boys. We are so frequently disappointed about these things that we scarcely dare to hope; all sorts of indescribable difficulties beset our paths, and only to God can we make known the real conditions under which we live and labor.

Many of the brethren reside in the country and can only attend preaching at the church in the city. They, however, meet among themselves at two villages about eight miles apart, every Sabbath day for worship, and they do a good deal of labor among their neighbors. We employ no native preachers with mission funds, believing the system to be rotten to the core, and calculated only to retard the growth of vital Christianity. We long to see it cut out of missionary operations and the church left to grow from the healthy root of love to God. We believe most firmly that the human mind can only respect that religion which requires a voluntary sacrifice, and instinctively despises that which is pecuniarily profitable. Every religion that ever existed—except modern mission religion—requires its votaries to support it, rather than to be supported by it. If all the boards had pursued the voluntary plan from the beginning the church beyond doubt would be much farther advanced in heathen lands than we now find it. Our mottoes are, first, hire no one to attend preaching or to learn the doctrine. Support no native evangelist.

Second, build no chapels for native churches with foreign funds. Third, let foreign funds go to support the work of foreign missionaries, and let the natives look to themselves. T. P. CRAWFORD.

NOTE.—The latter part of this report has not been found.

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TENG CHOW, Nov. 16, 1876.

*Bishop Russell, D. D., C. M. S., Ningpo, China.*

DEAR BROTHER:—On my return from Japan a few weeks since I was shown a letter from you to Dr. Nevius regarding the paper adopted by a meeting of missionaries at Chefoo in August last, in which they agreed to use Shangti, Tien Chu, and Shen interchangeably for Jehovah, Lord, and God, as circumstances may require, etc. I need not quote the exact language of the document, as you doubtless have a copy of it in your possession, but as you ask for information regarding its real intention, I feel at liberty, since I was a member of the meeting and aided in drafting the words agreed upon, to offer a few explanations:

1. The agreement is based on the conviction that these three terms, Shangti, Tien Chu, and Shen, have all become firmly established in our nomenclature as designations of the Divine Being whom we worship under the appellations of Jehovah, Lord, and God, and that therefore further controversy on the subject is unnecessary and hurtful.

2. The agreement is not a compromise, a victory, or a sacrifice of principle on the part of any one, but

simply a treaty of peace alike honorable to all and beneficial to our common Christianity.

3. It purposely avoids details and accepts the terms of Ti, Chu, and Shen, as the substitutes for Jehovah, Lord, and God, without defining which is which, or when and how the accompanying adjectives shall be used, leaving every one at liberty to follow his own perceptions of fitness and propriety in all cases.

4. This was done under the conviction that Chinese perceptions of the generic and the specific, the singular and the plural, the perspicuous and the ambiguous, the respectful and the disrespectful, the poetic and the prosaic, are not always parallel with those of the sacred authors, and therefore both speaker and translator should be left free to vary the terms for the Divinity, according to the context and to the idiom of the Chinese language.

5. If a sufficient number of missionaries are found agreeing substantially with the proposals in that paper, then, after some terms or term for Spirit have been settled upon by them, further steps will, of course, be taken to settle the necessary details and to appoint a committee of most judicious brethren to produce a union version of the Scriptures, or to conform those already in existence to the principles adopted. I was greatly pleased that you favor the proposal of the Chefoo meeting. A few of the old missionaries in each of the parties may refuse to join the movement, but unless I am badly mistaken the great majority will heartily unite on some expression substantially the same as that proposed by the brethren

from various parties and places who incidentally met at Chefoo last summer.

I remain, dear brother,

Yours very truly,

T. P. CRAWFORD.

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*Report of Teng Chow Baptist Mission for 1877.*

*To Brother H. A. Tupper, D. D., Corresponding Secretary F. M. B., S. B. C., Richmond, Va.*

DEAR BROTHER:—The operations of the mission have been very similar to those of last year. But its force has been less through the absence of the Misses Moon. We are happy to announce the return of Miss Lottie Moon on the 22d instant to her former position, and regret to learn that Miss Eddie, through her feebleness, has abandoned the hope of resuming missionary labors.

No interruption to our regular work has occurred except the attendance of Mr. and Mrs. Crawford on the missionary conference at Shanghai last spring. They both presented written essays on important subjects before that body, to which we would invite the special attention of the Board. They will be found in the printed report of the conference.

Our various appointments for preaching, prayer, and Sunday school, with occasional trips into the country, have been sustained as formerly, though without any very marked results or special discouragements.

The two boarding schools, male and female, under Mrs. Crawford and Mrs. Holmes, have been full through the year, and respectable progress has been made by most of the pupils. The church has grown steadily, though slowly, in numbers and in the knowledge necessary to make it an efficient body. The members are encouraged to labor voluntarily, but no foreign money is used to stimulate their zeal. Late in the fall the Rev. Mr. Richard, of the English Baptist mission of Chefoo, moved into the distant interior, leaving his flock permanently to our care. The members are at a distance from us and much scattered, which will greatly increase the labor and difficulty of their supervision.

The pastor of the North Street Church returned to his home last spring, since which time his flock has been without preaching or regular meetings; some of them, however, attend our services, and we do everything in our power for their spiritual good. A general meeting of the three churches has been appointed for the latter part of February, for mutual consultation in regard to organizing according to the necessities of the case and the altered condition of affairs. Good results are hoped for from the anticipated meeting.

NOTE.—Here the copy ends, the rest has not been found.

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The following was written when Dr. Crawford was in Boston and about to proceed to New York,

Philadelphia and other cities to discuss mission methods, introducing him to ministers in New York:

TREMONT TEMPLE, BOSTON, MASS., Dec. 3, 1878.

This is to certify that I have formed a most delightful acquaintance with Rev. T. P. Crawford, the bearer, who for nearly thirty years has been a missionary in China, under the auspices of the Southern Baptist Board, and I find Mr. Crawford a most intelligent, instructive and interesting Christian gentleman, competent to impart very valuable opinions on some of the gravest problems connected with missionary enterprise, both as it relates to home and to foreign fields. Before he goes South to meet his brethren there, he will spend a few weeks in the City of New York, as he has been spending his time in Boston, meeting and conversing with the managers of missionary societies and with ministers in that circle, making upon all a most excellent impression.

W. S. MCKENZIE,  
*District Secretary A. B. M. U.*

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The following letter was addressed to the missionaries of the American Baptist Missionary Union at Ningpo:

TENG CHOW, Oct. 7, 1880.

DEAR BRETHREN:—I greatly desire to be present at the association and join with you in your deliberations regarding our common Zion, but for various reasons will not be able to do so.

You will see from the letter of our church that it has appointed delegates and asked to be received as a member of the association. I hope our Brother Kiang Khu An Ao will be present as the representative of our church and that both he and the church will be received by the association as members of the body.

You will see from the native letter that we have requested the association to consider the following propositions: (1) Who shall and how may we determine whether a church is dissolved or has ceased to exist? (2) Who shall succeed to the property of a defunct church?

We have a question on hand as to the existence or non-existence of a church where there is a considerable amount of money and other property at stake, as well as the question as to whether it would be proper to receive such of its members as wish to continue their Christian profession, into the fellowship of our church without letters of dismissal. I hope therefore that the brethren of the association will first consider the question proposed by our church in its isolated position, and use their influence to secure the appointment of a standing committee composed of three missionaries and two native brethren, to whom we can present the case for instruction. I should also like for Dr. Yates and Wong Ping San to be on that committee, together with three brethren of Ningpo.

We are getting on quietly here, and no special interest in our work, but a slow, steady growth is going

on among us. Pray for us. May the Lord have us all  
in His merciful keeping is the prayer of

Yours very truly,

T. P. CRAWFORD.

NOTE.—This letter was written several years before Dr. Crawford's mind had been awakened in regard to religious organizations. A few years later his views differed radically from those expressed above in regard to the functions and powers of the association.

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When Messrs. Richard and Jones, of the English Baptist mission, moved to Ching Chow, they requested the Monument Street Church of Teng Chow to receive as members and care for the scattered converts they were leaving in and around Chefoo. Many of the Christians did unite with the Monument Street Church, while others joined with the China Inland Mission Church, nearer to them. Mr. Jones wrote the following letter to Dr. Crawford:

CHEFOO, Aug. 24, 1880.

DEAR DR. CRAWFORD:—On yesterday I went to Tsung Kia to see the converts there, having some time on hand. I told them it was Richard's and my wish that all of these small churches and scattered members should amalgamate with your church. They said they had amalgamated—"Oh, it was all right"—and they seemed to feel all square. Well, I told them I did not feel so sure that you and your church viewed it in that light. "Well, yes," they replied, "there

are difficulties, too," mainly distance, illiterateness, and no leader.

They said they feared that you expected them to go very frequently to the city for worship. I told them I thought they should go some times to sacrament there. This they assented to and seemed willing.

They admitted to me that there had been some dissentionists who were not willing to join with the city church, and asked me to explain to you that you must not think that because one-third or so were dissatisfied, that therefore all were thus dissatisfied at joining.

They said that they would like occasionally to have visits from you, but would invariably like to be informed beforehand; and if it were convenient to let them have the sacrament at their native villages, so best for them.

They in their illiterateness feel the pressure of the need of an occasional helper, and begged hard for your deacon to come to them once a month to lead their worship and teach them.

I told them I would freely supply them with books, and in the summer when Lāo Wu came home his aid would be at their disposal. I further told them that we would place no hindrance to the present or ultimate conveyance of the mission premises to you, if desired.

Finally, I promised that you would acquaint them of your next church meeting, and then they could go, appoint one of their own number to go formally, if necessary, and give in their adhesion irrespective of Chao Yuen or the Pei Kieh Kiao Hui.

I also cautioned them against the *master* and *disciple* spirit being carried into Christianity, and after assurances of your disinterestedness I left them, having had a very enjoyable time.

Nothing further occurs to me to say at present only that I was quite unable even to "smell" any other ultimate cause of trouble, and I put it as strongly as I could to them to act for themselves no matter what others thought.

With kind regards to Mrs. and Miss C. and to Fred, believe me

Very sincerely yours,

ALFRED JONES.

The following was written to a missionary friend in Shanghai:

TENG CHOW, May 22, 1881.

MY DEAR BROTHER:—I have received the histories you sent me in good order, for which please receive my sincere thanks. I note what you say about the arrangements of the names, and will endeavor to follow your suggestions. I shall get the work out as soon as possible, but I can find very little time to devote to such labors, and so it may be a good while before it appears.

I observe that you say, "I have not had time to read your last paper in the *Recorder*," and that "I do not have much faith in the ancient history of

China." Also that "I am rather of the Fergusson school on the subject."

Now, this shows that you have quite failed to get hold of the object of my articles in the *Recorder*, which is comparative ancient chronology—not the antiquity of China. My field of research is chiefly beyond that of Mr. Fergusson's—that is, from the beginning of the Hia dynasty, or the call of Abraham back to the beginning of human history, while Mr. F.'s is from the reign of Hwong Ti, B. C. 2744 downwards. Mine is upward, ancient and general; his downward, modern and particular. There is no sort of conflict between us. My belief is that all the annals from Hwong Ti upward, found in the Chinese histories, are borrowed, and came from the same source as those in Genesis, Berosus and Manetho. They are no more a part of Chinese history than those of Genesis are a part of English history, and all that Mr. Fergusson says may be true without affecting my subject in the least. I have in store still one more article of translation besides the one now at press, and then an essay on the ancient dynasties of Genesis, Babylon, China and Egypt compared together, including perhaps those of Persia. My difficulty about Persia is that I cannot get hold of a work containing its ancient annals, although I know they exist in full detail. If you know of such a work among your friends at Shanghai and can get it for me, I shall be

under lasting obligations for it as well as for many other favors.

With kind remembrance,

Yours as ever,

T. P. CRAWFORD.

NOTE.—He afterwards found a volume on Persian antiquities and was able to incorporate these annals with those of the other ancient nations mentioned in his as yet unpublished *Reign of Man*.

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The following letter was written to his son, then in the Protestant Collegiate School at Chefoo:

TENG CHOW, Nov. 14, 1883.

DEAR FRED:—It has been a long time since I wrote to you, but I think about you and pray for you every day and night. I am so glad you keep well and get on so bravely at school. I hope you had a splendid time over poor old Guy Fauks. He has been burnt so frequently that even his bones have long since been consumed, even the ashes have been burned up years ago. You are now only burning their shadow. All of your cousins and *cousines* in America ask about you when they write. Minnie was out of bed the last time she wrote, but was very feeble. Mrs. Shaw and Bessie took tea with us on Saturday and talked about you. Mr. Holcomb is very well and much enjoyed his letter and drawing from "Sir Alfred of the Out Isles." Miss Moon and Mr. and Mrs. Pruitt and everybody send their love to "Sir Alfred." I hope Sir Alfred will be able to conquer every foe,

especially bogies, ghosts and hobgoblins. There are no such things in heaven or earth, in the light or in the darkness, by day or by night. They are only in our own notions, and my dear old mother whipped them all out of me when I was a small chap. I am now very glad she did, for none have ever troubled me since and never will any more.

With very much love to yourself, and a pint or so for Jimmie and Harry,  
PAPA.

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This letter is from Mrs. Crawford to her son Alfred, then in school in Chefoo:

Oct. 13, 1884.

MY DEAR FRED:—Your last came while I was in the country. This morning I had a long letter from Minnie, who sent love to you from herself and Mr. Jones. I hope she will be here by Christmas.

Mrs. Elliston writes me that you are to have a little room-mate, which I know will please you very much. I hope you will be an example to him of all that is good, noble, true, manly and honorable. You know he will look up to you and will be very much under your influence. Of course an example cannot be put on, or made for the occasion, for whatever a man really is that will be the example he will give to those who know him well. No mother would be willing for her son to room with persons who would lead him into wrong-doing, and I do trust that my

Fred will feel this responsibility. Be very kind to the little fellow and lead him into right ways.

Affectionately,  
MAMMA.

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The following letter was written to Mrs. Crawford in Teng Chow:

TUSCALOOSA, ALA., May 26, 1886.

DEAR WIFE:—I wrote you two letters from Montgomery after the close of the convention, the first a very long one—twenty-two pages. I left there on Wednesday, the 19th, passed through Selma without stopping, and came on to Marion—gave a short talk at their regular prayer-meeting. And on account of the meeting of the Press Association there on the following Monday, I thought it best not to remain, so on last Friday night I reached here. Cousin Joshua met me at the depot and took me to his house, where I remained over Sunday very comfortably. His wife was indisposed and I did not get to see her. His children were all at home except the preacher son, who is now at the Seminary in Louisville. He has an interesting family. Henry, like Webb, is a candidate for the Legislature without opposition.

I found cousin Joshua a very interesting man, and in full sympathy with my views on missions and all Baptist matters. On Sunday morning I preached in the new, commodious Baptist church, which was packed to overflowing; subject The Poverty of Christ Enriches the World. I had good attention and the

“glow” on. At night I lectured on missions to a full house. Dr. Henderson, pastor of the church in Northport, and a Presbyterian minister were present. On last night (Tuesday) I delivered my first lecture on the Races of Men. Am to lecture again tonight and tomorrow night on the same theme. Then I begin Sunday at Northport, giving the same number of talks as here. The Sunday following I begin then, at Birmingham. Then go to Memphis and West Tennessee, Kentucky and other places.

Brother Dave came to see me at cousin Joshua's early Sunday morning and took me on Monday morning to domicile with him. He and wife are making me very comfortable, doctoring me up with dyspepsia bitters and buttermilk. Their children are at home, but they do not seem very robust. He is doing well, I suppose. I saw your cousin, Martha Hill, at church, and some other relatives. I am now writing on Dave's veranda, and Miss Bannie Dent, an old acquaintance of yours, has just been introduced—she sends her love to you. I must tell you, while I was lying down on Monday afternoon, in walked a colored woman who came to my bedside and, offering her hand, said, “You don't know me?” I said, “No, who are you?” “I am Rachel—am living in Northport, and have come over to see you and hear about Miss Martha.” I was so glad to see her, held her a long time by the hand, made her pull off her hat and let me look at her, inquired all about how she was getting on and about her mother and every one of the colored family. She seemed so warm-hearted, had such an affectionate re-

membrance of you, of our departure from Carthage, of her looking through the fence and weeping bitterly as we drove away in the buggy in 1851. All told, she quite won my heart and I did exceedingly enjoy her visit. Her mother is dead, you know. Her sister Frank is also in Northport, and will come to see me. She has lost sight of all the rest of her brothers and sisters. Rachel is a nice, good woman, and is doing well for herself. She wants you to come back, and wants us to set up housekeeping and she live with us all our days, waiting on us, etc. I said, "If we do so, it's a bargain and you shall be our housekeeper."

## CHAPTER XXIX.

### A POEM FOR THE CHURCHES.

#### I.

God leads his saints in wondrous ways,  
His purpose to fulfill;  
He gives them grace to choose their course,  
And works his sovereign will.  
Supported by his loving hands  
They rise upon their feet;  
He bids them go—run to and fro,  
And make their strength complete.  
Some run at first with eager haste,  
And down they fall with pain;  
The Father kindly lifts them up,  
And bids them start again.  
Some feeble ones begin to move,  
Then hesitate from fear;  
To such he gently says: "Fear not,  
Your Father's arms are here."  
He lets them stumble, totter, err;  
He does not let them go,  
But turns their weakness into strength,  
And makes them wiser grow.

#### 2.

Betimes, he sends them forth to work—  
To cultivate his field,  
To break the sod and sow the seed,  
Regardless of the yield.  
He lets them reap the seed they sow,  
Allots to each his share,

Maintains their right to all they own,  
And thus he proves his care.  
His way—so holy, just and true,  
So loving and complete—  
Sends through their souls a living thrill  
That makes their service sweet.  
They hence revere His Holy Name,  
Perceive with clearest ken  
That justice sways his sovereign mind,  
And feel themselves free men—  
Not free to sin and dissipate,  
Like slave on holiday;  
But free from Fate and carnal bonds,  
Yet bound in Christ for aye.  
'Tis thus they love the Lord their God,  
And love their neighbor too;  
'Tis thus they keep his righteous law,  
And pay their debts when due.

## 3.

The Lord has set his saints in flocks—  
In churches large and small;  
Like sheep they love to congregate,  
Dependent each on all;  
Like sheep they have an aptitude  
To hear a shepherd's voice,  
To follow him with ready step,  
And in his care rejoice.  
The faithful shepherd knows his sheep,  
And counts them one by one;  
He leads them forth to pastures green,  
And guards them as his own.  
Such shepherds, born and called of God,  
Are blest with courage bold,  
To keep the wolves beyond the flock,  
The goats without the fold.

True pastors love the cause of Christ,  
The people in their care,  
And seek their good by day and night,  
With trembling, hope and fear.  
They look for their reward above,  
Where Jesus sits enthroned;  
Their hearts and aims to him respond  
Whose life for us atoned.

## 4.

Such do not cringe before the strong,  
Nor trample on the weak;  
But show respect to every one,  
In ways both just and meek.  
They do not strive for worldly fame;  
Nor force, nor bribe, nor lie  
To draw disciples after them,  
"To make their colors fly."  
They do not act the double part,  
As certain "wise ones" do,  
Who shrewdly claim to hold the right,  
And still the wrong pursue.  
Nor do they serve the cause for gain,  
Or seek an easy place,  
Since Christ their Lord was crucified  
To save a fallen race.  
They feel impelled by Christ's command,  
The gospel to proclaim—  
To preach to sinners, old and young,  
Salvation in his name—  
His name alone, and boldly say  
To ever-erring men,  
Trust not in works or outward rites,  
"Ye must be born again."

## 5.

"Salvation! O the joyful sound,"  
 The gift of God Triune!  
 'Tis thus we have our second birth,  
 Our life with Christ attune;  
 'Tis thus we wear his sacred name,  
 And bear his cross while here;  
 'Tis thus we brace our courage up,  
 And wait till he appear.  
 "'Tis grace—free grace—the work must crown  
 Through everlasting days;  
 It lays in heaven the topmost stone,  
 And well deserves the praise."  
 'Tis grace, through faith in Jesus' blood,  
 That breaks the sinner's heart,  
 That brings him weeping to the cross,  
 And makes his sins depart;  
 That fits him for his duties here,  
 For stations low and high;  
 For every work beneath the sun,  
 And life beyond the sky.

## 6.

A Christian church must follow Christ,  
 The way, the truth, the life;  
 Must worship him with lowly mind,  
 Above all carnal strife;  
 Must be the home of loving saints,  
 With welcome warm and free.  
 With helping words for struggling souls  
 On life's tempestuous sea;  
 Must truly be the house of God,  
 A temple for the Holy Ghost;  
 A beacon light that streams afar  
 Along life's dang'rous coast.

## 7.

Such church must rest on solid rock,  
And not on glitt'ring sand;  
Must rise in Christ her living Head,  
A self-denying band;  
A consecrated, active band,  
To do his high behest,  
That weary, heavy-laden souls  
May come to him for rest.  
"Elect of God"—a "chosen" band  
To suffer loss and shame,  
To be reviled and ostracised  
In honor of his name.  
"Elect of God" to persevere  
Through good and ill report,  
To frown upon the ways of sin,  
And give the right support;  
To hand the faith from age to age,  
To make no substitutes;  
To serve the Lord as he enjoins,  
And not as fancy suits.  
'Tis thus each church should clearly be  
The Body of the Lord,  
Assembling every Sabbath day  
To carry out his word;  
A congregation formed of saints,  
A holy brotherhood,  
Impelled by God and mutual love  
To seek each other's good.  
A poet true has sung her praise  
With unpretending art—  
Her power to charm and elevate  
The truly pious heart:

## 8.

“Well, wife, I’ve found the model church,  
And worshipped there to-day;  
It made me think of good old times,  
Before my hair was grey;  
The meeting-house was finer built  
Than they were years ago;  
But then I found, when I went in,  
It was not built for show.

## 9.

“The sexton did not set me down  
Away back by the door;  
He knew that I was old and deaf,  
And saw that I was poor.  
He must have been a Christian man,  
He led me boldly through  
The crowded aisle of that grand church  
To find a pleasant pew.

## 10.

“I wish you’d heard the singing, wife,  
It had the old-time ring—  
The preacher said, with trumpet voice,  
‘Let all the people sing’!  
‘All hail the power,’ was the hymn;  
The music upward rolled,  
Until I thought the angel choir  
Struck all their harps of gold.

## 11.

“My deafness seemed to melt away,  
My spirit caught the fire;  
I joined my feeble, trembling voice  
With that melodious choir.

I sang as in my youthful days,  
‘Let angels prostrate fall!  
Bring forth the royal diadem  
And crown him Lord of all.’

## 12.

“I tell you, wife, it did me good  
To sing that song once more,  
I felt like some wreck’d mariner  
Who gets a glimpse of shore—  
I almost want to lay aside  
This weather-beaten form,  
And anchor in that blessed port  
Forever from the storm.

## 13.

“’Twas not a flow’ry sermon, wife,  
But simple gospel truth;  
It suited humble men like me,  
It suited hopeful youth.  
To win immortal souls to Christ  
The earnest preacher tried;  
He talked not of himself or creed,  
But Jesus crucified.

## 14.

“Dear wife, the toil will soon be o’er,  
The vic’try soon be won;  
The shining land is just ahead,  
Our race is nearly run.  
We’re nearing Canaan’s happy shore,  
Our home so bright and fair;  
In heaven above no sin is found,  
And there’s no sorrow there.”

## 15.

The model church! her ornaments  
 How simple, yet how meet!  
 We love her courts, her inner life,  
 So charming and so sweet!  
 The vain, the "loud," the selfish type  
 Be gone! forever gone!  
 And let our people learn of Christ,  
 The meek and lowly one.

## 16.

Each church is called to rule herself—  
 In Christ complete, though small;  
 Her laws are found in Holy Writ,  
 Her rule the vote of all.  
 She owns allegiance to her Lord,  
 And knows no earthly head;  
 She trusts in his directing power,  
 None other comes instead.  
 Christ fills her soul with love divine  
 For truth and freedom's cause;  
 He has no slaves within his realm,  
 Nor code of servile laws.  
 He sets her free from worldly cares,  
 And burthens not his own,  
 And calls her to his noblest work,  
 To make his gospel known.

## 17.

She has no part in specious schemes,  
 Nor union with the State;  
 No tribute brings to "pious rings,"  
 Or "saintly syndicate."  
 She guards her rights with watchful eye,  
 And in their due defense

Declines the "aid" of "Alphabets,"  
 With all their kind pretense.  
 She spends no time or funds on show,  
 Nor votes to build a spire  
 Surpassing all within the town  
 To make the folks admire!  
 She never tampers with God's word,  
 Nor tampers with her own;  
 But meets her pledges "honor bright,"  
 And thus she holds her crown.  
 The Lord's appointed work she does  
 With steady, cheerful mind,  
 And keeps it up from year to year  
 With all her strength combined.  
 Such church—with moral vision clear,  
 With spirit kind and just,  
 With faith and practice reconciled—  
 Performs her sacred trust.

## 18.

The mission work to her belongs—  
 The Lord did so ordain,  
 And holds her bound by his command  
 To rule in this domain.  
 In her domain—the gospel sphere—  
 Each church, as such, must use  
 Her men, her means, and all her gifts  
 To spread the saving news.  
 She plans her work with prayerful thought,  
 Her pastor leads the way,  
 Her members join with one accord  
 To serve, to give, to pray.  
 She sends her chosen heralds forth  
 To regions far and near,  
 To men at home and men abroad,  
 To sinners everywhere;

They cry: "Behold the Lamb of God,  
 The Saviour lifted high!  
 Behold his side for sinners pierced;  
 Behold him bleed and die!  
 For you his precious blood was shed,  
 Your griefs on him were laid;  
 Repent and trust his saving love,  
 Your ransom price he paid!"

## 19.

Some go to rude, benighted lands,  
 To preach—not "civilize,"  
 To make their carnal hearts anew,  
 And not to "formalize."  
 They put no trust in rites or modes,  
 In science, tool or skill  
 To re-construct the human soul,  
 Or change the carnal will.  
 They trust the power of gospel truth,  
 The spirit's work beside,  
 To form the new, the Christian life,  
 And make that life abide.  
 They sow in tears the precious seed,  
 And wait the harvest time;  
 To reap the known unripened grain  
 Would be to them a crime.  
 They study well their mission fields,  
 And what the Lord commands;  
 Nor do they heed impatient cries  
 For "mass-converting plans."  
 Such "plans" are not approved of Christ,  
 That's not the way it's done;  
 He never saves men's souls *en masse*,  
 He saves them one by one.

Impatience is a dang'rous vice—  
 An Anglo-Saxon trend,  
 The parent source of countless woes,  
 And errors without end.

## 20.

Such go to lay foundations deep,  
 And not to "temporize,"  
 To do a self-sustaining work,  
 And not to "subsidize."  
 They ne'er degrade the native church,  
 Nor call for "pious gold"  
 To feed a "host of parasites,"  
 And codlings in the fold.  
 Nor do they seek to make "a noise"  
 By writing "grand reports"  
 That laud their labors for effect,  
 Or stoop to such resorts.  
 They feel themselves in conscience bound  
 To state unvarnished fact;  
 Respect the churches' right to know  
 The way their servants act.  
 These love their brethren in the work,  
 Observe fraternal laws,  
 And stand together for the truth,  
 The safety of the cause—  
 The safety of our Christian life,  
 Our church and mission weal—  
 Depend alike on fellowship  
 In Scripture, faith and zeal.

## 21.

Co-operation is the plan,  
 The churches with their peers,  
 And with their workers on the field,  
 In mutual love and cares.

Then let the saints throughout the land—  
Our churches one and all,  
In cities, towns, and country round  
Obey the Saviour's call;  
Arrange themselves in helping groups—  
Not over large or small—  
And send their gospel heralds forth  
Around this earthly ball.  
How charming is such work of love!  
How sweet their tidings are  
To burthened souls in every place,  
To sinners in despair!

## 22.

The promised day is giving signs,  
The night begins to flee!  
A glimmering light to gild the skies—  
The dawning jubilee!  
A captive world begins to wake,  
The blinded eyes to see!  
A voice from heaven seems now to say;  
"Set all the nations free!"  
Go sound the trump! Go tell the news!  
Go cry, the Lord is come  
To save his people from the chains,  
And lead His ransomed home!

## 23.

## OUR WILL.

We now are growing old and worn,  
Near four-score years are run;  
Our mission jubilee is nigh,  
Our work will soon be done.

Our fields with all our growing grain\*  
 We do hereby bequeath  
 To you—the people of our love,  
 The churches of our faith.  
 Dear brethren in the Lord, farewell,  
 Our parting song is o'er;  
 We soon shall sing with you again,  
 Where partings are no more.

\*[These fields are in and around the cities of Shanghai, Teng Chow, Ping Tu and Taian, China.]

## 24.

## OUR PRAYER.

O God of peace, cause wrong to cease  
 For thy name's sake;  
 Let all partake—  
 And give thy people rest,  
 In love and Thee.

Bid doubts subside, and faith abide  
 Among thy saints;  
 Remove restraints—  
 And give thy people rest,  
 In love and Thee.

Thy grace impart to every heart,  
 Our sins forgive;  
 As we forgive—  
 And give thy people rest,  
 In love and Thee.

Thy kingdom come, thy will be done—  
 Not his or mine;  
 But only Thine—  
 Here let thy people rest,  
 In love and Thee.

*Conclusion.*

Though many trials, dangers and toils fell to the lot of these two servants of the Lord during the more than half century they labored in China, though called upon to bear reproaches and ostracism at the hands of their friends in the beloved home land, "none of these things moved them" one step from their blessed work. Always, amidst the vivid flashes of the lightning, and the mad fury and thunder of the storm, they heard the Master's voice whispering, "Peace, be still." They were sustained by the power of the same loving, almighty Saviour whom they preached to the Chinese sinners. Nothing was so grateful and so encouraging to their wearied spirits as to hear one of these redeemed heathen say, "This is a new way. Our literary men despise it, our common people reject it, our relatives hate it; nothing but obloquy, persecution, pecuniary loss will follow its acceptance. But my soul is more precious to me than all the glory and riches of the world."

As that regenerated heathen counted all these as nothing compared with eternal life, and as Paul "counted all things but loss for the excellency of the knowledge of Christ Jesus," so with these servants of the blessed Master, the raging of the heathen and the reproaches of friends weighed nothing, as they had respect unto the recompense of the reward, and

looked at the things which are not seen, but eternal,  
and could joyfully sing:

Thou, Lord, dost reign o'er Thy domain,  
From wrong and error free;  
Whate'er may come, whate'er be done,  
We trust, O Lord, in Thee.

The waves run high and lash the sky,  
No light or rest we see;  
Whate'er may come, whate'er be done,  
We trust, O Lord, in Thee.

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# APPENDIX

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## APPENDIX.

### A SYSTEM OF PHONETIC SYMBOLS FOR WRITING THE DIALECTS OF CHINA.

“The introduction of thousands of ideas connected with the incoming of Christianity, and the western world, will necessitate the adoption of a phonetic system for writing the dialects of China. The ideographic characters of the *wen li* have reached the limit of their capacity, and are sinking under the burden with which they are freighted. Through the course of ages they have become so numerous and complicated in form and sense as to place their acquaintance hopelessly beyond the reach of the common people, seven-tenths of whom are now wholly unable to read intelligently. Not only so, but every addition which foreign intercourse may introduce will tend to increase the difficulty and consequently tend to diminish the proportion of scholars. But new subjects, new relations and new ideas must continue to force themselves upon the attention of the people from every direction, demanding both verbal and written expression in some way. The common characters being already complete and crystallized around the thought of the past, and therefore unable to meet the requirements of the age, must inevitably be superseded by the living dialects of the land, as was the case in Europe. Chinese hieroglyphics, like their Egyptian predecessors, are doomed to the tomb and the antiquary.

“Already China’s works on military tactics, medicine, religion, philosophy and astronomy are obsolete, while her other heathen productions are hastening to that bourne whence hieroglyphics never return. Neither Greek nor Latin became the medium of communication in modern Europe. In every case the dialects of the various sections came to the front, some of which are now the richest languages the world ever saw. To my thought, if ever intellectual activity begins in this land it must begin largely through oral communication and be developed by a phonetic literature. The sooner our missionaries set about its introduction the better it will be for the people. Only the dialects have life, and out of them must come the future China. A very little encouragement from the missionaries in the various parts of the empire would give phonetic writing a start among the people, and when once started it would rapidly propagate itself, with what result let European languages speak.

“The origin of my phonetic system:

“In the autumn of 1852, eight or nine months after my arrival in Shanghai, the Rev. Charles Taylor, of the Southern Methodist Church, presented a well prepared paper to the Monthly Missionary Conference, containing, as he supposed, all the sounds of the Shanghai dialect, written out in Roman letters, aided by diacritical marks. The conference highly appreciated Dr. Taylor’s labors, but realizing the impossibility of expressing correctly all the various sounds of the dialect by means of our alphabet, and seeing its utter want of adaptation to the Chinese pen and

habits of writing, proceeded, after a lengthy discussion of the subject, to appoint a committee of the older missionaries to prepare a system of symbols adapted to the nature of the case. The committee consisted of Messrs. Taylor, Syle, Yates, Wight and Wardner. They held their sittings in the vestry of the Episcopal church, near my residence, then within the walls of the native city.

“Being, at that time, a newcomer, and anxious to learn all I could about the sounds of the strange dialect, I obtained permission to attend the meetings of the committee and listen to the discussions. I was present on every occasion and derived great benefit therefrom. They spent several sessions in settling the number and nature of the sounds to be represented by the new alphabet, some of which puzzled even these older missionaries, the oldest of whom did not exceed seven years. Having adopted a basis of procedure, they agreed that each of them should make out a system of signs, according to the programme, and meet again at the call of the chairman, to decide upon the one to be presented to the conference.

“One day, during this interval, Mr. Percy, being at my house, and conversing with me on the sounds of the dialect, remarked that, ‘According to the statement of Dr. Marshman, of India, Chinese words consisted of initial and final parts, which might be written with two symbols,’ illustrating the idea by certain strokes of his pencil. This first drew my attention to this point, and I soon found Dr. Marshman to be correct. Then, for my own satisfaction, I began to

invent a series of signs for writing the dialect on the initial and final basis, but without any satisfactory result. Quite a number of seemingly good beginnings broke down before reaching the middle of Dr. Taylor's list of sounds, which perplexed me not a little. One day, while thus engaged, my eyes accidentally falling upon the Chinese character for door (門) the thought occurred that its form might serve as a basis of procedure. Turning the back of its two parts together, I first, leaving off all strokes but the two upright ones, made a number of initial signs on the left of the left perpendicular line, then a number of final signs on the right of the right perpendicular. This beginning, crude as it was, proved to be a start in the right direction, and much encouraged me, though the work still seemed beset with difficulties. But, proceeding in this way, the thought finally occurred to me that one perpendicular stroke would serve for separating the initial and final parts better than two, by making the characters much more simple and compact, which proved correct. (甲)

"In the next step onwards, the forms presented such an improvement over their predecessors as greatly to stimulate my efforts, I hoping now to produce something which might be useful to the committee. For a month or two I employed my leisure time in making and combining strokes on this basis, endeavoring to discover those best adapted to the writing habits of the natives. I strove, at the same time, to secure the greatest possible simplicity, distinctness and compactness for the strokes of each character, joined

with completeness, variety, order and beauty, for the system as a whole. No easy task, certainly, but one requiring the most intense exercise of mind, discrimination and taste in adjusting a great variety of most delicate points and relations. I have never found any work more difficult of execution. However, by persevering efforts, aided by a native teacher of excellent ear and penmanship, my crude beginnings finally culminated in what then seemed to be success, everything being complete except the tone marks. These I could not make to my satisfaction. Afterwards, however, I discovered other defects which had to be corrected. Notwithstanding these, the few friends to whom I showed specimens pronounced the new writing 'remarkable for simplicity and beauty.' While these labors were going on each member of the committee was trying to make out a system of signs for the inspection of the call meeting, and for presentation to the Monthly Conference. One of them took our capital A as his base of operations, making various strokes on its two limbs, but, finding it would not serve, he gave up all further efforts. The labors of the other members must have had a similar termination, as they never presented anything for the consideration of the conference.

"After the lapse of about a year, Rev. Mr. Wight presented my phonetic system to the conference, and, with some discussion of the subject, it was recommended for the adoption of the missionaries. A few of them learned to use it, also taught the Chinese about them both to read and write it. This usually

required five or six days. The Gospel of Luke, Line Upon Line, and a few tracts were printed in it, the books presenting a very attractive appearance. One or two hundred natives learned to use it with facility, some of them taking pleasure in teaching it to their friends. Unfortunately, however, in a few years after its start every missionary who encouraged its use, including myself, had departed from Shanghai, leaving the infant system to shift for itself.

“After moving to Teng Chow, in 1863, I adapted the Shanghai symbols, with as few changes as possible, to the Mandarin, as spoken in the eastern portion of Shantung Province. To write the tone sign as an integral part of each character readily and tastefully seemed to me the *sine qua non* of any phonetic system in China, since the people generally cannot be taught to regard the “tones” as something distinct from the word, to be indicated by extraneous marks. Neither can they learn to write correctly or to determine the sense of unfamiliar compositions in this way. Failing to accomplish this object to my satisfaction, I finally gave up the effort.

“Recently, however, inquiries coming both from the south and north of China drew my attention again to the system. While looking over one of my old phonetic primers for the purpose of correcting some misprints before sending it away, I suddenly discovered a ready mode of making every tone and every final consonent sign, required by any dialect, as an integral part of each character. This unexpected discovery removed the stubborn difficulty of thirty-five years’

standing, and at once revived the hope of a phonetic literature, saturated with Christian thought for the millions of China. It now seemed only a question of time, and I again went to work upon it with renewed vigor. I have spent my summer vacation in perfecting the system in harmony with this discovery, and now everything entering into the distinction of Chinese words has been provided for. Every kind of consonant—sonant, aspirate, simple, compound, nasal, guttural, middle, dental, labial—is given its own appropriate sign. Every kind of vowel—single, compound, nasal, final endings in H, k, p, t, the two tonic scales and each of the four tones thereon—has, every one, its own appropriate sign. In short, the essential characteristics of every word are made visible to the eye at a glance by appropriate signs, and the whole is so arranged as to constitute every character a unit exhibiting its distinctive parts ready for immediate reception by the mind—a feat costing many a trial and many a sheet of paper. Insignificant as the production may seem to some, it contains the germs, as we trust, of untold blessings for the people of China, and to them and their children we respectfully dedicate these labors.

### *Initial Signs.*

“1. Every initial sign is made to the left of a common perpendicular stroke, which separates it from the final part of the word.

“2. A single horizontal stroke at the top of the perpendicular is the sign of the guttural consonants; an

oblique stroke is the sign of the liquids; a stroke near the middle of the perpendicular is the sign of the dentals; two strokes at its top is the sign of the labials.

“3. A small triangle is the sign of the aspirates, the absence of it is the sign of the sonants; a small square is the sign of the nasals. Those initials compounding with w have a small head placed above the principal stroke, those with S an oblique stroke below it.

“4. A plain ending to the perpendicular stroke is the sign of high scale words, a foot to it is the sign of low scale words, commonly called ‘high and low tones.’

#### *Final Signs.*

“1. All final signs are made to the right of the perpendicular stroke and have in common a horizontal line with which all distinctive signs are connected.

“2. The diphthong is a short line above the horizontal; a short head upon it.

“3. The tone sign is a hook to the right or to the left according to a given rule.”











