

THE GOSPEL HERALD.

"LOOK ON THE FIELDS—THE HARVEST IS COME—THE LOVE OF CHRIST CONSTRAINETH US."

Vol. 1.

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THE GOSPEL HERALD.

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OUR MISSIONARIES ON THE FOREIGN FIELDS.

SOUTHERN CHINA.

CANTON AND VICINITY.—R. H. Graves, Miss Lulu Whilden, E. Z. Simmons, Mrs. Simmons, Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell, and twenty-five native assistants and Bible Women.

CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, D. W. Herring, Mrs. Herring; assistant pastor, Wong Ping San; chapel keeper—a licentiate—Wong Yeur San; sexton, P'ay Sian Su.
K'owloon.—See Tay Sao, pastor.
Sochow.—Tsu-ye-Shang, a licentiate and chapel-keeper.
Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan.

NORTHERN CHINA.—P. O. CHEFOO.

TUNG CHOW MISSION.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, Whang Hien Mission.—C. W. Pruitt, Mrs. Davault.

AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, with four native assistants and teachers.
Abbeokuta (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, C. E. Smith, Mrs. Smith, and one assistant.
Ojibomoshaw.—L. O. Murray, native evangelist.
Ghana.—J. H. Hanson, native evangelist.
Hausier Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—Geo. R. Taylor, 62 Via Giulio Romano, J. H. Eager and Mrs. Eager, 52 Via Giulio Romano, and Signor Torre.
Torre Pellice.—Signor Paschetto.
Pinerolo.—Signor Ferraris.
Milan.—Nicholas Papensgouth.
Venice.—Signor Bellondi.
Bologna.—Signor Colombo.
Modena.—Signor Martinelli.
Carp.—Signor Fasullo.
Bari and Barietta.—Signor Volpi.
Naples.—Signor Bastie.
Island of Sardinia.—Signor Arbanasich.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, E. A. Soper, Mrs. Soper, Miss Maggie Rice, C. D. Daniel and Mrs. Daniel.
SANTA BARBARA.—E. A. Puthuff, Mrs. Puthuff, Bahia.—Z. C. Taylor, Mrs. Taylor, Miss Mina Everett, J. A. Barker.
MACEIO.—Senhor Lins.
PERNAMBUCO.—Senhor Joao Baptista.

MEXICO.

STATE OF COAHUILA.
SALTILLO.—W. D. Powell, Mrs. Powell, Miss M. C. Tupper, Miss Annie J. Maberry, H. R. Moseley. Two native teachers and three colporters.
Patos.—Felipe Jiminez.
Sabins, Juarez and Progreso.—R. Rodriguez.
Musquiz.—(To be supplied.)
Rio Grande District.—(To be supplied.)
San Rafael and San Josequin.—A. Travino.
Galena.—Jose Maria Gomez.
Rayones.—Gilberto Rodriguez.
STATES OF ZACATECAS AND AGUAS CALIENTES.
Zacatecas and Aguas Calientes.—H. P. McCormick, Mrs. McCormick, Miss Addie Barton.
STATE OF JALISCO.
Guajajara.—D. A. Wilson, Mrs. Wilson.
NOTE.—Letters addressed to our missionaries in China should be addressed via San Francisco. Those to Africa via England.
The postage to each of our missions is five cents, except Mexico, which is two cents.

MISSIONARIES WHO WENT OUT FROM NORTH CAROLINA, BUT NOT UNDER THE DIRECTION OF THE BOARD.

MOROCCO.

Tangier.—E. F. Baldwin, Mrs. Baldwin, Miss Baldwin and Miss

AFRICA.

2 Rue de la Revolution, Algiers, Algeria.—C. L. Powell, Mrs. Powell.

MISSIONARIES NOW UNDER APPOINTMENT TO CHINA, TO SAIL IN NOVEMBER.

T. C. Britton, Woodland, N. C.; C. L. Chappell, Forestville, N. C.; E. F. Tatum, Cana, Davie county, N. C.

TO MEXICO.

Miss Lillian Wright, Murfreesboro, N. C.

BRITTON, CHAPPELL AND TATUM.

The above named young brethren have been appointed by the Foreign Mission Board at Richmond as our Missionaries to China. This, if each one of them takes with him a wife, as we hope they will do, will make for the Baptists of North Carolina eleven Missionaries in China.

They will, we hope, not sail till just after the Convention in Greensboro.

Brother Britton will during the summer visit the churches and Sunday-schools of the West Chowan; brother Chappell the churches and Sunday-schools of the Central, and brother Tatum the churches and Sunday-schools of the Yadkin Association. Let all the people and children get acquainted with these young men. They are worthy of our confidence. May God's richest blessings rest upon them and their work.

Read the facts in the life of each of these brethren, as given by himself.

AUTOBIOGRAPHY.

BY REV. T. C. BRITTON.

I am one of the seven children of Noah John and Frances Britton—was born Aug. 25, '62. I united with Potocasi Baptist church in my native county of Northampton, N. C., in August, 1877. I began to preach in the spring of 1881, entered W. F. College the next September, and obtained from the same institution the A. M. degree June 10, '86. I was ordained to the work of the gospel ministry August 9, '85, at Potocasi church.

I entered the Seminary at Louisville, Ky., October 1, '86, and spent two sessions there. My ministerial work has consisted in supplying churches and preaching in protracted meetings during my vacations. Soon after I joined the church I learned that there were people who had never heard of Jesus, and, feeling that I ought to do something for my Saviour, I had an impulse to go in person and preach to them. This impression was deepened by the "Reminiscences of a Long Missionary Life in China," by Dr. Yates, which I eagerly read. When I entered college, I had the F. M. work in view. And, as Prof. Taylor used to urge upon us the consideration of this subject because of the needs of the work, I felt quite sure that it was my duty to go. But I went on about three years with the subject on my mind daily, praying earnestly that I might be guided in the right way. November 4, '84, the subject weighed on my mind so heavily that I could scarcely study, and I stopped and decided, if the Lord permitted, that I would spend my life preaching to the heathen, looking to the Lord for all that I should need. I have never regretted that decision, but the whole course of my life and Providence seemed to point in that direction; and it would be a sad privation to me, if I should be hindered from going.

Although I was anxious to go back to the Seminary another year and finish the full course, at the earnest appeal of the Board for men at once, I appeared before the Board for examination and appointment June 4, '88. I hope to sail for China this fall. I go because of our Lord's last command, the needs of the work and my conviction that the Lord has given me this to do for him.

BY REV. LEROY NORCROSS CHAPPELL.

To the Baptist brotherhood of North Carolina, I present the following sketch of my life:

At the time of my birth, April 14, 1860, my parents, Leroy and Eliza Judson Chappell, were living in Kinston, Lenoir county, North Carolina.

Soon the invasion of the town by Federal troops and the troublous times of war compelled my father, who was then engaged in the practice of medicine, to take his family to Wake county, where he subsequently located in the village of Forestville, and where he again devoted himself to the duties of his profession. Here the remainder of my childhood was spent, and the days of my youth passed quietly. I do not remember the time when my mind first became subject to religious impressions, but it must have been quite early in life. I recall most vividly the feelings of woe and solemnity which possessed me at the first spectacle of death presented to my boyish eyes; and this dread of death, at times, awoke me from horrid dreams in the loneliness of the night. The realization that I was a condemned sinner, and the desire to find peace of mind from a troubled conscience, made me a seeker of religion a year or two, perhaps, before my conversion. At the age of fourteen I gave my heart to the Saviour, and received that peace and joy which come with the forgiveness of sins. I was united to the Forestville Baptist Church soon after.

My early Christian life was marred by its inconsistencies. So far did I drift away, that I believed I must have been deceived and that I was not a Christian. This led to my exclusion from church membership at my own request. But the anxious questionings of my heart gave me no rest, until I eagerly reconsecrated my life to the Lord and united myself again to His people. From this time I sought to lead a more active Christian life both public and private.

June, 1881, I was graduated from Wake Forest College. One year was spent in Booneville, Yadkin county, N. C., teaching school. For the next two years succeeding I prosecuted the study of the natural sciences at the University of Virginia. Then for two

years I served as tutor in Wake Forest College. During these years of mental development, I experienced also some growth in personal piety. My place in the Sunday school and prayer meeting I could rarely afford to have vacant. But I now longed for a higher spiritual life. I had entertained hopes of becoming well qualified to teach young men how to use their minds for the good of humanity and the glory of God. But how about their hearts! Oh! that I might, too, be ready to make lasting impressions of living truth; that the true life might be constantly presented, both in my conduct and instruction.

The reading of the life of Mary Lyon, of her marvellous labors at Mt. Holyoke, Mass., to mould the characters of young women for Christian teachers and missionaries, did much to strengthen my cravings for holier living. Days passed by. Rev. R. T. Bryan, then recently appointed missionary to China, came to Wake Forest, and in his earnest appeal he stirred the depths of my soul with his burning love for the perishing heathen world, and I recognized the kindling desire to devote my life to this work. Weeks and months passed, while a sore conflict went on within me, between a growing desire and a sense of duty to engage in this work on the one hand, and a feeling of unworthiness and seeming unfitness on the other.

At last, after hours of prayerful contemplation, one day, in July, 1886, I solemnly gave myself to the foreign mission work in China. The last two years have been spent in the Theological Seminary at Louisville, Kentucky.

The earnest and incessant calls of our missionaries in China; the sure crisis in our mission work there which is upon us; the death of our beloved Dr. Yates and his dying appeal at this most critical juncture, were to me a most imperative call to go at once to the relief of the noble band of workers on the field, now so greatly reduced in numbers. So, on application to the Board, I have been appointed your missionary to China, dearly beloved brethren and sisters, and may I not go forth from my native land, and from dearly loved friends, in the full assurance that I shall receive your hearty support, your Christian sympathy, your earnest prayers?

"Lift your eyes, and look on the fields; for they are white already to the harvest."—John, 4: 35.

Yours, in bonds of fraternal love,

BY REV. E. F. TATUM.

E. F. TATUM, son of S. O. and M. E. (Rich) Tatum, was born near Farmington, Davie county, North Carolina, April 16th, 1859. When about ten years old he was converted and baptized into the fellowship of Eaton's church. September, 1881, he removed his membership to Salisbury, North Carolina, at which place he was engaged in business, but before a year was spent there he yielded to the conviction that it was his duty to preach.

June 9, 1887, he was graduated at Wake Forest, North Carolina, and has attended the Southern Baptist Theological Seminary one year.

By reading the letters of Dr. M. T. Yates he learned that he was debtor to the heathen, but it was the live, pointed words of Dr. T. P. Crawford that convinced him that he owed them personal service, and February 28, 1886, he wrote in his diary, "If Christians will send me, I am going to China—God being my helper." He has been appointed by our Foreign Mission Board, and will probably sail for China in October.

THE HEATHEN LOST.

BY REV. J. W. WILDMAN.

It is the conviction of the writer that the prevailing lack of interest among Christians generally in foreign missions is due to the fact that they do not believe the heathen are lost. Many openly declare their disbelief; others say they do not know whether the heathen are lost or not; while a still larger number profess to hold this truth but they have never been under its conviction. Their faith is not operative and controlling.

Now upon this question no man knows anything apart from what the Bible teaches. What saith the word of the Lord?

In the old Testament the sins of the heathen who dwelt in Canaan are stated, God's detestation of their conduct is stated, and what he did to them in consequence is stated. Now note you that (1) the heathen who dwelt in Canaan were cast out of the land for their wickedness. It was for the abomi-

nations of those nations that they were cast out. Those abominations are named. And now will any one say that those heathen were saved? Canaan was a type of heaven. But if God could not endure these men in his earthly land how can he tolerate them in his heavenly? Did he drive them out with one hand and receive them with the other? No! Their exclusion from Canaan typified their exclusion from heaven.

(2) Note the fact, that those offences which made the land of Canaan spew out its inhabitants are just what the heathen of today are guilty of. Who are the heathen and what do they do? They are diviners, soothsayers, necromancers—they worship demons. All China believes in these abominations and practices them. And not only these things but every abomination, named and denounced in the word of God, every single one from Genesis to Revelation is known and practiced there.

And further: Paul in the first chapter of Romans gives a list of those sins against which the wrath of God is revealed from heaven; and for which God gave men up and gave them over to a reprobate mind. Now note you, the Chinese, the Hindoos, the Burmese, the Japanese can take Paul's list in the first of Romans and add to it things which he has left out.

If these things be so what shall we say? If the former heathen were all condemned (see Paul's argument in Romans) then these are also. God is the same; sin is the same; the sinner is the same; and beyond doubt the condemnation is the same. There is no respect of persons with God. "As many as sinned without law shall also perish without law." Says Paul: Both Jews and Gentiles are all under sin.

Does any man think that if the heathen had not already been lost Paul would have been sent, by God, to them? He was sent because they were lost; he labored among them because they were lost, and he told them the way to be saved because they were lost and needed it.

Paul knew the heathen through and through. He knew their daily lives—their conversation—their speech. He was born among them, lived among them, labored among them, read their books, knew their philosophy, knew their words—all that was good and all that was bad. He is fit to be a witness on this subject for he knows whereof he affirms. He is discerning, he is frank and candid, he is inspired—hear him. He is writing to the Ephesians and telling them what they were "in time past," that is before the gospel came to them. "That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world."

Here in this sweeping indictment there are five counts, any one of which means certain death, and every one expresses an exclusion from heaven. Notice: they are "without Christ." Then who is to save them? This is the only name. They are aliens to the commonwealth of Israel, strangers to the covenants of promise and have "no hope." They had no hope for themselves and Paul had no hope for them. "Without God in the world." This is the awful climax of certain doom. Without God; the Godless. And what is to become of the Godless? God tells in (ps. IX: 17). "The wicked shall be turned into hell, and all the nations that forget God."

Men say it is too awful to think that the unnumbered multitudes of the heathen are swept like autumn leaves into hell. They can't believe it. Their hearts won't let them believe it. But the simple question is what does God say? "The wicked." Are they not wicked? "And the nations that forget God." Have they not forgotten God? They are lost.

Well, whose fault is it? It is not God's. He has given the Son, and the Son has tasted death for every man. The fault lies at the door of the church to whom God has entrusted the work of making known the gospel to every creature. The blood of the heathen will rest upon every man to whom the opportunity is given to carry or send the gospel to them and he does not do it.

Can the heathen be saved without the gospel? A solemn question; but more solemn and personal is this: Can I be saved if I disobey in this matter?

Some one has well said:

"It is they who glorify, who shall enjoy Him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed."

INCREASE OF MISSIONARY FORCE.

Never before in the history of the Foreign Mission Board has there been witnessed such a scene as was presented on the evening of Monday, June 4th. Nine young men, all of them from the Seminary, came before the Board, asking appointment to foreign fields. Two of them were full graduates of the Seminary, several had been there two years, and some only one. In response to the earnest appeals of the Board for men to supply the places of those who have fallen on the field and to reinforce those who all alone are facing the great odds against them, these young men have come, some of them giving up the long cherished desires of their hearts to take a complete course at the Seminary. But their hopes, with themselves, they have laid upon God's altar, saying, as some did, "I want to go back to the Seminary, but more than that I want to do the will of God." "If none better prepared are willing to go, I will," &c., &c. In answer to earnest, repeated prayer for men, the Board feels that God has sent these, and after careful examination into their physical, mental and spiritual fitness it has accepted them for the work. The list is as follows:

A. B. Rudd, of Va., field of labor not fully determined on.

T. C. Britton, of N. C., to China.
J. A. Brunson, of S. C., to China.
L. N. Chappell, of N. C., to China.
T. J. League, of S. C., to Mexico.
W. T. Lumbly, of Miss., to Africa.
E. F. Tatum, of N. C., to China.
A. C. Watkins, of Mississippi, field not determined.

J. G. Chastain, of Mississippi, to Mexico. Besides these, the following young ladies were appointed for Mexico: Misses Lillian Wright, of N. C., and L. C. Cabanis, of Va., as teachers in Madero Institute; and Miss Fannie E. Russell, of Va., to Guadalajara.

It will be remembered that at the meeting of the Board in February, brethren H. R. Moseley, of S. C., and J. A. Barker, of Va., were appointed, the former to Mexico, and the latter to Brazil. So that the Board has now under appointment eleven men and three ladies. If each of these young men should marry—as some have already done and all ought to—our missionary force will be increased by twenty-five workers this year. Probably still other appointments will be made.

God has given us open fields and men and women to enter them. Now is it for us to show the sincerity of our prayers for these in the past, by at once providing the means for sending the laborers to the field, and every Christian should lend a helping hand in the work.—Foreign Miss. Journal.

THE DAY DAWNS.

The Presbyterian Church in Charlotte, and in Wilmington, and the Walnut Street Baptist Church, Louisvills, Ky., each supports a Missionary in the foreign field. A brother in Georgia is supporting a Missionary in Mexico, and also a Colporter.

Now comes the news in the last number of *The Religious Herald*, that a brother in Virginia has caught the idea. *The Herald* says:

"This is from one of the most successful young merchants in Virginia: 'The reading of an article in a recent issue of the *Religious Herald* has led me to decide to support a native Missionary among the heathen. We will give his name to Dr. Tupper. Let every other reader of the *Herald* do something special for Foreign Missions.'

When will some church or some brother in North Carolina make an advance move?

Must Jesus bear the cross alone,
And all the world go free?

The time is short. Opportunities pass. Godly young men wait to be sent. Could you not send out one of these young preachers to the heathen? Now is the time to do something for the Master who died for you. Will not some Church or some Association send a man? Why not yours lead off?

—A novel hunting companion is employed by a man in California. One of the journals of that State describes his method. It appears that when going out to shoot wild geese he is accompanied by a cow instead of the usual dog. He has trained the animal to walk slowly out into the field where a flock of geese has settled on the grain. She browses meanwhile, and he walks alongside on the side way from the geese. When within shooting distance he gently pats her on the shoulder, and the obedient bovine lies down. He rests his fowling-piece over her back and fires both barrels at once, generally killing thirty or forty of the geese. This is the same system of tactics that the great enemy of souls employs. It is behind an apparently innocent and inoffensive occupation or amusement that he conceals his most successful plots (2 Cor. 2: 11).

The denomination that is not called on to give money has no growth. The growth of children makes necessary, not only new clothes, but larger clothes; and so with the growth of our denomination in North Carolina.

New Sunday-schools, new churches and new houses of worship are the order of the day this year with the Baptists of North Carolina from the mountains to the sea. These are our growing pains.