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HISTORY

Pow

THE MISSIONARY ACTIVITIES
OF
R.H. GRAVES
1853-1912
BY
JACK POWERS

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The Missionary Activities of R. H. Graves, 1853-1912.

by

Jack Powers

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Original Sources

Letters exchanged between Graves and various private citizens in America.

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FINIS

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FINIS

In the year 1853, Rosewell Hobart Graves was a Baptist minister in the city of Baltimore. However, he was unhappy there because he realised that in America almost everyone might hear of the gospel while in other lands men were perishing without ever having heard the name of Jesus. Thus he was prompted to seek a foreign field. *

Sometime in the late Spring or early Summer of that year, he applied to the Foreign Mission Board of the Southern Baptist Convention, in Richmond, Virginia, to be sent as a missionary to wherever they needed him most. In the middle of December he received a reply acknowledging his application and stating that the Board was making enquiries with regard to Japan. **

Throughout the next year Graves continued his pastoral work in Baltimore, but he also conducted a continuous correspondence with the Board in Richmond. He wrote assuring them of his qualifications as a missionary, and they wrote warning him of the hardships to be endured. ***

However he was rather certain of his ability to do the work since his constitution was good, and his doctor said that he could live in any climate. He liked languages and had acquired several with facility. Therefore he believed that he could learn an eastern tongue without more than the usual amount of difficulty. ****

Nevertheless, Graves told the Board that he realised that the life of a missionary was one of peculiar self-denial, peril, and every-day toil. Also he knew that there were many trials of which he had no idea, but that with God's assistance he would face them. *****

On January 10, 1855, the Reverend Graves received a letter from the Board asking him if he would go to China. Immediately he replied that he would go wherever God needed him, but that his heart was set on China. Therefore he went

*Unpublished correspondence of R. H. Graves with the Southern Baptist Foreign Mission Board.

**Ibid.

***Ibid.

****Ibid.

*****Ibid.

to Richmond and was interviewed by the Board.

Mr. Graves was unanimously accepted by the Board, and appointed to labor¹ as a missionary in Canton, China, on March 13, 1855.

However he was at that time taking a course in medicine at the University of Maryland. This would be a help to him in his work in China, so he asked to be allowed to finish his course. The members of his church in Baltimore also appealed to the Board on his behalf. Therefore they consented to allow Graves to continue his studies, and with his missionary work in view, he took the degree of Doctor² of Medicine.

The medical course ended about the first of March, and Dr. Graves sailed³ for Canton on the 19th of April, 1856. On board the ship he met a young Chinese who taught him something about the Chinese language.*

He arrived in Canton August 14, and scarcely had time to settle down before his mission work was interrupted by war.**

On November 10, 1856, because of an insult offered by the Chinese to the British flag, Admiral Seymour commenced an attack on the City of Canton. First the British captured the forts and spiked the guns. A few days later a breach was made in the walls of the city, and the English forces entered. However they were too few to hold the city and left the same afternoon.***

During the bombardment a house was accidentally fired. The flames spread until a large part of the suburbs were consumed. In the Presbyterian Mission compound two missionaries, French and Preston, lost their houses with most of their furniture and books, and Dr. Kerr had one of his hospitals destroyed. The fire came so near to the Baptist Mission that the missionaries placed their things aboard a

1.) Tupper, H. A., The Foreign Missions of the Southern Baptist Convention, p. 143.
Hereafter to be cited as Tupper, H. A.

2.) Ibid.

3.) Ibid., p. 144.

*Unpublished correspondence of R. H. Graves with the Southern Baptist Foreign Mission Board. Hereafter to be cited as Graves, Correspondence.

**Ibid.

***Ibid.

boat, but they were spared and the chapel unhammed.*

But the native goernor-general, Yip, still held out and the cannonading continued. At the beginning of hostilities Graves withdrew to Macao. Since the great obstacle to the missionaries' preaching in the interior had hitherto been the government officials and not the people, he expressed a hope that the rumor of the British demanding as one of the conditions of peace that foreigners be allowed free access to all parts of the provinces might be true.*

The first instance of Christian persecution which Dr. Graves mentioned was that which occured at Missionary Johnson's church in Hong-Kong. Two native preachers were beaten on the jaws with a shoe until there were holes in their cheeks. At the time of writing they were still in prison.*

The Baptist chapel at Canton was burned on December 14, 1856. Therefore Graves remained in Macao and devoted his time mainly to a study of the language. However most of the time he was without a teacher due to the war. He found it much easier to understand than to speak.*

The following year he secured a home in Mawao for a chapel and opened it on February 10, 1857. However, it was so small that the parishioners usually had to stand up in the aisles. Graves feared that this activity would awaken the jealousy of the Catholics who would then set the Chinese authorities against them.*

In April the English admiral was awaiting the arrival of mpre troops before resuming the offense. As the result of the war robbery, famine and suffering in general ran wild.*

The chief objectiva of the Chinese to accepting Christianity was the fact that they could not see God. They wanted something tangible. Thus they turned

*Graves, Correspondence.

to idols.*

Things look pretty black during the month of October. First, both Graves and Gaillard both suffered from dysentery. Then they suffered from a typhoon which killed between one hundred and three hundred people and destroyed much property.*

In his annual report for the year 1857, Graves announced financial difficulties. Not only was the Board not sending much money, but they weren't receiving all that was sent.*

At the beginning of the next year, Reverend Graves resolved to attempt to contact the Chinese individually as well as collectively so as to learn their personal needs and difficulties. He found this hard to do, though, because of his poor knowledge of the language.*

At that time there was some hope of returning to Canton and resuming work. The British had captured it and installed Pak Kwai as Governor-General in place of Yip. The people, however, were dissatisfied with their rulers for having surrendered the city with so little resistance.*

Meanwhile pirates and robbers abounded throughout the land. An attempt to preserve order was made by a police body consisting of English, French, and British troops.*

Yip and the other Chinese leaders seemed to think that Canton was so guarded by their deities that it was impregnable. Dr. Graves expressed that it ^{hope} would shake their confidence in their idols that war, famine, internal feuds, robbers, and national humiliation were abroad in China despite their gods. Even pride in their ancient glories was weakening.*

Graves continued to extend this work all this time, and on May 30, 1858,

*Graves, Correspondence.

another chapel was opened at Chong Un Kin. Parts of the gospel were translated into Chinese and given to the people. They too they talked in the streets, the municipal temple, etc. The Chinese were very orderly and attentive and several of them read the books given them and came back for more.*

It was reported on August 3, that Lord Elgin had negotiated a treaty with China which reestablished peace and security, and won for the missionaries some advantages. The country was virtually opened and they were allowed to travel to all parts of the interior. Yet no news of the Treaty, signed a month ago, had reached the Chinese officials of Canton, or rather they had not announced it to the people.*

China was still in a state of turmoil, however, and many murders, burnings, etc. Dr. Graves feared that his chapel in Canton had been burned with all its books, furniture, etc.*

However, when he returned to the city in September, he found the chapel unburned although badly damaged. The seats and furniture and some books and clothing were gone. They recovered all book blocks except one of the second and third epistles of John, and they were again having large, orderly and very attentive audiences.*

The English soldiers seemed very anxious to leave Canton, and Lord Elgin was at Shanghai consulting with the mandarins who made the Treaty. The object of their negotiations was understood to be the tariff, Canton matters, and the carrying out of the provisions of the Treaty in general.*

The missionaries were beginning to bring their families back from Macao. There was trouble in the Cochin district, though, and a Franco-Spanish force had been sent there to avenge the death of some Roman Catholic priests. The city of

*Graves, Correspondence.

Touron was bombarded and taken without the loss of a single man, but sickness, lack of provisions and the repeated forays of the Chinese played havoc with the invaders thereafter.*

During the first week of February, 1859, Graves made two excursions into the country. He went to a large town about ten miles northeast of Canton. The inhabitants were members of the Hakkas race and their dialect was quite different from Cantonese. He preached to an eager audience and distributed some books among them. Everywhere he was well treated everywhere and asked to drink tea.*

On the first of March, he took a trip to San Yong by boat. He made friends on the way down and gave away several books. All of the passengers seemed interested in Christianity. At San Yong a foreigner was such an unusual sight that they had to sleep aboard the boat to escape from the curiosity of the people. The second day, though, they left the boat early and spoke to the people, prayed with them and with those in nearby villages, besides distributing books.*

Then they went to Luk Po where they were not so favorably received, because there the people were more accustomed to seeing foreigners, and distrusted them. And this was the general attitude until they arrived back in Canton.*

They noticed that wherever they went they were followed by a man with an umbrella. Graves stated that he was possibly sent by the authorities to see that they caused no trouble.

As night came on they could find no-one who would allow them to stop for food and shelter. After seeking for hours they finally found a kind man who took them in for the night. After the meal, Graves told their benefactor and some of his friends of the Gospel, which they heard for the first time.*

*Graves, Correspondence.

When they were leaving the next morning the man refused to accept any money, but Dr. Graves left some behind. It was raining and their talks were restricted to those gathered in the public buildings. They gave out a few books and returned to Canton by boat.*

Most of the towns on trip had never before been visited by a missionary. With this in view Dr. Graves appealed to the Board for more men. He realized that it was not sufficient to merely visit these people once. Also he saw that China was opening up and was ready for the Word. Women, too, were beginning to show more interest. Several of the villages were sending for missionaries.*

During the month of March, Graves had two applications for baptism, and his co-workers, Gaillard and Roberts, also had several. The English Wesleyan Mission in Canton reported encouraging results too.*

In June they baptised another candidate and again took a trip into the interior. Possibly in response to their appeal to the Board, two men from Sacramento, California, joined the Canton group. On the 28th of this same month, Mr. Graves baptised another man, who immediately went out and started telling other people about Christ.*

In August they were still appealing to the Board for more men. Brother Gaillard opened a new chapel at that time. *

As a result of their constant pleas, another missionary, Brother Schilling, was appointed to Canton in December. At that same time war rumors were reported from North China.*

For the year 1859, the Canton Mission reported thirteen baptisms. Dr. Graves had four of these. On his trips into the interior, he had not been bothered by lack of interest, but by the excessive size of the eager crowds who gath-

*Graves, Correspondence.

ered to hear him preach.*

In the middle of the first month, of the new year, he started another trip into the interior. He stopped at Wong Lingx for the night, and on January 17, 1860, crossed the bar at Sha Hau with the tide at dawn. Graves distributed books to the people who lived along the river.*

On one occasion he saw the heads of three criminals in bamboo cages, probably those of pirates set up as an example pour encourager les autres.*

The following day being fair-day, they spoke and distributed books at Tin Shui. It was cold and rainy the next day, however, and the audiences were small. Too, they faced the spirited opposition of a manufacturer of ancestral tablets, since their doctrine would destroy his trade. Graves silenced him by asking him to come up on the stage if he had any reply to make.*

On January 20, they had to go on foot to Tai Sha for the river was so low that the boat could not ascend it. There they found themselves opposed by a man named King Kuk. Therefore they started up the North River the next day. This was virgin territory.*

However, there was such a strong wind and tide that they tied up at the mouth and visited some people on the shore. It was the same way the following day, and they made such slow progress that they returned in despair to Canton on the twenty-third.*

Graves now tried to get a passport to Shin Hing. But this proved futile, and he contented himself with another short excursion on January 28th.*

The Chinese New Year was then approaching, and they had large and impressively attentive audiences. At one place, outside a certain public building there

*Graves, Correspondence.

sat impaled the heads of thirty men executed by the orders of King Kuk.*

Graves noted the weakness of the Chinese Government on these trips. It could not protect its own citizens, although it did have authority enough to impress the people's junks into the government service.*

Graves returned to Canton on the first of February, and there remained throughout the month. At this time he baptised another convert.*

He reported that on March 20th, the English had sent an ultimatum to the Emperor, and troupes were leaving Canton for the North, where it was feared there would be fighting.*

In June, however, all was quiet. Several of the Chinese brethren showed desire and some ability, to preach. That was a big help. Since Graves was busy working out translations and interpretations of the Scriptures, he had little time for this work himself.*

Three candidates, Luk, Au, and A Yueng, all of whom lived in different districts, were baptised in August. Graves believed that they would advance the cause of Christ. He also baptised an English soldier at this time.*

Graves received two hundred dollars from the Chinese Government as an installment on the reparation for the destruction of the Mission property during the Opium War.*

In September another instance of Christian persecution occurred. Luk, who had just been baptised, took some books back with him and began distributing them. While talking quietly to a group on the street, he was seized and carried before a mandarin. He was charged with preaching the doctrine of Jesus and thus deceiving the minds of the people. Another accusation was that he had led a

*Graves, Correspondence.

a foreigner--Graves--into the interior. They told him that the Chinese had plenty of good books of their own and wished no foreign ones. He was found guilty and flogged with a rattan whip besides suffering imprisonment. The fact that he had friends among the Manchus was the only thing that saved the convert from being slain. For the Chinese had an idea that if they merely drowned him the foreign warships would not bother them.*

In the latter part of September, Graves left Canton and established himself in Tai Sha, a little settlement in the interior, about fifty miles from Canton. He couldn't feel that he was making progress in Canton where there were ten or twelve chapels, when there were so many people in the interior "who were perishing for the Bread of Life".*

He was forced to return to Canton in November, however, due to the opposition of the "gentry". They seemed to think that he was a political agent sent to spy upon them and loosen their hold on the land.*

Although about fifty converts were baptised at the Canton Mission during the year, the greatest advance of Christianity was due to the peace made by the Emperor with the Governments of Great Britain and France.*

After great opposition, the Reverend Graves finally succeeded in renting a house in Shin Hing. He started work there in March of 1861. By April he had gained a foothold and had several applicants for Baptism. Luk, Au, and others of the native brethren were helpful in the work there. Also, a number of native Roman Catholics in the town occasionally attended the services.*

They moved into a better house in May. Dr. Graves told, at that time, of a man who was about to take another wife because his present one had borne him no son.*

*Graves, Correspondence.

The man was afraid that he would be a starving ghost after death if he had no son to sacrifice to him.*

In October the Emperor died and was succeeded by his son. His reign was to be known as Ki Tseung or Good Fortune.*

The work during that year was divided into two parts: the medical, consisting of vaccinations, administration of medicine etc, and the strictly mission. Also many tracts of testaments, prayers, gospels etc were distributed.*

Throughout the year Dr. Graves continually referred to the Civil War in United States as the sad news from home. He hoped that the North would soon see the impossibility of subjecting the Southern states and acknowledge their independence for he believed that nothing short of that would end the strife.*

At the beginning of the year prospects for 1862 in Shin Hing looked encouraging. Visits were made to nearby towns and they found several people who had been baptized, went back to his old way of living and caused Dr. Graves much concern.*

The first woman was baptized in Shin Hing on May 1, and in July a church was constituted there. They had six members and two more soon to join. men now came from the surrounding districts for medicine and to hear the word.*

In the same month Au and Luk Graves two native assistants fell into sin and began smoking opium. However, when on July 27, Brother Gaillard died and Rev. Graves had to divide his time between Canton and Shin Hing, Au, who had repented and reformed, was elected assistant pastor of the church at Shin Hing. By the end of the year it had grown to thirteen members.*

Throughout the year Graves studies at the University of Maryland stood him in good stead because he was more and more becoming a medical missionary.*

* Graves, Correspondence.

At the beginning of 1863, Dr. Graves wrote to his grandfather, who had been born the year that the United States Constitution was adopted, and lamented that this Constitution was being violated.*

Missionary prospects were not so bright for the coming year. In July two members of the Church at Canton were excluded mainly because of indifference and failure to forgive their brethern after quarrels. Also, two Roman Catholic priests, from France, made efforts to retard the Baptists' progress.*

Graves' channel of communication with America was interrupted in September because of the War between the States. However, in November it was again reopened.*

Graves baptised a young soldier from Kwong Sai during that month. He felt quite elated at this, for he was their first convert from that area. Too, this brought the total of baptisms at Shin Hing up to eighteen.*

At that time, Dr. Graves married the widow of his old co-worker, Gaillard. The union seems to have lacked romance, for Graves expresses in his letters the hope that this will lead to increased efficiency of their efforts, and a reduced expenditure.*

It steadily became more difficult for letters from China to elude the Federal Blockade and reach Richmond. Graves began to send his reports and other papers to Baltimore. Too, the funds available for their support were diminished because of the war, although friends both in England and China helped the good work as well as they could.*

The year 1864 was ope great grief for the missionaries. On January 24, Brother Schilling's wife died, and Graves' own wife died early in December.*

*Graves, Correspondence.

He was still working back and forth between Canton and Shin Hing. However, the Chinese were so conceited, sordid and deceitful that much of it remained even after they professed Christ. Thus the pastoral work was the most difficult of his labors.*

The records for that year were incomplete. Again from April 6, 1864, to March 29, 1867, no trace of their activities is available. This lapse of three years was due no doubt to the internal struggle in the United States, and to Reconstruction.*

Early in 1867, Dr. Graves wrote a letter to the students of the Southern Baptist Seminary pleading that more of them devote their lives to missionary work. The Seminary which is now located at Louisville, Ky., was then in Greenville, S. C.*

In March Graves baptised two women, one at Canton and the other at Shin Hing. That was as encouraging as the work in general at Canton. However, one thing that saddened him was the fact that he felt it to be his duty to send his son Charles back to Baltimore now that his mother was dead.*

The Board appropriated funds in July for a new chapel in Canton. They also voted to seek another missionary for that field.*

During the latter part of the year, Graves was laid up with a disordered stomach.*

The only records available for the year 1868 were two essays written by Graves. One was What Stand Should Chinese Churches Take With Regard to Church Members Binding Their Daughters' Feet. He gave three reasons why he was opposed to the practice: (1) For health's sake, (2) It was a foolish, if not sinful, conformity to custom, (3) It interfered with a woman's usefulness. The other tract Graves, Correspondence.

was called The Place of Bible Distribution in the Scheme of Evangelization. There he pointed out that the chief difference between the Catholic and Protestant method of mission work was the way in which they handled this question. The latter gave the Chinese the Bible, the former withheld it. Graves had no doubt but that the Protestant method was the better.*

During the first month of 1869, An Lin Shang, one of his assistants at Shin Hing, had a hemorrhage of the lungs, and was pretty low. Despite a determined fight for life, he passed away on the last day of the month.*

About that time Graves wrote to his mother telling her how much he would like to return to America for a rest. But conditions being as they were he could not see his way clear to do so. Too, the treasury of the Board was low and this influenced his decision.*

The greater part of his time was then spent in Canton seeking funds and supervising the building of the new chapel. The native members of their congregation made subscriptions of their own accord for the purpose of aiding in this work. When the building was completed it was one of the largest and most beautiful chapels in the whole city.*

As 1870 came around Reverend Graves was suffering from ill health. In February due to this and other things, he turned his duties over to the Reverend George Piercy of the English Wesleyan Mission, and sailed for America. He arrived in San Francisco on March 19, 1870.*

He took with him at his own expense Fang Sin Shang, a licentiate of the Canton Church. He wanted him to work among the Chinese in California.*

Graves visited Virginia in July, stopping at Richmond and Fredericksburg,

*Graves, Correspondence.

attending the James River Association. Then, in September, he went to Louisville, Kentucky, for the Southern Baptist Convention.*

All the while he continued to write to the Board in Richmond, expressing anxiety lest the Reverend Pécrcy should be suffering from lack of funds in Canton.*

Everywhere he made addresses in behalf of China and the missions. In October he went to Baltimore. In December he traveled to South Carolina, where he made addresses at the Seminary in Greenville, at Charleston, and several other places, attempting to create interest in and raise money for the Cause.*

He visited Crozer Theological Seminary at Chester, Pa., in January of 1871. In that same month he announced his engagement to Miss Jane Norris of Baltimore.*

The next month Dr. Graves became restless and began talking of taking up his work again. The Board appointed him to labor among the Chinese in California for a time. His work there was similar to that he had performed in China.*

In January, 1872, he returned to Baltimore, and on the 16th he was married, and went to New York for a few days.*

He then expressed the desire to spend a few weeks with his aged parents before returning to China. Thus he passed the month of February. But on March 4th, he went to Richmond for an interview with the Board regarding his return to China.*

However, due to the Pacific Railroad being in such bad condition, he decided to wait and meet the May steamer.*

Thus on May 1, 1872, Dr. Graves and his wife sailed from San Francisco. On the way across they held worship services in the Ladies' Saloon for an half-hour every evening.*

They arrived in Canton and rented a house from the English Wesleyan Breth-

*Graves, Correspondence.

ern and resumed work both there and in Shin Hing.*

Within a month they began to see fruits of their labors since four Chinese were baptised into the Canton Church, and there were several other candidates. It was possibly due to the renewed zeal inspired by their sojourn in America. Also, Wang Mui, the native pastor, had done a great work in holding the Church together during Graves' absence.*

The Church at Shin Hing had not fared so well as that at Canton. The two native leaders there had died before Graves left for America, and the Church had to be left in the hands of the young men. It didn't take long to get it progressing again, though.*

The steamer "America" burned while enroute to China in September. Thus all of the mail from America was lost.*

Graves and Simmons made a visit of a fortnight into the country in October. First they went to Shin Hing where they baptised four applicants.*

From there they visited an important market-town, San Kin, about fifty miles to the south-west of Shin Hing. All along the way they preached, taught, distributed handbills, tracts, etc. They found many eager and attentive listeners.*

From there they went on up the San Hing river visiting villages and market-towns. Everywhere they were favorably received.*

Then they returned to Shin Hing and found that Wong Mui had baptised three women in their absence. However, throughout the year the mission work was hampered by the irregular transmission of funds from the United States.*

In his annual report Graves asked the Board to consider establishing a mission school in Canton for the training of the children of their converts. Also he asked for a dwelling house for the missionaries. He claimed that it would

*Graves, Correspondence.

greatly conduce to health and comfort, and that thus the efficiency of both men and women would be increased.*

In May, 1873, Reverend Graves sent two assistants to open a new outstation at Sai Nam. It was a very advantageous place since it was near to the junction of the North and West rivers. Therefore the traffic between those and Canton all passed through this town. Wong Tong, one of the native preachers who also had medical training, was in charge.*

Graves and Brother Williams took some of the young natives on a preaching tour into the interior in July. Several of these had shown promise, but he wished to see them at work.*

He again visited Shin Hing and the Dispensary at Sai Nam in August. He found everything going well. It was the same way when he returned in November.*

There was little opposition in Sai Nam then compared to the vast storm of it that had arisen at first. That was possibly due to the fact that during this year greater emphasis was placed upon native activity.*

The Church at Canton also had sustained a native assistant at a salary of four dollars a month, and the Church at Shin Hing chose one of their own number to open a chapel at a new station.*

In March, 1874, Dr. Graves visited the Church at Hong Kong. While there he celebrated the Lord's Supper.*

His Bible Class in Canton closed at the end of the month. Since the Chinese Government examinations were then in progress at Shin Hing, he went there to contact the students.*

*Graves, Correspondence.

Wong Mui, the native pastor, was then suffering from heart trouble and failing fast.*

In July Graves and his wife made another trip to Shin Hing. She was a great help in the work among the women. They opened a new chapel there. However, they were all depressed by Wong Mui's death on July 26.*

The natives then saw that the chief objection to missionary work in China was that it was carried on by foreigners and many of them looked upon it as a political institution. Thus they resolved to begin a native mission sustained and conducted entirely by themselves. They chose one of their number, Lo Thing, as missionary, and selected Ju Ku, a market-town about twenty miles south of Shin Hing as their first station.*

In the last days of September a terrible typhoon struck them, ravaging that section of China, and killing thousands. Much property was damaged. However, it was much worse at Macaa and Hong Kong than in Canton. It interrupted for a time Graves' work upon a hymn book for the Chinese.*

The S. S. Japan burned at sea eight hours from Hong Kong in December. Therefore all the mails sent from Richmond during the first two weeks of November were lost.*

At the close of his quarterly Bible Class in late March, 1875, Dr. Graves visited Shin Hing. The work had been so confining that he thought he needed a change. Mrs. Graves again accompanied him and worked among the women.*

They also stopped by the out-station at Sai Nam but found the chapel under water and the work necessarily suspended. Thus they moved to Kwang Li and were very much pleased with the change in attitude the people there showed. When

*Graves, Correspondence.

Graves had previously visited there they had stoned him. Now they bought his whole supply of tracts.*

^u
In ~~Agust~~ the two young men in chagre at Sai Nam, the medical assistant and the preacher, had a quarrel and acted so as to injure their influence for good. They were dismissed from the Service, and Wong Tong again sent there.*

The Chinese Government examinations were held in Canton in September. Instead of having to go into the country to preach, they the~~m~~ had the leading spirits and governing classes gathered at their doors.*

At that time Dr. Graves received a letter from the Board ⁿin Richmond ordering him to retrench financially. He reported that his salary for the year was \$850.63.*

The fall quarter of his Bible Class came to a close in October. At that time the air was full of rumors of difficulties between Great Britain and China. Throughout the year he had been attempting in vain, sue to these rumors, high prices, etc. to buy a lot suitable for building a missionary dwelling place.*

At the beginning of 1876 Graves visited Shin Hing and Sai Nam as usual. At the former there was an enrollment of forty in the village mission school. However, the missionaries realised that many of these students would cease going to school toward the end of the year, when they would be needed to work on the farm.*

He went again to Shin Hing in March and also to a nearby village, Lo Kevak. While there he married one of the young church members to a girl from a neighboring village. Some of their nearest relatives stayed away because the ancestors were not worshipped at the ceremony.*

*Graves, Correspondence.

The month of April was spent in preaching to and teaching the students gathered at Canton for the Government Examinations. Their attitude had changed greatly, for they all accepted tracts, where once they had been stolidly inimical.*

In June some of the native Christians visited the West Rivier valley. They sold all of their tracts and were greatly encouraged by their reception.*

The political horizon looked threatening again, and many thought war with England to be impending. Trade was dull and everything unsettled.*

The churches at Canton and Shin Hing petitioned the Board in September to send Graves more help. They said that it was too big a job for him to supervise all three churches; Canton, Shin Hing and Sai Nam. Also he had to go to Hong-Kong occasionally for baptisms and the observance of the Lord's Supper. Graves, himself, asked for aid in October.*

In April, 1877, the chapel of the native missionary society at San Kns was attacked by a mob and the fixtures broken up. They appealed to the Chinese Government authorities. Also one of the native brethren had been persecuted while preaching in a city about ten days' journey from Canton.*

Graves was then having services in the chapel at Canton for about three hours every day except Saturday. They included teaching, preaching, signing, and after all of these were over, informal conversation with the Chinese.*

Lo Kevak established himself in Ko Chan and in spite of great opposition succeeded in preaching and distributing all of his books. He was the first one to contact that region. Tong, one of the ordained assistants, went there in September to open a station.*

Dr. Graves returned to Shin Hing again in October. He also visited Sai Nam

*Graves, Correspondence.

and the surrounding country. They sold all their books and could have sold many more.*

There were then only two schools dependent on the mission for support, the boys' school at Canton and one near Shin Hing. The others, among which were several girls' schools, were supported by special donations.*

On the first Sunday of 1878, Reverend Graves baptised five converts and on May 5th he visited Hong-Kong and added eight more to the roll. Then he went to Shin Hing and conducted a Bible Class.*

A terrible whirlwind struck Canton about that time. It was all over in some three or four minutes, but the official report gave 2,315 houses destroyed in 115 streets. Graves said there were possibly 10,000 lives lost. Much sickness and distress followed in the wake of such a disaster†

Dr. Graves again returned to Hong-Kong during the last days of July. He baptised nine that trip.*

One of the native assistants succeeded in renting a preaching-room in two towns on the North River in August.*

Bible studies were again conducted by Graves at Shin Hing during the month of October. In addition to that he had four baptisms.*

Lo Kevak, the assistant at Sheh Kok, one of the new stations on the North River, twenty miles above Sai Nam, reported good congregations and interest. In November one was baptised there. Also the number of conversions at both Canton and Hong-Kong greatly increased.*

Throughout the year the native Chinese Missionary Society kept up their station at San Kin. Along with that, several members of the Canton Church formed

*Graves, Correspondence.

a Tract Society and sold or gave away some seven thousand tracts.*

In late January of 1879, Brother Wong Tong paid a visit to the Tsung Ha district, about three days north of Canton. While there he baptised four believers who had been brought to the faith by two resident brethren. There were other applicants, but Tong thought it best that these wait awhile. Therefore, in February, Graves sent a native assistant to labor in that neighborhood.*

He finally succeeded in obtaining a lot in Canton upon which to build a dwelling in March. Also in that month the new chapel at Lo Hai was completed and occupied as a schoolroom and meeting-house. It was built largely through the contributions of a Foreign Mission Society in Mississippi.*

In April some evil disposed men damaged the roof and door of the newly opened chapel at Shek Kok. However there were still many applicants there, and the other out-stations also reported many enquirers and converts.*

In late May Dr. Graves visited Tsing Yuen, encouraged the little band of believers there, and baptised three others. When he returned to Canton he learned that his work had been effective and that there had been two more applicants after he left.*

Wong Tong returned from the Tsung Ta district in July with reports of great progress. He, himself, had baptised fourteen, raising the total to twenty-four. He hoped to organise a church soon.*

One of the brethren gave a piece of land for a chapel and the other members subscribed thirteen dollars toward the building. Besides that many offered their services in the task. Graves put the matter before the Canton Church and they raised \$56.*

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He was also employed then in drawing plans and making specifications for the dwelling house. He had to check up on the work or the native builders would try to cheat and ~~th~~escape the obligations of their contract at every turn. In September he reported the building well under way. He appointed Brother Tso Sune as daily supervisor of the workers.*

He baptised four more at Hong-Kong on July 28th. The Government Examinations were again in progress and night services were held to reach the students.*

Dr. Graves then applied to the Board for permission to return to the United States, for the health of both he and his wife had been impaired by the constant work and responsibility.*

In November he reported the dwelling house practically finished, and the material bought for the chapel in Tsung Ta. However, now sooner were the walls a few feet high than, in January, 1880, an armed mob attacked the place, drove off the workmen and broke down the walls. Graves appealed to the American consul, by in February the Chinese authorities had still taken no action in the matter.*

Mrs. Graves continued in ill¹health, and it was necessary for her to return to America. On March 10, Brother and Mrs. Simmons and party arrived to take up the work. Graves and his wife sailed from Hong-Kong March 17, on the French mail vessel. They spent a few weeks in Palestine and Europe and reached the United States sometime in June or July.*

The remainder of the year was spent in visiting various associations, conventions, educational institutions, etc. Everywhere Graves told of the work being done and solicited funds for the cause, as well as begging for more workers.*

He continued this work until August, 1881, when he decided that he must

*Graves, Correspondence.

get some rest or his visit to the United States would prove to have been taken in vain. From then until October 8th he took things easy. At that time he and Mrs. Graves left Baltimore for San Francisco from whence they sailed for China.*

They had a pleasant voyage to Japan, but from there to Hong-Kong they encountered a nor'easter accompanied by rain. It grew to such ferocity that they were overjoyed to reach land again.*

They arrived in Canton on November 27, 1881, and found the work in a very encouraging state. The dwelling house was practically completed and the adjoining lot had been purchased. That was essential to their health and comfort, for it was filled with pig pen and rubbish heaps.*

Brother Simmons reported good congregations during Graves' absence. He also stated that the sales of Christian books would be greater that year than ever before.*

That work continued encouragingly in 1882 and Dr. Graves wrote to the American Tract Society, reporting a great demand for Christian literature and asking for funds.*

The Shin Hing Church called Tso Sune, one of the Chinese brethren, to be their pastor in March. Reverend Graves ordained him and he took over his duties.*

The Spring session of his Bible Class was then beginning. He also reported the chapel congregations as large and attentive. Therefore he could spare Brother Simmons for a while, so he sent him on a trip into the country south of Shin Hing.*

From 1883 I could find little record of R. H. Graves' activities. From time to time he reports the work as being encouraging and announces baptisms.*

In 1898 he visited Hong-Kong and caught malaria. It returned to him several

*Graves, Correspondence.

times and left him very weak. Also his eyes were beginning to fail him.*

In June, 1900, Graves reported China in Revolution. The schools were closed and the ladies and children left Canton at the orders of the consul. He said that seventy were executed in one day.*

However, in September they resumed the work to some extent at Canton, but then there was another outbreak of hostility to Christianity. Much property and many lives were lost.*

In November some of the leaders of the movement against Christianity offered a reward of \$300 for the assassination of Graves and other missionaries. The persecution lasted until December, and about 163 men, women and children of missions lost their lives. On December 17th, though Graves reported all quiet in Canton and the work resumed.*

In August and September of 1904 he was in the United States, but he returned to China late in October.*

In 1906 Dr. Graves commented on the way China had changed since he had been there. Their great ambition was to be strong and able to withstand foreign nations. Thus the military spirit was high, opium smoking forbidden, education along Western lines promoted, and everything encouraged which would assert Chinese equality with the Occident. None of that was evident when he first arrived.*

The last report available from Dr. Graves was in 1910. He was then 78 years old and suffering the infirmities of his age. His eyesight was rapidly failing, and his handwriting, which was beautiful when he was young, had become hardly legible. However he still attended to his regular duties.*

*Graves, Correspondence.

(26)

Rosewell Hobart Graves died on June 3, 1912, thus bring to a close a⁴
life of over fifty years of service in China.

FINIS

4.) Johnson and Malone, editors, Dictionary of American Biography, VIII, 509.