

# FOREIGN MISSION JOURNAL.

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

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

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## FOREIGN MISSION JOURNAL.

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All communications in reference to the business of this Board should be addressed to H. A. TUPPER, Corresponding Secretary, Richmond, Va.

For four months the *Journal* has been moulting. While the old plumage was falling out and the new not yet formed, it has presented a rather forlorn and neglected look. We are glad to announce a reasonable prospect, that in September it will appear in new plumes, with Rev. T. P. Bell as editor, and Mrs. Abby M. Gwathmey in charge of the subscription and mailing books.

The new editor will no doubt make it his right arm in the work laid upon him, as elsewhere explained, and for this purpose will need and will have opportunity to secure a large increase of circulation. Mrs. Gwathmey is not without experience in the work committed to her; she inherits much of the genial disposition, the patience, the talent, and the earnestness of her honored father, the elder Dr. Manly; and in her own friends and those of her late husband, Dr. Wm. H. Gwathmey, will have abundant help, if she should need any, for the successful conduct of the business.

Now, therefore, is the time for a vigorous effort. How many new subscribers will you send?

### ASSISTANT SECRETARY.

For more than a year our Treasury has been severely strained by the demands of a growing work. The great question constantly pressing upon the Board, and especially on the Secretary and the Treasurer, has been how to make the contributions at home keep pace with the increasing needs abroad. For six or eight months all the various plans that could be suggested have been under prayerful consideration. At the regular monthly meeting for July the Finance Committee presented a well-considered and exhaustive report, of which we print some portions in another column. It concluded by recommending the appointment of an assistant to the Corresponding Secretary, and nominating for that position Rev. T. P. Bell, of South Carolina. The report was adopted and the nominee elected with hearty unanimity.

Bro. Bell is, we believe, of a Presbyterian family, and therefore it may be presumed well-grounded in the doctrines of grace and in habits of systematic work. He began his business life as a clerk in the office of Dr. McIlwaine, of the Southern Presbyterian Board of Foreign Missions. That while in this position, and having come to years of maturity, he learned "a more excellent way," and was baptized at Columbia, S. C., will be accepted by Baptists as *prima facie* evidence of soundness on deaonominal tenets. In the midst of many difficulties, and depending largely on his own exertions for the means, he gained a good education at the State University of South Carolina, then entered the Southern Baptist Theological Seminary, and came out in 1880 a full graduate, and, in the opinion of his instructors and fellow students, one of the most promising that had ever gone forth from that School of the Prophets. Since his graduation he has been eminently successful as a pastor, and especially noted for his intelligent and ardent interest in the cause of missions. He is vigorous in body, robust in health, in the prime of early manhood, and combines business talent with preaching power, a sturdy self-dependence with an humble trust in God.

The *Baptist Courier* of July 15th, says:

"Anderson loses its beloved pastor, Rev. T. P. Bell, who has accepted the position of Assistant Corresponding Secretary of the Foreign Mission Board, and will shortly remove to Richmond to enter upon the duties of his new position. The choice that has been made in his selection is one that can be heartily commended for its fitness and sagacity. Brother Bell is well equipped for the work to which he is assigned, and he will enter upon it with zeal and earnestness born of an intense interest in foreign missions, to which he has given much study and attention. As we understand it, he will travel in the interest of the Board, and he will also become the editor of the *Foreign Mission Journal*. His quick intelligence and accurate knowledge will serve him admirably in both divisions of his work, and we will expect that his popular, effective style of speaking will contribute much to the advancement of the cause among the people. South Carolina Baptists will rejoice at the accession of strength gained by the Foreign Mission Board in this acceptable appointment, while they will as deeply regret to part with one who has contributed no little to their working force in the last six or eight years."

His work has not yet been clearly defined, and may not be for several months to come. In fact he must take some time to survey the field, to prove his armor in the new relations, to consult with the Corresponding Secretary, and with brethren in the several States, and perfect the details of plans, which for the present can only be sketched. His aim will be to foster harmonious co-operation between the State organizations and the general Convention, to rouse slumbering churches to a sense of their obligation, to encourage systematic and regular collections for the spread of the gospel, and to utilize as much as possible of the vast store of undeveloped resources now dormant in the minds and hearts and purses of a million of Southern Baptists. He will not do it in a year, nor in five years, nor in ten years, but by the blessing of God, and with the help of the brethren he can accomplish much. We bespeak for him a cordial reception wherever he shall go this Summer, "for he worketh the work of the Lord."

At your Association please see that some one makes a practical talk on Foreign Missions. The cause doesn't need sky-scraping rhetoric, but plain presentation of facts and the arousing of Christians to action. Tell the brethren about how you work in your church, and what success you have met with. These gatherings of representatives ought to stimulate regular collections.

### DR. TUPPER IN MEXICO.

The Corresponding Secretary of our Board, as is well known, is driven from his office every year by that mysterious malady known as "hay fever," and is compelled to spend the months of August and September on some elevation, to which the dust or pollen, or whatever produces it, cannot ascend. It is also known that his daughter, our excellent missionary to Mexico, has been dangerously ill and is very slowly convalescing. These circumstances looked like pointings of the finger of Providence, and led him to leave Richmond about the middle of July. If Saltillo, 5,000 feet above the ocean, should prove not high enough to keep off his malady, he can bivouac on one of the neighboring mountains, or go on to Zacatecas, which has an elevation of 10,000 feet.

None who know the man need be assured that the time will not be lost to the cause of missions. The invalid daughter will no doubt gain strength much more rapidly, and be the sooner ready to resume the work in which she has been so successful. The Doctor himself, having already a fair acquaintance with the Spanish tongue, will be able to take part in the dedication of houses of worship, to attend the Mexican Association, to gather invaluable information about the fields, and as he goes to preach "the glorious gospel of the blessed God."

The routine work of his office will, of course, go on systematically and regularly in his absence. Any bank-draft or postal order payable to him will be collected, and remittances to meet constant demands are all the more needed since he is not here to make any special arrangements for taking up foreign drafts.

### "REST AWHILE."

When the disciples had been out two and two among the lost sheep of the house of Israel preaching the gospel and healing everywhere, they returned to the Master and told him what they had done and what they had taught. "And he saith unto them: Come ye yourselves apart into a desert place and rest awhile." So every laborer needs a season now and then away from the scene of his work. The country pastor enjoys the stormy Sundays of winter, and needs besides to get off for two or three weeks in summer, in the delightful recreation of assisting some brother pastor in a protracted meeting. The city bishop, with his three or four regular services and as many more irregular ones every week, needs a good vacation to brace up his nerves. What then shall we say of the missionary to a heathen land? He has to breathe continually air that is tainted with superstition and idolatry, to preach publicly and privately every day, to guide the erring, to help the weak, to reprove, rebuke, exhort, with all long suffering and patience, and to bear the unspeakable burden of daily contact with thousands living and dying in ignorance and in sin. No other occupation that we can imagine is so exhaustive, and it is no wonder that so many fall into early graves, and so many more break down prematurely in either bodily or mental health.

Prevention is better than cure. Taking six or eight months in a Christian land before one is broken down is far better than laboring on to the point of utter exhaustion and having to take years to recuperate. In this view we have welcomed Mr. and Mrs. Bagby from Brazil, Mr. and Mrs. Eubank from Africa. They come under medical advice, and with the approval of their several missions, and will be able to do much for the cause in Texas and Kentucky, and to return soon with prospects of prolonged lives and increased usefulness.

The application of brother Hunnex—see his letter in this number—has been approved by the Board. He will spend his vacation partly in England, partly in Geneva, of which Mrs. H. is a native, and we hope may find opportunity to return *via* Richmond to his field, and so make the circuit of the globe.

Dr. Graves is sorely in need of rest, and we fear will be compelled before long to leave his loved employ for a season.

From the scene on the Galilean shores—a set of wearied preachers seeking rest, a fit type of our earthly life—turn we to another presented in the book of Revelation. Behold a throne encircled with a rainbow and round about four and twenty other thrones, and in the midst four living ones, "and they have no rest day and night, saying: Holy, holy, holy is the Lord God, the Almighty who was and who is and who is to come." Here life is toil and must have rest; there it is unwearying praise.

Senhor Margarito Toscano, who came from Mexico last fall to the Southern Baptist Theological Seminary, made good progress in his classes there and earned the commendation of professors and students. He feels the need, however, of a broader and better foundation for his theological studies, and has applied to Dr. Wm. E. Hatcher, President of the Virginia Baptist Education Board, for the aid needed to enable him to take a course of study at Richmond College. The case is exceptional. The Board is organized only to help students from Virginia. Dr. H. has, therefore, assumed personal responsibility for the brother's support. Many generous readers of the *Journal* will be glad to help him. Please enclose whatever amount you wish to contribute for the support of this Mexican brother, while he prepares himself to evangelize his countrymen, to Rev. Wm. E. Hatcher, D. D., Richmond, Va., and though this note is written without his knowledge, we can guarantee that the money will be wisely and faithfully applied.

### HISTORY OF OUR MISSIONS.

The history of the Foreign Missions of the Southern Baptist Convention up to 1880, by Rev. H. A. Tupper, D. D., has been regarded for some time as out of print, and some applicants for it have been unable to secure it. Some few stray copies scattered here and there have been collected and can be obtained of Miss Helen Gwathmey, Box 134, Richmond, Va. The price, including postage, is \$2.50; to ministers \$2.00. The work will probably not be re-printed. Copies will be furnished as far as they go in the order of application for them.

The floods in many sections have done great damage, and many are depressed and indisposed to liberality. But floods ought to make us rejoice more in the immovable Rock, and pity more the poor heathen who have not heard of the great salvation. Then too, be it remembered, that when some sources of support for our work are thus cut off, it is all the more necessary for others to be increased. Every little will help. Gather it and send forward promptly.

The "Kentucky Plan," according to a letter from Dr. Warder, cost last year, for salaries and expenses of Superintendents, 25.77 per cent of collections. The General Association at its late meeting resolved to tax the Foreign Mission collection hereafter only 10 per cent. Thanks.

Among the mails on the ill-starred Oregon were letters from Africa, which were recovered from the ocean and forwarded July 6th. One of them, enclosed in a blue envelope, is hardly legible after its long submersion in salt water.

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## OUR MISSIONARIES.

## SOUTHERN CHINA.

CANTON and vicinity.—R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, and twenty-five native assistants and Bible women.  
 MACAO.—F. O. Hickson and Mrs. Hickson.

## CENTRAL CHINA.

SHANGHAI.—M. T. Yates, Mrs. Yates, D. W. Herrington, Mrs. Herrington; assistant pastor, Wong Ping San; chapel-keeper—A. Licentiate—Wong Yeur San; sexton, P'ay Sian Su.  
 K'owloon.—See T'ay San, pastor.  
 Szechow.—Tsu-nye-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, N. W. Halcomb and O. W. Pruitt.  
 Whang Hsin Mission.—J. M. Joiner, Mrs. Joiner, E. E. Davault and Mrs. Davault.

## AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, S. M. Cook, with four native assistants and teachers.  
 Abeokuta, (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, C. E. Smith, and one assistant.  
 Ogbomoso.—L. O. Murray, native evangelist.  
 Gann.—S. L. Milto, native evangelist.  
 Hauuer Farm.—Albert Ell, native evangelist.

## ITALY.

ROME.—George B. Taylor, 27 Via del Teatro Valle, J. H. Eager and Mrs. Eager, 52 Via Giulio Romano, and Signor Torre.  
 Torre Filice.—Signor Paschetto.  
 Anconio.—Signor Ferrarini.  
 Milan.—Nicholas Papengouth.  
 Venice.—Signor Belloni.  
 Bologna.—Signor Colombo.  
 Modena.—Signor Martinielli.  
 Carrà.—Signor Fasulo.  
 Bari and Barietta.—Signor Volpi.  
 Naples.—Signor Basile.  
 Juana of Sardinia.—Signor Cossa.

## BRAZIL.

RIO DE JANEIRO and Santa Barbara.—W. B. Bagby, Mrs. Bagby, E. A. Puthuff, Mrs. Puthuff, Senhor Mesquita, E. H. Soper, Miss M. A. Everett.  
 BAHIA and MACAO.—Z. C. Taylor and Mrs. Taylor, C. D. Daniel and Mrs. Daniel.—Native preacher—Senhor Teixeira.

## MEXICO.

SALTILLO.—W. D. Powell, Mrs. Powell, H. P. McCormick, Miss Addie Barton, Miss M. O. Tupper, Mrs. M. O. Graves and three teachers.  
 Potosi and Durango.—D. A. Wilson, Mrs. Wilson, F. M. Myers, Miss Annie J. Maberry and Senor Gonzalez.  
 Monclova District.—Senor Rodriguez.

NOTE.—Letters addressed to our missionaries in China should be endorsed via San Francisco. Those to Africa via England.  
 The postage to each of our missions is free cents.

## VERY INTERESTING.

BAHIA, June 12, 1886.  
 I beg the Board's or the *Journal's* pardon if I were the cause of two considerable errors in May number of *Journal*, relative to the Brazil mission. The report says baptized 23, when in Bahia and Macao alone there were 47, besides those in Pernambuco, Rio and Santa Barbara; so that we might say there were at least 60 baptisms in the Brazil missions during last conventional year.

The report credits us with \$485 contributions. Our church in Bahia raised during the year \$200 for all purposes, only about half that amount directly to church work. It is possible that Rio and Santa Barbara contributed the remaining \$285, though not certain. Brother Bagby can speak for that. Our membership is nearer 200 than 168. We have 5 churches organized, but not one church building yet. I sincerely hope before another year is past we may have at least one church building of our own. The present building we occupy, which is large, commodious and convenient, is on one of the best sites in the city. The grounds are 28x300 feet, and extend from street to street. We have a standing offer of it for \$6,952.50. We would be willing to preach and live in it for years without a regular church building, if our people would only buy the valuable property.

The yellow fever has visited our city again, and the Lord has spared our lives to work among the people.

Our paper, *Echo of Truth*, is meeting with good reception and success. It is a twelve page monthly. Rev. C. H. Spurgeon has given me permission to translate and print any of his sermons. I hope to publish one monthly—edition 1,000 each. Dr. Blackford, of the Presbyterian mission here, has taken 100 of each. It is our desire to divide the 1,000 into 10 shares, and among us missionaries and what we can get among other denominations, to relieve the Board in this trying time.

We have a baptism to-morrow. The candidate lives in a village some 40 miles distant. He promises to be a useful addition to our church. An old lady, some 70 years old, was converted about a month ago, but she has not courage enough to confess it publicly. This week a very bright conversion is reported at one of the out-stations, and will perhaps be baptized to-morrow.

Brother Daniel and wife are with us now, having returned from Pernambuco some

three weeks ago. Brother D.'s health is not good, I think owing to extraordinary work and economy while at Pernambuco. He works regularly with me now, taking it in turn about preaching. While we all are glad to have him with us, and the cause here demands at least two missionaries, neither of us feel content to leave Pernambuco in its present prospects and needy condition. If the Board can send another missionary to Pernambuco in his place then we will be *contentissimo* to have him here.

Sister Everett's health has improved since coming to Bahia. She will soon be prepared for the visiting work here among the women. We are well pleased with her, and I hope the Board will appoint her to this place.

Brother Lins reports one baptism at Pernambuco since brother Daniel left there. The aged mother of Sr. Teixeira, at Macao, after having followed Christ in all his ordinances, is down on her death bed, perhaps. Sr. Teixeira on hearing of the Board's press, resolved to relieve it entirely of rents in Macao. And our brethren here on hearing the same, and that our work was likely to be cut short, said: "We will help more." We have one ordained preacher in Bahia who works at his trade and preaches the gospel regularly. If it were the desire of the Board, he has signified to me that he would readily go anywhere and preach, but acting in accordance with the Board's recent actions on self-support I have resigned myself to see him support himself and preach the best he could. The harvest is white and the laborers are few.

The Lord has wonderfully blessed us during the past year, notwithstanding some troubles, to which I suppose all churches are subject. Great prospects are before us for another year. If I had a hundred hearts I would give them all to work for Jesus. The privilege of rescuing souls is the sublimest conceded to mortals. How our hearts swell with joy to see the brethren increasing their contributions and sacrifices for the heathen. May God richly reward them all.

Z. C. TAYLOR.

## APPEAL FOR REST.

CHINKIANG, CHINA, April 24, 1886.

Dear Dr. Tupper:

You will perceive from the accompanying doctor's certificate that the state of my health requires that I should have a complete change, and rest from missionary work for some time to come. I have been in communication with Dr. Yates on the subject, and you will have a letter from him by this mail, which will, I have no doubt, assist you in reference to the matter.

I now (with the approval of Dr. Yates and brother Bryan,) make application to the Board that Mrs. Hunnex and myself shall be allowed a vacation of one year, in order that we may go to Europe for the recuperation of our health. In making this application I do not forget that we have not yet been four years in connection with the mission. This has made me reluctant to bring the matter before you, but as you will judge from the doctor's certificate herewith enclosed, I cannot do otherwise, my health, beyond doubt, requiring that I should have entire rest for a season.

I think, however, that although we should take a vacation thus early as far as our connection with the Southern Baptist Mission is concerned, we could not for this reason, be regarded as expensive missionaries. Our coming to China entailed no expense on the Mission, and when we were privileged to become missionaries of the Southern Baptist Convention, we already had a knowledge of the Chinese language, having labored for some years in the interior of China. We had not, therefore, to spend two or three years in acquiring a sufficient knowledge of the language to enable us to engage in active missionary work. I do not mention these facts to indicate that we, in any way, because of them, feel that we have any right in reference to the taking of a vacation, but only that you may not be disposed to blame me too severely for being under the necessity of taking a prolonged rest at this time.

The expense of a trip to Europe for Mrs. Hunnex, myself, and three children, would not, I think, exceed \$1,200, which would be the amount of my year's salary if I were actively engaged in mission work in China. My going home, therefore would not necessitate any increased expenditure on the part of the mission for this year, as my salary would, of course, be discontinued while I was absent from the field. My return to China, at the expiration of my vacation, would require a similar amount, but it would not be needed this year.

With regard to the carrying on of the work until I return, brother Bryan is making good progress in the language, and with the help that I am giving him, I think that he will soon be able to speak with a consider-

able degree of accuracy, and that he will be able to keep up the interest in the work until I return. I would gladly work on for years to come, as I love the work, and am very happy in it, but this cannot be done until restoration to health and strength is secured.

I put these facts before you, trusting that they may receive the prayerful consideration of the Board, and that we may be permitted to take the rest so much needed, and thus be enabled, by the goodness of God, to return to China, with renewed health and strength, to labor for many years for the salvation of this great heathen people.

Mrs. Hunnex unites with me in Christian regards.

Sincerely yours in the gospel,  
 W. J. HUNNEX.

## CERTIFICATE.

The Rev. W. J. Hunnex, of Chinkiang, has been in China eight years, nearly three years of this time he spent travelling in the interior, away from the comforts of civilization, and enduring privations from the results of which he has never fully recovered.

Mr. Hunnex has been under observation a year and a half, and has had frequent exacerbations of fever and rheumatism, which have yielded only temporarily to remedies.

Mrs. Hunnex, too, has become debilitated from a long residence in China, and suffers much with head symptoms during the hot summer months.

I urge a change for Mr. and Mrs. Hunnex at the earliest opportunity, a long sea voyage and entire change of climate for a year; first, to restore physical health; secondly, to obtain rest from the mental strain and care which conscientious mission work in China always brings.

It is my opinion that such a change is not only desirable, but imperative to insure efficient and continued work in China.

L. H. HOAG, M. D.,  
 University of Michigan.  
 Chinkiang, April 24, 1886.

April 23, 1886.

Dear Dr. Tupper:

I learn from brother Hunnex that he is making a request of the Board for a vacation, and a trip to his home in Europe. I do not know what Dr. Yates will write you, but I write to endorse his request.

I need not speak of his health, as his medical certificate will show you his condition.

I find brother and sister Hunnex good missionaries, capable of much usefulness in the future, if they do not break down now for want of rest.

To refuse them may be to lose them. I need not here discuss the value of a good missionary, because you know it. Brother Hunnex speaks the language well, and sister Hunnex plays the organ well; the first indispensable, the second very much needed.

They have already proven themselves good missionaries, and should be taken care of. The question may arise, what will become of the work if they leave? I can't promise to do very much, but Mrs. Bryan and I will do all we can. I hope to be able to speak a little by the time he would leave, and exercising my little powers would cause them to grow.

I am aware of the fact that brother Hunnex goes to Europe instead of America, and that his vacation will not directly benefit our Board; but this does not prevent their needing and desiring a vacation. Their trip home would increase the interest in missions in Europe if not in America. You see there is an unselfish view to be taken of this objection. We shall miss them very much if they leave us for a year, but for their sakes and their future usefulness in our work, I ask for them a favorable consideration of their request.

Many Chinamen are coming daily to hear the gospel in our two chapels. Both are now opened every afternoon, and often not less than five hundred hear the gospel in one day. I go and help in the singing, have learned a few Chinese hymns. I also sing sometimes in English, which seems to interest the people. Mrs. Bryan and I are very impatient to use our tongues.

We are more and more pleased with our home here. I think we shall enjoy very good health; so far we are very happy.

I write now mostly for the *Biblical Recorder*, but hope to write more to the *Journal* after awhile.

Mrs. Bryan joins me in love. We pray for you.

Yours,  
 R. T. BRYAN.

SHANGHAI, May 1st, 1886.

Dear Dr. Tupper:

You will be sorry to learn from the letters of brethren Bryan and W. J. Hunnex that the latter, on account of failing health of himself and wife, has applied to the Board for a year's rest in his native clime.

Mr. Hunnex is not naturally a strong man. When I saw him late in January he bore

evident marks of over-work. He now writes me that the health of his wife is failing, and that he has written to the Board asking for a year's absence to recuperate. He is a good worker. In fact he has worn himself out by over-work since the new chapel was built. It takes a strong man to keep up daily services with impunity. And sometimes he has attempted more than one public service per day. I regret exceedingly his loss so soon after brother Bryan's arrival, for brother Bryan will not be able to commence active work for a year or more. By taking over brother Hunnex's teacher, who is a very good preacher, he will be able to keep up services on Sundays and several days in the week. So the work so auspiciously commenced will not be entirely stopped (It occurs to me at this moment, that since the language is about the same as that of Tunchow, it would be a good idea to invite brother Halcomb to come to the assistance of brother Bryan for about a year at least. But I have no authority in the matter. I think I will ask him, and let him and his mission assume the responsibility, especially as we wish, when men and means are forthcoming, to work up the Grand Canal and join on to our work in Shantung.) Under the circumstances I approve of the Board giving Mr. Hunnex a favorable answer.

Mrs. Yates and I are as well as could be expected at our advanced age. I have now had 14 years of consecutive hard work, with sore afflictions, out of which the Lord has delivered us, and enabled us to keep the mission intact—besides greatly enlarging it—till reinforcements arrived.

May the Lord of the harvest preside at Montgomery, and cause all things to work together for the advancement of His kingdom in the earth.

Faithfully,  
 MATTHEW T. YATES.

## AFFAIRS IN RIO.

RIO DE JANEIRO, June 1st, 1886.

Dear Dr. Tupper:

Thank God the beginning of another month finds us still grasping the gospel plough. Looking back the pathway is strewn with memories of God's blessings and benefits, and looking forward the glorious promises of an omnipotent God gleam like pure gold in the sunlight of day. One of the many blessings God has given me is a true wife and helpmeet, in the person of a young English lady who was baptized by brother Bagby in March last year. She is a true Baptist and an earnest worker, has started the language with me, and has also gone into the work of visiting, teaching Sunday-school and playing the organ at our meeting. We were married at the English Baptist church here on the 19th of May.

The weather still keeps cool, and there is but little fever in the city now. My health is improving, but most days I have a little low fever, and this I fear will not leave me till I get a change of air. I had hoped to go up to Santa Barbara this month to resign the pastorate of the church, and with the help of brother Puthuff, hold a week's protracted meeting. But the small-pox is raging there, and the people are deserting the place, and there is great distress amongst the Brazilians. Our church holds together, and brother Puthuff has been down and preached to the brethren three times, and I hope this month to either go or send and make arrangements for him to take charge of the church and work there. I believe there are several waiting baptism, and many I know were under deep conviction of sin when I left in February.

Our work here is brighter, and looks very encouraging, and we start the month with a firm hope and trust in God, looking unto Jesus, the author and finisher of our faith, believing that he leads us on to victory, and though he may delay the blessing he will not deny it. We closed the month last night by holding a church meeting, when we received one into the church by letter. I cannot describe the desires that took hold of me as I listened to some of our brethren relating their experience. I felt I must get up and talk to them of the love of Jesus and the great needs of this people before our eyes continually in this city. Thank God I am able now to do a little personal talking to the people, and I feel that I am gaining their friendship and love, and so it leads me to hope that I may get them to love my Saviour. This month we have opened one other preaching station, and the first service was well attended. A mob outside had made up their minds for a little fun with sticks and stones, but the Lord defeated their plans. At the close of the service the master of the mill where the service was held came down and took the arm of brother Mesquita and led him safely through the crowd. He has also been kind enough to assure us the help of the police and the watchman of the mill in case of any trouble.

We have the band-room nicely lighted up. Brother Bagby had long wished for this work to be started, and at last his prayers are answered. I am also doing good work here amongst the English, and by this means opened up the way for preaching to the Brazilians. There are some half dozen Christian Brazilians living at the mill who are working with us, though they are not of our faith and order. The master of the mill is a member of the Anglican church, but the Lord has opened his heart through the death of his wife. Our service here at our home still increases in both numbers and interest. My wife brought with her an organ from England, and this proves a powerful attraction. Some even attend my English services, they are so fond of music and singing. I trust brother Bagby will not return without a small portable organ, one that we can take with us to all our appointments, and when we are able to take a missionary trip inland it will be of great service.

We are now holding six services a week besides our Sunday services. This includes two English services. During the month we have held 35 services, 11 English and 24 Portuguese. Many are interested, and some seeking entrance to the church, but they are not yet sound enough on doctrine to be taken in. Dared we lower the bars that Christ has put up, we might soon build up a membership, but I should not like to vouch for the quality. A little patience and our numbers will increase, and the increase be that of genuine disciples of our Lord Jesus Christ.

Our colporter has not been idle, and the following is the report he hands in for the month:

Persons talked with, 282; houses visited, 62; hours worked, 175; Bibles sold 8; Testaments, 12; gospels, 10. Besides his regular Bible work he has gone around with invitations to our meetings, and given away numbers of tracts and books in Portuguese. Brother Taylor has started a Baptist paper called *Echo da Verdade*, which has caused a big stir in Bahia. He has also sent out a Baptist history in Portuguese. This our Paedo-Baptist friends do not admire, and the Rev. J. J. Ranson has done his best in a paper he edits to spoil it in the eyes of the people. This is the way they seek communion with us. Thank God we know we are on the foundation that Christ laid, and we have His word for it that all hell and earth combined shall not prevail against it. The Lord grant us grace and wisdom to fight on till all nations shall be filled with the knowledge of our Lord Christ. Our united regards. Pray for us.

Yours in the gospel,  
E. H. SOPER.

#### EVANGELISTS IN COUNCIL.

Our Assembly, as the Italian brethren call it, was held June 2, 3, 4 and 5, in the city of Bologna. The brethren from Sardinia were not present, being prevented by the quarantine between that island and Italy. Most of the evangelists had not seen each other for two years, and right glad were they to meet again. We each embraced and kissed the other, even brother Clopton falling into line and adopting the Italian style of greeting.

The brethren generally were in good health and good spirits, though some had passed through serious afflictions during the year. Brother Columbo has over-worked himself this winter, and has been threatened with serious brain trouble, though he seems all right at present. With caution and a little rest, he hopes to escape another attack; and be ready for another season of hard work. Brother Volpi was unable to walk without the aid of a strong cane. For two months he has been suffering with a diseased leg, and the doctor tells him that he must be patient for at least two months more before he is entirely well.

Our meeting began each morning at 8 o'clock, and closed at 11, then again at 2 o'clock and closed at 6. The devotional services from 8 to 9 of each day was an important feature of our Assembly. It was a special pleasure to have with us Rev. S. W. Duncan, of Rochester, N. Y., and Rev. S. C. Clopton, of Richmond. Dr. Duncan was with us only one day, but he won the hearts of the brethren by his short, but striking and stirring speech. Brother Clopton was with us during the entire session, and he has already sent some of his impressions to the readers of the *Religious Herald*. During these few days he had a fine opportunity to study Italian character, especially its weaker side.

The whole of one day was taken up with reports from the churches, each evangelist giving a detailed account of his labors, his successes, his peculiar difficulties, and his mode of combatting them. The reports made it evident that much hard work had been performed during the year, many difficulties encountered, and some fruit gathered. Towards the close of our meeting one or two questions of doubtful utility claimed the attention of the brethren. In spite of this I feel that our Assembly was a great blessing.

The brethren all expressed an earnest desire that they might be enabled to meet together annually. They also commissioned me to urge Dr. Tupper to visit us, and be present with us at our next meeting. Three members of the Board have already visited this field, and now we are all anxious to see the Secretary. What does Dr. Tupper say? Will it be possible to gratify us? We can give him eight months or more to think about it, if that will cause him to say "yes."

Another important feature of our Assembly was the preaching at night. The congregations were large and attentive, and the sermons well prepared and well delivered. Brother Papengouth's on "The Cross," was unusually impressive. Professor Torre's sermon on "The Social Element in Christianity," was pronounced "magnificent." Brother Paschetto gave us a well prepared and instructive discourse on "A new Testament Church," and brother Fasulo spoke earnestly and interestingly on "Martha and Mary." I trust these sermons proved to be good seed in good ground.

The brethren have all returned to their respective fields of labor, better and stronger, I hope, for this meeting. Do not forget to pray for these dear brethren who are called to do their work in the midst of peculiar difficulties and discouragements.

We are all well, though I feel quite exhausted by the over-pressure of work during the last few weeks.

Your brother in Christ,  
JOHN H. EAGER.  
Rome, June, 1889.

#### CENTRAL CHINA.

June 1st, 1886. During the past month I have made a pastoral visit to Kwin San, Soo Chow and Chinkiang. At Kwin San 4 members have been received as candidates for baptism, and at Soochow 2 while I was there. They will be baptized as soon as the baptistery is in order. There is considerable interest there. I preached to a full house. Brother Herrington, who accompanied me, was more than delighted with his trip and the prospects for genuine work. O, for two men for Soochow! But they must not come without the power to draw for a double house, which will be cheaper than two houses. The field there is white unto the harvest. I may, if health is continued to me, spend a portion of next winter there.

At Chinkiang I found Mr. and Mrs. Bryan well, happy and hopeful.

Mr. and Mrs. Hunnex are looking badly. In spirit they seem to have let go. Nothing will do for them but a trip home.

Now, my dear brother, I can see a danger signal! Over-taxing my powers has brought on a serious dizziness of the head, that sometimes causes me to stagger badly. Yesterday, twice during my sermon, I had to close my eyes and hold fast to the pulpit to save me from falling. The effects of the mental effort to preach a sermon is felt for a day or two. I cannot do much now at translation. I think it will be best to take my doctor's advice, and stop work for some time and go to Chefoo where I can have quiet rest in a bracing sea air. Mrs. Y. will follow later on.

I advised the brethren at Chinkiang to proceed to organize a church. They can constitute a church of ten or twelve members. That will do for a stack-pole.

Since I have seen Dr. Crawford's appeal to the Convention I have been much concerned about the effect of the re-publication of my paper to be used in connection with Dr. C.'s rules, under Article 5. I have discussed these peculiar views with him more than once, and rejected them as absurd for Central China missions. I am very anxious to hear from the Convention. Dr. C. had no authority to quote me as supporting his views. There are evils to be abated, in which we agree, but he has not made them prominent.

Faithfully,  
M. T. YATES.

#### PROGRESS AND PROSPECT.

SALTILLO, MEXICO, July 10, 1886. Another is added to the working force in Mexico. One week ago brother H. P. McCormack, who has been attending the Southern Baptist Seminary the last session, reached Saltillo as a missionary. He is directed to remain here until he receives further instructions from the Board, but the mission is desirous that he shall in the near future enter the very inviting field of Zacatecas. How glad our hearts were to welcome this dear brother among our number. But, brethren, although two new missionaries have so lately entered this field, there are many more even now needed, for "truly the harvest is plenteous, but the laborers are few, pray ye, therefore, the Lord of the harvest to send more laborers." The work in Patos has been suffering for want of attention; still our native brother Gamez there seems to have been feeding the flock of God, and they love their shepherd, and wait upon his ministry.

Parras is one of the most hopeful fields that can be found anywhere, but we have no one at work there at present. Brother Powell is now earnestly desired to go into the country some seventy-five or a hundred miles to baptize some people. Since his return from the United States he has baptized twelve, ten here and two at Patos. Several have also been received who await baptism. Two of those who have joined lately we hope will be of great use to the cause. One is a young man that manifests considerable talent and much enthusiasm for the gospel. The other one of the most influential men in Patos. The latter has not yet been baptized. I shall move to Patos soon to take charge of the work there for the present, but we have an eye to another field, which we judge far more important, more needy, and equally promising of good results, which we hope it will be the judgment of the Board to occupy very soon. Our work grows all the time in favor with God and the people. Madero Institute never had more nor better friends at any time than at present.

I thank God to-day that his providences led me to Mexico. While laboring in the Lord's vineyard in Texas, I read the *Foreign Mission Journal*, and often after reading the letters of our dear brethren Taylor and Bagby, of Brazil, Powell, of Mexico, and others, I felt to steal away and lift my heart to God to give them success. And now, dear brethren, in this, my first letter to the *Journal*, I do most earnestly beseech you to continue your prayers for us, that God would give us, above everything else, hearts filled with the Holy Spirit and faith, that out of a heart full of the precious treasures of the gospel, we may dispense the word of life to the perishing.

Fraternally,  
D. A. WILSON.

#### REPORT ON FINANCES.

The Finance Committee, consisting of brethren H. K. Ellyson, H. C. Burnett, and Jno. C. Williams, had been considering since last March plans for raising funds in the several States. After several partial reports, they submitted in July an elaborate one, discussing the whole subject of collecting and transmitting funds. On the latter, which the committee very properly put first, since funds have to be transmitted to the foreign fields *quarterly in advance*, they recommended a modification of the plan now in use, but still giving the several mission treasurers authority to draw as before up to the amount appropriated by the Board. On the former, the committee say:

It must not be overlooked that the By-Laws of the Convention prescribe a policy for increasing our revenues, which the Board has been trying to execute literally and faithfully for many years.

In addition, the Corresponding Secretary keeps up a ceaseless correspondence with State Boards and Secretaries; with agents and Vice-Presidents; with pastors and church members—adjusting differences; stimulating collections; and showing gratitude for favors received, and hoped for! As far as practicable, and specially, when any necessity requires, he visits the States in the interest of the Board, keeping in view this policy of the Convention. And in carrying out this policy, let it be remarked that the Board realized last year some \$83,000 for our work.

But, while the Board stand bound to the general features of the policy outlined in the By-Laws, the Constitution of the Convention allows much discretion in the conduct of their affairs, as do the By-Laws themselves. The Board must bear in mind, however, that whatever improvements or plans they may adopt, these plans are subject, more or less, to the will of the States: for without their approval, there would be insuperable obstacles to their execution. The question arises, therefore, whether the wisest thing to be done is not to make haste slowly in this matter, laying down some general principles, and making tentative efforts with the States as to the practical forms in which they may be embodied with the least friction with the State organizations. The following principles seem to be established by experience:

1. That the best way to secure money for our work, as for any other object, is to make personal application for it—hence, the Board should constantly work to the end of having some person in each State, and association and church, to work especially for our interest.

2. That while much work may be done voluntarily, our main dependence must be on agencies supported by the Board. The paid agents of Missouri and Texas strikingly illustrate the advantage of such agents, specially in the less trained States.

3. That the agencies should be as far as possible, under the control of the Board, and not officially connected with other or-

ganizations. No family, business concern, or church organization could prosper with employees or officers in common with other bodies, even of their own nature.

3. That our missionaries are missionaries of the churches, and the whole burden of their support should be borne by them cheerfully and regularly; the Board are only their servants for Christ's sake. Hence, the Board should do every thing to bring the missionaries and churches as near together as possible.

5. That the great need of the Board, is for the earnest and constant efforts of the pastors of the churches, through whom the people must be largely reached and trained, and with whom the Board should systematically and personally work as far as possible.

6. That the press is providentially presented as one of the most powerful agencies for the Lord's work, and should be used to the greatest advantage practicable.

7. That the organization of our women, according to the views of their churches and States, is of vast importance to the pecuniary interests of the Board.

Now the question arises: What is the simplest and safest way to secure the embodiment of these principles, or other principles, for the increase of our revenues? As the work must be done cautiously, and in different ways, according to the peculiar views and organizations of the States, the simplest and safest way would be to make, at present, no sharply defined policy; but to put the Corresponding Secretary of the Board in such condition, by ample assistance, that he may do more work in the States, personally, or by an assistant, conferring and planning with brethren of authority and influence, with the view of gradually developing, under the direction of the Board, a policy definite and comprehensive, as the natural outgrowth of circumstances, instead of projecting one at once, as the result of mere reason, which might be entirely impracticable. In a word, an assistant to the Corresponding Secretary, who should be a man of broad mind and missionary spirit, willing to spend and be spent for the Master, would be the best financial policy that could be adopted at this time.

#### SELF-SUPPORT IN FOREIGN MISSIONS.

This subject is coming more and more to the front, and deservedly so. Our second paper in our present Vol. IX., by an efficient missionary of many years' service in India, touches only two points of many in which mistakes in the past working of missions have embarrassed the work, and delayed for years the development of self-supporting, self-propagating and independent native churches in most missions in that land. But while we recognize and regret the mistakes made in the past, we would not too severely blame those who fell into them, or overlook the special difficulties or trying circumstances which led to them. Nor would we rush into mistakes equally, or even more injurious to this work of God at the opposite extreme.

In this work, as in all things else, the wisest and safest course is to be found in the "golden mean." Some of our good friends, having become conscious of past mistakes, in so dealing with native converts as to pauperize and unfit them for self-support, are now in danger of adopting such "heroic treatment" as to kill them as soon as born.

We notice in a recent *Foreign Mission Journal* that dear Dr. Crawford, of the Baptist mission at Tung Chow, China, has returned to this country "to confer with the Boards in Richmond and Boston, regarding the future direction of our Foreign Mission work." We learn that Dr. Crawford advocates "the policy of confining appropriations strictly to work done by our missionaries, and leaving native laborers to support themselves, or be supported by their fellow-converts." We are glad to see those mission Boards have not adopted such a rigid rule. Even if we were as ready to adopt this rule in practice as Dr. Crawford seems to be, we should deprecate its adoption by any mission Boards or secretaries in Christendom. Such action by any mission Board would be a wrong exercise of power, and seriously damage the work in their missions. If brother Crawford or Carpenter, or any other missionary, chooses to adopt such a rule in his practice and station, we should hope both his Board and his brethren in the mission would interpose no objection. And if all the missionaries of a given field should adopt and observe such a rule, we would have them free to do so. Mission policy, like a tree, should be tested and known by its fruits. But let mission Boards adopt no such rigid rule. Such responsibility should be left wholly to the missionaries themselves. Let the churches and Boards have confidence in their workers abroad, that they are more anxious than others can be to develop, with God's help, the largest and most blessed spiritual results; and let all parties ever keep in mind that *less legislation and more consecration* is the one supreme need in this work.—*Missionary Review*.



## DR. YATES' VIEWS.

It will be remembered that in a discussion of Dr. Crawford's plan in the April *Journal*, the opinion was expressed that he had no right to use as he had done a certain paper prepared by Dr. Yates for a Conference at Shanghai, and reprinted at Dr. Crawford's request in the *Biblical Recorder* and other Baptist papers. We return to this very painful subject because our excellent brother Senter, Vice-President for Tennessee, writes that Dr. C. is preaching and lecturing in that State "with reference to the management of our missionary enterprises, and charging upon the Board, and even the donors, a great waste of money and a departure from the spirit of Christ's Great Commission."

It is a great grief that one so long, so much and so justly beloved and honored by Southern Baptists, should seem in his latter years to be destroying what he had done so much to build up, and that he is using his great powers and his position to substitute a wild and barren theory for the practical plans which experience has developed. He is still reported as one of our missionaries to China, but, of course, has no salary or other allowance since he left his field of his own accord, and at his own expense. We do not for a moment claim that our plans are perfect. On the contrary we try hard to improve them year by year. We are far from denying that under the best of plans some evils will creep in. Eternal vigilance is the price of purity as well as of liberty.

But let us hear Dr. Yates as he writes to the *Recorder* under date of May 24th, 1886.

Dear Brother Bailey:

I see that at Dr. Crawford's instance, you have republished a paper that I read several years ago, before the Shanghai Missionary Conference composed of various missions. If Dr. Crawford designed to use my paper as a sort of collateral to support what seems to be his appeal from the decision of the Foreign Mission Board to the Convention at Montgomery, *he was not fair*; for I inadvertently on grievous errors in methods of mission work, real evils that had insinuated themselves into the churches and missions of China, especially into the missions of other denominations, the influence of which was seriously damaging my own work; while in Dr. Crawford's plea he hardly alludes to these evils, except very remotely in Article III. As to the rules in Article V., about fixing the sum for each missionary's dwelling place, for preaching hall or chapel place, and for a missionary's work in all localities at the same rate, they are simply absurd. We, Dr. C. and I, have more than once discussed this portion of his plan, and I have as often dissented most emphatically, as being wholly impracticable for my field. And if the Convention should under a momentary delusion adopt these rules, I should be under the necessity of protesting against the measure. For until we got into our own house at Chinkiang, I had to pay \$40, Mexicans, per month for a dwelling house for brother Hunnex. So you see that thing would not work in Central China, and I regret that my paper, designed for something else, should have been used under circumstances where the effect of it, to the mass of readers, would be to support a measure to which I am much opposed. I regret, too, that Dr. Crawford did not, when he was before the Board and the Convention, make prominent enough to be seen, the great evils by which true Christian work in China, and in all other heathen lands, is today afflicted, yea obscured. I refer to the unscriptural and unchristian methods of mission work, now and of late years, so widely and inconsiderately adopted by most missions, of employing such a large proportion of not simply their own membership, but of all comers from other churches, who are in search of employment in some way to make out a living—as evangelists, colporters and Bible-women, etc., to create the impression far and wide among the heathen that a man is paid to become a Christian. It opens up to him a new, a better, a more profitable and respectable way of making a living. This is not designed, but it is the result of bad methods of mission work, and this induces the worst of all evils, that of men, in the great middle and lower stratum of the Chinese population, who find it hard to make a comfortable living, leaving their work and applying to one of the numerous native assistants to *learn* Christianity with the view of joining the church, and ultimately, of securing employment in the mission. I dare not even guess at what proportion of those who are reported as hopeful additions to churches, are influenced by this

sort of inspiration. But these being men of the lower classes and poor, the need of a better educated class of assistants is felt, to secure which high schools, colleges and even universities must, at great expense be established. The output from these, men who are taught English, and a smattering of western science, have proved, religiously speaking, worse than those who have not these accomplishments. For they have been put by their education in a position, in the midst of a large foreign community to command higher than missionary wages. And they have not the grace to enable them to resist the higher wages, and the temptations of the world. The results may be easily imagined. These are the evils that should attract the serious attention of every Foreign Mission Board in Christendom. But perhaps you are ready to say, why trouble yourself about what others do; why not prosecute your work in your own way? That is just what I cannot do successfully, while this boom of *church business* is dominating everything connected with mission work. My people are poor, and they too want employment at better wages. Those who are paid anything want the wages of their friends who have been employed by other missions. Those who have no employment in my mission seek and find employment in other missions, and I am deprived of the only opportunity I have of teaching them from the pulpit. There are large educational schemes in operation, a large portion of the teachers of which are members of other churches. Such a state of things does not and could not exist at home. It can and does exist here. The thing to do, is for some man to devise a scheme, and then *make* it a success. There is too much work done to appear successful. That is the cankerworm at the heart of too much mission work. God save me from such notoriety. Let this suffice, for none of you seem able to understand the situation out here. I have suffered from dizziness for a month.

Affectionately,

M. T. YATES.

Shanghai, China, May 24, 1886.

## MEDICAL MISSIONS.

The Semi-Centennial of the Medical Missionary Society was celebrated at Canton December 31st, 1885. Our Dr. Graves made the opening address as follows:

"It devolves upon me as Chairman of the Managing Committee of the Medical Missionary Society to state the object of our meeting here to-day. We gather to celebrate the Semi-centennial of Medical Missionary work in China. The foundation of this Society is an event well worth celebrating, for it marked an era in the history of modern missionary movement begun about a century ago, (last year was the centenary of the Monthly Concert of Prayer for Missions.) The first efforts of the missionaries were directed to giving the word of God to the heathen in their own tongues, then the public preaching of the gospel, and the training of the young occupied most of their energies. In 1835 Dr. Grant was sent to the Nestorians, where he gained great influence as a medical missionary in after years; and in the same year Dr. Parker, who had arrived the year before, opened his Ophthalmic Hospital in Canton. The Medical Missionary Society was, as far as we know, the first society organized on the basis of combining the healing of disease with the teaching of Christian truth. It afforded a common ground on which the foreign community and the Christian missionary could meet in their desire to benefit mankind. Medical missions are a natural out-growth of the spirit of Christianity. While in one sense they may be called new, in their present form, yet they are as old as Christianity itself. In this respect, as in every other step of real progress, Christianity has only reverted to the original model. Our Saviour himself healed the sick, and commissioned his disciples to do so likewise. The whole history of early Christianity shows how deeply the spirit of this command actuated His followers. Heathenism never suggested the founding of a hospital. Dollinger remarks that 'among the millionaires of Rome there was not one who founded a hospice for the poor or a hospital for the sick.' Julian, the Apostate, was the first to borrow such institutions from Christianity in order to remove from heathenism the reproach of selfishness. We see this practical Christian benevolence producing the same results now as then, and we find the Chinese imitating us, and opening hospitals and dispensaries. The root is in Christianity, though the branches have extended into heathenism. The sympathies of the heathen have never extended beyond the clan or at widest the nation; but those of Christianity are as wide as the human race. Christianity alone has established hospitals for an alien race, on the simple ground of a common human brotherhood.

"The great question before those who seek to benefit others is, 'How may we aid the poor without pauperizing them?' Many systems of giving aid to the poor so destroy all the manhood in men, and so tend to rivet the chains of poverty more fast upon its victims that the minds of thoughtful men turn from them with a feeling of revulsion. There are of course times when we should give food to the starving, and clothes to the destitute, as in the relief afforded to the sufferers from the famine in North China, and to those from the floods here, but these are exceptional. In seeking to benefit our fellow-men in ordinary times, how can we do better than to select that class who excited the sympathy of our Saviour—the sick, the afflicted with all forms of bodily ailment and pain? Aid of this kind does not tend to pauperize, for it is given to those who have no power to remove their own suffering—no one will feign himself sick in order to take a dose of medicine. As Christians, our deepest sympathies are called out by seeing the diseased hearts of our fellow-men, and as men by seeing their suffering bodies. The afflicted heathen therefore claim our most earnest efforts to aid them; and the endeavor to benefit both body and soul is among the highest of human endeavors.

"As to the history of this institution, and the many benefits it has conferred upon the Chinese, both immediately and through the native students who have been trained here, I leave these things to Dr. Kerr and the other gentlemen who will address you. We meet to celebrate the successful carrying on, through fifty years of an enterprise which is at once a noble illustration of the humanitarian side of Christianity, a striking exhibition of kindly feelings of the foreign community towards the Chinese amongst whom we dwell, and an enduring monument of the skill, energy, and benevolence of the physicians who have conducted its operations so successfully through half of a century."

The Rev. Mr. Pearce said:

"The Chairman of the Committee has informed us in regard to the objects and aims of the Society, and the underlying principle of its organization. The physician in charge has told us much of what is interesting in connection with his labors. The Vice-President of the Society is to favor us with his recollections of the past history of the institution and the progress made during the fifty years now completed. I am here to bear independent testimony to the merits of the work which the hospital is doing among the Chinese. Let me say that my opportunities for observing and judging have been continued for more than six years. They have not been confined to Canton, but extended to no inconsiderable part of the province. Ladies and gentlemen, I desire to state with all possible emphasis, this one thing: that of all the plans which western philanthropy has devised for the well-being of the Chinese, those of the Medical Missionary Society are second to none in wise adaptation of means to ends. I will go further to-day, and say that no plans of foreigners for the welfare of the Chinese have been carried out with more energy and zeal, and with less of self-interest. Perhaps one may go even further, and say that few, if any, plans to lessen the sum of human suffering have resulted in greater proportionate success. The Society's record in the past fifty years will furnish a powerful appeal to the minds of the benevolent. You have now learned that those records are to be supplemented by Dr. Thomson's report. But in addition to the direct work of healing, an indirect work of incalculable good is accomplished by institutions of this kind in China. Hospitals maintained by foreigners help to break down barriers of prejudice and ill-will, and at the same time to open avenues for western science and discovery. It may be claimed for the Canton Medical Mission, that it has played no unimportant part in bringing foreigners and Chinese into better relations by removing mutual misunderstanding. It has contributed books on many branches of medical science, and given the Chinese rational views of medicine and surgery. A longer experience of its benefits to the afflicted will lead to the acknowledgment on the part of the natives that what has been done is the outcome of Christian philanthropy. Those who originated the hospital, and during the last fifty years have devoted themselves here in Canton to active service in the cause of distressed humanity, were actuated by the spirit of 'Him who went about doing good, who healed the sick and cleansed the lepers, and to many that were blind He gave sight.' And so the people will be prepared to hear in due time His message of mercy to the race. Those who know the Chinese must have remarked the love of the nation for the concrete. They concern themselves with facts and things, rather than with the ideas of things. I do not withhold the praise due to their abstract philosophy, but it is a fact, that in China more than elsewhere, we must, in dealing with the people, put plain facts and deeds before them if we are to make an impression on the mind at all striking and durable. This institution is a plain

fact likely to have more effect than the best kinds of argument. The Chinese write and speak pictures. This hospital is a picture on which they must constantly look. It supplies ocular evidence of some things which foreigners believe; of some motives which influence them in their relations with Chinese. It shows that the men from the West desire to treat as brothers all within the four seas, and to extend to those who are in need a brother's sympathy and help. So I say again, the hospital has done a noble work by bringing Chinese into touch with foreigners, by leading them to regard us with greater good-will, and causing them to show more readiness to believe in our good intentions, even when we ask them to abandon some of their long-cherished beliefs and superstitions.

## SPECIAL CONTRIBUTIONS.

As the Treasurers of the Missions draw on the Board quarterly in advance for the funds appropriated to their respective missions, a duplicate of the receipt sent by the Board to the donor of each specially designated contribution, not known to be covered by the annual appropriation of the Board, is sent to the Treasurer of the mission to which the designated person or object belongs, with the following direction printed on the receipt:

"N. B.—This amount the Treasurer of the above mission will include in his next draft, if the amount is not covered by our appropriation to his mission, drawn quarterly in advance."

## RECEIPTS FOR FOREIGN MISSIONS

From June 22d, 1886, to July 21st, 1886.

ALABAMA.—Montevallo Bap. ch., for F. A. North, Tr., \$2.40; by W. B. Crumpton, Cor. Sec., \$74.79. Total, \$77.19.

ARKANSAS.—Ephesus Bap. ch., Nevada Co., for W. D. Powell, by J. J. Byers, \$12; by J. R. Searcy, Sec., (of which \$7.50 from J. E. Huron for Mexican missions), \$34. Total, \$46.

GEORGIA.—Missionary Soc. of First Bap. ch., Atlanta, for support of Mexican girl, by Mrs. W. T. Akers, Tr., \$7; C. A. Davis, Sr., for Mexican colporter, \$45; by Jno. Tillman, Tr., C. Quimby, Bap. ch., \$2.67; by J. A. Shank, Washington, for W. D. Powell's work in Mexico, \$5; by J. H. DeVotie, Cor. Sec. and Tr., (of which \$4 from Y. L. Soc. of Second ch., Atlanta, for girl at Madero Institute, \$7.50 from W. M. Soc. of Fifth ch., Atlanta, for Africa; and from Quimby ch., \$1 for Mexico, and 35 cts. for China), \$30; from a "Railroad Man," by H. H. Tucker, for Mexican missions at Saltillo, \$100; Woman's Miss. Soc. of Cartersville, for support of Miss Lettie Moore, by J. H. DeVotie, Cor. Sec. and Tr., \$18. Total, \$245.67.

KENTUCKY.—From the mite-box of the late Miss Mollie T. Shuck, Paducah, \$1; W. H. Harper, by S. M. Province, \$5; W. M. Soc. of Eminence Bap. ch., by Mrs. J. M. Grubb, \$10; from the "Gleaners" and the "Little Treasure Seekers" Mission Band, of First Baptist ch., Owensboro, by I. N. Parrish, Jr., for education of native missionary with Miss L. Moon, China, \$21.00; by J. W. Warder, Cor. Sec., \$145; Mrs. M. D. Thompson, for Mrs. David's Memorial Fund, \$1. Total, \$463.09.

MARYLAND.—By Joshua Levering, V. P., as follows: From Eutaw Place ch., \$547.04; Rev. Geo. Bradford's subscription to Mexican missions, \$25; and from Fulton Avenue Bap. ch., \$10. Total, \$582.04.

MISSISSIPPI.—East Pascagoula Union Bap. S. S., by R. B. Grant, Supr., \$7; by J. L. Moore, Sec. and Tr., \$5. Total, \$12.

MISSOURI.—By R. S. Duncan, Agent, \$240.53.

NEW YORK.—Chinese Dep. T. B. B. School, New York city, by Miss B. E. Pary, Tr., for Chang Kum Sing, China, \$30.

NORTH CAROLINA.—Western Bap. Con., by Chas. E. Lee, \$30; by J. L. Briggs, Tr. Ind. State Con., (of which \$12.03 for Dr. Yates), \$139.45. Total, \$169.43.

SOUTH CAROLINA.—By A. J. S. Thomas, Charleston, \$3; by D. J. Spearman, Sec. of Piedmont Asso., \$2.00; Girl's Miss. of New Prospect Bap. ch., Reedy River Asso., by J. A. Martin, (less 10 cts. ex.), \$2.30; W. M. Soc. of Welford ch., Spartanburg, Asso., by I. W. Wingo, \$362; from Sallie Spearman and Bessie Phifer, by J. H. Huggins, \$5 cts.; by S. B. Ezell, Sec. and Tr. Ex. Bd. of Spartanburg Asso., \$6.22; Six and Twenty ch., Anderson Co., by J. K. Mendenhall, \$3 cts.; by Chas. Manly, V. P., \$13.41; Mrs. A. S. Williams, Tr. of Mas. Hattie mission, \$5; L. L. Coker, York Asso., by H. E. Johnson, Tr., \$3.50; Bennettsville Bap. ch., by A. J. Bristow, Tr., \$6.25; Mt. Zion ch. and S. S., of Georgetown Co., by J. L. Rollins, (less 12 cts. ex.), \$1.13; from Miss M. E. McIntosh, Cor. Sec. of O. C. W. M. Societies (of which \$5 for China), by John Stout, \$126.51; by A. P. Abell, Tr. Ex. Com. G. B. Asso., \$12.74; Ninety Six Bap. ch., by E. M. Lipscomb, Tr., \$4.05; Hartsville Bap. ch., by C. J. Woodruff, \$4.40; Greenville Bap. ch., by F. J. Bostick, Tr. B. P., \$14.76; Welsh Neck ch., by L. M. Coker, Tr., \$14; Florence Bap. ch., by B. G. Covington, \$20; Anderson Bap. ch., by T. P. Bell, \$16; Beaufort Bap. ch., by A. C. Wilkins, \$10; Hebron ch., Union Co. Asso., by J. A. Fant, Tr. of U. Co. Asso., \$2.65. Total, \$652.03.

TENNESSEE.—By J. M. Senter, V. P., \$111.97; Northern Asso., by S. Acuff, Agent, \$7; Buffalo Ridge ch., Holston Asso., by R. H. Dungan, C. and Tr., \$8; W. M. Soc. of First Bap. ch., Knoxville, for girl with W. D. Powell, by Mrs. Belle Cruze, Tr., \$10; by C. W. Witherspoon, \$5; by G. W. Halsey, from A. Cole, Pleasant Grove ch., \$10; and from First Bap. ch., Martin, \$5; by J. H. Anderson, Edgefield, \$1; by Enoch Windsor, Winchester, 50 cents. Total, \$153.57.

TEXAS.—Sunday-School of First Bap. ch., Galveston, for girl at Madero Institute, by Lucian Minor, Sec., \$8.

VIRGINIA.—Miss Bettle Saunders, for Mrs. David's Memorial Fund, \$1; S. S. class of Miss A. G. Tupper, First Bap. ch., Richmond, for Maria Oropeza in Madero Institute, \$8; W. J. David, Jr., for African Miss., by Mrs. Bland, \$1; "Will," Richmond, for girl in Madero Institute, \$5; Infant class of First Bap. ch., Richmond, for native boy with Mr. David in Africa, by Miss Kate Winston, \$14.20; Mrs. Sallie Holt, for Mrs. David's Memorial Fund, by W. V. Macfee, \$1. Total, \$30.26.

AGGREGATE.—\$2,677.05.