

THE GOSPEL HERALD.

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

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CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, D. W. Herring, M. S. Herring, assistant pastor, Wong Ping San; chapel keeper—a Heintiate—Wong Yung San; sexton, P. Y. Sun.

KWIN SAN.—See Tay San, pastor.
Soochow.—Tsu Nyeh Shang, a licentiate and chapel keeper.
Chinkiang.—William J. Huxney, Mrs. Huxney, R. T. Bryan, Mrs. Bryan.

NORTHERN CHINA.—P. O. CHEFOO.

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STATE OF COAHUILA.
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Patas.—Felix Jimenez.
Sabins, Juarez and Progresso.—R. Rodriguez, Musquiz—(To be supplied.)
Rio Grande District.—(To be supplied.)
San Rafael and San Joaquin.—A. Travino.
Galena.—Jose Maria Gomez.
Rayones.—Gilberto Rodriguez.

STATES OF ZACATECAS AND AGUAS CALIENTES.
Zacatecas and Aguas Calientes.—H. P. McCormick, Mrs. McCormick, Miss Addie Barton.
STATE OF JALISCO.
Guadalajara.—D. A. Wilson, Mrs. Wilson.

NOTE.—Letters addressed to our missionaries in China should be addressed via San Francisco, Thos. to Africa via England.
The postage to each of our missions is five cents, except Mexico, which is two cents.

CENTRAL CHINA MISSION.

DR. YATES' ANNUAL REPORT.

Double Work.

The work of our mission has been prosecuted with unabated vigor and care during 1887. We have had no annoyance from the officials, or opposition of any kind, except what is common to the natural heart, either at Shanghai, Chinkiang, Soochow or Kwin San. The regular services have been doubled, more or less, with good audiences and good attention, but with small tangible results.

Brethren Bryan and Herring.

The preaching at Chinkiang has been done by Brother Bryan to good audiences. He has no helper. There are church members who speak sometimes, but they are not preachers. They would be preachers if the mission were to call them and pay them wages, as is the custom in most missions. We do the same when the Lord shows us that He has called them to devote their lives to His work. The preaching at Shanghai has been done by Brother Herring, the assistant pastor Wong Ping San and myself, when I have been able to take my regular morning service. This I did regularly till late in June, when I left for a rest at Chefoo, leaving Brother Herring in full charge. In addition to his daily studies he is getting well into the preaching harness in Chinese. The native church is well pleased with his preaching and his spirit. He has inaugurated a Sabbath-School for the church and scholars of Mrs. Yates' and Mrs. Seaman's school, that promises well.

Native Preachers.

Wong Ping San has night services during the week, and sometimes takes the Sunday morning service. Wong Yeu San, the chapel-keeper of our street chapel, in the upper story of which he lives, has regular services there, and a Sunday service at the country



MRS. M. T. YATES.

(*nee ELIZA MORING*). Born in Chatham Co., N. C., Dec. 21, 1821. Married September 27th, 1846. Dec. 18th, 1846, "Mr. and Mrs. Yates, with Mr. and Mrs. Tobey and Dr. J. Sexton James, were designated" to the missionary work in the First Baptist Church of Richmond, Va. Some missionaries sailed in March following, but "in consequence of the severe illness of his wife, Mr. Yates was compelled to defer his departure. Our afflicted sister would have willingly been carried to her berth, had been borne from our shores with the hazard of finding a grave in the ocean; but the interdict of the physician and the advice of her friends prevented." They sailed in April and reached Shanghai in September. There she has served faithfully with her husband for over forty years. "And a help-meet for the great work of her husband verily has she been." She remains in Shanghai to carry on the work of the Lord.

chapel. In his report last Monday morning, he said, "There were plenty of people to hear me at night, but they had no heart." I asked him if he thought they could see that there was a heart in the pulpit. There must be a warm heart in the pulpit before you can expect to see it on the benches. See Tay San, native pastor, is in charge at Kwin San. His state of health has been such as to forbid any very aggressive work. He has been able to hold weekly services for the little church. TSU NYEH SHANG, chapel-keeper, is in charge at Soochow, where he opens the chapel, and harangues the people two or three times a week, but I fear there is not much good done. All the above-named men are routine preachers, except perhaps See Tay San, and should not be classed as missionaries. Deacon Wong Yeh San is the only native I know who has true spontaneity in his work for the souls of men. He has love for God and love for the souls of his countrymen. He continues to preach regularly three times a week to good audiences at his own chapel. Pray the Lord of the harvest to give him truly converted souls for his hire, lest he become discouraged. For to preach from day to day, and month to month, to good audiences, and see no results, is enough to try the hearts of the most consecrated men. There is this supporting truth, that the gospel we preach "is the power of God unto salvation to every one that believeth"—to the Jew, the Greek and the Chinese.

Since the night of June 27th, when in unconscious sleep, I was prostrated by a stroke of partial paralysis, I have been able to do but little. I have tried to preach a few times since my return; have reviewed my translation of Paul's Epistles, and put them to press; and am now giving attention to the proofs, of which work a few days more will complete 2d Corinthians. When this work is done, I shall give myself more complete mental rest for several months—all summer, if necessary. For, although I hold the invitation of the Board to return to the United States for a good rest, I had about decided that my state of health would require me to stay near my doctors for the present; 2d, that the Bryan house must be built this year. As I have had some experience in building brick houses, I guess, with Bryan to carry out my orders, we can accomplish it without much difficulty, if we finally determine to do the work.

STATISTICS FOR 1887.

Chinkiang—Baptized, 2; died, none; present membership, 9 natives.
Kwin San—Baptized, none; died, 1; present membership, 16 natives.
Soochow—Baptized, none; died, none; present membership, 9 natives.
Shanghai—Baptized, 6; died, none; present membership, 73—107.

FROM D. W. HERRING.

Dr. Yates' Illness and Scripture Translation.

Dr. Yates had another stroke of paralysis on the morning of the 19th of February, in Chinkiang, whither he had gone to assist Brother Bryan for two or three weeks in building his house. It came in connection with a fall from his bed, which we thought was the occasion of the paralysis; but the doctor thinks it a result of it. With this affliction he seems to have been given a double portion of the grace of patience and resignation. We hope he may recover as he did from the attack of last summer; but the doctor seems to think all hope of such a thing is in the fact of his having an uncommonly strong constitution. Yes, he seemed to be almost entirely recovered, and had just pushed through the work of publishing his New Testament (up to Revelation), in the Shanghai colloquial, a work which has cost him years of hard labor; and because he had

been spared to do so, he was in unusually happy spirits, running over with joy and gratitude to God. You know that was one of the jobs that had to be finished before he would consent to accept your invitation to visit the United States.

This translation of the New Testament which he has made, with so much care, is a great boon to his church; it is a great gift to the twenty millions of people speaking this dialect, and may God bring them some time to love this priceless treasure, which comes to them in a style so excellent as to enable them to appreciate more the value of their language.

In this connection let me quote an interesting paragraph from the speech of Rev. Geo. Cochran, D. D., at a recent meeting in Tokio, Japan, to celebrate the completion of the translation of the Bible into the Japanese vernacular: "China, the number of whose millions we toss lightly off our tongues, but of whose deep distress, as she has lain for ages inswarth in the mummy cements of a strange and meaningless conservatism, we can form but a faint conception, has also received the Word of God in several well adapted versions, and though the progress of the Gospel is sadly hindered through prejudice, engendered by the opium and coolie trade, the day of her redemption draweth nigh; the dawn ahead shudders through the gloom; the voice of life and hope is heard throughout the land."

How to Advance the Cause.

We are proceeding with the work of our mission about as usual, having been hindered some by bad weather and the Chinese new year, which has just past. We are hoping and praying, and are going to work for greater good this year. At our last church meeting I asked all, both men and women, to prayerfully consider between then and the next meeting, at which they would be expected to report, how we might do more to advance the cause of Christ this year. Oh, that all who have a heart to work may find what God would have them do. I have a project of preaching daily at each one of our places for preaching, in succession, for two or three weeks' time at each place, and see if we can't follow up and bring to maturity any impressions that may be made.

DEATH OF DR. YATES.

In announcing the death of our missionary, Rev. M. T. Yates, D. D., which was communicated by cablegram on March 17, 1888, the Board would feel that the announcement is a mere form, as the news has spread over the civilized world, were it not that they think the mournful event a fit occasion to honor the memory of our departed brother by doing something towards the accomplishment of his life-long wishes and prayers and expectations.

Omitting biographical notice of Dr. Yates, which has been published up to 1880 in the history of the foreign missions of the Convention, and his many acts of liberality and benevolence, which have been published from time to time, the Board would call attention to the great subject of the Doctor's thoughts and hopes.

The heart and brain of our brother were burdened for his adopted country of China. He longed for a mission in Japan, but he longed more for the evangelization of the Celestial Empire. He saw the Empire as few see it—in the magnitude of its immense territory of 2,000,000 square miles and of its dense population of 400,000,000 of souls; in its fearful isolation from Christianizing and civilizing influences because of its geography, its language, its superiority to more Christianized eastern nations, and its inveterate contempt for the western world; in its almost insuperable self-satisfaction founded on the wisdom of its sacred and ancient teachers, the excellence of many of its gov-

ernmental principles, and the admiration and adoration in which they held their ancestors and institutions, running into antiquity as remote as the re-establishment of human government after the Deluge. We know these things by the hearing of the ear; but Dr. Yates realized their truth, and hence he realized the tremendous necessity of bringing the almighty force of the Gospel, accompanied by the Holy Ghost, to bear upon the destiny of this mighty Empire, which, next to the English-speaking races, is, perhaps, the most momentous factor in the future history of our world. If our brother had a conviction more powerful than others, it was that the ministry must be converted, called of God, and educated for their work; and if one passion predominated all others, it was that, though it need be at great sacrifices, heavy forces shall be thrown in the name of Jehovah against the masses of Chinese idolatry. He believed in the redemption of this strange and remarkable people, and that this redemption would be the resurrection of the eastern world. He planned largely and wisely. He was a great general, but he was a great general without the sinews of war to execute his plans of conquest. God startled us by his sudden death. What does it mean—not to Him, but to us, to the Baptists of the South, the Southern Baptist Convention, the Board of Foreign Missions? Has the stunning fall no grave significance? The Board enters not into the interpretation of Providence. But they feel, and feel deeply, that it would not be in disharmony with the providential teaching of this dispensation if they, trusting in the God of the missions whom our brother served so faithfully, and trusting in the sympathy and support of Southern Baptists, by whom our brother was so loved and honored so greatly, should take prompt action and send out a large reinforcement to China. This suggestion is emphasized by the really piteous appeals for aid which our Brother Bryan utters and Mrs. Crawford re-echoes, and which Brother Davault, with almost his dying breath, summed up in the cry of agony: "Help! help! help!"

The Board believes this step would be well pleasing in the sight of God, would aid to arouse our people to their obligations to the pagan world, and hope that it will have the support of the Southern Baptist Convention. Let a call be made for the best qualified young men of our ministry as a "memorial band" to reinforce the depleted force of China.

The Board therefore present for the consideration of the Convention the following resolutions:

1. Resolved, That in the death of the late Rev. Matthew Tyson Yates, D. D., the Southern Baptist Convention has lost one of its oldest, most consecrated and efficient missionaries; China, one of its most enlightened and philanthropic adopted citizens, and the Christian world, a man and servant of God, whose life and character were an honor to his race and whose death is a loss to mankind.

2. Resolved, That in honor to the memory of our noble dead, and in justice to our own sentiments of gratitude and grief, a call should be made for a company of our best and best qualified young ministers to reinforce our reduced forces in Central, Southern and Northern China, as a "Yates' memorial band."—Report of Foreign Mission Board.

Is there an Essential Difference between a Call to Preach at Home and one to Labor in the Ministry among Foreign Nations?

BY REV. WM. ROYALL, D. D.

Within the limits of an article suitable for the GOSPEL HERALD, a subject of such magnitude cannot be discussed at length. Our thoughts must be compressed into a few sentences; and it is left to the reader to expand and develop them for himself.

By "essential difference" is meant here a difference in kind, not in degree. The question is this: Are there any qualifications—natural or gracious—which the foreign missionary must possess, and which may be entirely dispensed with in the case of the minister who remains at home?

No one can doubt that both home work and foreign work require all the qualifications which in a previous article we mentioned as necessary to the work of the ministry. But may not work on the foreign field demand the possession of some qualities in addition—some that are not called for in the home field? That seems to be the point under discussion.

The subject does not now present the difficulties which it did even fifty years ago. Foreign nations were then so far away, foreign peoples were supposed to differ so much from us, missionaries were so nearly "clean gone" when they went down into the dark well, and such a thick veil rested upon missionary operations and missionary life, that a man fitted for work among the heathen was invested by the popular imagination with superhuman endowments, rare and peculiar grace, and a zeal so transcending ordinary bounds as to be worthy of a new name. There was something in his person sacred, a consecration rivaling that which characterized the ancient worthies, and exceeding that possible to be realized by any one, however faithful, who did home-work. Farewell services in honor of outgoing missionaries, possessed, before the days of ocean steam-navigation, all the solemnity of a funeral; and the missionaries themselves stood out before the assembled multitude transfigured.

But a great change has followed upon a better knowledge of Geography and upon rapid transit. It is now felt that whatever circumstantial differences may exist between

inhabitants of different countries, they all have a common spiritual nature and common spiritual needs which are to be met by the same Gospel that reaches and affects us. The old systems of idolatry there correspond to the false and lying beliefs and unbelief here, and yield to the "foolishness of preaching" quite as readily when assailed with equal vigor and persistency. The old-time impression that the missionary required great courage, physical and moral, is felt to a much less extent than formerly. Those "ends of the earth" are now well known, and well guarded from violence to foreigners by treaties with Christian governments. It is as safe to live and to travel in many countries barbarian and savage fifty years ago as in Europe or America.

Again, it is questionable whether there are not as marked differences as to the degrees in which workers in the home field are required to possess certain qualifications as can exist in this respect between the home field and the average heathen field. Think of the diversities of talents and gifts that are needed and find a place at home; how wide, how marked! The evangelist and the pastor, the teacher and the exhorter, the son of thunder and the son of consolation, the sewer and the reaper—all possess graces and gifts essentially the same, and yet combined in such varying proportions that the careless thinker may judge it otherwise, and conclude that each member of each party was called with a different calling. But we may confidently say that every man who claims to be a minister of the Gospel must possess essentially the qualifications of Fuller, Spurgeon, Judson. Yates—not combined, it is true, as in the case of any one of them, but in such proportions as the Head of the Church sees best suited to the actual and varying needs of the several fields and spheres of labor. See I Cor. 12: 4-7.

It must be remembered, too, that foreign fields now differ much among themselves. In many there are established stations, and plans of operation systematized, awaiting only helpers. These differ in no essential feature from home fields.

When a new mission is to be planted, the wisdom to organize, and the eye to avail of advantages and favoring circumstances are called into requisition. But many phases of home work demand equal wisdom, and often a more delicate strategy. And sometimes upon the home field a higher type of moral courage is developed in stemming the opposition of men whose judgment we value than is required in meeting that of the heathen. Our censures we have

its pangs are greatly diminished by the possibility of revisiting, and by facility of correspondence. China is, practically, as near New York as St. Louis was fifty years ago. And no special grace is demanded in leaving native land now that was not demanded in 1830 in accepting a call while in Boston to a mission field in western Illinois.

Upon the whole, it must be maintained that there is no essential difference between the call to labor at home and the one to labor among the heathen. And yet it is freely admitted that there are "diversities of gifts." It may be well to bear in mind, however, that these diversities are not the resultants of new forces, but of those common to all ministers, combined in endless varying proportions. In each case a different proportioning of gifts and graces presents us with an independent variety or "diversity" seen in the resultant.

In the case of the foreign missionary certain of these qualities common to all ought to be seen in larger measure than in that of the one adapted to home work. Let us mention a few of them: Self-reliance, Patience, Hopefulness, Readiness to conform to environment, Absence of race-prejudice, great power of Endurance, and unyielding fixedness of Purpose.

To conclude, let us say that we hold it irrational to contend that the field of labor affects the nature of a call to the ministry so as to give a new type to that of the foreign missionary. For since there are as wide differences existing between some home fields as there are between the foreign and the home fields, it would be necessary logically to regard the types as numerous, rather than only as two. Nay, more: If we admit that there is more than one call to the ministry, we will be forced to admit that they are as numerous as the men called, with their infinite diversities of gifts.

And yet we do not hold that all ministers are fit and qualified for the foreign work and home work alike. This would be as illogical as to hold that all are equally well fitted for all the varieties of home work.

—Rev. E. P. Ellington, one of our missionaries, has been compelled by bad health to give up his work for the time being. We hope he will soon be restored.

—Rev. Jas. S. Purefoy, one of our missionaries, and one of the best known and most useful Baptist ministers ever in this State, is quite feeble. We trust that he may be himself again soon.

—Rev. C. B. Justice is about well again from a fall which came near being serious indeed with him.

—Rev. H. Sheets, our missionary at the Orphanage, baptized on Monday, June 4th, 14 of the children—7 boys and 7 girls.

—Politeness is from within, from the character; but remember, young man, if the forms of politeness in daily life are dispensed with, the disposition to it and the thing itself soon die. Both must exist, and the outward must be a genuine growth from within.