Deo P. Anderson, D.D.

Canton, 31st January 1846.

My dear Brother,

You will readily find your letter to the Chinese Mission of Oct. 25th 1845 and one to the Missionary Hall of July 17th 1845, on before me. The latter, a most solemn appeal, do I feel from your pen sent me to enter some of the Specific duties to which you call on our attention not only collectively as a mission but individually.

"The Medical practice. What is the religious influence resulting from this practice? How far is it advisable for the British to be concerned in the Medical practice of the Chinese?"

In the letter to Mr. William Bingley I told you the views with which we should wish to bring the matter home to the Chinese Medical men. The experience of the fact in more than one or two missions is sufficient to convince us of the value of medical practice as an adjunct of the Gospel. I am certain that time and the advance of science has been placed above it the great salon of the world that has attended it is little to increase our apprehension that it is not the way to secure the glory of God. The good of the Chinese is more not the word must likely to secure the blessing of the Holy Spirit.

My dear Brother, there is something wrong, some misconception or misunderstanding. I quite agree to call for the book in ten of them, and recommend that we could converse together for our home. I greatly differ in view the subject differently, make along the face of wills and desires, to concide that the practice is no longer a cause in such matters that its institution upon this subject refer to a portion of the Chinese.
I answer the second question first, notice the extract of the letter to the B.P. next: the first question was to the B.P. and it is not applicable for the Board to be concerned in medical practice of its states. Doth the position prevent the Peabody of the A.B. etc. of the Board deceased with the animals of the Board staked beneath his notice, regardless of color or aspect, to proceed in the cause? By anything more specific in the request, I would answer, let the Board concern itself so purely as to encourage employment in the service even a medical missionary of requisite qualifications, as it seeks by talent and by influence to raise the opinion of men so long as it has a confidence in its officers. For as far as shall after themselves the work of the missionary station peculiarly requiring among its persons a medical missionary, shall be accomplished with at least one in four, I continue to do so until the project has taken root. As among its works, the existence of native Christian physicians, surgeons, and hospitals, shall supersede the necessity of the sending for the followers of Christ in the event that finishing them, when the present structure is needed, one may depend on the building, the Board to the people obtained, their protection, over the confidence secured, then the peculiar advantage of the best means of the attainment of our ideal gained will not exist.

In your letter you write: "I agree with you that we should aim to send missionaries into China rather than medical men." If the idea is merely medical men, I would ask,
Who has ever attempted this? But if the term "medical man" is the same as "medical missionary" a term used in India by those who designate who undertake to bring and distribute medical knowledge to the people of those who submit to the care of their bodies, let it suffice to show that if this be the case in which the term is used, permit me to ask, if in sending such to China you are not in the most successful manner teaching "priesthood" with regard to the B roadway estimation of the influence of one of these medical men" please refer to a private confidential letter the address of a few years, which with his permission may appear in which he speaks of Dr. Macleod the surgeon.

Here in the instrumentality of one of the successors of that man, I am to ask to know which those missions as that from the office of the Medical Missionary in order to the presidency of this is one of them in the opinion of missionaries, and constant pray the experience of the past is fitted to convince them, or to bring the point of Thomas 1 of Christ universally to a conclusion of the existence of that to which your mind has guided. By to store that comes which the fanaticism in consternation of this manner will from which the wisdom which prevents the being example of Christ constant or in the the way to secure the glory of God in the gospel of the kingdom of heaven, it is not the way most likely to secure the blessing of the holy spirit, so to account of the case that attended it before being too certain of this may it be well to consider by whom chosen by influence a very serious reflection falls. It seems to be something like this. The verse printed not by the labor of the world, but by common sense, had been admirable, but it so commands itself to common sense.
and general prevalence of all men, shall be made, so that their belief, so adopted, may be the expression of the highest and most exalted spirit, so much so as to defeat the glory of God in the gladness of his grace. It is not easy to describe the blessings of the Holy Spirit. Should that divine glory, as it were, roll itself, as it were, down as little as it does those most exposed to its influence.

What is the religious influence resulting from this practice? The description of the day of judgment can only fully show this. Better can it be fully described. If you would record the facts as they are as written from day to day at the hospital, more especially upon the Sabbath, when numbers are present who have been sent from the house to light in a physical and spiritual sense from whom the theme has been so much as on the case of the sufferer from the general entering tell in the hospital. Anaines, perfectly well as in the case of one of the members of that Sabbath, is from the case from whom the stone was taken a foot in circumference, but her affection, the table shall suffice, as in one case, may be wrought for years with additional anguish. That the sufferer, above all, could terminate his misery, from as, saying at least he can make the man once afflicted, I repeat them further, could you tortured the face, the attention, with which these listen to the gospel, if the disinterestedness of its minister, the gratitude of unbounded confidence in respect of the observers, and to have the confiding his intellectual conviction of the truth of the new religion, the doctrine of Life and other affecting their minds to embrace it, then you would be justified to form such