

COUNSEL TO NEW MISSIONARIES

From Older Missionaries of the
Presbyterian Church



Published by the
Board of Foreign Missions of the
Presbyterian Church in the U. S. A.

156 Fifth Avenue, New York City

1905

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PREFACE

THIS is a book not of missionary policy but of personal counsel. All of its chapters were written by experienced missionaries. There is some inevitable duplication, but very little. The various chapters deal in the main with distinct questions and represent such a wide range of experience that even where the same questions are considered, it is with fresh suggestiveness. Each chapter is shaped, of course, by the conditions of the field in which its writer has worked, but this enriches the value of the whole.

No attempt has been made to present an exhaustive book of counsel, but the Board has desired to place at the disposal of new missionaries some of the invaluable experience of men and women who know thoroughly whereof they speak, with the hope and prayer that the young men and women now going out to the field may be helped in this way to be better, happier and more fruitful servants of Jesus Christ our Lord.

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I

THE CONSCIOUSNESS OF DIVINE VOCATION

By the Rev. Daniel McGilvary, D. D., of Laos

“**S**OME words of counsel for our new missionaries!” A young man might give them with confidence. When he has passed his seventy-fifth year, he will do it with diffidence. The most startling chapter would probably be his own blunders and mistakes, but probably he might bury them. But all the same I will draw as largely from my own failings and defects as from my successes, more from my ideals than from past attainments.

But, first of all, let me give you a hearty welcome, and most sincerely congratulate you on your choice of your life work.

My first advice would be, like the Great Apostle to the Gentiles, “*Magnify your office!*”

We shall presume that your choice has been made after deep heart-searchings, and earnest prayer, and against strong temptation to other lines and fields of work. Such victories, when gained, are likely to be permanent. They give stronger assurance of a divine call. You may not be many years in most fields, before the enemy will suggest that you missed your calling. Well will it be for you if, in some desponding moments, you be not tempted to wonder if, after all, you might not be doing more good if preaching to your own people in your own tongue than in spending use-

less years in acquiring an uncouth and difficult language, to preach doctrines distasteful to those who do not thank you for coming. No Christian, much less a Christian missionary, can live on past experiences, but at times it may be both comfortable and wise to fall back on them. The victory will be well nigh gained if you can confidently assert, as Bishop Thoburn could to his sister, when tempted not to return to his field in India, "Yes, I was never more sure of anything than of my call to India."

You will find, my brother and sister, that it is a heart experience that you will need to support you in a life work on a foreign field. You do not even have the romance of a four months' voyage, in a small brig, with poor accommodations and a cross captain, as many of your predecessors had. True, there are yet to be found some unevangelized regions where you may still be many months without hearing a word from loved ones at home. Should you be called to be a pioneer in such fields, let me assure you that God's gracious promises and presence will not fail you. But more probably it will be your lot to work in fields where the novelty has worn off, to do the humble work of reconciling husbands and wives, or healing dissensions among Christians,—a duty, alas! not unknown in Christian lands. I pray you to bear with such weaknesses, and be not too much discouraged, if needed among those just emerging from the darkness and breaking the chains of hereditary weaknesses entailed by centuries of ignorance and superstition. Some of you are physicians, and you will not be surprised to find the binding of heathen wounds and ulcers not less revolting to sensitive

natures than Christian wounds. You have already learned that the Master was sent to heal the broken limbs as well as the broken-hearted. Only ease the bodily pains, and you can preach any doctrine you please to the sufferer.

I see before me young women from refined homes and surroundings, luxuriously supplied with all that ministers to taste and comfort. Knowing, as you cannot yet know, the opening fields and the great work awaiting you, we bid you a hearty welcome. You may have your sensibilities tried in visiting, as I trust you will, among the homes of poverty and want. You will find, as the Master did before you, that it was the common people who heard Him gladly, and that it will be from among them that your converts will largely come. When Christianity has not yet become popular, you will not be surprised that not many mighty, not many noble are called. But I remember that the history of Christian missions abounds with numerous examples of many from the highest stations in life, who have adorned the rank from which they came, by the most self-denying service on foreign fields, as well as in home lands. The stoop from the throne above to the manger in the stable puts to shame every other sacrifice possible or conceivable. And as with the Master so with the servants, when either heaven or home has been left for saving the lost, what matters it, whether we find them in huts or in palaces? With reverence be it said, even Christ Himself was never so great as in His lowest humiliation. “*Therefore* doth my Father love me, because I lay down my life for the sheep.” It is the Lamb that was *slain* that is worthy of all glory and honor, dominion and power. The Master was

loved for His sacrifice. The servant is honored in following His steps. And I intensely realize that no other advice will be of any avail, unless you have brought to your calling an exalted idea of its dignity and responsibility. If you have, not much more advice will be needed. It can be no perversion of Scripture to exhort you, to give *all diligence* to make your calling and election sure.

It can have none other than a salutary effect on you, always to remember that you are Christ's chosen ambassadors to preach unto the nations the unsearchable riches of Christ, in posts of greatest difficulty, sometimes of danger, always of responsibility. Of all the foolish attempts ever made, none so futile as the attempt to overthrow the kingdom of the strong man armed, in his own stronghold, by any power short of divine. But he was seen as lightning falling from heaven. The cross has despoiled principalities and powers, and made a show of them openly. By an eternal decree in the counsel of eternity, the nations have been given to the Son for an inheritance and the uttermost parts of the earth for a possession. He shall see of the travail of His soul and shall be satisfied. That is the divine origin, the divine authority and the divine assurance of success in the work in which the Church is engaged, and in the labor of which and to the honor of which he is calling you. So, of all enterprises, yours is the most certain. It matters not to what race you go, or what its degree of civilization or degradation. Has not history wonderfully confirmed the promise? In what race of people, language or clime has a missionary spent a devoted life in vain? So long and so surely as you rely on the word and promise and oath of God,

there can be no failure. Anything else will prove a refuge of straw. I have often wondered what can sustain a missionary other than this eternal counsel ordered in all things *and sure*, that Christ has a people given to Him in every land; that all that hath been given to Him shall come to Him; and that him that cometh, He will in no wise cast out. Will that assurance cut your nerve or strengthen it? Work confidently because God works, because sure of success and sure of a reward.

Nothing could make the external call stronger. It comes from many more millions of men to-day than when first heard in Troas. *Come over and help us*, from arctic snows and tropical plains. *The inward call* is one that you must settle yourself in your closet with your open Bible, the Divine Command, and a lost world before you.

Presuming that you have settled your call, and that you will continue to give all diligence to make it sure, and that you have diligently prepared yourself for it, as far as your literary and theological course can prepare you, may I still insist on one other preparation *above all others*? And remember again that you cannot have too much of secular learning, and never was there a subject to which it was so well applied as in making the cross of Christ plain even to the ignorant savage. Angelic tongues cannot do it justice. But remember still, my brother, that however gifted you may be in speech, how manifold soever your stores of learning, yet there is one other more important still. Even the divine Teacher Himself did not enter on His work till He was *baptized with the Holy Ghost*. "For their sakes I sanctify myself, that they also

may be sanctified through the truth." And if a long service, in the work on which you are entering, gives me any right to offer advice, here you have it in a nutshell, *first, middle and last, Go as the Master did in the power of the Holy Ghost.* And if I were assured that this one counsel was heeded, I might go no further. The adversary may not quail before your logic; he quails before your prayers when "he sees the weakest saint upon his knees." He would doubtless say to the godless missionary, "Jesus I know and Paul I know, but who are you?"

In the request for this paper some advice drawn from experience in long-protracted touring was hinted at. But then circumstances are so varied in different fields that what would apply to one would not be appropriate to another. My experience in tropical forests, over mountains, on elephants, or on foot, would be of no service to Brother Egerton Young, on his dog-cart sledges, among the Esquimaux of Baffin's Bay or the frozen regions of arctic snow and ice. But the *consecration* that will sustain the Moravian missionary in Greenland, will sustain you in Africa, Turkey, China, or Laos. And it is alike needed in all. You know that it is characteristic of the Saviour's teaching, that He laid down great principles that are to guide our lives, as distinguished from Mohammed or Buddha and all ethical teachers who gave specific rules *ad nauseam*. In this He showed his omniscience. Room is left for the application of these rules, to meet every individual case in every condition and station in life. Had He taken a different course, and descended to particulars, the field would have been boundless and the task hopeless.

But I *would* like to say a few words on evangelistic *tours* before closing. Whether taken in boats, dog-carts, or on elephants, *be sure to take them*. Whether your work be in large emporiums, translating the Scriptures or teaching, it will be to the advantage of any one to spend two months of the year in the great country, its towns and villages, visiting, if possible, in the homes of the people. I believe you will return better prepared for any kind of work. Rusticating will be a change from the strain of other work. It may save the necessity for a home trip.

In large cities you see the conventional man dressed up as he wishes to appear to one whom he is waiting to fleece or outwit in a bargain. Go to the country to see nature—man as he is. There, too, you will hear the language and idioms spoken by the great body of the people who must use your translations. Whether you adopt them or not, you will be a better translator thereby. For the best work in translating one must be versed in the language both of the people and of the books. And, last but not least, in all probability it is there that you will find most of God's chosen people, his precious jewels. Jerusalem was the capital, but it was Galilee where our Lord spent most of His time and from which He gathered most of His disciples. If you will excuse a personal reference, Chiengmai, the Laos capital, is neither a very large nor, comparatively, a very wicked city, and altogether, in thirty-seven years, I have spent months and years in laboring in it. It was necessary labor and, from some standpoints, not unsuccessful. Yet, of the more than fifteen hundred baptized members of the First Church I can almost count on the fingers of my two

hands the Christians residing in the limits of the city proper. And I would not be surprised if some of the masters and rulers there have received their clearest ideas of Christianity from their dependents—Christians living in the country. They learn from them what the missionary is and what he is doing, and in them see Christianity as I want them to see it in its power over their own people. Said a governor of a large province once to me: “If all your Christians are like —— I would wish all my people to become Christians.”

But no fast rule can be laid down. Fields are not alike. The qualifications of the workers are not the same. But I believe you will not make a mistake by spending a portion of your time in the country villages. Take a small district. Become interested in the people themselves, in their work and their children. Note the names of those most interested. Pray for them and repeat the visits. If you have a talent for remembering names and faces, *cultivate* it. People like to be recognized and called by their own names. I have lost a great deal by not being able to call the names of people that I ought to know. Not indirectly connected with this is the question of our general bearing to the natives. In most eastern nations you will be tempted to regard them as your inferiors. But do not look down upon them. “Behold, God is mighty and despiseth not any.” Put yourself in their place and imagine if you would be willing to be *converted* by a man who treated you with contempt. The lowest races have some traces of the divine image in them yet, and, after all, who hath made us to differ? And, as Dr Hodge used to tell us, “the

difference between two grains of sand is not very great."

But I have already gone beyond my limit, and must stop. I will simply mention one or two other points. Dread, above all things, the evils of dissensions in your own body. Stations, possibly missions, have been rent asunder or broken up by dissensions among those who have left their homes to teach the religion of love. You may not find all your associates always lovely. Be lovely and loving yourself. It is not always the clearest eye that sees the most motes in the brother's eye.

The first year is largely devoted to study, but not too exclusively. It is a mistake to have nothing to do beside; ask for some work that you can call your own. Take a class in the Sabbath or day school. Begin to pray by learning the Lord's Prayer; pronounce the benediction. Do *something* in the line of work. The longer you put off the beginning, the harder it will be. Pride will come in at last. What is to be your demeanor toward foreigners, people of your own race? Nowhere is there greater need for sanctified *common sense* than on the mission field.

In everything, by prayer and supplication, let your requests be made known unto God.

I will let you find out for yourself the fallacy of your preconceived idea that it must be very easy to live a holy life on a mission field. Every condition in life has its temptations. In every one, grace is an exotic. Experience has shown that a high degree of consecration may be attained in all. God is to make all grace abound. That His grace may be sufficient for you, and that you may be spared

to do a great and useful work, is our prayer for you all.

Study the Word—live the Word—preach the Word—disseminate the Word, and read Isaiah lv. 10-11 for the result.

May the Lord make you to increase and abound in love one toward another and toward all men. Broad charity, deep sympathy and love for the people are very essential on mission fields.

II

THE RELATION OF THE MISSIONARY TO HIS FELLOW-WORKERS.

By the Rev. J. J. Lucas, D. D., of India.

THE relation of missionaries in the field to one another is close and intimate. Now and then two families live in the same house, although this is not usual nor, as a rule, wise. In the same compound may be found two or three mission homes, and thus each looks largely to the other for society, counsel and help. In the mission meeting each may have a vote after the first year, and thus decide and control in a measure the work of others. The first question concerning the new missionary on his arrival in the field is his station, and out of, perhaps, half a dozen places his home is fixed for the year by a majority vote; and at every annual meeting of the mission the needs of a station or an institution, the furlough or death of a missionary, may force the consideration of a redistribution of the work. It takes only a glance at all this to see how close and delicate is the relation of the members of the same mission, and how much need there is of prudence, tact, wisdom from above, and, better than all, fervent and unfeigned love one for the other. It is well worth while then to ask how this union of missionaries in the field may be made most helpful, each comforting, strengthening and inspiring the other.

Let us settle in our hearts first of all, that we

have not been thrown into this close fellowship in service by chance. The Lord of the harvest has brought us together. He has given gifts to each, as seemed best to Him: one to plant, another to water, while yet another reaps the long years of others' labor. Each has his part to do, and each is needed to fill out that which is lacking in the other. The Spirit Himself has guided the steps of each to the mission, of which he is now a member, and given gifts to each for the good of all. If we train our hearts to think of our fellow-missionaries, as sent by the Spirit to work with us and to do a part of it which none other of us can do so well, we shall have the open eye to recognize and appreciate his gifts and work. We shall be kept from thinking lightly of his services, and be ready more and more to esteem him better than ourselves. And thus will be born generous respect for one another. Without this our tone in speaking to others may have this note of, "I have no need of thee," and when that note is detected, as it surely will be, the heart of our fellow-worker is closed to us, no matter what our learning, eloquence or zeal. Our first word then to the missionary joining a mission circle is, not to cease his hunt until he has found in each of his fellow-workers some grace or gift, something lovely and of good report, and to dwell on these things so constantly that true respect and hearty appreciation of each shall spring up in the heart and find expression from time to time. Then the word spoken in private or in mission meeting, and the vote following, which may defeat some cherished plan, will leave no sting and no bitter memory.

How ready the great missionary to the nations

was to see and praise the things that were lovely and of good report in his fellow-workers! Epaphras is the "beloved fellow-servant, always striving for you in his prayers, for I bear him witness that he hath much labor for you and for them in Laodicea"; Onesimus is "the faithful and beloved brother"; Onesiphorus "oft refreshed me and was not ashamed of my chain"; Philemon, "the hearts of the saints have been refreshed through thee, brother"; "Salute Apelles, the approved in Christ"; "Salute Perses, the beloved, which labored in the Lord"; "Luke, the beloved physician"; "Take Mark and bring him with thee, for he is useful to me for ministering"; Aristarchus, Mark, Justus, "my fellow-workers, men that have been a comfort unto me." And so Paul had a word of praise for his fellow-missionaries ever ready to break from his lips and pen. He was ever looking for and longing to find something lovely and of good report in each of them, and his search was not in vain. Nor will it be now. The missionary who keeps in mind that "God hath set the members each one of them in the body, even as it pleased Him," is not likely to think lightly of "the brother of low degree," nor fail to see the value of his work, and to give the praise due him for it.

In the "Life of Rev. Ashbel Green," once president of Princeton College and also for many years co-pastor of a large church in Philadelphia, is a letter from his friend of sixty years, Dr. Samuel Miller, of Princeton, in which Dr. Miller pays this tribute to his friend: "There is, perhaps, hardly anything that puts a man's real spirit to a more decisive and even severe test than being placed in this relation (*viz.*, the associate of other pastors

over a large congregation). An ambitious, encroaching, selfish man can hardly ever sustain it, without bearing much discomfort himself, and inflicting quite as much, if not more, upon his colleagues. The excellent man of whom I speak, had large experience of this relation in various forms, and in every case acquitted himself in a manner which manifested much amiableness of natural temper, as well as a large measure of the Christian spirit. With his first colleague, he served as a son with a father; without jealousy, without rivalry, and with the utmost cordiality of affection. With later colleagues . . . his connection was no less affectionate and pleasant." Dr. Green himself tells us how it was that he was enabled to live in closest association of work with his colleagues, "without jealousy, without rivalry and with the utmost cordiality of affection." This is the secret put on record near the close of his life. "The difficulties attending collegiate pastoral charges have nearly, if not wholly, banished them from the Presbyterian Church. Why is this? . . . The primitive churches, even in the Apostolic age, appear to have had more than one pastor. . . . For myself I can truly say that of the three colleagues with whom I have been connected, I never had a difficulty with one of them. We lived together in uninterrupted brotherly affection and confidence. Let no pious minister consent to be the colleague of a man whose piety he thinks very questionable. But with one of whose personal religion he has no doubt, let him make an agreement that each shall pray earnestly for the other in the daily prayers that he offers for himself, and that each shall defend his colleague's character, as if it were

his own, and there will be between such men very little danger of alienation. To this practice and under the blessing of God, and not to my own prudence or good nature, I attribute my happiness in the several collegiate charges that I have sustained." If the missionaries of the same station or mission will put into practice this rule of Dr. Green, praying daily by name for each other, defending each the good name of the other as his own, then will be smitten to death, in the presence of the Lord, not a few of the common causes of heart-burning and alienation. It is a simple rule. Try it. Every missionary who has tried it faithfully for years, will bear witness how it has many a time saved him from hot words and foolish actions. This seems to have been Paul's rule. He tells Timothy, "How unceasing is my remembrance of thee in my supplications, night and day." He tells Philemon, "I thank my God, always making mention of thee in my prayers." He tells the Philippian bishops and deacons, "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all, making my supplication with joy."

Within a year or two of his arrival in the field, the missionary is given a vote, and by a vote of the mission nearly every question is settled. This puts power into his hands, and because of personal ties often causes painful and perplexing questions. Is there any principle to guide in the use of this power? Yes, in everything put first the interests of Christ. Whatever action seems best for the upbuilding of His Church and work, give voice and vote for that. Personal affection, family ties, old and sacred friendships—these are things which

have the sanction of nature and Scripture alike. They have their place and use. The Master Himself had His three beloved disciples to whom He gave an access and intimacy not given to the other apostles. Peter and John worked together rather than Peter and Andrew, though they were brothers. All this freely granted, there yet remains the fear that these affinities may now and then lead to action which is not for the upbuilding of Christ's Church and the highest interests of His work, and hence the need of constantly being on guard, lest they incline us to put personal friendship above the interests of the work. We read that the contention between Paul and Barnabas over the question of taking John Mark with them on a missionary tour was so sharp that they parted asunder, the long friendship with Barnabas broken by Paul, rather than yield to the very natural desire of Barnabas to take his nephew with him. If Paul thought that Mark would be a hindrance rather than a help in the difficult work before them, he was right in not listening to the appeal which the friendship of Barnabas made to him. And the missionary to-day may not be long in the field before he is called on to face just some such question as that which divided Paul and Barnabas. For such an emergency he will need courage, humility and love, and that in equal proportions: courage to stand for what seems to him for the highest interests of the work, even at the risk of alienating a friend; humility, lest, after all, he be mistaken, and lest he fail to pray earnestly and constantly for the guidance of the Holy Spirit; and the love which doth not behave itself unseemly, seeketh not its own, and is not provoked. Again and again a bless-

ing is forfeited by failure to make a prayerful effort to be of one mind with our fellow-workers. Such an effort would often bring a richer blessing than days spent at a convention for deepening the spiritual life, full of blessing as such days have often proved. How suggestive the words of the Apostle Peter, setting forth one of the ways in which we may "inherit a blessing." "Finally, be ye like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling, but, contrariwise, blessing; for hereunto were ye called, that ye should inherit a blessing."

Some years ago a young missionary, a few weeks after his arrival among his brethren on the field, wrote back to friends that the spiritual state of the missionaries was very unsatisfactory. And yet, some who had long been in the field were giving thanks at what seemed to them the working of the Spirit of God in the hearts of the missionaries in such measure as they had rarely experienced or observed. The life hid with Christ has many ways of showing itself. If the manifestations of the Spirit in the foreign field are not just those we are accustomed to in the circle where we have hitherto moved, let us not infer that the Spirit is not working. "There are diversities of workings." The young missionary who condemned as barren every preacher who could not show converts, forgot that the refusal to baptize sometimes shows a far deeper life than the ambition to report a large number of baptisms. He forgot, too, that it is still true that "one soweth and another reapeth." George Bowen preached in the streets of Bombay for forty years and everywhere he could get a hearing, and

yet, at last had to say with his Master, "Lord, who hath believed our report?" John xii:38.

May we add a word on the relation of the young missionary to his fellow-workers from the people of the country? Do not learn to call them or think of them as "natives." Although it is not so meant by many who use it, yet the word has so often a slight ring of contempt in it that it is better not to learn to use it, lest, at the wrong time, it slip from the lips and bar the entrance of our message to the heart. Try to put yourself in the place of the "native brother" and ask, Would you like to be called a "native" by members of the ruling race? The English language is not so poor that it will not furnish equivalent terms, in most cases. This is a little matter, but the use of the word has often grated on sensitive ears and closed them to the speaker. It is resented at heart by the Christian community, and that is enough of itself to condemn it.

A young missionary once addressed the late Rev. Ram Chandra Bose as "Ram Chandra." There was no intention to slight Mr. Bose, and so no notice was taken of it. Moreover, Mr. Bose was too great a man to condescend to notice such a slight, even had it been intended.

The same courtesy we show to fellow-missionaries should be shown to fellow-workers of the country, and failure in this has largely brought to nought the eloquence of more than one evangelist. Not long ago in a vernacular paper was a letter from a Christian worker telling of a long journey and arrival at a mission house in the early morning. Had it been a brother missionary a cup of tea would have been offered, but, for some reason, it

was forgotten in this case, and the missionary let this fellow-worker go away with a heart so ruffled by this neglect, that it tried to find relief in a letter to the paper. Not so would Paul have treated Timothy, his Eurasian fellow-worker.

Henry Drummond has said that "the greatest thing in the world is love." It is certainly the greatest thing in dealing with our fellow-workers, whether of our own nationality or another. Years ago a young missionary at the end of the first year in the field broke down and had to leave the country, never to return. The law of love so ruled the tongue of that young missionary that it was never heard to speak a word against a fellow-worker, and the influence of that example is felt and is bearing fruit to this day in that mission.

The sum of it all is this: Whether your fellow-laborer be of your own nation or another, receive him as sent of God to work with you, respect him and show it, giving it expression now and then through pen or tongue, remember him in your prayers day by day, defend his good name as your own, in lowliness of mind esteem him better than yourself, value highly his friendship, but when the choice must be made between that and the interests of the work, with courage and humility withstand him, saying ever to yourself, until it is burnt into your heart as your greatest need, to be sought unceasingly and with prayer, from the beginning to the end of your missionary life—

"Love suffereth long, and is kind;

Love envieth not;

Love vaunteth not itself, is not puffed up;

Doth not behave itself unseemly;

Seeketh not her own;
Is not easily provoked;
Thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all
things, endureth all things."

III

MISSIONARIES AND THE LANGUAGE

By the Rev. Calvin W. Mateer, D. D., of China

ONE of the tasks, and to many one of the trials, of missionary life is the learning of a new, and often a difficult, language. So far as the message of the gospel is concerned, the tongue is tied until the language is learned. I set it down as a first principle that every missionary should go out with a distinct and fixed determination to learn the language, and to learn it well. Let there be no shrinking from it, no aversion to it, no half measures with it. Laxity of purpose in this matter is unworthy of any one who is called to be a missionary. When I hear a young missionary, after a few years or months on the field, saying, "I hate this language; who can learn such outlandish gibberish as this?" my opinion of his fitness for the work at once suffers a heavy discount. Every young missionary should consider it his or her special business to fall in love with the language as quickly as possible.

EVERY MISSIONARY CAN LEARN THE LANGUAGE.

Some languages are harder to learn than others; but anyone who is deemed worthy to be a missionary, can, if he sets himself steadfastly to the task, learn any language in the world. Many are unnecessarily appalled at the thought of learning to speak a foreign language. They have dug at

Latin and Greek with grammar and dictionary, until they have gotten the idea that it is a wonderful feat to learn a new language so as to speak it, quite forgetting that the Greek and Roman children learned to speak their language as easily and glibly as possible, without either grammar or dictionary. No doubt a good memory is a great advantage, but an ordinary memory with a steady purpose is quite equal to the occasion. A faint heart courts failure. A vigorous and determined effort always brings success.

Not only learn the language, *but learn it well*. No other thought should be entertained for a moment by either man or woman. Other things being equal, a missionary's success will be in direct proportion to his skill in handling the language. There is no excuse for half measures. It is nothing less than a shame for a missionary to stammer his way through life, exciting by turns the ridicule and disgust of his hearers. Such talking and preaching is not only a shame, but it is an enormous waste of time and force, as well as a serious handicap to the message itself. He whose knowledge of the language is inadequate, has to resort to continual circumlocutions and awkward make-shifts in order to express his ideas at all; and when at last the shot is discharged, it is often little better than a spent ball. The heathen are none too eager to hear, so that the man who halts and blunders in his use of the language will be unable to hold his audience or impress his message. He who commands the resources of the language will say the same things in one-fourth of the time, and say them far more effectively.

If a man is to live and preach and teach for a

score or two of years, it is a wise economy for him to spend an extra year at the start studying the language, by which he will ultimately save the equivalent of several years of time, to say nothing of gaining a very great addition of power in delivering his message. Some men, eager to begin their real work, take to preaching on a very slender stock of words; and finding the work less irksome and more to their taste than digging at the language, they neglect their studies, and step by step they fall into the habit of doing business on a very small capital. They go on grinding the same grist of words over and over again for all customers, and so, without realizing it, go laboring through their lives at an immense disadvantage for want of an adequate command of the language. Others allow themselves to be drawn aside from the study of the language by secularities, such as house-building, housekeeping, accounts, etc., which break up their habits of study, and they presently lose their taste for the language, and before long grow content with their meager vocabulary and their makeshift manner of speech.

A special word needs to be said with regard to ladies. Other things being equal, they generally at the start learn the language with greater facility than men. What they need is the ambition and the perseverance to keep on. Married ladies are, of course, more or less handicapped with household cares, and by and by with children; nevertheless, with reasonable health, it is quite practicable for them to learn the language, and learn it well. Many have done conspicuously well in this regard, not always those who have had the best opportunities, or the highest gifts, but always those who had

a high sense of their duty in this regard, and who had a mind to succeed. In most heathen lands domestic service is plentiful and cheap, so that ladies may generally be relieved of much of the work of housekeeping, though not, of course, of its cares. Every woman who marries a missionary ought to do it with the distinct purpose that she is going to be a missionary herself. She is generally so regarded and so called, and she ought to fulfil her calling, *which she cannot do without the language*. I once examined a young wife with her husband after six months at the language. I was much impressed, and a little amused, at the set determination of the lady not to fall a whit below her husband. Nor did her after-life fall below the start she made. In an experience of nearly forty years, I have occasionally seen missionary wives grow somewhat discontented, and all too willing to go home and remain there, but I never saw one such who had learned the language, and put her hand to mission work.

HOW TO LEARN THE LANGUAGE.

Vicious or inadequate ideas on this subject do much harm, and account for many inefficient lives. A few hints on the subject will not be amiss.

1. Make the learning of the language your *sole* business until such time as you have a working knowledge of it. Put away for the time your Greek and Hebrew and theology and history and novels and magazine stories, and then, morning, noon and night, give yourself to the business of memorizing the words and phrases of the new language, saying to all intruders, "This one thing I do—I press toward the mark" of talking and reading this lan-

guage. By so doing, your memory will not be distracted by the intrusion of other things. You will soon become interested in your work, and your mind will presently catch the glow of a new enthusiasm. This will make the work easy and pleasant. You will come to it each day like a hungry child to its dinner. When I see a missionary only giving his forenoons to the language, devoting the rest of the day to English studies and general reading, I expect in a few months to hear him complaining that the language is dry and uninteresting, that he forgets it as fast as he learns it, etc. Such symptoms, once seated, generally grow worse, the result being that the language is never properly learned. Those who do not learn it at first, generally do not learn it at all. You need not be alarmed about giving your whole strength for a year or eighteen months to the language. When you have a good working knowledge of it, it will be time enough to look around and see whether or not you have forgotten everything else.

In behalf of physicians, a special word needs to be said. They are often robbed of the proper opportunity to learn the language, by the too early practice of their profession. Every medical missionary should claim, and his colleagues should accord him, full opportunity to learn the language. Practically, he needs to know it quite as well as his clerical brother, in both its spoken and written forms. On the mission field, preaching loses its technical character. Every missionary, male and female, is a preacher. Doctors should also preach, and if they do not get the language well enough for this purpose, their career is generally short.

2. Practice what you learn, or rather learn by

practicing. Lesson books and dictionaries are a very important help, but they are also dangerous, in that they tend to draw you too much away from your teacher, the living exemplar of the language. The words you learn each day, use in talking to your teacher, asking and answering questions to the full extent of your vocabulary. Teachers of heathen languages are not generally teachers at all. They are simply animated sticks. It is your business to train your teacher as well as possible, and to extract from him all you can get. Insist on his always correcting your mistakes, and then do not get either vexed or discouraged when he does his duty. Out of study hours, every man, woman or child you meet will give you an opportunity to practice what you know. If the opportunity does not come of itself, seek it. Do not be afraid to try. Never stop for mistakes. A child learns to walk only after innumerable falls. Practice loosens the tongue, confirms the memory, and gives zest to the process of acquiring. He who confines himself to a lesson book will learn the language both slowly and laboriously.

3. Take pains to acquire the art of hearing and discriminating new sounds. Many of the languages of the heathen world contain sounds and combinations not known to the English language. It is very important to learn to speak without a disagreeable foreign brogue that will hinder a perfect understanding of what is said, and prejudice the hearer's disposition to listen. The ear must be trained by careful and oft-repeated listening, until every sound can be distinguished and analyzed. A somewhat extended experience leads me to the conclusion that in cases of incorrect rendering of

the sounds the fault does not lie in any disability to produce the sound, but in the failure to hear it correctly. A sound once properly heard will soon be produced by the voice. Careless listening, together with the underlying false assumption that every possible sound must, of course, exist in the English language, account for most of the faulty pronunciation of foreign languages. It need hardly be added that a clean-cut and not too rapid enunciation is of prime importance.

4. Cultivate the art and the habit of catching up new words. It is one thing to acquire what is called a working knowledge of a language, and quite another thing to know it well; that is, to command its resources, so as to use it fluently and effectively. To achieve this latter power, at least in the case of cultivated languages, requires prolonged effort. When you hear a native speaking, keep your ears open to catch any new words and phrases you hear him use. If not fully apprehended, note them down, and take the first opportunity to investigate, and so fix them in your memory. For this purpose, a pocket note-book is invaluable. This process will rapidly enlarge your stock of words, while it will make the acquisition easy and pleasurable. The neglect of this principle accounts for the narrow round of words that many missionaries are able to command. I once called the attention of a brother missionary of over twenty-five years' experience to a certain phrase used by a native preacher in our hearing. He expressed his satisfaction at getting the phrase, adding, however, that he had never heard anyone use it before. It is safe to say that it had been used in his hearing many hundreds of times, yet he had never *heard*

it! When a missionary reaches such a stage as this, his progress in the language is at an end. He will remain a dwarf.

HOW TO USE THE LANGUAGE.

Three lines of activity open before the clerical missionary: preaching, teaching and the making of books. Which shall engross his time, or what proportion shall be given to each, is an all-important question. Beyond controversy, preaching is the prime business of the missionary. Here all should begin, and while some may by and by teach or make books, none should ever cease to preach as circumstances may permit. For preaching, the spoken language is the prime requisite, and its acquisition should be the first ambition of every missionary. No amount of book learning can take its place, or justify a missionary in neglecting it. In many non-Christian countries the written language is more or less different from the spoken, and in some cases the two are quite distinct. In such countries there is occasionally a danger that men will waste time in trying to reach a high style of speaking, such as literary men affect and admire. Very few foreigners are able to achieve this end, and in the attempt, often lose more than they gain. They shoot over the heads of the mass of their hearers, and so fail to make the gospel message effective. It is quite possible to speak fluently and accurately, without any parade of high-sounding classical elegance.

A greater danger, perhaps, lies in an opposite direction; namely, preaching in a slovenly and uninteresting way. The missionary falls into this serious and all too common fault, from underesti-

mating the intelligence of his hearers and the high responsibilities of his office. He should never allow the pressure of other things, or a low estimate of the capacity of his hearers, or reliance on his ability to extemporize some pious talk that will meet the occasion, to serve as an excuse for indifferent preparation, especially when he preaches to Christian hearers. In missionary life, preaching means more than formal discourse in a church or chapel. It means telling the story of the gospel to all hearers, on all occasions, to men, to women, and to children, at home and by the wayside. For this purpose, there is nothing, aside from the love of Christ in the heart, that is so effective as a fluent and natural use of the language.

This is not the place to discuss the relative claims of preaching, teaching and book-making. Suffice it to say that some should, no doubt, teach, and some make books;—who should do so, must be determined by the conditions of work, and the talents and tastes of the individual. All are not called to the same work. Each has his special gift. It is a great thing for a man to be able to estimate himself for just what he is worth. A few fail to achieve, because they think they *cannot*, when, in fact, they *could*; but many more fail because they think they *could*, when, in fact, they *cannot*. Every missionary should study the situation that confronts him, and, if possible, get himself into the right place. On this depends his highest success. Making books is a very important branch of missionary effort, which I would by no means depreciate; but he who would undertake it should be sure of his call, and should not begin too soon. There is a temptation to forego active evangelistic

work for the less laborious and, perhaps, more congenial work of sitting in a study translating, or studying the literature of the language. Much precious time is sometimes wasted in this way, especially in the earlier stages of a man's life, before he is quite able to weigh himself against his work. It is a rare thing indeed that a missionary should undertake writing or translating a book inside of five years, and then he should be supported by the advice and approval of his older associates. Translating in a tentative way is sometimes resorted to as a means of learning the language, but, in general, it is not good policy. The beginner is certain to use many foreign idioms, and there is great danger that they will afterward adhere to him to the permanent injury of his style.

The above ideas, in the way of assistance and advice to a new or prospective missionary, are the outcome of well nigh forty years' experience in nearly every branch of missionary work. More might easily be said, but this is as much as, perhaps more than the missionaries just entering the field will be able to understand and appreciate. The place to learn the full lesson is on the field, in the midst of the varied experiences that the work itself brings.

IV

THE SPIRIT AND METHODS OF EVANGELIZATION.

By the Rev. Hunter Corbett, D. D., of China.

THE supreme aim of every missionary should be to preach Christ so that every one must hear, and that souls will be won for Christ and believers established in the faith.

“Do the work of an evangelist,” testifying to everyone “repentance toward God and faith toward our Lord Jesus Christ,” should be ever heard as God’s voice from heaven, constraining everyone to labor with untiring zeal, in the confident hope that by the blessing of God the entire land will be soon filled with self-propagating and self-governing Christian churches.

“*Take heed, therefore, unto yourselves,*” is the first imperative duty. Every missionary should be ruled by an unchanging purpose to live in close and constant fellowship with the Lord Jesus Christ, and, if it be possible, “live peaceably with all men.” “The people that do know their God will be strong and do exploits.” They will ever have a growing desire to know more of Christ, “the power of His resurrection and the fellowship of His sufferings.” The life Jesus lived on earth will be a subject of constant study and meditation. “It came to pass that Jesus also being baptized and praying, the heaven was opened and the Holy Ghost descended in bodily shape upon Him.” Is not the lesson here

taught that the Holy Spirit is given in answer to prayer, and that all workers in the Master's vineyard must from first to last "be filled with the Spirit"? The Holy Spirit is represented as the quickener, the enlightener, the comforter, the guide, the helper and the life of every true believer. Might not the Holy Spirit unite with Jesus in uttering the words never to be forgotten, "Without me ye can do nothing"?

With joy every earnest worker will delight to study how Jesus prayed, when on earth went about doing good, preached, healed, entreated, warned and constrained all to listen, so that "the common people heard Him gladly." "Never man spake like this man" was given as a sufficient reason for disobeying the command to arrest Jesus.

Constant meditation on these things will unquestionably fill the mind with high ideals, and exert a powerful influence over the heart and life, and compel us, as it did Paul, to say, "I press toward the mark for the prize of the high calling of God in Christ Jesus," and aid in "bringing into captivity every thought to the obedience of Christ."

After Jesus, the command is, "Take those who have spoken in the name of the Lord for an example of suffering, affliction and patience." Living in daily fellowship, not only with Jesus, but with the prophets, apostles and others, of whom the world was not worthy, should by the blessing of God fill the heart with enthusiastic hopes, unquenchable zeal, undaunted courage, tireless energy, persistence and every noble quality which will make workmen "that need not to be ashamed, rightly dividing the word of truth." Such will strive to imitate the apostles in the resolve, "But we will give our-

selves continually to prayer and to the ministry of the word." Men of prayer are men of power. They will give their whole hearts to the main matters of life, and not suffer their energies to be dissipated by even so good and praiseworthy objects as distributing alms to the widows and other good and innocent things urgently claiming attention.

No one has physical and mental strength to do well everything he might wish to do, nor does God hold any one responsible for the work committed to the entire Church. God surely expects each one to ponder the truth, "He that is faithful in that which is least is faithful also in much."

Every missionary should resolve to give self-denying, hard and persistent study in learning well the languages and everything that will give him influence and power. Not only during the early years of missionary life but to the end of life he should be *always learning*. Failure to start right may handicap throughout all coming years, and diminish the success and joy which might have been.

THE MISSIONARY AT WORK

Jesus said unto Simon and Andrew, "Follow me, and I will make you fishers of men." The skilful fisherman goes where the fish are found; studies their habits, and adopts the best methods of speedily capturing as many as possible. Missionaries are called to fish for men that they may be saved. One method which God has blessed in preaching to the heathen has been work in *the street chapel*, as distinct from the church building where Sabbath services with the Christians are held. To

be able daily to secure an audience is a matter of great importance. An attractive building in a good location is a requisite of no secondary importance. The chapel should be well lighted, well ventilated and comfortably seated. The walls should be adorned with scripture texts, printed in large type. In some cities a museum and reading-room, connected with the chapel, have helped to attract multitudes, and secure a large daily attendance from year to year. The entrance should be only through the chapel where all are seated for a time to rest and listen to preaching before the doors are opened into the inner rooms. To secure and be able to hold the attention of people untrained to listen to public speaking requires special training, tact and power of adaptation. To speak so as to compel the dullest intellect to understand requires a wide and varied vocabulary, clear articulation, forcible utterance, and the skill to use apt illustrations. Love, sympathy, good cheer and hopefulness should overflow like an unfailing fountain. Each hearer should be made to feel that the gospel message is for him and opens a door of hope.

The value of a thorough knowledge of the people, their religious beliefs, hopes, fears and environments cannot be overrated. Not only should the missionary know the people but should use every right effort to make the people understand him and to convince them that he is their true friend, able to sympathize with them in their trials, burdens and all of life's sorrows.

Without this mutual understanding there is danger of sealing hearts which otherwise might have been opened to heed and receive the truth. So long as the people are suspicious of our motives, despise,

hate and revile us, their ears are closed to the gospel we preach.

On the day of Pentecost the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Does not every missionary need the Holy Spirit's constant help, and unite with Paul in request for prayer "that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel"?

A very great and easily besetting danger which every missionary should prayerfully and carefully guard against in chapel and outdoor preaching is preaching practically the same sermon day after day and to the end of life. The constantly changing audience and manifold duties always pressing, making new preparation very difficult, is not a valid reason for lack of constant preparation. Freshness, variety and new and growing power can only come from intellectual effort, careful, prayerful and diligent study. Without this the speaker does an irreparable wrong to himself, and robs his audience of the freshness, variety and charm which are their due, and which should be expected from all who are called to be "ambassadors for Christ."

The missionary should be like the householder "who bringeth forth out of his treasure things new and old." God said to Jonah, "Rise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Should not the missionary daily ask and expect from God the message that God will bless? "A word fitly spoken is like apples of gold in pictures of silver."

"The preacher sought to find out acceptable

words." Words of wisdom do not come spontaneously to the ordinary person, but only to those who search as for hid treasures. Every sermon the missionary prepares should first nourish his own soul and give him clearer views of God and duty and the needs of men. All should guard against unwarranted applications of Scripture and the temptation to rely upon spontaneousness and inspiration. "Take no thought how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." I cannot, for a moment, believe that our Saviour meant by this that men are warranted in going into the pulpit to speak for God and plead with men in Christ's stead to be reconciled to God "without, first by earnest prayer and study, making the best preparation possible." God commanded the children of Israel "that they bring pure olive oil, beaten for the light, to cause the lamps to burn continually." Surely the Lord desires, and is worthy of, the very best we are able to give. It is true He does not need our learning, much less does He need our ignorance.

Certain fundamental truths must be constantly kept before the people, and illustrated and emphasized with all the power God has given us. There is only one living and true God who hates sin and loves righteousness.

Jesus Christ, the only mediator between God and man, came into the world and died to save sinners; rose again; is seated at God's right hand, and is able to save unto the uttermost all who come unto God through Him. He invites whosoever will to come. The universality and exceeding sinful-

ness of sin and man's utter helplessness, except by faith and trust in the Lord Jesus Christ.

The duty of prompt and whole-hearted obedience to all of God's commands, which were given to be obeyed and not disputed nor disregarded,

The assurance that God is our heavenly Father and "like as a father pitieth his children, so the Lord pitieth them that fear Him"; that "the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

"How shall we escape if we neglect so great salvation?"

The above are truths that not only the heathen but also professing Christians imperatively need to hear and to keep in constant remembrance. There must be line upon line and precept upon precept so lovingly and earnestly pressed upon every hearer that whether we are to them the "savour of death unto death" or the "savour of life unto life," we shall be "pure from the blood of all men." All should be made to feel that the missionary believes with the whole heart the truth he preaches, and therefore cannot but warn and endeavor to persuade everyone without delay to yield the heart to Jesus as the only possible hope.

My earnest conviction is that the cherished beliefs and religious rites and ceremonies which for generations all have been trained to regard as sacred should be treated with the deepest respect. The habit of making the audience laugh by ridiculing the worship of idols, ancestors and whatever have for generations moulded and swayed the lives of millions I regard as a fearful mistake and positively injurious. "There is a time to laugh," but

religious convictions instilled from infancy are too deep and serious for laughter.

The missionary must "learn to put himself in the place of his hearers" and see from their viewpoint. Learn to admire and appreciate whatever is good and praiseworthy. There is nothing like the rising sun to dispel mist and darkness. Is not the faithful, earnest and persistent preaching of the gospel, enforced by a consistent and Christ-like life, the divinely appointed means for the fulfilment of the glorious promise, "The Gentiles shall come to thy light and kings to the brightness of thy rising"; "And I, if I be lifted up from the earth, will draw all men unto me"?

When the gospel is fully and faithfully preached, with entire dependence on the Holy Spirit, whose office it is to "convince of sin, of righteousness and of judgment," "commending ourselves to every man's conscience in the sight of God," fully believing that the Gospel is "the power of God unto salvation to every one that believeth," and that "it pleased God by the foolishness of preaching to save them that believe," surely we have a right to claim and expect God's blessing, and that He will use our message in awakening sinners and building up believers in the faith.

No audience should be expected to derive great profit from listening to a complete outline of Bible truth in a single discourse. Every sermon should aim to lodge a few vital truths in every heart. Short, clear, crisp and carefully prepared sermons, in language that all can understand, are what the people imperatively need.

Every sermon should come from a loving and sympathetic heart and be preached with an over-

powering earnestness that will compel thought and the conviction that the truth vitally concerns every individual and requires immediate attention. Every sermon should be all aglow with the love of God "who will have all men to be saved."

The conviction should ever abide with the preacher that probably many in the audience are hearing for the first time of salvation through faith in the Lord Jesus Christ and, possibly, may never have another opportunity to hear the Gospel preached. This feeling of fearful responsibility will compel us to "gird up the loins of our mind, be sober," and make rambling and long, wordy discourses an impossibility.

All should cultivate the habit not only of thinking clearly and speaking so as to compel attention, but of being able at any moment to ask VITAL QUESTIONS, compelling all to think and making it most difficult for anyone to sit listless, or for mind or body to slumber and sleep. Questions properly asked may call forth answers giving a clue to the needs and difficulties of the hearers, and an opportunity to give the message and instruction most needed at the time. It may be well at intervals to stop speaking and request the people to follow in a few words of earnest prayer to God for mercy and for the Holy Spirit to convince of sin, and open every heart to believe in Jesus, and resolve to accept Him as He is offered to all who wish to be saved.

The singing or repeating of a hymn written on a large scroll, and requesting all to join, may lodge in the heart truths that cannot be forgotten. If possible the street chapel should be kept open the entire day and every day.

In some centres the magic lantern has helped to fill the chapel in the evenings with business men, clerks and laborers who could not attend during the day.

There should be a room convenient to the chapel where any who have been awakened or become interested can be invited to enter for closer personal work, for further explaining and riveting the truth upon the awakened conscience and for prayer. Every sermon should be preceded and followed by earnest prayer, and not only future but immediate results expected from it. God has said of His word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The command "Compel them to come in" has never been cancelled. "Now is the accepted time." "Say not, there are yet four months and then cometh harvest; behold I say unto you, lift up your eyes and look on the fields: for they are white already to harvest." Is this truth fully realized?

There should always be kept a good assortment of well-written tracts, also portions of scripture; and used freely, not only in the hope of benefitting the person who receives them, but of finding entrance in shops and homes far distant.

Wherever the conditions are favorable for daily chapel preaching, by the blessing of God faithful and persistent work there may accomplish much.

1. I know of no better school in which to train missionaries and native preachers to become wide-awake and forceful speakers and workers; also to help break down prejudice, win confidence and influence men.

2. It furnishes a grand opportunity to preach to many from far and near, who otherwise would probably never have so favorable an opportunity to hear.

3. It is a means of keeping the truth continually before the people; also of making known the time and place where the Sabbath services are held, and assuring all who can come, of meeting with a hearty welcome.

4. A great help in preparing the surrounding country for itinerating under favorable circumstances. All who have received courteous and kindly treatment at the chapel will welcome visits from the missionary and native preachers to their villages, and will assure their friends and neighbors that they have no cause to fear, but can safely and profitably spend a little time in seeing and hearing for themselves.

5. "Blessed are ye that sow beside all waters." During the wave of excitement which swept over China after the Tientsin massacre, in 1870, a man living five days' journey in the interior resolved to visit Chefoo and learn all he could about foreigners and their errand to China. One day when passing the chapel on the main street, his attention was arrested by the sight of a missionary preaching in the chapel. He entered, listened for a time, and received some Christian tracts. When he returned to his home, the people of his village assembled on the street in the evening to hear his report. He told of his visit to the chapel and all that he could remember of having heard about God and Jesus Christ. He was unable to read, but gave the tracts to a school teacher. This teacher became so interested that at the close of

the term he came to Chefoo as an inquirer. After months of study he was received into the Church, and returned to his home to preach Jesus. That was the beginning of a work which, notwithstanding almost constant persecutions, has at the end of thirty years grown until there are in that and an adjoining county six organized churches, supplied with well-educated and faithful pastors, receiving their support wholly or largely from the churches they serve. There are also a number of Christian schools and members, scattered singly or in groups, over much territory.

ITINERATION

In beginning a work in a new district where all are strangers to the truth, Barnabas and Paul have left an example of priceless value.

Traveling from city to city, preaching the Gospel in season and out of season, at the inns, tea-shops, on boats, by the wayside at public markets, to crowds and to individuals, seeking in every way to disarm prejudice, win confidence, and make friends especially of men of good reputation and zealous of good works,—all this will soon show the wisdom and necessity of the Lord's command, "Be ye therefore wise as serpents and harmless as doves."

It may be wise to make long journeys, remaining only a short time at important centres, in order to get an accurate knowledge of the location of the cities, towns and villages; the occupations of the people, their virtues, as well as their defects, in order to consider the best methods likely to influence and win the people. Unless there is a strong force of missionaries and trained helpers

to divide the field and begin active work in each section of it, it may be best for a time to confine the work to a limited territory, so as to be able to visit the same places again and again, at short and regular intervals. *Systematic, definite and continuous* work should ever be kept in view. The seed must not only be widely sown, but guarded like fields enclosed by walls and hedges.

A matter of vital importance is to make friends in every place of the children and youth, and seek to influence their hearts and lives by the stories of Christ's love, His life, parables and precious promises. Whoever succeeds in winning the children's hearts has the key to the parents' hearts.

In one village, where a missionary stopped for noon, a package of foreign needles distributed among some little girls playing on the street, soon brought not only the older sisters, but the mothers to the inn, and gave an opportunity to tell them for the first time of Jesus and His love. In another village, where the night was spent, the sending of a well-printed and beautifully illustrated primer to a school brought all the teachers, pupils and their parents to the inn, where they had an opportunity to hear the glad tidings of salvation. "Feed my lambs," was the commission our risen Lord first gave to Peter, as though this claimed the first place in pastoral and evangelistic work. "The great man is he who does not lose his child's heart," said Mencius.

When and wherever hearts are opened to receive the truth, the utmost care must be taken promptly to lead the soul into the light, establish it in the faith, and guard against its yielding to the manifold temptations which beset the young convert.

BIBLE AND INQUIRY CLASSES

May be the most effective and practical means of instructing and teaching souls, awakened by the truth. Care should be taken to arrange for the classes at a time which will least interfere with the daily vocations of the people.

Let all who desire to know Jesus be cordially invited to come for a month or more as guests to the class, either at the home of the missionary or in some central station. Let all who are able to read be put in classes, and assigned special lessons to study and prepare to be examined upon. Those who cannot read must be taught as children in the kindergarten. All should be kept busy from morning till night, learning of God and of Jesus Christ and what is involved in living a Christian life. Scripture texts should be memorized and all taught daily to pray and to sing. The evenings might be profitably spent by each one in turn, repeating a Bible story, and drawing from it the lessons intended for all. Every one should be constantly instructed in the individual responsibility of every soul to God, and the obligation he is under to faithfully teach each member of his own household and, so far as possible, his friends and neighbors the truth he himself has learned.

It may be well to invite those who have fully accepted the truth and shown themselves able to teach others to attend yearly advanced classes that they be trained to become efficient and well-instructed station leaders, and still later be qualified to hold office when churches are organized.

All who receive persons into the Church on a credible profession of faith, and baptize them in the name of the Father and of the Son and of the

Holy Ghost, should, with all their hearts, strive to fully obey the Saviour's positive injunction, "Teaching them to observe all things whatsoever I have commanded you." To stop with baptism and committing the young converts to the Lord's care, and leave them to struggle and study alone, perhaps where no church or other Christians are within reach, is to assume a fearful responsibility.

Every missionary should be a faithful shepherd, and strive to imitate the Good Shepherd of whom Isaiah prophesied, "He shall feed His flock like a shepherd; He shall gather the lambs with His arm and carry them in His bosom." "The care of all the churches" seemed to be the heaviest work of the great apostle.

Is not one of the lessons taught by the sudden and terrible persecution which swept over North China in 1900, the imperative need of more pastoral oversight and grounding in scriptural truth?

If all the converts had been more fully instructed in the use of the sword of the Spirit and daily prayerful waiting upon God, probably there would have been fewer to compromise the truth or deny Jesus when the missionaries were massacred or compelled to flee for their lives.

NATIVE EVANGELISTS

Soundly converted, trustworthy, earnest Bible students, in whose hearts there is a quenchless love for Christ and love for souls, will be found of priceless value, and enable the faithful missionary to do a work he never could have done without them.

These men know the language; they understand their own people; are able to visit homes and come

in close touch with many, as the most gifted missionary cannot do. They can help, as none others can, in guarding the Church from unworthy members. They can go out into the highways and hedges; search for the sick, the aged, the helpless, and "compel them to come" to Jesus, as no others can.

The missionary who has had the joy and privilege of leading men, called of God, to know and accept of Jesus, and of helping to educate and train them for effective work, will love them as Paul loved Timothy and others who shared his love and friendship and, under his direction, were able to organize churches and ordain pastors and elders.

In assigning the native helpers their special fields of labor, the missionary will, naturally, visit and be a co-laborer with them whenever possible, and will try to arrange for their spiritual nourishment and growth in grace by assigning special courses of Bible study to carry on at all times, and will have all to meet at stated periods, for a few days or weeks, for the special study of God's word, for prayer and conference and whatever may promise to hasten the coming of Christ's kingdom. His joy will overflow when the churches have reached the point of self-support and have God-called and qualified men fitted for the pastoral oversight.

EDUCATION

Christian schools for the education of the children of converts and for others who can be persuaded to attend, where the Bible daily holds an important place, are a necessity for aggressive and permanent work. Every missionary who is called to itinerate and superintend large districts, will

be compelled to give attention to the establishment and carrying on of Christian schools. If possible, the educational work should be chiefly under the control of men and women who love this work; have ability to teach; and thoroughly believe in education as a powerful means of preaching the Gospel and evangelizing the nations.

Only Christian teachers, established in the faith, able to live consistent lives, and well qualified to teach, should be employed. They should be taught how best to instruct, stimulate and encourage every pupil to make the best possible use of every hour, and so to train them that, whatever may be their future calling, Jesus will ever hold the chief place in their thoughts and be glorified by their lives.

Every school should be well organized. A curriculum carefully prepared and followed. The pupils should be carefully examined on each study by the missionary or some qualified and reliable man. A careful record should be kept, so that at a glance the standing and conduct of each pupil can be known. Discipline should be enforced and the school so superintended that the teacher, pupils, parents and everybody will know beyond a doubt that such schools require faithful and constant work from the teacher and hard work from pupils, and that idleness and failure on the part of anyone means dismissal from the school.

Better have no schools than those where no true and useful education is given, or where habits of industry and energy are not formed. There should be an unceasing guard against shallowness. Heart-work in education is a necessity. Parents should, from first to last, be taught the duty, the privilege and blessing of each doing his full duty in con-

tributing to the support of the school. Help should only follow and supplement the gifts of the people themselves. Every Christian convert should be well grounded, from the first, in regard to what the Scriptures teach in giving to the support of the Gospel. The blessing promised to the liberal giver should not be denied even to those in the deepest poverty.

MEDICAL WORK

Jesus "ordained twelve that they should be with Him, and that He might send them forth to preach, and He gave them power to heal sicknesses."

There can be no question as to the importance and value of medical work as a powerful evangelizing agency.

The wards of a hospital certainly give a grand opportunity for direct personal dealing with precious souls. This work itself is a form of preaching that every individual, however ignorant or superstitious, can understand and appreciate. It is a visible exemplification of love, the greatest power in the world.

In the year 1871 it was my great privilege to spend some time with the late Dr. J. G. Kerr at Canton, and witness his method of work.

On dispensing days all who came for treatment first entered the chapel and were seated in the order of arrival. Evangelists took turns in preaching, telling of the great physician of souls, and pressing the truth upon every hearer. When the hour arrived to open the dispensary, ten persons at a time, in the order in which they arrived, were allowed to pass through a side-door, which led into the dispensary. They were received by ten native

physicians, in independent practice either in the city or adjacent towns. These men had received their medical instruction from Dr. Kerr and, instead of paying tuition, had pledged themselves to return on dispensing days and give their services free during a period of three years. The native doctors were able to deal with the great majority of the patients; only the most difficult cases were shown into Dr. Kerr's room. He either prescribed for them, or sent them to the hospital. Upward of two hundred came each day during my visit there. The hospital, at that time, had accommodation for one hundred patients, and every bed was occupied. Dr. Kerr seemed to improve every moment during the day. His skill in surgery has given him a world-wide reputation. When not using the knife, his frequent visits among the patients and kindly and sympathetic greetings seemed to bring joy and hope to all the suffering ones. Often was he seen kneeling beside a bed, in earnest prayer, and telling of the Saviour's love.

All the native physicians and nurses seemed to know just what to do, and, like their chief, concerned for both the body and soul of every patient.

Every day of the week, and every hour, seemed to be spent in trying to save life, alleviate suffering, and in preaching and living the Gospel as Christ preached and lived it.

On Sabbath morning, after prayers with the patients, I went with Dr. Kerr to a large chapel, on a great thoroughfare. As soon as the door was opened, people began to assemble, and continued until I had counted about five hundred persons. Many of them had been treated at the dispensary or hospital, or some of their kindred and friends

had, and they felt that the doctor was their true friend and would not deceive them.

Dr. Kerr took the story of the prodigal son as his subject, and spoke with such tremendous earnestness that all were compelled to listen, and the majority of the audience remained seated until he had finished.

Dr. Kerr came to China when a young man, after taking the most thorough course in medicine our country afforded. He prepared himself by such a thorough study of the language, as not only to be able to speak well, but also to be able to translate and write medical text-books and train class after class in medicine in their native tongue. He also knew his Bible thoroughly; believed with his whole heart that the imperative need of everyone is to know Christ, and continued for forty-seven years to glorify his Saviour, by giving himself so unreservedly to saving the bodies and souls of the Chinese that, except in emergency cases, he had no time to engage in practice in the families of foreign merchants, officials and others who would gladly have paid richly for the skill of such a physician but who had other doctors.

The missionary physicians should have the hearty sympathy and cooperation of all co-laborers. And this should be mutual.

The ordained men, native evangelists, Bible women and all church members should unite, so far as possible, in visiting homes, itinerating, and in every way make the most of the good impressions made by the medical work, and present to all the divine remedy for sin-sick souls.

IN CONCLUSION

All should constantly remember that "there is diversity of gifts, but the same spirit."

Watchwords for all coming years should be hidden in every heart. More love for Christ; stronger faith; instant obedience to the call of duty; ever about "my Father's business."

"Without Me ye can do nothing"; "I can do all things through Christ which strengtheneth me"; "For the Son of man is come to seek and to save that which was lost."

Our resources are in God with whom "all things are possible." "I will never leave thee, nor forsake thee."

All must "lay hold upon the hope set before us, which hope we have, as an anchor to the soul, both sure and steadfast."

There must be wise adaptation to present conditions. Methods successful in former years may require modification or entire change.

Every missionary is called upon to "endure hardness as a good soldier of Jesus Christ." Every believer is chosen to be a soldier, and must strive lawfully for masteries. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Yet, valuable lessons may be learned from military life. A field officer conducting a campaign aims for impregnable positions. A missionary must plan to attack heathenism in strongholds, and plan for victory. An aggressive and incessant struggle cannot be long carried on by remaining in fortified positions.

Lord Kitchener's conquest of the Soudan was preceded by years of the most careful and painstaking preparation. "So carefully were the dif-

ferent branches of the service coordinated, so thoroughly did each serve and support every other arm, that the invasion went forward with all the irresistible steadiness of a tidal wave." Napoleon won victories by concentrating his troops on one point. The ablest general cannot conquer without well-trained and loyal soldiers. Neither can the missionary accomplish his work unaided and alone. His study should ever be to develop and employ to the utmost the talents of every member, so as to ably assist in the Church's development and aggressive work. There should be united hearts, genuine sympathy and cooperation among all the missionaries and native members. Each one should do his utmost to make Christ glorious, and unceasingly remember that "Where the Spirit of the Lord is, there is liberty." Each is called to be an ambassador for Christ, and use the special talent God has given him to lead men to Christ. The Church is Christ's body. Every member has its specific work. "To every man his work," is the divine order. Everyone who thanks God, as Paul did, for appointing him a preacher—and "a teacher of the Gentiles"—will be so intent in running the race set before him, "ever looking unto Jesus the Author and Finisher of our faith," that there will be no room for jealousy, envy and cold criticism, which are like a dagger to the sensitive heart.

The keynote to all noble character is masterly self-control. Failure here means to be a captive. Strife among missionaries is a fearful obstacle to the spread of the Gospel and the death-blow to the calmness, peace and mutual help, all so much needed.

Happy indeed is the missionary who has learned the art of living at peace with his colleagues and with all others. Much of the happiness of life consists in the ability to make true and lasting friends, and being able to keep friendship always in good repair. This requires such a bridling of the tongue as to remain silent in regard to each other's weaknesses, and to be tolerant and tender in regard to points of difference. What a changed world this would be if it could be said of every Christian as Solomon said of the virtuous woman, "In her tongue is the law of kindness."

Obedience to Christ's often-repeated command, "Love one another," will help us to obey the commands, "Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." "Let the word of Christ dwell in you richly in all wisdom." "And let the peace of God *rule* in your hearts."

PREREQUISITES AND PRINCIPLES OF
EVANGELIZATION

By the Rev. S. A. Moffett, D. D., of Korea

THO the missionary, of all persons, is given the position of greatest privilege, provided that his whole heart and life are given unreservedly to the preaching of the unsearchable riches of Christ. He cannot unduly magnify his office, for he is "*the glory of Christ.*" In so far as he appreciates the greatness and the honor of his calling, just so far will he appreciate also his own insufficiency, and thus be led, in all sincerity, to seek that sufficiency which is in Christ.

Twelve years on the mission field, in the midst of a work which wonderfully evidences the great power of the Gospel as the God-ordained means for the salvation of man, have impressed me with the profound importance of a few ideas which should dominate the missionary and determine the attitude of mind and the spirit most essential to him.

I shall ever be grateful to Dr. Herrick Johnson for the expression, "A vivid and abiding sense of the divine reality of the Gospel message," for therein he has clearly expressed what it is most important that the missionary should cultivate.

The man who has obtained from a reverent study of the Scriptures, as the Word of God, a deep impression of the exceeding sinfulness of sin, of

the awfulness of its punishment, the wrath of God, of the reality of repentance, and of God's promise of absolute remission of sin to the truly penitent, of the one and only way of salvation through faith in Christ; who has reached the profound conviction that God is able and willing to save all who come unto Him by Christ, and that this gospel only is the power of God unto salvation; and who combines with this a *vivid* and an *abiding* sense of the *reality* of these truths, has the first and chief requisite for usefulness as a missionary, a requisite without which, however energetic and gifted and studious he may be, he will fail to affect profoundly the people to whom he goes; that is, affect profoundly for their salvation.

One needs to cultivate and conserve this conviction, for upon this Satan makes his chief attack, knowing that in so far as he weakens this conviction, in so far he has blunted the most formidable weapon in the hands of the missionary in his warfare against sin and Satan's dominion over heathendom.

I am convinced that the greatest need to-day is unquestioning reliance upon the gospel itself, the Word of God in its principal teachings of Sin and Salvation; a belief that when God ordained that by the foolishness of preaching men were to be saved, He ordained that which He knew to be the best agency for the leading of men to Christ; a belief that the Spirit of God does and will honor the use of the Word of God alone, and that in so far as we trust in secondary agencies for reclaiming the heathen, in so far we have given up faith in the primary agency, and have prevented the Spirit of God from making use of that which God

ordained should be the means for the salvation of the world.

I believe that what has militated most against the evangelization of the world has been a lack of faith in the power of the gospel itself, a belief (not acknowledged, nor consciously held, but nevertheless real) that there must be something used as a bait to bring people under the power of the gospel, that secondary agencies which appeal to the natural man must be used as an attraction which will dispose favorably to a hearing of the gospel, and that *then* the gospel is to be presented.

There has been too often a relegating of the gospel (not avowedly, but practically) to the secondary place, an elimination to too large an extent of the very means and the only means which the Spirit of God has given us to believe that He will use to bring souls into reconciliation with God.

The missionary needs to cultivate, by thought and prayer and reading, this conviction as to the primary place of the gospel, making it a practical reality in his mental and spiritual life, and watching constantly against everything that may tend to weaken this conviction.

With such a conviction dominating one's life and deepening as the years go by, and with the determination to make it the one chief interest, the all-absorbing task of one's life to preach this gospel and to bring it into contact with the people, knowing for a certainty that it cannot fail to have its effect upon their hearts and lives, the missionary has before him a field of effort which promises a life of the very greatest satisfaction and happiness.

He will find, however, that coincident with this

life there will be required the maintenance of his own spiritual life, the deepening of his own spiritual convictions, and the resistance of most subtle, unexpected and unprovided-for temptations.

Should his field of labor be in a treaty port or in a city where he is brought much into contact with the world of western life and institutions, he will find one set of temptations, while if in the interior, isolated from all contact with the western world, and thrown for companionship upon the resources of a small missionary community and the native Christians, he will meet with other temptations, less marked, but, perhaps, so much the more insidious.

If the former, the Master's prayer for us that though in the world we may be kept from the evil must be ever before us. One cannot be too particular in keeping out of touch with the evil of the world; in maintaining that sanctity of character which makes the things of the world something apart from his life, even though brought into contact with men of the world in many relations. Dr. Maltbie Babcock's reasons for not smoking give expression to a principle upon which many of the temptations to a conformity to the world can be met and conquered: "A man cannot afford as the ambassador of Christ to compromise his *influence* for that which is highest, holiest, best."

The natural, frank, sincerely courteous and polite attitude of one whose life has been lifted above an inner contact with the world, however much of association there may be necessarily in the daily life, is the attitude which will establish and maintain one's spiritual influence. The "Sky Pilot" was in closest sympathy and touch with his fellow-men,

but wholly untouched by the evil which surrounded him and engulfed them.

No man can maintain this attitude and exert a real spiritual influence under such circumstances unless he spends much time in communion with the Master in prayer and devotional reading, and he who must necessarily spend a part of his time in such contact with the world needs to spend a double portion of time in contact with the holiest and purest in order to counteract the unconscious deterioration in his own spiritual ideals.

Doubtless the missionary has a duty to his fellow-countrymen on mission fields, but a far greater and more important duty—the primary duty—which faces him is that of coming into contact with and living for the native people. His fellow-countrymen, however much in need of spiritual influence, have all heard the Gospel, and the missionary is there primarily that he may preach the Gospel to those who have not heard; and nothing ought to stand between him and the close contact with them, the sympathetic entrance into their inner life, their ways of thinking, their weaknesses, prejudices and preferences, their trials, sorrows and spiritual struggles.

We must cultivate a real love and sympathy, not an abstract interest, in the heathen as so many people to be converted, baptized and reported upon as so much in the way of mission assets, but a living, real, close, sympathetic touch with individuals with a view to the transforming of their lives through a personal faith in Christ. This is something which cannot be feigned; it must be real, for heathen are like children in that they know intuitively whether you love them. Such a real sym-

thy and love must be the outgrowth of deep personal convictions of truth and of a personal life of faith and of fellowship with Christ.

Given this sympathy and love, recognized by the people, and one's influence can be tremendously exerted as an influence for righteousness. Plain, frank presentation of the truth of their awful condition in sin and of their personal responsibility will be met with deepest respect for the man, even though the message rouses anger and hatred against the plain truth spoken. Erring, sinning Christians may be most plainly and firmly dealt with, and they will love and respect you, even though they may deeply resent the admonition and discipline administered.

We need to cultivate a strong faith, a victorious, enthusiastic faith—a faith in the power of the Gospel itself to carry conviction to the heart of any man and to do for the heathen all that it has done and now does for us. We need to believe and act upon the belief that it can transform character, lead to true repentance and hatred of sin, give strength to resist temptation and overcome sin, uphold in a consistent Christian life, and comfort and sustain in the midst of persecution, trial, sorrow and loss.

In the face of prominent failures, in spite of disappointments, one needs to grasp with a firm faith the fact that the Spirit of God can and does show his own great power in the lives of others and that through the exercise of faith these people can and do reach the same heights of spiritual attainment and enter into the same appreciation of spiritual truth which we do. Alas! too many lose faith, expect little, grow almost discouraged. I am in re-

ceipt of a letter from a friend in another mission, who writes of "some whom long years of waiting have, rather, not discouraged, but disciplined to expect little." Against such a state of mind I would strive with incessant prayer. However long the period of waiting, I believe we should cultivate a faith which expects great things and knows that God will grant great things. Faith is the evidence of things not seen, and although the results may not have come, the Spirit-filled vision can see them, and with a buoyant enthusiasm can conquer all feelings of depression and discouragement. The heart is taken out of one's work; it becomes mere routine and drudgery if faith has been undermined.

Enthusiastic faith should be cultivated. Enthusiasm may be more natural to some natures than to others, but it is an element which adds to one's influence for good and to one's power in communicating faith and zeal. How a *real* faith can fail of enthusiasm is a mystery to me. There is far more of unbelief in our minds than we are often aware of, and this unconscious or unrecognized unbelief will often explain the failure to receive a blessing. "He *could not* do many mighty works there because of their *unbelief*."

God delights to honor faith. He cannot work mightily in the presence of unbelief. Our own lack of faith shuts out the power of God.

I would urge also concentration of effort upon the one great object of the missionary's life, viz.: the evangelization of the people. Here the temptations are innumerable, but recognizing one's limitations and knowing that he cannot be a specialist in many departments, if he is to give himself primarily to the evangelization of the people, he must

be willing to cut himself off from many attractive lines of study in order that he may acquire the language well, may give thorough study to the Bible, and may have time for contact with and life among the people.

The temptations to turn aside from the one great commission to "preach the Word" are constant and plausible. Education, literature, language, science, history and philanthropy all present their claims, and unless they are determinedly recognized as secondary or as side issues and kept in their proper place, they will supersede the primary work in the amount of time and effort that they monopolize and will relegate that which is first to the second place. Even the education of men with a view to the ministry, an essential part of the evangelistic work, may become merely educational instead of evangelistic—education rather than evangelization becoming the end.

Often the side issue is taken up as a recreation thoroughly legitimate and profitable, but these side issues are always what appeal to the natural man and before one knows it his zeal for the preaching of the gospel has become cooled, his chief work loses its attraction, and his main interest is being absorbed in the side issue, while the spiritual work, the soul and soul contact with the heathen, becomes a sort of drudgery or mere professional work. What we need is to have our life interest, our all-absorbing passion the work of soul-saving, of soul-developing. When one's best efforts go into some secondary line of work his power for evangelization has been surrendered. There are a few of course whose time must be given to literary work in the translation of the Scriptures, preparation of Christian lit-

erature and text-books, and to the educational and medical work as factors in the great work of evangelization, but this is the call of but few.

The temptations to separate one's self from the first and most essential work of the direct evangelization of a people are so constant, so plausible, so insidious, that it will require the most positive convictions, the most exalted idea of the magnitude of the office, the most careful cultivation of a determination not to be turned aside, if one does not find himself yielding to these temptations and settling down to a life of routine work apart from the people, to a contact with very few, to a life supposedly of more far-reaching influence, relegating the direct evangelistic work to a secondary place and leaving it to be carried on only by the native preachers and helpers.

The time will come when the native church will be able to cope with the problem of evangelization; but with the great mass of heathen in China, India, Korea, Japan, Africa and elsewhere, who have not yet even heard of the gospel, the missionary must himself preach the gospel and establish the church as his first work, in the belief that the gospel itself is the primary need of the heathen world. Then will the church thus established be imbued with the same belief and become a great evangelizing agency.

In order to do this certain distinctions must be clearly made and kept constantly in mind. *One must clearly see that reformation is not redemption.* Salvation from sin, not mere moral reformation, is the essence of the gospel message. Again, *Civilization is not Christianity.* Western ideas, customs and inventions are not an essential part of

Christianity. In fact, many Oriental ideas and customs conform much more nearly to the scriptural ideas than do some of the peculiar notions and customs of the Western world, and the introduction of much that is considered a part of Western Civilization is a hindrance rather than a help to spiritual life. We are not commissioned to introduce Western Civilization, but Scriptural Christianity.

Another vital distinction to be made is that *Education is not Regeneration*. We are not called upon to provide a secular education for heathen, but we are commissioned to preach the gospel to the heathen and to establish the Church of Jesus Christ. We might educate the heathen for centuries and yet fail to establish the church, but we cannot establish the church without seeing Christian education for its own people a natural and necessary outgrowth.

We need to recognize also that we are not sent to apologize for Christ or for Christianity. We are to proclaim Him and it. We can rest upon the self-evidencing power of the Bible, upon the teaching of nature and conscience as to the existence of God and the fact of sin. We need not argue these points, but preach what God has revealed, believing that the Spirit of God, not our arguments, will convict of sin and lead to faith in Christ. God, the inspiration of the Scriptures, sin, and man's need of salvation, are facts to be proclaimed, not propositions to be proved. Let us accept Dr. Chalmers' statement and act upon it: "We firmly believe that there is no one position in theology which can be more strongly and more philosophically sustained than the self-evidencing power of the Bible."

There is need on the mission field of men who will not compromise with sin—men who will set up the

scriptural standard which God has set up and will not deviate one whit from that standard in their requirements. Whatever may be the peculiar conditions in heathendom, we have no authority for letting down the divine standard on moral questions, on the marriage relation, on drunkenness, on the Sabbath. Lenient and loving as we may be in dealing with Christians who have fallen into sin and come short of the requirements of God's law, yet in the discipline of those who sin, the failure to set up the one standard and to brand as sin anything short of that standard, is to undermine the whole foundation of Christian morality and Christian character, and to build a church on no spiritual foundations, weak, and powerless as a moral or spiritual force. Better for a Gideon's band of men thoroughly determined to strive for the highest and holiest attainments along these lines than a whole host of nominal Christians, satisfied to come short, taught that they may with impunity come short of the divine standard—men who have committed spiritual suicide by a deliberate giving up of the law of God as the standard of Christian living. "Never couple faith in the atonement of Christ with a feeling of security in the violation of a single commandment," is an exhortation given by Dr. Chalmers, which we need to reflect upon.

A missionary should be willing to make great personal sacrifice for the work's sake. The life of sacrifice only *begins* with the renunciation of the home land and the sharing of the lives of loved ones at home when all the ties formed from childhood up to the time of departure for the field are broken. Hard as that one supreme act of sacrifice may seem, it is vastly easier than to lead a life of daily sacri-

fice, of daily self-renunciation, of daily self-effacement for the work's sake; and yet perhaps no one attitude of mind will do more towards making one a telling factor in the work and a helpful, useful, lovable member of a mission station.

The relation to one's fellow missionaries is one of the most delicate and yet most pertinent questions which meets one on the mission field—a question of daily and hourly importance. One's fellow-workers are not of one's own choosing. The exigencies of the work and the conditions of the field, not his own personal preferences, determine who are to be his co-laborers, where he is to labor, what is to be his work and what the relation of that work to the work of others. In such circumstances a man needs all the consecration, self-control, high resolve and generous unselfishness which the fullest baptism of the spirit of God may enable him to secure. Jealousy, envy, personal ambition, self-seeking, love of ease, laziness, the desire for applause, the determination to have his own way, presumably, of course, in the belief that it is the right way, malice, evil speaking, selfishness, are sins which are not absent from the mission field, and one may be surprised to find how many of these ignoble traits of character will be found lurking in his own heart and asserting themselves with surprising power, unless they are recognized and checked and striven against in prayer.

There should be the cultivation of an appreciation of the work of others, of an interest in another's work, of a willingness to allow others to receive credit for their own and perhaps for your work, without fretting or growing impatient under a sense of injustice, of a willingness to yield one's

own wishes and preferences and that, too, in a gracious spirit, of a willingness to submit to have one's own convictions of what is right and best overruled, and of an ability to sacrifice one's personal feelings, prejudices, views, plans and ambitions and to subordinate them to the good of the work as a whole. By all means possible one should strive for the spirit of harmony in station and mission and native church. The determination of one man to carry out his own plans at all hazards may develop such a lack of harmony as to shut out the blessing of the Spirit of God. One should be willing to make very great personal sacrifices in order to maintain harmony, peace, and good will, for where such a spirit prevails the Spirit of God can grant His blessing upon the work. I know not in how many mission stations missionary quarrels have prevented a blessing, but certain it is that if differences of views and differences in convictions as to what is best are not held in the spirit of brotherly love and mutual concession, but lead to malice and envy and evil speaking, the Spirit of God is grieved and that station cannot expect a blessing upon its work. Mutual co-operation in the spirit of self-effacement in the interest of one harmoniously developing work is the spirit which will call forth a blessing and give the very greatest joy in the midst of work.

In view of the character of the work to be done I would not in the least discountenance the very best and most ample preparation in the study of the language, the history and literature of the people and the study of comparative religions in order that one may intelligently meet the conditions, but I feel that there is need for caution along this line, lest the missionary find the very advice given to him a

temptation and a hindrance to most effective work. Far more important than the study of comparative religions or the religious thought and life of the people is a deep and thorough study of the religion of the Lord Jesus Christ, so that one's mind and life become saturated with its spiritual ideas. When one's study of heathen religions and philosophy becomes so absorbing that he knows more of them than he does of his Bible, so that he places more stress upon the ethical teachings common to both than upon the spiritual teachings peculiar to the Scriptures; when he is more concerned to show that other religions have parts in harmony with Scripture than he is to show that Christianity meets that which is lacking in them, then his power and usefulness as a missionary of the gospel of Jesus Christ are at an end.

When I read of all that a missionary is advised to study and master in preparation for his work it seems to me that the presumption is that every missionary is an intellectual giant whose whole time is to be given to study, and that he is to be always preparing for work, instead of working.

While constant study and constant efforts towards better equipment for service should be the rule, one cannot always be laying foundations only, always looking towards work to be done in the future. Activity in work is itself a preparation for better work. The preaching of the gospel, the establishment of the Church of Christ, must be held as taking precedence of everything else, and whatever sacrifice is necessary for the accomplishment of this object should be freely made. The statement so often made that health is the first consideration expresses a sentiment which to my mind is totally

at variance with the right attitude. Nothing is of first consideration but the one thing, the getting of the gospel to the people, and *if* to accomplish this the sacrifice of health is necessary, let health be sacrificed—yea, life itself—but come what may, preach the gospel, and see to it that the great commission is obeyed. Of course, it is worse than folly, it is *sin*, to sacrifice health or life when that is unnecessary, but personal comfort, ease, luxury, health and even life itself must be held subordinate to the accomplishment of one's chief object.

Above all things, however, the missionary's own spiritual life is the most important consideration as a factor in evangelization. As Dr. Dale, writing of the evangelist, says: "What tells most is neither his earnestness nor his perfect certainty of the truth of the Christian gospel, but the fact apparent to those who listen that his certainty rests on his own direct and personal knowledge of the eternal relations of which he is speaking."

If to us the spiritual blessings of reconciliation with God, our fellowship with Jesus Christ, and the assurance of eternal life are our chief joy and privilege and we daily experience their power in our own lives, then we can go forth to present in all faith these spiritual privileges and blessings as the supreme gift of the gospel unto a people whose despair can be exchanged for hope, whose darkness can give way to the light, whose fear and misery and degradation in sin and iniquity can be displaced by love and joy, peace and righteousness.

These privileges and blessings which we value most and which satisfy man's spiritual nature, not the incidental temporal advantages of Christianity which appeal to the natural man, should be kept

constantly in the forefront as that upon which our appeals are based in urging the acceptance of the gospel. A church thus established will be a powerful spiritual factor in a nation and the people themselves will value these spiritual blessings as their chief joy and privilege. They will be ready to make any sacrifice in order to secure and retain what has become of supreme interest to them.

The Spirit of God delights to honor such appeals, and we may confidently expect Him to work the regeneration of the people to whom we thus present the gospel in reliance upon His power alone.

VI

THE HOME LIFE OF MISSIONARIES

By Mrs. Helen S. C. Nevius, of China

IN these days of "advanced views" one hardly dares to profess the old-fashioned belief that a wife's first duty is to be a helpmeet to her husband, to assist and encourage him in his work, and to make his home to him the happiest spot in all the world. Yet this is what I do believe, and what I hope I have in some degree accomplished.

But the happiest missionary homes, as I have observed them during almost fifty years, have not been those where the wife has devoted herself exclusively to the care of her husband and children. On the contrary, they have been those where husband and wife have alike been working missionaries. If a woman is content to be merely a careful housekeeper and a faithful mother and nurse, she may indeed be conscious of having fulfilled a very sacred duty; but I think she has not reached the highest ideal. All this she might have done without leaving the other undone.

However, comparatively few women are satisfied not to make some effort for the good of the people they live among, and, as a rule, the homes of the missionaries, both of single women and married, are real "object lessons"—very bright spots in the surrounding darkness, where often heathen women learn for the first time the meaning of the word home.

First of all a missionary's home should be a place

where the love of God reigns supreme, where in work, rest or recreation the joy of the Lord and the consciousness of His presence are our strength; and it ought to be a centre from which good influences radiate in all directions. There heathen men and women should always be made welcome. There should, if possible, be a bright, cheerful, native reception room, where they can be entertained and feel at home, as they do not in our foreign rooms.

Visits from the natives, especially from women, take a great deal of time, and are so barren of immediate results, that one often feels that they do not pay for the exhaustion of mind and body which ensues. Yet few kinds of work are more important. Returning these calls or seeking to extend our acquaintance among women is a kind of work requiring a great amount of patience and physical strength, together with a knowledge of the habits and customs of the people. Without this knowledge we are apt to be guilty of what the Chinese consider great rudeness, and shall probably do more harm than good by our efforts to be sociable.

One plan which I have tried for getting a hold on the women and girls is gathering them into industrial classes. My object is not primarily to teach them to sew, nor indeed to be industrious, but merely to get the chance of teaching them.

Whether the natives should often be invited to eat with us at our tables is an open question. If they dislike foreign food as much as I, for one, dislike the native, they would be glad to be spared the infliction. In China, I doubt if the men of our families ought to sit at table when we are entertaining native women, or if foreign women ought to appear when men guests are being entertained.

Young women at least make no mistake in being very punctilious in observing the customs of the country.

In the open ports nothing which the foreigner can do now greatly surprises the natives, so used have they become to balls, picnics, races and sports of all kinds where men and women appear together in easy intercourse. A most important question for missionaries to settle is "What concessions ought we to make to the customs of the country we have adopted as our own?" In China men and women do not sit together at table. A woman walking the street leaning on her husband's arm is never seen. Ladies do not entertain gentlemen callers. And so in innumerable instances our foreign customs come into conflict with those of all Orientals.

Our costume does not seem to the Chinese as modest and beautiful as their own, nor perhaps is it. Shall we then adopt theirs, as has been done by many missionaries? I think not; for what we gain by this in certain respects we lose in others. A lady by wearing an outside native garment, or a loose wrap of her own may at any time avoid disagreeable criticism. But what can be said of the dress of a foreign man! I am sure I do not know. But as the world over it has been adopted by every superior race, and has some advantages over eastern costumes, its stiff lines and want of grace must be condoned, and the natives must get used to it.

One thing which as missionaries we ought never to forget is that the natives are not to be blamed for watching our conduct, and questioning our motives. For this reason, if for no other, certain amusements common at home, such for instance as dancing and cards, are never allowed in a mission-

ary's family. Others, such as tennis, croquet and the like are common, though in the eyes of the Chinese they are undignified if not positively immoral. Personally, I think I should taboo all such games in places where the curious eyes of the natives—strangers at least—could witness and comment on them. But in so doing I should probably find myself in a minority of one! I am quite willing to admit that the importance of vigorous and agreeable exercise makes these games almost a necessity. But certainly in interior stations, especially in the beginnings of work, the greatest care should be exercised in all such matters.

As is well known, the line of separation between missionaries and other foreign residents in the East is very broad, and the result is a marked estrangement between the two classes. I do not think missionaries are entirely free from blame for this. They hold themselves aloof, possibly sometimes saying by their manner, "I am holier than thou," which, though often literally true, is not always so; for there are good religious people outside of the missionary communities. We blame them for not being in sympathy with missions, yet take little pains to make them so. I believe that a good proportion of the foreigners in China, at least of the women, are religious—that is, as much so as "the rank and file" of church members at home. They are in great danger from the adverse influences which meet them on every side. Have we as missionaries no duties toward them? I think it possible for us, without encroaching on our more direct work, to be on most friendly or even intimate terms with members of the foreign communities; not, perhaps, participating in many social functions, and certainly

not entertaining in the luxurious way so common in the East, but to be true friends, sympathizing in their joys and sorrows, and at all times trying to help them to lead brave and earnest Christian lives. In such intercourse anything like "pious talk," and the least approach to "cant" which is so distasteful to any one not accustomed to it must be avoided. On the other hand there is real danger of our intercourse degenerating into mere frivolity, doing no good to ourselves or any one else.

A small missionary establishment, and a very meagre salary, would prevent any one without private means, from mingling very extensively in the society of the foreign settlements, even if he desired to do so.

The place which should be given to music and other accomplishments, such as drawing and painting, is also rather a difficult question, and one on which directly opposite views are held. Suppose a young woman with an unusual gift for music, after years of careful training and great expense, has become proficient in it; shall she when she enters on her life-work as a missionary, give this all up? In my opinion the answer to this question should be emphatically no. Should she do so it would be burying a talent which ought to be used for the sake of Him who gave it. Moreover it would be sure to cause shrinkage and deterioration of character, and consequently loss of power to do good work in other lines. Moreover it is voluntarily relinquishing one means of giving pleasure to others and of making cheerful the homes which from the necessities of the case must be comparatively uninviting.

No one would deny the importance of music as a means of doing good to the natives. For teaching

the Christians, whether for schools or church, or merely as a means of entertaining visitors, it is of great use. But for these purposes "a little goes a long way," and does not require much time or practice. If a person is not truly musical, by which I mean that she does not care enough for it to be willing to take for it many of the hours she would otherwise give to reading, sewing, out of door games, or visiting her neighbors—such an one I think need not force her music farther than to keep enough of it to use in her strictly missionary work. But to the few who love music as one of the dearest things in all the world, I am not afraid to give the advice to keep it up from the time you leave your teachers at home, until you are called to join in the harmonies of heaven, which possibly you will understand and appreciate as others cannot.

During the earlier years of missions in China the duty of economy was practised more rigidly than it is now. More than one family suffered both in mind and body from the want of nourishing food; and this not always from necessity but from motives of economy, or the belief that it was a meritorious thing, or if not quite that, that a certain amount of asceticism was required in every good missionary. This belief prevails still to some extent. I have lately received a letter from the Rev. W. A. P. Martin, D.D., LL. D., in which occurs the following: "One of the saddest instances of mistaken asceticism is that of the eminent Scotchman, Rev. W. C. Burns, who fell a victim to false notions of economy. He is in fact reported to have said during his last illness that if he recovered he would change his mode of life."

It is my opinion that people living in these east-

ern countries—China, Japan and Korea—where servants are plenty and comparatively cheap, are inexcusable if their homes are ill-kept and their tables uninviting. Even a moderately good house-keeper can with care provide plenty of nourishing food, and if she is a person of refined tastes, she will make some effort to beautify the “social board.”

Even more important, I regard it, that she should make these hours, snatched from the work of the busy day, times of mental refreshment and delight. Here, if anywhere, the house-mother or hostess will do her best in the art of conversation, giving out from her own stores of reading or memory, and drawing out from others still more. How often in the years which are passed has one tired man been interested and diverted by a resume of some book which his wife had been reading! It may have been from Livingston or Stanley, or the life of Bishop Patteson; or just as probably it was a good story of which she gave him the plot from beginning to end with as much of detail as time allowed. The wearied brow would lose its lines and a merry laugh would show that she had not failed in her purpose; while may be long afterwards she would find that her husband to all intents knew about as much of the book as she had retained in her memory. I certainly do not advise making meal times a time for mental effort, but even that would be better than the totally inane, uninteresting occasions they are apt to become, especially in missionary homes, where monotony often is quite as injurious as malaria or contagion.

Of course, I do not limit the importance of good conversation to the time spent at table. Far from it. I am sure it is a much neglected duty at other

times. The indolent quiet in which many women allow themselves to indulge seems to me not quite the admirable thing it is sometimes thought, and it certainly does not add to the brightness of home.

In the early days of missions each young man coming abroad brought with him a library as well filled as that of any young clergyman at home. Hebrew, Greek, theological works—heavy tomes arranged on the shelves always in beautiful order, because seldom touched, stood ever after staring reproachfully at us, who so sadly neglected them. Present-day libraries seem more inviting. How much time it is right to spend in reading is a question which each person must settle for himself or herself. Certain it is that the missionary who does not read, and read with a purpose, must deteriorate. The importance of faithful Bible study “goes without saying.” If we allow our missionary work, even what seems most imperative, to interfere with this, our Christian characters must be cramped and imperfect, and our souls will suffer. If there is time for nothing else let this never be neglected.

But with regularity, punctuality, and a judicious division of the day, every one who has a real fondness for intellectual pursuits, can find time for a certain amount of study either of languages, science, or whatever one craves, and also for “light reading.” I am sorry for the missionary who gets no pleasure from works of fiction. Not even the best books of travel, history or biography can so completely take us out of ourselves and make us forget our uncongenial surroundings. A home where such books are not allowed I have generally found to be rather a dull one, where mirth, wit and ready repartee are conspicuous only by their absence.

Few are the homes in any land where sickness and sorrow do not at some time make their entrance. The sanitary conditions, too hard study, overwork, together with the monotony of life in most eastern countries are by no means favorable to good health, and there are few foreign residents who do not have to serve an apprenticeship at one time or another in nursing the sick.

When I first came to China fifty years ago the profession of "trained nurse" was almost unknown. We looked after our sick as best we could; and I am glad to think that by devotion and faithfulness, we made up in some measure for what we failed in from ignorance. But good lessons and experience in nursing are at all times invaluable. I cannot recommend too strongly the importance to either a man or a woman looking forward to being a missionary, of learning to take care of the sick. Not every one need become a trained nurse, but every one who wishes it may obtain some lessons and practice in the art of nursing the sick. No other accomplishment will prove more useful in the long run; and it also gives one much influence among the natives.

My own home has been many times a temporary hospital, and I speak from actual experience when I urge the importance of a knowledge of nursing.

It was once my privilege to entertain an American gentleman, who will forgive my mention of his name—Dr. Phraner—whose knowledge of minister's manses in the United States has been exceptional. He assured me that the homes of missionaries were not as commodious and good—on an average—as those of clergymen at home. Yet it is well known that our houses and way of living have

been most severely criticized by travelers and globe-trotters as unsuitable and extravagant. Did these critics realize more fully our circumstances, I think they would judge us more kindly.

Those of us who live in central stations or the open ports are constantly obliged to "use hospitality." This, if our houses are large enough, and our servants are well trained, in most cases, is not a burden, but rather a pleasure. While my present home was being built we lived in a four-roomed small house, where five times in one year we gave up our bedroom to guests—once for a month—and made the study do duty as a sleeping room, to the great detriment of our work. The experiment convinced us that for us a house double the size was none too large. About the same time there was another person who built his house just as small as he could possibly do with, because thus it was unlikely that he should be burdened with guests. Perhaps once or twice during the passing years I have thought him wise, and envied him, but not often.

Then comes the question of furnishing and style of living. I have already emphasized the importance I attach to making the missionary's home attractive, while at the same time avoiding scrupulously all ostentation and extravagance. In the nature of the case there will be a great difference in the houses of the same mission; one having an air of refinement and beauty, another the same in size and kind remaining to the end destitute of ornament, the walls without pictures, the floors bare or ill kept, no musical instruments with their sweet sounds and suggestions, and, worse than all, a general air of untidiness. The third house, and the kind most common, will be neither one of the above,

but somewhat between the two. Individuality stamps itself upon houses, just as it does on one's garments. Even the house which seems to us most unattractive is so superior in most respects to the next-door Chinese neighbor that to him there is perhaps little perceptible difference. In matters of this sort much must be left to the individual taste, judgment and conscience.

If punctuality and regularity in the conduct of affairs are important elsewhere, they are doubly so in a missionary's home, and their absence is soon felt. Time seems of little value to Eastern peoples, and it is wasted with surprising prodigality. But while this is so it is equally true that it is not difficult to train them to habits of punctuality; and it is the missionary's fault if breakfast is late, luncheon delayed, and dinner any time between daylight and dark, while family prayers are moved about to suit the convenience of master or servants. I consider it as most important that young missionaries from the very first should regard punctuality and regularity in the light of duties never to be neglected.

The limits of this chapter will not allow me to suggest particular lines of work or methods. But I wish negatively to point out one or two things. Except in extreme cases of illness no one ought to encroach very much on the time and strength of the stronger members of the mission. There is room here for self-denial; and, as a rule, most cheerfully and willingly have missionaries borne it. Another thing which more particularly concerns married women is this: Let them never be clogs nor hindrances to their husbands. If for instance the husband's duties call him to be often absent from home

on long itinerating tours, on which she cannot accompany him, let her on no account weaken his courage by her wails of loneliness. If a woman cannot do itinerating work herself she ought at least to be willing to "stay by the stuff," thankful that she in her comparative uselessness has a brave soldier to send out to fight in the great battle with sin. That this means sacrifice no one knows better than the writer of these words.

The sin of *overwork* is not confined to missionaries, but I think it is more dangerous for them than for people in Western lands, who necessarily and in spite of themselves get a certain amount of recreation and relaxation every day. A missionary, to begin with, has the language to acquire, and this often taxes both mind and body beyond endurance. After that come the long weary years of teaching, preaching and incessant "giving out," with little opportunity to repair waste. But if the home is what it ought to be it will in a great measure make up for all this. _

As I glance back over the pages of this chapter I can but notice that I have written too exclusively for women—a natural consequence, perhaps, of my old-fashioned notions of the impropriety of a woman's presuming to attempt to teach men! But perhaps I may be allowed a few words of suggestion in closing. No one can realize more deeply than I do that the happiness of home depends chiefly upon the man who is its head. It is in his power to make or mar it. No amount of work, however important, no preoccupation of mind, no theories as to different spheres of labor, can absolve him from his paramount duties in his home. It is by no means enough that a man should be a faith-

ful, hard working missionary. It is a sad confession to make, but a true one, that there have been missionaries who have done their duty everywhere but in their own families. Mistaken I believe them to have been, but conscientious no doubt. If ever there is a place where divine guidance is needed surely it is here; and well it is for us that we have the promise, "If any man lack wisdom let him ask of God who giveth to all liberally and upbraideth not; and it shall be given him."

VII

SOME COUNSEL TO WOMEN TEACHERS

By Miss Hattie V. Noyes, of China

AS one who has traveled through a pleasant country enjoys meeting those who are commencing the same journey, I take pleasure in greeting you at the threshold of your mission life. You have chosen a good work, and it is your wish to make the most and best of life, and I am glad indeed to have the privilege, through these pages, of extending to you a welcoming hand, hoping that it may also be a helping one, and to pass on to you through this medium some of the thoughts and experiences which have proved helpful to me. You and the Master alone know the full measure of what has been involved in your decision, and the sacrifice you may be making, but I doubt not that you are glad and happy, and feel that it is a great privilege to be one of His chosen messengers, and the promise of the hundredfold is yours. I well remember how, during my first voyage to the mission field, made before the days of rapid transit, as the days grew into weeks, and the weeks into months, and the dear home-land seemed to be going very far away, the beautiful lines were constantly in mind

“I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift,
Beyond His love and care.”

The promise, "Lo, I am with you always," is your *sure* possession, so you can never be left *alone*.

The first step in your new life will be the acquisition of the language, and its importance cannot be overestimated. The usefulness and efficiency of the missionary worker depend to a great extent upon familiarity with the language of the people. The gospel message is new and strange to their ears, and if not clothed in familiar words is not likely to reach their hearts. It is difficult enough for them to grasp and understand it when expressed in the best possible way. Do not feel impatient to begin work, or that the time is wasted which is necessarily given to this most important preparation for your chosen work. The waiting time is valuable in many ways; it gives time for adaptation to new surroundings, and becoming familiar with the thoughts and feelings of those whose highest good you are seeking.

The very first requisite for a successful missionary life is a Christ-like love for those for whom you labor. The heathen women and girls will read very readily and accurately your feelings towards them, and unless there is a genuine interest and love for them in the heart, the effort to reach them is hopeless.

There is a heart language, which can communicate without the aid of words, and which is understood by all. The kindly smile, the loving glance of the eye, the sympathy manifested in looks and tones, even if in unfamiliar words, are eloquent expressions of the love that is in the heart, and are readily understood and appreciated. Could there be a more beautiful tribute to the life and spirit of any one than was paid to a dear missionary sister,

who had returned to the home-land hoping to regain health and strength for longer service? When the message came back that her earthly work was finished and she had gone to receive the heavenly reward, one of the native Christian women said of her that it was through her life she had learned to understand the love of Christ for sinners; it had always seemed a strange, incredible story until her love for the poor heathen women, so unlike herself, had been such a revelation of the power and strength of human love, that it had made it possible to understand the divine love of the Saviour. It must ever be borne in mind that you are the exponents of the Christianity which you profess, living epistles, which will be known and read by those about you, who will be quick to detect any inconsistencies in life or example.

If you have been engaged in educational work at home you will doubtless realize from the first the different character and object of the educational work of the missionaries, which should always be largely evangelistic. In many mission schools much of the teaching corresponds nearly with the Sabbath School work in the home-land. The conditions on the mission field are so different from those in Christian lands, where the pupils in the schools have the home influence and teachings, the church, the Sabbath school and Christian friends, while for many of those who attend the mission schools it is the one opportunity of a lifetime to learn the priceless lessons, which are so infinitely more important than the learning which pertains to the earthly life. Fifty years hence it will matter very little how much or little they have learned of the higher mathematics, or the different sciences,

if they have only obtained that knowledge which will make them wise unto salvation.

Whatever they find, or do not find, in the school curriculum, be sure that they are taught how to find the way that leads to heaven. It is a comforting thought that it does not necessarily need much teaching to insure this. With the blessing of the Holy Spirit a single text of Scripture has been sufficient to point the way.

Let the words of the Bible enter largely into the instruction given. As Frances Havergal has written, "God's promise that 'My word shall not return unto me void,' is not made of our words, but of His own." While it is desirable to give to the pupils in mission schools all the general information possible, let us never for a moment lose sight of the supreme object. After this the amount of instruction which can be given in other lines will depend upon the different conditions of the schools.

In schools which are composed of the children of Christian parents, there is a good foundation to commence with, and in those where the pupils remain under instruction for many years, it is possible to give them in addition to the religious instruction what would be considered a good education in Western lands.

The words of an eminent educator of England are especially applicable to mission schools: "A school should be first of all a place for the formation of character, and next a place for learning and study, as a means for the attainment of this higher end. Discipline and guidance should be still more pre-eminently the business of a school teacher, than the impartation of knowledge." Unquestionably the aim of educational work in the mission field is "to

raise up Christian leaders." And while it is most desirable that these leaders should have all the education in every line that they can obtain, yet when their opportunities are limited we can remember that there may be quite different standards of the amount of education necessary, varying with the classes who are to be led by these Christian leaders. It is as true to-day as when the words were written nearly nineteen hundred years ago, that "not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to naught things that are." And every true believer through all the ages may claim the fulfillment of the Saviour's promise, "I will send the Holy Spirit unto you, and he shall teach you all things, and guide you into all truth." So we may believe that no one who has obtained sufficient education to be an intelligent, earnest Christian need fail to be a Christian leader of some.

It is of the highest importance that the pupils for their own spiritual development, as well as the good of others, be trained from the first to realize that it is their duty, having heard the gospel message, to tell it to others as they have opportunity, "Let him that heareth say, come." A missionary society is very helpful in leading them to think of others.

You will wish to know each pupil as intimately as possible, and to have them all feel that you are their friend—one to whom they may always come for help and comfort. Let them be assured of your

sympathy in their trials, and feel that you will always follow them with loving interest. The importance of making the best possible use of the time while they are directly under the influence of the missionary cannot be overestimated, and every effort should be made to lead them to decide for Christ, and to prepare them for the trials, which they will be almost sure to meet, when they go out among heathen relatives and friends.

During a time of bitter persecution it was very noticeable that the native Christians who were most familiar with the Bible, were strongest to bear the trial of their faith, and could be cheerful and trustful, while others were timid and dismayed.

As they finish their studies and go out to take their places in the world, let them feel that they will never be forgotten, and thus holding fast your influence over them, without doubt through them you will be able to influence many whom you may never know.

You will feel the paramount importance of finding the best method of presenting the gospel message, remembering that your hearers are as little children, to whom it is all new and strange. It will not be surprising if they do not realize the sin of neglecting to love and worship a God of whom they have never heard, or if the beautiful story of a Saviour's love seems at first incredible to them.

Oftentimes a way that seems to appeal naturally to their hearts is to present the hope of a happier life than they have known here. For many of them the earthly life has been filled with sadness, as they are ready to admit, and the hope of something better, of a place of perfect happiness to which they may go, appeals to them strongly, and they are

ready and eager to learn how they may find the way, and thus their interest is gained.

Many questions will necessarily come up for decision, and you will often feel the need of that wisdom which God promises shall be given liberally to those who ask. It is well not to be hasty in forming opinions, as oftentimes questions, which at first seem easy of solution, may be found to have perplexing conditions, which must affect and perhaps modify, if not change, the decision which at first seemed right. You may meet with experiences which would naturally tend to make you suspicious of the motives and acts of those about you, but do not allow them to unduly influence you, or you will surely find that your own influence for good will be lessened. I remember hearing a very successful missionary say, "The law considers a man innocent until he is proven guilty, and missionaries surely should not be less generous."

It is not likely that any one for whose good you are earnestly seeking can seem dull and uninteresting, but if it should ever be so remember how *much* has been given to you, and how *little* has fallen to their lot, and be thankful and charitable.

You will doubtless find "trials by the way," and they will very likely come in ways which you will not expect. But endeavor under all circumstances to "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." There may be disappointments, but remember that they are His appointments, and it will help you to bear them. Some one has said that "In the missionary's vocabulary there is no such word as discouragement." "The battle is the Lord's," and victory in the end is assured from the beginning. In a field where there

are such boundless opportunities, surrounded by millions who are in such dire need of the gospel, it often seems trying that one can do so little to meet the need. But when it is remembered that God Himself has set the limitations of strength and ability, they can be accepted cheerfully.

It has been truly said that the real measure of any one's work is not what can be done directly, which must necessarily be very limited, but what can be accomplished through others. This is especially true on the mission field, where the comparatively few workers from the home-lands can never hope to reach directly more than a very limited number of the vast multitudes of heathen. And the *very best* way to develop the Christian life in those who have accepted Christ for themselves, is to lead them to work for the salvation of others. Once assured that there is really the love of Christ in the heart no one need be considered as unable to be a worker in some capacity. And if you are careful to secure the very best helpers that are attainable you may confidently hope that the Lord of the harvest will bless their labors. It must be remembered that the imperfections of Christian workers are only in degree, for no one can claim to be perfect. From the first use all your influence to lead them to feel their personal responsibility, and how binding upon them is the Saviour's command, "Freely ye have received, freely give."

You will doubtless have varied experiences in your missionary life. For the bright, happy days you will be glad and thankful, and if sadness or trials come to you you can always feel that it is all in the present and will soon be past, and then the joy of service will remain forever. And you will

often find comfort and help in the thought of the many friends who "do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding."

"Give me to know Thy will, O God!
And may I see each day
A light from Heaven upon the road
To clearly point the way!
That I may know just what to do
And what to leave undone,
And be unto Thy service true
From dawn to setting sun."

VIII

OBSERVATIONS UPON INFLUENCES AFFECTING THE HEALTH AND EFFICIENCY OF MISSIONARY LABORS *R. S.*

By George W. Holmes, M. D., formerly of Persia

THE most serious of the hurtful influences which confront the missionary on his arrival on the field are those due to insalubrity of climate. In North China, Korea and Persia these are less harmful than in tropical climates, yet even then they must be taken account of, and in the case of Persia in particular on entering the country, either by way of the Caspian or the Persian Gulf, where unhealthy zones must be passed through. In the interior, the altitude of our stations, ranging from 3,500 to 6,000 feet, proves to many a disturbing element. The air in such altitudes as Persia, Mexico, Guatemala, and Colombia is much rarer than at sea level, and is less rich in oxygen. It therefore becomes necessary to inhale, so far as possible, only pure air, and as much of it as possible. Much out-door exercise is important in order to secure these results, and to increase the capacity of the lungs for air. This, with the difference in atmospheric pressure and other causes, throws on the heart a greater burden than customary, and functional disturbances or dilatation may result. The circulation in the brain and nerve centres is impeded, and insomnia and nervous prostration result, aggravated by the anemia due to a malarious atmosphere, which is

everywhere present. The hot sun of summer, whose rays the rare atmosphere but feebly intercepts, and the constant glare from dead walls and barren plains intensify these troubles, when once the normal tone of the nervous system is impaired. The preventive measures indicated are, first, to cover all garden walls, if possible, with vines, woodbine, hop or grape. This cannot be done, however, without an abundance of running water, and unless that is secured in purchasing property, it can hardly be accomplished in some stations at all. Second, to spend much time out doors where the eye can rest on verdure and foliage and the other benefits of outdoor life mentioned may be secured. Third, to eliminate as far as possible every influence, internal or external, which disturbs the tranquility of mind and heart, which is so important an element in the missionary's well-being. More will be said on this topic later on.

The water supply must be made a matter of constant care and watchfulness; first, to see that it is obtained from a source which cannot be contaminated through wells higher up; second, to see that it is kept pure after being brought into the house. Boiling does not alone insure its purity. The jugs in which the boiled water is kept are very porous, and thus they cool the water by its constant evaporation from the outside. But for the same reason the substance of the vessel becomes filled with the impurities, as with a filter, and the jug must either be "fired" from time to time, or replaced by a new one. I need not say that typhoid fever, malaria, *Culicida* dysentery and other diseases are propagated by impure water. That is now well enough understood by all.

It is well to remind you that though the climate of some stations, such as those we occupy in Persia, is very dry, and therefore favorable in itself for consumptives, there is notwithstanding a great deal of tuberculosis prevalent in these lands. This is doubtless due in Persia to the dampness of the houses, which are built of earth, often impregnated highly with hygroscopic alkalies, and in which the simplest principles of ventilation are systematically violated. See to it that the walls and floors of your houses are kept dry, and that the rooms are capable of good ventilation.

Owing to the dryness of the atmosphere radiation is very rapid, and if overheated one cools very quickly on sitting down in the shade. Therefore, extra care is needed to avoid chills and congestions, and either light woolen under garments should be worn in summer or wraps should be always at hand when out doors.

He was a wise man whose thought found expression in the maxim, "When in Rome do as the Romans do," no matter how many persons justify themselves by it in doing things when abroad that they would be ashamed to be suspected of doing at home. It is easy to criticise the unstudied Oriental for his primitive methods in manufactures, and in agriculture, for the deliberation with which he sets out on a journey, and proceeds from stage to stage, for his habit of sleeping directly after each of his principal meals, for the seclusion of his women, and the narrowness and crookedness of his streets. We are apt to forget that the eternal fitness of things requires co-ordination and correlation of the different members of an organism. The armor of Saul was only a burden to the youthful David, and West-

ern civilization would only shackle the Orient until the conditions out of which that civilization was developed had also become the possession of Eastern peoples. So long as the atmosphere of the harem prevails, the seclusion of women, the zenana, the veil, and the despotism of the mother-in-law are necessary. The narrow, crooked streets of an Oriental city are an offence to the American, newly arrived, but they have the advantage that under a blazing noonday sun one cannot pursue their tortuous courses far in any direction without meeting with a good many bits of welcome and refreshing shade. The plowman prefers the crooked stick, pointed with iron, to the best product of our American manufactories, for various reasons. To begin with he has no money with which to buy an American plow. If the plow were given him his thin yoke of steers could not draw its share through the hard sunbaked soil. If a second yoke of cattle were given him, he would have nothing with which to feed them, and would perhaps have no second boy to sit on the yoke and hold it down in place on the shoulders of the oxen. Then when the share or the woodwork needs mending he has no money for that purpose, even could he find a smith or carpenter who knew how to do the work. So he wisely contents himself with the plow his fathers used and leaves the use of agricultural machinery to those for whom God has provided such things.

The Persian never undertakes to "beat the record," when he sets out on a journey, but he does try to make himself as comfortable as possible while on the road, knowing that there are many compensations to be got from its weariness and its discomforts if one make the best of his opportunities.

It is true he puts himself to some unnecessary inconvenience in waiting for an auspicious conjunction of the stars before making his first stage, but his first "menzil" is usually but a few miles distant, and thence, having formally inaugurated his journey, he is at liberty to go farther when it pleases him. He therefore has time to inspect his equipment, to add to what is lacking, and discard what is found superfluous. This done, he proceeds on his way quietly and without confusion, and with the reasonable prospect of arriving at his next menzil before the heat of the sun has proved exhausting, for he has set out several hours before sunrise, and has a large part of the distance covered before the cool of the morning has passed.

He finds many other advantages in this early start. He doesn't wait to prepare a hearty meal, which would necessarily cause considerable delay, but partakes of a light repast of tea, dry bread and cheese, and is quickly in the saddle. If the way is long, he stops about ten o'clock, has his breakfast, and takes a short nap; otherwise he makes sure to reach his next menzil in time for an afternoon siesta, and, should he chance to be a Behai missionary, in time to gather around him afterwards a little audience, and explain to them the principles of the new faith. He gets to bed early, as do his servants and animals, and arises early after a refreshing rest, to repeat the order for the next day.

The occidental, taking the same journey, doesn't consult the stars. He fixes upon a day for his departure, divides the number of miles to be traveled by the number he thinks he can force his animals to cover in a day, and, if he can find menzils for the night to correspond, decides to "be there" in so

many days. He doesn't like early rising, so he gets up late, and he doesn't like traveling on an empty stomach, so he has a full breakfast prepared. He consequently begins his journey when it is already hot; he has no time to stop for his mid-day nap; he arrives at his menzil late, and is tired, hungry, and cross, and servants and animals are in like condition. His ill-humor is aggravated on finding that his favorite horse has a loose shoe, and that his hostler, in the hurry of departure, had forgotten the bag of horse shoe nails and shoeing instruments. He is a missionary, but he has arrived so late that after the necessary things are done, there is no time left to gather the people together to tell them of Christ; he gets a late supper, goes late to bed, gets up late, gets off late, and repeats the story of the first day to the end of the journey. He arrives there a day or two in advance of his Persian fellow-traveler, notwithstanding he has rested on the Sabbath, but his Sabbath's rest has not compensated for the wear and tear of his Western methods of travel. He has gained a day or two of time, and has shortened his period of effective service by some weeks or months. He may possibly have lost an eternity of opportunity, in passing by on the other side, in his haste to get on, some who would have gladly received the word into good and honest hearts, had he waited long enough to find them out.

In carrying on work within the station it is better, if possible to bring it about, to adjust your hours for eating and sleeping to synchronize with those of the people. In Persia they usually arise with the sun or earlier, say their prayers, eat a very light repast of tea and dry bread, and from then till nearly noon they are ready for business or so-

cial intercourse, and if the missionary were able to accustom himself to the taking of so unsubstantial and so early a morning meal, he would find that the intervals during which he was at liberty to make and receive calls were greatly lengthened, a point of great importance in making appointments with people so unpunctual as the Persians.

Anything which will smooth the way toward bringing the missionary most effectively into individual personal contact with men will, if he have the faculty of dealing with men when he meets them, result in the greatest good to the work, and in diminishing the employment of wasteful effort. To one, this personal work will be exhausting; to another exhilarating. It should be made the aim of every one to minimize the friction attending it. For, however eloquent he may be as a preacher, however skilful a physician, or learned a scholar, it will not be upon masses but with individuals that his work will count for most in the end. The missionary should make it easy for his native acquaintances to drop in upon him frequently without feeling that they are intruding, or without compelling them to choose an hour inconvenient to themselves and their friends whom they may wish to bring with them.

The Persian takes his first hearty meal near mid-day, and then sleeps, or is in seclusion for several hours. His sleeping after a full meal impairs his digestion to the same extent that it does in the case of an infant or of one of the lower animals. From the middle of the afternoon till sundown he is again at leisure, or at work, as the case may be. Could the missionary's evening meal be postponed till sunset here is another considerable interval, in which

his own freedom from household duties and that of the people harmonize.

But it is not always easy to bring this about. In stations where the homes of the missionaries are scattered, the streets are often closed between them by gates, which are prohibitory to passage through them not long after dark, so if there are social or religious meetings to attend in the evenings, supper must be eaten before going, which makes it very early, or after returning, which brings it very late. I do not propose a solution of the difficulty, but only to present an ideal which I wish it were possible to work out. I have frequently spent a month or more at a time as a guest at native houses, and have been surprised to observe how much longer the day appeared, and how much more time I had for making and receiving calls than when at home, even after making allowance for the usual details of ^{business} ~~laziness~~ which consume time so often in the morning.

The more nearly the missionary can conform to the ways of the people, in so far as their ways are not hurtful, the more readily will he overcome prejudice, and prejudice is, next to original sin, the most serious obstacle he has to encounter in his work for souls. I do not think that in Persia anything would be gained by wearing native costumes. It would probably create distrust; yet I would recommend, earnestly, for medical missionaries visiting the harems, or even in the dispensaries, where many women come for treatment, at such times only, the adoption of the Prince Albert coat, well buttoned, rather than the cutaways so commonly worn, and which are regarded by orthodox Persians as hardly decent, even for the society of men. So

the use of a head covering and light veil, by the missionary ladies when passing through the streets, and of a light wrap when tight-fitting waists are worn, and their avoidance of traveling alone, with only menservants in attendance, are to my mind sufficiently slight concessions to prejudices which exist in the minds of the native women as well as men, and which must needs be conciliated if we are to reach their hearts. We do not dispel prejudice by ignoring it, much less by deliberately running counter to it. The fable which shows how easily the sun persuaded the traveler to remove his overcoat, when the strongest efforts of the north wind had only resulted in making him cling to it the more tenaciously, is well worth the careful consideration of the missionary who would win the people's hearts to Christ. We must get down off our high horse of self-conceit if we would be yoked together in a common service with Him who is meek and lowly in heart. Our efforts to remove causes of prejudices operating against ourselves will also bear fruit in helping us to overcome our own prejudices against the people, without which we can never make a beginning of rendering them effective help.

These things have a very important bearing on the subject of my paper. The ultimate ideal of mechanical science is to produce a frictionless engine, which shall convert the sum total of the force it generates into working power. An engine that consumes half its fuel in getting up steam enough to move its own wheels, can find no place for itself in the world's work of the twentieth century. So the missionary who expends a large share of his potential energy in overcoming obstacles which his own

hand has planted in his pathway, needs well to consider whether in so doing he is following Christ, or that most hateful and most deceitful of the enemies of Christ, *self*. Self love in the hearts of Christ's messengers is at the bottom of more of our failures in evangelizing the nations thus far, than any elements of our physical or political environment. It was said of a distinguished contemporary artist, that he was "master of the gentle art of making enemies." It is not desired that his pupils should find their way to the mission field. If it be objected that the duty of the missionary is not to conciliate falsehood, but to overthrow it, I would reply that the impact of a projectile is not augmented by the friction of a rusty bore.

There are many things in the relation of missionaries to one another, particularly in isolated stations, which tend to jar upon delicate sensibilities, and which demand the constant exercise of gentleness, patience and forbearance. The work is wearing and exhausting, and its demands endless, and the moral as well as physical tone of the missionary suffers from lack of opportunity for recreation and lack of many accustomed aids to faith found in the social and religious institutions of the home-land. Under such circumstances it is not difficult for one to fall into a querulous and critical attitude toward one's fellow-missionaries, to misconstrue their motives, to forget that they are subject to like demands upon their time, and like deprivations. The charity that rules its own spirit, that bridleth the tongue, that beareth all things, believeth all things, hopeth all things, endureth all things, has a positive therapeutic value, both for its possessor and for the entire circle who are blessed by its exercise. At home,

if a chosen companionship prove uncongenial, one can turn to others, but in the limited circle of the mission station this resource fails, and one must either adjust himself to his environment or pay the penalty. The most unhappy feature of it is that the penalty must also be exacted of all his fellow-missionaries likewise, by so much diminishing their collective power for work. Herbert Spencer's definition of life, as translated into common terms by Drummond, is "The adjustment of interior relations to exterior relations." In proportion as the missionary is able to accomplish this, in that proportion does he possess the more abundant life, for he cannot do it truly unless his environment is God and his teacher is His Spirit. Truly does the poet say, "He most lives who thinks most, feels the noblest, acts the best."

There can be no safeguard provided for the health of the body so perfect and so sure as that the organism shall find in love its perfect environment. For "he that dwelleth in love dwelleth in God." And nothing can so certainly insure the perfect co-ordination of the powers of the organism itself, as love—not love in the abstract, a compound of hysterical emotion and sentimental cant, but love which, first given of God, is reflected back to Him through the only medium by which it can outwardly express itself to our fellow-men; love which is not easily provoked, thinketh no evil. To love one another is the old commandment which becomes new with each new opportunity for its fulfillment, of which the wise man has said that "length of days, and years of life, and peace shall (it) add to thee."

He was a wise traveler who, on setting out upon his journeys, always laid aside a definite sum to

meet losses incurred by overcharges; exactions, and petty robberies under various names. It was inevitable, he said, that these offences should come. Why should he allow them to rob him of all the enjoyment of his trip. He preferred to pay all such exactions out of the fund set aside for them, and then to dismiss them from his mind. I should count this man's philosophy an indispensable part of every missionary's outfit. When tempted to inveigh against the conditions, moral, social, political, sanitary, that one is confronted with constantly in missionary lands, bear in mind that you were not sent to call the righteous but sinners to repentance. If these things were non-existent, together with the causes which produced them and other evils, your being there in your present capacity were an impertinence. Decide before you leave home whether you are prepared, in little things as well as great, to endure hardness for Christ's sake. If not you are not called to the foreign field.

You will be tried by the slowness of your servants and the deliberation with which citizens and laborers of every kind do their work. If you are a proved mechanical genius you may venture to introduce some modifications into their ways of doing things. But I would recall Kipling's warning lines, which you will enjoy reading better after a few years than now.

“O it is not good for the Christian's health
To hustle the Aryan brown ;
For the Christian riles, and the Aryan smiles,
And he weareth the Christian down.
And the end of the fight is a tombstone white
With the name of the late deceased,
And the epitaph drear, ‘A fool lies here,
Who tried to hustle the East.’ ”

IX

MEDICAL ADVICE TO NEW MISSIONARIES

By W. J. Wanless, M. D., of India

THE missionary should remember always that the care of his health is a matter of great importance, for the work's sake as well as his own. The missionary is the most valuable property the church possesses abroad and its careful preservation is a *sine qua non* to continuous and successful service. This does not mean that the missionary should coddle himself. It does mean that he be sensible and reasonable.

The proper care of the health on the mission field involves *first*—

Exercise.—Exercise should be (1) systematic—not a haphazard attempt to get a little exercise occasionally. There should be a set time for exercise, and this should be given up only in obedience to most urgent calls to other duty. The tendency in all tropical and semi-tropical climates is for the circulation to grow sluggish, the liver torpid and the muscles relaxed and flabby; for all this systematic exercise is the only preventative. Of course some missionaries who travel and tour constantly will get the major part of their exercise in the performance of their regular work, but frequently getting exercise in one's work is an unsatisfactory makeshift if the work is not done continually out of doors. Systematic exercise is necessary in order to a diversion of the mind, if for no other reason; (2) *The form* of exercise is not a matter of great im-

portance, provided it is not indulged in to the point of exhaustion or profound fatigue, and is carried out in the open air. Lawn tennis, badminton, horse-back riding, brisk club-swinging, walking on level in company, hill climbing, gardening, chopping wood, etc., are commonly used forms of exercise; (3) *The time* to be given to daily exercise will vary with the form of the exercise; half an hour to one hour will be generally sufficient; (4) A cold plunge, shower or sponge bath after exercise, followed by a brisk rub will improve the value of the recreation; (5) Persons suffering from heart or lung disease should not indulge in active exercise without consulting a physician; (6) For the relief of chronic constipation, if general exercise is not sufficient, it is well to employ exercises which act mechanically upon the abdomen, such as standing erect with arms above the head and then trying to touch the floor without bending the knees, or lying upon the back and trying to sit up without using the hands, etc., each exercise to be repeated a number (10) of times daily.

Bathing.—Most missionaries in tropical or semi-tropical climates bathe at least once a day, which is a good rule. In the hottest months more frequent bathing may be called for. Persons accustomed to bathing in hot water at home should accustom themselves to the cold or tepid bath on the mission field. Persons who use only the hot bath are more susceptible to colds than those who use the cold bath. Harm is frequently done to young children by the constant use of the hot bath. From birth children should be bathed in tepid and preferably cool or cold water. It is not necessary or advisable to change suddenly. Lowering the tempera-

ture of the bath gradually, a degree a week for example, will soon enable any child to bear cold bathing to advantage. Any evil effects of a cold bath are avoided by a brisk rub following the bath and the proper clothing of the body afterwards. A chill from a bath will not cause malaria.

Clothing.—Little may be said under this head except that whatever kind of clothing is used the abdomen, chest and spine should be properly protected by clothing which will not allow rapid evaporation of perspiration and cooling of the surface. Generally light flannel is the safest and most satisfactory material to wear next the skin over the vital parts. A flannel binder is in common use as a protector of the abdominal organs and is to be commended. The legs and arms of children in hot climates are better left exposed. Children who run barefoot for the whole or part of the day are healthier as a rule than those who do not. Prickly heat is best relieved by frequent bathing and change of clothing and the use of a non-irritating dusting powder, such as starch, talc, etc.

Food.—Common sense will usually dictate as to what may or may not be safely taken as an article of diet. A mixed diet is usually the best. Unripe fruit, fresh bread, strong teas and coffee and rich, highly seasoned foods are common causes of indigestion, diarrhoea and dysentery. On the other hand persons who are subject to constipation may eat of certain fresh fruits, such as figs, prunes, etc. Fruit as a corrective is best eaten early in the morning. In tropical climates less flesh is required than in a temperate zone. Meals should be lighter as a rule and more frequent than at home. Overeating is always harmful; underfeeding less so.

Water.—It is generally unsafe to take water from public wells and tanks in Asiatic countries. Most mission stations have private sources of water supply, but in all cases it is a good rule never to drink unboiled water. *Do not depend on filtered water.* Filters are often nothing less than germ traps. *Never boil water and then filter it.* If the water is murky *filter, then boil.* Boiling renders any water safe, but *be sure it is boiled, not merely heated.* It may be allowed to cool before drinking. Earthen water containers soon become contaminated with germ life; they should be cleaned and scalded frequently. Glazed lined vessels should be used to store the water after it is boiled; these should be kept clean by scalding.

Rest and Sleep.—The missionary more than the home pastor needs regular sleep and rest. The bracing atmosphere of the home climate will in part atone for wakeful and sleepless nights, but the enervation of a tropical or semi-tropical climate will add insult to injury due to loss of sleep. Few missionaries find that they can continue uninterruptedly and with impunity the Western pace. A mid-day break in the form of a few minutes' to an hour's nap, with a couple of hours of recumbency, will greatly help to safeguard the strength, increase endurance and prolong life. The eight-hour period of sleep in twenty-four should be faithfully preserved and guarded.

The Care of the Eyes and Head.—All new missionaries who have had the slightest trouble with their eyes or who have suffered from persistent headaches, should have their eyes examined for glasses by a competent oculist (not an optician). The study of the characters of a new language will

often develop latent errors of refraction in the eyes, which otherwise might show no symptoms. It is generally unwise to study by lamplight the characters of a language with which one is unfamiliar. Always study in a good light. It is well to protect the eyes from the glare of a tropical sun when out of doors, by the use of London smoked glasses. A solution of boracic acid (10 grams to the ounce), in clear water is a useful non-irritating lotion for all forms of inflamed or irritable eyes.

Maternity.—The most important considerations in this regard are given in another paper. In addition to the advice there given it may be said emphatically that pregnancy should be avoided by women in a weak state of general health and during the presence of any exhausting disease, such as chronic dysentery, malaria, anemia, persistent insomnia, etc. During pregnancy, particularly during the time that the usual monthly period would occur, violent exercise should be avoided and no quinine should be taken. In tropical and semi-tropical climates the enervation and relaxating conditions are such that miscarriage is more likely to occur than in a temperate climate. Otherwise the rules observed in the home-land should be carried out on the mission field.

Medicines.—Missionaries should avoid drugging themselves, especially in the case of chronic headache or continued pain of any sort. Physicians' directions only should be followed under such circumstances. However, most missionaries, where a physician is not available, are called upon to take medicines at some time or other for acute illness. A few household remedies and their common use are suggested below. All are simple and well-known reme-

dies. For further uses simple books on family medicine, such as "Moore's Family Medicine for India," or "Warren's Household Physician," may be consulted.

Mustard Flour—Useful for poultices, blisters and emetics.

Linseed Meal, Two Pounds.—Useful as a poultice. The seeds may be used to make linseed tea, useful in cough and scantiness of urine.

Turpentine, Eight Ounces.—Useful for fomentation. A tablespoonful to a pint of hot water. May be used in flatulent diarrhœa, a few drops in a cup of hot water occasionally.

Castor Oil, Eight Ounces.—May be applied to sores and ulcers by adding one part of carbolic acid to thirty of the oil. Best known remedy as cathartic at outset of diarrhœa, dysentery, bronchitis, croup, colic in children, etc.

Santomin, One-Quarter Ounce.—For intestinal worms. Dose for child five years, two grains, followed in eight hours by cathartic. Give on empty stomach.

Calomel, One-Quarter Ounce.—Useful as cathartic in torpid state of liver and constipation. Generally best given at night (three to six grains for an adult), followed by a dose of Epsom salts or castor oil on rising. Not to be repeated without doctor's orders.

Epsom Salts (Magnesium Sulphate), One Pound.—Useful simple cathartic for adults. Useful in dysentery, diarrhœa and constipation.

Ipecacuanha, One Ounce.—Specific for dysentery. Must be taken in 20 to 40 grain doses on empty stomach. Repeat if vomited, and remain perfect-

ly quiet in bed, with head low, for four hours. Continue use two to three times daily till cured.

Wine of Ipecac, One Ounce.—Useful in cough, croup, bronchitis, etc. Dose for child of one year five to ten drops every two to three hours.

Paregoric, One Ounce.—Useful for colic in infants, cough and bronchitis. Dose for child of one year, five to ten drops.

Spirits of Camphor, Two Ounces.—Useful in cough, in fainting spell, cholera, diarrhœa, a heart stimulant. Dose, five to ten drops dissolved in liquor, water added afterward.

Aromatic Spirit of Ammonia, Two Ounces.—Useful in bilious headache, flatulence, weakness, fainting, etc. Dose, 20 to 40 drops in water.

Sweet Spirits of Nitre, Two Ounces.—Useful in cough, colic, irritability of bladder, flatulence and colic. Dose, 10 to 40 drops in water.

Strong Ammonia, One-Half Ounce.—For insect bites, scorpion stings, etc. Dose, five to ten drops dissolved in eight to ten ounces of water and repeated every ten minutes till relieved.

Bill Water, One Ounce.—Useful for colic in infants.

Quinine, Ten Ounces.—For malaria, etc. Dose, five to fifteen grains between attacks of fever. Dose, one to two grains (one-grain tablets) thrice daily, as preventive. Tablets or powders are preferable to pills.

Phenacetin, One-Half Ounce.—For headache, rheumatism, fever, etc. Dose, five to ten grains, not to be given to persons with weak heart.

Chlorate of Potash, One Ounce.—Twenty grains to the ounce as mouth wash and gargle in sore mouth and throat. Not to be swallowed.

C o u n s e l t o N e w M i s s i o n a r i e s

Borax and Honey, One Ounce.—For sore mouth in infants. Apply on clean linen rag.

Vaseline.—General use in sores and skin diseases.

Sulphur Ointment.—Application in itch and parasitic skin diseases.

Zinc Ointment.—Useful in inflammatory skin diseases.

Carbolic Acid, Two Ounces.—Antiseptic lotion. One-half a teaspoonful to 15 ounces of water for washing wounds, sores, etc.

A Davidson Syringe.

A Fountain Syringe.

A Couple of Two-Ounce Glass Syringes.

Measure Glasses.

Glass Droppers.

Books.—“Moore’s Family Medicine for India,” or “Warren’s Household Physician.”

X

SPECIAL MEDICAL COUNSEL TO WOMEN MISSIONARIES.

By Bertha Caldwell, M. D., Formerly of India.

YOU have applied to the Board of Foreign Missions for service in that portion of God's vineyard, and I, as one who has been "on the field," have been asked to give you a few private suggestions regarding your health and how to fit yourself physically, both before starting and after you have reached your destination. Not all the suggestions, however, that would fill volumes will do any good unless they are coupled with sound common sense, on the part both of the giver and of the receivers, and so, in the few suggestions I am privileged to give you I shall take it for granted that you are richly endowed with a practical mind, and really wish the best equipment in the way of health that it is possible for you to have.

Let me begin, then, with the subject of eyes and ask you whether, when you have been studying at college or teaching or doing any close work, your eyes have given you the least trouble. If so, do not dream of coming to a foreign country without consulting a leading oculist. Your family doctor will not do in this case, though he may be very clever, but it is a specialist you need now. You may be stationed in a country where there is no such person as an oculist, and you know the day for buying glasses in the bazar is over. See to it, then, if you have the slightest doubt of your eyes, or if you are

a sufferer from headaches which cannot be traced to any other cause, that you have them tested. If you find you need glasses, procure two pairs to bring with you, and leave your prescription with the optician in case of accident. The Oriental languages have very fine characters, most trying to the beginner, and you will need to be extremely careful and shut up your books on the first symptom of eye strain. And I wish to say to those who already wear glasses that it will be a wise precaution to have your eyes retested, and wear and get used to your glasses a few weeks before sailing. I have known several sad cases where the young missionaries put off the final test till the last thing before sailing and suffered the penalty for years after in badly fitted glasses.

Regarding your ears, nose and throat, I want to ask you questions that your examining physician may not have deemed necessary, or may not have thought essential in relation to your general health. And so they may not be—in America—but remember, you are probably going to a country where there is not a single specialist in nose, throat and ear diseases, and if you have been, even in the very slightest degree annoyed by these troubles at home, a treacherous tropical climate will lay hold on these weak spots of yours and increase your annoyance tenfold. Are you slightly deaf, or if you have a "cold," do your ears ever "run"? Remember, you will need the very keenest hearing to get the language perfectly. Do you have a slight catarrh in the winter, having to do considerable "hawking" when you rise in the morning? Then allow me to suggest that you consult your doctor and become cured of this annoyance before you start, or the first

rainy season will see you laid up for days, and probably weeks, with a weak throat. Every form of missionary work is dependent on much talking and singing, and if your throat gives out and you become exhausted after the first lesson or the first song, you will be poorly equipped indeed for your work. Cases of this kind in missionaries come under my notice only too frequently.

It seems almost superfluous to mention the teeth, yet some missionaries come out to foreign fields very badly equipped in this particular, because of ignorance of the fact that foreign countries, such as you and I are interested in are not over-stocked with dentists. In India there are a few American dentists scattered at long distances, but even in a sudden emergency it is agony to go a day's travel by rail and several hours by tonga and dandi, in search of some one to relieve the pain. You should have your teeth examined just before you start and lay in a large stock of tooth brushes, which are generally both expensive and inferior in quality outside of England or America.

And now I ask, have you the faintest suspicion of a goitre? You may smile at that and wonder why I ask it, but it is astonishing how common it seems to be in young women, and if I had not seen several young missionaries just out from home suffering with slight goitres, which had to be treated for months by painful methods, I, too, might not have deemed it important enough to mention. India especially is the country for large goitres in women, due to certain drinking waters, and even the smallest goitres increase very rapidly. So let me recommend you to remain out of a tropical country until every trace of it has disappeared.

Tropical countries play havoc with people of sedentary habits in the way of producing most obstinate constipation, and constipation produces a train of symptoms, such as headache and listlessness. Nature seems to have provided for this in the abundance and character of her fruits; exercise, too, in some shape or form is absolutely necessary and ought to be taken with the same regularity as the daily bath. Missionaries overlook the fact that the reason Government officials stand hot climates so well is because they believe in a great deal of exercise after work hours. It is a well demonstrated fact that with a stipulated amount of exercise the bowels will be kept in good order and the pores of the skin well open. If, coupled with exercise, a daily cold bath be indulged in, the body will be in the best possible condition to combat serious illness or sudden epidemics.

And now I am going to overlook any weakness of heart, lungs, liver, spleen or kidneys, knowing that these are points upon which your examining physician will place much stress, and upon which you also will naturally be most particular, and I will speak to you of several things especially pertaining to you as a woman. I want to inquire if you suffer from backache, low down in the spine, which makes you perfectly miserable at times; or when tired, do you have a dragged down feeling for which you cannot account, accompanied by other signs of female weakness? You ought not to come to your appointed place until all this is remedied, and it is wisest to consult a good woman physician on the subject. You may find far more ailing you than you ever dreamed of. You have no more right to be laid up at "certain periods" in the month with

pain and backache while on the field—pain which could have been remedied at home had you been conscientious about it—than you have to take several days from your school or office work in your own country. Your employer would not permit your being absent periodically; neither ought you to expect the Board to allow you such a privilege. It is necessary for missionaries to be all the more conscientious as to their time, though the Board is not a hard taskmaster. There are medical missionaries to help you if anything happens to you on the field, but it is your duty to lighten their burdens all you can by coming to your work as well equipped in body as you are expected to be in mind.

You may be expecting to come out married, or to be married soon after landing, and for you I want to say just a word: The first year on any mission field is a hard one; the process of acclimation, of beginning on years of language study, of settling in a new home, of learning the natures and customs of the people for whose souls' good you have come to work—you will find all these very trying, and if you attempt to assume the responsibilities of motherhood at the same time, you will surely find you must neglect some one important thing that you will regret all your missionary life. One's body goes through a changing process in acclimation. Why, then, put it to a further strain with the changes which come with approaching motherhood? I would not for an instant have you shirk this responsibility for all time, but, in general, I can scarcely think of anything so debilitating to a woman in a tropical country, so trying to her temper, so deadening to her interest in her missionary work, so prone to shorten her period

of usefulness to the mission cause, or to her children themselves, as child bearing at frequent intervals. A sick person does not recover from the slightest illness in a hot country as quickly as in a cold one. It stands to reason, then, that it takes some time for a woman's generative organs to recover tone after such a great change. It has been estimated by those who have been interested in the subject that fully three years ought to elapse between children, both for the good of the mother and the child. You may think that such an arrangement may not be in your power. Careful consideration of the subject with the man you love and who has promised to protect you in every way, and a perfect and prayerful understanding with each other will show you your duty. A woman will neither be able to do the work God has sent her out to do, nor to give the care and attention to the children God will give her, unless she keeps her body in the best tone possible.

XI

SUNDRY PRACTICAL SUGGESTIONS

By the Rev. H. H. Jessup, D.D., L.L.D., of Syria

AS you enter on your work as a missionary begin humbly. The message you bring is divine, but the messenger is human. You are a stranger in a strange land. You cannot speak a word of the language.

I. The people think that because you do not know their language you do not know anything. They pity you, and, perhaps, despise you. After all the years of your study and preparation you must begin at the A B C, and like a child learn to talk and read and write again.

You will be wise if you gracefully accept the situation and take the attitude of a learner, not only in language, but in social customs and business relations. You will soon find that "they didn't know everything down in" your town or country. When I came to Syria in 1856 I thought the people foolish in always boiling their fresh milk before using it, and in their dread of consumption as an infectious disease. They had, however, learned by ages of experience what Western bacteriologists have just found out. Do not think everything American necessarily good, or everything Asiatic or African necessarily bad.

The three years spent in language study will be no loss. If you could plunge into your work on your first arrival, knowing the language, but knowing nothing of the habits, prejudices, customs, cour-

tesies, proprieties, religious tenets and superstitions and national tastes of the people, you would make more enemies in a year than you could unmake in many years. Your blunders would stick to you and be associated with you in the minds of the people, and they would have a nickname for you which you could not shake off. A stranger in any land needs to walk cautiously, especially if he comes as an avowed reformer. In 1856 I took lessons in Arabic grammar in Tripoli, Syria, of Sheikh Owad, whose room was near the great Mosque. We sat on the floor, the window opening on a level with the street. He had his feet drawn up under his flowing robe. I could not sit cross-legged, and sat with my feet extended. He turned red in the face, and, apologizing, begged me to hide my feet, "For," he said, "if the Effendis pass and see a man's feet projecting that way, I shall lose their respect." To enter a Moslem house or a mosque with shoes soiled from the street and step on their clean rugs, on which they press their foreheads in prayer, is looked on as utter boorishness. Far better wear overshoes and take them off at the door. A true Moslem will not wear laced shoes, which require so much time in putting on and off.

Study the national customs while you are studying the language, and remember what you learn. A few colossal blunders will promote your growth in humility. It would be of more value to you to hear their remarks about you than for them to understand your remarks about them. It takes men of different nationalities a long time to understand each other's tastes, customs and virtues.

II. Hold on. Dr. Van Dyck was once asked, What is the most important qualification of a mis-

sionary? He said: "Do one thing and stick to it." Regard your work as a life work. The successful men are those who begin right and persevere. Let nothing turn you aside. You may have offers from home churches or professorial chairs or diplomatic office or lucrative commercial posts, or may be assailed by doting family friends who are sure you are too good a man to be "thrown away on the heathen, where any dolt would do as well," etc. But "set your face steadfastly" forward. Your usefulness will increase as you grow older and wiser. A half-hearted missionary had better stay at home. Let it be understood that nothing but the hand of God can separate you from the work. It is a life enlistment. Trials and bereavements may come. They will come. But let them fit you the better for more sanctified and holier service and not frighten you away from your post. I knew of a missionary who was invited to a theological professorship at home after being less than two years on the field. His old professors said to him: "We want a man of a genuine missionary spirit in this seminary." He replied: "If I took this post I could not open my mouth on missions, for when I would say to the students, 'You ought to go abroad,' they would reply, 'Why didn't you go?' 'I did go.' 'Then, why did you return?' 'To take this professorship.' 'Very well, we'll stay and take professorships without all that expense to the churches.'" No man should leave the missionary work unless driven out of it by the clear indications of God's providence.

And when your mind is fixed you will be happier. This is to be my country and my people. Here I will live and die. All I am and have shall be de-

voted to their interests, with no looking back for happiness or service to my dear native land.

III. Identify yourself as far as possible with the people. You cannot well imitate the dress of African savages, or eat the food of Bedouin Arabs, but you can become one of them in the higher and nobler features of love, sympathy and service, of helpfulness and brotherly counsel. And avoid disparaging remarks about them as contrasted with your own people and country.

In matters of morals and sanitary rules and measures you should be wise, firm and kind while uncompromising. Try and love what seems unlovely. Try to like their customs and language.

IV. At the Missionary Conference of Christian workers, held in Bramana, Mount Lebanon, August, 1901, all were requested to write briefly the three chief characteristics of the ideal missionary. Ninety papers were handed in. Among the features mentioned were the following:

The ideal missionary should be "sound in body and mind, able to eat all kinds of food, prepared to rough it, if necessary." When Dr. William Goodell and Rev. Daniel Temple were young men under appointment to Syria and Smyrna they visited the churches in New England previous to sailing. At one house the lady offered them a rocking chair. Temple declined, saying, "A missionary must learn to deny himself." Goodell sprang up and took it, saying, "A missionary must take what is offered him without question." They were both right. Both did good work and Goodell was a model of Christian cheerfulness and vivacity.

Other papers read as follows: "An adequate knowledge of the language," "A natural gift of lan-

guages," "Bible study, heart study, language study," "A student of the problems of his field."

"The gift of humor in being able to laugh at yourself and begin again," "Able to preach Christ and not laugh at the superstitions of the people."

The following were on the subject of consecration: "Perfectly surrendered to God," "Willing to efface self and exalt Christ," "A Christlike humility," "A bond-servant of Christ," "Emptied of self," "A keen ear to detect God's whisper," "Gentle to all," "Apt to teach," "An unadvertised self-denial," "Devotion to Christ," "A firm belief in the people, ever striving to find the angel in the rough block of marble," "A life laid down at the feet of Christ," "Of a single purpose," "Earnestness in prayer and soul winning," "A hunger to bring souls to Christ," "Christlike."

Much along the same line were these: "Filled with the Spirit," "Baptized with the Holy Spirit," "A witness of what God has wrought in him," "An overflowing spirit-filled life," "Much in prayer and intercession for others."

The need of strong faith and hope seemed to be the leading thought in the minds of others. "Unfailing faith," "Holds on, though he sees no fruit," "Believes in the possibility of human nature," "Holds on cheerfully to the end," "Belief in the possibilities of human nature," "Belief in God that He will have all men to be saved," "Sure of the ultimate triumph of the Gospel," "Constrained by the love of Christ," "A Christlike love for souls."

Then—undoubtedly taught by experience—others have written that the ideal missionary "needs tact, courtesy and kindness to other missionaries and the people," "Common sense" and "sanctified

common sense," "A wise sympathy with others," "The wisdom of Solomon," "Able to understand the people and win their confidence," "Interested in every one he meets," "Be made all things to all men," "Keep near his fellow-missionaries and near the people," "Patience," "Compatibility," "The ability to set others to work," "Power of living at peace with all men," "A divine sense of proportion, putting things first which are first," "One who lives up to what he preaches," "A warm heart, a hard head, a thick skin," "Power to quench the thirst of others," "He keeps at it," "Selflessness in accepting the station assigned," "Work wisely; neither wear out nor rust out."

In the discussion which followed the reading of these papers, Mr. Ellis, of Jerusalem, stated that an elderly member of a missionary Board in London was requested to examine a young missionary candidate. He replied: "Send him to me at four o'clock to-morrow morning." Promptly at four A. M. the young man rang the door bell and was admitted to a cold, dimly-lighted waiting-room. Five o'clock came, then six and seven and eight, and finally the venerable man entered, and without a word of apology said to him: "Can you read?" "Certainly." "Then take this book and read." He did so. Then the examiner said: "Have you studied arithmetic?" "Yes." "How much is two multiplied by two?" "Four." "What is the capital of England?" "London." "Write your name and address." He did so. "That is sufficient. I will report on your case. Good morning." The young man retired in great amazement at this singular interview. The clergyman reported favorably on the candidate: "First, I found him prompt—on hand

at the appointed time. Second, he was patient. He waited for me four hours. Third, he was meek. He did not complain, though I insulted him and treated him as a child. Fourth, he knows the principles of arithmetic and geography. Fifth, he has the Spirit of Christ in not pleasing himself or asking an explanation of my conduct, or being offended at my insults. I recommend that he be appointed." And he was.

Be willing to *go where you are sent*. Neither the Board of Missions nor the mission to which you are going will be likely to designate you to a post where you can not do good work for the Master. But be willing to go anywhere.

Let us go in *a tractable spirit*, ready to take advice and yield to the voice of a majority of our brethren. Dr. Rufus Anderson, of the American Board, told me in 1857 that a young man once came to the missionary house in Boston as a candidate for the foreign mission field. Dr. Anderson invited him to walk with him to Roxbury and spend the night with him, as he was accustomed to invite new candidates in order to satisfy himself with regard to their character. As they were walking, the young man suddenly said: "I prefer to walk on the right side." Dr. Anderson at once yielded the point, and soon inquired: "May I ask why you prefer to walk on the right side—are you deaf in one ear?" "No," said the young man; "but I prefer to walk on the right side, and *I always will* walk on the right side." That young man was *not* sent abroad. It was evident that a man who was bent on having his own way without giving reasons would be likely to make mischief, and *his* right side would be pretty sure to be the wrong side.

Some men can only work when alone. Let us rejoice to *work with others* and yield to others. One self-opinionated, arbitrary, wilful man may bring disaster upon a station. The majority should decide every question. Intractable men make trouble enough at home, yet in a Christian land they more quickly find their level under the tide of public opinion; but in a little organized, self-governing body in a distant corner of the earth such men work great mischief.

Let us also be ready to *do anything* in our power to help on the work—teach, preach, edit, translate, travel, build, or print.

Let us go forth as *hopeful laborers*. A class once graduated in Cambridge consisting of three men, “a mystic, a skeptic, and a dyspeptic.” The missionary work does not want pessimists who, like cuttlefish, darken all the waters around them with inky blackness. Mr. Moody said, at the meeting of the American Board in Madison, Wis., in 1894: “Pessimists have no place in the Christian pulpit. We want hopeful men.” And we can say with equal truth, pessimists have no place in the foreign missionary work. We want hopeful men in this glorious aggressive warfare. There is quite enough to weigh you down without carrying lead in your hat.

Let us go with level-headed, *Christian common sense*. Nothing will supply the want of this. A misplaced and misnamed “missionary” in India once wrote home to his friends that he could get on well enough but for these miserable natives, who kept crowding into his house; but now he had a bulldog and hoped to keep them off.

A missionary once sailed for the East from an American port. He had packed and marked all his

boxes, and shipped them in advance of his own sailing. When half-way to his field he was attacked by a serious illness, which obliged him to return to his native land. As his boxes contained various articles for missionaries already on the field, he wrote to them the following lucid directions: "Observe, when you open the boxes, that No. 1 contains only my goods; No. 2, my goods and books for Mr. —; No. 3 is all for Mr. and Mrs.—; No. 4 is for Mr.— and Dr.—," and so on up to twenty boxes. Then he added a postscript as follows: "The boxes are not numbered."

Do not be carried away by visionary dreamers. Use wisdom, patience, and good sense in selecting a sight for the permanent mission station. Avoid low, malarial spots as well as inaccessible locations.

A few years ago a medical student in Toronto wrote to me, inquiring about Jericho as a proper site for a medical mission. A certain Dr. ——— proposed to send out twenty-five medical missionaries to Jericho, promising to pay their expenses and guarantee them an income from the natives of \$25 a week and great opportunities for doing good. The writer said that his father doubted the soundness of the enterprise, and wished my opinion of the scheme. I wrote him somewhat as follows:

"I have been to Jericho, and know all about its surroundings.

"Jericho is the *lowest* spot on the earth's surface, geographically, intellectually, and morally.

"It is the hottest place, being one thousand three hundred feet below the sea-level, and uninhabitable for white men six months in the year.

"The inhabitants number from one hundred to two hundred, and are half-naked, savage Arabs, who

make a living by highway robbery and by dancing around the tents of travelers for *bakhshish*.

“The inhabitants north of them, in the Jordan valley, are not inferior to them in degradation and thievery, being all predatory Bedouin.

“The inhabitants of Moab, on the east, and the swampy plain south of the Dead Sea, even surpass other Bedouin in poverty, robbery, and wretchedness.

“As to the proposed doctors supporting themselves from fees from the people, it is not probable that the entire population of Jericho could raise \$5 in cash any month in the year.

“It is usual to send missionaries to places where there are men, not to a howling wilderness.

“If you and your companions come, I would recommend that you bring pine boards enough to make coffins for all, as you would probably all die within a year, and not a foot of lumber could be found within ten miles of Jericho.”

V. I would emphasize the necessity of courtesy to all. The Golden Rule is the key to all true courtesy.

Treat the people as you wish to be treated. A Christian is the highest type of man, and should be a model of courtesy, as were Christ and St. Paul. If you don't know what the people think is courtesy find out as soon as you can, and meantime act out the law of kindness.

VI. In learning the language, learn to read, speak and *write* it. I have known many missionaries who read the language and preach in it, but who could not write a letter in the vernacular, and had always to employ a scribe to write their Arabic letters. This is a bondage and an embarrassment,

which you should avoid. Be sure to master the language, or it will master you and enslave you.

Let us perfect ourselves in the *native languages*, and not trust to an intrepeter in preaching. Dr. Wolff traveled in the East some eighty years ago, and on reaching Tripoli, in Syria, he employed one Abdullah Yanni to act as interpreter. One morning he said: "Abdullah, I am going to the bazars to preach to the Moslems." Abdullah said: "I beg you not to go, for they will mob us." But the doctor insisted, and Abdullah himself told me of the incident in 1858. He said:

"We walked around the bazars, and Dr. Wolff mounted a stone platform and said: 'My friends, I have come to preach to you the Gospel of Christ. He that believeth shall be saved, and he that believeth not shall be condemned.' I translated as follows: 'The Khowaja says that he loves you very much, and that the English and the Moslems are *fowa sowa*' (all alike). Whereupon the Moslems applauded, and Wolff thought he had made a deep impression."

I said to Abdullah: "How could you deceive a good man in that way?" He replied: "What could I do? Had I translated literally we should have been killed; and Wolff may have been prepared to die, but I was not."

VII. Canon Ball, of Calcutta, in a recent address to new missionaries, gave some excellent advice. "A young missionary should not be nervous about his health." "Some are constantly resorting to their medicine chests and taking their temperature." This reminds me of a remark of the famous Dr. Bethune, in an address before Yale Phi Beta Kappa in 1849, on the premature death of literary

men. The world says, "Died of too much study;" the truth is "Died of too much meat and too little exercise." Prevention is better than cure. Adapt your diet to the climate. Beer and beef have covered India with British graves.

But to return to the Canon: He also says: "By all means, secure the advice of an experienced missionary in your first meeting with native Christians. Never loan money to natives, nor promise to aid in the education of their children. If you have proof that a worthy man is in need, *give* him help, but never *loan* money. Nor should you keep aloof from the people. You have come to them, and are to live with them and should keep near to them. Yet, be wise. Outward salaams and civility on the part of natives do not necessarily mean profound respect and admiration of you. The old native pastor, who salutes you so gushingly, may be thinking, 'Ah, during these forty years I have seen many come and go, and I have noticed that they are all wise in some things and very foolish in others, and I suppose that you are no exception to the rule.'

"Seek advise as to the customs and etiquette of the people. Never gossip with your language teacher and others about the virtues or faults of your fellow foreign missionaries or their families, or about the native workers, unless you wish your remarks to be repeated within twenty-four hours.

VIII. I would also suggest that you avoid partiality and favoritism in dealing with the people, whether in the parish, the church or the school. Treat all alike with uniform kindness. Some are more lovable and attractive than others, but do not please yourself, for "even Christ pleased not Himself." If teaching the young, you will be sorely

tempted to show partiality to the bright, docile and studious. But keep your head level. You belong to them all, and they, all alike, have a right to your love and care.

IX. Why should a missionary ever meddle with the local politics of the land he has adopted? It is neither wise nor safe to do it. You enjoy the protection of your own flag, and at times when you see natives oppressed and unable to secure justice you are tempted to interfere in their behalf. But it is not wise. It was the bane of the mission work in Syria in the early years of the mission, that the Syrians thought that becoming Protestants would secure them English or American consular protection. Many "false brethren" in this way professed Protestantism, expecting the missionary or foreign consul to defend their law cases right or wrong. This misconception is now passing away. It should never have existed. Let the local civil authorities understand that Protestant Christians are as amendable to the laws as others. Above all, do not attempt to browbeat the officials, or carry a case by foreign influence. The Jesuits interfere in courts and intrigue to get foreign influence for their converts, right or wrong. Always pray for the "Powers that be." Teach the people loyalty to their sovereign. Teach them to speak the truth and avoid litigation if possible. Local officials often stand in terror of foreigners and will pervert justice to please them. But never use your influence or prestige simply to gain power. Let the officials know you are a man of peace, and of inflexible integrity and respect for law.

When Christians are persecuted or defrauded you feel greatly tempted to interfere. If you are

ever obliged to do so, do it by private interviews with the local official and in the most respectful manner, and show confidence in his sense of justice and right. But never use threats of a foreign flag or battleship. Christ lived under Caesar, and Paul under Nero, and yet both taught obedience to Caesar. Your converts can hardly have a ruler more cruel than Nero. Let them be patient and loyal, and you should be their example.

X. The late Rev. Gerald F. Dale, Jr., was styled by Dr. Hodge of Princeton "The model scholar, the model Christian and the model gentleman of Princeton." And he won his way to the hearts of the townsmen and peasantry of Syria as he would have done to the polished people of his native Philadelphia. Be assured that no gifts, graces or talents are superfluous on mission fields.

XI. Be careful of your bodily health. You would be surprised to read a catalogue of the missionaries who have broken down prematurely through want of care or ignorance of the laws of health. It has been said that "the best thing for the inside of a man is the outside of a horse." You must take proper and regular exercise. It is your duty to live as long as you can. Your years of preparation, outfit and initiation into the field have been expensive to you and to the church. Care then for your health. Do not get into a rut or formal routine. Vary your employments. If you have a mechanical bent get carpenter's tools and use them. If you are fond of botany, geology, zoology or entomology, develop this heaven-implanted taste. I have traveled hundreds of miles on horseback in Syria, through dreary, rocky regions, where all sense of weariness and monotony has been quite re-

moved by the excitement of finding new geological formations, strange distortions of the strata, and exquisite fossil fish, shells and silicified wood. You will see new plants and flowers, strange birds and animals, curious land snails, and grotesque and brilliant colored fishes, the study and collection of which will refresh your mind, give pure and wholesome recreation and help you in directing the apathetic minds of the people to habits of observation and of admiration of the wonderful wisdom of God. The time given to such things is not lost. It devotes the spare intervals of travel and tedious itinerating to profitable, inspiring and yet restful mental exercise. Yet it goes without saying that such recreations should not become exacting or engross too much of one's attention. The busiest men usually have the most time for these forms of mental diversion. They act on system and have no waste hours. Whatever kind of oil you burn, do not burn midnight oil. Rise early and retire early.

XII. As to personal comforts, avail yourself of such as will relieve your mind of anxiety, and set you free for higher matters. Many years ago Dr. R. Anderson of the A. B. C. F. M., visited Syria. He told the brethren one day that good Christians in New England disapproved of missionaries keeping horses, and said he, "I think you had better make your tours on foot." They acquiesced, and the next day proposed a trip to a mountain station some nine miles off. They all set off boldly on foot, but after climbing rocky stone ledges and down dizzy precipices, the Syrian sun pouring down upon their heads, they sat down to rest. They then set out again over even a harder part of the road. Dr. Anderson was about exhausted, and at length said,

“Brethren, I should say on the whole that for *such* a journey as *this* you would be justified in riding horses.” They said, “Exactly so, and we thought of it before we started, and we shall find horses awaiting our whole party just around the next turn in the road.” The result was that the American Board after that time required Syrian missionaries to own horses and use them. The missionary had to buy his own horse, but the Board supplied the barley to feed him.

In February, 1856, just after my arrival in Syria, Dr. Eli Smith invited me to lunch and immediately after, asked me if I would like to take a walk. I gladly accepted, and we set out, I on foot, but he on horseback. We soon entered on the great sand dunes west of Beirut and I went wading and struggling through the light, deep, drifting sands about a mile to the Pigeon Islands on the point, and then south another mile through still deeper sands to the sea beach, and then up again over sand hills, in the hot sun, and I reached home after nearly two hours, drenched with perspiration and ready to give up, exhausted. As we neared home Dr. Smith told me the above anecdote of Dr. Anderson’s visit, and said, “You see that walking in Syria is not so easy as it seems.”

I have known some men to come to Syria determined to “endure hardness,” by walking unprotected in the sun, but the hardness was of their own making, and they succumbed to it and died. Such a death is suicide, not martyrdom.

XIII. It is well to keep in touch with the home churches. Write down your first impressions and send them to your own pastor and church at home. After all their interest, help and prayers it is but

the part of simple good manners, not to say Christian wisdom and filial gratitude, to keep them informed of your welfare and the progress of your work. While you are studying the language and not yet able to do much, you can write of what others have done, and what needs to be done. Some one has said that every educated man must sooner or later write a book. Alas that it should be so! But if you do write a book wait until you have been at least eight or ten years in the service, and then be sure that you have something to say that is worth saying.

XIV. Music is a power for good in this blessed work. If you are fond of vocal or instrumental music, you have a gift which ought to be used with great effect. If the people find it difficult to learn our Western music, then learn their tunes, and adapt them to Christian hymns. I have suffered great aesthetic torture in hearing an unmusical teacher lead a congregation of sturdy peasants in singing "Ortonville." But having asked them to sing the next hymn to a Syrian air, have been simply delighted to hear the whole crowd, old and young, and little children, almost raise the roof, singing with the greatest zeal and accuracy, one of their favorite Syrian airs. I heard a missionary say in 1856 that "the stately Arabic could not be brought down to the level of a Sunday School hymn." But it *has* been brought down, and is still pure Arabic, and thousands of children are singing children's hymns in Arabic all over the land.

XV. As to Bible study, and your own spiritual life—the two go together. You must know the Bible, digest it and assimilate it. Study it to use in preaching, but study it more to use in practising in

your own life and experience. You will have to study the Scriptures in a new language, and this will be a great advantage. Old truths will appear in new lights; familiar texts will have new meaning when rendered in the idioms of another tongue. But this must be done systematically. This last summer, when teaching theology every forenoon in a Lebanon village, half an hour distant, I have risen with the sun every morning and taking a cup of coffee, spent two hours in Bible study and class room preparation before the family breakfast. And how sweet and refreshing these quiet morning hours when one can commune with God and have retirement for Bible reading and prayer before the active duties of the day begin! Saturate your mind and thoughts with the Bible. Commit to memory all the choice gospel texts and passages in the language of the people, and thus arm yourself with the panoply of God's truth at the very outset. Remember that your office and work will not sanctify you. They may blind your eyes and even hinder your spiritual growth by leading you to neglect Bible study and prayer. Remember the devil. He will gladly assure you that a missionary is all right. Perhaps he has stirred up your admiring friends and relatives to flatter you for your great piety and self-devotion in going abroad and you fall into spiritual self-satisfaction and sloth.

Dr. Post of the Beirut College once asked a stonemason, if, in taking a contract for erecting a stone building, he would agree to lay up the walls for so much a square yard; he, the mason, to furnish labor, stone, sand and lime? He replied: "All but the lime. You must furnish that or the full quantity may not get into the mortar." The Doctor asked:

“Why? Are you not honest?” “Yes,” said he, “I’m honest, but then—Subhan Allah, es Shaitan mow-jood!” (Praise to God, there is a devil!) And it will not do to imagine that this roaring lion has lost either his teeth or his claws or his brains!

Your success as missionaries will depend on your *likeness to Christ*. A Christlike character is always lovable. Heathen, Mohammedans, and other non-Christian people know the difference between a Christlike man and a selfish, haughty, unsympathizing man. If men love the messenger, they will learn to love the message. If a herald of the truth wishes to win men’s minds, let him first win their hearts. The logic of controversial argument never convinced men half so much as the godly lives of Christian believers.

Rev. Simeon Howard Calhoun, for thirty years a missionary in Mount Lebanon, Syria, was called “The Saint of Lebanon.” He gained such an influence over the warlike and haughty Druzes that, had he died in Syria, they would no doubt have made his grave a holy shrine of pilgrimage. In April, 1860, I was in his house when the dreadful war of that massacre summer began between Druzes and Moslems on the one side and Christians on the other. We had entered the church on Sunday morning, and I was reading the hymn, “My Faith Looks Up to Thee,” in Arabic, when a Druze shot a Christian in the street near by, and in a moment every person had left the church. The men of the village, Maronites, Greeks, Catholics, and Protestants, ran for their lives down over the cliffs and mountains six miles to the seashore, and then on to Beirut. Their wives ran home, and in a few minutes came in crowds to Mr. Calhoun’s house, bring-

ing their jewels and money; these they threw in bundles inside the door without marks or labels, nor even asking for receipts. Three months later, after fifteen thousand Christians had been massacred in Damascus, Deir el Komr, Hasbeiya, and other towns, a French army came to Syria and marched into Lebanon. Then the Druzes in turn were terrified, and they also came in crowds to Mr. Calhoun's house, bringing their money and valuables to Mrs. Calhoun.

Last August, at the funeral of the Rev. William Bird, long the colleague missionary of Mr. Calhoun, the Druze begs and sheiks came in large numbers to attend the services in the church of Abeih. At the close, the leading Druze beg addressed the missionaries present, as follows:

"Sirs, Mr. Calhoun and Mr. Bird were our brothers and friends. They loved us, and we loved them. On behalf of the whole people of Lebanon, we entreat you to allow Mrs. Bird and her daughter Emily to remain here among us, for we need them, and Abeih would be orphaned without them."

Among the Druzes was one haughty warrior, Ali Beg Hamady, who took a regiment of rough-riders to the Crimean War in 1854. At the massacre of Deir el Komr, in June, 1860, when two thousand two hundred unarmed men were hewn in pieces, the house of Mr. Bird was spared, and a Druze guard was placed at the door. He had left two days before by order of the United States Consul, and thirty Protestant men had fled there for refuge. The next day the Druze begs of Abeih, nine miles away, took Mr. Calhoun and Mr. Bird to Deir el Komr to bring away these imprisoned Protestants. This

they effected by the help of Ali Beg, climbing over piles of dead bodies to reach the door.

Twenty-five years later, in 1885, I called on Ali Beg in Baaklin. He was a tall, stately man, with a white turban, a long beard, and flowing robes. He received us with that beautiful courtesy for which the Druzes are so famous, and asked: "Do you know why Mr. Bird's house was not attacked during the massacre of 1860? It was because of the character of Mr. Calhoun and Mr. Bird that I saved that house."

Years afterward a Druze called at my house in Beirut one day before sunset. He brought a message from Ali Beg, who was ill and wished to see me, and requested me to bring the New Testament. I hastened to the house, and found him lying on a bed on the floor, and bolstered up with cushions. Fixing his piercing eagle eyes on me, he said: "I am a dying man: I honored and loved Mr. Calhoun and he loved the *Injil* (New Testament). Read to me the passages he loved." I read the sweetest of the gospel invitations and promises. He listened like one hungering and thirsting. "Read more and more. Is there pardon for a great, a mighty sinner like me?"

I was deeply affected, and asked him to pray to Christ for pardon and salvation. He repeated the prayer after me. After a long interview, I left the New Testament with him. The next morning, as I started to call on him again, I met his funeral procession in the street. Mr. Calhoun has been dead for nearly fifteen years, but I doubt not he welcomed to glory this aged man of war and blood, ransomed through their common Savior, Jesus Christ. The whole history of missions is full of instances

of the melting and molding influence of a Christ-like life.

In conclusion, live as you pray. You may live among coarse, half-naked barbarians, and you shrink from the thought of contact with them. In 1853 or 1854 I heard the sainted Dr. Goodell of Constantinople deliver the charge to a young missionary going to the Gaboon mission, West Africa. He said: "When you land in Africa and first meet those naked savages whose filth and repulsive habits fill you with utter loathing, and you say within yourself, Lord, is it necessary that I bear even this; that I spend my life among such beastly and imbruted creatures? then *remember*, that you every day ask the pure and ineffable Holy Spirit of the Eternal God to whom the *thought* of sin is abhorrent, to come down, not simply to visit, but to *abide* in your sinful, polluted heart. Let this make you humble, patient, loving and contented."







