

Missionary Characteristics.

[*By Observer.*]

REPRINTED

FROM THE

"SHANGHAI MERCURY."



1902.

Printed at the Shanghai Mercury, Ltd.

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Chas. H. Mason
5/20/14

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INTRODUCTION.

NOT about the heathen Chinese am I writing but about those who have left home and kindred to evangelize, educate, and refine the great throbbing mass of life to be found in the so called "Middle Kingdom."

We are more or less acquainted with Dr. Arthur Smith's interesting work on "Chinese Characteristics," and I cannot imagine why the missionary body (so diverse and interesting) have escaped the pen of such a ready writer.

There are so many points of interest, so many sides and shades of character, so many virtues, and also occasional blemishes, to be seen in this fascinating

group of workers, one is surprised that so little has been written from time to time as these several characters pass along the field of observation. The object of these sketches is not to secure a laugh at the expense of any, or to place any one of them on a pedestal of hero-worship, but rather to faithfully pourtray, as far as possible, some types of character as one has found them.

It is possible, I hope, to gather up some lessons—admiring what is grand, noble, and God-like and shunning what may appear to be selfish and ignoble.

“Idiosyncrasies” will be noted here and there, but we must remember missionaries are not Angels, but men and women of like passions with ourselves.

(That there are many unjust deliverances (both spoken and written) as to missionary character and methods no thoughtful observer will deny. It must ever be so! We cannot expect “the loungers at home” to rightly estimate the importance or seriousness of

missionary life and work, and it is equally certain the "anti-missionary section" in China will never see anything worthy of approval in missionary plans or methods, however good or praiseworthy these may be. I am bold to confess there are, now and again, just criticisms, and it is not difficult to ascertain how they arise? During the past ten years a few "irresponsible oddities" have made China their hunting ground, and their curious "ways," "whims" and "fancies" have given rise to these criticisms, but to hold the main body of missionary workers responsible for these "odds and ends" is to my mind both unkind and unjust.

Let there be fair judgment, and there must of necessity be less injustice.

Our first short sketch will be on

THE NEW ARRIVAL.

Nothing is more entertaining and funny (to the keen observer of char-

acter) than to watch some of the latest "out from home." Fresh from varied excitements, "farewell meetings," "presentations," adulations in the home lands, some of the friends are indeed a study, most comical.

The rush-about, confident, beaming expression arrests our attention. One can almost hear them say, now the hour of China's evangelization and emancipation has arrived.

At their first public welcome there is a glowing testimony as to the past (most wonderful), and a full and comprehensive statement, as to the future (still more wonderful).

It is of small importance to these "embryo heroes" that there are "to-day" grand and noble hearts in the land of Sinin who were labouring faithfully and well long before these inexperienced aspirants had cut their upper teeth.

But such facts are lost upon them, so let it be known far and wide, that the great event of the century has arrived: China must wake up, old

methods will have to give way to patent innovations, and who will dare deny that such as these have been sent to the Middle Kingdom for such a time as this?

But all are not like these "queer folk." Other characters strike us, and command our attention. They say very little perhaps but they "think deeply." The whole question of their arrival is a solemn, searching crisis.

The vastness of the country and the magnitude of the enterprise are matters too big for words. Perhaps the peeps they had of China's host en route impressed them beyond measure and they could but cry from the depths of their hearts, "who is sufficient for these things"?

You can easily detect these new arrivals, and when "the settling down" time arrives the varied characteristics naturally come out.

In "three months" the pushful go-a-head young man has learnt sufficient Chinese to warrant his writing home by the earliest mail to say, to the

utter astonishment of all concerned (both native and foreign) he was enabled to take his "first service" which was a grand success. The native congregation simply hung upon the message, and he hopes in a very short time to have a station all to himself where his gifts and graces may abound, etc., etc. As a matter of fact the so-called message was a conspicuous failure. Scarce half a dozen words were clear or intelligible, and at the close of the meeting the only thing the congregation could do, was to assure the remarkable student that everything was understood, his accent was charming and he was not far removed from the greatest genius known or unknown.

Probably the next six months may have convinced him that he was not quite so clever after all, and before two years passed away he was obliged to admit that his first attempt must certainly have been a fiasco.

It was quite otherwise with another character—slow and steady was the

pace from the very beginning—no fuss, little or no assumption of bright parts. And yet in the end the “plodder” won; it was in fact the old oft repeated tale of the “Hare and Tortoise” and our self-conceited friend has to give place to the slower but surer student.

Of course there are men and women of brilliant parts who are never slow, but I am sketching ordinary mortals, and not specialities. We have specialists in China but an abler pen than mine must do them justice. I trust their characteristics may be traced, for it would be a fascinating study.

We will next have a word to say about “Fads and Cranks.”

“FADS AND CRANKS.”

We meet with these in every walk of life (both at home and abroad) but we have to distinguish between those who spend time, strength, and money on “useless fads”—and others who have a worthy aim in view, and who

carry it out to distinct advantage to the missionary cause.

For instance, Mr. Hudson Taylor, in the early days of the China Inland Mission, was voted a crank with a fad by a considerable number of intelligent people.

His idea of bringing ladies to China as missionary workers was considered by some of the experienced missionaries in China of that day perfectly absurd and absolutely dangerous. And the "Shanghai Press," I understand, solemnly decided that Mr. Taylor should be secured and placed behind prison bars.

Not only was this so, but some of the Foreign Mission Committees in England and America were equally decided in their opinions as to the "wildness" of the scheme then proposed.

To go back still further—We have it on record, that men of genius like Rowland Hill and Stephenson were in turn heartily laughed at, in their day, for suggesting reforms in

postal service and railway enterprise respectively.

These, of course, were dubbed "cranks," and "fads" but we have ceased to style them as such now, because we realize they had a method in their madness and were really not so "absolutely gone" as the critics of those days supposed.

And let it be remembered, also, that the missions who once considered it "utopian" to send ladies to China, have for many years past thought it wise to strengthen the China field with recruits for women's work and girl's schools etc., etc. But, I am not forgetting that there have been "fads" and "cranks" who have been a great embarrassment to the work in China — a few of them belonging to the missionary body—but the majority, simply "irresponsible nobodies."

It is a matter of regret they were ever allowed to enter China and it is devoutly hoped that in days to come it will be impossible for such "cranks" to embarrass the work again. You

can always spot such a character (it may be a man, or a member of the gentler sex), for the "crank" will speak and the "fad" will out. If you are specially busy with some important missionary effort it is then the "fad-dist," will waylay you. Your ideas upon "a grand scheme" to regenerate China are invited and after taking up a full half day of your valuable time with empty, self conceited talk he leaves you—but, alas! is more fully convinced than ever that nothing has been done for poor China since Missions were established, and unless he begins to set things straight the whole question of China's emancipation is impossible and hopeless. The plans of these reformers are as varied as they are amusing. One such character for instance went home to Europe (after 2 or 3 years' wanderings in China,) and convinced some friends there that "texts of scripture" carved in the solid rocks of North China would be the grand opportunity for bringing the Chinese to repentance, etc.

As a matter of fact money was given him for this purpose but where it went to no one has found out. On another occasion this same "crank" obtained funds for getting at the "high officials" in Peking—but it is almost needless to add none of them were influenced by this particular fad.

On other lines the "faddist" works. At one time it is the question of "Eating." Why cannot all Missionaries eat and drink ! a la Chinese !? So our "would be hero" determines to get rid of everything foreign—cups and saucers, knives and forks, tinned meats etc., etc., are in turn rejected, and he at once sets himself the task of living as the Chinese do, and thus showing the missionary body how near he can get to the natives in this simple way.

For a few months, may be, this is carried out—he tries to live on a few cash a day, and perhaps conscientiously thinks he is working out "a self-denying" scheme of vast importance in missionary economies.

But, it doesn't pay, and in the end

he gets physically and mentally run down. A weakened body becomes an easy prey to disease. Serious illness follows. A medical missionary kindly looks after the case, and he is tenderly nursed back to health by those, whom, perhaps, he has condemned. But, alas, alas! this lesson does not make him wiser, for he goes on hatching other fads ad infinitum.

Another crank starts with the grand idea "to live alone" without a fellow worker—whether such an one considers himself "too holy" I cannot say. But this fad does not last, for ere long this "would be recluse" ceases to be happy on his little lot and pines for company.

Much more might be written about these "queer folk." Whenever you come across them, however, my advice, is, give them a wide berth and leave the "crank" with his "fad" severely alone.

Surely we have had enough of these costly experiments. And we think it is high time that the senior and more

experienced missionaries should be allowed to step in and prevent, if possible, these "wandering stars" from bringing discredit upon such important work as carried on in China.

We will now pass on to consider an interesting group.

"THE HARE AND TORTOISE."

If one were asked to add another title for this group, we might make it still more plain by saying—The "Hustler" and the "Plodder."

Everyone remembers the lesson enforced by the story of the "Tortoise" beating the "Hare" and in China to-day we have living lessons of this same truth. Now we have no wish whatever to unduly criticise either character, for it is happily possible to find men and women who, with profound earnestness and hearty devotion, are making things "stir a bit."

Yet with all this, I am inclined to think the "plodder" wins the day.

Some missionaries can't help making

a noise. A great deal of their past Christian life has been spent may be in some "stirring centre" of home mission enterprise, and it is as natural for such to make things "hustle round," as it is for the more quiet worker to wait, work and watch.

Now we have to confess that some of these "very busy" missionaries have at times alarmed us. To see them "at it" makes the quiet ones amongst us rather depressed at times that the same "go" and "push" is not born into "Our life." Their noise and bustle irritate us, and we begin to imagine the "plodding business" is awfully slow and "out of date." Yet on calmer consideration, after estimating "results" some of us take courage, for on closer observation many facts come to our relief as a well known writer puts it, so we think.

"We mar our work for God by noise and bustle
Can we not do our part and not be heard?
Why should we care that men should see us
With our tools, and praise the skill with
which we use them?
And often times we chafe and think it hard

That we should lay our "great" and "costly"
stones

For other men to build on and get praised,
While our names are forgotten or passed o'er."

Noise is not eloquence, the same writer says:—The agencies that are doing the most to bless the world are the noiseless ones.

So it ever will be and I fancy that, when the record of missionary work shall be finally tabulated, it will be found that whilst the "hare" did a lot of running the "tortoise" won the race. One cannot but admire, at first sight, the prodigious energy of the "hustling missionary." You see him in many parts of the Empire a perfect "glutton" for work. As soon as one scheme is launched two or three more are on the stocks, until one is absolutely bewildered at the extensive range of plans and methods. Far, far, behind comes the old fashioned "plodder," one thing at a time is more in his line, and since the "one thing" is well thrashed out at the start, and well worked out from its conception, it is

not surprising if after all the plodding principle wins the day.

One has known men in China, who have started half a dozen enterprises at one time, but who have had to sorrowfully leave four of them perhaps for others to undo.

I don't for a moment say, that it is impossible to do more than one thing well at a time. We live truly in an age of "wonder working," and some men and women of genius have a marvellous aptitude for doing many things at once.

Yet we have to consider that these have not done all the work that calls for admiration and praise.

The "Hare" looked rather miserable when he found his slower friend "first" at the winning post, and it may be that the "Tortoise" can win other races in the days yet to come. But we must hasten on to the next subject which is that of "Caste."

"CASTE."

Can it be possible for there to be "caste" in China? someone may

innocently ask, and if we reply, it is possible perchance there may be those who will "at once" doubt the statement without a moment hesitation or reflection.

The fact is not an easy one to make clear, that, even among the missionary circle, there is a growing danger of this hydra-headed monster "Caste" creeping in and spoiling the spirit of unity that should ever be a marked characteristic among Foreign Missionaries.

In the vast mission field of India, the workers find the native caste problem an increasing difficulty to solve, but in China there is little, if any, of this same danger among the native population. Therefore, it is to be hoped that as China opens up again the slightest tendency to caste distinction (as between this or that society or between a missionary in this field or the other) may be put down with a firm hand by every senior missionary in the land.

It is all nonsense to suppose this

danger only resides in the erratic imagination of a few "pessimists," for if proof of the existence of "caste" were asked for it could easily be supplied, the writer's object, however, is not to stir up "a hornets nest," but to honestly state a few facts, so that there may be less possibility of "danger-ahead."

The list of Protestant missionaries in China is exceedingly interesting, and the number of societies, missions, or associations is in itself a perfect study, and probably by this time there are 60 or more various agencies at work in this immense field each one having some distinctive denominational name or title whereby they can be better known, etc.

In the list for 1899, nearly 3,000 names of missionaries are given, and possibly by the time 1902 opens up there may be a great increase on these figures especially if home interest, in the future, is to be at all commensurate with the importance of the work in hand.

It is alas possible to have "caste" in many forms and guises — caste, as to face, race, state and grace. Take for instance the question of "face," the writer has known of unjust criticism respecting "a new arrival," because, forsooth! he had not the academic forehead or the literary cast of countenance, whilst another, who possessed these charming characteristic, was at once judged to be "the coming man."

Now, "character" is not always discernible during the first 24 hours' of a man's residence in China, and yet I have known cases where this hateful "caste question" has been born prematurely without due thought and consideration regarding new and untried men.

The vexed question of "ordained" or "unordained" missionaries is a fruitful source of "caste prejudice" but I question if it would be of real advantage to discuss it here.

This much, however, may be said without fear of contradiction.

A collegiate or university training does not necessarily make a man or woman a successful missionary, as God counts success. Neither does ignorance or coarseness fit anyone to be a credit as a missionary worker. Yet, we must admit that many of the very best workers in this and other lands, have not been "degree" men, neither have they gone through the mill in seminary, college, or 'varsity.

God is no respecter of persons, but missionaries and missionary committees or councils, alas! "may be" unless the grace of God rules in their hearts.

"What college are you from?" said an older missionary to a new comer, once upon a time, and when the answer came that he had not been "that way" it was seen at a glance that "caste prejudice" dominated the questioner's subsequent conversation.

There is likewise such "a thing" as "Theological caste"—a well known preacher has written these pregnant words.

For ages Christian teachers have exaggerated the functions of opinion in the making of men; and depreciated meek trust, brave self-suppression, and fearless courage in the doing of the day's work.

Theologians have, without intending it, and even whilst protesting against it, given the primacy to intellect; and acted as though they held that "Now abideth Love, Faith, and Dogma, these three, and the greatest of these is Dogma."

I do not infer that such is common on the China field, but I think a note of warning is necessary lest the god of Dogma should be put up for worship. "There are diversities of gifts" and let no spirit of "caste" be shown to any of limited attainment for it sometimes happens that the last shall be first and the first last.

There may also be the caste of spiritual experience, in other words the caste of "state" or "race."

In Judges 12.6, are these words, Then said they unto him, say now

"Shib'bo-leth:" and he said "Shib'bo-leth."

One has known certain schools of thought in China in danger of running on this rock. Nothing is more hateful, to my mind, than this miserable, contemptible barrier to spiritual association and fellowship, a certain phraseology, and an acquired tone of voice even, at once lets you into the secret of this "caste" of state. They do not say so, but, one is tempted to understand their meaning to be, "I am holier than thou," and though it is unjust to judge these extremists too hurriedly they have to thank themselves for unpleasant references to certain teachings of theirs which have undoubtedly savoured of caste. It is a most happy reflection that these remarks refer to only "a certain few" but as the field becomes more largely occupied with new workers, it will perhaps be helpful to bear these things in mind. It is vain to suppose that "caste" is to be found alone in "upper circles." A Salvation army lass, or a London Hospital Nurse

may be as proud of her uniform as the High Church dignitary of his crucifix or cope, and a missionary, without much education or refinement, may be equally proud of his gross ignorance.

The hope, then, in the writer's mind, at any rate, is that caste "in missionary circles" may be utterly abolished for is it not written :

For who maketh thee to differ ? and what hast thou that thou didst not receive ? but if thou didst receive it why dost thou glory, as if thou hadst not received it ?

"THE IDEAL WORKER."

This subject is naturally far more congenial than dealing with questions of "Fads" and "Caste" and yet in writing these lines we are not thinking of "a perfect man." The very best worker in China would be the last to say he was "an ideal worker," but when you see him "at it" (week in and week out) the term is, in reality, a just one.

I often wish the cold, callous critics "at home" could be induced to come out and visit the stations where these men and women are spending their very best for God and for souls.

But they won't come, for it is so much easier and safer to "go" for the missionary body at a distance say of 11,000 miles from the field of observation. But if some one, less timorous, should essay to leave his comfortable arm chair and voyage over, you will usually find a return ticket is taken, and on arrival a tremendous rush is made for Shanghai, Tientsin and Peking, or Hankow, and the I-ch'ang gorges and after this escapade he hurriedly returns to the home land to get his latest book through the press entitled, may be, "Missions a Failure," in 2 vols., price 15s or, if he is describing the country instead of criticising missionaries, it will probably be, "Five minutes" in China, a full description of the country, beautifully illustrated, by one who has been there,

crown 8vo "7s 6d" net. More than likely he will treat you (in the last chapter) to a new view of things, namely that in all his travels through that marvellous region he never once saw a missionary hard at work, and as for a busy mission station, they only really exist in the disordered imaginations of so called missionary fanatics or philanthropists.

It is just possible that he may forget to add that there may be one ! But of that he is not absolutely certain ! But, joking apart, does the ideal missionary exist ? Yes, I am prepared to say he does but you have to search for him, for he has got into the habit of working outside the limits of the usual "globe trotter." If a downright honest critic were to ask me how to find him I should suggest an endless variety of methods, which would take him at least two or three years of fairly hard travel to accomplish.

It would probably include not a little inconvenience and self-denial

from travelling in the small "Southern" house boat to the two-wheel bone-breaker of "Northern" China; it would include the "luxurious inns" en route, as also the clean and pleasant style of serving up the traveller's meals—in summer time he should be duly introduced to the cool Southern breezes at mid-day as well as mid-night. And in winter time, up north, there should be every opportunity for him to visit the furthestmost stations.

I think a little itinerary of this description would make the "finding out" process extremely interesting and by the time the ideal missionary was run to earth it is possible that the hitherto "arm chair" critic would have been partly convinced, at any rate that the real work of the ideal worker was something totally different to

Sitting and singing one's-self away to everlasting bliss.

Unfortunately, there are but few travellers who have ever penetrated to

the far interior stations. Some years ago two veterans of the Baptist denomination paid a visit to the English Baptist mission stations up north. They were¹ prepared to rough it, and rough it they did, over exceedingly bad roads, as well as in bitter weather. Dr. Glover and his fellow traveller pressed on until they became acquainted with every phase of the "E.B.M." work ere they returned to the homeland. Since then, representatives of other societies have followed on much the same lines, and it is not surprising that the records of their various journeyings are full of living interest.

I would therefore humbly suggest a similar plan to any one seeking out the ideal worker.

A well-worked mission compound in China is truly a miniature world—from early morning to late in the evening, there is a constant rush of work. To give a fully detailed account of how the missionary spends his busy days would be impossible, for there are so many "trivial matters" seen to

in the course of a day's work that tabulation becomes an impossibility and moreover the reader would heartily weary in going through such a list.

Our ideal missionary has to be Jack of all trades and Master of everything beside.

Beside the hundred and one outside petty details which come up for settlement, a large Church demands his constant thought and attention, regular services have to be carried on, pastors, evangelists, and bible women, belonging to various out-stations, are constantly seeking his advice, long journeys have to be made, periodically, to strengthen the weak, encourage the depressed, and settle disputes that may arise here and there.

Literary work has also to be put in, tracts, and various translations of standard volumes have to be gone through with the teacher. Monthly meetings with enquirers take no small amount of time and attention. Added to all these things, the general over-

sight of "junior missionaries," and a vast amount of native and foreign correspondence, fill up to the very full, all the time and energy of such a man.

Even his spare time (which is very little) is broken into by carpenters, masons, etc., who call upon the missionary respecting "repairs" and "new buildings," all of which is the outcome of aggressive work in his particular district.

Should he have any other spare moment, he finds that the native officials must be visited, the cards of the "Hsien" or the "Fu" (lying upon his crowded desk) demanding immediate attention.

Amid all this necessary "hurly burly" the "home circle" must not be left out in the cold, for wife and children (in many instances) not only demand but deserve a few "spare minutes" now and again.

In the homelands this is one of the precious privileges of the married state, and nothing is allowed to prevent

or interrupt (if possible) the hallowed associations of home fellowship. It may be, however, there are certain workers both at home and abroad, who scarcely know what home life is, the demands upon their time precluding any such luxury. If that be so, there must be something radically wrong, for God never intended his servants to be mere "machines," and if "soul life" or "home life" be neglected it is practically certain there must come sooner or later a great reaction, ending possibly in a return home with soul, brain and body unfit for further missionary service.

I must not forget to mention the ideal worker as "a social being," he does not forget the courtesies due to other workers, he has likewise a warm, sympathetic heart for other work outside his own radius. Visits from missionary brethren of other societies are to him a season of real refreshment, and are looked forward to with no little delight. This, then, is my own contribution concerning a class of men

who in truth exist in China. And to some of these the writer owes not a little of blessing and inspiration.

If the "anti-missionary" globe-trotter denies the fact of their existence, I shall be glad to take him round for a year or two and produce my specimens—the said friend to pay all expenses of course—and donations to each Society where these "ideals" are to be found.

"The Missionary and his Servants" will be our next subject.

"MISSIONARIES AND THEIR SERVANTS."

What a theme ! Who can adequately represent this question on paper ?

In England and America, as well as other parts, it is the subject of all other subjects to conjure with.

If the servant question in the homelands is such problem surely in the land of Sinim it becomes a veritable "Chinese puzzle."

I suppose every Missionary household, large or small, could wax eloquent on such a topic, for it is utterly

impossible to get on in China without some sort of a servant, and that interesting quantity may be a saint or a sinner.

One pities the early attempts of young inexperienced Missionaries to make their servants understand their many wants, and one cannot but equally pity the poor native servant who has to go through the awful torture of being acclimatized to the varied moods and tenses of an exacting master or mistress, with a limited vocabulary which consists of "Puh-yao" at one end and "Ni-puh-hao" at the other. But I am not forgetting these are exceptions, for the average Missionary has a much larger stock of "colloquial" than that, and the native servant soon becomes cognizant of this fact to his frequent discomfiture.

Now, I am not so foolish to suppose that all native servants are perfect. Yet, am equally sure their masters and mistresses do sometimes turn "good ones" into real "bad ones," and why is this? Simply because they

don't know how to study character, for if they did, the whole question would be somewhat easier of solution.

If I were privileged to deliver a lecture to young Missionaries on "servants," my three points would be

- 1.—Study their faces.
- 2.—Keep them in their places.
- 3.—Don't be blind to their graces.

I somehow can't believe the native servants are always to blame; to hear some discontented Missionaries dilate on the "servant question" one would imagine there never was and never can be a decent type of "domestic" from one end of the empire to the other.

"To change servants" is as common in such households as the changing weather, for you rarely see the same faces twice in a month—and I am not inclined to think the difficulty is everlastingly with the "house-boy," "cook" or "coolie."

Take, for instance, the young "Lady Missionary" settled in her first

station—how charming is everything. Her woman is “the” woman of the age, honest, truthful, patient, considerate and full of every other virtue you can name.

Her cook is a real treasure, for instead of cheating her he actually gets things cheaper (on the street) than she can herself. The house-boy is equally fascinating—he wouldn’t dream to touch a thing belonging to her—for has he not read somewhere in the classics—

He that takes what isn’t his’
When he’s caught he goes to prison.

And the coolie! dear fellow! Why he is son of a native member and would gladly work for nothing if the Lady Missionary would but allow him to do so.

From this, one can imagine how easily the servant problem is solved under such circumstances, but visit that station a few years after and ask for these “domestics,” and I fancy you will hear a story which will interest

you for evermore, for each of them has a history.

The house-boy, for instance, disappeared richer than he came. One night there was a tremendous uproar below stairs or near the courtyard door. And the precious house-boy appeared with cut and bleeding face gasping for breath and when he could sufficiently recover to say a few words, the story was most pathetic.

A robber had forcibly entered the house, struck down the house boy who had bravely defended the premises, and in 30 minutes had cleared the servants' quarters and taken the "hard earned savings" of this devoted "body guard."

After dressing his wounds (which were doubtless self inflicted) the disconsolate missionary repays the "20 dollars" with many expressions of deep and profound sympathy.

Unfortunately, it never occurred to her that she had helped, by such easy going methods, to make him a thief, but, later on, other robbers came along and it then suddenly dawned

upon her that the principal thief was her trusted servant, so in the end he had to go.

But there is another type of missionary who will never trust a servant "a stone's cast." Directly a new one comes on the scene, suspicion and doubt come into play and in the end the "domestic" has to beat a hasty retreat.

And what shall we say of those who wear themselves out "body and soul" in quarrelling with their servants over "financial fractions."

In China, as elsewhere, there are commissions on purchases, and the cook may be gets something for 75 cash, that he charges you 78 for ; it is very often simply a matter of allowance on the deal as between the cook, who is the buyer, and the native stall-keeper, the seller.

But what a fuss ; the missionary vexes his or her righteous spirit to breaking point, the cook is charged with theft, lectures are given ad infinitum on honesty being the best

policy, and the chapter ends with the missionary being thoroughly knocked up for several days, the mission doctor is consulted who recommends rest and change, and all for what, "three miserable cash." Is life worth living under such circumstances? I guess not, and my suggestion to any who are suffering from these household trials is just this, keep a "blind eye" to small perquisites and don't worry unless it is outside "the fractional limit."

My space won't allow of me to say much of the "confiding missionary."

I mean the one who takes his servants into his confidence, tells them how much he is worth, gives him free access to his study and then some day finds cheques cashed on the street for their personal use, for is it not said in the "Acts" of the Apostles they had all things in common.

It is, however, nothing but fair to remember, there are scores of missionaries who have old and valued servants round them to-day. They are not perfect perhaps, but they are

faithful, and faithfulness is no small virtue in these busy times of servants "going and coming."

There are then "worthy servants" to be found. It seems to me often a question of training; if the missionary is lax, inexperienced or impractical the servant will be as his lord. We need to be sensible on this question and if more common sense (a rare commodity in some quarters) were exhibited, we should have fewer loafers and fewer thieves in the realm of servanthood.

Time and space forbids a word on "spoiling servants"—a many sided question too big for this paper.

There can be no doubt it is possible to spoil a servant with over-indulgence as it is from perpetual nagging. Each one, however, must learn by experience, but if you ask me if it is wise too try and train servants by "Act of Parliament" my advice is

DON'T.

Missionary Deprivations will be our next study.

“MISSIONARY DEPRIVATIONS.”

The friends at home are hopelessly at sea if they imagine the missionary deprivations consist in being obliged to eat puppy-dogs and rats.

A young lady once asked a returned missionary, with the greatest sympathy — “Do you really have to eat such horrible things as rats and dogs?” Of course she was fully informed that the whole thing was a delusion, and further, that the missionaries as a rule did not starve, even if they did not fare sumptuously every day. The question of eating and drinking is not to be included in questions of missionary self-denial. China is big enough to supply even the most fastidious with meat, game, etc., and as to the fish and vegetable kingdoms there are very few countries so lavishly provided in these particulars. That of course is a general fact, but, lest I might be regarded as being “too general” in my remarks, let me say, there are isolated inland stations far, far away from the “madding crowd” where it

is difficult to get a variety of food. It is "fowl" roast and "fowl" boiled, "eggs poached" and "eggs fried" until further orders, but even then the "tin meats" come in as a makeshift, and even native pork in some districts is not amiss (notwithstanding what Dr. Dowie says to the contrary). There are other stations 50 to 80 li away from a market centre, but even these can often get supplied, once or twice a week, with a change of diet. The deprivation question is therefore outside these limitations, and affect the spiritual, social and mental sources of missionary existence, and it is just here that the "critic" or the "anti-missionary leader-writer" is really "out of it" altogether.

I don't blame them for saying "certain things" when the "critique" is fairly honest and straightforward, but I think it is miserably unfair for any writer semi-sympathetic or hostile to overlook the fact that in missionary experience the deprivations named are "awfully real" and serious.

Nothing, of course, illustrates character so vividly as to watch the effect these deprivations have upon missionary life and conduct.

Some over-zealous, sentimental bodies will sing themselves hoarse over hymns, such as "Oh, to be nothing, nothing!" or "Anywhere with Jesus," but, let them be put to daily inconvenience in travelling or eating, etc., and the sanctified common-sense (if it ever existed?) leaks out with alarming rapidity till one begins to wonder how they were trained? It would be a good idea to put these discontents in a station where they could inspire each other, without hindering the more practical and experienced workers, who nobly face these deprivations from the start. There can be no better way, I fancy, of testing character than to send a party, for instance, from Hankow to Chungking in a native house boat.

Characteristics will soon out on such a journey, and after the Ichang gorges have been safely passed—it will soon

be evident who are saints and who are sinners.

The journey from Tientsin to Tai-yuenfu or the cart travelling from Chefoo to Chinanfu will afford ample opportunities of knowing the weak or the strong side of any missionary.

In one direction the nobility of an unselfish character comes to the front whilst from another you see the self-centred, easily upset nature strikingly evident, all going to prove, unmistakably, that we are not all alike in this world.

It is a grand inspiration to come in contact with men and women who, in spite of these serious deprivations and limitations, live above them, and are superior to them. Happily these are in the vast majority as far as I have noticed, whilst those who "go down" under these limitations are few in number, and should, I think, be dispensed with as soon as possible.

China is a land of "problems," a difficult place for "sentimentalists" to live in. And the sooner the mis-

sionary body is free from such, the easier will it be for men and women of "Noble character" to get along.

I made it clear at the commencement that the spiritual, social and mental deprivations are the real, and the question of eating, travelling, etc., lies rather outside the others.

I may, however, be confronted with the "vexed question" of foreigners travelling in native style on up-river steamers, etc., etc. Do you know anything about it? may be asked and to those of my readers who are eager for a reply let me say straightaway "I do know" and I have sorrowful memories of every journey taken in that fashion. It is, however, outside the subject of this sketch, except to note that the grandest of all missionary characteristics I have ever seen was the truly unselfish self denial practised by co-workers on a river journey who for a noble principle (not a fad) elected to travel in native style.

It is, however, right to add, that some who are great sticklers for all

that's native, have actually been seen in the river and sea boats as 1st class passengers. Who can blame them, I wonder? if they have the wherewith let it be so but creed and practice look rather awkward to fit on such occasions.

But, I must hasten on. Who can measure the loss of social and mental stimulus in a land like China. Some men and women have resources to keep them well ahead. "A Social Missionary" for instance, is of great worth after putting in a good day's work he doesn't hesitate to be "sunny" and "funny," when the study is left behind. And he finds social contact with other minds refreshing. They probably don't think as he does, and it is just here the charm of social intercourse comes in. To say! Yes! yes! to every one's proposition or suggestion is to get into a state of social bondage, which, to say the least, is very monotonous at times. "Sociality," is a grand virtue and the less the missionary recluse likes it the sooner he is likely to be

furloughed home (without a return ticket).

You can't ignore the advantages of "social intercourse" in a land like China, the man or woman who can't romp with the children will sooner or later have a tussle with the "evil one" who finds some mischief still for idle hands to do. The mental and spiritual deprivations are not small.

The lack of fresh, breezy arguments, intellectual interchange of thought on varied subjects are much missed, the freshening stimulus and influence of conferences and special meetings are also greatly missed, but specially so when you have bottomed the mental and spiritual resources of your fellow-workers, it is then that character shews itself, for either one will lift up his fellow to a higher plane, or the one, who has gone back, will drag the other down.

These subtle matters are too big for the unsympathetic "critic" but they are tremendously real nevertheless.

The characteristic of the Missionary

who is alive to all this will be seen in his or her natural and spiritual resources.

To be in China is not necessarily to be "cut off" from mental or spiritual advancements.

It has to do with the man or woman largely, if you want to be dull and useless it is perfectly easy, the mission field will afford ample scope for nursing these defects.

But, if the missionary has a mission and realizes the fulness and power of God day by day to carry out that mission, the deprivations I have written about, will simply spur such a one on to "soul culture" and "soul growth" in spite of the ten thousand things which harrass and annoy.

The next sketch must be on that interesting topic "The un-business-like missionary."

"THE UNBUSINESS-LIKE MISSIONARY."

Of all persons in the world these particular individuals have something to answer for—and if you have had

anything to do with them you will be sure to remember it, that I can vouch for. I should be ashamed to state how many there are in China proper. Perhaps I couldn't really give a true estimate, but my friends tell me they can be found in all parts of the Empire, and alas! alas! are to be met with in every mission under the sun. These interesting folk are not only sinners themselves, but they have the rare faculty of making "every other one" they come across commit sin. Is it possible to sketch this personage? If of the "gentler sex" you have a task, and no mistake, for they are adepts in the art of explaining away their shortcomings. And if it be a member of the "sterner sex" you will be made to feel that it is quite unusual for him to be so unbusinesslike — (though perhaps for the fiftieth time he has been a sinner above many). It seems to me perfectly astounding that so few among the missionary circle are really businesslike, whether they once were so, and

left it all behind them I can't venture to say, but I am certain they little realise the amount of trouble and wear and tear their unbusiness-like methods cause to fellow-workers who seek to help them.

Take for instance the "unpunctual character," late to appointments, to meals, to native meetings and every other thing beside.

If they know the native postman leaves "once a week" (with his mail bag) for the coast at 9 a.m., it is 20 to 1 he will rush into your office just as you have sealed it up with a bundle of most important correspondence and urges you to be so very kind as to open it "just this once." If the native service is at 8.30 you will find this unbusiness-like individual rushing into the meeting (gasping for breath) a full twenty minutes behind time—and consoling himself with the excuse that the Chinese do not study the clock.

In the matter of meals, it is just the same — "gongs" or "bells" may go as regular as clock work, but the un-

business-like brother or sister is not disturbed about this custom. So they stroll in ten to fifteen minutes late, oblivious of the fact that "hostess" and "servants" are alike hindered in seeking to conduct a properly regulated household.

The only time they were ever punctual, was the occasion of their marriage, and even then the watch happened to be 20 minutes slow. In well regulated Mission Stations it is usual to have a "Mission Secretary" who has graciously promised to carry on the clerical and business work for the benefit of all concerned.

Poor fellow! he is to be greatly pitied, for his unbusiness-like co-workers are a veritable "thorn in the flesh." They give him no end of trouble—half of which might easily have been prevented. In "money matters" they insist upon worrying the poor man to death over "fractions," which, whether "received" or "paid out" cause as much trouble (in a perfect system of book-keeping) as entries of Tls. 1,000.

"Letters" are insufficiently stamped, "Parcels" are negligently tied up, "Orders" for the coast (or for home) are so sweetly indefinite it takes three or four letters to and fro to get at what is wanted.

They suppose the poor Secretary has nothing else to do but to dance attendance upon them, and if he happens to be a methodical man—all the worse for him, because he gets disturbed and distracted at the very time his office door is "not" open for business.

About three times a week this kind of "automatic-hindrance" asks the date of the mail "out" or "in," notwithstanding that he has had a list of dates sent him for the year. Again he never keeps up a supply of stamps, but borrows periodically from his friend the Secretary, always ending up with a promise to immediately repay the same.

Not fulfilling the said promise an entry is made, but, in four or five days "he thinks of it" after the entry per-

haps has passed through other books. Of course this may seem very trivial to a careless man, but to a business-like missionary it is veritable gall and wormwood. To some it may seem absurd to mention these small matters, but are they "small," I wonder? It would not be tolerated "at home" in business circles, that is clear; then why should China be the dumping ground of these troublesome people?

It is not with "fellow workers" alone that the unbusiness-like missionary is in evidence. To the natives he is the same curiosity. Trading upon their lack of keeping time, he keeps them "hanging about" over a simple bit of business for weeks on a stretch, the native "carpenter," "mason" or "tin-smith" in turn are disgusted, and as business men they have "a fahtsi" or method of putting on "extra cash" for waste time.

The Church members are also keen to notice these defects and not a few copy these unbusiness-like character-

istics until the Church suffers in consequence.

What a treat it is to see "a well ordered" mission station, every service up to time and date; all mission matters settled with promptness and despatch, and the business-like qualities of the foreign missionary pastor taking hold of the consciences of the native converts, who naturally respond to such leadership. May the number of business-like workers increase year by year. The next sketch shall be "The Missionaries' Pleasures."

THE MISSIONARIES AND THEIR PLEASURES.

Religion never was designed to make our pleasures less may be understood, I suppose, to apply to the missionary body in foreign lands as much as to other members of the Body of Christ in any other land.

It is natural for some to assume that the missionary is, or should be, above these things, and I take it, such erroneous impressions emanate from the home countries where many suppose

it essential for the outgoing missionary to leave his simple fun and frolic, with every other pleasant grace behind him as part and parcel of a "worldly past." Thank God! the members of Christ's witnessing family are usually a bright fraternal host, leaving out a few exceptions (whose melancholy may be the outcome of hereditary tendencies). I am glad to say the far larger number belong to the happy folk who have not left the sunshine of their home influence on the other side.

As far as one can judge from having watched a goodly number, it is fair to say the average missionary is a bright soul and when away from the all engrossing exigencies of his field work can really enjoy himself.

And why not? I wonder!

Is it a sin to laugh, to play, to be witty or to enjoy a romping game with the chicks? Verily, No! The man or woman who can do this will likely be of more service to the mission they represent, and vastly more helpful to their missionary colleagues.

The character is none the less noble or refined which can periodically put off the academic garb, and join for a while in frolic or fun, and the preacher and evangelist need not be one whit less earnest or spiritually minded if they occasionally unstring the bow by having a change at gymnastics, etc. The question as to how much pleasure a Missionary may enjoy without hindrance to his or her great life work is somewhat outside the limits of these short sketches, but, it is evident to the writer that there may be extremes at either end. The happy mean will always be the safer guide. One has known of "hyper-conscientious" men and women who are away from the Mission field to-day (unable in some cases to return) owing to their unwillingness to "unstring the bow" at seasons when spirit, soul, and body needed a new environment.

The various types of Missionaries at their pleasures would afford matter for an interesting book, but the following must suffice for this sketch.

There's the "Athletic Missionary" for instance ; he has been used to the parallel bar practice, the vaulting horse, rings, ladders, etc., etc. He looks anything but a serious character as you see him at this sort of fun. A fine built fellow, he looks the picture of health, vaulting, tumbling, climbing and jumping.

And when he is through, who will doubt that he is all the fresher for a renewed tussle with those subtle intricacies of the Chinese language in that "den" of his.

La Crosse, cricket, foot-ball, tennis, hockey and base-ball are also in his line. Of course some of these games are impossible inland, but necessity being the mother of invention, you will find (even though far away) the improvised "Gym" and the hockey ground, or even the well kept cricket pitch.

The children love a game with father now and again, notwithstanding that the cricket may be rather outside the possibilities of first class home cricket.

It never would do to tell some fastidious souls that all this happens in a well regulated missionary family, but it is perfectly true, and I hope may ever remain so. Then there is the "Musical Missionary," to whom we owe a great deal, for whether it be violin, piano or organ many a season of dull care has been transformed into a pleasant time. Especially if the player have a trained ear combined with a true musical touch.

We are more or less conversant with untrained amateurs who somehow or other manage to increase one's measure of depression. But, to sit down and be entertained with real, live, music is a privilege not easily forgotten.

The witty, funny, missionary has also been the means of brightening heavy hearts. I don't mean the coarse vulgar type, but the genuine witticisms of a glad soul, whose funny ways relieve others of incipient melancholia. Beside these there is the

irrepressible walker who walks you out of breath with his regular five miles a day, a grand thing if you can manage to keep on at his pace day by day.

The picnic party is also a most useful institution in any land. And if you want to learn how to be unselfish a missionary picnic is just the ideal lesson.

Boating, shooting or rambling may be considered popular in districts where birds do congregate and where hills and dales are alive with flowers and fruits.

Some missionaries have stated times for these pleasures, and others can only take them when duties permit, in any case the helpful stimulus coming from these exercises more than repay for the time and trouble expended, depression will often give way to hopefulness, rubbing against others and coming in contact with varied minds will unconsciously, perhaps, freshen the faculties which have become dim, may be, through enforced isolation.

As to the joys of holiday, the

missionary is equally glad of an opportunity for change of scene whenever practicable.

But the work is all important, and must take first place, so the holiday has to fit in with other claims, so that there shall be no unseemly neglect in any department.

To sum up, it is clear the missionary can enjoy himself should he so desire, and happily, in the majority of cases, he does so. I say this much, because many wrong impressions are abroad. The anti-missionary leader-writer for instance is fond of trotting out two special characters, the "missionary recluse" who will have none of these things, and the "wandering star" whose life is "all holiday," but, neither of these characters truly represent the missionary staff.

It is perfectly true there are "Missionary oddments" in China, as in other heathen lands, people who (I am sorry to say) are a law to themselves, whose chief pastime is to navigate the Yangtse and its tributaries or open up a new-

station once a week in places already occupied. My advice, worth anything, would be for the home supporters to stop supplies, which would effectually end these trips, and thus afford the Consul immediately concerned an opportunity of sending the derelict home.

As these short sketches were only meant to be suggestive and not exhaustive, we must draw to a conclusion by a sketch on "The Miscellaneous Group," and then suggest the characters most needed for the opening up of "New China."

A MISCELLANEOUS GROUP.

It takes many varied characters to make up a world, and as we have already seen the Missionary world in China is no exception to the rule. The following personalities are somewhat outside the previous groups, but they nevertheless deserve special mention, since they have distinct characteristics of their own worthy or otherwise as the case may be.

Many observant missionaries will

recall, with pleasure (or sadness) the meeting with one or more of these interesting personages. And should these lines catch the eye of any whose characters are here sketched, it is hoped they will see themselves as others see them, and allow the vision to do them good.

There are two characters well known in missionary circles which we will call the dependent and independent or in other words the resourceful and the resourceless. Who has not, at sometime or other, pitied the latter class, a poor shiftless being needing all the attention possible, one scarcely knows how such managed to get on before coming to China ? But, perhaps the secret was this, his mother or sisters did everything for him, and how he is in China he needs a nurse and a feeding-bottle still. You can't mistake this much to be pitied individual. Whenever he visits a station he puts his host or hostess to all sorts of inconvenience. Many things he might do, and could do, he doesn't do, so a small army of servants and

coolies are obliged to be in attendance—of course he is profuse in his apologies—and he hopes he is not giving you any trouble, etc. If he happens to stay a few days or weeks at your station, he is equally resourceless—instead of entertaining host or hostess, means have to be devised to entertain him, and as he leaves your hospitable home you are somewhat glad to be relieved of such an incubus so as to get on with more important duties.

So different is the man or woman of resource, their visits are heartily welcomed, they don't make the chariot wheels drag heavily, but on the contrary, they carry a benediction with them. Somehow or other they have a knack of saving you unnecessary trouble. They do not interrupt your station work, but rather inspire you to further and greater effort. Bright and entertaining in conversation and intelligent on most subjects introduced and being full of resource in many other matters, it is an unmixed pleasure to have such passing through your way.

When the time comes to say farewell, one regret is uppermost, and that is, you cannot keep him, for like yourself, he has much work waiting his attention in his distant station. It is nothing but fair to add, that the resourceful workers are many, whilst happily, the resourceless are few.

Another character who occasionally passes the field of observation is the "kuan," a ruling spirit of the age, who can be second to no one at his or her station, or away from it—the other workers have to take a back seat in the realm of management.

These rulers make their presence felt on all sides, for power to be or to do is exactly in their line, and if they could not exercise these qualities and graces, they would die of inertia or depression.

Of course some one must "kuan," or take charge, and without this masterful quality a mission compound goes all sixes and sevens, but I am thinking of the special character, just at present who tries to rule everybody and every-

thing, as though their fellow workers were a flock of sheep to be driven to order.

It is well there are but few of such "specimens" to be met with, and we add, with all seriousness, the fewer the better, please !

Far pleasanter is it to remember the many grand characteristics of those who know how to rule with courtesy, wisdom, and forbearance.

As China opens up, such men and women will be of the greatest value; for wherever they rule they command respect and confidence, and we add with all earnestness, may their numbers rapidly increase.

We must not forget in this miscellaneous group the self-made invalid. You find them here and there among the gentler as well as among the sterner sex, but they are very difficult to classify. The real difficulty is just here, there are invalids and invalids. I suppose no one will question such a statement in China. The one I have in view is the self made article who

can get laid up to order who can invent a host of small ailments altogether outside the power of British or American pharmacy to relieve. If however the ailment is not invented it may be set down to some indiscretion or carelessness which might have been avoided.

Now, if these invalids would only attend to themselves, no one would have a word to say, but when they give way to the least disorder and keep their bed, so that others shall have the privilege of attending to their manifold needs, it becomes a question whether they are of any use in China during this state of invalidism. One has heard of cases where hysteria has been the main trouble, and I remember on one occasion the mission doctor suggesting an immediate return home with no likelihood of return, and it was remarkable how soon the patient became convalescent.

These remarks do not in any sense refer to those who, from no fault of

their own, are laid aside. In some cases the exigencies of the work has broken down many splendid workers—whilst contact with contagious diseases or residence in malarious centres have laid others low. We have naturally the deepest sympathy for such, but for the other class we have little patience and less sympathy. Quite another character is the thankful, cheery soul. How much we owe them for their lives of sunshine and helpfulness eternity will alone reveal—their motto seems ever to be *Deo Gratia*, God be thanked, and their song is somewhat after this pattern—

We thank Thee, Lord, for weary days,
When desert springs were dry,
And first we knew what depth of need
Thy love could satisfy.

We thank Thee for that rest in Thee
The weary only know ;
The perfect wondrous sympathy,
We needs must learn below.

The joy no desolations here
Can reach, or cloud, or dim.
The present Lord, the living God,
And we alone with Him.

Connected with their natural cheerfulness, is the virtue of unselfishness

Others are constantly studied, and to be of service to any fellow worker is to them a privilege and a pleasure.

Between whiles one may come across the opposite type - a thankless depressing sort of creature, largely the victim of circumstances. They think you are in China to serve their interests solely, and they treat you accordingly. This "rara avis" is somewhat tantalising, although only occasionally met with. To have them pass through your station is quite sufficient, but to have them live near you, or with you, or on you, is something never to be forgotten.

One characteristic of this type is that of grumbling.

Now, someone has said that grumbling has no spy-glass, only a magnifying one; and every little worry he can find he puts it under, and makes it look so big that he comes to think there is not anything else in all the world.

And this is not by any means a distorted photograph of these dis-

satisfied people. To their spirit of grumbling is added a want of genuine gratitude for favours received. They find their level, however, sooner or later, for the long suffering missionary body soon gets to know them. And in the end these "troublers" find they are not wanted.

These brief sketches would not be complete without a reference to the "medical" section of the missionary body in China.

In the writer's judgment, no important mission centre is sufficiently equipped without the medical missionary. Splendid results have followed in the wake of such service. I do not hold a brief for them, but from frequent observation one has clearly seen the numerous advantages of medical knowledge and practice amongst the Chinese.

One of the most inspiring sights in China to-day is a well appointed and fully equipped medical mission compound. It is perfectly true the doctor has often much to discourage him, but

I am bold to say the results of such work cannot be over-estimated.

The model medical missionary is the all-round man ready for anything, in fact, will make an in-patient or out-patient know the love of God in Christ.

He needs to be a many-sided man, with a passion for souls, without which he becomes simply "a medical machine."

In the case of a large practice no practitioner should be without his brother evangelist for there is work for both to do.

The characteristics of some medical missionaries are most interesting; you see qualities and virtues that are not always prominently observable in other workers.

For instance Faith, Hope and Charity have to be constantly in evidence, and the greatest of these is Love. When a medical missionary has lost these virtues he ceases at once to be a power in this land of superstition. He has often to

be wise as a serpent and harmless as the dove, heroic as Joshua, a judge of character, as the apostle Paul, as loving as John, wise as Solomon, teachable as was Timothy and patient as Job.

Many of these remarks might with equal fitness, refer to the important work carried on by Lady Doctors in China. The medical work among the women and girls of China is far-reaching in its grand influence for good, and it is hoped by many, who know the land, that in days to come women's medical missionary work will alone be conducted and controlled by those most fitted for this special and delicate business. Our concluding paper will be on "The men and women wanted for the re-opened door."

THE MEN AND WOMEN NEEDED FOR
THE "RE-OPENED-DOOR."

It must be remembered, that the late troubles, arising out of the Boxer movement during 1900/01, ended in the martyrdom of many fine and

noble characters belonging to the missionary body in China and since matters have shaped themselves somewhat and the closed doors re-opened the great and pressing question has been who shall take the places of those who so nobly fell as prey to bloodthirsty Boxer leaders?

No subject on the missionary programme just now is of greater moment than this one. And the united wish of those on the field is that the very choicest and best be forthwith spared from the churches at home.

But in seeking to solve this tremendous problem there are two leading facts to be borne in mind.

I. China is a huge country with diversified needs.

II. Whilst men and women of known worth are wanted,—China needs to-day (as ever before) workers with diversified talents.

There seems to be a tendency in some quarters to insist upon a certain class being sent to this Old World Empire. I do not wish to quarrel

with any who have high ideals as to the class of missionaries needed. I quite agree with those who urge for the most talented to be sent forth, but when I read in religious papers that only College or University men should be accepted, I begin to wonder if these speakers or writers have ever been through the eighteen provinces of China proper, or whether they take their impressions from the few who loudly clamour for a special "caste" of missionary. There can be no doubt whatever that certain characters are not wanted. These brief sketches will, I trust, sufficiently indicate those who may be best "left at home," as follows:—

- I. The dreamer and the idler.
- II. The unsuccessful home worker.
- III. The busy-body and the faddist.
- IV. The ignorant and inexperienced.
- V. The physically incompetent.
- VI. The haughty and self-centred.
- VII. The inconsiderate or impatient.
- VIII. The sentimental—The visionary.

IX. The proud and quick-tempered.

X. The fool.

Yet on the other side the field needs the very pick of the brightest and the best, such as :—

I. The most successful in the home field.

II. The cultured, clever, and consistent.

III. Those physically and mentally competent.

IV. The spiritually strong.

V. A learner as well as a teacher.

VI. The humble, and eminently patient.

VII. The mighty in prayer and in the Scriptures.

VIII. A student, able to acquire the language.

IX. Love for the unlovable.

X. A good man.

Other qualities might be added, but I think if candidates answer to this list the missionary body will not be back-

ward in giving the heartiest welcome to such as these. The King's business here, as elsewhere, demands and deserves the best and noblest that can be found. The issues are too vast and momentous to expend money, time and thought on second or third rate men and women. The re-opened door is not for such. God seeks for these qualities which go to make up "true manhood" and womanhood, for no country in God's vast world is more needy or worthy.

Let the call then go forth to every land where the "choice ones" dwell, so that the supply may be equal to the demand.

If every heart realized its debt to God we should have no lack, and the song would be, as Frances Ridley Havergal writes :—

"Oh, let me give
Out of the gifts Thou freely givest ;

Oh, let me live
With life abundant because Thou livest ;

Oh, make me shine
In darkest places for Thy light is mine;
Oh, let me be
A faithful witness for Thy truth and thee."

Just a word, in conclusion, to those not so wondrously gifted as others. Don't think because you do not yet reach to the great heights of educational advantage, rich experience or spiritual power, that thereby you are disqualified for service.

There are brighter days ahead of you, and if God has chosen you He will perfect the spiritual and mental life that is within you for the asking. Be not afraid to go on although it be only, a step at a time.

We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The clondy summits of our time.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night,

The distant mountains, that uprear
Their solid bastions to the skies,
Are crossed by pathways, that appear
As we to higher levels rise.

Standing on what, too long, we bore
With shoulders bent and downcast eyes—
We may discern—unseen before—
A path to higher destinies.

LONGFELLOW.

To the finest minds and grandest characters the China field opens up endless possibilities. No centre of heathendom offers greater or more satisfactory opportunities.

The vastness of the country—its unlimited resources—the marked intelligence of thousands of its reading men and women afford material for the brightest intellect to work upon.

And the time for entering the re-opened door is now—the call for consecrated workers is pressing—the needs of these vast stretches of country (in every direction) cannot be overestimated. Therefore it is hoped the student, the scholar, the scientist, the successful missionary, and the pastor may join the group of candidates and find their joy in unselfish consecrated service for Jehovah.

If these short sketches shall inspire the worthy and warn the worthless, the writer will not have written in vain.

