

THE Rev. Mr. Brown, of the M. E. Church, who has been laboring in China, and who is returning to the United States on furlough, was signally honored by the people of Shantung District, of which he had charge until recently, in the bestowing upon him of the Wan Ming I, or ten thousand name gown. It is a beautiful garment of silk, with "faith, hope and love" worked in large Chinese characters on it. This garment is surmounted by a beautiful white satin stole, upon which is written the names of the donors to the number of one hundred and eighty. This is an honor that heretofore has been bestowed only upon high civil officers. It is said that a person possessing this garment as a gift from the people can with it approach into the presence of the emperor himself.

Editorial and Contributed.

Editorial Notes.

A WRITER in the *Missionary Review* calls attention to the curious fact that some of the Presbyterian seminaries of the United States are furnishing very few missionaries for the foreign field. Last year Princeton sent only three men; Union and Chicago about the same number; but Auburn, Allegheny, Lane and Danville sent none.

PERHAPS the circumstance mentioned above is neither to be wondered at nor regretted. Unless a missionary is called of God to the work he will be worse than useless; and God has found many of His best workmen outside the walls of seminaries. A vast amount of the studying done in seminaries lies altogether outside the lines of practical missionary work.

NOT every man is called to be a minister of the Gospel, and of those who are it is the duty of some to preach the Gospel at home. One great difficulty at the present time is that there are so many in the ranks of the ministry who, as far as man can judge, have not been called at all, and only stand in the way of others.

THOSE who are most eager to rush into the mission field are not always the best suited for the work to be done. Such men, as a rule, have not sufficient "staying" power. The Master taught His disciples to pray the Lord of the harvest that He would "thrust forth laborers." Men who are thrust forth by the might of an overmastering conviction are the men most likely to be heard from in the future.

EVERY true missionary longs for success in his chosen field, and is restless and unsatisfied if it is not achieved. But it never should be forgotten that the measure of success is not necessarily the measure of fidelity. Many a laborious, self-denying missionary has spent long years of apparently fruitless toil before the reaping time began, and many more have only sowed the seed, leaving it to those who came after to reap the harvest. The commendation at last will be to the *faithful*, not the *successful*, servant.

Home Mission Stipends Again.

LAST month attention was directed to this subject, and we return to it again with the hope that general interest may be aroused. It is conceded among intelligent Methodist people that our Home missionaries are wretchedly underpaid. "Well," replies some practical, common-sense brother, "why don't you pay them more?" Because, in the first place, there is no money wherewith to do it. And secondly, if there was plenty of money, it is just possible the remedy of enlarged grants might, in the end, aggravate instead of curing the disease. How is that possible? For several reasons:—

1. Many subscribers to the mission fund object to the grants now made, affirming that most of the missions are well able to support their own ministers, but will not do so as long as they can get help from the missionary treasury. This belief is true in part, and while it remains increased grants to Home Missions would probably mean a diminishing income for the Society. In some instances missionaries are themselves responsible for this state of affairs. Cases not a few have come under our observation where brethren on Home Missions have repressed the liberality of their own people by saying, in effect, "Don't try to do so much; the less you promise to raise the larger grant will you get from the mission fund."

2. Many persons on our Home Mission fields have altogether erroneous ideas regarding ministerial support. They regard \$500 for a married man as a liberal allowance, and can't see what he wants with any more. Of course such an idea is the outgrowth of ignorance, but how to dispel the ignorance is the question. While this opinion prevails, increased grants would, in many cases, lead to reduced givings by the people, and stipends would be as low as ever.

3. The chief responsibility for the support of a Home missionary rests upon the people whom he serves, not upon the Missionary Society, and grants from the mission fund are only a temporary expedient to help a struggling or impoverished people till they are able to go alone. This is a just principle, and should be steadily maintained. Whatever has a tendency to lessen the sense of responsibility among the people should be avoided, and there can be little doubt that increased grants would have this tendency in many cases, unless simultaneous steps be taken to develop the liberality of the people.

Now, having said so much, apparently on one side, we hasten to say something on the other, if only to avoid being misunderstood. We are not opposed to increased grants being made to Home missionaries—quite the contrary; *but unless such increase is met in every case by a corresponding increase in the givings of the people, the effect will be injurious instead of beneficial.*

First of all there must be a full understanding all round, that a certain amount for a married missionary—say \$750—be agreed upon as the lowest stipend admissible; that the chief responsibility for raising this rests upon the people; that the Missionary Society will supplement the givings of the people where absolutely necessary; and that both will co-