

fore, it being possible for me to support myself and serve my Master as missionary, I am compelled to do it. To live on the charity of others when God puts it within my power to provide for myself would be inconsistent and insincere. In so saying, I am not accusing any one who does not support himself. The question turns upon the *possibility* of supporting one's self and fulfilling one's obligations as missionary at the same time. It has been said that if a missionary has to take time to earn his own living he cannot do as much missionary work as if he were free from all care as to his income. I will not dispute that point in this paper; but it must be granted that whatever missionary work is done by a self-supporting missionary in a foreign field is just so much more than would be done if he stayed at home for the want of a salary. Let the churches in the home lands support as many missionaries as they can—as many as need to be supported—and let as many go forth as are willing to support themselves, and yet the laborers will be inadequate to the work to be done. Do some of you say you don't see how any missionary can support himself; that you are overworked as it is, and to attempt to earn your own living besides would be death to you? Let me say that earning one's own living is a check against breaking down. With nothing to restrain you, and surrounded by so much that appeals to your sympathies, and work pouring in upon you which you did not seek, how can you refuse even though you know that you ought to rest? Self-support puts you under obligations that compel you to refuse, and so takes your mind from the very work that wears you out as to be more beneficial than idle rest.

Moreover, there are other things to be taught the people besides what is done under the head of regular missionary work. Lessons of thrift and industry are best comprehended if exemplified by the missionaries themselves. With an appearance of good living, without any effort on your part to obtain it, what idea can you give them of industry? You may tell them of how many hours a day you devote to study in order to labor effectively among them; but what idea have the majority of our converts of what intellectual labor is? If they can see what you do to earn your livelihood, they will understand better what industry means, and the effort you put forth in order to live among them to preach Christ will be a strong proof of how much you love Him and them. In imitation of you, they will continue to support themselves, and labor for Christ among their own people without expecting any pay therefor. This feature has been noticeable in connection with self-supporting work in Brazil, while, on the other hand, we have observed that where

the missionary is not self-supporting, any convert who shows any capability for public work expects, if he engages in it, to give up his present occupation and receive a salary from the missionary society.

A self-supporting missionary in Brazil is bound to have the respect of the general public when it would not be given to another, for two reasons; first, because his occupation brings him into constant contact with the people, and lack of respect for a missionary is in most cases due to lack of acquaintance with him; and second, because the Brazilian looks with suspicion upon anything that may be propaganda for the sake of the money there is in it. Their own experience with priestcraft and the Jesuits has made it so. Only recently a gentleman who comes to our meetings told me that the vicar of a certain important parish in this city had told him that he is a priest because his father had educated him for one, and although he does not believe in half that Romanism teaches, he remains a priest because it is his occupation. Is it at all unreasonable that a Protestant missionary, against whom Romanists are already prejudiced, and who lives in better style than their own priests, should be suspected of being what he is for the sake of what he is paid?

Up to the present, the best resource for self-support in Brazil seems to be that which arises from the demand for private tutorage in various branches of learning, and particularly in the English language. There are always to be found people of too liberal ideas to be governed in matters of business and secular education by religious prejudices, while many most unyielding Romanists do not hesitate to employ us rather than not receive instruction on a par with that of their neighbors. In choosing this occupation we are not obliged to take upon ourselves any more work than is necessary for our support, or any that interferes with our gospel work. We invite our pupils to our meetings; some of them become regular attendants and a few have been converted. Besides the indirect beneficial results of our contact with the people, there are others that the missionaries of the next generation, and even we in later years, will feel.

God has blessed the missionary work of the past century to a wonderful degree. He has not despised the inexperience and poor methods employed; yet He would have us profit thereby and improve thereon. Let the Protestant churches of Europe and America give their millions of money; but I believe that the acme of missionary times will not be reached till there are millions of persons going forth from those same churches into all the world, depending only on God's blessing, on the labor of their hands or brain to provide them with means to live and labor among those who are dying for the want of the bread of life. God speed the day.

GEORGE B. NIND,
Methodist Episcopal Layman.