

# Missionary World.

## CHEAP MISSIONARIES.

The following furnished for the *Independent* by Mrs. Geo. S. Hays, a missionary of the Presbyterian Board in China, will serve to correct a gross misjudgment:—

Never before to-day have the advocates of cheap missionary labor clamored so loudly. Hardly a week passes in which one does not see or hear harsh criticisms of missionaries for keeping so many servants, for living in such palatial residences, for doing so little work, for settling such luxurious tables, or for travelling at such expense. Hardly any thoughtful person would advocate a well-educated missionary, who had spent much time and money in making a long trip to a foreign field, and several years of hard study acquiring a difficult language, devoting her valuable time to household duties, when she can hire labor as cheaply as it can be done in most Eastern countries.

After many trials and tribulations in the matter of training green servants, I finally succeeded in getting a Chinaman who made an excellent cook. He was faithful, honest, hard-working, cleanly and a good cook; and I paid him—at the present rate of exchange—the equivalent of \$2 a month; and he boarded himself. I venture to say nine out of ten of the readers of this article would hire such a cook themselves if they could get the chance. With four little children in our home, I found it necessary to keep a nurse. She did most of the bathing, dressing and hair-combing of the little ones, the mending of tiny garments and cleaning of bed-rooms. She watched the children at play and took good care of them while I was engaged in mission work; she helped nurse them and me in sickness, and I gave her \$1.50 a month; and she boarded herself.

Before I came home for my furlough, I had a great deal of extra sewing to do. The question arose, should I do it all myself leaving no time for visiting among the women, or should I hire a sewing woman at five cents a day? It is hardly necessary to say what was my decision. After hearing of the low wages paid in China, a gentleman laughingly said to me: "Well, I think you missionaries are mighty mean to jew down the poor Chinaman in that style." I hastened to assure him that the wages we give are high in comparison with that given by the natives themselves, and that employment by a missionary is considered a privilege by a Chinaman.

The missionary wife and mother will have plenty to do in overseeing and guiding these servants, and in training and teaching her children, in addition to her mission work, without doing any actual manual labor. If her own mere pleasure were consulted, she would certainly prefer working in her own home to visiting dirty Chinese homes, infested with vermin and offensive odors. "Oh, of course," says Madam Critic, who probably has hot and cold water, steam heat, and electric light in her house, and rides in a carriage or street car, while the poor missionary to China provokes her indignation by being obliged to hire coolies to carry her sedan chair when she goes abroad—"of course, a missionary might keep two servants, but she can give no satisfactory reason for keeping four or five."

It seems a little strange that the missionary who pays her servants out of her own salary, asking help from no one, and who has to adapt herself to the country in which she lives, is so much blamed for what she would gladly help if she could. She would, of course, prefer doing without the extra expense and trouble of keeping a night watchman; but her household goods would quickly disappear without this extra precaution; and during her husband's annual absence of three or four months, while out itinerating, she is glad to know that one trusty servant is awake, on whom she can

call if necessary, to go for the nearest foreigner, perhaps a ten minutes' walk away. The missionary would gladly turn her cow into a good pasture field instead of hiring a cow-boy—not a wild and reckless rider of the West, but a meek, shoeless individual, who leads the cow gently by a rope to the hills or seashore and watches her all day long, lest she wander into fields unprotected by walls and fences. But pasture fields are unknown—in North China at least. Dr. Ellinwood told me that he had answered severe criticisms of a missionary's home in Chefu at least four different times.

Over thirty years ago a missionary and his young and delicate wife were shipwrecked off the coast of Chefu. After much trouble they found their way to Tungchow, the mission station to which they were assigned. They lived there for a few months, sharing an uncomfortable and filthy heathen temple with two other missionaries. Finding they could not get another house in Tungchow, they moved to a little Chinese house in a village forty miles away and lived there for about two years, the only foreigners in the place. From there they moved to Chefu and rented a house in the city. In that little dismal house, with mud walls and narrow windows, surrounded with cesspools and garbage heaps, with the nearest neighbor perhaps dying of small-pox or typhus fever, the first little child was born. Is it any wonder that when the missionary had the chance of buying land up on the hill above the filthy city, that he thought it a special dispensation of Providence.

The Board of Foreign Missions was unable at the time to provide money for building a home, so the missionary built a modest one-story building of gray brick at his own expense. As the years rolled by, several rooms were added to the ends of the house to accommodate the increasing family, and as a protection from heat and storm, a veranda was built along one side of the house. Alas! it is this veranda which causes all the trouble. Arches of brick were found to be less expensive than pillars of wood, and when the rash missionary overlaid the brick with plaster and a coat of whitewash, there stood the "palace" with arches of "white marble gleaming in the sunlight!"

Many "globe-trotters" visit Chefu and spend several weeks in the spacious hotels on the seashore. The missionaries, a mile or two away, busy with their chapels and schools and hospitals, perhaps do not ever know of the presence of the distinguished visitors until they have gone away to publish to the world that "Missionaries must do very little work, for they had been weeks in the same city with them and did not see a sign of missionary labor."

How different from the average traveler is Mrs. Isabella Bird Bishop. Last summer she only spent a few days in Chefu, yet the second day after her arrival she came through the burning heat up to my home. She drank a cup of tea, and ate two slices of American chocolate cake (made by my aforementioned cook), and then met with us in our union prayer-meeting. She listened sympathetically to the remarks made by missionaries of different denominations, and then spoke herself of the troubles of missionaries in Manchuria, and asked our prayers for them.

I, for one, am sincerely thankful to the Presbyterian Board for the salary given the missionaries under its care, a salary, not large in the eyes of the world, but enough to free the missionary from anxiety about the support of himself and family; enough to enable him to live comfortably and long; to buy occasional books and papers to keep him in touch with the outside world; to help personally with important work when the cry is "cut down," to give his children the good education which all missionaries earnestly desire for them; enough, with economy, to enable him to send help to aged parents at home, or to lay up a little for future illness or old age.

I am glad that the Foreign Mission Boards of which I know most agree with Paul that "the laborer is worthy of his hire."—*The Occident*

# Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

## THE MODERATOR AND MISSIONS.

The Moderator of the General Assembly sets out in this lively style in his leaflet on Home Missions now being scattered throughout the Church: "For years, the Home Mission Fund (Western Section) has been in an unsatisfactory state. The first year after the union the Committee reported a debt of \$9,125, and ever since it has been wiping out and dreading deficits. Why? Because the pace of the work is faster than that of the revenue. A scrump diet never satisfies a growing boy, and the Church has kept the Home Mission Committee on short rations." The "growing boy" has, since the union of 1875, "started 356 missions on the road to become self-supporting congregations (nearly 18 a year). Many of them have already reached their destination." Even in French Quebec there has been a gain in those 19 years of 40 per cent. in families and 72 per cent. in communicants. "No other Church has extended its work so widely as our own in the West, and no one has been more successful. Since the Union the families in the West have increased 20 fold and communicants more than 30 fold. In 1875 the West gave out about two-thirds of one per cent. of the revenue of the Church, and in 1894 about 1 1/2 per cent." Dr. Robertson appeals strongly to Young People's Societies to take a hand in pressing forward this magnificent work. Can there be any higher patriotism than in helping to capture and hold our brave Dominion for Christ, the King of Kings?

### "TAKING PART"

Says Rev. Dr. R. F. Horton, of London, Eng., in *Christian Endeavor*. "You know how in your society-meeting you are often quite indisposed to pray. Do you know why? It is because you have cut short your private prayers, and never through the week experienced any fervour or enlargement in them. Or perhaps you have nothing to say on the subject under discussion. Why? Because you have neglected to live it through the week."

"Or perhaps I am mistaken and uncharitable in my judgment. You have prayed, you have lived, and yet you are weak and motionless in your Assembly. Well, may I tell you what has happened? You have prayed and lived, but you have neglected to offer yourself on the altar as a living sacrifice, for your Lord to use you just as He chooses. Consequently a self-conscious shyness and a guilty reserve make it impossible for His word to come out of your life, or His thought to find suitable expression in your mind."

### A YOUNG PRESBYTERIAN PRESIDENT

Mr. S. John Duncan-Clark, the newly elected President of the Toronto Christian Endeavor Union, is a young Presbyterian, (just in his 21st year), son of Mr. S. C. Duncan-Clark, long well-known for his zeal in Church work, and at present an active elder in the Church of the Covenant, Toronto. John was a child of Providence, having, when little more than an infant come safely through a dreadful scourge of sickness which carried off the other three children of the family. He is possessed of fine literary talent and is studying medicine, with a view to mission work in the foreign field.

The Christian Endeavor movement goes on with undiminished momentum. Mr. J. Willis Baer, the General Secretary, brings the statistics up to date as follows: "There are now 42,800 societies, with a membership of 2,568,000; 34,392 societies are in the United States, 3,184 in the Dominion of Canada, and 5,063 in foreign and missionary lands. In England there are over 3,000 societies, and in Australia over 1,600. The Junior Societies number nearly 10,000. There are 78 intermediate societies, about 40 societies for mothers, 24 senior, and 160 floating societies." The "floating" societies are not to be supposed "at sea" in regard to principles or methods. The term describes societies formed on ship-board, men-of-war, merchant vessels, etc.

# LABORERS TOGETHER WITH GOD.

REV. W. S. MCTAVISH, B.D., DESERONTO.

(Christian Endeavor Day.)

Feb. 7.—1 Con. iii. 37.

Christian Endeavor Day! As we look back over the sixteen years during which the Society has been carrying on its work we are constrained to exclaim, "What hath God wrought!" Less than a score of years, but how great the results have been! And yet what have we as Endeavorers done? Some of us have been planting seeds here and there; others have watered what was sown; God gave the increase. "Not unto us, oh Lord, not unto us, but unto Thy name give glory" (Ps. cxv. 1).

As we enter upon another year of service it is well to remember that we are laborers together with God. Without Him we can do nothing; with Him we are strong. Without Him our hardest work will be fruitless; with Him our labors will be crowned with success.

When we are laboring together with God we are engaged in a most honorable service. We have seen persons who seemed to think that because they labored with a great man, some of his honor was reflected upon them. Possibly they were right. Paulesteemed it a favor to be regarded as the bond-slave of Jesus Christ. From the frequency with which He used that expression one can see that He gloried in it.

When the Queen of Sheba came to visit Solomon, and when she had seen the splendor of his kingdom, the magnificence of his palace, and the character of his retinue, she said, "Happy are thy men, and happy are thy servants which stand continually before thee" (II Chron. ix. 7). But highly as earthly positions may be prized, and great as may be the honors or emoluments connected with them, they are not to be compared with the honor of being a laborer with God. This is the highest, the most honorable and the most inspiring of all work. If we are chosen to occupy an office in the Church we should be prepared to say, "I magnify mine office."

It is worthy of remark that the worker with God will always have his Master's presence. Some masters commit the work to underlings, and these underlings sometimes lord it over the servants; but God is always with His servants. In the person of His Holy Spirit God comes to cheer, to help, to instruct and to guide each one of His servants.

The laborer together with God will never labor in vain. He may not always see the results he desires to see, but then he has the satisfaction of knowing that his labors are not fruitless. "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. God's word shall not return unto Him void, for it shall accomplish that whereunto He hath sent it (Is. lv. 11). Let us then be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labors are not in vain in the Lord.

The laborer together with God is given strength to bear whatever burdens may be imposed; to discharge whatever duties may be assigned and to prosecute whatever work may be placed under his charge. "As his day his strength shall be" (Deut. xxxiii. 25). "He can do all things through Christ Who strengthens him" (Phil. iv. 13).

The one who labors with God is sure of his reward. "Every man shall receive his own reward according to his own labor" (I Cor. iii. 8). But yet, what John said must not be forgotten, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." A traveller who had, after a considerable difficulty, climbed to the summit of a mountain, declared that one look back more than repaid him for all the trouble of the journey; and so we think that one day in heaven, one look at our glorified Redeemer will more than compensate us for the disappointments we have met with, all the tears we have shed, and all the trials we have endured.