

To answer these fully would require a treatise, not an article. Little more can be done here than to offer certain suggestions. The first charge, of misrepresentation, is sheer nonsense. There is no line of action in any department of life so fully described, so thoroughly advertised as is that of foreign missions. Secretaries and missionaries are doing their best to give a "clear idea" of their work, but no one who has not tried it, can understand how difficult a thing it is to give a "clear idea" of a *foreign* field. Even those who have made it a special study are constantly compelled to revise their opinions as they learn more, and it is not unnatural that the great mass of people who give little or no attention to the subject, except as they hear a missionary address, should be surprised at what they see, even during a brief and hasty visit to a mission field. To charge "malversation, deception, fraud," because of this failure to understand, is not only folly, but crime.

2. Extravagance. This has reference chiefly to the style of life among missionaries, their "good, sometimes handsome houses," "sufficient servants," "books, periodicals," "pianos, organs," etc. There is an idea, prevalent in many circles, that the foreign missionary should go to his work just as the home missionary goes to his. That he should living among the people to whom he goes, eat the same food, wear as nearly as possible the same dress, get down to their plane, and then lift them to a higher style of life. Not a few have entered the foreign work with this idea and have sought conscientiously to carry it out. The experiment has never produced the results hoped for, and has been repeatedly abandoned as a failure. The reasons for the failure are several. The foreign missionary has to create an ideal, and for this he must not merely *instruct* but exemplify. Moral forces are not easily measured, but it is certain that the moral influence of a missionary's home, with its refinement, its comfort, is a very large factor in the development of the communities about him. If he lives as the natives do, they are very apt to say, "Wherein is he better than we? If his Christianity does not bring him more than our religion brings to us, why should we change?" This may not be entirely logical, but it is certainly natural. The average home missionary community has already an ideal of a better life, and cordially works with the missionary toward its realization. Not so on the foreign field, where the ideal has to be set before the people, and a desire for it enkindled. Another reason for the failure of the attempt to live as the people do, lies in the fact of the abnormal strain it brings upon the missionary. Change of climate and food, separation from home, friends, and national life, the nervous exhaustion resulting from the necessity of listening to, trying to understand and be understood in a new language, are at the best a severe tax upon most constitutions. It has been recognized by all Mission Boards that it is economy to reduce this strain so