

some special object or objects to the support of which their contributions might be devoted. For the present the following are suggested :

CHINA.

1. Support of a boy or girl in one of the schools. This, at the present rate of exchange, will require say \$25 for one year. So many are adopting this object, however, that there is a possibility of over-doing it.

2. Aid to the hospital work at Chen-tu or Kiating. Any amount will be helpful.

3. Aid to purchase and set up a printing press at Chen-tu, to print and circulate Christian literature. At least \$1,000 will be required for a start, but every little helps.

N.B.—We have no native missionaries as yet in China.

JAPAN.

4. The support or partial support of a native worker. This, at the present rate of exchange, which is very low, will require from say \$50 to \$150 per annum.

THE INDIAN WORK.

5. The support of an Indian pupil in one of the Institutes or Homes at Chilliwack, Port Simpson, Morley, Red Deer or Brandon (the latter to be opened soon). This requires say \$50 per annum.

FRENCH WORK.

6. Support of a pupil in the Institute at Montreal, say \$50 per annum.

Those who desire may contribute towards the support of any of our missionaries in the foreign or Indian field.

Unfair Criticisms.

IN estimating the results of mission work, men often judge by a false standard. In the case of native converts they seem to expect a higher type of Christian life than is to be found in the home churches, and if it is not found they denounce the whole thing. How common it has been to hear from cold-hearted, worldly Christians, or to read in the reports of hostile travellers, the statement that converts from among heathen peoples are all hypocrites ; that they profess Christianity only for the sake of some worldly advantage. Such people know not what they say, nor whereof they affirm. The "stay-at-homes," who "don't believe in missions to the heathen," merely utter the random assertion as a sort of excuse for doing nothing. Of the real facts of missionary work they know nothing. They have never visited a foreign mission, never read the letters and reports of missionaries, and only repeat, at second hand, the malicious sayings of men who antagonize everything that bears the Christian name. Some, again, who have visited foreign lands, listen readily to the statements of ungodly white men, without investigating the facts for themselves. In this way a cruel injustice is often done alike to missionaries and their converts, and prejudices are fostered that retard the work of evangelizing the world.

It is utterly false to say that the converts from heathenism are hypocrites. That some of them bear that character is quite possible, and the same thing may be said of not a few professors at home ; but of the genuine Christian character of multitudes of heathen converts there can be no reasonable

doubt. It is demonstrated by their changed lives, by the meekness with which they bear persecution for Christ's sake, and by their earnest endeavors to bring others to the knowledge of the Gospel. Take these converts as a whole, and their type of Christianity may not be the highest conceivable—it would be unreasonable to expect it. Conversion is one thing, the maturity of Christian experience is another. But it may be safely affirmed that, taking the different circumstances into account, converts in the foreign field are as sincere, and, up to the measure of light they have received, as consistent as the average of converts in our home churches. Moreover, those who thoughtlessly disparage the Christian character of converts from heathenism, thereby disparage Christianity itself. It is tantamount to saying that the Gospel has failed among the heathen, and that it is no longer "the power of God unto salvation."

Equally unjust and equally undeserved is the reproach often uttered against missionaries. They have been represented as self-seeking, living in idleness and doing nothing. Such utterances are sometimes the outcome of ignorance, and sometimes of malice. The instances in which they are deserved are very few and far between. It is true all missionaries are not alike. All have not the same faith, the same zeal, the same devotion to duty ; but we do not hesitate to affirm that in point of diligence, unselfishness, love for souls and consecration to God, the great body of missionaries are not surpassed, if indeed they are equalled, by any other class of men and women in the world. And if the reproach of which we have spoken were true—if the missionaries now in the field, or any considerable number of them, are as luxurious and self-seeking as the objectors say they are, surely it is time that some of the objectors themselves stepped to the front, to give the Church and the world an example of what true missionaries ought to be. But until these models of unselfish devotion appear, let us thank God for the workers we have, and let us esteem them highly in love for their work's sake. Some people have the strange notion that missionaries should be an exception to all other men in regard to support—that they should cheerfully subsist upon an allowance on which other men would starve. But why should they ? Why should all the self-denial be expected from missionaries, and none from Christians at home ? If the missionary should live upon a starvation allowance in order to *preach* the Gospel, so should every Christian do in order to *send* it. By all means let there be an equality.

This kind of talk savors of selfishness, and "Am I my brother's keeper?" is at the bottom of it all. Yes, you *are* your heathen brother's keeper in a very important sense. You may not be responsible for bringing him into his present dark and benighted condition, but you are responsible if you leave him there. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, behold, we know it not ; doth not he that pondereth the heart consider it ? and he that keepeth thy soul, doth not he know it ? and shall