

tainly are great encouragements to pray for the Divine blessing upon good seed already sown.

#### THE NATURE AND VARIETY OF MISSION WORK.

The methods of labor in which the great missionary army is engaged, cannot become too familiar to the churches. We fail to sympathize fully with this work, because at so great a distance we fail to picture it vividly to the mind. Its variety is endless. Some are toiling month after month, and year after year, upon the slow and difficult work of translation in a quiet study. Far from fatherland and kindred, they consecrate years of toil to the great aim of giving the Word of God to millions of their fellow-men in their own vernacular. Others are preaching the Word, as they find opportunity, to audiences of strangers, all of whose antecedents are against the truth of the Gospel. These men preach not to attentive audiences, from whom they have received a flattering call; nor in costly structures, and with all the pleasant surroundings that a thoughtful and admiring congregation can supply; but they catch the ear of the multitude as they can in the little wayside chapel, or in the bazaar, or at the corner of the street, or at the great gatherings of the heathen festivals, or on a Chinese market day, or at the door of the itinerating tent, or under the spreading branches of a tree, or from the deck of a boat moored by the shore. These appeals are made under all the difficulties of a foreign language, and to audiences which at first have little sympathy, and are often in a hostile attitude towards the speaker.

Many laborers on the field are engaged in **SCHOOLS**, mostly with the view to the training up of both preachers and teachers, who shall carry on and greatly extend the work. This is a humble labor, as men view it here at home; but it is made glorious by the ends at which it aims. It is a fundamental principle in missionary operations—that **ONLY BEGINNINGS** can be made by men sent from Christian lands. The great work in China, Africa, or elsewhere, must be performed by **NATIVES**. The institutions of religion must be rooted in all these lands, and not imported as foreign growths. The Christian Church of China, when once established, must evangelize China. Footholds may be gained, skirmishing may be done, outposts may be taken by foreigners, but Chinese preachers, teachers, writers, and publishers, must wage the final battle, and gain full possession of the Empire. So on all mission fields we can only lay the foundations by raising up native laborers, organizing churches, opening charitable institutions, illustrating the true life of the Christian family, raising

woman to her just position, inculcating the need of universal education, magnifying the power of a Christian literature—in a word, presenting all the forms into which society should be moulded by true Christian civilization. This is the real end aimed at by missions. This it is to give the Gospel to the nations that sit in darkness. So much is certainly attainable, and with a proper faith and zeal, and with a constant prayer, it might be accomplished within a limited period.

From all this it will be seen that a large part of the missionary's work consists in *projecting* and *superintending* the work of natives, who are established in the out-stations as preachers, teachers, and colporteurs. In **SYRIA MISSIONARY TOURS** are made all over Lebanon, (in some such way as Paul visited the little churches of Asia Minor,) for the purpose of strengthening the brethren, giving counsel, preaching to the people, organizing schools, settling difficulties, interposing against persecutors, &c. Mr. Samuel Jessup in the northern district of Lebanon, or Mr. Eddy among the towns overlooked by glorious Hermon, have large experience in this kind of labor. With a little help of the imagination we can picture to ourselves a missionary party just leaving Tungchow or Chefoo for a tour of a month or six weeks among the Chinese cities. Two missionaries and their wives are to pass from town to town, the former riding on horseback, and the latter carried in mule litters, which consist of a contrivance half saddle and half palanquin, borne between two mules. In each town they will locate themselves at the house of some isolated believer, and while the missionary goes out to preach in the market-place, his wife gathers an audience of women at the house of their host. And thus they pass from village to village, until the fatigue of such a journey compels their return. Up the Canton river, and through the immense canal district back of Ningpo, these tours are made in boats. In India the work of the cool season is similar, only the whole missionary family leaves the house for the tent, and adopts the gipsy style of life, carrying the Gospel to villages and hamlets far and near.

In Persia the same kind of labor is performed in Koordish villages, where the homeliest fare must often be shared by the missionary, and lodgings scarcely tenable by civilized men must shelter him from the elements. Yet even in such places, possibly no rougher than those which Paul visited in Asia Minor, the Spirit has often descended in mighty power, and inexpressible joy has been given to the herald of the Cross. In a Papal country like Mexico, where the assassin or the baudit is often in the employ of the priesthood, the missionary in visiting