

Speaking of the London Missions, I may say that there is scarcely a Communion Sunday, from one end of the year to the other, on which some are not admitted into the Church by baptism, and, though some fall off, most remain faithful. Last year more than a hundred adults were admitted into our fellowship; and, during the first three months of this year, between thirty and forty have joined us. Not a few of our converts have been passing through the fires of persecution; and again and again have our hearts been gladdened, as we have witnessed their patience and faith in the hour of trial. The beautiful Christian spirit manifested by some of them has been the means in several instances of winning the enemy over to Christ.

Yes, the work is *real*. So real do I feel it to be that I would willingly give another thirty years to it; nay, thirty multiplied by thirty, if I had time to give. And the question of salary does not enter into my calculations. Salary or no salary, this is my *work*, to *live* in and *die* in.

I have very little sympathy with the "Cheap Missions" cry which is heard everywhere in these days, and I sincerely hope that the wise men among you will not allow themselves to be influenced by it. The cry is an unhealthy sign, and must die out. Can it be that the churches are going in for purchasing missionaries in the cheapest markets? If the missionaries are men of the right stamp, called of God, and inspired by His Spirit, is it not for the churches to do all in their power to provide for their wants, and place them above anxiety in regard to things temporal? Ought not the churches to deem this a privilege and an honor? *The older societies are not giving so much to their missionaries.* This I say with perfect knowledge of the missionary life and the missionary's real needs. I could make this perfectly plain to you, if space and time permitted. There is something extremely low and sickly in this treatment of the salary question. Some seem to look upon all the old missionaries in India as so many paid agents, not one of whom is serving God for nought. They seem, also, to judge of a man's worth as a missionary by the smallness of the salary which he receives. The man who can live on £50 is the missionary for them. That seems to be the grand qualification, the one consideration which lifts the man above all suspicion. How meagre must their knowledge of missionaries be! And how utterly devoid of the missionary instinct, soul and heart must they themselves be? But "*Sera nunquam est ad bonos mores via*"—"It is never too late to mend."

In regard to methods, I should like to say one word. It seems to me that there must be something in every method, thought out by earnest and prayerful men, worthy of respectful consideration.

I do not think it is possible to discover any one method which shall be adapted to all men, to all times, and to all places. If your correspondent, Mr. Baldwin, of Morocco, were right, there would be only one method for all of us. There can be no objection to Mr. Baldwin following his own sense of what is right and best in the prosecution of his work. All that I would ask of him is to allow me, and others who think as I do, to differ from him, without coming under his ban. Whether his method is the best for him, I cannot tell. I know it would *not* be the best for *me*, or for *my work*.

It would be well for us all to bear in mind that the newest scheme is not necessarily the best and wisest. Every scheme must have the test of *time* applied to it before its real value can be known. The new missionary is, as a rule, a prolific method-maker, and the younger he is the greater his genius in this line of things. Did I not know more than all my seniors when I arrived at Shanghai more than thirty years since! Was it not as clear as daylight that their methods were all wrong, and that their small success was to be ascribed to their want of insight! The young missionary, like the globe-trotter, is generally the man who knows everything better than the man who *ought* to know most. During my long life in China, I have seen many fine schemes collapse under the test of time. A grand method has been discovered by Mr. or Dr. So-and-so. For a little time it carries everything before it. The results are wonderful. It has brought in so many converts the first year, and so many more the second year. Surely *the* method has been discovered at last. But wait a bit. The tide turns. The accessions grow fewer, the apostates multiply, and the noisy little method passes off into silence and desuetude.

"Old things need not be therefore true,  
O brother men!" "Nor yet the new.  
Ah, still awhile the old thought retain,  
And yet consider it again."

Mr. Caine has made known to us his new plan for the conversion of India. "The sort of men we want," says he, "are young, bright, earnest men from twenty to twenty-three years of age. When they are once accepted by the Committee, they should not be put into the cast-iron grooves of theological colleges, but sent right out to the mission-field, pledged to a moderate term of celibacy, say ten years, and at once put into *technical* education, under an old and experienced missionary, carefully selected for special fitness. In two years these fresh young fellows would learn any Indian language, and, while costing a fifth of the expense of one of our old-fashioned missionaries, would get through three times the work, by being free from the care and worry of a wife and young children in the trying climate of India."