

ive of the question of amount in salary, it would tend to disserve the students' movement from the regular organized boards of the different denominations, which would be a calamity. Many months passed before a reply came, at the end of which time, he informed me that he had tried the experiment thoroughly of living on half salary, native food and in native houses, and had given it up.

He had tried honestly and earnestly to commend himself to the people, who, as he supposed, would be influenced by one who came nearer to their ideas of what a religious man should be. But he found he was only despised, and that he really made no impression for good. He lived too well to pass for a fakir, and not well enough to claim respect as a missionary. He was neither one thing nor the other. By the Hindu community he was looked upon as a foreign tramp. He had made a conscientious and heroic effort, and his experience should inspire the young men of our country with zeal, coupled with just views of the missionary work.

(5). With regard to the question of supporting one's self by secular pursuits on mission fields—for example, in some of the coast cities of South America or in Africa, I would say, let this be done by consecrated men and women who are willing to engage in business for the sake of advancing Christ's kingdom, but let them go without missionary labels; let them appear simply as Christians in the communities to which they go. Whatever Christian work they may do, they will find no advantages in being known as missionaries; on the other hand, there are positive disadvantages. The incongruous mixture of secularities with what professes to be missionary work, will excite suspicion and distrust, especially with foreign residents, and more or less with the natives. If the so-called missionaries are partially supported by funds from home, the case be-

comes still worse, for nothing so excites the animosity of a business community as to be brought in competition with men whose stipends from home enable them to underbid all rivals in business, or in professional services. This is a difficulty to which a medical missionary is especially exposed.

There is still another difficulty. One or two missionaries engaged in trade or other secular pursuits will be likely to convey the general impression that all missionaries are in one way or another engaged in some sort of business for their own emolument. Very widely the impression prevails in the East that this is true, as a rule, and sometimes this impression is made here at home. A commission merchant of New York, doing business in South America, expressed great surprise when I told him that the rules of all the great mission boards prohibited engaging in any kind of secular work on the mission fields lest the impression of a mercenary spirit should be made. The facts in his case were that he had sent invoices of goods to a missionary working upon the plan of self-support, and he had formed his own generalization. Whatever of real good this self-supported missionary may have accomplished, he had unwittingly done injustice to the great body of foreign missionaries and to the societies which employ them.

I am persuaded that the whole subject of missionary methods demands at this time a fair, courteous and thorough discussion. Among the young especially there is a deep interest in the subject, and it is essential that sound and Scriptural views should be adopted, applicable alike to the foreign field and to all forms of Christian work at home. While it is well that there should be such variety of organization and method as shall meet all views and utilize all resources, one thing seems certain: if the world is to be evangelized the burden of duty must rest upon all those who go and