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A MANUAL FOR YOUNG MISSIONARIES TO CHINA

Edited by Arthur H. Smith  
Forty-Five Years a Missionary  
of the American Board, in China

Shanghai  
The Christian Literature Publishing House  
1918

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Edited into digital media in 1995 by

Clyde C. Price, Jr. Internet: 76616.3452@compuserve.com .

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Apart from being interesting enough to read simply for enjoyment, this 1918 book is a valuable resource in historical missiology, and is worthy of thoughtful reading by missions candidates for any field (especially as a basis for group discussion), and by Christians in local churches who desire to support missions and to share Christ across ethnic lines in their own localities. Even where the specifics of this work would not apply to another field, there is quite enough "meat" to "eat the fish, and leave the bones."

In the "etext," page numbers in brackets precede the text from that page, and footnotes are moved up to bracketed notes in the text. The topic headings were taken from "bullets" inserted beside the main text in the print-media book, and were placed into this 1995 edition (at times I felt) arbitrarily. A few spelling changes have been made, mostly in the direction of British toward American. There are only a very few Chinese characters employed in the book, and due to the limitations of this medium, they are omitted from this edition. Otherwise "editing" has been reduced to the process of manual retyping on a computer (equipped with a Dvorak keyboard), with the prayer that God will keep typographical errors and corruptions incurred by transmission to a minimum, and will use this resurrected book to His glory and the continuing upbuilding of His Kingdom.



## PREFACE

This little volume intended to correspond in some measure to the current Mission Study textbooks, is a product -- albeit a slow product -- of missionary evolution in response to a more or less well recognized need. A score or two of missionaries have kindly examined the preliminary draft of some of the chapters, many of them making suggestions which have been adopted.

Now that the solidarity of the missionary body is so much more pronounced than heretofore, it is easy to reach the young recruits through the language schools where so many of them gather. In this way each chapter and subchapter has been read to different bodies of such students and the practical value of the advice has thus been tested.

Every experienced missionary will feel that in this respect or in that the subjects have been inadequately treated, but no one can be more aware of that fact than the contributors themselves, more especially the editor. The design, however, has been rather to give STIMULATING HINTS than to cover the entire field, which considerations of space alone would have prevented.

Constructive criticism will doubtless propose many improvements which may, perhaps, be incorporated in a possible future edition.

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[Text editor's note appended to the end of the textfile--C.Price]

CONTRIBUTORS

(The figure in parenthesis represents the date of first arrival in China.)

Rev. F. W. Baller (1873) The Study of the Chinese Language.  
China Inland Mission, Chingkiang, Ku.

E. H. Hume, Esq., M.A., M.D. (1905) The Physical Life of the Missionary.  
Yale Mission, Changsha (Dean, Siang-Ya Medical College).

Mrs. Spencer Lewis. (1881) Housekeeping.  
Methodist Episcopal Mission, North, Peking.

Rev. J. Walter Lowrie, D.D. (1883) The Spiritual Life of the Missionary,  
Personal.  
Chairman, China Council, American Presbyterian Mission, North.

Rev. W. Hopkyn Rees, D.D. (1883) The Study of the Chinese Language.  
General Secretary, Christian Literature Society for China,  
Shanghai; Chairman, Special Committee on Training of Missionaries, China  
Continuation Committee; Director of Language Study, British Chamber of  
Commerce, Shanghai.

Rev. A. L. Warnshuis, D.D. (1900) The New Missionary and Evangelism.  
National Evangelistic Secretary, China Continuation Committee,  
Shanghai.

[1]

## CHAPTER I

### THE PHYSICAL LIFE OF THE MISSIONARY Edward H. Hume

WITH REASONABLE CARE IT IS AS EASY TO KEEP WELL IN THE TROPICS AS AT HOME. These words, placed at the forefront of the chapter on hygiene of a manual for Government teachers in an Oriental country, deserve to be frequently brought to the attention of every missionary newcomer in China. May one, then, eat and drink as at home, seldom questioning the source of supplies, and expect to remain reasonably well? Is there no need to think of becoming acclimatized? Far from it! The practical experience of those who have lived long in China, proves, however, that if one is willing to study the conditions in which he is placed and to fit himself wisely into them by adopting a few simple rules of health, it should not be hard to keep well.

#### ON ARRIVAL

First of all, then, new arrivals, come to your station or to your language school, prepared to be happy! The surest way to undermine health in China is to approach your work in a spirit of complaining criticism; and conversely, none remain so continuously well and bring so much energy to their work as those who come with a smile. Of course there will be lots of hard things to bear and overcome, any amount of vexing delays. But be glad that everything is not as smooth running and as promptly done as at home. Do not criticize the older workers, and find fault with your food and accommodation. There would not be much to reform if all had been perfect before you arrived.

In the second place, be careful about taking physical risks. Be

particularly careful of the food on your first trip inland. Whether on steamer or train or other conveyance, eat only thoroughly cooked food. Do not expose your head and eyes recklessly to the sun.

[2]

You are likely to be surprised by the conflicting advice of the friends you meet. Some will say that you must, and some that you must not, wear woollen underwear; that you must or must not wear a particular type of sun hat; that you may eat and again that you may not eat certain kinds of food. Your wisest course will be to have a frank talk with a thoughtful physician, and to adopt as a working hypothesis the rules of health which he suggests. Gradually you will evolve for yourself a set of health rules, sufficient for the ordinary emergencies of the home.

#### GENERAL REMARKS

Every home will have a simple medicine cupboard. Here there should be thermometer, bandages, one or two simple ointments, a little tincture of iodine for the disinfection of superficial wounds, some disinfectant, and two or three simple remedies, including a purgative. Many a serious case of illness, especially in children, could be avoided, and many a doctor's visit spared, if at the first appearance of digestive upset a brisk cathartic were given and the patient starved for twenty-four hours or until the doctor's instructions could be received. Similarly, the common cold could often be chucked and others kept from infection if the patient were isolated, given a free purgative, and put to bed after a hot mustard footbath. The simplest of inhalations, either with plain or medicated steam (adding friar's balsam to the boiling water), will often check a cough better than much internal medication. Be careful of the sun. No physician can tell you in advance whether or not you are susceptible. Do not weigh your head down with pounds of heavy TOPEES, but find the lightest helmet you can, one that will shade the back of your neck and allow free circulation of air between hatband and scalp. If an eye specialist approves it in your special case, wear large amber-colored spectacles and you will probably find the sun less exhausting.

The family physician will usually be able to recommend some simple book with directions for the meeting of emergencies. It is the avoidance of trouble, however, that should be the individual's chief concern. The keeping of the servants' quarters clean, of the privies sanitary, and of [3] drains in working order, is more fundamental than much preparation of medicine.

#### CLOTHING

Popular belief about the need for wearing woollen underwear in the East has been considerably modified during the past twenty-five years. Certainly it is not necessary to use it all the year round. The lightest clothing consistent with protection against chill, is undoubtedly the wisest. Some will find it necessary to use woollen underwear in winter; while for many it will be a question whether light underwear and heavier outer clothing is not wiser. In hot weather outer clothing should be of cotton, silk, or thin flannel, often washed. The clothing next the body needs particular care both because of the danger of harboring disease-bearing insects, and because prickly heat and other skin rashes are readily caused by the use of irritating underwear.

## INFECTIOUS DISEASES

Be vaccinated early against smallpox and against typhoid and paratyphoid. These diseases are so prevalent in China and the danger of infection is so materially lessened by these simple precautionary measures that it is wrong not to use the protection they afford. Other infectious diseases abound in China, tuberculosis being the most rampant. Against this, nothing avails so much as the general building up of the systemic resistance and the constant breathing of abundant fresh air.

Malarial fever and dongue are common in many districts. They are carried to man by mosquitoes, and it is therefore imperative to use mosquito nets on the beds, or better still, to have the entire house screened with wire gauze. Care should be taken to avoid the bites of other insects as well; rat fleas are the transmitters of plague; lice carry typhus; flies, ants, and cockroaches may infect with typhoid; and the list could be prolonged. Frequent bathing and change of underwear afford the surest protection. Chinese are still so uninformed in matters of hygiene that every one should be on his guard in crowded streets and in the presence of coolies to avoid contact with clothing probably contaminated and with the breath of persons who may be infected with disease of the respiratory tract. Flies [4] are bred in filth and should be rigorously kept away from food.

## EXERCISE AND REST

Within reasonable limits and after finding out the health experience of your particular locality, exercise as you would at home. Test without taxing your strength. Even in summer, exercise enough to perspire freely; but do not become exhausted. There is more danger of becoming fat from too little, than thin from too much, exercise. Go in for that form of exercise which appeals to you, whether it be tennis, cricket, baseball, boating, or walking. For those who have not the time or the facilities for the more formal games, the daily recreative walk should be a duty. And there are scarcely any who cannot plan for a brief daily period of home calisthenics, taken in sleeping or gymnasium suit. Just these simple measures may make the difference between health and invalidism.

Most Westerners undoubtedly need more sleep in China than at home. Plan for eight hours as a minimum and for nine whenever you can get it. If you are in language schools, or engaged in other exhausting mental occupation, you will require from nine and one half to ten hours' sleep in order to do optimum work. Whenever possible, sleep on a firm hair mattress, and use a low hair pillow, not too hard. Train yourself not to sleep with the head raised high; sleep on the side or even on the chest, never on the back. Learn to go to sleep at once, postponing for waking hours the solution of professional and other problems. Thorough ventilation of the sleeping apartment is, if anything, more important in China than at home; many will do well to sleep on a porch or veranda. If you are doing hard mental work, take a short nap -- even fifteen minutes will do -- after the noon meal. You will work better the rest of the day; and in later years this habit will prove most valuable as a means of refreshment after the wearing work of the forenoon.

## THE DIGESTIVE SYSTEM

The newcomer will usually avoid indigestion by following a few simple rules:

1. Eat less than in a colder climate, especially of meat. In summer eat plentifully of cooked vegetables, and meat but once a day. Beware of all [5] uncooked food, especially in summer, avoiding all lettuce and other vegetables with whose life history you are not familiar. Uncooked or inadequately cooked meat is frequently the cause of tapeworm infection.
2. Boil all drinking water and milk.
3. Eat slowly, chew thoroughly. Beep the teeth well cleaned and regularly inspected by a competent dentist.
4. Beware of Chinese cooking. It is frequently very rich; and its very tastiness often leads to over-indulgence and indigestion.
5. Complete abstinence from alcohol is the only safe rule for every one. To use alcohol in summer is to invite digestive disorder.
6. Control individual irregularities of the digestive system, not with medication, but by modifications of the diet. If constipated, use a bulky dietary, with whole wheat bread, olive oil, and other relaxing foodstuffs; if prone to diarrhea, eat a concentrated diet. Do not make a habit of adding quantities of salt to your food at meals, as this may easily overtax your kidneys.
7. Intestinal parasites abound, many of them entering the system with the food. It is therefore desirable that a physician should make a microscopic examination occasionally in order to be able to say with certainty whether they are present; and if so, to institute suitable measures for their removal. Vermifuges are usually strong poisons, and it is better not to take them on the mere chance of their being needed, but to have microscopic proof that they are called for.

## THE CIRCULATION

In a land where malaria is common and other parasites of disease abound, it is essential to keep the heart muscle vigorous and to maintain an adequate supply of good red blood. Nothing will keep the heart muscle so sound as avoidance of excess, both in food and drink, and the provision of sufficient exercise to keep the body muscles in good trim. When these become limp and flabby, or when the body becomes over-fat, it is safe to assume that the heart muscle has followed suit. For the patient who has been through an illness or operation the road back to health and vigor [6] seldom lies in medication with pills and tonics, but more often in graduated exercise or massage and a suitable dietary.

## THE RESPIRATORY TRACT

Modern nose and throat specialists tell us that while we give much and deserved attention to the teeth, we practically neglect to clean with regularity the upper part of the respiratory tract. It should



be part of one's routine, especially in a land where tuberculosis of the lungs abounds, to use an individual atomizer as he uses an individual toothbrush. A simple alkaline nasal wash and throat spray will do much to prevent common colds and other infections through the nose and throat.

All who can should make the cold morning shower or plunge bath a routine. Provided such a bath is followed at once by a good reaction, no other tonic is so good for the respiratory system; but it should never be continued if chilling or other adverse reaction occurs. Sponge the chest often with cold water; and do not be afraid of plenty of cold fresh air in the sleeping room at night.

Practice deep breathing at least twice a day, taking each time fifteen or twenty full breaths, so that ample fresh air may ventilate those upper corners of the lungs so frequently undistended and often the starting point of mischief.

Avoid keeping the feet or bodily clothing wet for a long time. If exposure to the wet has occurred, get a hot bath and dry clothing as early as possible.

#### THE NERVOUS SYSTEM

No part of one's physical being will be so sensitive to the change to China or need such careful provision for its well-being, as the nervous system. Happy the newcomer who is blessed with a buoyant temperament, ready to rise above the petty annoyances of the day and hour, who eats and exercises regularly and takes care to secure long hours of care-free sleep.

If medical examination plainly shows that you have been located in a part of China where the dryness of the atmosphere subjects your nervous system to too great a strain, it ought not be difficult to induce your board to send [7] you where you can work most efficiently. Few things, however, bring so much relief to the nervous tension and the wearying routine of the narrow lives we have committed ourselves to, as a definite avocation. To the tired teacher, it may be wild flowers or unusual stamps; to the doctor, it may be music that will bring refreshment. But let each one definitely cultivate a hobby and rest himself with it through seasons of stress. Many find the greatest refreshment in their vacation days in activity absolutely different from that of station routine. Whatever the form it takes, variety will rest and renew tired brain cells.

If, as President H. C. King has said, the will is the central point of emphasis in the fight for character, then every missionary in China should use his will to lead him to live the optimistic life. While some live it more naturally, it can undoubtedly be cultivated. In a recent issue of the CHINA MEDICAL JOURNAL (September, 1917) the editor refers to "ACCIDIE, or AKEDIA, a peculiar malady which lessens men's power of service and makes them uncongenial companions" -- not a new nervous disorder, ascribable to the modern rushing mode of life, but a complaint born of mono- and intro-spection, and cured only when spiritual treatment is used along with the physical. ACCIDIE and kindred maladies can be warded off by those who persistently live the "glad" life like Pollyanna; who see that good is stronger than evil;

and that physical as well as moral victory comes to him who can live the positively cheerful life. For optimism is more than a roseate view; it is the will and the act of conquering the depressing elements on our journey and uplifting the disheartened whom we meet along the way.

#### PERIODS OF RECREATION: VACATIONS

Somewhere between two extremes -- that of the man who thinks it his religious duty to stick to the heated atmosphere of the plain year after year, without any vacation, and that of the worker who goes early and returns late from the mountain or seaside resort -- lies the middle ground of a sane attitude toward vacations. If you are tempted to brag about your ability to go through the summer without any change for your wife and children, talk to [8] the woman who had to endure the heated cities of the plain years ago, before Kuling or other kindred resorts were known. One of these mothers tells of the shudder she felt each March on hearing the notes of the first song-bird; he was to her no joyful harbinger of spring, but a prophet of stifling, scorching heat, through long nights of which she would have to sit and fan her child and long for day to break.

And if you are becoming slack in the ability to decide conscientiously the reasonable limits of a holiday for yourself and your family, listen to some ship captain on the Yangtze as he regales a company with stories about the lethargy of missionaries. The sound course lies between. Practically every missionary, man, woman, and child, ought to have a vacation change each year. And conversely, no conscientious worker will spend all the time away from his station, if he be allowed four to eight weeks' holiday, in mere social activity.

Probably three weeks of absolute recreative holiday for men and four for most women workers would meet the PHYSICAL need of most workers. At the same time it should be clearly stated that from one to two months away from the heat of the plain is desirable for every one whose work will permit it; such longer time being spent partly in study and in other work related to the duties of the station. This statement is not, however, to be regarded as a dogmatic utterance, but rather as a suggestion, which each mission would modify to suit local needs and conditions.

#### FURLOUGHS

The modern demand for efficiency seems to be shortening the term on the field between furloughs; and undoubtedly, in many cases, a short furlough of six to nine months at home after a briefer period on the field than of old, will make for more energetic service at one's station and for more live presentation of the problems of the field to home supporters. The length of summer vacations may well be lessened if home furloughs occur at intervals as short as four years. The use of one's time on furlough also requires conscientiousness and a policy based on the needs of each mission and each individual. Surely only a small portion of the time at home would need [9] to be given up, in the case of healthy workers, to merely holiday-making.

#### CONCLUSION

It should not need the miracles of Lourdes or the remarkable results of the Emmanuel Movement to prove to men how strong a factor in their physical well-being is spiritual vigor. To us as missionaries in China is committed the message of Him "who healeth all thy diseases" and "who redeemeth thy life from destruction." Surely we, His messengers, need above every other requirement for our physical well-being, a close fellowship with the living God, from which alone can come the power to live strongly and well for Him!

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## CHAPTER II

### THE MISSIONARY AND THE STUDY OF THE LANGUAGE

F. W. Baller and W. Hopkyn Rees

It may not be altogether out of place to suggest to the newly arrived missionary that it is well to begin the study of the language with a conviction that he has everything to learn. This will be more or less difficult according to the experience and mental attitude of each individual. It is easy to come to the conclusion that we have everything to teach, but it is not perhaps quite so easy to be persuaded that we have also a good deal to learn. In the meantime, let us allow our teaching proclivities to remain in abeyance, and lay emphasis on acquiring the needful ability to impart those stores of secular and sacred knowledge which are treasured up in our bosoms. Even if we have had some lessons in Chinese in the homeland, this scarcely covers all the ground.

The primary duty of the missionary is to acquire as full and as accurate a knowledge of the spoken language as is possible, leaving the higher forms until his capability has been more fully tested, and the flexibility of his mind proved. The chief aim of his unceasing endeavor should be a correct knowledge of the vernacular, so as to speak it idiomatically, understand it when heard, and read it fluently, a "poor, lisping, stammering tongue" may, perchance, win a few laurels for the King, but he who speaks "understandingly" makes a stronger appeal to the consciences of listeners, and is far more likely to gain trophies. The power for good is far more potent when the lips can speak in no faltering or uncertain way of the riches of the Kingdom of Grace.

The language schools are for the most part admirably organized, and render most valuable aids towards efficiency, so that many of the warnings and suggestions given here [11] will seem superfluous. But those who benefit by the privileges of the schools do not cover the whole of China, and even they also may well be reminded of some salient points. We all do well to suspend judgment on things Chinese until we are quite sure, and even then leave room for correction.

### AIDS

There is one thing which the new missionary has a great advantage over those of us who came to the country thirty or forty

years ago. In those days a New Testament, a Chinese teacher, and the light of nature were regarded as an ample outfit for the budding missionary; the man was given a quantity of pig iron and asked to turn out a locomotive, learning how to do it as he went along. It had its compensations in that it called out the resources that were in a man, but it on the whole left a good deal to be desired. In these days books on the study of the language are available. Language schools are established, and every facility is given to a beginner to make a good start without any waste of time. The thing is to avail ourselves to the full of these opportunities, and give ourselves earnestly to study.

Many of us lost much time and have been badly handicapped since by not having a course of study prepared for us. If our fancy took us to the Old Testament we read that, if to a badly translated foreign book, or to a Chinese work far too advanced for us, we read, or attempted to read it, and for lack of a definite scheme of study, lost time and opportunity, besides failing to lay out our strength to the best advantage. "To gather honey all the day from every opening flower" may be good poetry, but it is not a good maxim for a newly arrived missionary. Hence he will be wise if he goes straight through the prescribed course put before him by his own mission or by any language school he may attend. Such a course will have been drawn up by those who know, and who have the best interests of their young colleagues at heart, and have brought to it their best effort and peptonized experience. When it has been mastered, the happy student can take up anything special that lies in his particular line of work, and he will then prove the value of having followed some [12] definite course of study at the outset of his career. Predigested food prepared for his missionary childhood enables him to eat and digest strong meat with relish later on.

#### TEACHER

In order to acquire correct pronunciation, a Chinese teacher is necessary; and as he is a personage of some consequence and plays a most important part on the early stages of study, it may not be amiss to introduce him.

In the present phase of Chinese political and social evolution there are two classes of teachers, which for the sake of convenience we will describe as ancient and modern. This does not apply so much to their years as to their education and training. The wise man warns us not to suppose that the former days were better than these, and on the same principle we may not say absolutely that the representatives of the old order which is passing away are the better, but the newer order might do worse than to retain some of their old-time politeness and courtesy.

The amount of good a beginner will get out of his teacher largely depends on his own attitude toward him. Some men are so aggressively obsessed by ill-digested and imperfect knowledge of hygiene as to make them shrink from a teacher whose nails are full of soil, and whose linen is not quite so immaculate as their own. This aversion will be "spotted" by the teacher in a very short time, and will tend to prejudice him against his pupil.

One embryo missionary had a teacher who was an able instructor but had a genius for collecting dirt under his long and curved finger nails, which he used to turn the pages of the book. The sensitive youth, one day, called the teacher's attention to a certain story in the book of Daniel about a monarch's nails that were as "bird's claws," and then tried to point the moral! He succeeded only too well, and earned the well merited contempt of his teacher into the bargain.

It is important, therefore, to treat one's teacher with politeness. Many of the younger teachers are not burdened with too much of it, and others suppose that a foreigner would not notice its absence. Be that as it may, to treat [13] him with courtesy will win golden opinions, and it is well worth while learning some of the elements of Chinese etiquette at an early stage. The Chinese proverb runs, "Nobody blames you for being too polite," and it is better to be thought and spoken of as a gentleman than as a boor.

Take the position of a learner and bring all your intelligence to the task. This will encourage the teacher and stimulate him to do his best for you. Many complain that their teachers are uninteresting, and seem to think that all the fault is on one side. It may be as well to remember that teaching A B C several hours a day to a person with whom one cannot converse, is not the most exhilarating of occupations. Handel teaching a child scales is one thing, composing the "Messiah" another. Where, however, the pupil is responsive and does his best, he will naturally be more successful in drawing out his teacher's powers.

We, however, warn newcomers against giving too ready credence to the well-meant but harmful testimony of their Chinese teachers, who, though they do not intend to tell a lie, use words that have lying tendencies. Either because they do not care to hurt the feelings of their pupils, or out of courtesy to encourage them, a few morsels of what are not in accord with truth are too freely distributed. What a busy time the recording angels have had in this line of business. "You speak just as we do"; "You talk better than Mr. Chang the Third or Mr. Li the Fourth" -- these, of course, being other men's pupils. Blessed are those who believe not the voice of the tempter. We could give names of some whose usefulness was marred by giving heed to such sinister words, inimical to growth and efficiency.

#### METHOD

The usual method of working with a teacher is for him to read a sentence or character and for the pupil to repeat it after him. This seems quite simple, but is not so easy as it appears. In the first place the sounds are not those to which the ear has been accustomed, and it is difficult to reproduce them exactly. There are also two other elements of great importance which demand special attention, viz., aspirates and tones. If these three are not emphasized from the first, or if they are ignored as being mere accidents of speech, the student [14] will stand a good chance of being a laughingstock all his life. When I commenced the study of Chinese, I had an old teacher named Ma, so called from the first syllable of Mahomet's name. He gave me to understand that if I would imitate him exactly, he would do his best to make me a good speaker. He read a sentence and I followed, seeking to reproduce the sounds, aspirates and tones, as he gave them. He would say "THAT is a foreign sound," with an emphasis on the word

"foreign" that carried about eighty per cent of scorn and contempt in it. He challenged in this way every sentence, and would not relax his vigilance till I could read a chapter by myself as he would read it -- of course with certain limitations. This may serve to illustrate the point that mimicry, or imitation, is one of the essential things to cultivate. If this is neglected, a vicious pronunciation is acquired, that is rarely, if ever, lost; the first "mouth sound," \_K'ow\_yiu\_ -3- -1-, as pronunciation is called, sticks to a man all his life.

#### VOICE

In order to become proficient in this matter cultivate ELASTICITY OF VOICE. Eschew the habit of speaking in a "humble" voice and in a monotone. It is bad for the vocal organs and depressing to the listener. Open the mouth wide, speak up like a man, avoid mumbling, and enunciate distinctly. If you are "shaky" on enunciation and pronunciation, ask a candid friend to listen to you while you read aloud -- say a list of the captives who returned with Zerubbabel to Jerusalem, or a telegram from Petrograd giving the latest news from Galicia. It was quite all right for the prayer of the Psalmist to return to his own bosom as he sat bowed in grief with his face half buried in the folds of his mantle, but we want our speech to have the right of way, and to convey an intelligible meaning to our hearers. A course of phonetics is of value, but if this be not possible, a faithful following of the teacher will give excellent results.

#### TONES

Tone exercises will be found in most textbooks, sometimes (and preferably) made up into connected sentences, each character falling under some special tone. Something remotely approximate to what is called a "tone" in Chinese may be heard when a person is [15] in a passion and storming at some one else. "WHAT! do YOU think that \_I\_ should act like YOU? NEVER!"

Go over the tone exercises till you can readily distinguish one tone from another, and recognize each in any sentence you may hear. Learn them as an integral part of the language, especially when committing sentences to memory. By this means such things as cadence, rhythm, character, and definiteness will mark your speech, and the Chinese will like to hear you talk. When tones are neglected, a foreigner is as uninteresting and is also unintelligible as the Chihli plain in midwinter, and will drone his hearers into a "nodding" acquiescence to all he says. A friend of mine was asked to speak in a certain chapel, and consented with some trepidation, since he spoke a different form of Mandarin from that of this special city, who, like the inhabitants of the village referred to by Tennyson, thought

The rustic cackle of their bourg

The murmur of the world.

Later on some old women who attended the service were asked if they understood. "Understood!" was the response, "Why we usually sit like this," suiting the action to the word and sitting in a heap with closed eyes; "but when HE spoke, we all sat like this" -- sitting upright as a drill sergeant, with eyes wide open. If we want people to "sit up," we must give attention to tones and pronunciation.

#### ASPIRATES

Then as to aspirates. They must be heard to be appreciated; suffice it to say that the omission or insertion of one in the wrong place makes such a difference as may be made by dropping an "h" in English, when "hair" becomes "air," "ham" "am," "high" "eye," and so on. You may test whether you aspirate a word by holding a sheet of thin paper before the mouth; if the paper stirs, you are aspirating it, but not otherwise. Or let any foreigner who knows Chinese hear you repeat "Peter Piper picked a peck of pickled peppers; if Peter Piper picked a peck of pickled peppers, where is the peck of pickled peppers Peter Piper picked?" Your friend will have little or no difficulty in detecting the presence of an aspirate, and you yourself will soon be able to FEEL the [16] difference as well as hear it. Listen to your teacher with both ears for aspirates, and if he corrects you, you may be sure that in nine cases out of ten it is because you have failed in this respect.

We will suppose this part of the wilderness safely crossed, and the power to speak gradually putting forth its tender shoots; the next question is how to use what we know and how to add to it. To this we would reply,

#### TALK

Talk as much as possible. Master a reading lesson, or story, and tell it in your own words to your teacher, getting him to correct your mistakes. My old teacher would take one of our Lord's miracles, say the Feeding of the Five Thousand, and tell it to me in HIS own way. I would take down such words and expressions as I did not know, and learn them off. The next day he would say, "Now you tell me the story," and I forthwith proceeded to "feed the multitude" on such fragments as I could produce. As I proceeded to unfold the subject, he would interrupt and say, "That's not the way to say it; say it like this," and would reconstruct the sentence. I would take down his amendment and continue my talk until I had fed the last woman and child. Then he would tell me the whole story again, and the next day we would repeat the process until I could unfold the theme to his satisfaction. In this way idiomatic sentences were learned, the Chinese point obtained, and a vocabulary of common talk acquired.

#### NOTEBOOK

Cultivate the habit of the NOTEBOOK. It is a very excellent one. Not only single words but phrases should be noted, and gone over with the teacher to insure accuracy. Notebooks, like diaries on a long voyage, are apt to be neglected and relegated to the lumber room of one's mind because of the seeming similarity of one's gleanings. But one loses a veritable mine by not gathering the phrases one hears daily. Never cease the habit of carrying a small notebook, then transfer to a larger and permanent one after examining all with the teacher. Then later, in preparing an address or lesson, turn the pages diligently, and you will find a new flavor and freshness in what you have prepared, which your listeners will give the greater heed to.

[17]

This last point, "common talk," brings up a very important aspect of language study. Without wishing unduly to discourage the

beginner, it is as well to draw attention to the fact that there are four or five kinds of language that invite our attention.

#### PATOIS

Beginning at the bottom with Mother Earth, we have what is called "earth words" -- local talk -- which is of the earth earthy, and which takes its color from the soil, being one thing in one place and quite a different thing elsewhere. A knowledge of the local PATOIS is of value and easy to come by, its chief drawback being that it is apt to stamp the uses of it as rather vulgar and lacking in polish. But the man who makes a judicious use of it, suiting his language to his audience, "gets home" in his talk, especially in dealing with the ignorant and untravelled.

A Missionary does not always know at the start where his lot may ultimately be cast, or how he may have to perambulate from one station to another, each having its own peculiarities of speech. It is of course important that he should be able to converse with all types and grades in the various areas. Any local PATOIS, though it tickles the ears of the listeners in that district, ceases to do so in an adjoining field. While it is advisable, therefore, for a missionary to acquaint himself with local peculiarities of speech, experience affirms that one who is an adept in a settled and definite dialect is listened to with respect and is understood generally. For instance, one who is conversant with Pekingese Mandarin is understood all over the northern provinces, whereas one who only knows some local dialect or T'U 'HUA would soon be at a disadvantage as soon as he went outside. While, therefore, it may be deemed necessary to acquire the local dialect for ordinary workaday use, it is extremely important that we should have a mastery of a recognized and widely understood vernacular, so as to meet the needs of several areas. It is not so hard as it seems, as proved by many. And if one starts at a language school, where of course, no local PATOIS or T'U 'HUA is taught, it becomes still easier to adapt oneself to any area later on. There is a good deal of truth in the contention that it is better to be a homely speaker and convey a message to [18] one's hearers, than to be stilted and pedantic in one's use of language.

#### MANDARIN

The next kind of talk is known as "official talk" or Mandarin and is to be found in the books used in the early stages of language study. This is the language of educated men, and has a good many grades, some high, some low, and some neither high nor low.

#### WEN-LI

The "higher" sort usually runs close to the Wen-li or literary style, and is mixed with quotations, proverbs, etc., of varying degrees of terseness and lucidity. The literary style enters into the conversation of scholars, and in many cases classical quotations have become current speech.

Naturally each class of people has its own phraseology, and the student will do well to set before him the high ideal of being all things to all men in this respect. This ideal is much easier of attainment now than formerly, owing to the fact that newspapers in any



and every style are to be found in most large centers of population. These contain a fund of expressions of the utmost value, and open the door to students of every grade.

#### MIX WITH THE PEOPLE

In order to get a good working knowledge of the spoken language it is an excellent thing to mix freely with the people. One mission has made it a rule that its male members spend two years in evangelistic work before settling down to their special line of work, -- educational, etc. This is a counsel of perfection, and must result in untold advantage to the missionary and the work of the mission. Whatever line of work awaits a man, he is far better qualified to do it after he has had practical experience among the people, -- has learned to talk as they talk and to look at things from their point of view. A good general knowledge both of the language and the people is a splendid preparation for technical work. Classroom talk is quite all right in the classroom, but to use it at all times and in all places is not desirable. Moreover, to accustom oneself to use technical terminology only militates against the power to utilize the genius of the language in teaching and preaching. Put in another form, it means that while the Chinese language is elastic and wonderful in its [19] adaptability, it lends itself more readily to the expression of concrete subjects. To illustrate: Suppose a young missionary had the choice of preaching from either of the texts, "God is light," and "Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth unto all that are in the house," he might think that the first would be the easier, seeing that it was the shorter. He would, however, prove that the latter would be much the easier, and would give more "light" to all who were in the house; whereas he would find himself in darkness in less than five minutes when dealing with the former text. The reason for this is that he is speaking of things, not abstract ideas; and these "things" being concrete admit of treatment and illustration to an indefinite extent. He has the lamp, its oil, its wick, the filling and refilling with oil, snuffing it: the stand with all its qualities, adornments, and accessories; the bushel basket, and all the different parts of the house -- kitchen, guest room, etc. All these form pegs on which to hang thoughts, and serve as vehicles to convey any special teaching from his mind to his hearers. The Prince of Preachers spoke in parables and laid all nature under contribution, and since His day, all speakers who have moved men have been those whose style has been of the concrete order.

Having dealt so fully with the spoken language, space does not allow a full treatment of other aspects of the study of the language, but a few points must be stated briefly.

#### RADICALS AND PHONETICS

Though the old assumption that the radical of a character gives a clue to its meaning, and the phonetic to its sound, cannot be universally accepted, it adds greatly to one's proficiency to be able to dissect every character into its component parts. To know the number, varying forms, and the meaning of a radical, not only adds to one's aptitude in tracing characters in a dictionary, it also helps to impress them on to memory, and breaks the monotony of one's private study in piecing the radicals and phonetics together. It becomes a fascinating game. Probably a dozen radicals cover about three-fourths of the whole

ground, and, whilst the others must not be treated with disdain, these dozen must become daily friends on the road [20] to progress. It may seem at first to be a veritable puzzle, and often is, to find the radical, but it well repays patient study, and expedites one's progress. A valuable aid is Wieger's book.

#### WRITING CHINESE

Though few foreigners, if any, can ever hope to become facile in the use of brush and ink, it is beyond peradventure true that the practice of writing characters, which should be done *a la Chinoise*, is of important assistance in knowing their structure, and is indispensable as an aid to memory, so that the shades of differences between similar ones may be speedily detected. New missionaries should not make a burden of this exercise, but, right from the start, they should write four or five a day, and they will find it so interesting that their appetite for it will unconsciously grow. If they pursue this method systematically it will enable them in due course to write ordinary letters to their Chinese associates, which, sometimes, is eminently desirable, for Chinese pundits often cover the real point of one's communications under an archaic verbosity. Cornaby's book on "Chinese Letter Writing" will be found most useful in this connection.

#### TRANSLATION

It is a fruitful work to make up easy English sentences oneself, outside the textbooks, and, without the aid of a teacher, to turn them into Chinese. Get the teacher to correct or improve them. Later advance to examine synonyms, etc. For instance, how may the English word "receive" or "carry" be put into Chinese, with the different shades of meaning and forms of expression, for these, and many more, have complex variations? Chase them all, and keep them on careful record.

#### CONVERSATION

Start early; the earlier the better understood or not understood. Go to tea shops, markets, fairs, and temples, and trot out some phrases or sentences previously prepared and watch to see if you are understood. There was a man who went out daily with a small stock of a few sentences and blurted them out at a crowd on the temple steps, -- after a few preliminary polite remarks, -- and he soon discovered when and where he was in error, and the people unconsciously became his instructors. Don't be discouraged if, and when, they laugh. Sooner or later they [21] must laugh at your initial attempts, but there is no venom in it, and the sooner you get over the laugh the better, and each laugh at your expense will reduce the number in stock -- if you are wise. This method also helps to use more freely the stock of phrases acquired, to connect words and form sentences, to avoid pointless talk, and to sharpen your ears to catch new forms. Gold in the mint is valuable, but it does not reach its full worth until it becomes the current coin of the realm.

#### PROVERBS

It is to be regretted that so few missionaries make wise use of Chinese proverbs in their public utterances. Proverbs and classical allusions abound in the addresses and sermons of the Chinese, and never

fail to enlighten, and clinch the point. Keep a keen ear to catch them, and enter them forthwith in your notebook. They serve like the "teeth" that Isaiah mentioned. The Chinese never cease from "proverbial" speech, and a missionary who ignores this in his ministry cripples himself. Smith's CHINESE PROVERBS is a mine of gold in this connection, but care should be taken to discover whether they are all current in any given district.

#### NEWSPAPERS

There was a time when Chinese newspapers resembled an arid desert. where no flowers grew which appealed to foreign tastes. Those days are swiftly passing away. There is a new China, and a new ChinaMAN, with new ideas and aspirations and new views of social and communal life. This has produced a new type of newspaper, with a new phraseology. The old bottles could not hold the new wine. And any missionary who fails to keep in touch with this factor is hampered in his efforts to guide and help. It is, therefore, of much importance that he should at an early stage acquaint himself with these new phases of life and viewpoints, clothed in new forms of expression as they so often are, and no longer in the stilted and high-flown style of previous eras, except certain sections which do not count. Mrs. Mateer and Mr. Morgan, through their new handbooks have furnished material and valuable guides, but no one can ever hope to be abreast of the times without a careful perusal of the daily press. The constant use of new phrases invariable adds piquancy to one's speech. [22]

#### THE CLASSICS

These should not be attempted until one has attained fluency and accuracy of speech. It is fashionable in some quarters to disparage the study of the Four Books and Five Canons. No doubt there is an enormous amount of chaff to be sifted from the wheat, and many puerilities to be discarded. There are many mental gymnastics which no foreigner could ever understand, and should not be emulated. Yet, there are many sheaves of precious grain to be picked up along these uninviting fields, and to understand some aspects of Chinese thought and history, no one can afford to pass them by on the other side. To be able to discuss profitably with scholars the many sayings of the Sages, and to be able to quote discriminatingly from hundreds of wise and helpful sayings, will add much to a speaker's forcefulness -- grandmothers, uneducated and despised, quote them unwittingly -- and give point and pith to his address and conversation, besides gaining respect for the speaker. No sane missionary will use the classics to damn Confucius and his school, or to induce laughter at some of the seemingly ludicrous or inane statements, bet, none the less, he will find much that will strengthen his own argument and elucidate the Christian appeal. Mr. Spurgeon's advice about eating fish may well be urged, and the aim should be to discard the bones and pick the meat. Stewart Lockhart's QUOTATIONS is an excellent guide to this study.

And to those who have developed a taste for the study, and find leisure amid the ever-increasing demands of the missionary propaganda of today, there are almost illimitable fields of investigation, which yield profits and pleasure, in the philosophers, poets, and novelists of China; in this way the race of giants, which is well-nigh extinct, may be perpetuated among the rising generation of missionaries.

KEEP ON

Keep on studying the language, the people, the religions, the history, of China, and keep on keeping on. The language is fascinating and grows more so with persistent study, and the people display new and absorbing phases as you come into more intimate contact with them, and get inside their intellectual and spiritual fence. For the sake of your own soul's health and [23] the vitality and influence of your service, do not give up when the final examination in the language has been passed. Alas! that so many have marred their future by giving up just at the time when they should be making a determined effort to conserve what they had acquired and use that merely as stepping-stones to higher attainments. No wonder that some lost heart and fell away, and that others to this day only mumble Chinese.

Never mind the unsanitary surroundings, the seeming repugnant traits of national character, and the heartaches. Keep your sword burnished, and your scythe tempered. Cease from pitying the Chinese, but love them ardently, and how wonderful they become then, and what vigor it will instil into your heart, so that you cannot but labor resistlessly to become as perfect an instrument in God's hands as His grace and your effort can make you. "The other sheep," for whom Christ died, for whom you are responsible -- they demand, they deserve, they appreciate, they repay, your best in every sense.

It is to this end that the student should bend all his energies -- the uplifting of men by means of the preached word from the death of sin to the life of righteousness and from the power of Satan to the liberty of the sons of God through faith in the only Savior, Jesus Christ, our Lord.

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### CHAPTER III

#### THE INTELLECTUAL LIFE OF THE MISSIONARY

##### The Editor

#### IMPORTANCE OF BEGINNING RIGHT

The arrival of a new missionary upon his field marks in his life a more or less conscious intellectual, moral, and spiritual crisis. The first year or two will not infrequently give direction and tone to his whole career. It is therefore of the highest importance that he should begin right in order that he may continue right. Those who come to the mission field possess widely different endowments, attainments, and tastes. But there is no one of them whose whole talent by right use may not be indefinitely increased, neither is there one whose pound may not be wrapped in a napkin, bearing no interest and therefore adding nothing to the sum total of capital.

#### HAZINESS AND LAZINESS

At a meeting for departing missionaries held many years ago in New York, one of the missionary speakers told the new recruits that they must be on their guard against two chief dangers: haziness and laziness. There is an old German proverb that "every man is as lazy as he can be." Under the relatively free and independent conditions of a new life in a new land it is fatally easy for one to do not only less than his best, but much less than his second best.

#### LITTLE MISSIONARIES

As there have been many great missionaries who have developed mentally and spiritually beyond belief, and who have incidentally helped to revolutionize the world, so also have there been many little missionaries who, during all their missionary life, have not grown intellectually, morally, or spiritually, and who have therefore accomplished little or nothing of permanent importance.

#### NO REMEDY POSSIBLE WITHOUT

To remedy such a condition once definitely established, the missionary himself, his station, his mission, and even [25] his board, are all more or less helpless. Nothing can be substituted for that initial impulse toward self-development and improvement with which everything seems possible, and without which nothing seems possible. It is to aid the newcomer that these pages are written (and have been several times rewritten) and are now with not a little diffidence put into print. The reader should regard what is expressed as intended to be largely suggestive rather than directive -- a bill of fare of which all must partake, but all of which not every one may desire.

#### HIGH IDEALS KEPT UP

The life of a missionary should not only be one of high ideals, but of permanently high ideals that should never be allowed to sag, much less in unfavorable temperatures to grow attenuated and to evaporate.

#### EARLY RISING

The best habits, which have been previously formed, should be continued and made permanent. In Oriental lands EARLY RISING has a value altogether above the promotion of health. The mere appearance of physical indolence, whether it is a reality or not, is of itself essentially antagonistic to the message of the missionary, and conveys to outsiders -- perhaps even more to insiders -- the impression of self-indulgence, not to say sloth.

#### PROMPTNESS AND PUNCTUALITY

Promptness and punctuality are virtues not universal among the Chinese. The best way, however, to promote them in others is not by precept but by a uniform example. The invariable practice of carrying a paper, a magazine, or a book, the perusal of which in cases of inevitable delay may atone and console for a loss of time and perhaps avoid a loss of temper, is self-rewarding.

#### INTELLIGENT INTEREST

The way to escape that "intellectual dry-rot" which attacks so many Occidentals in the Orient is to take and to continue to take an INTELLIGENT INTEREST in the external phenomena of the strange life about us, accompanied by a corresponding intelligent inquiry into the RATIONALE of what we see. Thus we shall live in an unending kinematographic exhibition not of things remote and unrelated to our daily lives, but of present, immediate, universal, and compelling interest. This habit, [26] however, must be early formed and steadily cultivated, or we shall fall into that dull apathy characteristic of the traditional "old China hand," who perhaps sees nothing, inquires into nothing, and cares for nothing.

#### IMPORTANCE OF AN AVOCATION

It has always been held desirable that one should have an avocation as well as a vocation, that his energies may not stagnate.

#### INTERESTING SUBJECTS OF INQUIRY

In a land the history of which stretches backward through unknown millenniums, nothing is easier than to find fresh and interesting subjects of inquiry. Once energetically taken up they easily become fascinating.

#### A RECORD OF ONE'S IMPRESSIONS

An experienced correspondent remarks: "The practice of recording things new and strange before they become familiar and commonplace cannot be too highly commended. It leads through avenues constantly opening up before the inquiring mind to a full orb'd knowledge of common things not likely to be attained if the first months of residence in China are allowed to pass without the endeavor to record first impressions as they arise."

#### THE SIFTING OF FACTS

It is not mere impressions, however, that are to be noted, but facts, which must be sifted and sorted. One of the most philosophical writers upon China, Mr. T. T. Meadows, has suggested an excellent plan. Note everything that strikes you as singular and perhaps unaccountable. Then inquire diligently of intelligent Chinese what their explanation of these phenomena may be. The result will be of much wider value than a ray of light thrown on a dark spot; it will tend to illuminate the whole Oriental jungle.

#### EXTRACTING INFORMATION FROM OTHERS

Alertness of mind will be exhibited in availing oneself of opportunities ALWAYS about us for extracting information from others, especially from Chinese, each one of whom knows so much more about many things Chinese than we can ever hope to know.

Continual contemplation of the same general topic with its discovered facts ultimately establishes an orderly relation of the phenomena. These afford suggestive themes for conversation, for group discussion, for papers at missionary [27] conferences, articles

(perhaps a series of them) in journals. They furnish a point of contact between missionaries and other foreigners not specially interested in missionary work.

#### USE OF MATERIAL GATHERED

The expansion of such materials may make a booklet, or even a book, which from several different points of view may be of distinct value.

#### DR. DENNIS'S LIST OF SUCH CONTRIBUTIONS

In the third volume of Dr. James Dennis's monumental work, CHRISTIAN MISSIONS AND SOCIAL PROGRESS, under the general head of "Results Touching National Life and Character," pages 406-456, are devoted to "Contributions to the Intellectual and Scientific Progress of the World" which are due to Christian missions. This wonderful and stimulating record should be carefully examined for its suggestive value.

#### OTHER INTERESTING SUBJECTS FOR EXAMINATION

Chinese industry, art, and commerce are in themselves attractive. Take notice of shop signs and of bills advertising articles for sale. Copy out sentences and take them home for analysis and inquiry. They will be more interesting because the inquiry has been "personally conducted." Temples, graves, ornamental windows, portals, and other forms of architecture; archaeology, geology, physiography; botany; natural history; sociology; commercial and city guilds; numismatics, and many other like subjects, are in themselves inherently interesting and for the most part unhackneyed.

It has been truly remarked that many persons never seem to discover any one of these lines of investigation until their attention is specifically invited to them; and also that "fads" which the Chinese themselves cultivate are especially fruitful in the formation of friendships, and in the extension of one's vocabulary. Any subject that to the Chinese is living and important is better than one which is merely academic.

#### FOLLOWING UP MATTERS OF FORMER INTEREST

An expert in more than one of these lines suggests that it is well to follow up any topic in which one may have become interested at home. If, for example, it were some department of science, sociology, economics, natural history, etc., one might well keep pace with the development of the subject through a special periodical devoted to it.

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#### CORRESPONDENCE WITH FRIENDS AT HOME

A missionary of long experience suggests that it would be possible and certainly advantageous for the young missionary to keep in touch by correspondence with at least one kindred spirit in the homeland, whose tastes are literary or scientific. Such a correspondent is well nigh certain to be keen and alert on finding out whether the

Chinese have done anything of value on particular lines of study. Continuous and thoughtful inquiry here would have results beneficial beyond the contemplation or the expectation of the inquirer.

It may be added that members of folk-lore societies in the West are generally ready to correspond with sojourners in China who show a love of investigation within this sphere.

#### LINGUISTICS

By means like these one unconsciously acquires that background which is essential to an intelligent comprehension and much more to an intelligent discussion of "things Chinese." Linguistics offers a limitless field. In the spacious days of old there was a race of missionary and other students of the higher ranges of the Chinese language, literature, history, and the like, generically termed Sinologues, each a specialist in some department and claiming his own field, like elephants in African jungles, and like them able to trumpet defiance to the rest of the herd, all the smaller animals taking good care to keep out of the way. That was before China was really "open," when there was no Chinese Church to speak of, before the latter days of union organizations, with the unending series of committee meetings of today.

#### PERILS OF BECOMING A SINOLOGUE

Occasionally scholarly men in the missionary ranks, seeing the inviting regions around and beyond them, are inclined to go far afield and gather for themselves silver and gold and ivory, and possibly also apes and peacocks. Exceptional cases should be exceptionally treated, but most persons of experience would probably agree with a distinguished missionary that "the average missionary should not sacrifice the little time he has for general culture to the ambition of becoming a Sinologue. He runs the risk [29] of becoming narrow and of seeing things only from the Chinese point of view. His imagination dries up and his teaching and preaching become of the dry-as-dust variety."

#### INVESTIGATION OF LOCAL HISTORY

It is important to call attention also to the danger that on any subject one may tend to become only a specialist, doing research work instead of missionary work. Every region has its local histories, which, after the dust of ages has been carefully removed, are often full of human interest. Opportunities for wider studies lie all about us.

#### GENERAL KNOWLEDGE OF CHINESE HISTORY

Without descending into wearisome and superfluous details, we ought to be familiar with the outline history of China, its dynasties, and its general conditions.

#### ACQUAINTANCE WITH EVENTS IN CHINA

Every missionary, man or woman, ought to keep informed of what is going on in China. He should make a practice of looking carefully through a good secular weekly paper published in China, for trustworthy summaries of information about existing conditions. When on furlough he



should take especial pains to keep abreast of the contemporaneous history of China which now moves so fast that Occidentals can scarcely keep pace with it. Yet ignorance of this history, more especially a self-satisfied and perhaps somewhat lofty ignorance coupled with indifference, does not form a favorable introduction to the notice of those educated Chinese, men and women, with whom it is now possible to come into close contact.

#### READING CHINESE NEWSPAPERS

As soon as one is able to do so it is desirable that a missionary, man or woman, should keep a general run of at least two Chinese newspapers, one secular and one religious. This is important because it is the readiest way to become acquainted with the current Chinese language now everywhere met, to become familiar with the changing style of Chinese literary composition, and yet more important to know what educated men in China are talking about, thinking about, and writing about. It is better to become accustomed to the journals written in a simple literary style rather than to depend upon those printed in the "plain speech" of the people, which are often of very inferior quality. [30]

#### KNOWLEDGE OF BOOKS USED IN THE MISSION

One should know something of the Chinese books which are in use in his mission, as well as of others from time to time appearing, so as to be able to reply intelligently to questions about them from Chinese inquirers. The mere fact that he shows an interest in the subject, and is at pains to learn, will help him in his work.

#### KNOWLEDGE OF CHINA'S RELIGIONS

Many missionaries before coming to China have made a specialty of the study of comparative religions. Upon arrival in China this should be supplemented by careful inquiries into the religions of China. It is often assumed that this is no longer necessary because the Chinese themselves are changing. But every man and every woman whom the missionary meets is more or less consciously swayed by the teachings of these faiths, and if we expect to influence the Chinese we must assuredly try to understand the subsumptions of their minds. This is by no means an easy task.

#### CONTACT WITH THE CHINESE

It is not merely, or even mainly, by a study of authorities, although this is not to be neglected, but by actual contact with the people, that we shall gradually and in some measure comprehend how their minds work.

#### CONFUCIANISM

Confucianism is founded not only upon the sayings of Confucius, but upon the far more ancient ancients whom he interpreted. In the course of ages it has therefore come to connote many contradictory things, since it has been modified not only by successive interpreters but by contact with Taoism and Buddhism, each of which is itself eclectic.

## TAOISM AND BUDDHISM

Taoism makes a powerful appeal to the popular mind by its supernatural claims, and Buddhism by its doctrine of salvation. Each of these faiths may perhaps be capable of regaining a part of its lost influence, though at present there is little or no sign of it.

But Confucianism is undergoing a distinct revival that every missionary should understand. Ancestor worship, which is the real religion of China, must be studied at first hand and sympathetically met.

## ISLAM

Islam has hitherto been but little considered, but this cannot continue. [31] How to reach and win the many millions of Moslems in China is well worth the consideration of any missionary.

## PREPARATION OF TRACTS AND BOOKLETS

The natural, perhaps not the inevitable, outcome of such studies may easily be the preparation of tracts and booklets in cooperation with a good Chinese writer, aimed at some specific point. If prepared in good style, with breadth and with tolerance, they may also find wide circulation in Chinese newspapers. The Chinese have as great a respect for literature as any people in the world, and the number of readers, already immense, is certain to increase rapidly, yet but a small fraction of the missionaries in China have helped in the preparation of the literature, which must be widely circulated before we can expect to influence the people as a whole.

## READING SECULAR PAPERS IN CHINA

Reference has already been made to secular journals published in China. Each one must select for himself the particular periodical which seems adapted to his needs.

## THE CHINESE RECORDER

As China is perhaps alone among the larger mission fields of the world in having but a single organ, the CHINESE RECORDER for all classes of missionaries, he should by all means keep himself in touch with it, for in many respects it represents all China. Without the knowledge thus acquired one cannot possibly be intelligent in regard to missionary interests in this imperial republic.

## EDUCATIONAL REVIEW

All teachers should be familiar with the EDUCATIONAL REVIEW, and those not educators will also be benefitted by examining its contents.

## READING HOME JOURNALS

One should read regularly some papers, magazines, and reviews from his home land, both religious and secular. Some will be in danger of having too few, while others will order more than they can read to

advantage, and in time the disposal of extensive files which are too bulky to keep and "too good to throw away" may become a family problem. Any reading which is merely SKIMMING may become mentally injurious. In the larger centers arrangements can be made for an interchange of periodicals and of books. In general it may be said that most of us know far too little of what is [32] thought and written in lands other than our own.

#### MISSION LOAN LIBRARIES

Mission loan libraries are a desideratum, and the attending difficulties ought not to prevent them from becoming a realizable ideal. Either newspapers or books may of course absorb an undue portion of the missionary's time. Each one must be guided by his own experience and by his judgment, illuminated, as he may expect it to be, by the Spirit of God.

#### COLLEGE AND UNIVERSITY JOURNALS

College and university graduates would do well not to lose all touch with their Alma Mater, and by subscribing to its journal they may keep acquainted with its intellectual movements. In order to know the best and the freshest thoughts on the Bible and its contents, it is desirable to have access to some journal like the EXPOSITOR, or the BIBLICAL WORLD.

#### CHINA MEDICAL JOURNAL

Every missionary physician must be acquainted with the CHINA MEDICAL JOURNAL.

#### INTERNATIONAL REVIEW OF MISSIONS

Every mission station should have accessible a copy of the INTERNATIONAL REVIEW OF MISSIONS.

#### NORTH CHINA BRANCH OF ASIATIC SOCIETY

The North China Branch of the Royal Asiatic Society had as its first president the first American missionary to China, Dr. Elijah C. Bridgman. Its journal is a compendium of information on China, etc., and contains reviews of the most important books within its field. In order to keep abreast of Chinese scholarship many missionaries become members of this society and receive its publications.

A correspondent informs us that a magazine called the T'UNG PAO is published at Leyden in English, French, and German, containing articles by specialists intended for those interested in matters concerning the Far East. Another correspondent makes the courageous suggestion that every mission station should subscribe to the magazine called SYSTEM. [Any of the periodicals named may be ordered without trouble in Shanghai.] The same publishers issue a helpful book, HOW TO DOUBLE THE DAY'S WORK.

#### BOOKS ON CHINA

Many missionaries before coming to China have striven to learn

much about the country in anticipation. Such [33] efforts should be stimulated by actual residence. It is an excellent plan always to have on hand some good book on China.

#### SUPPOSED DANGERS OF CULTIVATING INTELLECTUAL LIFE

Many persons seem to act as if they supposed that full missionary work is inconsistent with the cultivation of an intellectual life, while some have denied themselves this privilege lest they fall into the alluring temptation to make intellectual culture the main object in life, and others have pursued a like policy lest they fail to get a due mastery of the Chinese language. In her life of her husband, Mrs. Nevius tells us of Dr. Nevius, one of the best all round missionaries of his time, that "he gave up almost from the first Hebrew and Latin, and read but little Greek; and with the exception of theological works and Bible commentaries he did not read one English book in ten years!"

#### READING LITERATURE OTHER THAN CHINESE

Whatever may have been true of the middle of the last century, this plan cannot be desirable NOW when the whole world is pressing in upon us. It has been well suggested that a missionary should make it a point to read each year at the least one strong intellectual book, and one good devotional book as a minimum.

On this subject another correspondent writes: "I would make the definite recommendation that every man should be constantly working through one or two strong books. His mental gymnastics should be regular and constant."

A valued correspondent with high attainments in different lines and with large responsibilities, writes to the editor of this Manual to express his opinion that "every missionary ought to endeavor to give at least two hours a day to the reading of solid literature other than Chinese. I am sure that by so doing he makes himself of more value to the cause of Christ in China. ... The Chinese expect us to be walking encyclopedias in regard to all things that have to do with European civilization, and unless we read, they soon learn that we are not fountains of knowledge. It is just as important for a man out here in the ministry to go on with his reading as it is for a man at home." In [34] accordance with this view he decided to be content with a good working knowledge of Chinese, and to use his free hours for general

#### FIFTY GOOD BOOKS A YEAR

reading on history, science, politics, biography, etc. "I made it a rule that I should read at least fifty good books a year, and I have for a long time done so. I believe it was a wise decision, and that it would have been a mistake to have become a specialist in Chinese. This course certainly makes a broader man than the other." Dr. Bridgman, already mentioned as the first American missionary to China, was wont to say that his evenings were his own -- a sentiment the wisdom of which long experience confirms. "Gather up the fragments that nothing be lost" is even more applicable to time than to broken victuals. It is possible to get through much literature when travelling in China, and it is quite possible to learn to THINK while walking.

## THE STUDY OF MISSIONS

The study of the theory and practice of missions should be a part of the missionary's work.

## MISSIONARY BIOGRAPHIES

Fortunately many books on this and related topics are now available, but it is worth while to point out the exceptional value of missionary biographies or autobiographies, not merely of the great leaders, but of all earnest, successful workers, especially those who have labored in China. [In the CENTURY OF MISSIONS IN CHINA -- the centennial volume of 1907 -- there is an Appendix with a list of such biographies occupying two pages, and the number has since been increased.]

## FAMILIARITY WITH HISTORY OF ONE'S OWN MISSION

Every missionary should have an INTIMATE FAMILIARITY with the history of his own mission society, its field, its results, as well as its relations with neighboring missions. This knowledge should gradually be expanded into a more or less definite conception of the entire history of Christian missions in China, Roman Catholic as well as Protestant. For the latter the CENTURY OF MISSIONS IN CHINA and the CHINA MISSION YEAR BOOK, which has appeared annually since 1910, are indispensable, and should be found in every mission station.

## KNOWLEDGE OF MISSIONS IN OTHER LANDS

It is not desirable that one's knowledge of missionary [35] activities should be CONFINED to China; on the contrary it ought to be expanded to include other lands also, more especially Japan and India, thus enlarging one's sympathies and the scope of the prayer life.

## THE STUDY OF CHURCH HISTORY

A missionary of large experience and wide observation wishes to call attention to the importance to the missionary of making a special study of church history, both that of the first three centuries and that of the Reformation period. The same man cannot thoroughly take up both these eras, but if the work were divided between two workers they would together be able to make a large contribution to the Church in China, which is now in its formative state. [Reference is made by this writer to Mr. Campbell Moody's HEATHEN HEART, pages 93, 109, 118, 119, 129, 138, 140-7. See also his chapter "The Western Window" in SAINTS IN FORMOSA.]

## KEEP TRACK OF CHURCH MOVEMENTS

It is important that missionaries should keep in touch with ecclesiastical movements of the present day, as well as those of history, both in China and at home. [See the section on "Ecclesiastical Requirements," page 4, of the reprinted pamphlet PREPARATION FOR CHINA from the FOURTH REPORT OF THE BOARD OF MISSIONARY PREPARATION.]

## REPORTS TO THE HOME BOARD

One of the most important and at times the most perplexing of the duties of a missionary is that of making reports to his home board, and to others, of the work and the conditions in the field. The subject is too wide to be discussed here, and it must in any case be considered largely with reference to the constituency of each society. But the following suggestion may be useful anywhere.

#### "RAW MATERIAL"

One of the leading British mission societies has incorporated in its manual for missionaries advice on what it calls "raw material," which is to be commended to young missionaries in China. "You should form the habit of dispatching to us at once EVERY BIT OF INTERESTING NEWS FROM YOUR STATION. Do not think that unless you can send an elaborate "Article" it is not worth while to send at all. A dozen lines, -- half a dozen, -- a single sentence, jotted on a post card can be turned to account in one or other of our [36] organs. There is no need for you to labor at putting the news into literary shape. For various purposes we need a great quantity of 'raw material' such as you and others have it in your power to supply at little cost of time and labor.

#### AVOID "GUSH"; STATE FACTS

Please make a habit of jetting down, and dispatching promptly, all the facts -- not hopes, aspirations, generalities, but FACTS -- of your work; and also incidents, anecdotes, scraps of conversation, descriptions, etc., illustrative of native life around you -- anything, indeed, that will help to arouse interest at home, and to make people realize the conditions under which you are working. Keep a tear-off block handy for the purpose, and send from it as often as you can."

In quoting the instructions to send "facts" it may be well to suggest that whatever the nature of the communication may be, it is best not to use language about any work or workers which is too enthusiastic. Remember how many missionaries have been disappointed in such experiences and restrain your too eager pen. In this connection and with equal care we must be on our guard against hasty generalizations, vagueness, and in general DRYNESS. Imagination has a place not in science only, but in missionary letters as well, which, because the writers have exercised their gift of imagination, are not the less truthful, but more so. But in all statements regarding the country in which we live the background of knowledge is ESSENTIAL. Do not write for print anything about what you plan to do "next year," and be modest about what you tried to do last year.

#### SANITY OF VIEW

In all that we write SANITY OF VIEW is to be diligently sought, to the exclusion of sentimental enthusiasm of which we shall later be ashamed.

#### THE WORLD VIEW

We should cultivate the WORLD VIEW of which the Chinese themselves have become more or less dimly conscious. This will unify to us, and through us to many others, the teachings both of Isaiah and of

Paul.

#### USE OF A TYPEWRITER & SHORTHAND

Every missionary, man or women, should know how to use a typewriter with ease and thus lengthen life. An expert in literary work [37] tells us that "every missionary should learn shorthand, even partially, for making extracts as he reads, and for first drafts of articles. The saving of time is immense."

#### KEEPING A SKELETON DIARY

The regular keeping of a diary is commended by the same authority, but to this the suggestion may be appended that a mere skeleton diary will answer a good purpose and will have the appreciable advantage of taking no time to speak of, that is, one which notes where you went, and where you were at any particular time, and merely refers to events of importance with no detail. You need not stop to mention everything that you said, that he said, and that she said, and what you and they and others thought about it.

#### LEGIBLE CHIROGRAPHY

A much enduring missionary superintendent suggests that the chirography of a missionary, at least that on mission business, should be distinctly legible. And in general it may be remarked that the handwriting of no missionary should be a synonym for despair.

#### ADVANTAGES OF LIFE ABROAD

The intellectual stimulus of living in a foreign land places the missionary in a situation favorable for making comparisons and contrasts. Indeed, the best way to understand one's own country is, while keeping in touch with it, to GET OUT OF IT. When revisiting their native land missionaries have sometimes been referred to, in commercial phrase, as "returned empties;" yet it constantly happens that owing to their persistent diligence in gaining an intelligent comprehension of the main lines of the contemporary history of their own land, they have really a better conception of it than have many who have never left their homes. Should this be the case, the missionary has a great advantage in dealing with men of affairs: "This man knows what he is talking about, he occupies a more elevated point of view than we, and he has thus a wider horizon."

#### ALERTNESS, RESOURCEFULNESS, ADAPTABILITY

ALERTNESS of mind ought to be a characteristic of every Christian worker, and especially of those upon whom there are and must be varied calls. The missionary should be well [38] equipped, resourceful, adaptable. Many missionaries in China, men and women alike, are now called upon -- sometimes most unexpectedly -- to address important conferences of students, often upon assigned themes forming a part of a comprehensive schedule. It is not merely students who are thus accessible, but merchants and gentry, and not infrequently officials. To be unable or unwilling to meet such opportunities is to miss a port, -- perhaps an important part, -- of one's missionary usefulness.

## MEETING PASSING TRAVELLERS

An alert missionary may not improbably be spiritually as well as intellectually helpful to an increasingly large number of well educated men and women, passing travellers, or perhaps those who have come to China for longer or shorter terms, some of them for a life career. It is worth while that such persons should be aware that missionary work is not NECESSARILY narrowing in its effect. Intercourse of this kind may result in fruitful friendships.

## LITERARY EVENINGS

In many mission stations it is found helpful to have an evening each month kept free for the consideration in common of some subject apart from the daily duties of missionary life. On literary evenings the man or the woman with a hobby can have a hearing, and through special knowledge may contribute to the general enlightenment. Such occasions furnish welcome opportunities to meet missionaries or other friends from a distance who may be able both to receive and to impart inspiration. Young missionaries should set themselves to make the most of reading circles, study groups, and literary evenings, for, an experienced correspondent points out, these and similar institutions in a mission area are helps to competence and intellectual efficiency.

## MINGLING WITH THE FOREIGN COMMUNITY

Should there be a foreign community within reach, it may be possible for missionaries in many ways to be of service to its members. Not infrequently permanent and valuable friendships are thus formed. Meetings of literary clubs and other societies may at times be held in common, but owing to the difference in the hours kept in the community and in mission compounds, this is almost always a matter of [39] some difficulty. Especially if held with regularity such gatherings lead to a much better comprehension of one another's point of view than would be otherwise possible.

## WRITING FOR FOREIGN JOURNALS

It is noticeable that the journals printed in China in the English language have always been free from vicious attacks upon missionaries and missions. This is largely to be explained by the fact that nearly all of them are under great obligations to their missionary correspondents through whom has often been received almost the only trustworthy information about existing conditions in the interior. [The same is true also of journals printed in French, since the Roman Catholic missionaries are to be found in every part of China, and have been in some provinces for three hundred years.] This was the case in the middle of the last century, during the progress of the great Taiping rebellion; in the widespread famine of 1877-8; at the time of riots during many troublous years; and especially at the opening of the Boxer uprising of 1899-1900, and to some extent in the disturbances since then.

## VALUE OF THIS PRACTICE

Some missionaries find it very advantageous to write occasional, or perhaps regular, letters to the press helping indirectly to influence



public sentiment as well as to give information. Such intelligence can be yet more widely diffused by mailing in letters the printed slips which are furnished to the writers from newspaper offices. It should be carefully noted, however, that in all writing for the press one should be especially cautious about criticizing Chinese officials and their doings. This is much more important now than formerly when missionaries were less well known, and English papers were much less read by the Chinese than at present. The varied needs of the Chinese for help along many lines furnish a stimulus to the effort to impart to them the best that we have, as a rule in collaboration with modernized Chinese. By such cooperation the foreigner and the Chinese can do much more than either could accomplish alone.

#### USE OF CHINESE SECULAR PRESS

Within recent years some missionaries have found it practicable to make wide use of the Chinese secular press for the circulation of moral and religious articles. Specific cases of this have [40] been cited from time to time in the CHINESE RECORDER, which should be consulted for useful information on this subject and for hints.

#### REPORTS OF FOREIGN MISSIONS CONFERENCE

It is desirable that every young missionary should keep in touch with the Reports of the Foreign Missions Conference of representatives of all the foreign mission societies of North America, the meeting in January, 1917, having been the twenty-fourth annual gathering. Competent committees of the Conference have considered in detail almost every important topic of mission interest, and the results have guided the boards to a unity of policy before unknown.

#### REPORTS OF CONFERENCE ON PREPARATION OF MISSIONARIES

These reports are sent to missionaries of the boards represented, but are obtainable by any one. The Committee of this Conference on the Preparation of Missionaries has issued a special series of reports upon the preparation demanded for ordained men, educationalists, medical missionaries, and for women, as well as for the preparation needed for missionaries to China, to India, to Japan, to Latin America, to the Near East, and to Pagan Africa. [Copies of any of these can be obtained from the Board of Missionary Preparation, 25 Madison Ave., New York City.]

#### REPORT OF 1914 ON CHINA

The Fourth Report issued in 1914 contains the one relating to China. This is of peculiar value to missionaries in this land and should be in the possession of every young missionary. It has been reprinted in

#### ITS BIBLIOGRAPHY

Shanghai for the China Continuation Committee, together with its extended bibliography of books or of sets of books relating to China, etc., running to 367 numbers, besides references to selected readings for specified subjects. More than one correspondent has suggested that the present Manual should contain such a list for the use of young missionaries. But in consideration of the great differences in the needs

and the wants of missionary recruits the Editor has thought it wiser to call attention to this list, urging, however, every young missionary to seek the advice of some one of experience as to what is likely [41] to be of most importance to himself.

#### REPORTS OF THE CHINA CONTINUATION COMMITTEE

The PROCEEDINGS OF THE ANNUAL MEETING of the China Continuation Committee contain valuable reports of questions of vital interest to all missionaries. These reports and the recommendations of the Committee afford one of the best means of keeping in touch with the thought of representative Christian workers, both Chinese and foreigner, from all parts of China, and they should be read by all missionaries.

#### BOOKS OF REFERENCE

A valued correspondent remarks that missionary libraries as a rule are poor in BOOKS OF REFERENCE, dictionaries, etc. He advises that other books should be dispensed with if necessary in order to provide these absolutely essential tools.

To this it may be added that the money thus spent should not be BEGRUDGED, as it so often is, but should be regarded as the best of possible investments.

#### SERVICE ON COMMITTEES, ETC.

Attention has been called by more than one correspondent to the admirable opportunities for intellectual improvement afforded by matters which constantly arise in connection with missionary work, more specially such as are considered in committees. It is not uncommon, however, to find any committee whatever regarded as a more or less necessary nuisance to be dispensed with if possible, and at all events to be disposed of in the briefest possible time and with a minimum of intellectual exertion. Half a dozen or more persons may gather around a table to discuss a somewhat intricate subject to which perhaps not one of them has given any continuous, earnest thought. They wait for light to break forth as it were by spontaneous combustion, doing their thinking on the outside of their heads and vocally. A like difficulty is often felt in station and mission meetings. Sometimes books may be obtained on the problems discussed, and sometimes preliminary interviews with those informed on the subject may save much time.

#### CONFERENCES, CONVENTIONS, ETC.

Conferences, conventions, and other opportunities at summer resorts may often be made valuable to those willing to make full use of them.

#### SUMMER VACATIONS

In general it is often remarked [42] that summer vacations MAY be quite barren of any mental uplift. How to obviate this should be our constant study.

#### FURLOUGHS

The right intellectual use of furloughs is one of the topics dealt with by the Board of Missionary Preparation, but which lies outside the scope of this Manual. (See, however, Appendix III).

OBJECTION: "NO TIME FOR THIS"

It is an obvious criticism upon all suggestions of the kind to which this chapter is so largely devoted, that "No missionary has time for all these things." Very probably not, yet it is demonstrable that he has all the time there is. "Are there not twelve hours in the day?" Not to have time for this or for that merely signifies that I choose to occupy all my available time with something else, and don NOT choose to use it in the manner proposed.

No man is too busy to attend to his physical system. He who has no time to eat, or to sleep, will ere long be freed from the necessity of either eating or of sleeping. The missionary who cannot find time for the cultivation of his spiritual life, and for communion with God, will fail in his work, and ought to fail in it. But his intellectual capacities and endowments are as really a part of his total outfit as are his body and his spirit.

THE MISSIONARY A LEADER

If it is best that the missionary should be a leader, then he must qualify himself for this service, and what is more, he must keep himself qualified. "A leader," in the language of Bishop Brent, "is one who goes before, who keeps in advance of the crowd without detaching himself from the crowd, but so influencing them as to attach them to his ideal selfhood." To be a leader or to learn to become one is as much and as truly his duty as preaching the Gospel, teaching classes, or conducting a clinic. Physicians and teachers generally find their work exacting and perhaps exhausting. But whatever our task may be, if we hope to survive we must be its master and not its servant.

GOOD INDIVIDUAL HABITS MUST BE CULTIVATED

A few practical suggestions may be of assistance. Every missionary has his own habits. It may be better to have a desk or a [43] writing table made especially adapted to one's use, than to put up with one which we find inconvenient. Much time may be spent in hunting for letters or papers that we know to be somewhere but which constantly take the advice of the elder Weller and "prove a halibi." Have some system of filing which you at least understand, and always use it. "A place for everything and everything in its place" is a venerable motto coming into renewed favor under the magic name of "efficiency." Try to keep your table sufficiently cleared up that at least a part of its surface may every day be visible to inexperienced observers.

It is a good plan to destroy at once what is CERTAIN not to be again wanted. For whatever is doubtful, there should be a rigorous waiting list.

LISTS OF BOOKS BORROWED AND LOANED

It will save much trouble and perhaps anxiety to keep a careful and an accurate list of books loaned, with the names of borrowers and

the date. "Book keeping is taught in three words: Never lend them."

#### KEEP A LETTER BOOK

Keep a letter book showing to whom you have written and when, together with a brief note of the subject of the letter. Retain copies ONLY of those which are important. It is well to check off those that have been answered so that the eye can at a glance see what replies are still due.

#### KEEP A MEMORANDUM BOOK OF DATES

The efficiency experts advise us to keep a memorandum book with blanks for every day in the year. In this enter in advance any definite engagement, each day looking forward to what is entered for tomorrow. Then one must fit the day to its duties.

#### IMPORTANCE OF CULTIVATING THE MEMORY

A Chinese proverb says that "the most capacious memory is not equal to the palest ink." A few words should be added upon the importance of the faculty of memory as a coefficient of missionary -- or indeed of any other -- work.

It was a saying of Roger Ascham (who died in 1568) that "memory is the only key and keeper of all learning; without it all other gifts of nature do small service." For, as Cicero remarks, "Memory is the treasury and guardian [44] of all things." Instead of being slighted and depreciated, memory should be cultivated and honored. Do not tie strings to your fingers as aids to remembering, nor shuffle your rings from one hand to the other. Charge your MIND with what must be recalled. Write it down, and if not yet up to the Napoleonic practice of destroying the memorandum as soon as written, put it away for possible reference, but TRUST YOUR MEMORY and in time, though not at first, it will honor your drafts. Do not insult this faculty by remarking in its hearing: "You know I never COULD remember names, nor faces, nor dates. My mother was that way too."

#### COMMITTING TO MEMORY

Very likely she was, but that is no reason at all why her children should be "that way" also. Let us repeat: TRUST YOUR MEMORY and it will respond to indulgent treatment. The regular habit of daily committing something to memory, occasionally recalling and revising, strengthens the memory and gives its owner confidence. In dealing with the perplexing homophonies of the Chinese language this practice will soon be self-rewarding.

We shall never acquire the amazing verbal memory of the Chinese, but by diligent attention to association we can have quite as all round and efficient memories as they. A distinguished judge in lecturing to an audience of Chinese students in Peking told them to "cultivate an official memory." Be sure, he said, that you know your client's case and its history, and especially what you yourself have previously said to him about it. Should he object to your suggestions by reminding you that you said something very different upon a former occasion, and should you be obliged to say, "Did I really?" his respect for you is hopelessly

gone. This advice is as applicable to a missionary who is obliged to deal with a variety of Chinese interests as it is to a lawyer. In general it may be said by way of conclusion that the greater or the less completeness with which one's intellectual faculties are applied to the task in hand, will mark the distinction between an ordered, an unordered, an ill ordered, and a disordered mind.

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#### THE RELATIONS BETWEEN MISSIONARIES AND THE CHINESE

##### The Editor

Every missionary of experience will tell us that this is a most important subject, and may not improbably express a wish that he had received suggestions in regard to it when he first came. Some of the difficulties of missionary work coming within the scope of this chapter are common to the impact between any two races, but not all of them are so.

The mere fact that a young missionary comes to China at all is an assumption of superiority -- otherwise, WHY has he come? Reverse the situation and consider how we should probably treat missionaries to us from the Orient.

The entirely natural feeling of antagonism is especially strong in highly civilized lands, such as India, Japan, and China.

#### ASSUMPTION OF SUPERIORITY

But the young missionary who comes to either of these lands -- or indeed to any other -- with even an unconscious consciousness of his own elevation as compared with those to whom he is sent, is bringing with him the seeds of future chronic trouble. He will do well either completely to disguise his sense of supposed superiority, or still better absolutely to forget it.

Every civilized country has its own code of social conduct that is at once ancient and rigorous. It is a classical rule that upon entering a country one must inquire what things are forbidden, and on coming to a village the traveller should ask about its customs. Rules fix every man's position and diminish friction. The classic that gives the Chinese instruction in regard to what ought to be done is generally called in English the Book of Rites, as indeed it is. The character Li upon which it is based is commonly translated ceremony or propriety, -- ideas which are unquestionable contained in it. But these English [46] words are very far from exhausting the inner significance of the term Li. It means in a larger relation order, that is, the order of well regulated society.

#### CHINESE ETIQUETTE

That the Chinese have vastly overdone their emphasis upon these "rules of order" is of course now admitted even by themselves. But that does not render the principle underlying the rules valueless or

obsolete.

The newcomer ordinarily pays little or no attention to this system of established usage, and often even does not know that it exists. His careless ignorance multiplies friction when it should be his steady aim to diminish it. The Chinese theory and practice of etiquette are now in the process of change. The young missionary should be acquainted with both the principles of the old code and the new, so as to be able to use either at will. Like the ability to speak either of two foreign languages, this will greatly increase his acceptability and his opportunities for usefulness. The fact that owing to changes in usage it is now difficult to give precise general instructions in Chinese etiquette must by no means be allowed to discourage the newcomer from diligently inquiring for himself on each point.

#### IMPORTANCE AND VALUE OF LEARNING IT

Some of them are mere matters of convention. E.g., in inquiring the road one should always alight from his cart: in a village where he is known he should not ride through on an animal but respectfully walk: what is handed to him he should receive with both hands (and not with one); and when engaged in conversation he should not wear his spectacles.

In joint meetings of missionaries and Chinese unacquainted with English it would seem obviously impolite for the former to interrupt the proceedings with remarks or inquiries to one another in their own language, yet this is constantly done. Words to which exception may be taken by Chinese who know their import should be studiously avoided; as, "Chinaman," "natives," or "coolies."

One who is proficient in Chinese etiquette at once acquires a desirable reputation for courtesy. The foreign tendency to pooh-pooh these forms as insincere and a mere hollow mockery should from the outset be resisted. [47]

Rudeness is not necessary to establish one's sincerity, while the unwelcome effort to get the Chinese point of view even against one's will, may in the end turn out a great gain viewed but from the narrowest angle.

It may be added that our appreciation of the politeness of the Chinese was never before so great as now, when it so often is sadly missed, and when what has been gained in directness has been lost in ease of manner and in grace.

#### RELATION TO SERVANTS

It is likely that the first Chinese with whom we have special relations will be our servants, a class which Confucius remarked that it is difficult to know how to treat. It is generally agreed, by those who know, that Chinese servants are the equal of any servants in the world, but much will depend upon the spirit in which they are treated. [An Appendix on the Housekeeping of young missionaries will have something to say on this important topic.]

The most essential thing is that there should be relationship of

friendliness and good-will, as distinguished from that of "armed neutrality." "Green" servants are a proverbial trial anywhere, but perhaps there is no country where patience and forbearance in dealing with servants are more surely rewarded than in China. It is not uncommon to hear of servants who have been in the employ of a mission -- perhaps of a family -- for more than an entire generation, a creditable record of both sides. Every Chinese is in his way a product, and sometimes an epitome, of all the hundred and more generations of his race. His heredity and his environment have made him what he is, and he is not likely to be shunted on new tracks unknown to him or to his forbears, unless he is allowed to make the necessary physical, mental, and moral adjustments. Like the "East" of which he is representative and a part, he cannot be "hustled," but by patience, reasonableness, and kindness, he can gradually be developed into a valued and indeed indispensable assistant. Do not, however, insist that everything must be done in your special way; his way may on the whole be just as good, and because it is his way and not yours it may for him be better. All that many outsiders will ever know about missionaries will [48] be what they see and hear from his servants. If they are ignorant of Christian teaching and visibly unaffected by it, that of itself will be to others a strong argument against Christianity. It should be our steadfast aim to win them not to the profession merely, but to the practice of Christian duties. To this end every mission family should make it a rule to hold family prayers with the servants, and should give them opportunities to attend religious meetings, especially those where they may receive individual instruction. Gatekeepers are as a class subject to special temptations, yet they are often altogether neglected because they MUST watch the gate. Their attendance can be arranged for by an exchange of duties. It is a common experience that those who employ Chinese servants (whether missionaries or not) become strongly attached to them, and the esteem and even affection is reciprocated, particularly by children. A little girl who was going to America remarked, "How lonesome it will be without any Chinese!"

#### RELATIONS WITH TEACHERS

The question how to treat one's language teacher is often a perplexing one. The old style teacher is becoming more and more a rarity. He was learned, polite, fossilized, and fussy, but one knows what to expect of him. He would often work at inconvenient times merely as an accommodation. The modern type is quite different, requiring more tact and often not a little grace. He has a much higher salary, watches the clock, and (as if a member of a labor union) may show unwillingness to do anything out of fixed time. Short hours, light work, good pay, and no responsibility are frequently his ideal of happiness. Perhaps he makes constant requests for leave of absence. All this is not a universal phenomenon but it is common enough to constitute a characteristic type.

Changing customs relate not to such teachers only but to many other employees. In the case of young women these difficulties may be aggravated, since back of them there are no traditions, while before them stretch unknown possibilities of achievement. The young Chinese girl is impelled by three differing forces: her own burning determination to assert [49] herself and to be and to become somebody, her parents' eagerness to realize something on their investment in her, and the general family opinion (shared by the social group of which she

is a part) that she should soon be married off and thus become no more a problem.

#### MISSION SCHOOL DIFFICULTIES

In modern missions, education plays a part ever enlarging. It is often difficult to be sure just what the attitude of the teachers will be in regard to matters of importance, and that of the pupils is even more uncertain. Apart from the strain of rapidly changing customs both teachers and pupils are necessarily influenced by the fact that in the government schools very great liberties are often taken, such as strikes against certain teachers, certain studies, certain rules, and the like. Some of these are successful, in other cases the schools are suspended or broken up, and in any event there is the excitement of battling for "rights."

Steady discipline, firmness of administration, tempered with kindness and consideration (*\_suaviter in modo, fortiter in re\_*), will in the end make the reputation of any properly managed mission school, but necessarily at heavy cost to the teachers.

If the SPIRITUAL element in education is not subordinated or eclipsed, as is, alas, sometimes the case, these results will be much more easily attained and made permanent.

#### RELATION WITH MISSION STAFF

The relation between the younger missionaries and the Chinese staff of the mission is much less easily adjusted than a generation ago when the missionary was "the whole thing." China has not come to a more or less self-consciousness, and in this respect the Chinese church is in advance of the country at large. China is far too extensive to admit of safe generalization, and there are doubtless many mission stations where the new yeast works but slowly, yet some fermentation there is and increasingly will be.

Passing over all differences of mission polity and of widely varying mission heredity, perhaps the young missionary finds it difficult in practice to adjust himself to the conditions that he meets. From his own point of view he is a scholar of credit who has spent ten years in [50] earning several degrees, and now has the right to append weighty letters to his name certifying his competence in a great variety of lines. On the other hand, to the elder among the Chinese mission agents, he is merely one more in a long line of missionary recruits whom they have seen come, and some of whom they have also seen go. To their favor he must win his way, if at all, by his comprehension of THEIR point of view, and by his adaptation to it. A frank recognition of one's inexperience with an expressed and an evidently sincere desire for help and for advice will go far to disarm criticism. On the other hand the assumption of any kind of superiority is likely to be resented.

The implication that this is "our mission" (NOT yours), and that we (or I) mean to conduct it according to our ideas (and NOT yours) is a certain prognostic of trouble. The trend of the time toward turning over to the Chinese themselves the control of as large a part of the mission work as they can take, or are willing to take, is irresistible.



## CHINESE CONTROL IMMINENT

To combat this wholesome tendency is likely to injure the missionary's influence with the present generation of Chinese mission workers, and to prevent his exerting upon the coming generation any influence at all.

It is not impossible that some of us may come to a recognition of a feeling among our Chinese associates that the day of the missionary has passed or is fast passing.

## HELPFULNESS TO LEADERS

One of the best ways to counteract such an idea is to invite our preachers and leaders to a tea meeting once a month, perhaps on a Saturday afternoon, to compare brief notes on Chinese problems, with free and informal discussions. During the winter months it may be feasible to study some books together, and in other ways to make them feel their community of interests with our own. [The young missionary should keep careful watch in the CHINESE RECORDER for hints and help on this fruitful and difficult topic. In the April number, 1916, and in the August number for the same year, will be found papers of value, the first on relations with preachers, by Dr. W. H. Rees, and the other on relations with Christians in general by Rev. C. A. Nelson.] [51]

How to continue to give needed assistance to Chinese churches and institutions and at the same time to develop that instinct of self-help and self-reliance which will lead to complete self-support and --what is more important-- to self-government, is a capital problem for a young missionary, who at one and the same time must be both outside and inside; a spectator, and yet a candid and an intelligent participant in what is planned and in what is done.

## RELATIONS WITH CHURCHES

The story of past failures of character among mission employees is a tragic one. The missionary was naturally anxious to detect suitable assistants at an early stage. Keen-witted Chinese knew how to "work" him, often for a long period and without his detecting the fact. Obvious ability of one kind has been assumed by the foreigner to imply fitness for spiritual service. Neglect or perhaps unwillingness to take advice from Chinese has often been a contributory cause to such mistakes. The Chinese are sensitive and are inclined to be clannish. The Classics as well as popular proverbial philosophy forbid one to interfere in the affairs of another. "He who undertakes to manage matters not his own will be spattered with mud."

To "break the rice bowl" of another, much more to steal it, is never "good form." Thus evils may have existed for a length of time, known to every one but to the foreign shepherd himself. Much of this has been due to the lack of good judgment on the part of the missionary. Sometimes he discovers "a Chinese Paul" and will not admit that he has been deceived. Perhaps in no country are FACTS harder to get at than in China.

## CHURCH CLIQUES

Even after a church has for some time been in existence, it may readily be dominated by a single able man, and yet more easily by a small coterie. To phenomena of this sort the Chinese are well accustomed both in society, in business, and in governmental affairs, and they will make no comments and will certainly enter no complaint.

In the earlier stages of mission work, more especially, when there is no one with whom the missionary can share his burdens, they will often be heavier than he can well [52] bear. But with a well developed organization they will not cease.

#### TRIALS OF THE MISSIONARY

While the missionary must exercise a charity that believeth all things, and that hopeth all things, he must also be as wise as the serpent. Confidence may be betrayed, and often is so; yet confidence he must continue to exercise, and in due time he will reap his reward. What he will find peculiarly trying is the violation of pledges, lightly broken promises, failure to repay money at the specified time, together with a demand not only for an indefinite extension of time, but a much larger loan as well. In one instance the salary of a prominent preacher who had become heavily in debt to the mission was increased so that there might be something to deduct, but he himself never knew of the increase. In another case a missionary having means of his own had suffered the whole mission staff to become heavily indebted to him. Just before Chinese New Year he freely forgave them all their debts, but issued the confiding warning, "Don't let this happen again!"

The missionary, young or old, often finds it hard to put up with the assumption that there is no OBLIGATION to pay fees for tuition, educational loans, and the like. In the New China, especially, there is an increasing tendency on the part of pupils, as well as others, to DEMAND as a right money grants that may have been made for the education of some student which this special pupil has been allowed to enjoy. There is sometimes more or less openly expressed suspicion of the acts and the motives of missionaries, especially in the handling of mission funds, the accounts of which are supposed to have been "cooked" to the disadvantage of the Chinese. The plays now almost universally introduced into any kind of programme afford an opportunity to expose foreigners to more or less covert ridicule. In all matters of this kind patience, tact, forbearance, and wisdom are absolutely indispensable.

An attitude of preliminary antagonism is especially to be deprecated. It is readily detected, and will be not only resented, but guarded against by countermines and wire entanglements. [53]

#### KEEPING ACCOUNTS

This is an important matter, for it often seems to the missionary that one of his principal functions is the payment of money. To take accounts is nearly always disagreeable. The eccentricities of brass cash are almost incomprehensible. To these have now been added the chaos of "ocean dollars," dime and double dime currency, and copper cents, all at different rates of exchange and all indispensable. The reckoning of accounts (a topic which will be separately treated in an Appendix) should not be at too great intervals. The degree of self-control with which this is done will be perhaps more or less a test of character. We

are no better Christians than we are account takers.

#### SHEPHERD AND SHEEP

The missionary is a shepherd, and what is a shepherd for but to lead, to protect, and also (alas!) to avenge his sheep? The whole complicated question of interference in matters under litigation, and of disputes not yet in that advanced stage, may come upon one suddenly and without warning. PRINCIPLES of action should be thoroughly understood in advance of action itself. Now that Chinese public sentiment is so much more developed than a generation ago, and Chinese magistrates so much better disposed than then, conditions are greatly improved. It was in the "good old days" that a language teacher remarked to a "helper," who was vainly endeavoring to induce a green young missionary to do something for one of his flock, "These men have the doctrine of Heaven; what a pity that they have not the feelings of men!"

The church member makes his appearance at any moment, in the midst of a meal, a prayer meeting, a game of tennis. He wants what he wants, and he wants it NOW. He tells of threats of persecution, and of village quarrels. He seeks to "borrow money" to buy a donkey wherewith to cultivate his land; he must have help in the purchase of a loom to weave cloth to support his family; he has to manage a funeral on a fixed day and no funds in sight; it is essential that he pay his spring taxes by the fifteenth of the moon, or he will be locked up in the yamen; he must get a bedquilt for his mother (now eighty years of age and [54] without any covering). There is positively no ray of light except that coming from the shepherd, who feebly wonders how the Chinese Empire managed to survive until the foreigner arrived. The missionary is the

#### MISSIONARY AS TOWN PUMP

town pump of the Church, severely criticized when it runs dry. What is the young missionary to DO with all these people?

To initiate work among women requires larger faith than is needed elsewhere, because at first there is nothing to go on except faith. Their lives are narrow and sordid. The "three obediences" and economic pressure have taken the heart out of most Chinese women, or rather it would seem as if they must have done so. It is not quite true that that has actually been done, although they are all their lifetime subject to bondage. Yet out of these almost impossible conditions a great work has been developed. Now that the women of China are gradually coming into the possibility of education and of influence, this change is recognized as one of the greatest in the sociological history of mankind. When the women of China are won, China is potentially won.

#### WORK FOR WOMEN

Work for women of the middle and upper classes in China has opened up wide avenues of approach hitherto closed, but now full of promise and of hope. It may be remarked that for the encouragement of workers in the present generation there is need of a larger literature describing the early beginnings of work for women in China, with sketches of the lives of Chinese women who have been signal pioneers among their sisters. Perhaps some readers of this chapter may be privileged to help supply this lack.

## POVERTY AND BENEVOLENCE

In China poverty has long been "reduced to a science." In such a state of society there is for us all a perpetual struggle between sentiment and the laws of sociology. The sixth chapter of the book of Acts is full of suggestiveness. "The door of virtue [benevolence] is hard to open, and still harder to shut." The rising sense of social responsibility so observable among the better class of Chinese is a sign of great promise. We must cooperate in all wise ways with the Chinese themselves, throwing responsibility upon them, and not assuming it [55] ourselves. Public lectures upon these topics may open the way to actual attempts at amelioration of existing conditions, in which missionary advice may be welcomed. For adequate "surveys" of existing conditions expert assistance is indispensable, but in this all of us can help.

## RELATIONS WITH GENTRY, ETC.

The relation of the missionary with scholars, gentry, merchants, and officials may turn out to be very important and, incidentally, a somewhat trying one. The increasingly friendly attitude of these classes removes one set of difficulties, but imposes fresh responsibilities. There is on the part of men of this type no recognition of the value of time, as Westerners understand it, nor of the inviolability of engagements for language study, teaching engagements, or other definite work. The presentation of a complimentary scroll not infrequently exhausts both the purse and the patience of the unhappy recipient. The East and the West will perhaps never come to think alike in their valuation of matters of this kind, but wide variation from the ideal of the Chinese may not improbably excite criticism, and very likely hinder one's work. Officials and others sometimes appear to consider it a great honor to a foreigner to allow him to help them, not infrequently with no recognition of the value of their services, much less of the inevitable expenditure of time. Once embarked upon enterprises of this kind, retreat becomes difficult. It is therefore the more important to undertake them, if at all, with a clear perception of the possible consequences.

There are many instances, especially in the troubled years of the foundation of the Republic, in which missionaries have been able to afford important assistance to even the highest officials. Without a preliminary intercourse of friendliness and good-will this could not have occurred.

In the New China, which has so much to learn and so much to unlearn, there will be ever increasing opportunities for enlightening the general public by lectures, articles in the press, and personal interviews.

## THE MISSIONARY AS ORACLE

The missionary is increasingly recognized as a scholar, but it is perceived that he is also a man of [56] affairs, so that there may be applications to him for information and advice upon a wide range of practical matters of which he knows nothing except that he does know nothing.

## AS A BENEFACTOR MATERIALLY

Yet even here cordiality, a fairly good encyclopedia, and tact will enable him to acquit himself with credit. From earliest times missionaries have been the benefactors in an economic way of those to whom they have been sent. The Roman Catholic missionaries introduced into China trees and plants before unknown, to the great advantage of the people. Improved cotton plants, the Western peanut, fine fruits, and the Burbank potato have all owed their naturalization in China to missionaries. An interesting chapter might be compiled adducing instances of this sort relating to China alone. It would be well for the newcomer to familiarize himself with this subject, as well as with industrial missions, which increasingly form an important contribution to the means of support in China.

[On this whole topic see Vol. III of Dr. Dennis's CHRISTIAN MISSIONS AND SOCIAL PROGRESS, "The Introduction of Material Civilization and Modern Facilities," pages 504-527. Also Bashford's CHINA: AN INTERPRETATION.]

## MAKING FRIENDS

There can be no fixed rule for dealing with Chinese, or with any other human beings aside from that rule which the world has agreed to term "golden." The question is often asked, "Can you make real friends of the Chinese as you can of your own people?" Watch yourself to see what reply you would make to this inquiry. It is natural and inevitable that you should be drawn more to some Chinese than to others, that you put more trust in some than in others. The business of the world is and must be conducted with this in view, and not less that of the Church, as the Master had the inner three upon whom he depended more than on the rest.

It is wise to refrain from any comparisons that may arouse jealousy among our flock, which is a very human failing too familiar in China as well as elsewhere.

## INTERRUPTIONS TO BE EXPECTED

While rightly shrinking from wasting our time on unimportant matters, it is essential that we do not resent [57] interruptions which are in the direct line for which we came to China. If we do so we may gravely injure not only the work itself, but our own ability to do that work.

In the life of Dr. J. D. Davis of Japan, he is quoted as saying, "An art I have been trying to learn for seven years is never to be too busy to stop and see callers, nor out of patience while they stay, hour after hour, utterly unconscious of the value of time, while you would not sell yours for a dollar a minute."

## IMPARTIALITY

Do not have pets nor show conspicuous favoritism, which can only have pernicious effects. As has been remarked, it is essential to learn to take the Chinese point of view. Be reasonable. Always keep an open mind about the acts of the Chinese as well as about their opinions. Be impartial. By keeping one's mind open and balanced one may win steady

respect and may hope to keep it. Such a reputation is a great asset; do not lose it.

#### SELF-CONTROL

Be courteous. Christ was courteous, and Christ was a King. Never become excited. Never talk in a loud and an apparently angry tone. It will be taken -- let us hope mistaken -- for a loss of temper, which in the eyes of the Chinese is a greater fault than prevarication and deceit. This may seem strange, but it is a fact and a suggestive one.

#### KEEPING PROMISES

If possible, avoid making unnecessary promises, or what can be twisted into such; instead, say explicitly, "I do NOT promise you this." It is most important not to break or to seem to break promises once made. This is a matter of far more importance than can be appreciated by one without experience. A failure to keep a promise, even if only an implied one, will not unlikely be credited to malice aforethought, and not at all to forgetfulness. If for this cause alone learn never to forget!

A Chinese woman servant said of a missionary lady: "She lied to me! She promised to give me some money, and she never gave me a cash." This story was frequently repeated as long as the servant survived, and may be somewhere in circulation even today forty or fifty years [58] later. A Chinese young woman who is studying medicine in Peking, and who has been a Christian from childhood, recently referred incidentally to the foreign practice of "telling lies to one another" on the first day of one of their months!

#### AVOIDANCE OF MISUNDERSTANDINGS

Take care to be certain that the terms, wages, salaries, travelling expenses, allowances of all kinds, even gratuities are not merely clearly stated, but what is more, clearly understood, and you save yourself endless vexation and escape the charge of having "eaten your words." "Clear at the outset and then no dispute," says the proverb. On the contrary, of themselves the Chinese would prefer to leave everything an open question, perhaps as involving more of the gambling element so dear to many of them. If, however, you have been deliberately misunderstood (a not uncommon experience), stick to your agreement, but avoid reproaches. Give whatever you feel that you must give more than you have agreed upon, but give it as an extra and by itself, clearly stated as an extra to which there is no just claim. This is better far than to get the reputation of being a scorpion with a vicious sting; of being "stingy," "close," always watching for a chance to "do" somebody. A missionary OUGHT to pay more than a Chinese for the same service, because he is more exacting, more jealous of his time, because he resents delays, and because he has to protect the "face" of his profession as well as his own.

The missionary is now a much better known character than was formerly the case. He lives in the "limelight," as well as in a glass house. Anything derogatory to him is quickly circulated far and near. Many Chinese, especially those who have been abroad and have seen the seamy side of Western civilization, are inquiring into the historic

relations between China and the Westerners, by whom they consider that China has been exploited and despoiled. They expect missionaries to be on the side of abstract right, and above all to be impartial. They are alert to detect signs of the opposite.

We must be sincere. Remember the saying of St. James about the "double-minded man" -- "unstable in all his ways." Any act which is not what St. Paul terms [59] "EILIKRINES," pure, clear as sunlight and as unsullied, will be remembered, will be cited, will be the common talk among people whom you do not know and never saw, and may be transmitted onward for a generation! We are responsible for our indirect as well as for our direct influence. Naturally this is not realized at first as keenly as afterward, so that a timely warning what NOT to do may be of lifelong value, for which purpose this chapter is written.

There is a wide scope in those other words in the Epistle of James: "Without variance\* and without hypocrisy." [R.V. margin reads "without doubtfulness or without partiality."] To understand ALL that this means one must have lived in a non-Christian land. It is difficult anywhere to tell the truth, the whole truth, and nothing but the truth, but perhaps we feel that we are setting the Chinese a noble example by our directness. Consider the reply of a Chinese to a missionary: "It is easy for you to speak the truth to others when you find fault with them, for you do not care how much you hurt our feelings. But we Chinese DARE not say such things as you say."

The Chinese are astute critics of missionaries though they may not always be as commendably frank as was this brother. Surely there is no situation where it is more important to make inner veracity our conscious aim than on the mission field. The usefulness of a missionary who somehow seems to convey the impression that he does not say what he means and does not mean what he says, is ended before it is begun. How much we have to accuse ourselves of in this line!

#### GREAT QUALITIES OF THE CHINESE

We cannot too often remind ourselves of the great qualities of the Chinese. Let these serve as a background everywhere and always -- their reasonableness, their courtesy, their helpfulness, their willingness to work long and hard for others, their patience under provocations, which, as we often lightly remark, would "drive us wild." Then if we come into disagreeable contact with timidity, dissimulation, lack of initiative, inability to cooperate with others, ingrained suspicion, and inborn jealousy of one another, a fixed determination to "pluck a feather from every passing goose," especially from [60] a foreign one -- then we shall be better able to appreciate what the Chinese have to contend against.

Only by seeing the best can we get the best; only by giving our best can we win the Chinese to see that what we bring IS the best, and that it is what the people of China need and must have. Lord Chesterfield reminds us that the first and foremost requisite for the art of pleasing is the WISH to please. Mr. Dan Crawford, the African missionary, has shown the world that Africans understand Europeans incomparably better than Europeans understand Africans. A similar predicate might be affirmed of China.

It is to bridge this chasm that we are here. If we have right relations with those Chinese with whom our relations are most intimate, it will be easy and natural for us to bring perplexing questions to the Lord for leading and for guidance, and to do it together. This of itself will tend greatly to diminish sources of friction, and to open a door for an understanding.

#### ACKNOWLEDGE A WRONG DONE

Another item of deep and universal importance: if we are conscious of having been in the wrong, and of having wronged any one -- it matters not whom -- frankly SAY SO "between thee and him alone." A large percentage of all the personal misunderstandings would by this simple recipe be cured. Christ came from heaven to earth to discover to mankind the worth of the individual. This too is the errand of every missionary. If he succeeds in this he succeeds as a missionary. If in this he fails, as a missionary he is a failure too. It is well to recall the words of Alice Freeman Palmer: "It is people that count; you want to put yourself into people; they touch other people, those others still, and so you go on working forever." Such was the method of the Master.

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#### CHAPTER V

##### THE RELATIONS OF MISSIONARIES TO ONE ANOTHER

###### The Editor

The relations between missionaries in the foreign field differ from those of members of other social groups in the homeland in a variety of ways. Neither the families nor the individual members of a mission station have as a rule chosen one another as comrades with whom they wish to be associated, but they have been assigned to work in the same place either by a home committee, or council, or by some authority on the field. It is not, therefore, necessarily to be assumed that single or compound units will always be entirely happy or contented in these relations.

Again the larger groups with whom these same men and women would also be associated if they lived in their own country are now remote, and they become relatively and increasingly of less importance. The home business relations, social relations, club relations, political relations, church relations, tend gradually to disappear, and they are replaced by the more intimate relation to the mission to which the missionary belongs. This is now the center -- all the others are but parts of a more or less distant circumference.

###### IMPORTANCE OF THE "MISSION"

The mission is itself the focus of a great variety of activities -- evangelistic, educational, medical, literary, and philanthropic. In the homeland each of these would have a constituency of its own that would be practically independent of the others; but in the mission field it is the members of the mission who by themselves exercise all these



diversified functions -- only controlled by the distant home board. The VARIETY of interests with which every well equipped mission has to deal is very much wider than the mere enumeration of the forms of mission work might indicate, [62] and relates to matters physical, intellectual, moral, and spiritual.

In the earlier stages of mission work, more especially, everything is in a fluid condition. The language, the customs of the people, the people themselves, are more or less unknown quantities. Precedents are established with no clear recognition of the fact that they are precedents, and that they are being established. When later it is realized that mistakes have been unwittingly made, they are not only difficult of correction, but the effort to correct them may meet with opposition.

Happy is the newly arrived family which finds welcome in the home of an older colleague, where, free from the responsibility of housekeeping and the perplexity of training (or untraining) servants, that degree of familiarity with the language and the conditions of life in China may be attained which will fit beginners to manage for themselves.

#### THE PERSONAL EQUATION

In these relations the personal equation is a fixed factor upon which everything will depend, and therefore in this, as in all other complicated relations in life, more especially of missionary life, it is essential to act upon Paul's advice to Timothy, "Take heed unto thyself."

The external conditions of missionary life in China have altered within the last generation, and especially within the last two generations, so that it is hard for us in this day even to understand them. But a suppositious case from earlier times may serve as an illustration of a principle.

#### THE "ONE MAN MISSION"

Let us take the case of a "one man mission." The founder was the pioneer who bore the burden and heat of the day. He "opened" the mission, lived in insanitary dwellings surrounded by unsympathetic neighbors. He faced Chinese mobs, and he lived down the prejudice and the opposition of the people and of the officials. He first rented and then leased premises, and long after, with much opposition and endless difficulties, bought every square foot of the territory that the mission owned or controlled. He was a preacher, a teacher, a colporteur, a consolidated into one. He was himself an estimate committee, a treasurer, [63] and an auditor. He put up buildings, made evangelistic tours, prospected for a new station in the future, sold Bibles and "portions," compiled a catechism, made a few hymns, and in general did anything and everything that had to be done, and all with wonderful patience, versatility, and tact.

He cried again and again for help, but no help came. But it fell on a day that a letter arrived which said, "An associate is about to join you." Possibly the man himself arrives without any preliminary letter. The senior is delighted, or thinks that he is delighted, that

there is at last to be some one with whom he can share his burdens, and he naturally hopes that some of them he may be relieved altogether -- such as account keeping, the drudgery of incessant teaching, superintending distant fields, and the like.

#### IMPACT OF THE YOUNGER AND THE ELDER

If he is wise he will already have gone over the matter in his own mind, asking himself how HE would like to be welcomed under these conditions, and perhaps he does so. But perhaps NOT! He has long since settled into definite ways and well worn ruts. He was in fact educated a generation or so ago when ideas and ideals were quite different from those of the present time. He has "grown up with the country," and HE was the founder of the mission. The younger man, on the other hand, is only just through with his education. The early history of the mission is to him only a name. Perhaps he knows nothing about it. Perhaps (alas!) he is rather impatient of hearing about it, and would much prefer a forecast of the near future of the work than a review of its remoter past. To put himself in the place of the pioneer is as hard for him as it was for the pioneer to put himself in the place of the newcomer. Perhaps about some specific matter they come to a disagreement, and then trouble begins. The elder man is EX OFFICIO conservative, the younger one is DE FACTO progressive. He knows -- or thinks he knows -- modern methods, and he has little sympathy with those that are obsolescent or obsolete. To the older man the younger one MAY come to seem an intruder. To the younger one the senior is possibly an "old fossil." [64]

How is this situation to be solved? There is always the possibility in a mission of a horizontal cleavage along lines of seniority. The "young things" who have not even had their first furlough are in one stratum, the petrified veterans of fifteen, twenty, or twenty-five years are in quite another class. Differences in a talent for acquiring the Chinese language may make sharp separations. The elder man never had opportunity for THAT. He was set to building a house at the age of one missionary year. He never had leisure to "get up the tones." He perhaps browsed a little in the Analects of Confucius, and in Mencius, but he never opened the Book of Rites, the Book of History, the Book of Odes, much less the Book of Changes. He may not think them of much importance, and he knows that at any rate they are not NECESSARY, because he got on very well without them, and who has done more actual hard work than HE?

#### THE STING OF A SNUB

The human spirit is seldom raised above the possibility of jealousy. The mother is naturally and, as it sometimes seems, inevitably jealous of her son's wife. THIS FEELING MUST BE REMEDIED AT THE OUTSET IF IT IS TO BE REMEDIED AT ALL. Forewarned is forearmed. A mere HINT of a tendency to snub a newcomer may be sufficient to introduce a sting hard to pull out. A PATRONIZING manner is especially to be avoided. An apparent consciousness of one's scholastic achievements or degrees may become a subtle barrier between two individuals as if one had the air of thinking, "\_I\_ am a superior person." The flattering newspaper notices of missionary addresses at home, and especially the current characterization of one who knows something outside local ruts as "a missionary statesman" may easily excite more than ridicule in others.

Against infelicities of this sort good sense and Christian grace are the only safeguards. Mere society manners always give out somewhere.

#### A MISSION CLIQUE

A mission clique is even more objectionable than were the parties that Paul denounced in the Corinthian church, and they ought to be an impossibility. It is important to be apprized of the areas within which friction may be anticipated, that it may [65] be reduced by "ball bearings" as much as possible. Aside from differences due to "temperament," there are several MAIN lines along which divergence in the point of view might be anticipated -- racial, educational, theological, professional.

Racial differences open up an illimitable range of discussion upon which we cannot enter. It is sufficient to point to the great embarrassments that are thus caused, more especially in time of war.

#### SPECIAL EQUIPMENT

There is an ever increasing tendency to afford missionary candidates opportunity for special study before coming to the field. In many missions, college or university graduates are the rule; all others are the exception. It is quite conceivable that every increased equipment might be regarded as an implied criticism of those without it, even when no such idea exists in the minds of the later, "prepared" comers. The old missionary hears of a "Board of Missionary Preparation." "So then they expect to learn everything before they get here and perhaps to teach US how to do it. Another case of wreck on the reefs of know-it-all!" Experience, grace, and common sense will in time correct such misapprehensions.

#### THE PHYSICIAN

All over the world there has been a great advance in every line of professional study within two generations, one generation, and even half a generation. This is especially true of medicine. With widely differing medical points of view it may be very difficult to conduct a hospital in common. The medical work is that by which the mission is earliest, most widely, permanently, and most favorably known; whatever interferes with its harmony and its efficiency hinders by so much the efficiency of the mission. The physician of a station and of a mission sustains a complex and a peculiar relation to every family in it, from which beautiful and perpetual friendships naturally develop. This is especially true of the lady doctor, whose position has only been won within the last generation. [In the siege in Peking all the lady physicians were willing to lay aside their professional dignity and become nurses in the hospital.]

#### THE TRAINED NURSE

A trained nurse is the most recent of the beautiful gifts of God to China, but with her [66] appearance there emerges a new set of difficulties and problems, just as in the lands from which she came, and these must be frankly faced and satisfactorily adjusted. Attention should be called to the fact that the relation of a mission physician to his patients is not the same as that of a practitioner at home. If his

advice is not asked when it should be asked, or is disregarded, there are many resulting embarrassments.

#### CONSERVATIVE AND PROGRESSIVE THEOLOGY

The China Inland Mission, having a large and a varied constituency from which to draw recruits, and a considerable part of China for its field of operations, has been able by wise differentiation and distribution, and by a few simple principles of action to forestall theological friction by prudent prophylaxis. Whatever the type of religious thought prevailing in any mission, there are certain positive and negative poles: a conservative point of view and also a progressive. If either of these assumes to be the standard to which the other MUST conform or else go to the wall, the value of the mission as an evangelistic agency will be gravely imperilled. For those in the same mission holding divergent theological views the true attitude is that of SYMPATHETIC TOLERATION. If this appears to be and proves to be impossible it would be much better for themselves, for their mission, and more especially for the interests of the Kingdom of God in China, that the parties concerned should each retire from the field rather than to cause division among infant churches to whom not infrequently differences of this kind are not only uninteresting but incomprehensible.

#### KNOWING AND KEEPING MISSION RULES

Every missionary should not only be familiar with the rules of his mission, but should take care to observe them. Any failure in this respect is likely to be the cause of entirely avoidable criticism. We ought not to assume a liberty which we deny to others.

#### WRITING REPORTS AND LETTERS

Any missionary is liable to be elected or perhaps appointed to perform certain duties which are not to his taste, and which he would be glad to transfer to others. Such are monthly, quarterly, or annual reports, letters to supporting churches, or other organizations. These may become a heavy tax and a distinct drain [67] upon one's vitality. It is required that they be not "too short," but also they must not be "too long," and they must be bright, breezy, "fetching." Some missionaries have a genius for this work, but there seems to be no bacillus by which the talent can be implanted! The matter is from many points of view important. Promising little springs of supply have been dried up for lack of tact on the part of the recipient, while small gifts have been developed into rills, streams, or even good-sized rivers. Every missionary should consider the cultivation of his home constituency a duty to be conscientiously performed. But if he is in doubt whether this is after all worth while, the judgment of some competent person or of a committee at home should be taken before the plan is abandoned. [For an illuminating discussion of some aspects of the complex subject of reports to the board from its workers, and from the board to its constituency, see in the REPORT OF FOREIGN MISSIONS CONFERENCE for 1915, a paper by Dr. George Heber Jones, who wrote from full knowledge of both the mission and the home end.]

#### KEEPING ACCOUNTS

To many, happily not to all, scarcely any public duty is more distasteful than that of keeping mission and other accounts, especially in view of the chaotic currencies of China. Yet accounts must be kept, and he who is competent to do so, and yet fails to perform these duties, is doing what in him lies to undermine the usefulness of the complex body of which he is a part. Under modern systems of practical education it is not common to find missionaries who have had NO training in this line. The modern Dora Copperfield, who steeps her finger to the bone in ink, and whose figures "just WILL not add up," if she exists at all, does not go abroad as a missionary. A practical acquaintance with bookkeeping is necessary, since the sums handled for the missions are much larger than formerly. Methods in the home offices have changed. Auditing is taken more seriously. Greater safeguards than was once the case are NECESSARY. [A special Appendix on Elementary Bookkeeping deals with this subject.] [68]

#### BOY SCOUT TRAINING

A preliminary training like that of the Boy Scouts would be a great advantage to any missionary, so that in every emergency he would always know what to do, and what is more, how to do it.

#### BE BUSINESSLIKE

It is essential that a missionary should be -- or should become -- a good errand boy, who can BE DEPENDED ON for the safe and the prompt delivery of telegrams, letters, parcels, or messages. It is of prime importance that mission letters, circular motions, notifications, etc., should be passed on to others AT ONCE, and not allowed to be buried under a pile of papers en route. He who is careless in these essential duties may expect to obtain, and will certainly deserve the reputation of being "a broken tooth, and a foot out of joint."

#### REPLY TO LETTERS, ETC.

One of the shortest of Latin prefixes has important applications to missionary life, or indeed to any other life. It is re. REPLY to all letters on business, even at some inconvenience to yourself. If one meets a friend, or even a stranger, on the street who asks a question, does the person addressed turn away without a syllable of recognition? It is most unfortunate to acquire the reputation of being one from whom nothing can be extracted -- a dumb dog that will not bark, a dumb waiter that "does not answer." it is not impossible to write explicitly, and yet briefly and courteously. A very youthful missionary sent to a senior an explanation of a transaction, and received in reply this extinguisher: "Your letter is too full for my use!"

#### RETURN LETTERS AND ARTICLES

RETURN whatever does not belong to you. This is of special importance in the case of letters handed to one to look over and then send back, but it often happens that they do not come back and must be sent for. But the man is "out," and his wife "does not know where he keeps his letters," -- and neither does he. Two missionaries, A and B, subscribe in common to a journal with a more or less definite arrangement as to time and turn. But A has no leisure to read it, and keeps it until he may have leisure. B rightly inquires, "Where is MY

paper?" Either read it and send it on, or send it on without reading. Articles borrowed by missionaries from [69] missionaries should not, in Chinese phrase, be "meat dumplings thrown to a dog -- once gone they never come back!" Flatirons, egg beaters, umbrellas, ice-cream freezers, or wheelbarrows should be like chickens be allowed to go home to roost.

#### REPAY ALL LOANS

REPAY. A man's habits in regard to money may be in an important sense a touchstone of character. Avoid borrowing, but if emergencies arise, scrupulously repay every loan if it be only a ricksha fare, a postage stamp, or a copper cent. This is not only a good habit but it constitutes an excellent example for our Chinese friends.

[There is an authentic tradition of a missionary lady in one of the "Five Ports" in the olden days who in summer time borrowed a bathtub. After a decorous interval it was sent for, but the reply came that it was "not convenient."]

#### OFFER TO REIMBURSE COSTS OF BOARD

A missionary may be obliged to take many journeys, some of which frequently involve the necessity of staying at the house of some member of his own mission. In such matters there should be reciprocity, but some stations and some families will inevitably be called on for entertainment oftener than others. This is quite right, proper, and often necessary, but the missionary who receives courtesies should not, as is sometimes done, take the hospitality for granted, arriving at his own convenience without announcement and departing at his own convenience without thanks. A private house is private, and it is not a hotel, and it should be treated as a private house. The courtesies that would be extended in the homeland should be likewise extended as a matter of course on the mission field. A missionary salary is what it is, and it is no more than it is. Board and service cost money, and except between intimate friends should be paid for in money. Unless especially invited, do not assume, as is too often done, that your hostess would be really offended by money payment. She ought not to be so and whenever and wherever a wholesome custom has been established she will not be so. Especially do not consider that your duty to acknowledge hospitality is discharged by the presentation, perhaps with an air of virtue, of some bric-a-brack which you presume that your hostess OUGHT to be [70] delighted with, but which she may not improbably regard as superfluous, costing trouble and care to dust and to keep in order. Make it therefore a rule, with fit exceptions, to pay for your board what it costs.

#### GRATUITIES TO SERVANTS

Leave the question of gratuities to servants to the judgment and the experience of your hostess and your host; preferably handing your gift to them to distribute. By so doing, you will save yourself and them much annoyance and will incidentally be setting a good example to others.

#### THE MISSION STATION A FAMILY

A mission station is a larger and more complicated family, and

like other families, it is a combination of the individual and the corporate life, the interests of which are interrelated and should in some way be shared.

#### THE POWER OF CUSTOM

In the Orient "old time custom" often rules supreme, and many things are done for no other apparent reason than that they always have been done.

[A distinguished missionary who came to China in the "forties" of the last century told the writer of these lines that he gradually became aware after arrival that there was something the matter with their public prayers. They had not yet mastered the Chinese dual pronoun -- which includes the person addressed -- and were daily saying to the Lord, "'We' are great sinners!"]

#### ONE'S FIRST YEAR IN CHINA

The first year of the young missionary's life on the field is one that he can never forget. He has come as a stranger to a strange land with which he has, in most cases, no real acquaintance. He will see much in mission life and work that will excite surprise, and not improbably much will naturally suggest unfavorable comment. If he is wise he will, however, restrain his tongue, and likewise his typewriter, until he has a little knowledge and experience behind him. Aggressive criticism will rightly be resented, not because there may not be some reason for it and some justice in it, but because of the temper of mind which it discloses. However remote from the ideal any mission practice may seem to be, let it be remembered that it has its explanation in current conditions, and unless these have been comprehended they cannot be rightly judged. [71]

#### AVOID TRYING TO BE "INDEPENDENT"

Changes can seldom be wisely introduced by a newcomer, more especially if it is done with the air of one who is under obligation to set things right. This principle is important in dealing with servants -- a topic so important and so complicated that it deserves separate treatment. Young missionaries may make permanent mischief by raising the rates of wages, which seem to them, fresh from the Occident, much too low. Gifts to Chinese, servants or others, at Chinese or foreign New Year may well be a matter of consultation and agreement. An injudicious spurt of liberality in one family may make trouble for all the families of a station. This is especially true now that the Chinese are learning to demand more than before on the ground that others elsewhere are receiving it. As a further illustration, may be mentioned the allowances to one's servants when away from home, say at a summer resort. An unreasonable scale is NOT an individual matter. Do not be too proud to come to an understanding with your associates. Do not say, "Shall I not do what I will with mine own?" We should always remember that as partners in a community we are not and cannot be INDEPENDENT, as are foreign merchants and the like.

The house in which we live is NOT ours; a part of the expense of the combined establishment is paid by joint contributions, gatekeepers, watchmen, etc. The spirit of cooperation will tend to prevent us from taking things into our own hands, perhaps giving out notice of a change

of time or place of general meetings without warning and without consultation.

HOLD YOUR TONGUE!

Often more friction is caused by thoughtlessness or possibly by self-will in minor matters of this sort, than by others of much greater inherent importance. Do not speak to others of the faults of your associates until you feel it a DUTY to do so. Above all, never hint to any Chinese that you disapprove of what another missionary does or says. The Chinese are keen observers, and without your advertising the fact they will find it out. Do not talk of station or of mission troubles to those outside your mission. It may cause much mischief, [72] and can do very little good. The ancient rule is still the best: Learn to hold your tongue!

"If you be wise, before you speak  
Five things observe with care:  
Of whom you speak, to whom you speak,  
And how, and when, and where."

THE ART OF GETTING ON WITH OTHERS

A correspondent who is a missionary physician expressed a wish that this Manual should include a chapter on "The Science of Getting Along with Other People." But this is a "science," and an art also, which they ought to have learned before they applied for a missionary's commission, but perhaps did not. Too many missionaries, he remarked,

TEAMWORK

have come to China with the vaguest notion of teamwork. "I have seen a missionary's life nearly spoiled by giving way to bad temper, and to a selfish insistence on his rights, or on his own way of doing things. I think sometimes it may be due to overeating, or to too little exercise, -- which are closely related, -- followed by indigestion and the adoption of blue spectacles. A whole community may be set by the ears through the conduct of one of its members. We should lay emphasis on cheerfulness, on habitual Christian optimism. Every one of us should cultivate any little bent for humor that we possess; we should be exhorted always to read the joke column."

NERVES

The ever growing complexity of modern life makes ever increasing demands upon the nervous system, which is often unable to bear the strain. The number of missionaries obliged to retire from work on this account alone must be large. In secular undertakings the increasing differentiation of functions makes relatively less demand upon the nerves than is the case on the mission field. A writer in a popular

MINDING ONE'S OWN BUSINESS

magazine remarks: "Some one has shrewdly pointed out that one fruitful source of mischief in the nervous system consists in what may succinctly be described as not minding one's own business. People easily fall into the habit of fretting over the beliefs and the behavior of their



associates in matters in [73] which individual liberty ought to be respected." If this is the case in the WORLD'S WORK (the name of the journal from which the extract is taken), how much more is it true of the Lord's work!

#### HELPFULNESS OF OLDER TO YOUNGER

Several correspondents have suggested that senior missionaries -- men and women -- can be of the greatest service to the younger ones in helpful hints as to their language study and in their beginning of life in a new land and in the details of their work in all lines. This is certainly a natural as it is also a realizable ideal, but there must first be a willing mind both in the impartation of help and in receiving it. This being postulated, everything else seems comparatively easy.

#### RESPECT THE PERSONALITY OF OTHERS

It is in itself a great art always TO RESPECT THE PERSONALITY OF OTHERS, their opinions, their visions of work, to endeavor to make others effective, and especially to appreciate what they are trying to do, as well as what they have done. We are here in China to do what we can in bringing out the latent gifts of the Chinese, but if we can do that for our fellow workers also, is not THAT worth our best effort?

#### WORK OF MARRIED WOMEN

The experience of every nation in the great world war has shown, by a more impressive object lesson than was ever before given, that in a great conflict it is essential to utilize every ounce of our potential strength. In many mission stations there is too often a great loss of efficiency because no adequate scope is given for the help of the married ladies. A valued and accomplished missionary lady worker of long and varied experience writes in answer to a question on this subject: "A married woman cannot afford NOT to have a share in mission work. By not giving out to the Chinese of its most cherished possessions her heart very easily grows selfish. She looks at her husband's work from the wrong standpoint. She looks at her home as HERS, and not to be used of God to bless Chinese homes. There are times when she is shut away from mission work, but she must reach out when she can, and single lady workers can help her. Then married ladies should be a tower of sympathy with single ladies. They should be able to enter [74] into their work, and into lives at times lonely because of no UNDERSTANDING companionship. They need to be sharers in planning woman's work because with a certain vision gained by wifedom and motherhood they can materially aid in decisions about work when young childhood, young maidenhood, wifedom, and motherhood are involved. On the other hand single women can often keep their most precious possession of womanly sympathy by sometimes going into a home, sharing some of its joys and sorrows, where it does not take too much from time and strength pledged to other work, and thus be able because of an enriched nature to give greater help to those whom they came to serve. In the building up of their work the rarest and most successful worker is the one who knows how to call out and to utilize the help of others, whether married or single. All need the work and the work needs something from all."

#### AVOID CRITICISM

One should be especially on his guard against a spirit of CRITICISM. If one finds that he is unconsciously drifting into censoriousness, that it is easy to see and to object to the shortcomings of his fellow missionaries, he should take radical measures with himself, such as confessing his harshness of speech to any one whom he may have wronged, which is an excellent prophylactic for the next occasion. The helpful manual of the Church Missionary Society, called MISSIONARIES AT WORK, suggests that, in regard to faults or failings of their associates, the wise missionary will find it well to be deaf, dumb, and blind! The HABIT of criticism tends to make one bitter. "Bitterness," it has been well said, "is an evidence of a disordered heart, and if one finds himself using an undue proportion of violent adjectives and cutting epithets, it is time to take himself in hand and cast out the demon which has taken possession of him."

#### RESIST PESSIMISM

PESSIMISM is a foe to useful work, and should be conscientiously resisted by the power of the Spirit of the Lord. Its causes are, however, not infrequently physical, and should be anticipated by physical examinations at specified times, instead of being left to be discovered too late. [75]

Beware at all times of indulging that self-esteem which puts YOURSELF always at the front and others at a distance, even a short one, behind you. The symptoms can be detected when you watch to see whether YOU and YOUR WORK have been given sufficient prominence in the report of your station, of your mission, or in the publications of the board at home.

#### TAKE NOTES, BUT KEEP SILENCE

A few paragraphs from a letter sent to its missionaries by a certain missionary society within recent years referring to some of the points which have been mentioned, deserve quotation here, because of their universal applicability to every country and at all times: "On reaching your field of labour you may possibly see a good deal which in your opinion calls for reform. As all religious work ought to be progressive, it is most important that you should be sensitive to every need for improvement. Five or ten years hence this will be a quality to be nursed and stimulated. It is worth while to keep in writing careful notes of the weaknesses which strike you in the work, and the plans which you think would remove these. Such notes will help to save you from becoming fossilized as you grow accustomed to the conditions of work, and to its apparent limitation. But it is impossible to give too strong a warning against a tendency to criticize or to advocate changes before there has been time for a careful understanding of conditions, and an appreciation of the causes which have produced the present results. Your predecessors probably made mistakes, but there was far more justification for these than you will be able to detect in your first enthusiasm for what you think to be improvement, and a superior attitude may well rouse such hostility that any capacity for reform which you possess is rendered useless for several years. Your first business is to learn, and you will find that your seniors can teach you invaluable lessons, however much you may have studied missions before you went out. Here, again, it is a matter of balance; seek to find the happy mean between loyalty to every worthy tradition and the desire for

progress. [76]

"You should make a point of being present at all meetings of the members of your mission station and of taking your part in the control of the whole field. The tendency to look upon your own things and not upon the things of others will always have to be fought. The more you think of the work as a whole, whether in the field or when you are on deputation, the more you will fulfil the law of Christ. You may find the need of protest in the case of something which, after full consideration, you judge to be contrary to the highest interests of the work. In that case do everything which you can to minimize the pain which will be caused, and to keep your protest free from any feeling of a personal character.

#### PERSONAL DISAGREEMENTS FATAL

"As to your relation with colleagues outside yours station, it is worth while to say once more that personal disagreement is fatal to the work which you are trying to do, -- in is so completely a contradiction of the law of Christ for his own Church. You will need to keep a watch on yourself, especially in times of weariness, and to remember that when others seem irritable the cause often lies in their nervous condition. The more you can make allowance for your colleagues, the less danger there is of that incompatibility which will sometimes destroy the work of the station for years at a time. Should there be serious trouble between you and any of your colleagues, beware of making matters worse by unnecessary discussion with other colleagues. Above all, sternly refuse to talk with those outside the mission, whether Chinese or foreigners. Complaints should not be made against a colleague while he is on furlough, or absent from the mission, unless at the call of the most absolute necessity. Yet negative means alone will never be sufficient. The only mission which keeps clear of dissension and misunderstanding is that in which the members are consciously seeking to realize and increase that unity.

#### MUTUAL HELPFULNESS

"The conditions of the mission field open up opportunities for mutual helpfulness in temporal and spiritual things, such as are rarely found in the home church. Far oftener than you think will those around you be lonely and discouraged -- to [77] say nothing of the times when illness, bereavement, or the parting from dear ones, make an obvious call upon your sympathy. When you have been out a year or two you will be able to welcome and care for younger colleagues who have just arrived.

"In some cases those who might have made splendid missionaries have developed in undesirable directions, mainly because their colleagues were too busy to give them sympathy in the first two years. It is never a waste of time to help younger fellow workers. At the same time it is a mistake to think that senior colleagues, who have been out for a long time, will not be grateful for the fullest sympathy which you are able to give.

#### UNION IN PRAYER

"There is nothing that so ministers to true friendship and unity

as union in prayer and in the search for God. At meetings of the mission, times of retreat, where prayer rather than business is the order of the day, will greatly help the work, and it should be your constant effort to make a mission station a body that is seeking always to press on towards the mark in united communion with God. It is not enough to say that the work is done in the spirit of prayer. There are very few people who do not constantly need to be reminded of their dependence upon God by the outward practice of prayer, and when a station fails to give time to wait upon God, there is a strong presumption that its work for Christ will not be very effective. As a matter of fact half an hour spent in prayer here and there during a mission meeting will never be wasted, for the rest of the business will go forward with greater clearness and with less risk of futile discussion. But such a spirit of united devotion will not come of itself; it must be cultivated and continued by the conscious, patient effort of those who realize that it is the center of the missionary aim."

The relation of missionaries on the field to one another, as has been remarked, are in some respects more permanent and more intimate than those of Christian workers with a background of Christian civilization and atmosphere. Let us briefly recapitulate the principles that should guide us in the endeavor to establish and to perpetuate these relations [78] upon a right basis. They may be found explicitly

#### PRINCIPLES CITED FROM PHILIPPIANS

stated in three verses of the Apostle Paul's letter to the church at Philippi. "Make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things but each of you also to the things of others." Phil. 2:2-4.

[The analysis follows the exposition of Bishop Ellicott.]

The first essential is true sympathy ("that ye be of the same mind") supplemented and completed by mutual affection ("having the same love") which means that the sympathy is to be one not only of mind but of heart. But this does not satisfy the apostle; he rises to the further exhortation to perfect "union of soul" (which is the proper rendering for "being of one accord"), in which they shall not only be like-minded, but, in a phrase peculiar to this passage, be actually "of one mind," living in one another, each sinking his individuality in the enthusiasm of a common love. The negative result of this unity of soul will be that nothing will be done in "strife," that is, through faction or through vainglory, nothing with the desire either of personal influence or of personal glory. "For," he adds, "each will esteem other better than himself," or rather will hold that his neighbor is worthy of higher consideration and a higher place of dignity than himself, that is, not moral superiority, but of higher place and honor. Self-assertion will be entirely overborne. The positive effect of this unity of soul consists in the power of understanding and sympathy toward "the things of others," that is, not merely the interests, but also the ideas and the feelings of others. The verb "look upon" denotes something more than to "seek." It expresses that insight into the thoughts, hopes, aspirations of others, which only a self-forgetting love can give, as well as the care to consider their welfare and their happiness. In the clause "every man also on the things of others," the word "also" indicates that the

apostle does not denounce [79] self-love as in a bad sense "selfish." For man is individual as well as social; he can subordinate "his own things" to "the things of others," but he cannot ignore them.

Let us now consider what the effect of putting into actual practice these exhortations, familiar to us from our earliest childhood. The senior missionary so far from regarding the new missionary as in any sense his rival and potential supplanter, himself thinking back to his earliest missionary days will enter into the thoughts and feelings of his young colleague, and will strive in every way to enable him to realize his best, determined so far as in him lies that no hedge of separation shall ever come between them. The young recruit, on the other hand, will be quick to respond to such advances, honoring his senior both for what he is, and for what he has done; more than willing -- even eager -- to profit by his experience, his wisdom, his advice. Whatever differences of opinion may arise can be adjusted, when there is this background of confidence and affection. As the men in the trenches sink their private disagreements in the presence of the common enemy, so the missionary soldier cannot afford to waste an ounce of his precious energy in needless antagonism.

#### MARRIED AND SINGLE WOMEN

The relation between the married ladies and the single ladies of a mission station, as we have seen, is one of peculiar potential sweetness. The married woman has of necessity a life of her own, but she does not on that account retire into her family and into herself, disregarding her sister worker, her problems and her difficulties, some of which she has perhaps herself faced, and can therefore sympathize understandingly. In the ideal mission station the men do not ignore the work of the unmarried women, neither do they look down upon it from a superior elevation, as though, while tolerable, it were on the whole negligible. They will recognize not only that it is an indispensable adjunct to the work of men for men, but that it is not seldom more zealously, more efficiently, and more economically conducted than any other department of the common activities. [80]

In a mission station like this there can be no struggle for precedence, for prominence, or for preeminence, either between the workers or between the varied but unified forms of work, -- eye, ear, hand, and heart being but willing ministers of one common body.

In such a mission station not only will the spiritual atmosphere be such as to diminish the likelihood of friction between missionaries and the Chinese workers, but the steady example of mutual love in action must greatly influence the development of the growing Chinese Church

#### KEEP REGULAR HOURS

So far as is possible amid the distractions of a missionary's life, keep regular hours and stick to them, allowing others the same privilege. Especially do not interrupt the study hours or the devotional hours of others. Do not break in upon a busy mother struggling amid great difficulties to teach her children. Be thoughtful in these things as you would wish others to be toward you. Yet if it is imperative, do your errand and GO. And when you go, go! Do not hold the front door open in winter, letting the warm air out and the cold air in, merely to "add

empty words." The woman who must not stay, but who will not go, becomes at times an international problem!

#### DAILY PRAYER MEETINGS

It is highly important that there should be a daily station prayer meeting at which matters of special interest shall be specially remembered, thus increasing the common bond of sympathy. Should the station be a large one, with a great variety of work, it is desirable that at the weekly gatherings for prayer and praise opportunity should be afforded for the definite presentation, at a fixed time, of the different phases of station activities with united prayer for special needs. Without some plan of this kind there is danger that even the members of one station may have no coordinated conception of what the station as a whole is attempting, and how far it is falling short of its aim, and how far accomplishing it.

There is no rule like the Golden Rule, no law like the law of love. Cherish high ideals. The friendships formed [81] on mission ground are among the highest and the holiest on earth. It is no wonder that missionaries in their homelands, unable to return to their fields, often seem and really feel like caged birds or chained lions. We are not worthy to be members of such a body of workers, but let us watch and pray that by the grace of God we may become so.

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### CHAPTER VI

#### THE SPIRITUAL LIFE OF THE MISSIONARY

##### I

#### THE NEW MISSIONARY AND EVANGELISM

A. L. Warnshuls

To be an evangelist is the purpose of every missionary as he leaves the homeland. To bring the Gospel of Christ to those in non-Christian lands is the great objective to which he is giving his life. Whatever may be the particular form of work that he is going out to do, he believes that it will contribute to that great end. The test of his work will be in so far as he keeps that purpose firm and realizes that ideal through all the years of service in China and under the burden of much routine and in spite of sometimes great weariness. The present period of missionary history in China is preeminently evangelistic in character. After the years of seed sowing, and of watering, the time of reaping has come, and it should be the ambition of every missionary to have some part in the reaping.

#### THE MEANING OF EVANGELISM

Evangelism means not only preaching. It includes also the work of the classroom and hospital and in other missionary institutions and all the work in producing and distributing Christian literature. All

missionary work has the evangelistic objective. If sometimes the work in institutions does not fully realize that aim, it may be due to one of two reasons. It may be because of the wrong emphasis on the secondary purpose to make the institution as such successful, but more often it is due to the lack of a sufficient staff to accomplish all the work that must be done. A forward movement in evangelism does not mean that less institutional work will be done, but that there will be stronger evangelistic energies coursing through all these institutions [83] so that the religious results which they produce will be larger. It means also that the distinctively evangelistic work will be strengthened, enlarged, maintained more effectively, and pressed more aggressively.

This chapter, therefore, is written not only for the missionary who will be assigned to direct evangelistic work, but it is intended for all missionaries, with the hope that it may help all to share in winning men and women to faith in Jesus Christ. Those who are assigned to the important work in medical, educational, and other institutions will find their greatest satisfaction not when their work contributes merely to raise the standard of their institutions and to make them effective simply as educational or medical or philanthropic institutions, but only when they see these institutions realizing the primary purpose for which they were established, and contributing largely to the evangelization of the people. These two purposes are not at all antagonistic to each other, but rather the highest possible standards in institutional work are essential to the accomplishment of the largest evangelistic results, provided that the primary evangelistic purpose is dominant in all the work.

#### CULTIVATE FRIENDSHIPS

The new missionary need not postpone the beginning of his evangelistic work until he can preach. Neither will his first year's work be complete if he is able only to pass an examination in the language. The language is but one of his first tasks. The study of human nature and the practical psychology of the people around him is also a first duty. This is a most important thing for the new missionary to recognize. It is the man in touch with life who will influence living people. Such knowledge will be acquired not from books, but from life as it is lived. It will be necessary to study men, women, and children, and until he is master of this material he will not be wholly effective in whatever he undertakes. There is nothing peculiarly missionary in this. The business man must know his goods, his men, and his customers. "Before we teach them, we must reach them." This will be a limitless field of study, -- to know the people, where they live, what they do for a living, what [84] they think about, what they hope for, their habits, their weaknesses, their guilds and institutions, the many organizations which go to form the social life of the nation, their superstitions, and their religions. This will give to the missionary's work the stride of life and the joy of living, and men will come to him, for the things of which he speaks will be "real."

Such study of the people will mean the observation of all those whom the missionary meets, but it will also be greatly advanced by the sincere cultivation of friendships, and it should be the purpose of every missionary during his first year in China to win a number of Chinese friends. There will be opportunities for such friendships among the teachers and students of the schools, and to join with them in their

games and athletics will be a way of taking advantage of these opportunities. In the ports there are a rapidly increasing number of men and women who understand English, and these also offer similar opportunities. Postal and telegraph clerks and other young men in business in other cities will often appreciate the friendly approach of the foreigner. As progress is made in language study, it will become possible to widen the circle of acquaintances rapidly, and the friendly association with them will aid both in further progress in knowledge of the language and also in knowledge of the people and in the ability to enter sympathetically into their lives. By beginning in this way during the first year, it is hoped that the cultivation of friendships will be recognized both as a permanent and happy duty, and as the most effective way of preparing to present to a man or woman the claims of Jesus Christ upon themselves and their lives.

True teaching depends wholly upon the contact of personality with personality. To influence men, we must be able to get close to them, to win their friendship and love. And then we need to remember that "what we are speaks so loudly that nobody can hear what we say." Before the new missionary can talk fluently with his tongue, he will be influencing the people around him. They will be interpreting his actions and his personality will be speaking to them long before they can understand his [85] words. Of more than one it has been said, "Before she speaks, we can tell by her eyes that she loves us." This is true not only during the first year or two of comparative speechlessness; it continues true all through life. It needs to be remembered when there is pressure of work in school or hospital, or when accounts must be reckoned, or when our day's program is upset by unexpected callers using up much time. Alas, how often then the hasty word, or look of restiveness, or irritation betrays a lack of real love!

There can be no real friendship where there is any trace of assumed superiority. Against such an attitude, either real or apparent or even unconscious, the missionary must constantly guard. The new missionary will meet his first temptation of this kind growing out of his relation to the servants in the compound. If not overcome there, it will insidiously tend to influence all his relationships with the Chinese people.

#### THE LANGUAGE OF AN EVANGELIST

The evangelistic missionary will pay all due attention to the learning of the written language, but he will be a specialist in the spoken language. The missionary who is engaged in literary work will specialize in the written language, but the missionary who wishes to do effective evangelistic work, whether in school, chapel, or home, must be expert in the speech of the people. The study of the written language too is of great importance to him, -- it will enrich his vocabulary, improve his diction, and do much to give him a stronger command of the language. Among the uneducated people it will give him a better standing if he is able to read, and this is absolutely essential if he is to gain the respect of the educated. But the main purpose of such study must be for the sake of the contribution it makes to one's facility and accuracy in using the vernacular.

The danger of using a bookish style in conversation should be guarded against. To use book phrases is a passion with too many



missionaries. The unskillful attempt to use the phrases of the literati sometimes makes one's meaning wholly unintelligible. In conversation with intimate friends, such efforts may be attempted, but generally such phrases should not be used until they have been thoroughly mastered.

[86]

The importance of learning more than the language of the mission compound should be emphasized. Those who live in the compound learn to understand the barbarisms current there, and it is excellent practice to go where the foreigner is only seldom heard, and to understand and be understood there. Visiting in the homes is one of the best ways for the women missionaries to accomplish this. The men can go to the markets, where it will be easy to find those ready for conversation, especially if one takes along Christian books and tracts to sell; and friendly calls can also be made on many people, first, perhaps, in company with an older missionary, the language teacher, or the pastor, and later alone. Such visits will be also of great value in gaining information, to be had in no other way, about the life and customs of the people, and their ideas about things. Generally speaking, the new missionary should spend as much time as possible in conversation with Chinese people. He cannot overdo this sort of thing. In such efforts, he should not be afraid of letting the Chinese friends know that he does not understand them. The thing to do is to ask questions until a clear idea is gained of what has been said. It may be that in some cases when the new missionary is pushed forward too soon, the failures that are experienced may take away the courage with which he started out, and result in backwardness in talking. But it is often only pride which keeps a learner back as much as his mistakes. It may sometimes be humiliating to have to say, "I do not understand," but it is the secret of getting to understand what has been said. It should be frankly recognized that the mastery of the spoken language is not easy. It is the task of years of persistent work, but the results are worth all the labor.

To acquire a fluent use of simple language is the goal. The purpose of the missionary is to communicate the unspeakable love of God, and the simplest, easiest, smoothest language he can find is the medium for him to use. Simplicity and clarity are the characteristics to be desired in the language used.

#### PRESENTATION OF THE MESSAGE

It is presumed that the missionary will continue his study of the Gospel message, but [87] upon his arrival on the field it becomes possible to begin in a more definite way the study of how to present the message to the Chinese people. This will include the serious study of their religious systems, -- animism, ancestor worship, Taoism, Confucianism, Buddhism, Islam, and others, -- with the changes China has wrought upon these throughout the centuries, in order to satisfy those deeper longings of her soul life. This study should be begun at once. That we should pause in our presentation of the message until we have mastered these things, no one would advocate. The Spirit of the Master is its own best sanction, but it should save us many a day's wanton scattering of seed upon the rocks, and by the wayside, if we knew better the soil into which all is falling. The missionary should discover what are the needs felt by the Chinese heart, and then endeavor to so present the Gospel message that it may be recognized as completely satisfying those needs as nothing else can. He should also study the seed that he

is sowing. Is the apologetic that he is using most appropriate to the place and people? The Gospel is many-sided in its appeal, and the history of the Christian centuries shows plainly that it has been and can be all things to all men. Though throughout the ages since its birth one unfaltering purpose runs, yet the manner of presenting the appeal has varied with almost every country, every century, every civilization.

#### LEARNING FROM OTHERS

It will be profitable to accompany senior missionaries in their work, and in discussion with them one may test some of the theories that have been brought along from the homeland. The older missionaries will welcome the new suggestions that are practicable, and they will point out the impracticable ones. When a little more knowledge of the language has been secured, it will be most useful to accompany Chinese pastors and preachers in their work to learn from them. Such study in practical work is most important. The testimony which comes from many successful missionaries proves that it was from the Chinese workers that they received a great many of the most helpful suggestions which determined their own ways of working. The help received from these sources will be increased greatly if it is sought from different types of [88] people. Besides the pastor and preacher, we should go out with the elder and deacon, with some of the country people, with the secretary of the Young Men's Christian Association, and with the Sunday school teacher.

#### NATURE OF THE MESSAGE

The message will be more than merely the folly of idol worship. The preparation of the Jewish people before Christ included the Old Testament lessons of the sovereignty and holiness of God. It may be that the Chinese also need such lessons. But it will be found that the Chinese preachers use quite enough time on idolatry and heathenism and the unity of God, and it will be the missionary's special privilege to preach the Christ of God. Jesus said, "No man cometh unto the Father, but by Me." To point out that way will be our task. To make men not merely theists, but Christians, will be our aim. It will be a life-long study so to present Christ that he will be believed on by those who hear us.

#### PERSONAL WORK FIRST

The way to learn to do anything we want to do is to do it, and this applies also to missionary work in China. Most men can win more men by personal conversation than from the pulpit. During the first few months in the country will not be too early for the new missionary to present the Gospel message to somebody with whom he has gained friendly relationships. This means that the emphasis will not be in the first place on preaching, if by that we mean speaking from a pulpit. The "foolishness of preaching" must not be undervalued. More missionaries than are now doing so should be giving their whole time to preaching, both for the sake of the effectiveness of their own work and also in order to help raise the standard of preaching in China. But this will come later in the new missionary's career, and something about preaching will be found in the following paragraphs. Here it is only pointed out that preaching will not be the missionary's first ambition, and his direct evangelistic work should not be postponed until he can preach. The danger often is that he will begin to preach too soon. By beginning

before he can speak properly, he is not only misunderstood, but he may also leave the impression on the minds of his hearers that the Gospel is something mysterious and unintelligible. [89]

#### WAYS OF WORKING

Suggestions are wanted not only about what to study but about how to begin to work. As has been said in the previous paragraphs, "personal work" is the kind of work with which one can begin at once, and which will continue to be the most fruitful kind of work during all the years of service. Faithfulness in such work will enable one to inspire the Chinese church members to undertake such work also, and it may be that the new missionary will in a year or two find it possible to be the leader of a force of personal workers in the Chinese churches to which he is related. Whatever other disillusionment may come, let nothing destroy the earnest determination to endeavor to bring the individuals whom we meet into personal relationships with Christ. It may be that in the homeland as we looked forward to service in China we have had falsely exalted ideas of the people, and these have been badly shattered by the common folk among whom we find ourselves; but this should not be permitted for a moment to destroy our sense of the value of the individual man. We need all the more to enter into the spirit of the Christ, who sat and talked with the woman at the well, who with tenderness touched the leper, who took the little children into His arms, who received publicans and sinners and ate with them, who came "to seek and to save that which was lost," and to all of whom He was willing to give of His best.

#### BIBLE CLASSES

The teaching of Bible classes is another form of very fruitful work which can be begun early. A class in the Sunday school will serve to relate the beginner to that kind of work, and help him to understand at an early stage what the difficulties are, and where his strength may accomplish most good. Subscribe at once to the CHINA SUNDAY SCHOOL JOURNAL. But one's Bible class teaching need not be confined to the Sunday school. The writer knows one missionary who, between Saturday noon and Sunday evening, teaches fourteen Bible classes, consisting almost wholly of students in government schools. The same thing could be done in scores of other cities where such opportunities are simply waiting for the men to take advantage of them. One need not travel many weary miles [90] to minister to a few small audiences, nor need one wait several years until one can preach a polished discourse. All around us in China's cities today are men and women who are eager to learn more about Christianity, and the man and woman who can come to them with a vital message can easily gather scores of them into Bible classes, -- not to study literature or history or to gain mere academic knowledge, but to answer the great problems of life and to discover what will satisfy the deepest religious needs of each individual heart. These large opportunities urge the new missionary to become as much as possible an expert in religious education of the Chinese, both for his own sake and the work he himself should do, and also that he may be a leader of one or more normal classes in which he is helping Chinese church members to do similar work.

#### USE OF LITERATURE

The wisest use of all forms of Christian literature is a third method to which the new missionary should give early attention. By studying the catalogues and the various classified lists of tracts and books published by the tract and literature societies, especially in the more recent issues containing statements of the contents or purpose of the books, it is possible to know what literature is now available. Consultation with older missionaries and with Chinese pastors should help to show what is most useful for different classes of people and for different purposes. To help make and to share in the plans for the systematic distribution of sheet tracts, to do the work of a colporteur in selling books and tracts, to give away a book or tract to supplement a conversation, or to those who will appreciate the gift, to recommend to pastors, preachers, church members, or inquirers the purchase of a helpful book, all these are legitimate ways of working. We should aim to know, even if we must get the help of a teacher, the contents of tracts and books that we give away or sell, both as a matter of principle and also in order that we may accompany them with a word of help or explanation.

#### CHRISTIAN SERVICE

The work of the pastor of a church includes much more than preaching, and it will be the privilege of an evangelistic missionary to help in organizing [91] and leading the forces that are latent in the church membership. "There are vast resources in our churches that are nonproductive solely for the lack of the challenge of a definite task." In every possible way, besides leading bands of personal workers, and normal training classes for Bible teachers, the missionary should endeavor to help each church member to find and successfully accomplish those forms of definite personal Christian service for which each one is best qualified.

During the first year, there are at once little ways in which the missionary may help. For example, his reverent attitude in the church services may help others to worship reverently. It will be a mistake to think that his part in the service will be only to understand the speaker, and that when the mind tires of that a more or less listless attitude is excusable. Such an attitude is strangely infectious, and so he hinders rather than helps. Would it not be better to devote ourselves wholly to worship and to quiet meditation?

#### SOCIAL SERVICE

It is increasingly urgent also that the Church give most earnest heed to the task of applying in a very practical way the truths of Christianity to the growing social consciousness of the people, without at the same time losing the reality of the appeal to the individual, and without destroying the sense of the necessity for personal conversation. The Church must never offer mere inconsequential social service, but it must urge positively, insistently, unceasingly, that Christian truth must be applied both to the whole life of the individual and also to the whole life of the community, and the nation, and the world. To help in this is another of the privileges which it is the duty of the missionary not to miss.

#### RELATION TO PASTORS

His work will bring the missionary into relations not only with older missionaries but also with Chinese church leaders. The self-supporting churches, more or less independent, are not to be considered as outside the sphere of the missionary's activities. It would be unfortunate, as it is untrue, if the missionary had nothing more to contribute to the life and service of a Chinese church when such a church no longer needs foreign financial assistance. But to work in such a church will demand the fullest recognition of and respect for [92] the position and work of the Chinese pastor, and the determination to maintain cordial relations with him. The new missionary's first work in such a church will not be to tell the pastor and church officers how to organize the church and how to carry forward its work, but it will be to enlist as a volunteer worker under their direction. The missionary's capabilities will be recognized soon enough, and he need not fear that he will not find scope for all his energies. But his first aim must be to win the confidence of the pastor and other Chinese leaders, and to demonstrate to them that he desires to be, not a "commander of the forces," but an effective fellow worker. To say "Go" to these older men is impossible; even to say "Come along with me" may be unwise; "Let me go with you" is a way of saying it that may open the door to real fellowship in service.

#### RELATION TO RURAL DISTRICTS

All the preceding paragraphs may be applied also to the missionary who will be placed in charge of a rural district. While it may not be possible for him personally to lead regularly and continuously the work in Bible and other classes, it will be his privilege to help in the organization of such classes. He will also be thrown into relations with pastors and preachers, who, if not wholly supported by the Chinese churches, have been in the service of the churches for many years, some of them perhaps from a time before the missionary himself was born. There will be no more important duty than for the new missionary to establish relationships with them as a co-worker, rather than a mere superintendent. It will also be his task so to organize his work and so discipline himself that his necessary administrative tasks will not so fully occupy his time as to make it impossible for him to share in direct, personal evangelistic work. Only by continuously sharing in personal evangelistic work himself will he be enabled greatly to strengthen the workers with whom he may be associated.

We need not be over-concerned about the relative importance of intensive and extensive work. The "foreign devil" is now no longer needed to draw the crowds for the Chinese preachers, but it would be most unfortunate if on [93] this account the missionary should no longer share in extensive work among non-Christians. On the other hand, people in such large numbers are ready for intensive teaching that it is important to concentrate and make all efforts to seek them one by one and to lead them to become faithful followers of the Christ and then to serve him with deepest devotion and with all one's powers.

#### RELATION TO CHURCH ORGANIZATION

It may be that before long problems of church organization will confront the missionary, and this ecclesiastical work is not to be shirked. To it he should bring not merely the knowledge and training of

theological schools of the West, but there should be the earnest study of experience in the mission field both in China and in other countries. To know where to find the records and lessons of such experience, he should apply to different leaders in his own denomination, and also to the reports of missionary conferences.\* In newer fields, it may possibly be his duty to serve as the pastor of a local church. In that position, he should recognize the very temporary character of his pastorship, and aim as soon as possible to make room for a Chinese pastor in order that the church may be clearly recognized as a fully naturalized institution.

\*[Those issued by the Continuation Committee of the National Conference of 1913 in Shanghai should not be overlooked. See also the section on "Ecclesiastical Requirements" on page 4 of the pamphlet PREPARATION FOR CHINA, reprinted from the Fourth Report of the Board of Missionary Preparation in America.]

#### PREACHING

In the above suggestions, nothing has been said about preaching in order to suggest that preaching is not the only nor the first method of the evangelistic missionary. Evangelism is not to be confined to the holding of meetings. Fewer stereotyped meetings and more anxiety and effort to make known the truth so that it shall be understood will make for a stronger, more fruitful evangelism. Many of the people whom we are to reach have never before attended a public meeting, never listened to an address, never read a book, never heard of the etiquette of public assemblies, and many of them do not know that they are supposed to listen to what is being said. [94]

#### THE PEDAGOGY OF RELIGIOUS INSTRUCTION

These facts need not discourage us. The missionary will want to bring to China the best pedagogy of religious instruction, the best homiletics, and the most efficient organization of the forces in a church. The facts that have been mentioned only emphasize the importance of adapting all these ideas to Chinese conditions and life, and not trying simply to import all these western notions. So in his first year he will begin this never ending study of how to do the work of an evangelist and minister in China. It is not possible within the limits of this chapter to write about the homiletics of a sermon in Chinese or of a street chapel address. In a supplementary note are quotations that have been taken from letters written by a number of different missionaries of many years' experience [Following this section, on page 98]. Special reference should also be made to the April, 1907, number of the CHINESE RECORDER, which is entirely devoted to the subject of Evangelism, and contains also some practical illustrations of how to preach.

The days of simply preaching at random to those chance hearers who might happen in at a street chapel are or ought to be past. All classes of the people are now accessible, and the evangelistic work should be carefully planned with definite objectives for every regular and special effort so as to aim to reach all the people. The preaching in the street chapel should be carefully and systematically organized, so that there will be both careful preparation and thorough adaptation to different audiences who have been secured, not by chance, but by intelligent advertising and personal invitation. Moreover, the

organization ought to be such as to enlist the whole church membership in the work, who will be taught and led by carefully chosen and trained class leaders, so that the public preaching is thoroughly followed up by systematic and sympathetic individual work.

#### INTEREST

In China, as elsewhere, attention is the requisite to learning, and interest is the mother of attention. The preaching that is done must interest the hearer to be effective. The message, which is the only one of a crucified and risen Christ, must be presented in a form [95] that is interesting [See the supplementary notes on "point of contact."]. This is the point where much preaching fails. When a Chinese preacher is talking, much of it is to a small number of listless people; and when the foreigner speaks he secures more curious eyes to look at him than his fellow worker because he is a foreigner, but his message may not necessarily go in any further than the first one. The fact that more stayed to look at him and wondered at his appearance must not delude the missionary into thinking that the audience paid attention to his address. How to penetrate the mist that surrounds the mind of the ordinary son of Han as he listens to a religious address is the great problem for the preacher. He cannot solve it unless he knows intimately the lives, and interests, and troubles, and ambitions of those whom he would influence.

#### IMPRESSIONS THROUGH EXPRESSION

The educationists are urging that "without expression there can be no impression," and the preacher should apply this rule to his preaching. No truth is possessed until in some way or another it is practised. No lesson is learned until it is lived. In a magazine article, Dr. Griffith Thomas writes: "Ideas alone will never save a soul, and truth by itself may be valuable in an essay, but it is insufficient by itself to make an evangelistic address. Essays are delivered BEFORE people; sermons are preached TO them. After hearing a convincing sermon on "The Power of the Cross," a layman said to the preacher: 'I heard you preach last Sunday; I was greatly moved. But if you will permit me, I should like to offer this criticism. I am a business man at the head of a large concern; we send out many salesmen. If one of my salesmen went into a prospective customer's place of business, talked as convincingly as you did last Sunday about the fine quality of our goods, and then walked out without trying to get an order, we would discharge him.'

In the cities and older centers of Christian work, larger audiences meet regularly every Sunday and there, preaching more nearly approximates that in western lands. It is a cause of much regret that in too many cases administrative work has occupied so much of the missionary preacher's [96] time that he has not been able to cultivate his sermonizing and preaching powers. In some places it has seemed that the Chinese pastor was ambitious to imitate his western brother in this respect also, and was attaching more value to work on committees than to the preaching on Sundays. Here is the opportunity for the evangelistic missionary in the course of a few years to give of his best in preaching power. It will require that he devote himself as wholly to this work as the teacher of science does to his work in the college.

## PASSION FOR EVANGELISM

Experience urges that the missionary must carefully nurture his evangelistic zeal until it become a dominating passion determining his plans and efforts. It will be only too easy to drift along on the routine of everyday duties. This is true not only of those in institutions but also of those nominally in so-called evangelistic work.

Frederic Myer makes St. Paul say:

Only as souls, I see the folk thereunder,  
Bound who should conquer, slaves who should be kings.

To emancipate, to enthrone them is the missionary's work. To that work he should give himself with unstaying, undivided, unsparing passion of love and devotion.

Then with a thrill the intolerable craving  
Shivers throughout me like a trumpet call.  
O to save these! to perish for their saving,  
Die for their life, be offered for them all!

The love of Christ must so constrain us that we shall be filled with a persistence, a patience, a longing, a desire that will make our evangelistic purpose invincible because it will be neither gainsaid nor distracted.

Stir me, Oh! stir me, Lord, till all my heart  
Is filled with strong compassion for these souls,  
Till Thy compelling "must" drives me to pray,  
Till Thy constraining love reach to the poles  
Far north and south, in burning deep desire,  
Till east and west are caught in love's great fire

Stir me, Oh! stir me, Lord, till prayer is pain,  
Till prayer is joy -- till prayer turns into praise;  
Stir me till heart and will and mind, yea, all  
Is wholly Thine to use through all the days.  
Stir, till I learn to pray "exceedingly,"  
Stir, till I learn to wait expectantly.

[97]

## LIFE

Our evangel is life. Not the teaching of ethics, not the definition of dogma, is the task before us. It is simply the transmission of life. Life is transmitted only by that which lives. Of the evangelist's own spiritual life it is more important to take care in China than in Europe or America, because here he will have to depend almost altogether upon his own faithful use of the means of grace without the stimulus from a large Christian community. Moreover the constant contact with heathenism tends to deaden his sensitiveness to sin. If he at any time loses his sense of awe at the mystery of Christ's unfailing patience in the forgiveness of sin and takes it as a matter of course, his power to witness is gone.



Another chapter in this book deals with this subject, but it is of such supreme importance that repeated reference to it here will not overemphasize it. The measure of faithfulness in personal study of the Bible and the depth and reality of prayer life will very largely be the measure of the fruitfulness of evangelistic effort.

#### TOO BUSY TO WORK

There is much work to be done, -- much that seems to be waiting for the new missionary, and which apparently will not be done unless he does it. Nothing that is written here should be interpreted as justifying any inclination to shirk, or to take life easily. "Better burn out than rust out." But on the other hand there often is a danger of attempting too much and of undertaking to do more than can be done well. It is not only that the result is real inefficiency, but still more seriously it tends to interfere with our periods of communion with God, and to destroy the true perspective of our work. We are hammering so busily that the architect cannot discuss his plans with us. "For me to live is to work," becomes our dominant thought. Our attention is fixed upon working FOR God instead of seeking that God may work IN us. To stop, to think, to allow ourselves time to see what we are aiming to do is what we must plan to do regularly. God is seeking men. The purpose and plan are His. That His purpose in our lives may be accomplished should be our greatest ambition. To seek to obey His will must be our constant endeavor. For that we shall need our quiet times. And [98] not with ourselves only, but also with others in united intercession and worship. When all day Sunday is given to helping others, there should be some definite plan by which some other time is set aside regularly for the purpose of receiving help, and this should be in the programme of the week in every mission station.

#### SPIRITUAL WORK

The work of an evangelist is a spiritual one. The primary condition of such work is God himself. It is only as God works that men's hearts are won and changed. His is the power, the irresistible force made manifest in great awakenings, in vital movements. It is for the evangelist only to wait upon God, When he moves, our Christlike purposes will be brought to realization. Let us therefore look to God in prayer for a demonstration of his power in this country. We shall see the answer to our prayer. We shall witness the working of forces higher than present realities. We shall be made to rejoice in the triumph of the Christian cause.

The new missionary need not wait to pray in behalf of Chinese friends until he can pray for them in the Chinese language. By recognizing that prayer is a real, working force, and by giving oneself to such service, why should not the missionary win converts during the first year on the field? If our prayers are what our dominant desires are, and we have indeed come to China earnestly longing to win men to Christ, we shall be praying constantly for them. And by praying ourselves, we shall most effectually get others to pray for the coming of Christ's Kingdom.

#### SUPPLEMENTARY NOTE

#### SUGGESTIONS FROM EXPERIENCED MISSIONARIES REGARDING PREACHING

The ordinary preaching method is not a good one to follow in dealing with chapel or village audiences. The catechetical method is a much better one. To use the latter effectively, however, great wisdom is necessary. Few questions should be asked. One man should not be asked several times. The attention once secured must be retained. Apt illustrations will help greatly. If these are local, so much the better. Foreign illustrations should be very sparingly used.

Great variety and flexibility in methods are necessary. Many orders of mind are represented even in small groups. What interests one does not appeal to another. It is not easy to get the average Chinaman to believe that you have a message direct from God, suited [99] to him, offering present and lasting benefits. Men should be drawn out as to what they really desire and long for. A present Christ for every man is what God offers to all hearers.

The Great Teacher's methods in dealing with individuals should be carefully, lovingly, prayerfully, and frequently studied. His conversations with Nicodemus, the woman of Samaria, the rich ruler, will yield most profitable and lasting results to those who will take time to study them all. So, too, Paul's methods in Antioch in Pisidia with Jews, in Lystra with illiterate pagans, in Athens with cultured Greeks, in Caesarea with Felix, Festus, and Agrippa, -- all will teach how a master worker testified for Christ. We are in China and we know how Paul would present Jesus to the Chinese.

#### CHRISTIAN SERVICE

Questions from hearers should always be welcomed. The more of them the better. They should be germane to the topic discussed. Every one of a controversial nature must be avoided. All that will help to bring God near in thought to men, to make Christ real to them, to awaken conscience, to move the will, to dispose to present duty and privilege, should ever be welcomed.

So far as possible have men of one class speak to men of that class. Let peasant speak to peasants, scholar to scholars, teacher to teachers, pupil to pupils, those who once worshipped idols to those who do so still. The average man likes to be dealt with by men who have his own real point of view.

In my experience very few foreign or Chinese Christians know how to reach the average Chinese scholar. It is worth while studying how to approach him. His attitude of mind is not now what it was in the past. Light is spreading. Thinking men have subjects brought to their attention which were not thought of by scholars of other ages. There is that in the Christ of God, the Son of man, which must appeal to some at least of China's thoughtful minds. We should not cherish the thought that such men cannot be reached. They are being reached in some places in large numbers. There are few Christian churches that have no scholar among their members. Let them work for men of their own class.

#### RELATION TO CHURCHES

Pay especial attention to the religious sects among the Chinese. One of our livest preachers is an ex-Taoist priest, quite a number of

our most active Christians are ex-vegetarians. These after all are the spiritually-minded people of China and should be won as friends and not antagonized so as to make them enemies. This can be done without compromising our stand as Christians.

In the successive numbers of WOMAN'S WORK IN THE FAR EAST, from March, 1912, to March, 1914, there is a series of Suggestive Bible Lessons for Non-Christian Women, by Miss Mary Culler White, which will richly repay careful study. There is space here to call attention only to the following points, which Miss White demonstrates.

1. The importance of finding a point of contact in an experience with life in order to reach the hearers' minds by a natural way of approach and by a gate of easy entrance but which cannot be taken [100] either by stealth or by storm. "Whenever I have started with what the women knew already, I have been able to lead them on to that which I wanted them to know. As far as possible I have used the question method, developing the theme with the help of the audience; and sometimes I have been rewarded by an artless auditor grasping the thought and going on with the expression in language of her own."

2. The late introduction of the Bible text. Bring it in only after you have opened the way by the point of contact and have produced an interest in the theme which the text sets forth. In other words, begin with some real experience in life, some real problem which the hearers are facing, and relate your teaching to that.

3. Another principle is that of repetition. Let the new thoughts come slowly, and blend in with them much repetition of what has gone before.

4. Be ever on the alert for new methods of presenting truth. Look for illustrations which illustrate.

Do not leave all the preaching to non-Christians to be done by Chinese evangelists. Most of them get into ruts. You must get them out. Study more and pray more and preach more until you can be understood, and until your preaching is a model as to subject matter, delivery, and results.

Learn to "think yellow," as Dan Crawford was "thinking black."

Be careful how you use the miracles. They were largely signs given to attest His Messiahship. If continually preached about in China, the Chinese think of Christ only as a healer of the many diseases of their bodies, and forget the great disease of their souls, SIN.

For short addresses consider the method the Master used. Nature around spoke continually of the unseen world to Him. Use parables, but not necessarily all the parables of our Lord, as many of them were spoken for Jews.

Commit to memory familiar proverbs, and preach from them to your text. Quotations from the Chinese Classics, if well used in the same way, are often effective.

Don't be afraid to attack through eye gate by means of suitable

pictures, even those which seem very crude to you, e.g., the Chinese versions of the Prodigal Son, etc., will be found to be of great use.

Make much use of hymns in your preaching. Teach the hymns. Keep on singing them till the people have memorized them. Do not be afraid of repetition.

Do not try to tell the people about everything, but just get them to understand one thing. Unless you are sure that you are winning the people, speak shortly. A little gold is better than much brass.

Remember never to abuse another's religion or his ways, and do not argue. Tell the truth. Point out moral facts and leave them to make their own impression.

Remember the growing material consciousness of China, and show how Christ meets not only the individual need, but the national need also.

Let those only preach who can do so properly. Ask the others to just tell what Jesus has done for them. [101]

A Chinese worker writes, "Do we as Christians show as much dislike as we should of idols and idol worship, or are we apt to be polite and overlook?" And again, "I believe there is conscience in Chinese hearts. I wonder if we did not take it for granted that there is little, we might not find more."

Get the people to love you first, and then you can preach anything.

Choose and then win the personal confidence and friendship of the best Chinese workers in your field. Give them your confidence as fully as you ask theirs, and trust them fully, though not blindly, -- a difference we foreigners often find very difficult to make.

Prayer for souls is paramount. Christ has promised "Follow me and I will make you fishers of men." Those who pray much that Christ will give them souls, will seek for them, and those who seek will find them. Pray before you begin, pray while you work, and pray when your work is done.

With reference to the study of idolatry, see the Chinese book, THE ABOLITION OF ERROR, in the edition by Pastor Kranz. Another book, not too well known, but recommended for study is, THE LIVING FORCES OF THE GOSPEL, by Joh. Warneck. Authorized English translation by the Rev. Neil Buchanan. (Oliphant, Anderson, and Ferrier).

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[101]

II

PERSONAL

The Editor and J. W. Lowrie \*

It is a familiar fact that the Latin word from which the word missionary is derived is the exact equivalent of the Greek word translated in the New Testament "apostle," meaning in each case one who is SENT. (If in the English translation the Latin word had been chosen instead of the Greek, we should read that the Master sent out twelve missionaries, and that "He gave some to be missionaries, and some prophets; and some evangelists, and some pastors and teachers," in which case the not uncommon error in the minds of some unintelligent Christians that missions are more or less a work of "supererogation" would be obviously untenable).

\*[The paragraphs contributed by Dr. Lowrie (mostly in the earlier pages) are prefaced by double quotation marks, but a few sentences from other sources are also cited.]

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#### THE MISSIONARY IS AN "APOSTLE"

A missionary, or an apostle, is one commissioned as a spiritual agent to do spiritual work in a spiritual way. It is the spiritual life that constitutes him a missionary. If he lack that, whatever he may be termed, or whatever his status, he is not a true missionary of Christ, but only a fraudulent imitation, a tinkling cymbal, and a sounding brass.

#### ADVICE TO MISSIONARIES

Every missionary society is first and foremost anxious as to the spiritual character of its workers. A leading British society, in its instructions for probationers and junior missionaries, says to them: "The first thing of extreme importance is to maintain a close walk with God through the study of His Word, and by the help of His Spirit. If this be neglected, all other preparation is vain. All linguistic powers -- all talents of whatever kind -- are of little worth if this is lacking. He is earnestly urged NEVER TO BEGIN A SINGLE DAY'S WORK without first being anointed as with fresh oil; without having his soul blessed by a time of close and happy fellowship with God. This is a vital necessity if any abiding work is to be accomplished." One of the largest American societies in like manner speaks to its missionaries thus: "The spiritual aspects of the missionary work are entitled to the foremost place in the thoughts and affections of all who engage in it. Applicants for appointment as missionaries should set before their minds the authority, glory, and grace of Christ, and the honour of His name in the salvation of souls as their great aim. They should offer their services in the work of spreading the Gospel, under a sense of being divinely called to it, and they should seek their reward in our blessed Lord's approval. For His sake they should be willing to make sacrifices, to meet with hardships, and to endure privations. For His sake they should consent to suffer the want of congenial society if necessary, and be willing to accept a life of steady, unnoticed labour, expecting to continue therein until death, and looking for rest and reward in the world to come. In these and similar purposes, endeavours, and hopes, they and all the friends of missions stand together in mutual sympathy. And it must be deeply felt that harmonious [103] and pleasant relations and cooperation both among missionaries themselves, and between them and the members of the board and its executive officers, depend far less on formal rules, than on their common experience of

divine grace -- a grace which inspires forbearance, meekness, and Christian love."

#### WHAT IS THE SPIRITUAL LIFE?

What then IS the spiritual life? "It is that undefinable power in one which not only leads those who meet him to desire to be better men, but which draws them, perhaps unconsciously, into the service of the Lord Jesus Christ, and the service of men for His sake. It is the life of faith working by love -- the enthroning of Jesus, the dethroning of self. Without it every intellectual attainment, every social attraction, every commanding element of personality is but the warp of a Persian rug without the woof. It has no stereotyped form, but may be contemplative, retiring, robust, practical, aggressive -- as varied as the temperaments and dispositions of men. Life abhors uniformity; machines require it.

"How can the outward manifestation of a life derived from the Saviour of the world, fail to transcend the unaided efforts of the best of men, or fail to point, even unconsciously, to Him as the source of it all? From Him comes the Christian humility, the impressive meekness, the honouring and seeking of the lowly, the fervour of soul, the scrupulous integrity, the diligent use of flying time, the hopefulness and cheerfulness, the desire and effort to bring others to know Christ, and the practical interest in everything that pertains to the welfare of men." Yet a word of caution may here be uttered.

#### COMMUNICATION OF SPIRITUAL LIFE

"Missionary activities in recent years are much diversified. There is danger that mere contribution to the physical comfort, and the intellectual uplift and the general welfare of the people is deemed, in and of itself alone, good missionary work. It may be useful in paving the way for some one else to accomplish more than he otherwise would (but a new line of railway does that), or in inclining the hearts of the people to listen to the message of life from other lips; still, the most important consideration in all our [104] thinking should be our own spiritual life, that it may be communicated to the spiritually dead round about in such ways as the peculiar personality and opportunities of us each make possible. Who knows but some word or deed of ours may prove the seed that starts a living faith in Christ in some prepared heart -- a seed that will multiply into many lives and eventually into a Christian community? Unless our spiritual life, our actual communion with the Lord Jesus Christ, with God His Father and ours, is a living, growing experience, we are, from a missionary point of view, like useful machines, doing our single piece of work but having no personal share in turning souls from the power of Satan unto God. While recognizing that in some communities difficulties are much greater than in others, the indisputable evidence of successful missionary efforts in a locality is the group of genuine believers whose new life is manifested in Christlike conduct and in seeking to win others to Him. And generally speaking, in proportion as each member of a mission, whatever his occupation, is living the real spiritual life, will the resultant of the whole mission's activities be genuine believers in Christ Jesus, willing and able to propagate their faith among their own people.

"And the converse is equally true; however cultured, moral, active, and efficient an individual missionary may be, if his spiritual

life is a lame thing, all his varied efforts are, for the salvation of souls and for the establishment of the Church of Christ, little better than water spilled on the ground.

#### EARLY TYPES OF MISSIONARIES

"It may not be possible to determine whether the missionaries of seventy years ago were of a higher spiritual type than those of today, but manifestly it required a mighty and a holy inward impulse, with a clear apprehension of the heart needs of the people to whom they went, and of the divine authority commissioning them, to send them across the ocean by sluggish sail, with little prospect of return, with news from home infrequent and long delayed, with food and dwellings such only as the strange country provided, its language riddle unsolved, and its people suspicious and [105] hostile. The distance, the mystery, the fearfulness of it all tried the spiritual motive and sifted the company to a Gideon's band. The conditions were such as to call out the giants of faith and hope, and to deter all others.

"Everything is simplified now; the world is smaller, the ocean is but a lake on which a hundred and fifty missionaries may travel to their fields by a single steamer. There is proportionally less to require the spiritual motive which alone impelled the pioneers to stake all for the sake of Christ and for the souls of men; yet their motive and experience is as essential today as it was then, to getting the true result. It is pathetically true, also, that there is usually far more in the school and the college life of today to equip and discipline the mind and the body of a young missionary than to nourish and invigorate his faith.

#### RIGHT BEGINNINGS IN SPIRITUAL LIFE

"If, then, the spiritual life is the first thing in our missionary preparation, and if there is nothing in the mere office and occupation that necessarily ministers to and develops it, how is it to be cultivated? Does it seem superfluous to say that we must BEGIN RIGHT? It is not safe to assume that all is well with our heart, and that, using certain aids and taking certain precautions, we are to press ahead at full speed.

"If we began face to face with Christ Jesus, if in the shining holiness of His presence we found all that we had and all that we were but tinsel and rags, if we yielded our self-will to His loving Lordship, and found our NEED -- not our goodness -- to be our only claim upon His grace, then we have begun aright. If not, we should begin now.

"If, like Saul of Tarsus, we were for a time smitten blind to everything but Him whom we had before failed rightly to esteem, and if we were so absorbed, as was he, in contemplating His cross and resurrection that for a time we cared not to eat or to drink, so much the better start have we made in the life which is a walk with Him, and with the Father, whose spirit of holiness He perfectly revealed. But our beginning may not have been in the least dramatic, as was Saul's, may not even have been so definite as to have an anniversary day, and yet be none the less real and [106] effective, if in reality to Jesus, Jesus crucified and risen, we have once for all gratefully submitted our inmost self. Christ makes His imperial claim not to enslave us, but to

bring us to the heart state best suited to receive His infinite grace. For the spiritual life is simply this, receiving His grace day by day in order to share it as freely with others in deeds and words. Whatever, then, avails to keep the channel open between our hearts and Him tends to cherish that life. He has put it perfectly in the figure of the vine-branch and the vine. And, whatever beclouds our vision, divides our affection for Him, dulls our hearing of His voice, diminishes our service of men for His sake -- this represses and impairs our life.

#### DEPENDENCE UPON SCRIPTURE

"We of course depend chiefly upon His Holy Scriptures, of which he said the Old "testify of me," -- and the New surely do nothing else. Out of the habitual childlike use of the Word of God will spring those meditations upon the great thing of our salvation, that increasing knowledge, adoration, and service of Him whom not having seen we love, that sensitiveness of conscience, that willingness to make personal acknowledgment of error, that honouring of the Holy Spirit -- Interpreter of the Word, that rejoicing in conversation on these life themes with fellow believers, that desire to testify tactfully of the grace that has transformed life for us in order that others may be saved, and that readiness to engage in work for the welfare of individuals and of the community, always seeking ultimately the well-being of their souls -- all of which are the expression of that life hid with Christ in God which we are considering.

"Since the Saviour said, and oftener implied, that the deepest things of His salvation were hidden from the wise and prudent but revealed to babes, we may rest assured that extreme simplicity will mark the nature of the life we are contemplating. Babes, and babes only, receive the illumination, and the methods of attainment are suited to their comprehension alone. Thus it is that the twentieth century, with all its expansion of knowledge, discovers no new method for the care of the spiritual life, though it has greatly widened the field for its exercise. [107]

#### DEPENDENCE UPON PRAYER

"We may be sure, therefore, that prayer remains, as at the first, the twin essential for its maintenance and its activity. The Christian's vital breath, the Christian's native air is it, and to those who have begun aright it is indeed as necessary and as natural as breathing.

"Nor can we open our hearts too freely to the Holy Spirit; but by neglect and by disobedience we can grieve Him. The inscrutability of His nature need no more hinder us from receiving His blessings than the mystery of the rain and the sunshine debars the simple Bushman from their warmth and power.

"By Father, Son, and Holy Spirit are given FREELY salvation, life, power, victory, goodness, hope, and joy, to the missionary who will take them by acts of trust -- a trust that itself is given for the asking. Not to the philosopher, vainly prying into what is beyond the ken of man, but to the child heart is spiritual life abundantly bestowed.



## THE SERVICE OF MAN

"But in this programme, some one asks, where does the service of men find place? Is not the simple service of men an expression of spiritual life and a means of its cultivation? Yes, assuredly, if in spirit and in purpose it is service like that of Jesus Christ. Indeed, once Christ's life is in a man, he is as user to serve as rain is to fall, or fire to warm. It is impossible for him not to serve. Only where there is no life is there no service; and scant life, scant service. But all service that the Saviour set us the example of was service primarily and manifestly for the salvation of men's souls. Even though our service is not the direct preaching of the Gospel, still, 'Is it consciously for the salvation of men?' will be the query that tests its kinship to the service of Jesus, our Lord. Indeed, without such service as this life cannot be maintained. In our day it is quite necessary to distinguish clearly here. There is a kind of service, kindly and diligent, which better the physical condition of the man or the community served, better them intellectually and socially also, but gives little or no instruction, no warning or encouragement to the soul. It is a hollow substitute for the service to which Christ calls His followers. [108] All His labours for the eyelid -- the body -- had sure reference to the eye -- the soul -- whose blindness He alone could heal. And all the service we can render to society with the same real and undisguised intent, exercises and invigorates our highest life, and we shall measure its supreme success by the individuals and families who through it have come to put their trust in Christ."

Some of the DIFFICULTIES in the way of such a life have been described more or less fully in the preceding chapters.

## CHANGE IN SPIRITUAL CLIMATE

Upon arrival on the mission fields the young missionary finds a great change of spiritual CLIMATE. The circle of Christians from his own land is generally not large, often confined to his own mission, and perhaps to his own station. By the barrier of his ignorance of the language he is shut up from whatever he might impart to or gain from the Chinese Christians. His time is given mainly to study, with some social and other recreation. It is quite possible to become morbid, discouraged, impatient of his restraints, censorious of the conditions about him. This is the most critical period of his missionary life.

Another crisis is when he first begins work himself, and finds how imperfectly fitted he is to withstand influences that depress him, and how inadequately equipped he is spiritually.

## THE WHIRLPOOL OF WORK

If inability to engage in work, and the discouragement of unending study prove trying to the spirit, the immense change which comes when he is struggling in the whirlpool of full mission work is not less so. His duties are multifarious and exacting. After they have in a way been performed, for many of them there is nothing whatever to show. He does not feel sure that he has done himself credit, often, indeed, feels the reverse.

In the homeland, although every one is also busy, between their

circumstances and ours there is a wide difference. For the most part, the duties of the workers there are more or less self-limiting. There is generally some one else at the FRINGES who takes up cognate functions, for Christian society is a great complex. But in China one [109] man, one woman, may be "the whole outfit." Everybody makes demands upon him and upon her, and NO ONE HELPS. All seek their own. Every man looketh upon his own things, and no man -- much more no woman -- looketh after the things of others. And all this is in a non-Christian atmosphere, in a non-Christian society, every member of which is (or may be) suspicious and critical; or else in a nominally Christian or semi-Christian society where suspicion and criticism are not lacking, but where amid other disagreeable phenomena the missionary finds it difficult to escape from the miasma of greed and ingratitude. Under conditions like these what is to be done to keep one's spiritual life sweet and pure?

#### THE HEATHEN ATMOSPHERE

The heathen atmosphere reveals to the missionary, as by an electric flash, in what light he is really regarded by those about him. Such an all pervading atmosphere of evil must bring direct spiritual testing to all missionaries, men and women, who live and who work in it. Let us remember, however, that a like atmosphere surrounded the first Christian missionaries and converts in corrupt Greece and Rome. It is the great privilege of the missionary to reread and to study again the New Testament, particularly the Acts and the Epistles, in the light of his new knowledge of what Oriental life really is. For him it is a fresh

#### NEW TESTAMENT EMPHASIS ON CONDUCT

discovery that the evils of which he has cause to complain in the newly forming churches, and in the Christian life of the members, are precisely the same as those in the early New Testament days. That Peter, James, John, Jude, and Paul -- men with such widely differing points of view both doctrinal and practical -- should all agree in making CHRISTIAN CONDUCT the test of the reality of the Christian life comes as if it were a new revelation. The reign of the Holy Spirit in the hearts and in the lives of the Apostolic Church, in Judea, in Syria, or in Europe, is a prophecy and a promise of what may be seen and felt in China, and of what has been and seen and felt, at this very time. Under favourable circumstances the Chinese are not less receptive of divine truth than are Westerners, but rather much more so, for the reason that they have not [110] spend their lives in resisting the appeals of God's Spirit. It is a great advantage to be aware of this fact in advance and to ACT upon it.

#### CHRISTIAN LIVES IN CHINA

The best possible evidence of the universality of Christianity is the production, even in the first generation of Christians, of beautiful Christian lives. In China these are not indeed numerous (and we should studiously refrain from giving the impression that they are so, as well as from exaggerating what actually exists), but they certainly are not rare. The stories of comparatively few such lives have as yet been told, many of them indeed offering scarcely any salient points for a mere narrative. For this reason we should be on the lookout for them. Through such shining examples our own faith may be strengthened, and we may be able by their means to do the same for

others, both Occidentals and Chinese.

#### MISSIONARY PERILS

"A danger familiar to all who have been much in contact with educated non-Christian men and women is that of becoming so enamoured of the intellectual and philosophical aspects of the subject, as to risk losing faith in the power of the simple preaching of the Cross of Christ." It is a well established principle that every doubt has at its root a SIN. As already pointed out in considering the physical life of the missionary, neglect of the laws of health may be the cause of much mischief, for the interaction of the physical and the spiritual life is most intimate.

#### MISSIONARY SELFISHNESS

"A treadmill routine tending to a narrowing vision and to missionary professionalism, is a spiritual enemy. So, too, are the harbouring of petty resentments, magnifying minor issues, becoming a 'faddist,' and especially the allowing missionary cares to crowd out prayer and study of the Word." Experience shows that the reading and the study of even the best and the most helpful books ABOUT the Bible must never be allowed to displace the devout study of the Word of God itself. In Dr. Julius Muller's great treatise on Sin, the origin of sin is traced to SELFISHNESS. This may and does not infrequently manifest itself as much in zeal for MY denomination, MY creed, MY mission, and MY work, as in any other way. It is exactly as easy to be narrow, obstinate, selfish, and [111] unchristian for any or for all of these, as for myself individually; and while the one sin is more specious and apparently more respectable than the other, it is equally reprehensible.

#### CULTIVATION OF THE SPIRITUAL LIFE

Gradual and at length complete FAILURE OF MISSIONARY CHARACTER while altogether exceptional is assuredly not unknown. We ought not only to be aware of this alarming fact, but must be on the watch against its symptoms by study of the New Testament, and especially by considering the life of Christ and the lives and the work of his apostles.

"In addition to prayer and Bible reading, the cultivation of the spiritual life is to be carried on by renewing one's consecration vows day by day; by heart to heart talks with the spiritually strong among one's comrades; by humble use of the sacrament of the Lord's Supper; by a conscientious performance of duty as to the Lord; by seeking to communicate the life to others; by acts of service to the weak for his sake."

#### THE PRACTICE OF PRAYER

There are wide differences in the practice of PRIVATE PRAYER, and many persons have a natural --sometimes an almost insurmountable--reluctance even to speak of their prayer life. Much may be gained, however, by interchange of experiences. Yet that life is one which one must live for the most part alone. Long and wide experience shows that there is no time in the whole twenty-four-hour day so good as the early Morning Watch. There is then a freedom from interruptions of all kinds otherwise unattainable. Alone with God! In faith we ask him to

"Direct, control, suggest this day  
All that I think, or do, or say;  
That all my powers, in all their might,  
In thy sole glory may unite."

#### DIVINE GUIDANCE

For the production of spiritual results it is absolutely essential to allow TIME. "Take time to be holy." We must ask for divine guidance in the confident assurance that we MAY be guided, but it is an essential condition that we should be WILLING to be guided. [112]

"I would be treated as a child and guided where I go."

The inner voice recognized in various ways will make itself known.

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

"The meek will He guide in judgement: and the meek will He teach His way."

BUT LET US BE CAREFUL NOT TO IMPOSE OUR GUIDANCE AND OUR LEADING UPON OTHERS. An unhesitating assurance in regard to one's own duty may insensibly merge into a like confidence as to the duty of others. They, on their part, have their own leadings which may be quite different, and thus it is quite likely that there might be an inevitable and an unfortunate clash.

#### WORRYING IS SIN

If we truly "roll our burden upon the Lord," fretful impatience as to the outcome ought to be impossible. "Worrying is as really a sin as stealing." But if our faith is too weak for such unquestioning reliance upon God, may we not at least imitate that lady who, disturbed by a journey undertaken by her husband, after praying over it remarked, "I do not know enough about the danger to worry INTELLIGENTLY, so I have decided not to worry at all."

#### THE TYRANNY OF THINGS

This is an age of haste and of rush. Life becomes ever more and more complex, and there is greater and greater difficulty in adjusting ourselves to its details. They always tend to dominate us, and if we allow them to do so will tyrannize over us. "Things are in the saddle and ride mankind." At whatever cost this must be resisted.

#### PROTESTANTISM AND SELF-DENIAL

We live in an age which increasing stress is laid upon comport tending to be carried to the point of LUXURY. There is great danger of losing sight of Paul's advice "to endure hardness as a good soldier of Jesus Christ." Our style of living ought surely to be regulated not by an arbitrary standard set by those who happen to be around us, but by a

much higher principle. It is said to be a common [113] observation that when missionary vacations are longer than those of other workers, critical comment is provoked. Do not present world conditions summon to a simpler style of living? If it be possible let not our good be evil spoken of.

#### UNITED PRAYER

In all these and other difficult matters we need light and leading from above, and not merely from one another. There is among missionaries far too little UNITED PRAYER. The noonday prayer meeting languishes and sometimes goes out altogether, or lives "at a poor dying rate." There are many gatherings of missionaries, where, except for a short grace at table, from beginning to end no word of prayer is heard, and this, too, at a time unexampled in history which would seem to drive every Christian to his knees. The great duty of the Christian Church is intercession, intercession, intercession. But too often the Christian Church appears to be both deaf and dumb! It is at once our privilege and our duty to do what we may to arouse it. For why are we here but to illustrate the power of the Word of God, and to mould our lives with its teaching?

#### REWARDS OF MISSIONARY LIFE

If there are peculiar temptations in the mission field, so likewise are there peculiar rewards. "There is that fellowship with Him so often spoken of in the New Testament, and illustrated in the lives of Christians of all lands in every age, the appropriation of the promises, the joy in the midst of uncongenial surroundings, an increasing zeal for the work even after long continuance in it." There is a marvelous capacity of the Word of God to REMAIN FRESH, notwithstanding our long familiarity with it, like the atmosphere of each new morning. In time of trouble the promises shine like stars, as during the fifty-six days of the siege in Peking did the motto which hung on the baptismal font of the British Legation chapel (occupied by American missionaries): "I will trust and not be afraid." It is related that a Hindu who seemed uninfluenced by the teachings of Christianity thus gave his testimony to the qualities of those who taught it: "The missionary appears to me like a mango tree: everybody throws clods and sticks at him to [114] get his mangoes, but in spite of them all the missionary goes right on bearing always more mangoes!" May the readers of this little book become fruitful mango trees in this land of Sinim!

"Now unto Him that is able to guard us from stumbling and to set us before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time, and now, and for evermore."

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#### APPENDIX I

#### ELEMENTARY ACCOUNT KEEPING

By a Committee of the Associated Mission Treasurers of China

The accounts that are likely to come under the charge of the missionary beginning his work, deal with cash transactions. In themselves probably they will not be involved, and reasonable care and attention will keep them from becoming tangled. To fit himself for keeping accounts that require journal and ledger entries the missionary should consult a good manual of bookkeeping. It is impossible in the scope of one chapter to give suggestions for all the bookkeeping that a missionary may need to perform in the course of his career.

The suggestions that follow apply to all cash accounts, however these may vary in detail.

A very large amount of the difficulty often complained of in keeping accounts arises from their being regarded as something to be done in the spare minutes that seldom come. Meantime particulars are jotted here and there, on odd slips of paper or in odd books, which are easily mislaid. If possible, entries should be made direct into the proper account book or sheet at the time when money is received or paid. If this cannot be done entries should be made at stated, and short, intervals, from a notebook in which receipts and payments are jotted at the time they occur.

It is possible to get sadly mixed by using the same account as a cash account and a ledger account. The cash account is a record in order of date of all money paid or received. A ledger account is a statement of transactions relating to one matter and may include items that do not record the actual passing of money. Entries representing sums due to be received or paid may form part of a ledger account, but in the cash account only transactions actually [116] carried out may be entered. As an example to be avoided, may be mentioned the missionary who applied to his society for a grant and forthwith entered the amount in his cash-book as received by him and paid out for the object in veiw, while as a matter of fact he had received no money and paid none.

The account sheet or book is not the place to perform calculations. It is intended as a record of results, though it is often useful to record particulars such as rates of exchange. Sometimes one entry may be found to include such sums as the following, occurring on payments side of a cash account:

Native Agency, 100.00, Itinerancy, 5.75		
Colportage, 10.20, less church collections		
received, 11.75		104.20

Such net entries are to be avoided. They may seem neater at the time, but they are apt to be awkward subsequently. When a transaction involves both the receipt and the payment of money, an entry of the full amount of each should be made on the appropriate side of the account.

Different classes of receipts or payments should not be mixed in the same entry. This is easily avoided where tabular forms are used, but requires watching in other cases.

When amounts have been entered wrongly the figures should be deleted by drawing a line through them, and the correct figures should

be inserted above the wrong figures, not on top of them. Erasure is to be avoided.

It will save much useless trouble to the keeper of accounts, as well as to the inspector of them, if the recognized methods of bookkeeping are adhered to. If this is done all entries on the left side of a cash account will represent receipts, and all those on the right side will represent payments. If the expressions "Dr." and "Cr.," "To" and "By" are used, then "Dr." and "To" apply to receipts, and "Cr." and "By" to payments. [117]

It is well to take nothing on supposition. There is a large amount of wrong summation which can be eliminated by checking the figures as a matter of routine. Many unreal balances would not be recorded if they were checked with a bank book or against actual cash in hand. It does not do merely to deduct the total of one side of an account from the other and call the result the balance. Should the checking process reveal an error it is not permissible to account for a shortage in actual cash or on the bank balance by entering the amount as "sundries." If the fullest checking leaves a deficit unexplained, the account keeper must enter the amount on the payments side as "deficit untraced," and accept responsibility for it. This means that the amount involved will be carried forward as part of the balance in hand. Accounts showing unexplained surpluses are no more correct than those showing unexplained deficits. Search must be made for an explanation, and if it cannot be found the amount involved must be entered on the receipts side as "surplus untraced" and accounted for in reckoning the balance in hand.

It is proper to take receipts for all payments made, unless the amount be very trifling. Receipts should be given for all monies received and a record of these receipts kept, by counterfoil or otherwise.

In stating the balance in hand or due at the beginning or end of an account, an entry should be made on one side only. If it is desired to note the constituent parts of the balance it may be done in some such way as this:

	3		
By Balance - Native Agency	\$ 52.17	3	
Itinerance	24.13	3	
	=====	3	
	\$ 76.30	3	
less		3	
overdrawn - Education	31.29	3	\$45.01
	=====		

Accounts may need to be kept in cash, dollars, taels, or gold. It is not likely they will need to be stated in more than one currency. Therefore only one principal column [118] of account should be used, though one or more subsidiary columns may be necessary for noting the currency in which payment is actually made. Where money is received or paid in a currency other than the one in which the account is kept, the rate of exchange should be noted. Suppose the basis of account to be taels and some of the payments to be made in dollars, and others in copper cash. The account may then appear like this:

	Rate	Cash	\$.>	Tls.Cr
	=====			
1916				
Aug.31 By Native Agency for month	72.3		100.00	72.30
Education:				
school repairs	1922	2000		1.04

It is very desirable, to facilitate checking, that the transaction or transactions covered by one rate should be entered in the principal column of account as soon as completed. It leads to confusion if several transactions at varying rates are lumped together in one final entry.

Where money exchanged from one currency to another has to be re-exchanged into its original currency it is important to notice that the process is not necessarily one of mere reversal. For example, suppose a treasurer in Pexing receives a cheque for Shanghai Tls. 100.00 when the bank's buying rate in Pexing for Shanghai cheques is 105.7. The amount realized in Kungfa taels will be 94.61. But if re-transmission of the Shanghai Tls. 100.00 is called for, a cheque for Kungfa Tls. 94.61 will probably be cashed in Shanghai at 104.7, and the amount realized will be shanghai Tls. 99.06 and not 100.00.

... [Highly detailed examples omitted by editor. Any mission organization will have its own detailed guidelines for the handling of money, especially those following the guidelines of the Evangelical Council for Financial Accountability. -ccp]...

Whenever possible mission monies should be kept in a separate bank account and not in the private bank account of a missionary. Confusion and loss, which actually occur and are always to be feared, would thus be avoided. In managing the bank account it is not desirable to follow the example of the missionary lady who, when advised by the bank that her account was overdrawn, thought to put the matter right by sending the bank a cheque for the amount involved, drawn on the already overdrawn account.

For accounting purposes, a cheque is reckoned as a species of money. Therefore the receipts and payments by cheque should be entered on the appropriate side of the cashbook. Should a cheque received be lost, or should payment of it be refused by the bank, after the amount has been entered in the cash account, an entry recording the fact should be made on the side of the cash account opposite to that on which the amount was entered originally. This will cancel the transaction. In the case of a cheque drawn for the purpose of making a payment and lost after the entry has been made in the cash account a cancelling entry is not needed. On being advised that the cheque is lost the drawer can make out a fresh one, noting on the counterfoils of both cheques that the second cheque is required on account of the loss of the first.

Cancelled cheques should not be destroyed, but left in their places in the cheque book.



## APPENDIX II

## HOUSEKEEPING

Mrs. Spencer Lewis, in Collaboration with Other Ladies

As we stand on the threshold of the new life in the foreign fields, all sorts of new problems confront us; one of these is housekeeping and home making. Housekeeping on the mission field is quite a different matter from housekeeping in the homeland.

Its problems are largely those arising from having from two to four servants in the household, hence this chapter, necessarily, resolves itself into a consideration of the relations between mistress and servants.

Many young missionaries come to the land of their appointment desiring to manage their home more directly than is the custom in China, by doing their own work. Though this has been tried, it has been found not the best use of one's time in a land where so many women and girls are waiting for the help our education and talents can give them.

The domestic wheels run in oiled, noiseless bearings in proportion as the relations between mistress and servants are void of friction and misunderstanding.

## OUR TASK

Let us then, in the beginning, face the problem squarely and look upon our housekeeping as a part of our God-appointed task, and consider how it may be done to His glory, just as earnestly as we pray and devise means of reaching hearts by direct preaching or teaching.

## RACE BARRIER

While we all acknowledge that God has "made of one blood all nations of men," still, some of us find an imperceptible barrier raised by race prejudice. Where this exists, it were well, on our knees, to eradicate the last shred, till we really feel our common brotherhood.

## PATIENCE

With differing housekeeping ideals and different rates of speed, it often happens that the quick-tempered, nervous Westerner is at variance with the calmer, phlegmatic Easterner. It is well frequently to remind ourselves that we Occidentals may be quite as trying to the Orientals as they are to us, giving them occasion to exercise patience with us quite as often as we need to with them. There are always two sides to every question, and much friction and nervous energy will be saved if we try to get the servants' viewpoint. Do not expect either as much work accomplished in a given time, or such excellence as your own standard requires.

## KNOW HOW

Although the mistress may never need actually to do the work, she will wish to teach even trained servants her own ways. This is easier in proportion to our own familiarity with all branches of housework, and a servant heeds and respects a woman who has not only excellent theories but can actually give him a demonstration. My first years in the far interior were largely spent in teaching Chinese to cook, wash, starch, iron, and sew, as we found no one acquainted with our foreign methods. Many a time did I give thanks for a mother who had taught me to make, not only bread but yeast also, and for the training in laundry, and with the needle.

Great was the astonishment among Chinese in those first days, that one and the same woman knew the three R's and the mysteries of the kitchen also.

#### SYSTEM AND PUNCTUALITY

In some places there has grown up a custom as to what are the special duties of each servant. While conforming as much as possible to these customs, each housekeeper will wish to plan her own work systematically and hold the servants to that plan. She will find that the servants soon conform to her scheme of having a time for all things and all on time, a place for everything and everything in place. They will work more cheerfully under such a regime and accomplish more than when work is done haphazard. This scheme, of course, requires the members of the family to be punctual also. If we ourselves are habitually late to meals how can we expect the cook to have them ready on time? It will [124] be a great help to put A GOOD TIMEKEEPER in the kitchen and see that it is WELL REGULATED.

Let the mistress not forget, however, in making out her schedule, that Chinese cannot work as fast or as continuously as she herself would do. She must take care also, that the infrequent jobs are put on the days when the regular schedule is less full. Let no one regret it, if the servant, having finished his work, has leisure, some days, to do as he pleases. Indeed servants very much appreciate being given an occasional holiday, or half day off. Let this be when there is some parade, or national affair, or a birthday in his family, but especially is it pleasant to give a day at New Year's. Not all of them need to go at one time, if the mistress cannot take up the reins herself.

#### FORBEARANCE

It will be found that most servants, even after patient and repeated teaching, fail to come up to our ideals in certain matters. In such cases, if their work is fairly satisfactory, it is better to resign oneself to lower standards, rather than to fly to the unknown and untried, by dismissal, except in matters affecting the health of the family; here no compromise is admissible. Some servants are neat in person, but not in the kitchen, others vice versa. Some teaching on sanitation, here a word there a word, will be necessary, before a beneficial change can be effected.

#### KITCHEN SANITATION

Right here let me say that the kitchen is the most difficult

place in the house to keep clean. Some kitchens I have been in are so dark and so scantily furnished that a cook could not be censured for untidiness.

Provide a room both light and airy, ample table room on which to work, cupboard and shelf room, a good assortment of pots, pans, and utensils, plenty of towels, soap, sapolio or other cleanser, brushes, and brooms. Then it may be required that the servants keep everything clean and wholesome.

It may be found necessary to burn the dishcloths, now and again, replacing them with new ones, for it seems impossible to get the cook to wash and sun them properly. The drain needs frequent inspection to see that tea leaves, [125] fish scales, and like refuse are not stopping up the opening. In a land where water is generally kept in water jars, and it must often be settled, boiled, cooled, and filtered before it is ready for use, constant attention must be given lest servants grow careless, neglecting the frequent washing of jars and filter and omitting to boil the water. How many serious illnesses result from such neglect it is impossible to tell. The more simple the filter, the easier is it to keep CLEAN. A plug of absorbent cotton in a funnel has been found quite satisfactory, provided the plug is tight and changed frequently.

#### APPRECIATION

Is it not true that we do our best work when sure of some one's approbation and appreciation, even though we may not have made a perfect success? Is it not equally true that human nature finds it easier to censure than to praise, and that we often forget to express the pleasure we feel? I doubt if there are better servants, all things considered, than the Chinese.

Let us, then, cultivate the habit of telling the cook when he has flavoured the soup or the sauce to our taste; turned out a light, well baked loaf of bread or cake; praise the coolie when the lamps are really clean, free from kerosene outside, or the washing white; praise the boy for neatly set table, well served meals, and dustless furniture.

After such appreciation, reproof for neglect or poorly done work will be more likely to be heeded. An experience of a dear friend, an exemplary physician, is apropos here. She told me she had been reproved by overhearing her servants talking of some piece of work just finished. One asked, "Is the doctor pleased?" The other replied, "If she expressed no disapproval, you may be sure she was pleased." Would not positive approval be far more effective than the negative sort?

#### WAGES

In fixing the amount of wages, it will be well, not only to consider what others pay, but the special family burdens and obligations of each servant; and while we do not wish to "spoil the custom" by giving higher wages than others, we can find other ways of giving help. [126]

The bargain spirit is so strong in most of us that the amount we pay is not always a good living wage.

## SQUEEZE

We all lament the pernicious squeeze system that prevails in China, weakening the moral fiber of her people. In the case of servants, the blame for this hoary evil has been laid at the door of low wages. As we seek the souls' welfare of our servants, we must combat this evil, which to an awakened conscience is sin; and our efforts are more likely to end in victory for the right, if the wages we pay are really a living wage. Even so, "this kind goeth not out but by prayer."

## TIPS

On the question of tips there are varying opinions, some allowing none to be given. The Chinese themselves give very lavish tips for small services, hence the servants expect them from foreigners. With some servants it happens that guests receive attention in proportion to their known reputation for giving tips. In order to avoid this invidious distinction, specially in households where guests are many, it has been suggested that the mistress pool all tips, making distribution at the end of the month.

It often happens that, from one cause or another, the work is much heavier than usual; the servants meet such emergencies the more cheerfully if their faithfulness is sometimes recognized by a present of money or its equivalent.

## TEMPTATION

As it is inevitable that the servants come and go in all parts of the house, it is well for us to remember our petition, "Lead us not into temptation," and not unduly tempt them by leaving valuables, specially money, out in sight. A Chinese proverb runs: "When you go out, keep your white (silver) dark." Where household supplies for a long period must be bought at one time, it is better to keep the bulk of them under lock and key. Some keep everything under lock, giving out the day's supplies each morning.

While we do not wish to place temptation in their way, it is a saving of the mistress's time and preserves the servant's self-respect, to leave reasonable amounts within convenient reach of the cook.

Do not place unbounded confidence, even in one who seems to be perfectly trustworthy, but unobtrusively keep [127] your eye on what is bought and what is used. As the proverb runs: "If you doubt a man do not use him; if you use him do not doubt." If doubt arises, plan some way of satisfying yourself of the true state of affairs.

Your suspicion, not infrequently, turns out to be unfounded. Therefore, while, on the one hand, we wish to avoid the unpleasant, suspicious, doubting attitude, on the other, an unbounded confidence places heavy temptation on our employees.

A trustful confidence that turns the running of our kitchens or our business affairs entirely over, even to really honest men, has, not once or twice, resulted in tragedy.

Seldom does it occur that servants steal that which is entrusted to them, such as cutlery or table linen, yet an occasional tally-up is a helpful preventive. A Chinese told me recently, "A good servant is one who does not steal."

#### MISSING ARTICLES

When something is missing, it will save regret on the mistress's part, and much heart-burning on the servant's part, if long and diligent search is made before any accusations are entered. Oftener than not the missing article is found just where we ourselves have put it, and money we were sure had been stolen, has been legitimately spent.

[Despite all care and all training it will sometimes happen that a servant is PROVED guilty of acts that not only justify his dismissal, but in the judgement of an impartial outsider require his legal punishment.

In such a case much social and other harm may be done by a resolute mistress who insists upon putting her own convenience first, and other considerations afterward. "Yes, I know my cook is a confirmed rascal, and that he did gamble in the gatehouse, stole our kerosene oil to pay his gambling debt, lied about it, and then got into a fight about it - and all that. But there are other bad servants too, and why should it all be taken out of ME? He is MY COOK, and a good cook too, and I can't get along without him. He is so used to my ways and knows just what we like. With all this family on my hands I am NOT GOING to send him off, and that is just all there is about it!" Is it any wonder that unprejudiced outsiders draw their own conclusions about a "Doctrine" which leads to such an attitude of mind, and to such plain violations of its fundamental principles?]

#### ACCOUNTS

The mistress must keep accounts with the cook, and as the expenses are both in dollars [128] and coppers, and the rate of exchange varies from day to boy, this is not an easy part of the housekeeper's duty. Some take accounts each day, others once a week, others less frequently still. For several reasons, a short interval between accountings is advisable, especially when the cook cannot write.

Beware of tempting any servant by putting too large sums of money into his hands at one time. Even when accounts are taken but once a week it is less of a temptation to give out, according to probable amount of purchases, three or four times in the six days. Below is a supposititious page of an account book: [example deleted]

...It is well, occasionally, without the knowledge of the servants, to tally up the number of eggs, for instance, bought, with the number put in the account. The reader will notice that the AMOUNTS purchased are kept in the account, this and the occasional tally-up, above mentioned, are checks on the buyer, with the end in view of helping him to be strictly honest, not an easy matter.

Because of the difficulties of so keeping accounts, and an eye on all that comes and goes, some lose heart, allowing themselves to become blind. Better persevere, striving by all means, coupled with prayer, to lead them to appreciate consciences void of offense more than they love white silver.

## BUYING

Not every cook is a good buyer. In such cases the mistress may do much to improve his knowledge by teaching him where the best cuts of beef are to be taken, the difference between old and young fowls, by what method to distinguish fresh, healthy meats, fowls, etc., from those diseased and spoiling. She may even go to market, occasionally, making a purchase of fruit or fowl as an example of how to get the best for one's money.

## CHANGE

Avoid, as far as possible, frequent changes of servants. A mistress soon establishes a reputation of this sort, and good servants hesitate to take the risk of early dismissal. Our lives are so largely made up of trifles that we often, by fretting over matters which seem important, but in the long run are really of small moment, waste much precious nerve force. Remember that servants are human, as you yourself are, and try to be

To their faults a little blind,  
And to their virtues very kind.

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Practice what some one has called "kitchen religion," which I take to mean the Golden Rule, or in Paul's words: "Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven." Every mistress seeks good servants, none the less do servants seek a good mistress.

## TEACHING SERVANTS

To those who must teach inexperienced men, time and patience will be saved if one realizes that not every Chinese can make a good cook or laundryman.

Four weeks ought to suffice for a trial of any man as to his capabilities in any line.\* A man who is not exact but satisfied with \_tsa puh do\_ will never succeed as a cook, and an opinionated man will not be wholly satisfactory unless you can DEMONSTRATE that your way is better than his.

\*[Other good housekeepers, however, have suggested that this limit is too low, and one of them mentioned that a servant who seemed for a long time too stupid to learn anything, became an admirable cook and remained with her twenty years until he died, although she had a large family and a great deal of company.]

## OPPORTUNITY

The close contact between mistress and servant affords a unique opportunity for teaching Christlikeness. Some regard servants as an especially difficult class to reach, but if we cannot bring these who know us so well to accept Christ as Master, how can we expect to uplift those outside our homes, who meet us but occasionally?

## PRAYERS

During all our life in China, it has been our custom to take twenty or more minutes directly after breakfast for prayers with servants and their families, when they live on the place. Each one was encouraged to repeat one or more verses chosen from the passage read. In commenting on the short passage of Scripture read, do not do all the talking yourself, but put many questions, in order to draw out their knowledge and opinions.

For those who cannot read, take some time yourself, or enlist others' help, to teach them. In one instance at least where this help was given, it resulted in a good coolie not only learning to read but stepping up to cook's place, and later becoming a very acceptable preacher. [131]

Servants will learn far more of the Truth in morning prayers, where the catechetical method is used, than in the regular preaching services.

#### SUNDAYS

So arrange the Sunday dinner on Saturday, that there shall be time for all to attend morning service, then encourage them to go. Better eat cold meats and less variety of food on Sunday, than that there should be no opportunity for servants to go to the house of God.

#### READING

Encourage the servants to read a daily paper or a magazine that you may take for them and others. Now and again buy an interesting or useful book, which may be passed from one to another.

#### HELPFUL INTEREST

Take a look into their rooms, if they live on the place, or into their homes, occasionally, making suggestions concerning order, cleanliness, fresh air, and sunshine. Hang a picture on the wall or place a flower on their table.

Become a ministering angel to them and to their families in sickness or trouble. Call each servant by his own name. Teach them to say GOOD MORNING. The mood of the mistress is often reflected in that of the servant. Meet them, then, each morning with a cheery, smiling, "good morning." And after all your efforts to do them good have, apparently, proved fruitless, HOPE on, PRAY on, and keep cheerful. "With God all things are possible;" tell Him.

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#### APPENDIX III

##### THE BEST USE OF A MISSIONARY'S FURLOUGH

The following paper was adopted by the members of the International Missionary Union at its meeting in 1916, and was

presented to the Foreign Missions Conference of North America at its twenty-fourth session at Garden City, New York, January, 1917.

#### I. Rest and Recreation of the Missionary

1. Each board should have strict rules as to furlough in order to prevent breakdown from too long service on the foreign field.

2. As soon as possible after a return on furlough each missionary should undergo a very careful medical examination for the purpose of remedying any weakness, and securing proper medical treatment if necessary.

3. The first three months in the homeland should be as free from any kind of work as possible, and devoted to complete rest and recreation.

4. The boards should advise and assist the missionary in securing, where needed, proper sanitarium, outing places, and rest homes.

5. Arrangements should be made with one or more institutions to establish a department for the treatment of Oriental and tropical diseases.

6. The salary of the missionary on furlough should not be reduced. In some cases it should be increased.

7. The time of furlough should be divided so as to give fair distribution to medical treatment, graduate study, conferences and deputation, and yet reserve ample time for rest, recreation, and residence with members of the family and necessary visits with relatives and those who are personal friends, and friends of the work.

#### II. The Better Preparation of the Missionary

1. For his work on furlough:

(1) The boards should impress him with the need for special preparation to do the most effective deputation work, and should aid him in securing this by means of

(a) Very careful and thorough coaching in group conferences, where possible with other missionaries.

(b) A complete manual of instruction.

(c) A personal acquaintance with the officers and members of the board at board headquarters.

(2) These conferences will enable the Board to determine the best form of service which each missionary can render.

(3) The itineraries of the missionaries should be arranged by the board as follows:

(a) By preparing the church for his visit.

(b) By arranging a comprehensive programme of activity during his visit.

(c) By allowing sufficient time in each place visited for



follow-up work in cases of special promise.

(d) By having a definite arrangement as to how the deputation expenses are to be met.

(e) By securing a favourable place for him on the programme of the denominational meetings.

(4) Itineraries should be so arranged that all the churches may be visited, and the entire country progressively covered.

(5) Where possible, arrangements might be made for the residence of the missionaries during a prolonged visit in theological seminaries, in the more important large churches, in potential rural communities, in preparatory schools, and in colleges and universities.

(6) In each place visited by the missionary a large approach to the life of the children and youth is possible by arranging for addresses in the grammar and high schools.

(7) The character of the missionary's deputation address needs careful consideration. With proper preparation the whole level of deputation work could be greatly elevated.

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(a) The objective of the address to interest and enlist individuals and to secure support in money, in men, in prayer, and in life needs to be kept clearly in mind. The address should be designed to accomplish the following: To ground the hearers in the principles of missions; to inform them as to the facts of missions; to educate them as to their duty to missions, and to inspire them to action. The address should be definite and direct, not vague or general. It should be concrete, condensed, pragmatic, with proper terminal facilities. The particular phase of the work presented should be clearly related to the whole world work of the church. We are convinced that by the careful preparation of the address, in conference with expert advocates if need be, writing or memorizing it and then learning how to tell it under the guidance of a teacher of elocution, visits would not only be more acceptable to the churches, but much more effective.

2. The better preparation of the missionary on furlough for his work after returning to his field:

(1) The boards should give direction and counsel to the young missionaries in pursuing post-graduate work in the homeland

- (a) By recommending institutions;
- (b) By advising as to courses of study;
- (c) By rendering financial aid;
- (d) By allowing ample time for this work.

(2) The boards should provide opportunity for the older missionaries to meet in annual interdenominational conferences or schools for an intensive study of their common problems.

[end of book]

## "Etext" Editor's Note

My friends and associates who value the reading of "old" books have found a true gem here.

I started retyping this book on my computer because my general impression after a fast skimming was that it was worth my labors to preserve it. In the process of retyping A MANUAL FOR YOUNG MISSIONARIES TO CHINA, I was strongly impressed that this is a work that should be thoughtfully read AND DISCUSSED by ANY workers preparing for missionary or cross-cultural work, and --really-- by anybody who would labor in the field for the Lord of the Harvest.

Much of what I was rekeying, I realized that I had heard while in seminary, mostly from the lips of my teacher and friend, Rev. Ben Wilkinson, Director of the Presbyterian Evangelistic Fellowship (PEF) and (then President, now) a professor and Chancellor of the Atlanta School of Biblical Studies (ASBS). At an Evangelists' Katidian, a yearly retreat for PEF evangelists and workers, I remember hearing Ben referring to a very old manual for missionaries that had much practical and spiritual value, and wishing that there existed a modern "updated" manual for contemporary Christian workers. It's worth noting that he did not necessarily agree with everything in it, but still thought it of great value. Ben, I found your book.

This "non-updated" MANUAL published in 1918 contains some specifics about the difficulties of learning the Chinese language(s) and some specific cultural information relating to ministry in China just after the beginning of the twentieth century, but the small amount of this is worth accepting as "seasoning" while the reader feasts on the spiritual meat and potatoes of Applied Truth. I'm not at all certain that an "update" of this book (as such) is needed, or desirable. Much of its value grows out of the problems and challenges of its time and place, which will also be problems and challenges on other fields. I have not seen current editions of manuals for Operation Mobilization or Youth With A Mission workers, but I think that most organization-specific manuals have more to say about functioning in the organization, and perhaps not as much on practical and applied-spiritual issues as Mr. Smith's (et al.) inter-organizational manual for Occidental Christian workers living and laboring in an Oriental land.

In the printed book, topic headings were in "bullets" inserted on the left-hand side of the text. I changed these to paragraph headings, and often had to break the "etext" (i.e., electronic text) into paragraphs --solely at my discretion-- where the book had continuous text. My spelling checker is American, and this had minimal effects on the text. I have noticed in books of this period a British-to-American shift in spelling (i.e., a trend toward simplification) with books written from the various mission fields containing an interesting mix. (Maybe a philologist will write a paper someday...) Due to the difficulty and tediousness of accurately retyping tabular bookkeeping examples in the appendices, I simply omitted some material that would have been of very little use anyway. Any sending agency, especially any member of the Evangelical Council for Financial Accountability, will have its own detailed procedures for keeping accounts in multiple currencies and protecting

