

MISSIONARY METHODS

MUST ALL BE CHANGED.

LONDON, Sept. 15.—A recent article by Julian Ralph in the London Daily Mail on the missionaries in China has created much talk here. Mr. Ralph's honesty of purpose is generally admitted, though many take exception to his views.

Antedating the Boxer outbreak in China by many years were the frequent and widespread assaults upon and manifestations against the Christian missionaries. Though foreign interference in Chinese affairs brought the soreness against foreigners to a head, that irritation began with antagonism to the missionaries. The Chinese officials worked upon this hostility to bring about the present outbreak. And the chief victims and sufferers by this uprising have been the missionaries and their native converts.

The Christian Churches everywhere should ponder these facts, and doubtless will do so, in order to arrive at a means of conducting their labors in the future in such ways as to minimize the irritation they must cause among a people so conservative and tenacious in preserving their customs and superstitions as the Chinese.

I was told in China that I had studied the relations of the missionaries to the natives so as to be able to present the facts in a light in which they had not been viewed by the sponsors for the missionaries of Christendom. It was urged that much good would come of it if I would make public my views and impressions. It was a sage, a vigorous and a successful missionary, at the head of a large school for Chinese children, who tried to persuade me to broach this most delicate subject. He knew that I had crossed the Pacific with more than a hundred English and American missionaries, and that, afterwards, I had made two or more journeys into the interior, and had met many missionaries and questioned some very shrewd Chinamen upon the extraordinary enmity to the missionaries of the highest as well as the humblest people of China.

THE MISSIONARY POINT OF VIEW.

It was upon my return to the treaty port, after a second journey inland, that this broad-minded missionary asked me what I thought of the missionaries and their methods. I at first declined to answer him. This was because, in my talks with other missionaries of narrower mental grasp, I quickly saw that my point of view was not theirs.

Fearing that my friend would misunderstand my criticism, I refused to make it, but he persisted, and assured me that I would not offend him.

"Well, then," said I, "I will tell you honestly what I have seen and heard and what deductions I have drawn.

"First of all, men too often volunteer as missionaries to satisfy their own needs instead of being carefully selected to satisfy the needs of the Chinese. In America the men who are sent out as missionaries are too frequently persons who have failed in other walks and who take to this work as a last resort, as a certain means to get an income, and because they thus cease to shift for themselves and have a Church or rich society to lean upon. I do not criticize the men for this; it is the system that is at fault.

THE WRONG SORT OF MEN.

"On the ship bound for China I was struck by the mediocre mental character of too many of the men. They were often villagers and men of the narrowest horizon. It was these who declared what they would do and have and would not have when they reached their stations—as if the Christianizing of an ancient, a polished, and a highly cultivated race was to be carried out by a word of command instead of by the most sage, deft, tactful, and sympathetic means. 'I'll have no convert who permits his wife to creep her feet,' said one, and that fairly illustrates the mental attitude towards their work of too many whom I met. Small feet, concubinage, even the contempt regard of all good Chinamen for their ancestors were to be instantly discountenanced, before the true modes of life and worship were established in their places.

"When I travelled in China I found that the ablest and broadest Chinamen could not understand or justify the behaviour of our missionaries—proper as it was to our way of thinking. If these able Chinamen were confounded by what they saw, it is easy to understand the force of the hostility of the peasantry. In China a woman may never reveal the outlines of her body. To do so is indecent beyond the excesses of the most dissolute of the sex. Innocent and beautiful statues of the nude are viewed with disgust in China. The ladies cover even their hands; their faces may only be seen with difficulty through the lattice shades of their sedan chairs. The poorest women, who work out of doors, reveal only their hands and faces. Fancy, then, the effect upon the Chinese of seeing the wives and sisters of the missionaries dressed as they would appear at home, in garments which closely follow the lines of the bust and hips.

"And, now, as to the relations of the sexes. Women of good repute keep indoors

—are kept in, if you please. The missionary women roam freely about as they will. Kissing is regarded as a vicious and an unspeakable act, yet our missionary women kiss their husbands and brothers in the streets when they meet after being parted for a time. In China, when a bride is about to be carried in her 'flowery' (her bridal chair) to the bridegroom's house, she has to be borne to the chair by her father. No other male relative has ever touched even her hand for years, not since she was an infant and played with her brother. If she has no father, a brother or an uncle may take the liberty and perform the office of lifting her and carrying her away—because it could not be imagined that any girl would leave her home and people of her own free will, even to be married.

"When people have such notions and customs what do you suppose they think upon seeing our men and women shaking hands, walking arm-in-arm, helping each other over muddy roads, and fondling or handling one another as our husbands and wives are free and right in doing? From what I saw and heard I drew the conclusion that no women should go with our missionaries to China. It is the women who innocently cause a great fraction of the mischief. If any women are permitted to go to China they should only be such as understand Chinese etiquette, customs and prejudices, and mean to deter to them."

"You are absolutely right," said the able missionary with whom I spoke and whose wife was a Chinese woman. "Now, what about the men?"

"Men," I replied "should not be sent merely because they are willing to go. The men who are sent should be of exceptional and peculiar ability, for I know of no more delicate and difficult task than really Christianising—I mean genuinely Christianising—the Chinese. The missionaries should be men born with tact, sympathy, and consideration for those around them. They should be very broad-minded, and should approach the Chinese with respect for their great qualities and wonderful history and achievements. They are by no means a decayed or stagnant race like the people of India. They are still in intellectual, quick, and shrewd; and as they are the most polite, formal, and ceremonious people on earth, the missionaries should be able to blend their manners with those of their neighbors. They should learn the languages (both written and spoken), master the religion, and know as much as possible of the history and traditions of the people, in order to discuss intelligently every new principle they advocate.

"But in the first sentence I spoke all that I think. Our missionaries should be sent to meet the needs of the Chinese, and not to satisfy their own needs. Such men will know how to talk with men of the governing classes (now seldom approached) and how to manage or, perhaps, to leave alone the care of the children—which latter work is almost as productive of misunderstanding and trouble as the presence of the missionary woman."

My friend agreed with me and entreated me to make these views known. That was six years ago. I have hesitated all that time for fear of wounding many good men and women. But if there is ever to be a time for frankly discussing this question that time is now.

INSTANT RELIEF.

Mr. Robt. Jennings, Mansfield, Ont., writes: "I have used one bottle of Dr. Low's Toothache Gum for severe toothache, and received instant relief. Besides this, it acted as a splendid temporary filling. Price 10c.

A Decision on Tips.

The treasury department has ruled that tips to sleeping car porters are a legitimate traveling expense. Contract Nurse Sylvester E. Askerman, who had been employed on the transport Missouri, was ordered to Brooklyn from the Presidio at San Francisco. Transportation and sleeping car section were furnished him. When he arrived, however, he charged the government 50 cents expense money, which he had spent on tips to sleeping car porters. This raised the question whether such tips are legitimate expenses, and after a long delay and much red tape the comptroller of the treasury has ruled that the 50 cents should be paid.

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Easily Arranged.

Patrick is a big policeman whose good humor and promptness in emergencies have endeared him to the people in the suburban ward over which he is guardian angel.

One day he noticed that a street workman was leaving an unsightly pile of dirt and gravel at the side of the road.

"Come, now, you can't leave that heap there!" said Patrick sternly.

"Well, I've no place to put it," said the workman.

"You can't leave it there," persisted Patrick.

"What'll I do with it, then?" asked the workman sullenly.

"Do with it!" echoed Patrick. "Dig a hole in the road, to be sure, man, and bury it!"—Youth's Companion.



These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood. They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swelling of feet and ankles, nervousness, sleeplessness, anæmia, hysteria, St. Vitus' dance, partial paralysis, brain fag, female complaints, general debility, and lack of vitality. Price 50c. a box.

Gilbert Parker, the novelist, has been chosen by the Conservatives of Gravesend as their candidate for the House of Commons at the coming general election in Great Britain.

London Express: In the window of an old curiosity shop, not far from the British Museum, may be seen an elaborately carved ivory toothpick, with this inscription attached: "Toothpick, formerly the property of Oliver Cromwell; supposed to be the one he picked his teeth with before he signed the death warrant of Charles I."

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C. P. R. TIME TABLE.

In effect June 25th, 1900.

DEPARTURES—Eastern Standard Time. (QUEEN STREET STATION).

6.00 A MIXED—Week days—for McAdam Jc, M St. Stephen, St. Andrew, Fredericton, Saint John, Bangor, Portland and Boston.

6.35 A MIXED—Week days—for Aroostook M Junction, Presque Isle, etc.

11.28 A EXPRESS—Week days—for Presque M Isle, Edmundston, and all points North.

1.20 P MIXED—Week days—for Fredericton, M etc., via Gibson Branch.

3.45 P MIXED—Week days—for Bath and M intermediate points.

4.40 P EXPRESS—Week days—for Saint M Stephen, St. Andrews, Fredericton, St. John, Vanceboro, Quebec (via Megantic) Sherbrooke, Montreal and all points West, Northwest, and on Pacific Coast; Bangor, Portland, Boston, etc. Palace Sleeper McAdam Jct. to Montreal. Palace Sleeper McAdam Jct. to Levis (opposite Quebec). Pullman Sleeper McAdam Jct. to Boston.

9.10 P MIXED—Week days—for Debec Junction and Houlton.

ARRIVALS.

10.00 A. M.—MIXED—Week days, from McAdam Junction.

11.28 A. M.—EXPRESS—Week days, from Saint John, St. Stephen, St. Andrews, Boston, Montreal, etc.

12.15 P. M.—MIXED—Week days, from Fredericton, etc., via Gibson Branch.

2.10 P. M.—MIXED—Week days, from Presque Isle.

4.40 P. M.—EXPRESS—Week days, from Presque Isle, Caribou, Edmundston, etc.

5.50 P. M.—MIXED—Week days, from Houlton, etc.

9.10 P. M.—MIXED—Week days, from Bath, etc.

10.55 P. M.—MIXED—Week days, from St. John, St. Stephen, St. Andrews, Portland, Boston, etc.

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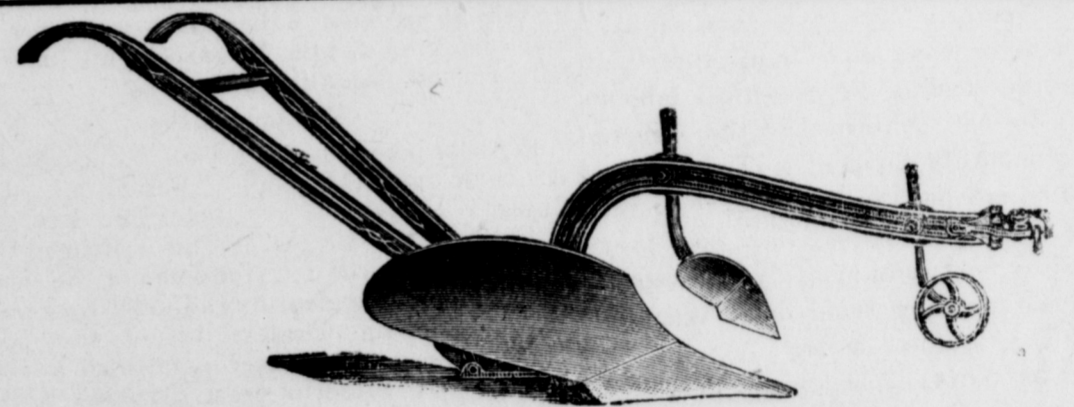
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