

Canadian Baptist Missionary Union Again.

More than thirty years ago, about the time when the Baptists of Ontario and Quebec were establishing an independent mission in India, just north of the field of the American Baptist Missionary Union, seven missionaries from the Baptists of the Maritime Provinces were over in Burmah, vainly looking for a place to settle on that side of the Bay of Bengal.

The late Rev. A. V. Timpany and Dr. McLaurin had the honor of being the pioneer missionaries for the Baptists of Ontario, for which service they were well equipped by several years of labor on the field of the A. M. B. U. Mr. Timpany was about returning to Canada on furlough, but before he left India he wrote our missionaries, urging them to come to this side of the Bay and occupy the stretch of country which lay between the north of the territory they proposed to preempt, and the field of the English Baptists, whose southern station was then, as now, Behampore in the Ganjam District.

Mr. Timpany went to Canada. Dr. McLaurin came to Cocanada and opened up the work there, and our missionaries corresponded with their Board in regard to this new move. Some of our people will still remember the steps by which our friends in Burmah were led till they finally landed in Cocanada in 1875, and in a few months moved north and took possession of our present field. Between these two fields in this country there is no natural dividing line, the land is one. The people are one in language, religion, and the many customs and habits which binds Hindu society so firmly together. The missionaries on these two fields are one in nationality, one in faith, and one in mission policy. When Mr. Timpany went home, he went with a great vision of the union of the Baptists of Canada, at home and on the foreign field, and this vision never left him while he walked with limited sight here below. With this in mind he visited the Maritime Provinces, talked with many, and as a means of bringing the people closer together tried to get the Link edited and published among our people, but in vain. He and Mrs. Timpany returned to India in 1878, bringing me with them, and perhaps I learned more from them on that voyage than I learned in the same length of time in any period of my life.

We arrived in India to find that the missionaries of the two fields were already united in an annual Conference, which was particularly helpful to those in our section, because of the experience which Messrs. Timpany and Mr. Laurin brought to it from their years of work further north. In those early days the union of the two missions was much talked of. The Conference voted in favor of it and lived in hope of the consummation, which has not yet been realized. Mr. Timpany who, perhaps, worked for it the most, went to his home in Heaven, and the rest of us have gone on year after year, sometimes with the thought of union far in the future, while at other times it seemed near at hand.

At the Ecumenical Conference in New York a few years ago, probably the best foreign mission wisdom of the world was convened, and the speedy evangelization of the nations was much talked of. Methods and means were discussed and prayed about, and some general principles were laid down. Two of these made a lasting impression on my mind, the first of which was, that small missions of like faith and practice should combine, and second, that all missions as far as possible should unite in printing and publishing, in educational and medical work, and in all departments where union could advantageously be brought about. The reasons for these pronouncements are obvious. The church is God's instrument on earth for saving men. Speedy triumph in this warfare means the salvation of many. To accomplish this, time, men and money must be conserved, and to make the most of these agencies for the glory of God in the saving of the world, Boards and Leaders must lay themselves out in the fear of the Lord, knowing that the time is short and the responsibilities heavy. Surely these principles should be proved to be unstable, or they should be acted upon with a becoming degree of energy, for the children of God should not be slothful in business. I left that conference with renewed hope of the union of the two Canadian missions, and more firmly grounded than ever in the rightness of this cause.

On this field such a union would give us a larger place, more power, more prestige in the whole body of missionary influence, which has become such a potent factor in the regeneration of India. In all places and things outside of ourselves we should be able to accomplish more. Among ourselves, were the field one, there would be a broader outlook, which is ever an aid in the development of latent powers. There would be for the Maritime missionaries especially, far more encouragement, as, for reasons which need not be entered upon here, the southern part of the field has been much more productive than the northern. On the principle that one child in a family costs more in proportion than two, the work could be carried on more economically in men, women and money, were there one central administration at home. Now, though both fields are small, one section sometimes suffers from the loss of a missionary, which on a pinch could be supplied from the

other section with profit to both, were the field one. This transfer cannot be made under present circumstances.

The Seminary at Sahealkot, with its literary and theological departments, would supply the need of the whole mission for advanced boys, and one of the Maritime missionaries would be as apt to have the soft snap (?) of the Presidential chair as one from Ontario. Thus the time of missionaries and money would be saved with profit to the pupils, if a larger sphere of action and more contact with men and things is beneficial. The money saved could be put into the industrial work at Cocanada, which department is greatly needed by both missions, and which neither is able to largely develop alone. The hospital at Chicacole might be furnished with a physician from home, which would be a great financial advantage as a doctor's practice would soon make it self-supporting. Benefits would also accrue to the native worker's purse. The kingdom of God is a broad and a broadening thing, and narrowness anywhere is harmful.

This much about the foreign side of the work. What about that in the land of the maple leaf? Why not here in this work, as in many things, should we not say, "The Maple Leaf Forever?" The national cry is a good one, but we have a higher, the cry of the Great Head of the church, "that my people may be one," and the cry of the unsaved, "come over and help us." The Maritime Provinces of Canada have passed their infancy, and the country bounded by the sea will never be much larger; but in the far west new nations are springing into life, with almost a limitless country to grow in. Already Canadian Baptists have two Boards and two foreign mission fields in the eastern section. On the principle that this is a good thing, the far western parts in due time should have two or three fields and two or three Boards. That is hardly likely to come to pass, but what is far more probable is, that those parts of the country will unite with Ontario, whether the Maritime Baptists do or do not; and they will ever be on the increase, while already our horizon is in sight. Just now our Maritime field is in need of lady workers, and some of us know that this need might possibly be supplied from other sections, were the Baptists of Canada one. With the Cross in view on one hand, and unsaved multitudes on the other this is very sad. Sometimes one wonders how we dare hesitate, and for the moment even suffer the lethargy of contraction to come over us. No one is to infer from the above statement that men are not required at present also. The Presbyterians and Methodists of Canada are discussing union are they not? Oh, yes, some one says, but our church government is different from theirs. Well, barring the Southern Baptists, those in the eastern, middle, and western states of America are one and their churches are like ours. If we on the field would be stimulated by such a union, those at home should receive a larger enthusiasm. Now they say, only one mission, and that so small! Union would give to us all a larger one, and to some of us it would add a second, and as years pass we might have as many as our neighbors in other denominations, which would help to make better Christians of us in every way. Our Master requires that we make the best of ourselves for his sake, and the effort is beneficial to ourselves and to others. Of necessity the work of the women in any part of the country need not be touched and yet it might probably be remodelled with some profit.

Each Province could have its Convention, as each state in the A. B. M. U. has, and these could be Provincial Secretaries as the sisters already have in their work. One central Board with appropriate agencies could administer the work at home and abroad as does the A. B. M. U. Yes, but there are some objections, there are some vested interests. If the legal technicalities regarding a few thousands of dollars cannot be gotten over, but must ever stand as a barrier to the progress of the Master's work, it becomes a serious business. Others say, "we are an insular people, and we have our own ways." Perhaps we need to become less insular, and our ways as such will never save souls. With the single eye to seek first the Kingdom of God, mountains will be removed. May he make his way plain unto us all!!!

I thought I had finished, but will say a word more and explain how this matter of union has recently come to the front. All these years the two missions have had two separate conferences, in which the particular business of each mission is attended to. This has been followed by the Union Conference into which came subjects of a more general interest, often where a uniformity of opinion was required to present them to other bodies outside of our own. The annual reports of the two missions have always been printed together which has been a saving in expense. But the passage of time has brought us railroads thus bringing us into easier communication with men and things hitherto beyond us, and duties and calls of many kinds have multiplied till even those of us who have the most devoutly wished for union have come to the conclusion that there must be more of it, or less, and a decision of some sort must be reached. We first thought of discontinuing the Union Conference which led to a general outcry. This would soon lead to the printing of separate reports, and the distance would be ever widening between us while a contracting influence would be going on inside. Then we talked of a Biennial Conference, then of union, and the most of us feel now that this is the right thing,

As things are now ten or twelve days are given to confer-ence each January. With union we would give five or six, and each mission would get more good than from the ten or twelve now spent. Some change must come, and which shall it be? Will it be the ever broadening one which, for the Maritime Provinces particularly, will afford scope for the exercise of every gift, and the development of every talent, or will it be the narrower one, down whose vistas some of us cannot look with enthusiasm?

Yours in the work,
Chicacole, Sept. 3rd, 1904.

C. H. ARCHIBALD.

More About the Industrial Guild.

DEAR EDITOR:—It may be of interest to a number of your readers to hear a further word about the Industrial Guild of the great commission. Let me say, therefore, it was my pleasure and privilege in September, to lay it before the sixth annual meeting of the Alberta Baptist Association, which Association numbers in its ranks some of the very brightest men in the M. and N. W. Convention. Here as in the East, the Guild appealed strongly to all classes, producing the usual pronounced ripple of interest and exciting quite a little comment. Discussion followed the address, and as a result of it all the following, submitted by the committee on resolutions, was passed without dissentient vote or voice.

"We have heard with great pleasure the presentation of the work of the Industrial Guild by Brother A. T. Robinson, and believing the principle of the Guild to be sound and practical, we would commend it and Brother Robinson's presentation of it to our churches as a means fraught with great possibilities, both in character, development and in funds for the extension of the Kingdom.

We believe the work of the Guild to be such that we would call the attention of the Executive Board of the M. and N. W. Convention to the same, asking that they might give consideration to it with a view to having organization along this line effected at an early date."

It may also interest those who, in its earliest stages saw somewhat in the Guild, to know that in one of the largest eastern cities one of the most conspicuous ecclesiastical figures on this continent has been pleased, after looking carefully into the matter, to express his faith in the vast possibilities of the Guild, and to express a wish to have one organized in his church.

Indeed, one of the most remarkable things about the Guild is that so far as I am aware, no man who has had a full exposition of its working has ever yet advanced a valid reason why it should not live and grow and do an immense amount of good. But the thing is so far reaching in its significance, so unique in the field of its operations, and so peculiar in its methods that one cannot walk all around it in an hour.

Personally I can account for the favor it has everywhere received from high and low, rich and poor, cultured and illiterate, only on the ground that God is in it and behind it and before it, designing presently to glorify his great name through this agency, and that we all together are merely so many steps in the rising tide of the great purpose. The Guild cannot ever become a church or do its work, but should not every church be an Industrial Guild of the Great Commission?

Readers of the MESSENGER AND VISITOR will be pleased to learn that Pastor W. C. Corey is giving the usual good account of himself in the west. Not every pastor is permitted to see a beautiful church and an equally beautiful parsonage go up under his hand in one year.

With kind regards to my many friends in the east.
Yours

A. T. ROBINSON.

A Self Chosen Parsorate.

BY HENRY HOLMES

I was spending a vacation in the newer regions of Minnesota. Too close application to my work, a run down condition to begin with, then a siege of sickness, had led the doctors to say that I must have entire rest and change of scene. This explains my being in the Minnesota woods.

The nearest railroad point to my stopping place was some miles away, a mere siding, with not even a resident agent the entire village, if such it could be called by accommodation, consisting of but three or four houses.

It was at his station, waiting for the train to come in one day, that I met an old college mate, who had studied for the ministry during the years I was fitting for law. We had been close friends in college and had kept up the correspondence for a time after our separation at graduation, but for years now had not even heard from each other.

"Frederick Archer, where did you come from?" were the words that fell from my lips at sight of him.

"And where did you come from, Dick Newell, and what are you doing in the Minnesota woods?" he asked, giving me at the same time a warm, hearty grasp of the hand.

Soon he learned that I was in search of health and strength, and I learned that he had a farm only a mile or so, out from the station.

"Farming?" I said showing my surprise in my voice and what turned you to farming after being prepared for the ministry and after meeting with such success in your work?" "Come over some day, prepared to spend a week with us, and I'll tell you all about it," he said.