

Who Is To Blame

For this sad state of things in our churches that only six mission families are supported among the Telugus when in the judgment of our missionaries, on the field, thirty-six mission families are required to in any reasonable degree meet the needs of the 2,000,000 Telugus in our care? No doubt blame should be shared all round by pastors and people. In military conflicts whether in victory or defeat the general receives either the praise or blame. Just so with equal reason the pastors of our churches are held responsible for the success of our Foreign Mission interests. Now first let us assume that we are abundantly able to support the thirty-six mission families, but because we are not agreed to work to accomplish such a result therefore there is no progress. Why are not all pastors zealous in this matter? Is not sanctified zeal the result of knowledge with the electric light of the Holy Spirit's power turned-on. How many of our pastors have supplied themselves with missionary magazines by means of which they can be brought into intelligent sympathy with the Lord Christ's great plans for actually saving men by the preaching of the gospel in every land, is there one pastor out of four? Again, how many of our pastors have replenished their libraries with many of the scores of volumes on missions fresh from the press all of which are necessary to prepare him for the leadership of his people, is there one pastor in ten? Usually pastors are successful in preaching the doctrines of grace in proportion to how thoroughly they have prepared at the Theological Seminary. But, ah me, there was no Chair in the Seminary to teach F. M. ethics with the many things that may be known of the hoary religions of these 800,000,000 heathen and how to meet them and teach them. (This defect is now being supplied.) Is it any wonder that even our strongest pastors are poorly prepared to lead their churches on Foreign Mission matters? In the face of these considerations is it any wonder that so many of our churches are never heard from on F. M. Funds and the sums received from any and all of the churches are small as compared with their ability, "Like Priest, like people." Meanwhile I grant you, that full of good, earnest work of pastors seems of little avail. The Lord's stewards still hold on to their surplus earnings each year per chance banking it or spending it in real estate instead of giving it to missions as without doubt the Spirit of Christ would direct if in these matters they submitted themselves to His guidance. Don't be discouraged faithful pastor, you are not wholly responsible for results, but are responsible to be filled with the Spirit of Christ always so that you can effectively plead for the 2,000,000 Telugus in our care. "In due season you shall reap if you faint not." The rule is always that if the pastor leads off in pleading for any good cause and gives proportionately himself the church eventually follows. Who is responsible when the monthly missionary prayer meeting is not held? or when the monthly Foreign Mission sermon is not preached? If any one doubts the fact that such exercises are very scarce even in our strong churches then let a column be introduced into the Associational Blanks with these two questions: How many missionary prayer services in the year? How many missionary sermons preached?

From the above considerations we have seen that the true cause of the lethargic, discouraging condition of our Foreign Mission work rests in the pastors and for this they are not always directly to blame, but it is more properly a legacy of unfavorable circumstances resulting in a want of education on the subject. Our business now as a denomination is to achieve a speedy and final victory out of what if not a defeat is a sad failure in our Foreign Mission work. What can be done to supply pastors and churches with knowledge of the 800,000,000 heathen; knowledge of our own 2,000,000 Telugus and how every Christian can work directly, effectively, and constantly to save them?

Is it so many pastors out of their small salaries and after setting aside the Lord's tenth (which they cannot and will not rob God of) can ill afford the \$25 necessary to replenish their own libraries with missionary literature. Therefore I beg leave to suggest the following plan which I hope every church in the Convention will find feasible. Let the Baptist Book Room supply catalogues of missionary literature. Let the pastor and the S. S. committee select say from \$50 to \$100 worth adapted to pastors, school and church needs, as often as possible let a fresh supply be obtained, read, pray, and look and wait for results, after awhile the S. S. may have missionary concerts with the prime object of imparting instruction. As the spirit of knowledge of Foreign Missions increases and the electric light of the Spirit of Christ is kept turned on, it will be so easy and joyous to have the monthly missionary prayer meeting, which often is made interesting by members telling missionary facts from their reading. Meanwhile as the fire of sanctified zeal has been kindled, it takes definite practical form. Convention envelopes have been obtained from the Book Room, and as each Sabbath they deposit their gifts upon the plate, the holy joy depicted on each countenance well illustrates the benefits derived from the habit of praying and giving for the heathen at the same time.

Lastly — would it not be practicable and pos-

sible to have County Quarterly Foreign Mission Conference? Let every pastor be assigned a definite subject: Perhaps the history of Foreign Missions among some race or people present conditions and prospects. Perhaps he may decide like Judson that the prospects are as bright as the promises of God? May we not hope that with the continuous use of such means with the Divine blessings our pastors may yet become a power to lead their churches to double and treble their gifts to Foreign Mission work speedily.

To review—We have referred to the desperate condition of the two million Telugus—we, professing to give them the gospel of the Son of God and yet not giving it. Having only six missionaries on the field when we might have had and ought to have had thirty-six and while we were faltering with the great work with so ridiculously inadequate a force, one million has perished. Say, dear pastors, must we have another twenty-five years of imbecility and failure? Yes, dear pastors, the responsibility for the future failure or the future grand success of our Mission to the two million Telugus rest upon you. "Which shall it be?" Don't waste your time saying that there are no men ready to go for us to India, of the 6000 men in American colleges that are pledged to be ready to go as soon as opportunity offers, only 1200 have yet been sent. All the rest are waiting for the pastors to lead the churches to raise monies to send them.

DIMOCK ARCHIBALD.

A Sad Farewell.

Our mid-summer Conference has come and gone. It was a season of blessed fellowship with the Father of our Spirits. As the Holy Spirit revealed Christ to us, Christ made known the Father in a blessed way. Thus being in fellowship with the Trinity we could not help having fellowship with one another.

The chief reason for the brethren coming together was the sad fact that our Bro. Archibald was ordered home having been told that disease had taken a strong hold of him, and that unless he left immediately his going might not be any good. Three good physicians were unanimous in this verdict, viz, that they must go right away. This laid upon us the painful duty of appointing one of our number to take charge of the work which he was so sorrowfully laying down. This gap was filled at least for the present by appointing Mr. Higgins to oversee the work and the ladies at the Mission as his assistants.

To part with one of our number only for a short time with good hopes of their return is sad enough, but when we are told that disease has taken such a hold of our brother we seem to be hoping against reason when we hope for his return. So the great probability of not seeing each other in the flesh made these meetings partake of the nature of sadness. It may be true that while life is left and a friendly climate and good physicians are ahead that there is ground for good hope and we would cherish every such prospect of having our brother return to us; but when we view the matter from all sides great clouds seem to rise up to darken the sky of our hope and we feel that there may only be a few years between him and his home of rest.

Every meeting of our Conference was one in which we sorrowfully waited on God. Our hearts were sorrowful and yet submissive to His wise and good rule. We did not know why this sorrow came but we did know that "He was too wise to err in any of His ways and too good to be unkind to any of His children." We were sorrowful for our own sakes in that we were on the verge of parting with an experienced and faithful fellow laborer. The writer especially had reasons to be sorrowful that he was about to part with a valuable adviser in the work which it is hoped he will soon take up as for all these years Palconda has been under Bro. Archibald's supervision. We were sorrowful because of the work. We have been calling loud and long for more men which seemed a real necessity to meet in even a very limited way the needs which seem to call us into more aggressive work. We are sorrowful for the people at home who are deeply interested in this work and who may take this as a discouragement. We know that the news that one has apparently fallen from the ranks will be a heavy blow to them as well as ourselves. We can only share with you our consolation that both the work and the workers are God's and He knows best what to do with both. Let us draw our encouragement from the consciousness that we are doing His will in laboring to obey our marching orders. We feel sorry for those at home who have so little interest in the work that they do not feel deeply moved in this matter. We feel sorry for the heathen who are in a great sense the greatest losers of all according to our knowledge. We feel especially sorrowful for our Bro. and Sister Archibald as we realize that their feelings at leaving the work behind is even greater than those of the people at home or ours can be. Years ago they gave their lives as offerings to this work. Being a missionary today is only play to what it was then. The work must have been dear to their hearts which led them to do this. But since their feet first rested on Indian soil, and since their eyes first rested on

the people to whom they came to serve in the gospel their love and interest have grown continually for this lost nation. Never before did they long to be among this people spending and being spent for them with as great a longing as now. Never before would going home to leave the work they love have been so painful as now. Never before was their love so great for the work as now. The Chicaco's Mission House was their Bethel where they prayed on behalf of themselves, their brethren and the heathen. Every part of the now four fields, viz, Chicacole proper, Parlakimedy, Tekkali and Palconda is ground that has often moved their hearts with pity and hence has become to say the least of great interest. But not only was the Chicacole Mission House their Bethel for from many a Mango grove and from many a travellers' Bungalow (a house built along the road for travellers) did their prayers ascend to Heaven. They have watched with deepest interest the first signs of life in many who are now Christians and they have watched over them with a Godly jealousy until now they have become to them of the utmost concern. Yes they are their own children in the Lord. I never witnessed any cord between those who were nothing of human kin to each other so hard to sever as on the morning that these servants of God had to go away. Strong men wept and sobbed like children while they were giving their parting word. The weeping was not done alone by the native Christians those who were going away wept with them. Mrs. Archibald expressed both the feelings of herself and husband when she said, "I feel like that tree by the Mission House which has been torn up recently by the roots. Like the roots of that tree that went down into the soil so my sympathies and interests went down into this land for the good of these people; but now I am torn up and carried away. It may be to return; it may be never to return." Stop and think what this must mean to them.

Let me here issue a word of warning. Some people who have not stopped to think and because they do not know what it means for a missionary to leave his work even for a short time do a great deal of harm to the cause and a great deal more injustice to the missionary when they say carelessly and as heartlessly as much as though this matter of coming home was for a good time. Before a person says these things he ought to know whereof he speaks. I have seen our good brother and sister Churchill go home and now I have just been called up to part with Bro. and Sister Archibald, and I can say by what I could easily see that it was no picnic in either case. To pull up and go away from the work which is dearer than life is a kind of a picnic that a person does not hanker after very often in a life time. If any people at home are bothered by such bad stuff as this coming into their head and coming through their mouths, I am sure that the following prescription contains ingredients that will make a permanent cure of their disease. Put your heads to soak in a good big poultice of knowledge on this subject, put another poultice of the love of God and Christian charity upon your hearts, and when the matter is all drawn out anoint the heart with St. Paul's Ointment See Rom. x: 1. It may be known better by its more modern name of "Love for the perishing." I am sure that any one who takes this treatment will never say such things in word or gesture for the cause of the whole thing would be gone. All missionaries and a great many people at home know that this sentiment is as false as Satan's assertion in Genesis 3: 4 and more cruel than the grave. Let me show you how they both feel about going home. "I would far rather stay here and die among these people and be buried among them than go home. Nothing could induce me to go home but a hope that I may regain health enough to come back to India and prolong my usefulness." This is only one of the like expressions that Bro. A. made use of to me. In speaking to Sister Archibald about the hospital work and what a loss she would be, she said: "I cannot talk about it. I can scarcely think about it I would so love to stay and see it fairly started, this is the disappointment of my life to go and leave the hospital at this early date in its existence." Their home going is a cross to both that could only be borne in the Saviour's name. Let their devotion to the work stimulate those who have been doing little or nothing to zeal in the spread of the gospel and let their resignation to God's dark plan stimulate those who may be tempted to be discouraged to be still faithful and hope in God. Let us rejoice that He has chosen us not only to be saved through His Son but also to be co-workers with himself.

I am your fellow in service,

Tekkali, India, July 21st. JOHN HARDY.

Baptist Colony for British Columbia.

TO THE EDITOR: Will you permit me through the medium of your columns to lay before your readers a project to which I have given considerable time and thought, and which is intimately connected with the welfare of many of the Baptist people of the Maritime Provinces. Some months ago the officers of the Emmanuel Baptist Church of Victoria, B. C., received a letter from Rev. C. S. Stearns of West Jeddore, N. S., stating that he was