

## Mrs. Archbald's Paper.

## A WORD FOR THE WOMEN ON OUR MISSION FIELDS.

In many of the phases and callings of life we meet with anomatic truths which stand like corner-stones. Upon these other principles are laid, plans assume proportions, and work a more definite aim. In some measure this is true of Mission work also. For instance, throughout the American and Canadian Baptist Missions in the Telugu country some truths have become so self-evident as to be almost universally accepted without controversy. One is, that the people in the large towns are more difficult to reach with the Gospel, than those in the country. Closely allied to this is another, that low caste people are more amenable to the influences of Divine truth than are those of the higher castes. Perhaps we may see some relation between these things and the works of Christ. He, who taught as never man did, said at one time to the rich, "Ye have received your consolation," and again, "To the poor the Gospel is preached." So it almost seems as if the Missionary should know at once where to lay his hand. There is all abounding proof that the country yields more spiritual fruit than the town, and that the low castes furnish more souls for the Master's kingdom than do the higher walks of life. This in no wise proves that we are to pass by the enlightened town and the proud Brahmin in utter silence, for we have the injunction, "To sow beside all waters." But does not all that is best within us demand that for our Master's sake we give the major part of time and strength to those who will the most readily receive Him as their Saviour?

On our three Mission fields there are very few real zenanas, but many high caste women. Yet both town and country throng with women, whom we meet at every turn, whose indifference as to their spiritual welfare has never yet been stirred by a ray of Gospel light. Their caste allows them the almost freedom as far as moving about in all directions is concerned, and wherever we look for them there they are, and usually ready to listen. Is there not too much of an idea abroad at home regarding the exclusiveness of the Hindu women among whom we labor? However this may be, the fact remains that the greater part of the Indian sisterhood with which we have to do is largely free to go and come at pleasure.

The greatest need of these women, but wholly unrealized by them, is the pure, simple Gospel. Thousands of them hear it from the lips of the male Missionary, for in the crowds he addresses, women form a fair proportion. But because this is the case, should lady workers be confined to the hard and comparatively unyielding work of the town?

You, my sisters, have acknowledged the claims of God upon you in so far as you have sent representatives to the foreign field. Have you any choice of department of work for them? Do you prefer that they should spend time and strength, where the experience of those who have gone before us teaches that the most fruit is gathered? or will you counsel them to devote themselves to the classes of women and condition of things which self-evident truths affirm produce little for the Heavenly garner? Not that all effort made for the Master is not blessed; but the question before us now is one of results. Will you choose that which shows the richest returns, or that which is the most barren? My sisters, I feel like entreating the Baptist women of the Maritime Provinces for the common country women on our three Missionary fields. These fields are large, densely populated, and the workers few. On them is expended the main strength of

the Missionary; yet as some of us move about over them, we feel as if we only touched here and there the great seething mass of heathenism.

Yet it is from here that we look first for converts. I feel like saying to you, *here* is where your help is most needed. Put the great body of your work, your money, and your prayers here. Get hold of the common women in their homes if you desire the speedy downfall of caste, and the opening of prison doors. Remove the sustenance, and the thing that lives thereby will die a natural death. Home ties frequently keep the Missionary's wife at the station, but they are rarely so onerous as to prevent her giving some time to the station school or the few boarders which may be in the care of the infant mission. Thus the lady Missionary can be left free for direct Gospel work among the women. Is the gathering of heathen children into a school more important than this?

With only one life to live, and our dark browed and darker-hearted sisters going down to eternal night on every side, does it not seem that we should throw ourselves into that part of the work which makes the heaviest and most speedy advances on the kingdom of Satan? May the day soon come when your representatives on the Mission field shall be by you, as far as you are able, thoroughly equipped for work, and with their Bible women go hither and thither through the country, and with their womanly tact and earnest faith assist in giving the Gospel to those who now sit in darkness.

CARRIE H. ARCHIBALD.

## Sketches of the Modern Missionary Movement—No. III.

BY MRS. J. C. YULE.

In the year 1705, sixteen years before Egede and his family began their work in Greenland, there had died in Berlin an illustrious Reformer, Philip Jacob Spener, the leader of the Pietist Movement of his day. This man had been used by God for the revival of evangelical Christianity, and for giving that impulse to religious feeling and enterprise, among whose immediate effects was the missionary movement of that period—a movement which, after a century of slow but steady progress, culminated in the glorious era of missionary enthusiasm and effort in which it is our exalted privilege to live.

Among the fruits of Spener's life for Christ, was Nicholas Ludwig, Count Von Zinzendorf, who at the age of six or seven years was privileged to listen to the pious conversation and prayers of that good man when a guest in the house of Zinzendorf's grandmother, the Baroness Von Gersdorf, by whom the child Nicholas was being educated.

The good seed thus sown in the child-heart of the young nobleman sprang up, grew, and bore precious fruit in after years. In 1710, he was sent to Halle where he spent six years under the spiritual and intellectual training of Francke, the great philanthropist and Reformer of the period, during which time his piety was deepened and matured for a life of extraordinary usefulness. In very early manhood he turned away from a life of political preferments which opened temptingly before him, and settled on his estate in Upper Lusatia. It was while here, that he met one day, by one of those seeming accidents in which a great providence is wrapped up, a stranger—a wandering carpenter named Christian David. Zinzendorf discovered in this humble man a Christian and a brother; and with an eager sympathetic spirit listened to his story.