

THE WORK ABROAD.

The Canadian Baptist Mission.

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This Mission was opened by the Rev. John McLaurin, March 12th, 1874, and is therefore about fifteen years old. There are really two Canadian Baptist Missions, but in this paper we shall speak of the work as one, for though directed by two different Boards, the policy is largely the same. There are six fields of work, and with the exception of the Akidu field which is pretty well hemmed in by other missions, all these lie mostly out of the range of other workers, so that from Cocanada the whole coast line stretching to and beyond Calingapatani, with the exception of Vizagapatani, falls to us, and is dependent upon us for the Gospel. Another station will be shortly opened, and several more are under consideration, so that in a few years we expect this region to be well supplied with workers. There are about 3,000,000 people dependent upon us for the bread of life, a responsibility which we fully appreciate and are trying to meet. We have asked for large reinforcements, a missionary for every 50,000 people and a native worker for every 1000. Given such a staff of workers and the evangelization of this region, under Divine blessing, becomes a possibility. The appeal for reinforcements has met with the hearty sympathy of the Home Boards and they have expressed the conviction "that the needs of the case as to men have not been overstated," and assure us of their determination to do all in their power to answer the appeal. Though we thus meditate enlargement, it will be along old lines of policy; for nothing radical is intended, except increasing the working force. The late criticisms on Missions have come and gone leaving us just about where we were before. Our mission is not of a kind that knows no change, if anything better can be suggested, but we are naturally conservative and wish to be assured first that a change is essential and will most probably be beneficial, before making it. We propose to state briefly how our mission stands as regards:

Education.—This is subsidiary to and follows the directly evangelizing agency. It is not considered to be in any way preparatory to conversion, and therefore is fostered among our converts only. The education contemplated in the mission is the education of the Christian community, and is intended to fit them to fulfil their part in this great work of evangelizing the country. Hence it is encouraged only to the extent that is helpful to this end. There are about 50 schools conducted by as many Christian teachers in the various villages. Most of these are purely primary, and serve as feeders to the Seminary at Samulcotta, where our teachers and preachers are trained, and to the boarding schools for girls at the various stations. In these latter schools, in addition to ordinary subjects, the girls are taught sewing and such other duties as fall to teachers' and preacher's wives or to those in about a similar station. Attached to the Seminary there is a Secular Department, made necessary because of the Primary character of the village schools. This falls just a little short of the Middle School examination which we hope to reach shortly. Alongside of the secular course is a course of instruction in Biblical and theological subjects, in the former of which most of the Bible is gone through. At present there are 73 students in the Seminary, but ten of these are wives of students. We have also an indigenous school, mentioned by Mr. Craig in a former number of the *Harvest Field*,

teaching up to the Middle School examination, over which we are not a little pleased. In all our village schools the teachers are Christians, and besides teaching they are supposed to preach throughout their own immediate neighborhood. In the Seminary we have had two Hindus engaged in the Secular Department, but those are being replaced by Christian men, so that our education work is done almost wholly among the Christian community and by Christian teachers. There is room for development in our school work, but it will, we doubt not, keep pace with other advances.

Self-support.—The principle of the mission is itself to pay the salaries of those agents whose time is spent wholly in aggressive evangelistic work among the Hindus, and to throw the support of those whose work is mainly pastoral upon the churches for which they care, proportionately at least to the extent to which they are thereby withdrawn from work among the heathen. That is our principle, though at present only imperfectly embodied in fact; but we are moving in that direction. Some churches partly or wholly support a pastor. The Gunanapudi Church can do so, and will shortly. At present they are building. The Akidu church is to pay a preacher, while another contributes a part. The Cocanada church has contributed a part for a long time to its pastor. The Samulcotta church, mostly students from the Seminary, pay a teacher in the village and will support a preacher, besides contributing to other work. These are beginnings and are being multiplied by movements in the remaining churches. But we have fallen far short of the attainable on account of the scarcity of missionaries. Two have fallen on the field, others had to retire or go on furlough, so that for nearly five years we have been able to do very little aggressive work. The advance made during these years is largely due to the impetus of work done before. However we are recovering our position, are multiplying our forces, and shall be in a position to do vigorous work henceforth.

We advocate a definite proportion in giving. All the students in the Seminary have agreed to contribute one anna to the rupee out of what they get for their food, many of the preachers and teachers are contributing at the same rate, and members are beginning to follow suit. A very few are contributing a tenth. The universal adoption of the rule that one anna to the rupee should be given will completely solve for us the problem of self-support.—Written for the *Harvest Field*.

The Appeal from India.

At the Fourteenth Annual Conference of the Canadian Baptist Missionaries, assembled at Cocanada, India, January 1890, in discussing the appeal made for fifty-two additional men and other laborers for the evangelization of the 3,000,000 Telugus for whom we are responsible, and in reference to the response made thereto by the Home churches, the following resolution, prepared and brought in by a special committee, was unanimously adopted.

Best Resolved—

1. That while we express our deep gratitude to God for the spirit in which the appeal has been received at home by the Boards and by many of the churches, and while we had with joy the reinforcement sent (three married men and three single ladies, with a single man under appointment) we believe there is occasion for deep humiliation and heartfelt sorrow before God that the year has closed with so small an effort made to grapple with