

extent; and the position of woman being what it is, she must necessarily suffer much more than do the men. There, as in other respects, the half has never been told.

Though caste restrictions are many, they are fewer and less stringent with us than in North India, consequently the body of the women walk about with a good degree of freedom. Here is our opportunity. The position of these women calls loudly for help; the door is wide open, and we hear the Master's "Go ye." Multitudes are perishing for the Bread and Water of Life, yet they do not quite realize the need, nor recognize the supply when it is put before them. Workers are necessary to "repeat the story o'er and o'er," to those who enjoy some freedom; workers to go to those who are more or less confined, and whose darkness is so dense that they have no desire to break the bonds that bind them.

The great voiceless cry is for the Gospel, pure and simple, to be given in the most speedy and effective manner. Are we able to meet this need? With the Master for an audience, can we answer other than "yes"? And will we ever have a better time than this Centennial year to respond to the cry of the helpless and to the command of our God?

What a grand opportunity for mothers to give up their daughters, and for the daughters to dedicate themselves to God for this service; for women to whom gold and silver have been entrusted—and such women are among us—to send out and support a missionary, to build and furnish a hospital, and sustain a lady physician, so that healing might come to both body and soul. Why do we not almost clamour for the privilege and honour of so serving the King of heaven and earth? There is a place also for the "mites" which are so bestowed with a holy consecration, that we touch them reverently. And prayer—oh what a year for Baptists to rejoice before the Lord, to be thankful to lay hold on His promises, with a faith hitherto unknown, and to plead them day and night before the throne for the immortals on our mission field, for whom we almost hold the keys of heaven. "The Master is come and calleth for thee." He wants you, reader, your work, your money and your prayers, for the battle is on, and all the weapons of warfare must be in place. C. H. ARCHIBALD.

CAREY'S MISSIONARY QUALITIES.

BY REV. G. R. WHITE.

I purpose to relate a few of the minor incidents in the life of William Carey, as examples of that *faith, courage, zeal and tact*, qualities which well fitted him to become the founder of modern missions, and the great Baptist Apostle of India.

Faith: Carey's faith in the God of missions was undying. In this, like Paul, he stood alone; like Job's, his friends were indeed "miserable comforters." After months and years of holy meditations upon the needs of the heathen, his faith enabled him to launch his scheme at a ministerial conference, but he was met by the hot anger of the presiding officer thus:—"You are a miserable enthusiast. Nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission as at the first." As for the effusion of the Holy Ghost, Carey had it already in his soul; and one who could acquire a good readable knowledge of the French language in three weeks, without grammar or dictionary, could almost claim the gift of tongues.

At another conference he proposed the following as a suitable question for discussion: "Have the churches of Christ done all they ought to have done for heathen nations?" It was like a bolt from a clear sky. Pastor John Ryland was the first to recover from the shock, and cried out, "Young man, sit down; when God wants to convert the heathen world He will do so without your help or mine either." It was an inspired prophecy, however, for God needed them both, and used them both in the conversion of the heathen.

"Truth crushed to earth shall rise again, The eternal years of God are hers." To-day Carey's question echoes from India, Africa, and the most distant isles of the sea, on every breeze that sweeps the ocean, it comes back in Macedonia cries, as if inspired of God—"Have the churches of Christ done all they ought to have done for the heathen nations?"

On arriving in India, for five months he was hindered by the East India Company from doing any aggressive missionary work. During these months Mr. Thomas, who had formerly been in India as a surgeon, and who had now gone out with Mr. Carey as a missionary, had directed the finances until there were none left to direct. His old creditors came down upon him and stripped them of all their effects. At this juncture Thomas put out his sign as a surgeon, and left Mr. Carey a stranger in a strange land, with a sickly, half-crazed wife and four children, without money, friends, or employment. In all this the good man never lost faith in God nor hope in the mission. Uncheered by a friendly voice, and taking with him a family who thought it hard to leave Calcutta, to die in the wilderness, he started on a journey of forty miles up river in pursuit of employment; but before the journey was half over, provisions were all gone, children were crying for bread, wife under a partial fit of insanity chiding him most severely for having

robbed them of the bare necessities of their English home, to meet a sadder doom in the land of darkness and superstition. The scenes of extremity graphically portrayed in the scriptures of Hagar and her thirsty child, Elijah by the falling brook, the widow of Zarephath do not present more touching scenes than the one before us in the life of our missionary hero. But the God who opened the eyes of Hagar to behold the living spring of water, and fed His servant Elijah by means of the raven, and stayed the meal in the barrel and the oil in the cruse, raised up for His servant Carey in this hour of great need a life-long friend in the person of Mr. Short. Mr. Short was an English officer, who, by the faith of Carey, was afterwards led to Christ, and became a life long friend to missions. These may be taken as some of the minor examples of Mr. Carey's faith in the promises of God and in the cause of missions.

Courage: His courage was equal to his faith. This he possessed from childhood, and it grew and strengthened with his years. After he became

famous, his neighbor used to remark: "Whatever he undertook he finished." A large tree grew on the village school ground; to reach a certain high-up branch was the goal of ambition among the boys. William, one day while making the attempt came rather unceremoniously to the ground, breaking one of his legs. After being confined to the house for several weeks, on getting out the first thing he did was to climb that tree, and poise himself on the much-coveted branch, just to show the boys that it could be done. This indomitable purpose of will was much needed in after years, and well fitted him for heroic deeds in the land of darkness and superstition.

Zeal: For an example of the zeal that characterized this man of God, look in upon that "consecrated cobbler," over whose door hung this sign—

BOOTS AND SHOES
MADE AND MENDED,
BY
W. CAREY.

Within sat a care-worn man of twenty-eight years, burdened with a family, and a sick, melancholy wife. On the wall hung a rude map made by pasting

together a few sheets of paper, on which was set forth the condition of the heathen world. About him on the pile of scrap-leather were books of Hebrew, Greek, French and Latin, held open with lasts or old boots up for repairs. Here our veteran missionary toiled, studied and prayed, until the hopeless condition of a lost world burned its way in his soul, and produced that missionary zeal which many waters could not quench nor bitter persecutions abate.

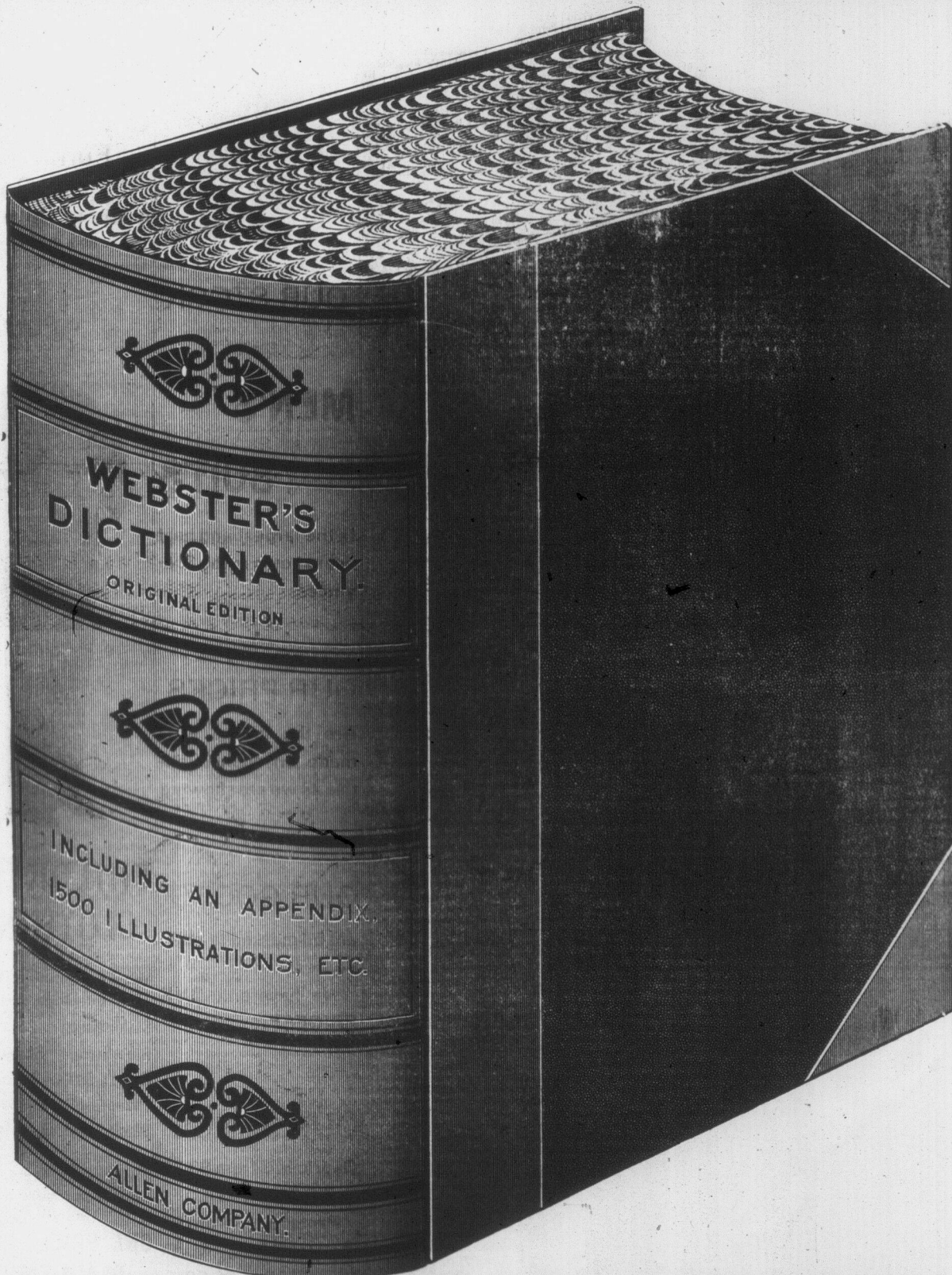
Tact: Mr. Carey possessed to a large degree this commodity which we call tact or skill. It is an essential to success in Canada as well as in India. Skill in handling men and things, or in other words, common sense is the special gift of God. Some one has wisely said, "If a minister lacks education or special training for his calling, these he may secure; but if he lacks common sense, God have mercy on him." One of our missionaries on the field has recently said: "The missionary will be all the better equipped if he can handle a gun, cook his own food on a pinch, manage a boat, work

with carpenter's and other tools, care for the sick, and is thoroughly posted on all the ins and outs of a Canadian farmer's life." Carey, at his trade, in the pulpit, on pastoral visitations, stirring the souls of his brethren to the enterprise of foreign missions, in India dealing with the sophistry of the Brahmins, guiding converts, securing means, drawing men to himself, founding schools and colleges, and forming societies, showed himself a man endowed with a large amount of tact or common sense.

These qualities under God made Carey a great man and a successful missionary. They are doubtless possessed to some degree by the ordinary missionary of our day. The circumstances have something to do in calling forth the latent powers of the missionary. I say this, lest some on whom God is putting His hand should be discouraged, seeing they possess not these essential qualities after the bold type of Carey. But unless they possess them each and all to a good degree, they had better examine well their call and be assured of the voice that speaks

to them: "My sheep hear My voice." This is true in the call of the missionary. God makes no mistakes in calling; and unless we err in hearing, the right man will appear. But be it remembered, Carey himself laid no claim to special gifts. He said to his nephew, "Eustace, if after my removal any one should think it worth while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I lay every thing." Whether or not it can be truthfully said that Abraham Lincoln went up to God bearing the shackles of four million of Southern slaves, it can be most truthfully declared that on the evening of June the 9th, 1834, William Carey went up to God bearing the spiritual shackles of India's hundreds of millions, there to receive from the Eternal Father the welcomed plaudit:—"Well done, good and faithful servant, enter thou into the joys of thy Lord."

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