THE SUCCESSES & PRESENT NEEDS OF OUR MISSION.

BY REV. I. C. ARCHIBALD.

The hinderances to the spread of the Gospel among the Telugus are unspeakably great. Among these may be named, extreme dullness in apprehending spiritual truth, begotten by centuries of idolatry, superstition and vice; the pride of caste, idolatry, fatalism, and the immoral practices of Europeans.

Notwithstanding all these hinderances, during these sixteen years of our mission's history, the Gospel has abundantly demonstrated that it is the power of God unto salvation. When our missionaries came from Burmah to Telugu-land in July, 1875, they were without any knowledge of the language of the people, without lands or buildings. Their right to take up work in that region of country was strongly opposed. We had no Christians, no native helpers, no quarterly meetings or associations and missionary conferences. What hath God wrought in these short years?

The language has been learned, and translation work done. Land has, often with extreme difficulty, been secured; mission houses, chapels, and other necessary buildings have been purchased or erected at four well-chosen centres—Bimlipatam, Chicacole, Bobbili and Vizianagram—as head stations. More recently land has been purchased at Palconda and Kimedy, and, within a few months, necessary buildings will be erected and missionaries will be carrying on work there.

Thirteen out-stations have also been established, at most of which one or more native assistants are located.

The solid phalanxes of the heathen have been broken again and again, so that now we have an army of Christians,—two hundred strong—marching against the foe.

Our annual Telugu Association and quarterly meetings speak volumes for the intelligence, earnestness, and the practical Christianity of our native people. At the association held three months ago, three-fourths of the Christians were reported as giving a tenth of their income to the Lord. Probably not less than fifty have given up the use of tobacco. It is now becoming common for the convert to give up its use from the day of his baptism.

Many of our Christians have borne persecutions for the Master's sake to which we are strangers. Their readiness to testify for Christ in public and in private is very commendable.

Our own missionaries have had, for the past three years, a conference meeting twice in the year for the discussion of all matters relating to the advancement of the work. It is proving a potent factor in the management of the affairs of the mission.

The results of these years of pioneer work are not to be measured alone by the present number of our Christians. Probably not less than 70,000 Christian books have been sold and are now in the homes of the people; tens of thousands of tracts and hand-bills have been freely distributed, and have been borne to hundreds of villages which the missionary has been unable to visit; mountains of prejudice have been broken down; the leaven of the Gospel is working in the hearts of thousands not yet gathered in. In the baptism of 42, during the past year, we have the earnest of the Pentecostal showers which are to fall. Among the same people our Upper Province brethren have gathered in about 3,000, and our brethren of the A. B. M. Union, 60,000.

After these years of waiting, of conflict, trial and triumph, should we now be disheartened? Let us rather thank God for what He has wrought and take courage—enquire into the needs of the work and seek to supply them.

Let us consider (1) the need of missionaries. The population of the field God has given us is 1,700,000. For the evangelization of this mighty host we have seventeen missionaries, *i. e.*, seven male missionaries and their wives, and three lady missionaries; about two hundred Christians, of whom about forty are preachers, colporteurs, teachers or Bible-women. For each male missionary now on the field there are 340,000 heathen. To each of these brethren, having the language, there is an average of 566,000. The present prospect is that by the beginning of '93; there will be six brethren equipped with the language and at work. Even then how scanty the supply—to each one 283,000.

The spiritual destitution on the Bimlipatam field, who can compute? No male missionary there with the language (Brother Morse having but recently arrived in the country, and brother Sanford having left for home), and more people there than are in all P. E. Island.

How appalling the spiritual famine prevailing on the field of our brother Shaw, at Vizianagram, containing, as it does, more people than are in the cities of Quebec, Hamilton, Ottawa, St. John, Halifax, Winnipeg and Kingston combined. Think of it, one missionary and his wife among such a throng of human beings, largely ignorant of the existence of a Saviour, hastening on to the judgment!

Nor do we find much relief as we go farther inland and take a look at the Bobbili field with its 260,000 of perishing ones. Among this vast host, Brother and Sister Churchill are toiling and praying on. To each Christian there are 65,000 heathen.

But the climax of destitution is reached on the Chicacole field, where we find 1,100,000 idolaters and but one male missionary with the language. 200,000 more people here than in the Maritime Provinces. To each of the 109 Christians, 10,000 heathen. As we think of this distressing need, this utter want, the heart grows sick. Involuntarily we ask, is there no help for it? Can we, as Baptists of the Maritime Provinces, bear to have this state of things continued? We are *able* to meet the earnest entreaties of the missionaries for one man to each 50,000 natives. This would only mean 34 missionaries all told. I am informed that Halifax has 35 ministers of the Gospel. Will God bless us as a people in the years to come if, having been brought face to face with this unutterable need, we fail to supply it? Surely within a very few years the 27 more men needed for this work will be supplied!

Should the missionaries returning to the work this autumn be allowed to go alone? Should not at least two mission families and a lady missionary also be sent? Let us at once besiege the throne of grace for the men and the money needed for this great enterprise.

2. Another great need of our work is more *native helpers*. We want 1,700, *i. e.*, one to each thousand heathen. We have about 40—one to 42,500. It is generally acknowledged that the bulk of the evangelistic work in these lands must be done by converted natives. Let us send speedily more missionaries that the converts may be multiplied, the most suitable of them taken and trained for effective service. In 1889 God gave us on the Chicacole field five young men from among the heathen. Four of then are now doing well as mission assistants.

3. We must also have a number of *mission houses*. Fourteen new stations have been fixed upon. Each must in due time have its abode for a mission family. But at present there is *urgent* need of buildings of this kind at Palconda and Kimedy. According to the order of the Board they are to be of durable material. The cost may not be much less than $2,500 each. To build of cheaper material would mean great discomfort and annoyance to the occupants, and perhaps speedy destruction from white ants, and in the end increased expense.

Brethren Higgins and Barss are now in the Chicacole mission house. Near the close of November Miss Wright, Mrs. Archibald and I expect to be there. It is very important that the house at Palconda should be ready at that time for Mr. and Mrs. Barss, and that the one at Kimedy be pushed on to completion for Mr. and Mrs. Higgins.

4. The last need to which I will refer, and the greatest of all, is more of the *power of the Holy Spirit*. The Spirit must accompany the Word or all is vain—the idolater will continue to cling to his idolatry. The things of Christ spoken by the missionary or the native worker must be taken by the Spirit and shown unto them—by this power must the sinner, everywhere, be convinced of sin and led to accept Christ as his Saviour.

May the power of the Spirit be manifested this year as never before, both at home and abroad.

THE BAY OF BENGAL AND THE BAY OF FUNDY;

OR,

Our Opportunity and Responsibility.

BY D. F. ADAMS, HALIFAX, N. S.

I. *What is our Opportunity?* In the providence of Almighty God, a magnificent opportunity has been presented to us in the Madras Presidency, on the Bay of Bengal. A section of the great Telugu field, stretching over an area of 5,466 square miles, containing 4,185 villages, with a population of nearly two millions of souls, has been laid at the feet of the forty-two thousand members of the Baptist churches of the Maritime Provinces. With a clearness that is unmistakable, the voice of our God has called from the Bay of Bengal to the Bay of Fundy; has called the thousands of Maritime Baptists to stretch forth their hands to lift up the mass of degraded humanity in Teluguland. Year after year the call has been carried into the harbors and basins, along the coast and up the rivers, and though it has been heard, it has not been heeded in proportion to our ability to respond to its demands. And that voice is still calling us to make such an active, and persistent, and self-denying endeavor as we would be glad to have made on our behalf were we in the desperate condition of the heathen in India.

Brethren and sisters, louder and longer does the Divine Voice call to make such an advance as to fairly represent our ability, our prosperity, and our Christianity. This call is reinforced by the ever-increasing need of the perishing, which pleads for the light and life of Christ to come. The despised and degraded women of India call for the liberty and elevation which the Gospel brings to womanhood. And who can keep back the tears, as the poor little child-widows, cursed, despised and enslaved, send over the waters their wail of woe, saying to the Christians of the Maritime churches, "Oh, you white people, come over and take away the shame and the shadow, the cruelty and the curse, the torture and the misery, that blight our childhood. Oh, Christians, come and take away the despotism that has shaved our heads, stripped us of our ornaments, crushed our youth, cast us out from society, made death preferred to life, and all because some old men died, to whom we were betrothed the day we were born. Do come and restore our children's rights, bring back to us the laughter and sunshine of our baby days, the blessings and joys that your own white children have. Come, for our sakes come; come, for Jesus' sake come, and come now, or soon it will be too late."

And, brethren and sisters, alongside the call of the Risen One; the cry of degraded womanhood; and the wail of sorrow-filled childhood, there is the "Macedonian cry" of disheartened and disappointed missionaries on the field. For years they have pleaded for an increase of laborers, and to-day they urge, with a never-before-known earnestness, for more workers, until the cry, "Come over and help us," has reached a point nigh unto despair. As our five missionary brethren and seven sisters stand to-day, on their fields of labor, and work amid nearly two millions of heathen, the majority of whom are passing on like a funeral procession to the grave, what an oppressive feeling must rest on their brave spirits! As they think of the three hundred and ninety-five Baptist churches at home, among whom there are more than two hundred resident Baptist ministers, who have less than one hundred thousand souls to care for (including members and adherents) and then turn their eyes upon the vast multitude around them, without God and without hope in the world, can we reprove them, if they have hard thoughts of us? If they think us selfish, and lacking the sacrificing spirit of Christ?

Think of it, one preacher for every five hundred souls among the Baptists of these Provinces, and only one preacher for every three hundred and sixty thousand souls: on the basis of eighteen hundred thousand on the Telugu field! Before those five preachers would be able to devote one half-hour to personally instructing each Telugu about the great salvation, they will have to be there more than forty-one years; and must work every day of the three hundred and sixty-five, for twelve hours each day without stopping their tongues, either to eat or drink. And according to the present rate of increase of the population of India, when they have spoken to the last soul that is now on the field, at the end of the forty-one years there will be half a million more there, who will be born during the next generation, wholly untouched by the missionaries. Thus at the present rate of our missionary efforts we shall never overtake heathenism, but each year there are more unsaved souls on our field in Telugu land than the year that preceded it.

II. *Our Responsibility*, what is it? I think history teaches us that God does not as a rule present a grand opportunity before a people who are not able to meet it. The conclusion to be drawn from that statement is, therefore, that the opportunity to evangelize that section of the Telugus God has thrust upon us, the Maritime Baptists are able to meet. Alongside numbers and resources, the God of missions has in His infinite wisdom placed our opportunity and responsibility. Let us glance at our growing ability, so as to intelligently perceive the fitness of the divine movements in opening this wide door to us as a people.

For a good many years God has been blessing that body of His people called Baptists, in these Provinces. How many? Well, the church at Litchfield was organized in 1762; the Wolfville church in 1773; the church at Onslow West in 1791; the First Yarmouth church in 1797; and that at Newport in 1799; so that in Nova Scotia there were at least five Baptist churches before the close of the last century, whose united ages to-day aggregate five hundred and thirty-three years, giving an average of more than one hundred and six years to each one. In New Brunswick, the First Springfield church was organized in 1796; the church at Norton in 1800; the Salisbury church in 1800; Canning and Sheffield, too, in 1800; so that at the close of the last century New Brunswick had four churches of the Baptist faith, whose united ages to-day aggregate three hundred and sixty-eight years, with an average for each church of ninety-two years. Putting the whole of the nine Baptist churches together that existed in Nova Scotia and New Brunswick in the last century, they aggregate nine hundred and one years, or an average of a little over one hundred years each to-day.

From the founding of the Baptist church at Litchfield in 1762, we have been growing and gaining, by the blessing of God on His Word, as proclaimed from Baptist pulpits. We have grown till the little one has become, if not a thousand, well on to half a thousand, for we need only about five churches to make up 400; and our membership of over forty thousand is to-day an able body of educated, intelligent, and comfortably circumstanced people. Thus it is plain that we have accumulated great resources, both of educated brains and of temporal means, making us equal to the prosecution of a foreign missionary work of considerable proportions.

According to the present division of the foreign field among Christianized peoples, the two million of heathen Telugus are not more than rightly fall to our share of foreign missionary work. What must the great Master think of us as He looks on our numbers and resources at home, and then on our five brethren and seven sisters, the sole representatives on the foreign field of the entire denomination? We should do more, we can do more, and we must do more to discharge the great duty our ability involves. Let us cease playing at missions, and begin in downright earnestness to solve the great problem, of how to transfer a due proportion of baptized brains and consecrated means from the Maritime Provinces to the Madras Presidency.

Now, in order that the present state of things be changed into one of progressive action that shall adequately represent our ability and prosperity at home, two things are absolutely necessary. First, we must have more men. Are these available? The answer is short and quick. Six thousand young men to-day stand pledged to go forth to the foreign field as soon as the means are forthcoming. Last year among the young men at Acadia College, twenty-one (these forming a part of the six thousand) signified their willingness to go to the foreign field as missionaries. And these young men are intelligent, consecrated, and eventually will be roundly educated for the sublime work of leadership. Christian men and women, never say again that the best of our young men, the flower of the churches, turn their eyes and hearts to the more lucrative spheres of brain toil in preference to the Christ-like work on the foreign field. Keep your eyes on those twenty-one young men. For in those volunteers for foreign service God has taken from our 395 churches the power to say, "We cannot find men for the foreign field."

Our second need is more money. Have we given all we should, might or could? Last year, from August, 1890, to August, 1891, the living members of all our churches contributed for this great work among the heathen, $10,590.72. This sum divided among our 42,000 members will give an average of about twenty-five cents each. Comparing this division with a similar one among the Moravian brethren, theirs would be thus,—last year their income for foreign missions was $44,330, which divided among thirty thousand members will give an average of nearly $1.50 to each. Just think of it, a strong, intelligent, comfortable (and in many cases rich) body of Christians, numbering forty-two thousand, giving to the greatest work of the church, on an average, the small sum of only twenty-five cents each; and a denomination of thirty thousand, possessing not half our financial ability, sacredly setting apart nearly six times that amount per member, for the evangelization of the heathen.

Do you say, "There are many women and young people in our churches who cannot give twenty-five cents a year for foreign missions, and that therefore the percentage is not correct?" I will challenge any man to show me the woman or child-member who cannot give twenty-five cents a year to this work. Still, if the men in our churches insist on a larger credit being given to them, I am willing to change the figures, if they are prepared for the increased disparagement involved by comparing them with the men of the Moravians. I suppose that about one-third of our membership are males. For the sake of comforting (!) the brethren, suppose we say that the fourteen thousand men gave the whole of the ten thousand five hundred and ninety dollars and seventy-two cents; that would average seventy-five cents and six mills to each man. And the forty-four thousand three hundred and thirty dollars divided among a third of the Moravian membership, would give an average of four dollars and forty-three cents to each of their ten thousand men. Thus the Moravian men, who own very much less than the men in our churches, would at that rate give nearly six times as much for foreign missions.

"Stop, Mr. Adams," say the sisters; "we contributed of the $10,590 given last year to foreign missions, $4,950." Then up call the smaller voices of the Sabbath schools and Mission Bands, "We raised the little sum of $626.63." Thus there is left less than half of the whole for the men to claim as their portion. These rightly claimed deductions from the $10,590.72 leave the fourteen thousand males in the Baptist denomination giving less than one cent a week (the true figure would be about seven mills a week) towards evangelizing the heathen. What can it be possible that out of all the accumulated wealth, and from the regular income of fourteen thousand men redeemed by the blood of Christ, and regenerated by the Spirit of God, we are giving for the greatest work of the church, an average of only seven mills a week? While a comparatively poor people make sacrifices that average eight cents and five mills a week for all the males among them? Surely, brethren, the blush ought to come to our cheek, and we ought to humble ourselves in the dust for very shame; especially when we reflect on the fact that thousands of these same professing Christians waste every year from ten times this sum and upwards in useless smoke.

The men have offered themselves for the work? Will the forty-two thousand members be equal to the occasion? Will they be honest with God's money? Will they, as stewards who must account to the great Master, place alongside the twenty-one young men, twenty-one thousand dollars, and thus accept the challenge which God has thrown down through these volunteers for missionary work? It should be done! It might be done! It can be done! And oh, that every Baptist would say, "*By God's grace, the missionary's grit and my greenbacks*, IT SHALL BE DONE."

Brethren and sisters, for 128 years the Baptist denomination in these Provinces has been adding to her resources, commercially, educationally, and religiously, until her children are surfeited with good things. Settled down in fertile valleys; along the coast of the treasure-filled sea; and on the uplands of our celebrated Bay of Fundy. She has built handsome churches, whose spires rise all over the land; and the towers of her educational buildings are viewed with surprise and admiration by the passers by. She has built homes that are marked in many cases by a luxuriousness that frequently amounts to sinful extravagance. It can be truly said of many of her children, that they are arrayed in purple and fine linen, and fare sumptuously every day. God has flung into her coffers large and increasing gifts of every kind. Though our God has lavished on her such exceptional gifts, surely sackcloth and ashes should be her choice when she compares her small work on the foreign field with her great abilities and resources at home.

Again, brethren and sisters, let us cease playing at missions. Let us look long and often at Calvary, and measure our service by that sacrifice. The voice of our Master calls for love's noblest endeavor; the voice of sunken womanhood pleads for mercy's kindly help; the voice of crushed childhood calls to Christians, "Come and save."

[St. John Gazette, April 4].

A HARDWARE EMPORIUM.

The fine Establishment of Messrs. Burpee, Thorne & Co. on Prince William Street.

Next the Domville Building, on Prince William street, stands a very neat appearing brick structure, five stories in height, to which the particular attention of passers by is always attracted by the handsome display of fine goods in the hardware and cutlery line which is arranged in the windows of the store. This stand has been the centre of a large wholesale and retail hardware business for about twenty years, and it is therefore well-known to a very large number of people throughout the Maritime Provinces. Twice the buildings on it have been destroyed by fire, only to be rebuilt each time and equipped better than before for carrying on the hardware business. The late Hon. Isaac Burpee established the trade there, and it has been continued, first by him and his brothers Fred. and John, and afterwards by Messrs. Clarke, Kerr & Thorne, up to the beginning of present year, when the new firm of Burpee, Thorne & Co. took the business in hand. Besides having the advantages of an old established stand and fine large premises arranged to suit the requirements of the business, this firm has enjoyed experience which gives a practical knowledge of what the trade requires, and, moreover, its members are well-known and popular men.

Mr. Francis F. Burpee of the firm is a son of the late John P. C. Burpee, who was a member of the original firm of I. & F. Burpee, who first did business at this stand. Mr. Burpee has had experience in the hardware trade, and if he inherits any of the characteristics of his father or his uncle he is bound to succeed.

Mr. Henry J. Thorne, the other member of the firm, has been a leading man in the hardware business in this city for many years, as he has also been in many movements for advancing the public welfare. He was a few years ago mayor of St. John.

A *Gazette* reporter who walked into Messrs. Burpee, Thorne & Co.'s store today, enquired, "How is business with the new firm, Mr. Thorne?"

"It is very good," replied that member of the firm. "Orders are coming in very early this spring. Look! here are boxes of croquet going out already. We have just at present almost as much as we can attend to filling the orders sent in by our two travellers and those received by letter."

The reporter remarked the extent and variety of the firm's stock and Mr. Thorne suggested that he would get a better idea of it by going through the premises. A sweeping glance of the store on a level with the street showed that it contained a more than ordinarily well selected stock of the finer lines of hardware and such fancy articles as could be handled with it. There was hardware for housekeepers, carpenters, undertakers and everybody, and the finest articles and best makes in cutlery and plated ware in abundance. In the cellar below this floor is kept a very large stock of paints, oils, varnishes, etc. Mr. Thorne led the way to the second floor, the whole of which is comprised in one great sample room. It is well lighted by windows in the front and a large skylight in the rear, and displayed and arranged in it is a sample of each and every article of the "thousand and one" or more kinds embraced in the firm's stock for the wholesale trade. Chains, ropes, tools, paints, combs, cutlery, locks, an endless variety which would require columns of space to enumerate.

The third floor is the general stock and packing room, and there the clerks were busy putting up packages for shipment to fill orders.

On the fourth floor was a fine assortment of mixed paints in small cans, together with varnishes, brushes, paper, etc., and on the fifth floor were stored the lighter goods handled in the business, hayrakes, vitrols, copperine, whiting, etc., and surplus stock. Besides the large stock in the building, the firm occupy the third and fourth floors of the Ennis & Gardiner building adjoining, these flats being connected with the corresponding ones in their own building. On the third floor of the Ennis & Gardiner building is kept glass, ropes, tarred and dry sheathing paper, etc., and on the fourth floor is a variety of articles in woodenware, besides agricultural tools of all kinds.

Although the stand was a familiar one to the reporter, he was surprised at the extent of the premises and at the great quantity and variety of goods comprised in the stock of the firm, and was more than ever convinced that this firm is well worthy of patronage and that they are bound to go ahead and prosper.

OUR TELUGU WOMEN AND OUR DUTY TO THEM.

According to the last census, the population of India is two hundred and eighty-six millions. It is further stated that the country contains five million more men than women.

This is significant, suggesting as it does the murder of female children, and a larger death-rate among women than men. But why should the death-rate be larger? Are the causes hidden among the dark secrets of early wifehood and widowhood?

On our own Telugu mission field there are about seventeen hundred thousand people, and a little figuring will show, that of this number about eight hundred and thirty-five thousand are women—a number almost equalling the entire population of our Provinces. As far as we are capable of judging, these are all *unsaved*. What an appalling multitude, sunken, as it is, in the depths of a moral and spiritual putrefaction which, for an instant, the soul comprehends with a shrinking that is unspeakable; the next, the heart is bowed and thrilled with the thought that the Christ of God loved these even unto death, and that, though a little removed from us, He loves them *now*. And can we not hear His voice, clear and steadfast, ringing through all the chambers of the soul, "make straight in the desert a highway for our God?" Sisters in Christ, children of the King, is this blessed work really ours? Will His dear feet truly walk in a way that you and I by His grace can make, and will He move about in that death-stricken throng bringing healing and eternal life by His marvellous touch?

Eight hundred and thirty-five thousand women in the towns and villages on our mission field! Many of them living in little mud huts, without any of what we call the ordinary comforts of life; occupied with the daily struggle for food, which ends when the tired body lays down the burdens of life. True, our women here work too—work hard; but is it with the thought that if this is not done now, it means no food to-night or perhaps to-morrow?

It is her duty to prepare and spin the cotton, to help in the field at planting, harvesting and threshing; to do road work; to carry on her head heavy burdens of wood, water, stones, bricks, cow manure, and all else that needs to be carried; to assist in house-building, in brick and tile-making; to have the care of the house, and to bear and bring up children.

Could we drop from our lives our religion, and the principle upon which our homes are instituted and place instead servitude, degradation and idolatry, would we find them more joyous and hopeful than the Hindu woman's is to her?

The Telugus have no homes; they live much outside, where sacred privacy is unknown. Mothers do love their children, but that love is so crowded by care and struggles for an existence, that it is a dwarfed thing, less strong than the power of the hideous customs, to which it readily yields up its tender little daughters. From all embraced in that word custom, a Christian mother here would turn with utter soul-sickening, that, for the moment, would sap the strength of her physical being.

Telugu women know not the Saviour, they never heard how He emancipated womanhood; and what He is to each anxious, burdened, sorrowing soul. She is down-trodden and is made to feel it. She is *only a woman* and is made to feel that terrible thing. Enlightenment is to her no honour, because she is a woman. The English government offers special inducements, and provides liberally for the education of girls, but fear of infringing on a hoary custom makes the progress slow. Ignorance, dirt and something akin to hopelessness, is the peculiar heritage of many. Is it any wonder then that the poor human heart fails to carry its burdens, that she is quarrelsome, loud-voiced, spiteful, vindictive, cruel; that her neighbors know her trials; that she is lower down than the men, and harder to reach with the Gospel; that in her centres much of the strength of caste and idolatry, and that her ability to make things uncomfortable is almost beyond the power of description?

She knows that at birth she was not welcomed as a boy would have been, that all through life she is esteemed a much lower being than her husband; that to out-live him is a calamity and a disgrace. Should such a consciousness as this follow us, could we bear it better? She is afraid of the demons with which the air is supposed to be filled, and in her fear and helplessness, in her heart yearnings and hunger, why should she not turn to the idols which, she is told, can help her, and cleave to them with almost a matchless tenacity? She may be married at any period before ten years of age, but about that time she goes to the house of her husband, who is usually some older than she, often in middle life. Childhood merges into wife and motherhood. Bright, sweet, attractive girlhood is never hers.

On our fields there are sixteen or more hospitals, established by the government and managed by either Eurasian or native officials; they are also regularly inspected by the European civil surgeon. To these hospitals all classes and both sexes may go and receive medicine free of charge; or for a small fee, the medical man may be called to the house.

Owing to fear or distrust of the foreigner and his drugs, and to the rules of the caste system, neither of these privileges is utilized to the fullest extent; and the position of w
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has never been told.

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freedom; workers to go to those
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desire to break the bonds that bind

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Gospel, pure and simple, to be gi
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Are we able to meet this need?
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tennial year to respond to the
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our God?

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for the daughters to dedicate them
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whom gold and silver have be
trusted—and such women are amo
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to build and furnish a hospita
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for the immortals on our mission
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of heaven. "The Master is com
calleth for thee." He wants
reader, your work, your money
your prayers, for the battle is on
all the weapons of warfare must
place.

C. H. ARCHIBA

CAREY'S MISSIONARY QU
TIES.

BY REV. G. R. WHITE.

I purpose to relate a few of the n
incidents in the life of William Car
examples of that *faith, courage, zea
tact*, qualities which well fitted hi
become the founder of modern miss
and the great Baptist Apostle of I
Faith: Carey's faith in the God of
sions was undying. In this, like
he stood alone; like Job's, his fri
were indeed "miserable comfort
After months and years of holy
tations upon the needs of the heat
his faith enabled him to launch
scheme at a ministerial conference
he was met by the hot anger of
presiding officer thus:—"You a
miserable enthusiast. Nothing ca
done before another Pentecost,
an effusion of miraculous gifts, in
ing the gift of tongues, will give
to the commission as at the first."
for the effusion of the Holy G
Carey had it already in his soul;
one who could acquire a good rea
knowledge of the French langua
three weeks, without grammar or
tionary, could almost claim the gi
tongues.

At another conference he prop
the following as a suitable questio
discussion: "Have the churche
Christ done all they ought to have
for heathen nations." It was li
bolt from a clear sky. Pastor J
Ryland was the first to recover
the shock, and cried out, "Young
sit down; when God wants to con
the heathen world He will do so w
out your help or mine either." It
uninspired prophecy, however, for
needed them both, and used them
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 f
India, Africa, and the most di
isles of the sea, on every breeze
sweeps the ocean, it comes back in
cedonian cries, as if inspired of Go
"Have the churches of Christ don
they ought to have done for the heat
nations?

On arriving in India, for five mo
he was hindered by the East I
Company from doing any aggres
missionary work. During these mo
Mr. Thomas, who had formerly b
in India as a surgeon, and who
now gone out with Mr. Carey as a
sionary, had directed the finances
til there were none left to di
His old creditors came down upon
and stripped them of all their effe
At this juncture Thomas put out
sign as a surgeon, and left Mr. Care
stranger in a strange land, with a sic
half-crazed wife and four childr
without money, friends, or empl
ment. In all this the good man ne
lost faith in God nor hope in the
sion. Uncheered by a friendly vo
and taking with him a family
thought it hard to leave Calcutta
die in the wilderness, he started
a journey of forty miles up rive
pursuit of employment; but before
journey was half over, provisions w
all gone, children were crying for bre
wife under a partial fit of insan
chiding him most severely for hav