

# Missionary Link.

CANADA

In the interest of the Baptist Foreign Mission Societies of Canada.

INDIA

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"The Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. lx. 3.

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## The Canadian Missionary Link.

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### To Our Subscribers

Will those kind friends, who express so deep an interest in Foreign Mission work, endeavour to increase the circulation of the LINK, by making its existence known to their friends, and getting them to take it?

OUR LOVED MISSIONARIES Mr. and Mrs. Timpany, with their youngest child and Miss Keller, left Montreal on the 30th ult. on their way to India. A large number of friends were at the railway station to bid them farewell. May the power of the Holy Spirit accompany them.

### THE SELF-SACRIFICE OF CHRISTIAN GIVING.

In answer to the enquiry, What is the standard of christian beneficence—what the principle of christian charity? I must reply, The principle is the spirit of God—the standard, the example of God. "Be ye followers (in the original, 'imitators') of God, as dear children."

Now, God's spirit manifests itself to us in giving, in a generous, unbounded, incessant, unrewarded giving; in Creation He gave and did all that was done and given; in Providence He gives and does all for others without receiving anything in return; and in Grace His unselfish generosity has been manifested in the gift of Jesus Christ, His only begotten and well-beloved. This last gift is the greatest conceivable self-sacrifice, infinitely greater than any corresponding human act of love and grace—a kind of self-sacrifice we can comprehend only so far as we can comprehend the divine nature and the ineffable relations of the persons of the Godhead,—and these are incomprehensible. Suffice it to say, that if we have the nature of the Father, we shall, we must manifest His spirit by self-sacrifice. Christ Jesus the Son is the Christian's example, and He gave all for others; His life of unbounded goodness and mercy He terminated by hanging on the cross the perfect personification of voluntary poverty, of unqualified self-sacrifice. The Holy Ghost is the Spirit of self-sacrifice, for He has personally withdrawn from heaven and for eighteen centuries has dwelt amid the sin and death He abhors, for the sake of others. Thus the blessed and holy Trinity has acted—thus has been manifested the divine nature. Now, it is sufficiently plain that we can be like God the Father, and Christ the Son, and the Holy Spirit—we can imitate the Blessed Trinity—only in so far as we give by denying ourselves; and I need

not remind you that Jesus Christ makes the manifestation of this disposition the most prominent feature of true discipleship:—"If any one will come after me let him deny himself, and take up his cross, and follow me." "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

If it should now be enquired, what direction should christian self-denial take? The entire New Testament replies, In the direction of saving the lost; for this undoubtedly is the main aspect in which the beneficent self-denial of the Godhead is set before us there. Upon the baptized church the last commission of Jesus Christ still rests: "Go ye into all the world, and preach the gospel to every creature"; in other words, the mission of gospel grace to the perishing must ever be the main direction of Christian benevolent enterprise, and for this every christian ought to be a "living sacrifice." Now, in the light of what we see God Himself has done, what can be called self-sacrifice or self-denial on our part? Giving what we can very easily part with, and what it costs us no effort whatever to give?—giving an amount that demands no calculation, no pre arrangement and no inconvenience?—giving to be like others, or to avoid unfavorable comparison with them?—giving to gratify a mere passing sympathetic feeling of pity awakened by some touching appeal, or to get rid of an importunate collector, or to please a favorite minister?—giving to the cause of gospel missions five dollars the same week we give twenty for a piece of jewellery, or some superfluous article of furniture or of dress?—giving without knowledge, without thought, without prayer?—who dares call such giving self-denial or gracious self-sacrifice? Who would ever think of dignifying such giving as the effort of a consecrated, Christian soul, for the salvation of the perishing.

Nor can our gifts be called "sacrifice" while we deny ourselves nothing more than superfluities, and still possess untouched and undiminished, everything that can be deemed either necessary or convenient. In the entire word of God there is nothing plainer than this, that if we would give in the true spirit of Christ and Christianity, we must give until we feel it somewhat inconvenient and painful—until we be conscious that it presses and pinches a little. Unless we give until we are sensible of impoverishment, we have not yet attained to the Christian standard of beneficence: the standard set before the ancient Christians of Corinth, by the apostle Paul, in these memorable words:—"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich." Enriching others by making ourselves poor is the "beau-ideal" of Christian grace, borrowed from the beauty of Jesus Christ's self-abnegation and self-sacrifice.

J. DENOVA.

I BELIEVE the interest which truly Christian people take in missionary work, is equal to their correct knowledge of it.—Dr. Anderson on Foreign Missions.

### FAMINE TIMES AND EXPERIENCES.

From a letter of Rev. A. A. Newhall, Ramapatam, to Mr. and Mrs. Timpany.

The famine—the long, tedious, and terrible famine which we have been through has disorganized everything connected with both missionaries and people. While my dear wife was here we fully intended to correspond with you often, but between us time slipped along from week to week. When I was left alone (Mrs. Newhall died last October,) I returned to Ramapatam, too full of sorrow to make known anything but the merest outline of the sad event, and that only to the relatives, and to this day I have not given them any more details. Immediately on my return to the station, the work of distributing famine relief began. Bro. Williams and I had to neglect every thing else for months, letters accumulated, letters of friendship, letters of sympathy, letters on business even, which I was totally unable to answer. At first it worried me to see the pile, then I got desperate, and would attempt to answer some after the crowd went away at night. One thing I had to do, and that was to distribute the relief money put into my hands, and keep the accounts straight, or else see the people die at my very door in large numbers. For many weeks I could do nothing else except eat and sleep a little at intervals. Many, many times I have thought of you and wished I could, by some quick process, communicate to you some of the details of my every day experiences and work. Several times I have laid your last letter on my table to answer, and one thing after another would crowd in upon the morning until not a word was written to you or any one else. Many thanks for your kind words of sympathy. You know better than most people either here or at home, what a loss I have sustained, and what a loss also (to our human view) the work has sustained.

But the work has gone on despite financial embarrassments, loss of missionaries, and famine. The cause has seemed to receive no shock, except an impulse forward. God has chastened us, both missionaries and people, most severely. The people seem to feel His heavy hand to be the just retribution for their continued rejection of Him, and are turning to Christ in large numbers. I trust that the lesson of His chastisement has not been lost upon His missionary servants. I have been wonderfully sustained, to the praise and glory of His grace I record it, in the midst of my deepest grief, and the greatest physical exhaustion. When at times I would throw myself late at night upon my cot, not knowing that I should ever leave it again, I have had experience of nearness to Christ such as I never before had any conception of, and I must add also, what to an unconverted person would be incomprehensible, but to a Christian not so, that I never saw myself such a sinner before, or Christ endowed with such saving grace and power. I also felt a before unknown sense of shame and abhorrence that God should be obliged to use such severe measures to discipline. To us Mrs. Newhall's departure right at the very moment when she seemed to be most needed by me and the