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"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 13.

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THE CHRISTIAN VISITOR.

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For the Visitor.

Missionary Letter.

DEAR SIR,—Several of your readers have

recently received the First and Second

Indian Reports of the "Canadian Baptist

Telugu Mission," and Minutes of the

"Canadian Baptist Telugu Missionary

Conference." A few words in reference

to those pamphlets may not be amiss.

First a word concerning the Conference.

It is an organization composed of all the

Missionaries on the field with their wives,

both those of the Upper and Lower Pro-

vinces. It is simply a Conference, that is,

it possesses neither legislative nor executive

powers, none having been conferred upon

it by the Boards at Home, and it desires

none; it is simply for consultation. Art.

second, of the constitution defines the

object thus:—"To deliberate upon matters

relating especially to the interests of the

Mission, and also with reference to ques-

tions affecting the extension of Christ's

Kingdom in India." Its annual meetings,

of which three have now been held, have

been seasons of much profit, not only on

account of the social and spiritual enjoy-

ment which they afford, but for the

facilities which they give of consulting

with each other concerning the questions

which press upon us in reference to the

work in our several fields. Many have

apparently formed their only idea of a

Missionary from a picture I remember to

have seen—a tall, ethereal looking man,

with a broad-brimmed hat, standing under

a palm-tree with an open book in his hand,

discussing to a company of men, women

and children, all of whom are eagerly

drinking in the words which flow from his

lips. It seems rude to distrust so pleasant

a picture. But such is not the whole truth

about Missionary work. Here Satan's

seat is, and he means to hold it to the

death. He has ranged on his side not only

the heart of India, but the head as well.

Passions, will, intellect, private and social

life, all are on his side. It requires all the

ingenuity and combined wisdom and

strength of God's warriors to grapple with

this foe. How best to meet the subtle

systems of error which surrounds us, and

action little short of an organic union; and because the honorable name *Canadian* is as applicable to the brethren of the Maritime Provinces as to those of Ontario and Quebec, for we belong alike to "this Canada of ours."

After this somewhat lengthened digression, allow me to revert to the Minutes of the 3rd Session of the Conference which met in Chicacole in January last. You will have noticed that there is an entry to this effect: "Bro. McLaurin moved and Bro. Armstrong seconded. Believing that an organic union of the Baptists of the Dominion in Foreign Mission work would greatly conduce to the advancement of Missions both at home and abroad, therefore resolved, that we individually pledge ourselves to use all legitimate means to bring about such a union, and that we respectfully press the question upon the attention of our brethren at home. After a full consideration of this important subject, the above resolution was carried." A few words relative to this matter, and by way of explanation seemed to be called for.

The Union out here has been an unmix-ed good. The brethren of the Upper Provinces are good men and true, and our intercourse with them has been pleasant and profitable. We cannot but think the brethren at home would experience the same satisfaction and good results from Union there that Union out here has produced among us. A desire for Union on the part of the Maritime Provinces was evinced some years ago, and declined by the Ontario and Quebec brethren only on the grounds that they were laboring among the Telugus, while we were committed to another field, and that they were connected with the American Baptist Missionary Union, an alliance with which they had no grievance. (See the Report of our Foreign Mission Board in the Convention Minutes of 1872.) But both those difficulties, as is well known, are now removed. When we entered the Telugu field in 1875 the thought of Union had, no doubt, a guiding influence in many minds. It was, of course, wise in that juncture not to complicate further the then sufficiently embarrassed question by discussing organic Union as a present measure.

In the Minutes of the Special Convention, held at Amherst, we find the following: "The 3rd resolution which proposes that the respective Boards shall entirely sustain and direct all the Missionaries whom they may respectively appoint is, in the opinion of your Committee, the best provision that can be made for the present." "The Committee is in entire agreement with the Directors [of Ontario and Quebec] in their 6th resolution in which the opinion is expressed that closer union in modes of working should be left to time and experience." While thus the question of organic Union was held in obedience, it was evidently in contemplation. It may be unhesitatingly said that it was the hope of many that were then entering upon a term of courtship that would end in a happy marriage. We trust our widowed parents will not be displeased if their sons, growing somewhat impatient at the slow progress of affairs, begin to hint to them of the pleasure a visit from the parson would give them. If, as we have seen it stated in papers from home, the fear has been that the sons might not be pleased with the Union, we trust that all doubt on that score will be removed by our Resolution.

A brother in our Conference, fresh from Canada, who had opportunities of intercourse with brethren in both sections of the Dominion, told us that when the question of Union was spoken of in the East the reply was, "O, you in the west do not seem to wish it," and in the West the reply was: "We would gladly form a closer Union, but the brethren in the East do not seem to desire it."

Such an Union, it is believed by your Missionaries, would be in the interests of efficiency and economy, both at home and abroad. And while they do not for one moment suppose themselves possessed of superior wisdom, they may be presumed to know something of the needs of the Mission field, and to be as interested in the home work from which their supplies are to come as any one. They are not so

sanguine when passing their resolution on the subject as to suppose that such an Union could or would at once be effected. It was meant to call attention to its importance, and to requicken the zeal of our brethren at home in that direction.

Besides the reasons already hinted at in this communication, it may be well to specify a few others among those which had force with them in determining their present action on this question. It is believed that a Union of all the forces at home would be advantageous for the same reason as in cutting a garment, a coat for instance, it is preferable to have the cloth in one piece, rather than in two; or that it is cheaper for two persons to mess, than for them to set each his own table. A united Board could sustain a bolder policy than either Board at present feels able to undertake. The return home of two or more disabled Missionaries might seriously embarrass either of the existing Boards, while to the United Board it would not be such a crushing weight. A United Board could send out additional laborers from time to time, while the existing Boards feel that they now have about as much as they can well carry. A united Dominion could afford to pay to have their home work efficiently done. With all respect for those who have performed that service hitherto, it must be said that this work demands the whole time of the best man in Canada. We need more than the moiety of a pastor's time.

No man, be his ability what it may, can faithfully serve a church, and at the same time give our work sufficient attention to render him a thoroughly intelligent and wise medium between us and the churches and the churches and us. He needs to study Missions, to know how other Boards do, to make himself fully acquainted with the special features of our work abroad, and to keep himself in constant and sympathetic communication with the Missionaries—this, as well as aiding pastors to thoroughly work up the Mission cause at home demands, I repeat, the whole time of a man as thoroughly imbued with the Missionary spirit as any one on the field, a man called to the work, the very best man in the denomination East and West. Another consideration which more especially concerns the work on the field has very great weight with your Missionaries. We shall soon need a Theological School for training native preachers. Every day of success in our Missions is hastening the time when such a School will become an imperative necessity. But it would manifestly be a foolish, nay, a sinful waste of money, and what is of more value than money, of Missionaries time, to duplicate such an institution on this field. But if there is but one, it must be carried on by the united Provinces. Other machinery in common will also be needed before long. These demand a union of the denomination at home. And before these weightier burdens are upon us, it seems to us it would be well if the two sections of the denomination should become accustomed to laboring together.

I must leave other matters referred to in the Minutes to be noticed at another time.

Yours truly,

W. F. ARMSTRONG.

Chicacole, July 3rd, 1879.

For the Visitor.

A Chinese Drug Store.

One afternoon not long since Miss Fielde suggested that we go over to Swatow and visit a drug shop, kept by one of our church members. This Chinese drug store had for sometime past excited our curiosity, and its owner had obligingly offered to show us its contents. We supposed we had selected a comparatively cool afternoon, but when we found ourselves in the little box-like apartment situated on the corner of two streets, from which it was separated by only a low counter, which was surrounded by a crowd standing six tier deep, and when the place was filled with smoke coming from the room back, in which the wife of our druggist was preparing the evening meal, we concluded we were mistaken in regard to its being cool. We had not been in such a steam bath for

some time—not, indeed, since we were last in a Chinese crowd. Not satisfied with looking at us from the other side of the counter, some of the younger ones pushed their way inside, but by means of the expostulations of the owner of the shop, and my companion telling them that when we started away they would have a better chance to see us, they were persuaded to go outside. Notwithstanding that foreigners are no rare sight in the City of Swatow, there are always some natives in from the country to whom a foreign lady is a curiosity, and this present opportunity of being able to look at two of us for two whole hours was not to be slighted. Under these circumstances we proceeded on our search for knowledge. We began by pulling out drawers and asking the name of the medicine in each compartment, but we soon found that to take an inventory of every thing in the time we had allotted ourselves was a little beyond our ability, and especially as we were told that in this shop there were at least a thousand varieties of drugs. Therefore we confined ourselves to taking note of only those things that were especially curious. It is perhaps safe to affirm that the Chinese understand the uses of herbs better than any other people. Hence, we found many varieties of leaves, seeds, roots, and even the stems of trees cut crosswise in thin slices and representing several years' growth. Roots and tubers were also cut in the same way. The lotus seems to be an important medicine, for we found the root in thin shavings, the dried petals and stamens, and even the largeseed receptacle. We found sprouted paddy (rice) and sprouted wheat, cedar leaves, pith of a large species of reed, flowers of the honey-suckle, all sorts of sea-weed, mushroom fungus, seen on old trees in America, and indeed fungi of all kinds. We were much interested in a large piece which we were told came from "inside the mountain." Upon examination we found that it belonged to a species sometimes found in the earth at the roots of old decayed trees. We saw also many varieties of bark, outer coverings of seeds, rinds of various fruits, such as the mangostein and pumelo, and were now satisfied as to the destination of the orange peel sent off our tables and seen drying in out of the way places. We made a discovery as to one use of tea. We found it among the medicines pressed in cakes about a cubic inch in size, and were told that if one had a cold, a headache, or a fever, tea made from this would excite a perspiration through which the disease would escape.

But the Chinese sick are not wholly dependent upon the vegetable world for their healing remedies. The animal kingdom, adds its by no means small contribution. When I enumerate a few of them you will not wonder that my friend was obliged several times to beg me to control my features, and I did try to look as impassive as a born Chinaman, but found it hard work. Here were bones of the cuttle fish, rhinoceros skin dried and sliced, scales of the armadillo, cast skin of beetles, cinders of tigers bones, box turtle shell, elephants skin, shavings of goats and deers horns, the horn of an ibex bought for fifty cents, etc. A piece of rhinoceros horn about the size of a small tea cup was shown us which cost the owner three dollars, and a small part of the gall bladder of a bear was valued at ten dollars. We saw also dried water worms, chrysalides of moths, worms in a chrysalis state, dried caterpillars two inches long, dried silk worms, and—horror of horrors—two large bottles full of centipedes fully six inches in length. These last are obtained in great numbers from Japan, and are actually sold as medicine.

We saw in the whole collection little that reminded us of a drug-store at home. We were shown, however, some ginseng which, we were told, is highly valued by the Chinese, and is obtained in large quantities from the United States. Cinnamon the Chinese use only as a medicine—never as a spice. We asked to see some seed pearls also valued highly for their healing properties, but unfortunately the assistant had put them away where they could not be found, and it was now long past business

hours, and the lessening light, as well as our own tired feelings, warned us that it was time we were going home. We rewarded our good natured druggist for his trouble by buying a box of his medicated tea, containing ten cakes, and a half dozen tiny bottles of crystallized peppermint for the whole of which we paid two hundred cash, or not quite twenty cents, and he felt amply rewarded.

Notwithstanding that my companion insisted on testing many of the drugs, regardless of my protests, we were none the worse for our visit, but so much wiser that I, at least, will be very sick indeed ere I consent to call in a Chinese physician.

A. S. A. NORWOOD.

Swatow, China, June 24th, 1879.

For the Visitor.

The Moral Tartuffe.

One of the best things we have yet seen from the pen of William Black—a character study not unworthy of George Eliot—occurs in his story of "White Wings," commenced in the August *Harper*. It is a delineation of the moral condition and decay of those who would have all the world centre round themselves; whose cry is, "Speak, think, and act with regard to me—well if you can, but any way if you will."

The heroine begins "by declaring unto us that there is a type of character that has never been described by any satirist, dramatist, or fictionist—a common type, too, though only becoming pronounced in rare instances. It is the moral Tartuffe (she declares)—the person who is through and through a hypocrite, not to cloak evil doings, but only that his eager love of approbation may be gratified. Look now how the creature of diseased vanity, of plausible manners, of pretentious humbug, rises out of the smoke like the figure summoned by a wizard's wand! As she gives us little touches here and there of the ways of this professor of bonhomie—this bundle of affectations—we begin to prefer the most diabolical villainy that any thousand of the really wicked Tartuffes could have committed. He grows and grows. His scraps of learning, as long as those more ignorant than himself are his audience; his mock humility, anxious for praise; his parade of generous and sententious sentiment; his pretense—pretense—pretense, all arising from no evil machinations whatever, but from a pitiable and morbid and useless craving for esteem."

How true and terrible the picture! And not a few might sit for it. Well may we say with the author, "Hence, horrible shadow."

BRENTON.

Brilliant Preaching.

Sir Astley Cooper, on visiting Paris, was asked by the Surgeon-in-Chief of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times.

"Ah, but, monsieur, I have done him one hundred and sixty times. How many times did you save his life?" continued the curious Frenchman, after he had looked into the blank amazement of Sir Astley's face.

"I" said the Englishman, "saved eleven out of the thirteen. How many did you save out of one hundred and sixty?"

"Ah, monsieur, I lose them all; but ze operation was very brilliant." Of how many popular ministries might the same verdict be given! Souls are not saved, but the preaching is very brilliant. Thousands are attracted on by the rhetorician's art, but what if he should have to say of his admirers, "I lose them all, but the sermons wery brilliant"?—C. H. Spurgeon.

If you have found the sermon dull and tiresome, keep back your complaints of weariness; the message which has not reached you, may have touched a tender chord in the hearts of your companions. Then any disrespectful remark about the minister may render his labors useless, just when they were taking effect. "But when they heard, Satan cometh immediately, and taketh away the word that was sown in their hearts." This "snatching away" of the seed at the church-door, and by the wayside, is truly Satan's work. Who would wish to work for and with the evil one?