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No. 99 Germain Street

ST. JOHN, N. B.

THE VISITOR.

TRAINING OF NATIVE HELPERS FOR EVANGELISTIC WORK.

REPER READ BEFORE THE CANADIAN EPISCOPAL TELUGU MISSION CONFERENCE, KAMAPATAM, JAN. 14, 1881, AND PUBLISHED BY REQUEST OF THE CONFERENCE.

Our Brethren:—A year ago we earnestly discussed in our Conference the question with which this paper deals, and passed resolutions which I shall have to notice in their proper place.

I desire above all things to be a preacher of the Gospel. God has ordained by the foolishness of preaching to save men. Not a reality preaching is a foolish way of evangelization, but only that in the case of worldly wisdom it would be so.

If I were asked in what crucible does Christianity in its method of propagating and sustaining itself from all other religions that have preceded it, I should unhesitatingly answer, "preaching."

That body of Christians that does the preaching at all times, everywhere, in all classes, will, in the end have the following. Instances of this are to be seen. There are more Methodists than there are members of the Church of England. About one hundred have sufficed to fill the world with this despised people. The Church of England, with its wealth, members, patronage and amount of consecrated talent. But the Church of England does not make its central Sun. Methodism, on the other hand, was *preach, preach, preach*. The Church of England has years greater prominence to preaching than the Church of England. What can deny the result? What can give them such an enormous amount of converts? Other things, I am confident have been in our favor, but would have availed us little in the end if it had not been for the preaching of the truth as we hold it, had we a people making much of preaching. We give the very first place in our work to the training of a ministry. If we establish colleges, a prime object that they will also give us an education. If we establish Theological seminaries it is that we may have a ministry, stronger in understanding the grasp of God's word, in piety and wisdom to plan and execute.

The *schools of the prophets* are not a thing of the past. They are older than our Christianity go back to the olden times. If it had not been for these schools of the prophets, and there had been no people prepared to receive the message of love to men. The apostle Paul's last charge to Timothy said, "I charge thee that thou hast heard of me many witnesses the same commit to thee who shall be able to teach thee."—II. Tim. 2. Had we no other common sense or revelation sufficient to establish of evangelical schools, we should be on this question of training of workers. Those who multiply themselves.

How take up the resolutions unanimously adopted by us a year ago.

FIRST. "We believe the Telugus must be brought to Christ chiefly through the instrumentality of native workers. India must be brought to Christ by her own sons and daughters. The most that we can hope to start through foreigners is to start and guide the work until it gains sufficient momentum to move on itself into the distinct end. The United States and Canada have at the present time a population of 52,000,000. For this mass of people there are about 100,000 evangelical ministers and 1,000,000 Sabbath school teachers. The demand is yet beyond the supply, great as it is, and there are many places that sadly need ministers and Sabbath schools. We could empty all the Christian workers of the earth into China and India and the need would not be met in these two lands. The people of India, saving a very small number indeed, must be brought to Christ by their own people. The Telugus must be brought to Christ by Telugus.

SECOND. "They must be cared for after conversion by native pastors." "Bunyan's Pilgrim" had a long road, and many and varied experiences after he turned his back on the "City of Destruction" before he crossed over the "river" to the "Heavenly City." The work had but commenced when he moved away from the "City of Destruction." The same is true of the conversion of idolaters. We rejoice when one hundred, one thousand, ten thousand are turned from idols to Christ. But what an amount of work, slow, faithful, wise, persistent, God-fearing toil must be expended before these come to the fullness of the stature of men and women in Christ Jesus—before they become a true city set upon a hill. Who is to do this work? Climate, habits of life, dress, language, modes of thought, these and many other things besides the fewness of the number of missionaries, limit the amount of work that we can do as pastors. No man can be a true pastor for any people who cannot partake of their salt. He may be a master, a priest, a servant, but to be a pastor he must be one of them.

We need not look for any large ingathering from the heathen until we are prepared not only to gather them into Churches, but also to furnish them with some kind of pastoral oversight. It has yet to be proved that the gospel can be preached at all widely and repeatedly through any section of country and not win adherents. They may not be of the class that we hoped or expected would come, they may not be in the cities and towns we fixed upon, but ere the region is gone over the Lord comes somewhere. Harvest is ready. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."—Matt. 9: 37, 38. Not only are we to pray that we may have workmen to cut down the grain but also for workmen to bind it into bundles and bear to the threshing floor and there get the good grain from the chaff and the tares.

"Harvest Laborers," "Christian Workers," "Native Helpers," I care not for the name, it is the article we want. It is my deep conviction that we often miss the mark and pray for harvest when we ought to pray for laborers. Did we do so we would have more laborers and we would be more anxious and determined to have in operation those divinely appointed means that would answer our prayers. I can affirm for the Cocanada and Colair fields, that one urgent, crying want is pastors to take and train the converts already in our lands.

THIRD. "The training of native Helpers by the various missionaries does not meet the needs of our work." A truer statement of the above thought, I believe would put a not before the word training. And then the thesis would read "the not training of native Helpers, etc."

As a rule what amount of training is a missionary able to give those pupils who in the end come to be mission Helpers? If he has a mission station under his care, such training, as a rule, is of the most nondescript character. I often think of the answer "Topsy" gave about her parentage and bringing up. She had no father, no mother, no bringing up. "I specs I grew" was her version of the matter.

The training of native Helpers, if left to the various missionaries, is too liable to be of the Topsy kind—they grow. When we remember what our converts are drawn from and the depraving effects idolatry must have upon the best of them, we should, during the period they are under direct training, see that they get the best possible. For days and weeks and months, often, the pupils in a mission school are left under the care of native teachers. Sometimes these teachers are heathen in part, or it may be they are all heathen. Even where the teachers are Christians, in most cases they have lacked in their own training the very thing I am pleading for, and of course, cannot give to others what they, themselves, lack. If there were good reasons why a mission field should be under a foreign missionary until a fairly Christian sentiment created, and exerts a decided influence, how much more necessary it is that those who are to be our Christian

workers and the leaders of our people, should be brought under the daily influence of a missionary in that close relation of leader and disciple. Cases of gross sin are ever and again occurring among the men and women, boys and girls while students, and the consequent sorrow breaks many a missionary's heart. This much I can say, as far as I remember, such a case never occurred in any mission where I was myself teaching. No case of the kind occurred during the two years I was teaching in the Seminary at Kamapatam. Believe me, brethren, the poison of idolatry, with all its vile and nameless sins, is in the very blood. The moral perceptions are clouded and dull. They are not alert and active, working almost as intuitively as in us who have, as a race, for more than a thousand years been ascending the mount that burns with the holiness and purity of God.

The training work done by the various missionaries is so very broken that it is very imperfect and it is expensive. Suppose there are three missionaries, and each of them have half a dozen men and women who are preparing for Christian work. Suppose each missionary gives four months of his time each year to teaching them, there is a year's time of one man. How much better it would be to gather all these under one of the missionaries, and let him be a father to and teacher of them daily for an entire year. The two other missionaries could attend persistently to their evangelistic work. Among civilized people a proper division of work, "each one to his last," is a ground-thesis of Political Economy. All the time, two or three months at most, that an ordinary missionary can or ought to give to teaching, should be expended on the instruction of those already in the work. He should gather them once or twice a year and go over some book of the Bible or take account of some system of study going on among them. My brethren, let us once for all stop our complaining about the want of consecration, the self-seeking love of pay, love of power, rays of idolatry, etc., etc., which so often try our souls in our "Christian Helpers," and mend our methods of training them. They, as a rule, are what we and our methods make them. Be not deceived, we reap what we sow. The Telugus are naturally just as good as we are and better. They are better heathens than our forefathers were, and when they have had Christianity half as long as we they will be better Christians. They may have more of the patient *oez* and less of the *bull*, more *ghee* and less *beef*, more *curds* and *cold water*, and less *brandy*, *beer* and *wine*, but they will be better Christians.

Our system of training native Helpers has been such that with few exceptions we have no men, that we are willing to make independent pastors. They would tear any Church to pieces that came under their control.

FOURTH. "Resolved that some brother be appointed to this special work as soon as practicable." Have missionaries something that as yet our native Helpers have not? Then let us give to them. If we have not, then let us surrender the work to them and go elsewhere. There is something radically wrong in our methods and their results when a worker could answer as one did to me. "The missionary is here to get out money from America." A pack horse to carry species. Have we, Christian manners and customs, and modes of thought, consecration, love for souls, do we come here for the love of our calling and not for a living, have we a higher culture, are our consciences more alive and clearer of vision, then we owe it those who are to work for Christ, that we commit these things to them. To give this culture second hand to those who are as teachers to communicate it to others is bad. Those Hindus who aim at excellence in the use of the English tongue, and especially if they are to teach it to others, get from the Englishman's own mouth the pronunciation and *aroma* of the language which are easier perceived than described. So if we would have ourselves reproduced as Christian workers in our native Helpers, it will do to relegate the training of them to native teachers. One of our number must fuse their minds and souls in his own crucible of Christianity, and mould them into like thought, feeling and action with himself. He must reproduce, as every true teacher does, himself in his pupils and make them followers of him, as he is of Christ. It can be done and let one of our number take up this work.

Whom shall we train in such a school as we propose? Christian young men, married men and their wives. We will, especially, in our initiatory work, get full as good results in training married people of both sexes, as we will in the training of young men. These latter may take more book culture than the former. But there are drawbacks in the training of young men which are well known to Indian missionaries.

How long shall we train them? From three to six years. They should all remain long enough to carefully go over the whole word of God from Genesis to Revelation, and take the outlines of Church

History. Those who develop ability and are likely to make a due return for the outlay should have a preparatory course of four years, during which time Telugu, Arithmetic Geography, History, etc., should be well studied. The whole Bible should also be gone over. Then two years should be taken in pure Divinity. I have said nothing about Logic, Intellectual and Moral Philosophy. The teacher will have to weave these into his work. At present there are no text books of these subjects in Telugu. As a substitute for Logic, the first and second books of Geometry may be carefully studied.

This brings us to notice the language in which all the teaching should be given. The language should be Telugu. To begin with, I would have no English taught. In time, no doubt, it would come into the course. The school should be planned not to give us a few highly educated anglicized preachers for whom there would be no suitable congregation when they came to settle. On the other hand we must take our work as we find it. The poor and ignorant, the laborers, the dumb driven masses are the ones who are coming, and we owe it to them that we take care not to give them a ministry so far beyond them that there cannot be any real union and sympathy. A ministry that they have no reasonable prospect of being themselves able to support. Some well educated in English are needed for special work, and will be provided. No doubt in time, as the educated and wealthy classes are reached and become Christians, as the Christians gave in wealth and culture, as they will, the number of more highly educated men in the ministry will increase. But, at present, our educational measures for providing native Helpers must be guided by the means and ability of those who will receive that message and require their ministry.

A learned Brahman pundit can take his little brass pot in which he will cook his simple food, draw and drink water and go the length of India. He does not know English, but he knows Hinduism. He is an educated man. So we may have men retaining all the simplicity of Hindu life, men who know no English, who yet may be mighty in the Scriptures and strong in the presentation of Christian truth. They will be at home when night overtakes them and find a congenial resting place in the lowly homes of the poor, and eat and thrive on the plain fare that these poor people give them. They need neither tent nor cart. They need no man to carry a box and pots. The bundle with a change of clothes, and a few books they are well able to carry. This is no fancy picture. It has its verification in the scores of men going forth from the Seminary of our brethren south at Kamapatam. They are trained men, winning respect from all classes, and will win that region for Christ. They are good preachers, for all who listen to them, and good pastors for the Christians.

LASTLY. "Accessories of the work (a) A large compound is necessary. There must be room for the teachers houses, students houses, recitation rooms and land for cultivation. I see no reason why the students should not labor an hour or two every day. On the other hand there are many reasons why they should have manual labor of some kind. They can, as well as not grow all the vegetables they require. Mimosas and other trees can be planted that in time would yield all the wood required for cooking. From experience, I am sure that under such a system the students will be healthier, do more work and better in the school and withal be more moral. A large compound will also enable the teacher in charge to control the students and know where they are by day and by night.

(b) The school should be so located that the student will have plenty of room for evangelistic work. I would not attempt to run a school of this kind otherwise. The students must go out and preach and teach Sabbath-schools, and as they grow in culture their interest and wisdom in such work should increase. A student that did not show interest in such work should not be kept on any account. Assuredly if he does not disclose these prime qualifications during the years of preparatory study he will make a most unprofitable worker afterward and will leave should he see the chance of making a rupee more in some other calling. Unless the habits of evangelistic work are awakened, kept alive and improved during these student days they will wither and dry up, and in nine cases out of ten will never afterward come to any healthy growth or downright power. They should report every Monday to their teacher, where they had been and what they said and did. He would then be able to direct them where they made mistakes and commend and stir up where the work had been well done. He could impress upon them the necessity of trust in God and anxiety on their part for the spiritual welfare of those to whom they had spoken. Be assured, my brethren, if active helpers are thus trained we will have a class of men that will be a delight and help to us, an honor to Christ, a power for good.

(c) Where shall we locate. Eventually we must have two schools. The ground that we now cover extends nearly 400 miles in length. The school to the North I would locate near Chicacole and that of the South at Samulcotta. At present we need start but the one school. In time with the multiplication of converts two schools will be a necessity. The students in any numbers will not go from the Colair mission 250 miles to Chicacole. The students from Iyepore and North of Chicacole, will not come to Samulcotta. A school at Vizaghatam would be central, and there it will have to be located, I presume, if we have only one. There is quite a wide difference also, in the ways of the living of the people of the Kiswa and Godanery valleys, and the people North of Tunic or up to Orissa. This needs to be taken into account when planning such a school as we propose. Cocanada, for many reasons, I do not consider a desirable location. Seaports, as a rule, are poor places for such schools the world over. It is unhealthy for strangers. The soil is strongly charged with saltpetre. Good well water is difficult to get. The river water is feverish. I know it may be said that the river water is drunk all over the Delta. That may be true, and yet what I have said have due weight. Good well water is far better. The expense of locating at Samulcotta will be very light if we secure, as we hope we may, the old "Mess House" there and lands adjoining. Located there the teacher in charge would be able to control his pupils and carry out the training sketched above. The expense in the long run at Samulcotta will be very much less than at Cocanada, where building materials are high, buildings soon deteriorate, labor and living are high, and temptations of every kind abound. May God direct the steps that may be taken to provide Christian workers for the North Telugu country.

A. V. TIMPANY.

Acadia College.

To the Honorable the Provincial Secretary,—

DEAR SIR.—I am directed to transmit for your consideration, the accompanying extract from the Minutes of a meeting of the Board of Governors of Acadia College, in the College on Thursday last, the 24th inst.

"The enquiry of the Honorable, the Provincial Secretary of Nova Scotia, in the matter of surrendering the chartered power and right to confer Degrees, as a condition of receiving public money for the support of the College, cannot for a moment be entertained by this Board, neither can any encouragement be given, that under any circumstances the Governors will use their influence, to induce the students to seek Degrees from the University of Halifax. This Board still holds to the views expressed by the Baptist Convention in 1876.

In regard to the Bill now before the Legislature, providing for the distribution of grants to Colleges, and as a condition, their inspection by the Superintendent of Education, this Board has always held the opinion, that, when grants of money are received, the government has the right to require any proper inspection of the work done in the Institution, it being distinctly understood, that the inspection referred to be inspection only. It should, however, be added that in the judgement of this Board, the sum of (\$1,400) fourteen hundred dollars to Acadia College, is not an equitable grant, in view of the large amount of public funds enjoyed by Dalhousie College.

Grants being made to the Institutions, for higher education and also special Academies is to be observed, that the provisions of the Bill do not recognize the existence and work of the Academy, under the control of the Board. When the Free Common School system came into operation, Horton Academy continued to receive, until A.D. 1876, the sum of (\$1,000) one thousand dollars per annum. Having spent not less than (\$37,000) thirty-seven thousand dollars, in Academy buildings and having now in employment (5) five efficient teachers, besides teachers of Modern Languages, Music, and Painting, and this school, having more than (100) one hundred pupils in attendance, the fees charged being but little more than those charged in the Halifax High School, this Board must urge its just claims for Provincial aid equal to that provided for the special Academies at Yarmouth and Pictou.

I am your obt. servt.,
STEPHEN N. DUBLOIS.

See to the Board of Governors of Acadia College.

Wolfville, March 25th 1881.

The largest Baptist church on the continent of Europe is at Memel, on the Baltic Sea, in the extreme northeastern corner of Prussia. At the beginning of 1876 it had a membership of 2,780, but five other churches have been constituted from it, reducing the membership to 1,774. The Baptists of St. Petersburg formerly belonged to it, but they were dismissed last year to form a church in their own city.