

The Stundists.

BY W. H. MUELLER.

This religious society originated in Russia, in 1860. For a long time the people remained adherents of the Lutheran and reformed churches. The name "Stundist" was given them because they met together every Sabbath afternoon after the close of the regular services. These meetings were not held in the churches but in private houses. As a rule they were allowed but one hour for such services. Later on they also met every Sunday evening. If a person was going to such a meeting he or she would say: "I am going to the 'Stunde,'" (hour of devotion). Hence they were called "hours" or "Stundisten." These services were conducted by singing, praying and the reading of "Hoffackers," "Gerok's" or "Prastbangers" sermons.



REV. W. H. MUELLER,
Pastor German Church, Winnipeg.

Bibles were (especially in my neighborhood) considered too sacred and hidden to be read by common people, and were only for the learned clergy. Great darkness prevailed among these devoted people, but soon there should be light.

Two men, who I believe to be yet living, came to us and preached the free grace of God in Christ, with force. A great break from the State churches soon followed.

A number of Stundists were brought before the clergy, who prohibited the holding of meetings without their permission, but such instruction was not heeded.

Those who separated from the church were called "Outgoers," similar to the "dissenters." They at this time held to the teaching of infant baptism. The Lord's Supper, though, was not taken as a means of forgiveness of sins but in "remembrance" of Christ's death. From these came forth the Baptists, or believing baptized Christians, at this time.

Out of this Stundism among the Germans in Russia grew and prospered the Stundism among the orthodox Russians, and the teaching of Baptist doctrine, as well as among the German population.

It is now a great society, which, in spite of the outrageous oppressions by the Government, is spreading out in all directions and lands.

The German Work in the Edmonton District.

Pastor Fred Mueller is hard at work on this broad field, and the Lord is graciously smiling on his labors. Last Sunday evening, after preaching at Leduc, the writer went south-west about seven miles and held a meeting with Bro. Mueller. The place of meeting was very primitive in its location, an "upper room." The place was literally packed with live, warm-hearted Germans. They seem to be able to seat more persons to the square rod than any other people I ever met. Quite a large proportion, especially of the younger people, understand English tolerably well. They attend service, old and young, small and great. As usual, at this meeting, the singing was fairly soul-stirring. Several of the hymns were sung in both languages, simultaneously. The writer spoke in the English language. Bro. Mueller took notes of the discourse, and gave a synopsis of the sermon in the German language. It is surprising how our Brother has gained in the knowledge of the English, notwithstanding that his labors and associations are almost exclusively with his own countrymen. A few prayer and evangelistic meetings were held since the New Year by him and his people, and the Lord has been blessing the effort. Next Lord's Day, Bro. Mueller expects to baptize nine believers. Some of these are recent converts, and some have been believers for years, but were hindered from following Christ in His ordinance until now. The place in which we met is six or eight miles from their church building in East Leduc, and in a thickly populated German settlement, with very few English speaking people among them. They need a church building very badly, and they contemplate attempting to build one in the near future, about two miles from the private house in which they now meet, but the wherewith is not all in sight. Bro. Mueller says that if they could be helped to the amount of fifty dollars, they would at once go to work and build. Will not some reader, or readers, of this note, give those good brethren a "lift." They have been under the leadership of Bro. Mueller, doing a grand work in the vicinity of Leduc and Rabbit Hill, during the last three years and a half—a work that will tell on generations to come, as well as on the present generation, and a few dollars spent in assisting them now

would be well spent. These people are truly *heroic Baptists*, who thoroughly believe in the old-fashioned couplet:

"If your hearts are warm,
Ice and snow will do no harm."

And hence, summer or winter, all their baptisms are in open water. They are really and literally muscular Christians; whether you regard them in the great distance they travel, often on foot, to church service; the manner in which they attend to the ordinance of baptism; their vigorous singing in worship; or their energetic church-edifice building.

Brethren of the East, do lend a helping hand to these rugged, earnest, men and women in Christ, who show such a disposition to help themselves, and I verily believe God will bless you in the act.

P. S.—Bro. Mueller was nine times in jail in Russia for preaching. Three years and a half ago he, with his church, numbering about twenty-five members, came to this country and settled in the district which Bro. McDonald mentions. The little church has grown to three big churches, and the colony has enlarged until now a district twenty miles square is settled with these Russian Germans. Bro. Mueller is the only evangelical missionary amongst them.

H. G. M.

German Work in Southern Manitoba.

BY GEO. BURGDORFF.

Since May, 1896, I have lived here in Morden trying to do the best according to my ability in promoting the Lord's cause. The field entrusted to me is a very promising one, as also a very hard one, considering the labor it requires and the watchfulness it demands.

My watchword is, and must be, "Look out!" During my labor here churches have been organized and meeting-houses built in Morden and Plum Coulee. There are about sixty members scattered over the field. A number have recently confessed Christ, have been heard by the church and are awaiting baptism.

We have two Sunday-schools with about fifty scholars. A Young Peoples' Society was lately organized with a membership of eighteen, and more to follow.

The Lord has a work for us to do here and we are confident He will bless our weakness to His honor and glory in the salvation of souls.

Mission to the Indians of Manitoba.

BY MRS. T. H. RAND, TORONTO.

(Cor. Sec. of Indian Committee in Ontario.)

There is little need of proving our obligations to give the Gospel to the Indians. They are included in the terms of the great commission, and they live in our own beloved Canada. The obligation is manifestly ours to the extent of our ability. The conversion of the Indian, Henry Prince, at St. Peter's, near Winnipeg, and his employment by the Baptist women of Manitoba to labor at St. Peter's, afforded the opportunity to our Ontario Indian Committee to assist in building a chapel and in the support of Mr. Prince. In addition to this, our Committee supported for a time a missionary at Portage la Prairie, with the view of carrying the Gospel to the pagan Reserves. As a result of the action of the Manitoba Convention last summer, and subsequently of the North-West Committee of the Convention of Ontario and Quebec, the work is now carried on through the co-operation and joint control of the committees in Manitoba and Ontario.

Rev. Henry Prince is now residing at Fairford Reserve, and making evangelistic tours among as many Reserves as possible. Rev. Mr. Van Tassel has charge of the work at St. Peter's Reserve, and has in training a young Indian, Charles Trindle, for mission work. Mrs. Wilson, of Portage la Prairie, who is a Christian woman of character, and who speaks the Indian tongue fluently, holds two services a month among the Indians within reach of the Portage. The reports from Mr. Van Tassel and Mr. Prince are calculated to stimulate us to greater endeavor in the work of giving the gospel to the Indian.

From Mr. Van Tassel's report from October 15 to December 31: "Regular preaching services have been held morning and evening of each Lord's Day. These are well attended and the congregations are increasing. Sabbath School is held every Sunday afternoon. A weekly prayer-meeting is maintained. These meetings are warm and helpful. The pastor and deacons are aiming to have the church 'in good solid, working order.' Several backsliders have been restored. Several have professed conversion, and the church hopes to engage in special services. The student, Charles Trindle, has made some progress, and promises to prove an apt scholar and an earnest worker. A bell for the church at St. Peter's has been forwarded by friends in St. John, N. B."

From Mr. Prince's reports of December 4 and January 4: He has visited several Reserves. As I feel sure the readers of the MESSENGER AND VISITOR will be deeply interested, I shall give a few—all too few, as space is limited—extracts in Mr. Prince's own words:

Fairview Reserve: "We just come back from a visit to the lower part of this Reserve, where the chapel is. We stayed there one night. . . . the Lord was in our midst moving the hearts of the brethren and ungodly. . . . 'Went northward to Sandy Bay Reserve.' 'The Chief told us to have a meeting.' 'He invited all his Indians.' 'We have some brethren in this place which were baptized and . . . it was the nice sight to see those poor creatures to come forward and testifying the wonderful love of God through His Son Jesus. . . . Mrs. Prince talking to the women and my children to the children. The Lord is opening the way.' 'Went on to Lake St. Martin's Narrows.' 'Held a meeting—many wish to hear the gospel.' 'The chief of Sandy Bay came in to this meeting and his wife, and we held another meeting. . . . Many came in and many anxious.' 'The Chief invited me to call in and see him.' He says later, 'The Chief is a heathen, his wife and some of his grand-children,

and wished us to come again and preach to them the gospel, and one of his Councillors is a heathen, and the wife and the children, and they came and listened to us. . . . Some are receiving the free salvation of their souls. . . . My family they help me a great deal.' "I went alone to Little Sackatchewan. . . . getting on pretty well here. The number of brethren are five families and two young men." "Keeping up the meetings every Lord's Day." "Samuel Marsden at St. Martin's Narrows, he is doing very nicely, opening his house for us."

"This brother Marsden had a hard work cutting wood, wanted to build a house for a meeting by his own cost. He is going to get 20 ft. length and 18 ft. breadth, and about four windows and a door. . . . They make their living by hunting fur, trapping and fishing and hunting deer and moose." "This place (Sandy Bay) the Indians stopped me to stay and have a meeting. . . . they opened their hearts to the word of God, and they say they understand me so plain." "I was wishing to go to Dog Creek and Ebb-and-Flow, and the H. B. Post Settlement and also to Crane River Band and Grand Rapids, but could not do anything without help. The work is open. I hope or no doubt the Master will find His own way, and I hope you will see more what to do."

There is need that we all "see more what to do." The opportunities are great, but there is a dearth of money and men for this service. If some godly, energetic young man should find it in his heart to learn the language and devote his life to the Indians of the far North, another step would be taken by way of discharging our confessed obligation to give the gospel to the Indians. And why not? Meanwhile let us give thanks that the little done is being so nicely blessed. Let us pray for wise direction, and a widely diffused interest in the work. And let all who can send in their helpful contributions. Is it not a touching thing that the Indian church at St. Peter's recently took up a collection of six dollars "out of their deep poverty," for Foreign Missions!

Mr. Prince's Account of His Conversion and First Experience in Preaching.

I was a school teacher and a catechist or preacher in English church for last four years before I came to the knowledge of God's will. I used to talk very nicely about the Scriptures, such as David, King of Israel, and Solomon, etc., but knew nothing about new birth from above in Jesus, and I used to think myself a good man. During this time I smoked tobacco and drank whiskey, and attended dances, and fights, and in praying could not find a better man. I was a member of Lord's table, as it was called by my church. Whenever I would commit bad things I would go to my minister and confess, and tell them that I was sorry for my sins, and sometimes sign the pledge for life, making solemn oaths before them, but not with Jesus in my heart. Without the new birth from above I could not keep them for a week, and broke them again. Then I would know more and more in my conscience that I was guilty, but I could not realize the real guilt, and many a time neglect it with some kind of announcement and pass on, and again just in a moment I would fall into sin. Then the trouble would come on. At last the trouble of my soul would not leave me, but come on more and more until I could no longer stand it. I searched for peace but not in right way. I searched it from ministers. They told me to try and be good. I fully search into the world for three years, but it very near killed me in my life. I was sick and sore. At the end of three years I gave up altogether even to go to church and preaching. I stay at home and read my Bible and sing hymns. I quit smoking, thinking about my Saviour, to deny ourselves that was one of the first efforts, so I went on working and reading the Word of God. The trouble came more and heavier. I find no rest in my mind. My wife said to me when she noticed that I give up going to any worship and not even praying in my house as I used to, "I will throw off my religion too." She was not in a good spirit. This only increased my trouble. One morning in the month of June, on the 28th, I read the words of the New Testament in Luke xxii. 14-46. The last supper Jesus with His disciples, and after that He went to the garden and there He was in great trouble of his soul. I kept thinking while I was working that the Saviour was in a great agony and trouble, and while I was thinking that He was the Son of Great God, sinless, pure, and His agony, and looking to myself, all dead thing, sins, guilty before God. Oh happy, happy thought. He came into this world for my sins; he paid all, finish it, nothing left unfinished. Then in that moment my load of sins fell down, all paid. I could not tell, and I suppose never in this world, how happy I was that day when God opened my blind, poor, guilty heart to see the sight of His; all my sins are forgiven, saved from hell into life eternal, which is in Christ Jesus, singing a new hymn in my life. John iii. 16, "God so loved the world that he gave His only Son that whosoever believeth in Him should not perish, but have everlasting life." Glory, glory, glory to Him. From that day He has been my Father, my life, my friend, my all. I have been preaching about Him, how He loved sinners of all nations, and when I received such blessing I thought, now for it. I will preach the truth to my friends and to my people. But it seemed every one was against me. The words of the Spirit came clear and plain to me, as in John's gospel xv. 18-19, and from other places. After a while I found the obedience. I search, I find it afterward to be buried with my Saviour and rise with Him in resurrection, in water baptism. I search a man who will do it, with hard work and difficulty. I went to the ministers till I meet in with Plymouth Brethren who just arrived during that time in this country, and I found out they do the same baptism. So I was baptized along with my wife in the Red River. When the treaty money was given out there were many people gathered of different tribes, and a great many witnessed our baptism, the very first that was seen in Red River; then I went on preaching. Our Saviour said, "Go, those that are 'chosen.'" So

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