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THE

# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

### GREECE.

#### LETTER AND JOURNAL OF MR. ARNOLD.

##### Rise of the Zante persecution.

The Magazine for January contains a letter from Mr. Arnold, detailing some of the consequences of the persecution at Zante, of which an account was published at pp. 344—9, last vol. In the following communication, which has come more recently to our hands, we are furnished with some particulars of earlier date, by which the later events that have taken place in Zante "will be somewhat better understood and accounted for." Mr. Arnold says:—

##### Discussions—The standard of faith.

Under date April 3, br. Kynegos writes as follows: "Day before yesterday, a young apothecary came to my house, ostensibly to pay me a visit. After he had asked after my health, he said to me, 'You did very wrong to answer the bishop as you did, that your religious belief was according to the gospel.' I told him that my religious belief was true, because I believed whatever the gospel says, and nothing else. He replied, 'But *what* gospel do you use, the English, or that of the Orthodox Eastern Church?' I told him, that I used the gospel of Christ, which was written by

the Apostles, under the inspiration of the Holy Spirit. He then asked to see it, and I showed it to him. It was the ancient Greek, of the Leipsic edition. Again, he told me that was not the same which he had read, and which the Orthodox Greeks are accustomed to use. I told him, that it differed perhaps in the form, but not in the contents; 'and, indeed,' I added, 'this is complete, whereas that which is read in the churches consists only of fragments.' Thereupon he changed the conversation, and said to me, 'The English hold very heretical opinions; they believe that Christ was only a man; and they hold many other skeptical views.' 'In the first place,' I replied, 'I am not an Englishman, nor do I believe as they believe, except in so far as they believe whatever God's holy word teaches us. Whatever that teaches, I believe; for God himself has given me grace to do so. Besides,' I said, 'you have a false idea in regard to the religion of the English; for they believe the unaltered creeds of Nice and St. Athanasius, and whoever believes according to these is called Orthodox.'

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## Lent—Prayers—Pictures.

“On the evening of the same day, I went to visit a friend of mine, a shoemaker by trade. I found him at home, and we began to converse with each other, in the presence of his wife and his mother-in-law. The subject of Lent was spoken of. My friend and his wife were both of one opinion, namely, that the Lent diet, instead of mortifying fleshly appetites, on the contrary increased them the more. This opinion I also confirmed by many arguments, representing to them in what true fasting consists. The mother-in-law said to me, that Christ commanded us to fast and to pray. I said to her, ‘Yes, and these are among the most important acts of piety. But when do you ever fast in Lent so as to feel hunger?’ She answered, ‘Never.’ ‘And when do you pray?’ She replied, ‘Twice a day.’ ‘Of course, then,’ said I, ‘you must know the Lord’s Prayer.’ She seemed silently to assent. ‘You must say it,’ said I, ‘and let us all say it.’ After objecting for a while, she at last began to say it, but she was not able to go through. It was much the same with the wife of my friend, except that she made rather fewer mistakes. I then repeated the whole in the modern Greek. They then all begged me to write it for them, that they might learn it; and I did so immediately. Afterwards we had much conversation about pictures, and on other religious subjects. I told them what purpose pictures served in ancient times, and also how God, as a jealous God, is angry, when his rational creatures worship and bow down to dumb pictures. I told them to read the gospel frequently and with prayer, and then they would come to the knowledge of the truth. My friend and his wife paid great attention to all I said, and seemed not a little moved by it; only the mother-in-law showed any coldness towards me. She however promised to abandon some of her superstitious practices. May the Father of lights, who will have all men to be saved, bring them also into his true

fold. I have steadfast hope in him, that he will bless the seed of his holy word, and cause it to find fruitful ground, and become productive.

\* \* \* “Almost every day, I have religious conversation with my parents. My mother wishes me to light the lamp for her before the pictures, when it goes out in her absence; and because I will not do this, she begins to scold, and so we get into conversation. Besides this, there are many other things which she wishes me to do in the house, relating to her religion. My father often agrees with me. He has some right ideas. Moreover, he hears my words often with attention, and gives credit to what I say. May God enable me to lead them also into his true way, and into his fold.”

## Orthodoxy and Nationality.

April 10.—The following extract from a political document is worthy of record, as an indication of the feeling cherished, and industriously propagated by a party of zealots. It is taken from the Reply of the Minority of the Legislative Assembly, to the speech of the Lord High Commissioner on the opening of the parliamentary session. This minority was dissatisfied with the Reply of the majority, because it did not state in sufficiently strong terms the dissatisfaction of the Ionian people with their constitution, and with the government of the protecting power, and their desire to be united with the kingdom of Greece. These violent partisans, loud in their professions of zeal for orthodoxy and nationality, exert no small influence on the opinions and feelings of the undiscerning mass. Among numerous other causes of complaint against the Protecting Power, they say, “Religion, that prime element of our nationality, has been the object of diverse and incessant attacks. It has been plotted against by *proselytism*, by the introduction and dissemination of heterodox doctrines and theories, by the employment of *English missionaries*, and by the establishment of a seminary, tending to the perversion of the sacred truths and traditions.”

## Test of Greek Orthodoxy.

A letter from br. K. just received contains the following:—"Last Sunday I had a visit from a monk by the name of D. who always come to my house when he comes into town. After he had seated himself he began to talk to me about the priests, and among other things related the following. 'Yesterday evening,' said he, 'I was in the church of St. —,' (where priest I— officiates, who testified falsely against me at the time of my persecution,) 'where were present the priest of that church, and another priest, and your pupil D.' (This boy was my pupil for three years; he was very much attached to me, and used to come to my house, till his uncle, Priest I—, forbade him. Even now, as often as he sees me, he comes to speak to me, and his eyes fill with tears.) 'We fell into conversation about Lent. The priests said, that the keeping of it was very beneficial, as tending to subdue the passions. I answered, It is not so: for instead of subduing them, it tends to excite them rather, on account of the sort of food which we eat. Fasting, I continued, is abstinence from food, or a more moderate use of it, at a season set apart for prayer. Or, if you prefer, it is abstinence from the indulgence of the passions, as says the *Triodion*,' (the book which contains the services of the Greek church for Easter.) 'The priests were very angry with me, and said, You too have been drinking at the fountain of Kynegos. Afterwards we conversed on other religious subjects, and the priests upheld the doctrines and rites of the Greek church with arguments from the *synaxaria*, that is to say, with fictitious miracles of saints. At last one of the priests said; To-morrow I have a child to baptize, and luckily the godfather is rich; and so I shall pocket one or two dollars. And as he said this, he clapped his hands for joy. I asked, in a doubtful tone, whether children were baptized in the primitive church, because I had somewhere seen it stated that they were

not. One of the priests said to me, What the primitive Christians did, we don't know; but it is necessary for us Orthodox Christians to know what our church does at the present day. And you, he added, as we see, are not an Orthodox Christian, because you have doubts, as you say, in regard to the most important doctrines. I answered him, that I was Orthodox, because I believed the Nicene creed: but that I had said what I did in regard to baptism, because in the gospel I had never seen anything of baptizing infants; and indeed I had seen that Christ requires regeneration first. Immediately the priests angrily answered, Silence, you impious man; we will tell the bishop. I replied to priest I—, You have already acted the part of Judas to a friend of mine, and you are at liberty to do the same by me. I have not uttered blasphemy; I have only spoken the truth of the gospel, which I am bound to speak. But instead of this you utter the lies of your father, the devil. Having said this, I left them.' This narrative I received from the monk, to whom I observed in reply, that he would do better to declare the truth to men who were not afraid of losing their gains by the dissemination of it: for the priests could not receive any benefit from the words of truth, being wholly sold to sin and self-interest. I also used to say such things to them, in order to make known the truth; but instead of giving heed to my words, they had cited me before the bishop, and been the authors of my persecution; just as Demetrius, who made silver shrines for Diana, did in the case of Paul."

After mentioning some other encouraging facts, K. concludes as follows: "How great an evil it would have been, if the Society had resolved to withdraw from the work of God in the Ionian Islands. The Lord in a practical manner demonstrated the greatness of the evil which they meditated; for he immediately perfected the work of his grace, which he had begun in our hearts.

Let all the glory be given to the all holy Lord, who hath had compassion on us, and made us to know him, and vouchsafed to make us useful to our fellow-men."

The persecution ripening.

Under date 12th June, br. K. writes : "Satan has begun to make war upon us far more vigorously than heretofore, arming against us all the priests. As soon as it got abroad that ——\* wished to unite with us, they began to accuse me everywhere as attacking their Orthodox religion in various ways. The shops and private houses were full of their complaints against me and the school of br. York; and they called upon the local government, through the newspapers, to protect their assailed religion. They persuaded the master with whom —— worked, (as a shoemaker,) to turn him out of his employ, and tried to persuade his parents to cast him out of their house. They stirred up the people to raise the cry of 'Protestant' against him, and thus compelled him to shut himself up in his house. The young man has suffered much, and we have been obliged to assist him by a contribution. He has been nearly twenty days without work. Through all this he has shown the greatest firmness. He continues to come to me, and to go to the house of Mr. Pelecassi. The priests have taken pains to learn where I visit, and have threatened with excommunication those who receive me into their houses, or come to me. In only two instances have they succeeded so far, that the people have requested me not to come to their houses any more. Yesterday a priest called —— into the church, and began to admonish him to return to the truth, from which he had been led astray through the craft of Satan. He made use, now of threats of excommunication, and anon of fine promises. The young man answered him, that he was not a heretic, but an

\* A promising inquirer mentioned in his previous letters.

Orthodox Christian, for he believed the holy gospel; and as for his threats, that he feared 'Him that was able to destroy both soul and body in hell,' more than them that were able to destroy only the body."

In a more recent letter K. writes, that this young man has been compelled by his parents to leave Zante, and has gone to Patras.

The excitement which subsequently broke forth at Zante, extended also to the last mentioned place, as appears from the following extract.

Disturbance at Patras.

July 15.—I have received several interesting letters lately from br. John at Patras. In one he speaks of a solemn pledge, in which some ten of his friends have united, to stand by each other in difficulties and necessities. They have raised a considerable sum of money, and each person makes a small weekly payment. He does not define clearly the object of their union, and I am afraid it is not so distinctly evangelical as we could wish. In a later letter, he mentions violent opposition, with threats of something worse, from enemies of the truth. These threats at last became so definite, that he thought best to have recourse to the Police, who took more vigorous measures than he had dared to hope. One person, however, who for some reason seems to have been more obnoxious than the rest, thought it prudent to withdraw from Patras.

Mr. Arnold proceeds to notice some particulars of the outbreak at Zante, already published; and in closing adds the following.

Aug. 13.—Thus far, the clergy of Zante seem to have triumphed, and to have succeeded in driving the gospel out of their coasts. But the *end* is not yet. If the work against which they opposed themselves so virulently, was of men, it would come to nought of itself, and their interference was superfluous; if it was of God, they cannot overthrow it, and their opposition is more perilous to themselves, than to the present vic-

tims of their wrath. For the final issue we must wait in quietness and confidence, putting our trust in Him who is mightier than the mightiest, and who can either incline the hearts of the mighty to vindicate the right, or vindicate it himself without their instrumentality.

Before these events occurred, I had purposed to represent to the Executive Committee the importance of strengthening the hands of our br. and sr. York. They were doing a good work, not only directly in their school, but indirectly, perhaps not less, by the salutary influence of their example and judicious counsels upon less experienced laborers. Should the work of the Lord hereafter be resumed there, by our br. K. or by some other native laborer, their loss would be severely felt.

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LETTER OF MR. BUEL.

The measures referred to in the opening paragraph of this letter were mentioned by Mr. Buel in his communication published in the Magazine for Nov. p. 344. The representations forwarded to England respecting the persecution at Zante were promptly published in the *London Patriot*, accompanied with very appropriate and stringent remarks. The fact subsequently introduced by Mr. Buel shows sufficiently well, if religious liberty be suppressed in the Ionian Islands, where will lie the reproach and shame.

The persecution in Zante.

Piræus, Nov. 8, 1850.—I am happy to be able so soon to reply to your favor of the 1st October, received the 4th inst. It gave me much joy to be assured of the approval of the Executive Committee, touching the measures adopted to bring before the Ionian authorities and the British government the subject of the persecution in Zante. I am yet more persuaded of the propriety of those measures, since receiving Mr. York's account of the Lord High Commissioner's reply to his memorial.

I will here mention a fact of which I was informed by br. Kynegos but yes-

terday. When br. K. was persecuted some two years ago, Lord Seaton, then Lord High Commissioner, protected him and other persons in Zante who were cried down with the scurrilous epithet of "Protestant;" and he published a circular making it a penal offence to raise the cry of "Protestant" for the purpose of annoying individuals on account of religion. Some dozen persons were prosecuted, and punished with imprisonment and fines under this law. Consequently Sir Henry Ward had only to enforce an existing regulation when the occasion called for it. The bishop of Zante would never have dared to move the entire priesthood of his diocese against our brethren, had he not been quite sure of doing so with impunity.

The Christian world will learn with still greater amazement and sorrow what the Lord High Commissioner has been pleased to say in his reply to Mr. York: "He can and will protect the *established* religions, but not *dissenters*,—and Mr. York should remember that Catholic nunneries have been burned down in the United States, and a Unitarian chapel more recently mobbed in Birmingham," &c. &c.

Such things from authorities in Austria or Russia, might naturally be expected; but when they occur in a British dependency, remonstrance becomes as much a duty as a necessity. By holding our peace we appear pusillanimously to yield to the encroachments of the Man of Sin, who is alike imperious and cruel, whatever the form of arrogant intolerance he chooses to assume. So long as there exists the tribunal of a Christian public opinion, where such proceedings can be adjudged, let them be known. These reasons induced me to write to England, taking care to leave the publication of letters to the discretion of Dr. Cox.

Heathenism in Zante and Cephalonia.

We have some notable illustrations of the heathenism of the people in Zante and Cephalonia since the chol-

era commenced its ravages in the latter island. The Zantiotes believe that St. Charalampas can protect us from pestilential diseases, and that St. Dionysius, the patron of their island, defends them from earthquakes and tempests. The relics of these saints are adored with a superstitious veneration unsurpassed in any form of Asiatic worship. They acknowledge the Lord Jesus Christ, in the creed, and serve their own gods after the manner of their heathen ancestors. A Zante newspaper, of the 7th September, has the following on the subject of the cholera.

“The pious community of Zante, not resting alone in these measures to avert the impending calamity, wished also to implore succor from on high. The church, therefore, appointed a fast for the whole of last Monday. Toward the evening of that day a service was held to expose in public procession the picture and a portion of the sacred relics of St. Charalampas, by whose intercessions it pleased God in former times to save us from the plague. All the officers of government, executive and subordinate, and a countless multitude of people, joined in the procession. On St. Nicholas square, by the mole, prayer in a kneeling posture was offered, that God would deliver the brethren of Cephalonia from the fearful scourge. It was truly an affecting sight to see thousands of people kneeling to implore the divine compassion. On Thursday, also, the day on which we celebrate the finding of the relics of the patron saint of our island, an immense concourse kneeling, prayer was again offered for deliverance from the terrible disease.”

An Athens paper published the following in a letter of the 11th September from Cephalonia:

“Such is but a meagre account of our distress. There is no hope for us, but in the protection and mediation of St. Gerasimus; who was borne from the monastery to the town by the entire population of the place, with weeping, lamentation and solemn prayer. The

saint listened to our supplications and took pity on us. Scarcely was he deposited in the Church of the Saviour, when a violent shower of rain descended, continuing three whole days; and from that time the cholera has sensibly abated.”

Poor creatures! “They have no knowledge, that set up the wood of their graven image, and pray unto a god that cannot save.” (Isa. 45: 20.) “Are there any among the vanities of the Gentiles that can give rain? or can the heavens give showers? Art thou not he, O Lord our God? Therefore we will wait upon thee; for thou hast made all these things.” (Jer. 14: 22.) A few who have been redeemed from the terrible bondage of such paganized Christianity, would fain teach their countrymen better. But English magistrates stand between them and the law that would protect them in their labor of mercy and love!

#### Church at the Piræus.

We have at length a church of native Greeks in the Piræus, where “two or three meet together in Christ’s name.” If He is with us, there is nothing to fear, let come what will. Persecutions are needed from time to time, to try the character of converts, to stir up the faithful to prayer and effort, and to make manifest the wickedness of the wicked. May God enable our brethren to “be valiant for the truth.”

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#### LETTER OF MRS. BUEL.

In connection with the closing paragraph of the preceding letter, we have the pleasure of subjoining the following reply to some inquiries, addressed in a late interview to Mrs. Buel, now in this country, relative to the

#### Character of the Greek converts.

I cannot better reply to your inquiries regarding the converts of our mission, than by giving you, in their own language, some account of their religious exercises on different occasions.

As to our br. York—the first of our Zante brethren, who made a profession of his faith in the atoning sacrifice of Christ, renouncing the errors of the Greek Church—he is too well known in this country, or, I trust, will soon become so, to make it necessary for me to speak of him, further than to commend him affectionately to the sympathy and prayers of Christian friends. I expect much from his intercourse with the churches, and hope that his stay for a season here, will not only secure for our field of labor a more favorable regard generally, but prepare him to return to us, as the Lord shall open unto him a door, qualified to labor yet *more* efficiently. To this the thoughts of our beloved and lamented sister York were directed, a few moments previous to her death. \* \* \* \* \*

#### Baptism of Mr. Pelecassi.

An introduction may be given to another of our Greek brethren, from an extract of a letter describing to Mr. Buel the scene of his baptism. "We reached the spot at sunrise, and after prayer we 'both went down into the water.' It was a perfect calm; my soul was calm within. In the evening we partook of the Lord's Supper. I am now left alone, but I feel strong and animated with a firm resolve to walk with God the remainder of my life. What remains to us, who do know our God, but to be strong and do exploits? (Dan. 11: 32.) My dear brother, we cannot be Christ's disciples unless we teach. I stay here for a few days, as if on coals of fire, endeavoring to repair my losses with the help of charitable friends; and then I go on my way rejoicing to Constantinople, taking with me my two eldest children, because fearing to leave them amidst the corruptions of society in Zante. I go with my eyes shut, with Christ my guide. The wisdom that led us to 'choose that good part' is not of the flesh, but is from above. If this does not enable us to put the world under our feet, we shall not be counted worthy the glorious

crown. There was no disturbance on the day of the baptism, although there was much talk about it on the day previous. Priest —— and his friends are now shouting in triumph, 'We have got rid of them, they are gone! they are gone! those dry prunings.'"

Some idea of the measure of influence of this brother in Zante, may be gathered from the fact that on the day succeeding his baptism he was hooted in the streets with the phrase "There he goes—the *ἀμωεινοζλαδύσιτα*,\* we'll burn you."

On a later occasion, after mentioning the disappointment of his hopes regarding obtaining employment in Constantinople, by means of which he might procure a livelihood for his helpless family, he says, (alluding to the late persecution, which had deprived him of his living,) "My coming here was but to hasten my utter destitution. I have lost everything, and been forsaken by everybody. I left behind me my dearest objects on earth, and those that I have with me are only partakers in my daily tears and sufferings. If not *my* prayers, may theirs be heard at a throne of grace." Again he says, "But our great Father in heaven is *great*, and *always* the same; I am sure he will not forsake me. If my sins have exceeded the measure of his mercy, his will be done."

#### A later baptismal scene.

Another convert says, "In this my first letter to you, I come to thank you for taking the trouble to mention me in letters to your husband, but more especially to tell you of that memorable day, that holy and joyful Sabbath, as I and every true friend of mine must ever regard it, on which it was my sacred privilege to be baptized, and to obey my Lord's command by openly confessing my faith in Jesus my Saviour;

\* A poisonous creeping plant, which spreads with wonderful rapidity. Hence they give the name to P.; he is a man of pestiferous principles, who must be cut up root and branch, to prevent his influence from spreading.

which is my only happiness, comfort and hope. On that day the rising sun saw me baptized into the name of the Father, and of the Son, and of the Holy Ghost. At noon we sat down to the table of the Lord, and partook of the holy Supper, with feelings deeply affected and solemn. During this most interesting ceremony I thought of Bunyan's Pilgrim at the house called "Beautiful," where he received such kind entertainment from the three sisters, Piety, Prudence and Charity. Here, in *this* mansion of peace, I too received abundant attention and kindnesses, and was rested and refreshed. Give my Christian salutations to all your relatives, and to our Christian brethren who are engaged in the work of the Lord." Of this brother it is since reported, "He spoke beautifully at the conference that preceded the Lord's Supper. I like his spirit very much."

The convert at Patras, and his exiled friend.

The character and spirit of our brother of Patras, another of the Greek disciples, may be gathered somewhat from the manner in which he endures persecution. A letter from him of the 15th of July last, informs me that he has been in trouble. On the 18th of June a conspiracy was discovered, the object of which was to attack him, and drive him away or kill him. He fled to the police, and happily secured protection through the influence of a civil officer, who was a relative. He says, "The whole city was moved." After remaining in the care of the police a day or two, he returns to his house; but no one dares come near him. The young man who revealed the plot, had fled from Patras, to escape the vengeance of the conspirators. He says, "I hope some good will come out of it; I care nothing for all this; for I know in whom I have trusted, and He is able to deliver out of the mouth of the lion."

Just at this trying period, in the good providence of God, he was cheered by the coming of a fifth convert, of like spirit with himself, who had been ban-

ished from Zante by his father, to keep him from evangelical influences in *that* island. Brought together under such circumstances, how sweet must have been their companionship from day to day, amidst the corruptions of such a wicked city, while they were striving in concert after fitness for heaven! Months passed, and our brother of Patras, from his bed of sickness, which had reduced him to poverty and helplessness, thus expresses himself: "I understand, brethren beloved, that Satan hath desired to sift us, and for this reason great discretion is needed under present circumstances." He adds, alluding to his companion above mentioned, "K. was driven out of the shop in which he was working, on the day Kynegos passed through Patras on his way to Piræus." If I do not mistake the name, the death of K. is announced in a letter of subsequent date.

Hopeful case of Kynegos.

The beloved brother who so recently passed through the fires of persecution, going to prison bruised and bleeding, from wounds received at the hands of a merciless mob, has already been brought so fully before the Christian public that a simple allusion to him may suffice here. I had mentioned in a letter to him, for his encouragement, the interest that had been excited in the minds of Christians on his behalf, and that he had their sympathies and prayers; to which he thus replies, Nov. 7th;—"I feel more assured than ever, to-day, that my persecution happened according to the divine will; that I might see with mine own eyes, and learn from faithful friends, concerning the piety and zeal of others of my brethren who are engaged in preaching the gospel; and that I might thus become more able to preach it myself. Oh that God would strengthen me, and enable me to overcome every temptation and stumbling block, and make me able to preach his holy word with the zeal which you describe. . . I am filled with joy at being permitted of God to dwell with your beloved hus-

band. . . . My time is delightfully spent in the reading and study of the Scriptures and in prayer." All the reports I have received concerning him, are of a most favorable character, concurring to show that he is making himself useful in commending the gospel to his countrymen.

Xidactilo.

Of the remaining brother, completing the number of the baptized who continue in the fellowship of our mission church,—I cannot speak so fully; as I have no personal acquaintance with him, nor have I any of his letters at hand from which to make extracts. His baptism, which took place at the time of Kynegos', was published in the Magazine, and his character has been alluded to in letters of Mr. Arnold. I have ever been deeply interested in him, and have reason to believe that he continues to give promise of faithfulness and usefulness.

An applicant for baptism.

An extract or two from letters of other Greeks who give evidence of a gracious work having been begun in their hearts, remain to be given. Says one who had asked for baptism, in reply to the inquiry of Mr. Buel, "Will not your parents disinherit you if you are baptized?"

"Know, therefore, that it is nearly four years since I have resolved to live in Christ and die in him. From much meditation and examination of the holy Scriptures I have learned the deceits and errors into which our church has fallen, and I have resolved to come out and bear my testimony against them, receiving the ordinance of baptism. But you ask, if I do this, will not my father and mother disinherit me. Doubtless this will prove true. But if my parents do this, shall I be lost? Or should this move me to change my purpose? God forbid! If I love their present good, may I not say with David 'When my father and my mother forsake me, then the Lord will take me up.' (Ps. 27:10.) Rev. Sir, I am resolved to take up the cross of my Saviour, and become his

follower. Is it possible therefore for me to love my parents more than my Redeemer?"

Comments by a Greek brother.

Referring to the persecution in Zante, another says, "As it regards the late occurrences, affecting our brother Kynegos, perhaps it is late in the day for me to speak of them; you have doubtless had all particulars from other sources; it therefore remains for me only to express the pleasure I have derived from his acquaintance. What has happened unto him is not a new thing under the sun; but it is perhaps what we should expect in a place where, as in Zante, the so-called orthodoxy shines as the sun in the meridian. The seeds sown in the field, after several weeks spring up; and as soon as they sprout forth do they not meet all the severities of the winter? I do not know that my comparison is apposite; but this we do know, that 'we are God's vineyard,' and that the martyrs are the seeds of the church. Hence let us offer our prayers and praises to the Most High, for all that has happened, and for all that shall happen to us; and 'that he would grant unto us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.' Eph. 3:16. For this reason I beseech you to request that prayers and supplications be offered in the midst of your people, to the intent that a church be here established; ('for the prayers of a righteous man availeth much!') Yes, a church, 'built upon the foundations of apostles and prophets, Jesus Christ himself being the chief corner stone.'"

Letter of a Greek lady.

The following is from a Greek lady of sincere piety, who has during years past not only entertained evangelical views upon religious subjects, but has been commending them in a most winning and persuasive manner to a flourishing school of Greek girls connected with some of the *first* families in the nation.

"Athens, Dec. 6, 1850.—I have, through the goodness of God, been per-

mitted to continue my school up to to-day, having at present seventy-five scholars, ten of whom are day-boarders. I have observed with great delight their seeking copies of the Scriptures, and their zeal in committing to memory its blessed pages. Oh that God would bless his holy word to their young hearts. But because we live in a world of affliction, I have latterly been disturbed, and thrown into much uncertainty as it regards my being able in future to continue my work.

“About a month ago the Minister of Education sent a circular to all the schools, requiring them to conform to the rules and regulations of the common schools, and to desist from giving lessons in any of the higher branches; also requiring that a picture of the *All Holy Virgin!* be suspended in every school establishment, and threatening all schools with being closed if within the month the regulations were not strictly enforced. As soon as I received this circular, I knew at once that it was the work of the Director of common schools, and that it had special reference to *me*. I immediately sent a petition to the Minister of Education, asking that my school might be elevated to the rank of a high school. My petition was presented and sustained by the Minister of War, whose daughter, you are aware, is one of my boarders. Unfortunately, the business of this ministry is for the present in the hands of an under officer, so that my petition has fallen into the hands of the Director aforementioned, who goes about among the people saying that I am attempting to make proselytes.

“It is now nearly two weeks since I sent my petition, and as yet I have no answer. If it is the will of God that I continue my work, I shall do it joyfully; but if, however, they do not permit me to proceed as hitherto, conscientiously, I have determined to close my school.

“Pray for me, my beloved sister, and for the precious souls committed to my unworthy charge. May the Lord bless your efforts, and those of your fellow

laborers, who are laboring in His vineyard.”

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#### NORTHERN FRANCE.

LETTER OF MR. WILLARD.

Opening of a chapel at Lafere.

Douai, Dec. 26, 1850.—The first thing of importance since my last communication is, I think, the opening of a chapel at Lafere. Mr. Foulon, having made his declaration to the authorities of the town, was cited to present himself and to show that he was a pastor. He went to the house of the first vice mayor, who had cited him instead of the mayor, where a long conversation ensued. At the close of it the functionary told Mr. F. that he should refer the case to the *préfet*. Mr. F. gave me the following account of the result of his movements, dating Nov. 8:

“I was expecting to receive some news from that quarter [the prefecture], but it was in vain. Last Sunday, [Nov. 3,] as I had declared to the mayor, we opened our chapel. Mr. Lepoids, whom I had invited to be present to share our joy, preached in the morning from John 4: 24. The audience was numerous and composed of all classes of society. The greater part of the hearers were very attentive—the other part were less so. The seed fell upon diverse sorts of ground. In the afternoon, scarce had the hour of divine service arrived, when people were seen coming from every quarter to our chapel bringing chairs. I preached from these words of our Saviour, ‘Seek first the kingdom of heaven.’—Matt. 6: 33. The audience was still more numerous than in the forenoon. We had placed the benches near together, so as to leave an empty space in the chapel for people to stand in if necessary; nevertheless there were, as in the forenoon, many people in the court. We were happy. Several were affected even to tears. That day, I hope, will be the beginning of the salvation of several souls. A woman who was seen to weep during

the service, and who had before heard the good news, said the next day, 'I desire to obey the gospel,—I will obey it, even though my husband should treat me cruelly.' Another woman, who had said to our br. Petit, 'Aha! I shall have a good laugh on Sunday when I go to see your synagogue!' went the next morning to buy a New Testament of him. An aged man who was in the court during the service, drawing near one of the hearers said to him, 'Those are not the follies that our curé tells us.' Having repeated the words he fell to weeping. I could cite you several other facts of this nature, but my letter would be too long. May the Lord cause the little family to grow to a thousand. Let us unite in saying,—'Thy kingdom come, thy will be done on earth as in heaven.'"

An expression of gratitude.

Mr. Lefevre, in his journal of Oct. 6, says:

"I held the meeting at Bruyère. After the service an old man, whom I had remarked in the assembly by the impression that my words made upon him, came to me, and inquired how much I asked for having done his soul so much good. I had preached from the words of Jesus, 'Come unto me all ye who are heavy laden, and I will give you rest.' I thanked him for his offer, telling him that I asked nothing, and joined conversation with him. 'What!' said he, 'so much money as I have spent, so much pains as I have taken, to procure the peace of my soul without having succeeded, and you, sir, who have done me so much good, you will take nothing? Though it be but five francs, I beg of you to receive it at my hand as a mark of gratitude.' And so saying he felt in his pocket for the money. But by refusing it I showed him the difference between the disciples of Jesus and those of Simon Magus."

Paris—A young man of promise—Candidates for baptism.

I have recently received a full and interesting statement from a young man at Paris, not yet twenty years old, who

would come to Douai immediately if we had the means to take him. He is a native of a village in this department,—was fellow student with Caillot at the Protestant normal school at Paris, of which Mr. Foulon was once a member. He visited Douai in August and first made the acquaintance of the Baptists, against whom, till that time, he was full of prejudices. Some books which we gave him at parting, together with the instructions of the young men, seem to have been rendered effectual to his conversion. If such be the will of our heavenly Father, I hope we shall ere long have him with us. He professes an ardent desire to prepare for the gospel ministry.

I am solicited also to go to Paris and baptize several persons. Those whom Mr. Cretin baptized there, continue to walk well. I have sent them a constitution, and they are now organized as the first Baptist church of Paris; for I hold it to be absurd to baptize persons and leave them without organization, and of course without discipline. In this case visibility and life are out of the question. I have promised to visit these friends in January, if Providence thus wills, and I shall not hesitate to baptize those who are worthy. My opinion is, that if Providence continues favorable, as of late, we shall not have a preacher ready for Paris before the cause will call pressingly for him.

Since the first of November I have baptized four persons in my house, three recently converted Catholics, and the mother of our Flamant. One of the Catholics was a youth of eighteen from the village of Vitry, two leagues from Douai, where we have a sister whom I baptized just thirteen days before br. Parker arrived at Douai. This youth is her proselyte. When he presented himself for examination he had read the bible for ten weeks only, but in his answers is discovered, to our astonishment, a knowledge of its contents more extensive and better digested than many Christians have acquired in years.

## GERMANY.

JOURNAL OF MR. LEHMANN.

At page 61, last number, a brief notice was inserted of the state of the Berlin church, from a recent letter of Mr. Lehmann. Accompanying the letter was the following narrative of missionary tours, which he had made into Silesia and Hesse.

## Visit to Hesse—Eisenach.

Guben, Nov. 16, 1850.—I am now on a journey through Silesia, which has been long deferred. Several weeks ago I was about to set out, when I received a very cordial and urgent invitation to attend the conference of the Middle and Southern German Association, about to be assembled at Hersfeld. After consultation and prayer I felt it my duty to follow that invitation. Accordingly, on the 4th of October I set out, and first endeavored to find a Christian friend in Jüterbock, who had desired to see me and was open to the truth. But on arriving there, I heard that he had lately removed to Treuenbrietzen. I could not follow him now, and was obliged to spend half a night at the railway station, till the next train brought me further on.

I passed Cöthen, Halle, &c., and stopped in Eisenach. Here I ascended the Wartburg, where Luther, once kept in secret, had begun to translate the bible. Everything is kept up in its original state, and it is certainly a very interesting place. My soul was deeply moved, as I thought what great results sprung from those events. Only the right consequences were not carried out from those great maxims of that time,—on the contrary, all had turned into another kind of priestcraft. But one treasure the German people had preserved—the *translated* word of God, and by this, all possible means to return to *the word and the testimony*. This is the way we are pursuing; and thus my heart was full of gladness, looking over our dear country, now tossed and broken down by ungodly principles and powers; yet I saw a glorious future.

## Irreligious state of Hesse.

The following train brought me into Hesse. I had been the whole time a lonely traveller in the world,—amidst Mesech and Kedar. Tracts were mostly refused or sneered at. Infidelity is spreading dreadfully amongst the masses. Now another stimulus is given by malicious and oppressive measures of Hassenpflug, minister of Hesse, who upsets the constitution, and at the same time makes great work with religion, and belongs, in fact, to the most pious party, so called. Indeed, when he was in Berlin, he adhered to men of a high Christian profession. He was also my leader, as president of our temperance society, of which I had the minutes with his many signatures and decrees. Now the more he makes a Christian profession, the more religion is abhorred amongst people. They have not for a long time highly esteemed it,—now it seems all cast down. To give out tracts is considered the same as to work for Hassenpflug, to dupe the nation, and to counteract political reform. Surely this is a very bad connection.\*

\* The allusion to Hassenpflug, the chief minister of Hesse-Cassel, may require a word of explanation for such of our readers as are not familiar with recent political movements in Germany. The electorate of Hesse was among the governments that during the revolutionary panic of 1848 made ample concessions to the people. But the elector longed for the old luxury of exercising arbitrary power, and waited for a pretext to overthrow the constitution which he had so recently granted. Other sovereigns on the continent had succeeded in similar attempts by taking advantage of popular disturbances, under the pretext of maintaining "order" and preventing anarchy. But the people of the electorate made no disturbance. A more quiet and orderly population was not to be found in Europe. The elector then set himself to provoke them to rise. First he dismissed his ministers and made Hassenpflug his premier. Hassenpflug was a man universally odious to the people, and bankrupt in character. The elector flattered himself that the elevation of such a man to the chief authority would excite some commotion, but no one troubled himself. He next attempted to levy taxes without the assent of the legislative authority. The people contented themselves with an appeal to the judicial courts, by whom the tax was pronounced illegal, and its collection was prohibited. The elector, finding that his arbitrary decrees were not regarded, immediately issued a proclama-

Hids to Hersfeld—Fraternal greetings.

Under such an impression of reproach, and surrounded by nothing but worldly-mindedness, I longed for sweet communion with the people of God. It was about nine in the evening when I arrived in Bebra, and coming out of the railway carriage I asked one for the post to Hersfeld; when another asked me, whether I came from Berlin and was Mr. Lehmann. Soon I fell into the arms of the dear br. Beyebach, who was the stranger. He led me at once to a group that stood at some distance in the dark, and I recognized among them dear and well known brethren. The mutual joy was great. A large wagon with boards and bags was ready to transport us to Hersfeld. This drive in the night was one of the most pleasant. Brethren from various fields of labor, amongst them dear br. Steinhoff, who may be called the apostle of the Hessians, had of course much to tell each other, and to look forward to a glorious time to come. Our way wound along the river Werra, which uniting with the Fulda forms the Weser. About midnight we arrived in Hersfeld, and in the hospitable house of br. Beyebach, the pastor of the church; here a great number of the foreign brethren found lodgings. Much renewed joy and talk

tion declaring the electorate in a "state of siege," suspending all civil authority and establishing martial law. The people paid no more attention to the soldiers than they had to the tax gatherers. The attempt to arrest a citizen and try him by court martial, led to another appeal to the judiciary, who declared the proclamation illegal; and an impeachment of the prime minister was threatened. In short, the people won universal admiration on account of their wisdom, moderation and firmness. If they could only have been induced to make a riot, to cast a stone, or even assail the ministers with opprobrious language, it would have given the elector the advantage he sought. But they interposed a strictly lawful, peaceable, loyal resistance. At last he absconded, and his minister with him. By their representations Austrian, Prussian, and Bavarian troops have been introduced to restore "order," that is, *despotism*. It is easy to be seen, that for a man like Hasenpflug to make a high profession of piety, would be sufficient to discredit religion with every one, and to interpose a most serious obstacle in the way of evangelical labor.

closed the long day, and I thanked God and took courage.

The church in Hersfeld.

On the next day we met in the large place where the church here regularly assembles. Two or three hundred persons can be accommodated, for which they pay the very moderate price of twenty-one Prussian dollars yearly rent. How have things changed here since 1848! Before that time the brethren were not allowed a place to meet. They were sought out and persecuted by day and night. Our br. Steinhoff was sought for, all through the land, and by many wonders of the Lord escaped the vigilance of the police. At the time he found a very curious refuge, in the top of the high steeple of the parish church. The Lord had awakened the hearts of the watchman and his wife, now members of the church. They sheltered him in their airy cell, where nobody suspected him. The meeting of the church was held there for a great length of time, while their enemies, the state church people, worshipped below, little thinking of what occurred above their heads. Now the brethren enjoy the patronage of the burgomaster, who during our evening meetings sent out two or three policemen to shield us from any mischievous disturbance. A strange fellow who lived in the same house, a sort of duty officer, used now and then to rush out of his door, furiously girding himself with his sabre and threatening visitors passing by with all the curses he could pour out, but it was of no further consequence.

Proceedings of the Association.

I preached in the forenoon, and br. Cramme in the afternoon, after which I was called to administer the Lord's Supper. Our joy and blessedness during all the services were very great. Then our conference began. During all the sessions brotherly love and fervor prevailed, and not one unfriendly word or controversy troubled our peace. The Mission was, as always, the main

subject of our solicitude; in connection with this, the maintenance of pastors and the best employment of bible colporteurs. Important doctrinal questions followed, and cases of church discipline were laid before the brethren to elicit their opinion. I found it easy work to preside during their consultations. On the whole, it was much as at our Elbing conference. We found that the members of this Middle and Southern Association numbered about 580. A very imperfect report printed lately in Hamburg, gave only about eighty in all. It was resolved that minute statistics should be gathered for the general report at the close of the year.

A pastor ordained at Hersfeld.

There was a missionary meeting on Monday evening, which was crowded. I related the death of our dear br. Judson, of which intelligence had reached us by the *Christian Watchman*, and connected this sad event with a general survey of his labors and trials. Then I related our experience in the formation of the church in Berlin and the extension of the work over the country. An extraordinary interest attended these communications, and it was one of the most important of our meetings here. On Tuesday evening the ordination of br. Beyebach took place, as had been agreed upon. It was an affecting occasion. Br. Sander gave out the hymn, read the Scriptures and offered prayer; br. Becker stated the nature of a Christian church, and I put the questions to the pastor, offered the ordination prayer and gave the charge. Then br. Steinhoff exhorted the church. It was a new thing, and the brethren were imperfectly prepared for all their tasks; still it was very edifying. The people had decorated the saloon with garlands of flowers, and the portrait of our dear br. Oncken was placed in the midst, surrounded by ornamental embellishments. They had also arranged for a love-feast after these services, for which they had made rich and tasteful provision, in which our Hessian brethren

excel. Very sweet conversation enlivened the time and rendered the occasion highly interesting.

Ordination at Spangenberg.

With thanksgiving to our dear Lord we separated on Wednesday morning, and again occupied a large omnibus on our way to Bebra. Again songs and expressions of mutual love enlivened our course. We reached Alt Morschen by railway, where a brother from Spangenberg waited for us with his carriage, which took us there in two hours. It is a very inviting place, in the midst of high mountains, the little town winding through the valley. Above it, on a commanding rock, is the castle, now a state prison. I first made a trip up the hill and around, to enjoy the beauty of nature, which is here very striking. We were then told that our appointment for that day, the ordination of br. Grotefendt as pastor of the church there, could not be fulfilled. The people wanted to enjoy our company a day longer, and to make additional preparations for the occasion. All remonstrance and reference to further engagements availed nothing, and we were obliged to yield to the constraint of love. In the evening I preached to a large and very attentive audience. The variety of dress, especially among the females, gave the assembly a picturesque appearance. We were accommodated as comfortably as could be expected, and our stay among our dear brethren and sisters in the communion of saints was peculiarly sweet. The church here numbers eighty-seven members. The next day the ordination took place, the same brethren taking part as at Hersfeld. Then a love-feast was arranged by the people, when the same joy and fervent affection were manifested. It was almost too much to enjoy at one time.

Labors at Cassel and vicinity—Prevalence of cholera—Cassel church.

The next morning I parted with most of the brethren and went by railway to Cassel, where also I was most cordially received, but heard deep complaints of

the disappointment the day before, which could only be corrected by the promise of staying over the Sabbath with them. After consulting with the brethren who came with me, I acquiesced, and wrote letters to Fronhausen that they might not look for me on Sunday. I preached that evening at Kauffungen, where about half the members of the church reside, whither I went by the mail coach. The interest was great, and many strangers had been induced to attend. The next morning I went with a brother to Windhausen, where several of the brethren live, and in the afternoon returned, by a wretched clay road, to Cassel; in the evening to Nieder Zwehru. Cholera, prevalent also in Cassel, was raging here. Nineteen corpses in one day lay unburied, and sixty had already died here. People were thus humbled and prepared for the seed of the gospel. In the house of one of our brethren I preached to a crowded congregation from Luke 12: 16—21. A lively interest was observed. Late in the night I returned to Cassel, and rested till morning.

Brethren had hired for this occasion a large saloon at the town hall, but the very rainy weather prevented a large attendance; few of those present were strangers, though more came in the afternoon. I preached on both occasions. But most refreshing was our celebration of the Lord's Supper in the evening, at the same place. All the members, about forty-five in number, sat in a large circle occupying almost the whole saloon. When I beheld these dear people, and thought that in two years they had all been gathered and made heirs of heaven and a light, in the Lord, I was deeply moved and could speak to them with the greatest tenderness of spirit and affectionateness. The Lord was present with us, and we were most heartily united. After this we agreed to assemble again in the regular place of meeting, for the transaction of business; but to my surprise I found the place adorned with garlands, and a table prepared for a love-feast in true

Hessian style. Sweet hymns were sung, prayers offered, God's wonderful dealings were related, conversations were held, and all fastened their eyes upon me with warmest sympathy, and the occasion was one of very great enjoyment.

Marburg—The word of God not bound.

The next morning I started for Marburg; arrived about noon at this highly romantic place, where mountain and valley, meadow and forest, vie with each other in praising the name of their Creator. Br. Grimmel guided me to his house, where his worthy wife received me most cordially. The walls of his apartments were nearly bare, for in the late time of persecution the government had seized and sold all their furniture. Br. G. led me to the castle, in a very beautiful situation on a high rock,—the same in which the famous religious dispute between Luther and Zwingli was held, and where he himself had often been imprisoned. He then used to pray, sing, and preach to the prisoners over and under and next to him. This excited the scorn and anger of the jailer, (he pointed out the man to me,) who vehemently reproached him one day and told him he ought to be ashamed of his constant crying and praying, that had brought him into this state. Br. G. replied that it was written *Ora et labora*,—"Pray and labor." "You have," said he, "made it impossible for me to labor, by confining me here; now, therefore, I can do nothing but *pray*." Afterwards, in company with the excellent Mrs. Grimmel, we ascended other eminences, where we contemplated the beauties of nature, and also the grace of God, who has redeemed his people and delivered them out of the hand of their oppressors. In the evening a meeting was held in the house of br. G., where a tolerable number came together,—there being but few members in Marburg.

Fronhausen—Frankfort on the Rhine.

On the following day I proceeded to Fronhausen, where br. Becker received

me cordially. They had expected me on the Sabbath, as my letter came to hand too late. It was resolved to hold a meeting that night in Roth. The notice was soon spread and a large and interesting audience gathered. The men were in their country dress,—white linen coats, three-cornered hats, and long stockings with shoe-buckles. The women had a still stranger costume, with very peculiar caps, on the very top of their heads; but in the faces of all was depicted the liveliest interest in the word of God. About two hundred were assembled, and all promises here a rich harvest. I was urged to come back here and stay over the Sabbath, at which time, I was assured, the interest would be far greater. But I could not pledge myself to that, as my general duties would not admit of it; and by the half moonlight I returned on foot to Fronhausen, where very late I enjoyed a few hours' rest.

The next day I set out for Frankfort on the Maine. An interrupted railway line made it almost a whole day's journey. Arrived there, I at once went out to the villages where our br. Wiehler (the sergeant) had labored for the Lord. (See p. 258, last vol.) In the night I missed my way, and with difficulty found Eckenheim, where some of the brethren live. We agreed to call the brethren together the following evening, and after family worship I spent the night in their humble cottage.

On the morning I broke up early and went to Frankfort, and on the Taurus railway into the territory of Nassau. I sought here in the villages for one of our brethren of the church in Berlin, who being a soldier had marched this way with his regiment. I was so happy as to find him, and his joy was great. After a refreshing interview of some hours, I returned to Frankfort on foot, a tedious way, as I had missed one train. From Frankfort went by railway to Offenbach, where br. and sr. Pauli and br. Langwort live. I had a commission from the conference at Hers-

feld to the latter, who, without ordination or authority from any church, had administered baptism in Switzerland,—a transaction which did not turn out to my satisfaction.

Returned to Frankfort, and in the evening of a very harassing day went to Eckenheim, where our intended meeting was held. The dear sisters of Ginheim came, and also some from Offenbach; I preached and broke bread with them. Among the audience I saw with pleasure br. Pahlke from Nassau. Frankfort on the Maine, from what I observed, seems to me a very important station, and I much regret that no competent person labors here. There is no one nearer than br. Becker in Fronhausen near Marburg, but that is a great distance, so that he can only be here once or twice in the year. May the Lord soon awaken an instrument of his grace.

#### Return to Berlin—Accessions to the church.

Though I received the strongest invitations to stay longer here, yet my duties at home bound me to return quickly. Disregarding all the cordial invitations I received on my way back, I found myself, by aid of coach and railway, in Berlin on the following Lord's day, to my great joy and that of my dear flock. Several were then added to the church, and I spent a week or two in the midst of my well-beloved brethren, enjoying rich spiritual blessings; meetings were crowded, and much interest was shown. But I was again called away, and set out for a journey into Silesia.

#### Second tour—Liegnitz—Intolerance of the government.

Nov. 8.—Went to Liegnitz, where br. Klinker labors as a missionary and bible colporteur. In both respects he has had trials lately. Our present administration of government is such as to suppress every free movement, which does not proceed from the state church. Thus all our bible colporteurs are compelled to do their work stealthily, and if detected are arrested and fined. This

has been the case with br. Klinker. He was arrested in a village and brought as a prisoner into Liegnitz, to the astonishment of the people, carrying with him his large bible bag; in which state his wife and daughter fell in with him. After a protracted investigation, he was at last sentenced to pay a fine of six dollars. On a repetition of his offence the penalty will be increased. *This* is the much praised liberty of Prussia. Our other brethren are in a similar situation, and of course this retards very much their progress in circulating the bible. Our present Minister of Commerce has issued a law that bible colporteurs, who have certificates of a "recognized" bible society, shall receive licenses of the government *gratis*. Now the certificates of our agency, even of the American Bible Society, have been rejected,—they are not "recognized." Only those in connexion with the state church are received, and all these circulate the Apocrypha; besides, they are very far from giving certificates to *Baptists*. All other agency in this branch of labor is prohibited, and prosecuted by the police and courts of justice. Such is our state,—the hierarchy in union with the state power;—and there is not yet an end of the retrograde movement since 1848. We are in a downward way, as well in politics as in religion.

Irvingites—Breslau—Glogau.

In his work as a missionary br. Klinker has had the pain that five members have proved unfaithful and turned to the Irvingites, who are now spreading very much over all our country to our great astonishment. But he is undaunted, and still labors patiently. My visit was highly acceptable both to him and his wife, who had sweet recollections of times past in Berlin. There are a number of faithful brethren, and several have been added within a few months past. I spent a Sabbath there, and was able to speak much, though the day before a serious complaint in my throat seemed to interfere. The brethren here needed a time of refreshing.

On Monday I went to Breslau, where a meeting of the brethren and sisters was held in the evening; to whom I related much of what the Lord had shown me in this year, which greatly refreshed them. There are here twenty-four baptized believers, and near Voigtsdorf, where br. Straube labors, forty. Here in Breslau they have opened services in a pretty large room in a very favorable situation, and under the preaching of dear br. Fasching attendance is on the increase. Breslau is a very important station; of Prussian towns it is next to Berlin in population.

I went next to Glogau, where one of our sisters of Berlin lives, whom I found in a languishing state. Two German miles from Glogau I purposed to visit Count Egloffstein, but was disappointed, as I learned that he and his consort were on a journey to Berlin. I saw everywhere the greatest efforts and preparations for war. Returned to Guben, where some of our members live, and spent a Sabbath there. For a very long time I have not had such small congregations; two in the morning and eight in the evening. But these poor brethren are much neglected if not thus visited. On Monday I visited Forste, where I also held a meeting to the number of eight or ten.

Returning to Frankfort I found letters from Berlin, saying that Count and Countess E. had visited our meeting, much regretting that they had missed me; and on learning that I intended to visit them, they would hasten back to await me. I thought it my duty to return to Glogau. I spent a day more in Frankfort and held a meeting, which was attended by about forty, and much interest was shown. In the night I made my way to Glogau, a long tour, and thence back again to Schwusen, one of the Count's estates. I was received very courteously. I spent some days here, and we had much conversation on the kingdom of God and his truth; which may hereafter bring forth fruit.

Frankfort on the Oder—General state of the cause in Prussia.

On Saturday I hastened back to Frankfort on the Oder, where I have long been expected. I stayed over the Sabbath and we had pleasing meetings; in the evening seventy were present, which had not as yet been the case here. May the seed thus sown bear fruit! Our dear br. Metzkwaw labors here and in the environs with patience, and several have recently been baptized. On the following Monday, early, I set out for Berlin, where I arrived by railway in the forenoon, very thankful to be again among my beloved ones, and as I hope, for the winter. "Bless the Lord, O my soul, and forget not all his benefits!"

In general, the kingdom of our Lord is everywhere on the increase; and when I consider what the Lord has done during the past twelve or thirteen years, since the time I was alone in all Prussia with two or three feeble brethren: when I survey a crowded meeting in our chapel, all full of glowing love to the Saviour and to his truth, and then in spirit travel over all those fields where my feet have stood during this year: my heart bursts forth in praise for the overwhelming grace of God, who has so soon and so abundantly crowned our feeble efforts with the most glorious results. Surely this is the Lord's doing, and it is marvellous in our eyes.

## OTHER BENEVOLENT INSTITUTIONS.

### AM. BOARD OF COMMISSIONERS.

#### CEYLON.

The Mission of the American Board of Commissioners in Ceylon reports, on the whole, an encouraging progress, during the six months ending Oct. 1. At Tillipally, Mr. Meigs states that in addition to services on the Sabbath he preaches from house to house, a work in which he has received valuable aid from the native catechist. Morning meetings held at the houses of people in the vicinity about sunrise, collect audiences of from five to thirty, who are attentive to the word. In this way many females and others are reached, who would not otherwise hear the gospel. The monthly concert of prayer is observed with much interest. On one of these occasions a native assistant stated the grounds of encouragement he found in the condition of the people.

"He said that multitudes of them can read and write; and most of them have some knowledge of the Christian religion. Some in nearly every family have been educated in our schools; and they have our school-books, tracts and portions of the bible in their possession, and can

repeat the catechisms which they have learned. 'When I go to such houses and converse with them,' said he, 'I feel that I have a hold upon them; that we in some sense stand on common ground, and that I am related to them and they to me. We have many things in common on the subject of religion, that we can talk about, and in which they feel some interest.'

#### Schools—Church at Battico ta.

In the schools at Tillipally there are 560 pupils; at Oodoopitty 307; at Atchuvaley 192. Messrs. Smith and Scudder examined the free schools at all the stations last summer, and they report that while some are nearly stationary others have improved in several respects. "The most marked progress was seen in some of the girls' schools supported by government grants." Mr. Smith states that the Romanists are very active, and that they resist the truth more than the heathen themselves. Among the heathen there is a willingness to hear the gospel, but the great difficulty is to induce them to hear it regularly, and seriously to investigate its claims.

At Oodooville, Mr. Spaulding reports that the schools are in a satisfactory state, though for two months some of the pupils were dispersed by cholera. Preaching has been maintained at two places each Sabbath; some of the meetings are discouraging, but at one or two villages there are favorable indications. Six individuals have been added to the church, five of whom were pupils of the boarding-school. Others in the school give ground to hope that they are converted, and there are encouraging cases in the neighborhood. The translation of the bible into Tamil is completed, and will shortly be issued from the press at Madras.

Mr. Howland, who has charge of the church at Batticotta, bears a pleasing testimony to the character of the native Christians :

“ I feel more and more bound to the native church members, as I become more and more conversant with them. My experience thus far has convinced me that they will bear an intimate acquaintance, and they can hardly be understood without such an acquaintance. Their customs, their modes of thought and feeling, are so different from ours as to render it hazardous to judge them without an intimate personal knowledge, such as it is the privilege of a pastor to have.”

Some time since, members of the Batticotta church expressed a desire to attempt evangelical labor upon some of the adjacent islands. The Mission sanctioned it, and they have prosecuted their labors “ with good courage and apparent success.” In Velany three or four persons give evidence of a change of heart.

#### Revival in Batticotta Seminary.

The Seminary at Batticotta graduated at the close of the last term, (Sept.) eight persons, who have completed a full course of study. Six of these are members of the church; the remaining two profess to be Christians, but give unsatisfactory evidence of piety. A new class of thirty has just been admitted. There were eighty applicants, most of

whom were well fitted, and were urgent to be received, but they could not be accommodated. But the most interesting facts concerning this institution relate to its spiritual condition.

On the second Sabbath in August five young men were admitted to the church. There was warm opposition on the part of one, from his heathen friends; but they all went forward courageously, though the aspect was so threatening that a policeman (himself a heathen) was in attendance to keep the peace. The event had a happy influence on the pupils, which was much deepened by the services of the next Sabbath, when an account of a revival among the Nestorians was read. There was an evident thoughtfulness, and soon an unusual spirit of prayer manifested itself.

“ At the close of the bible exercise at four o'clock,” says Mr. Mills, “ instead of going out to distribute tracts among the people, as is usual, the church members and teachers met in the school room, and were soon joined by most of the impenitent. Their voices were heard in fervent prayer until sunset. At our evening meeting, there was a stillness such as exists only where the Spirit of God is present. At the close of the exercise many lingered in the school-room; and as soon as they were left alone, their voices were heard in prayer. It was after ten o'clock when I went to sleep, and they were still praying. I learned the next day that they continued until near midnight; and at half past four I was awakened by the same sound.

They have held a morning prayer meeting nearly all the term; but never before had I heard them pray so early or so fervently. It was not merely the form of prayer, but the earnest pleading of burdened hearts; and I could not but feel that the Lord was indeed among us, stirring them to take hold of him, and plead his promises; and I felt that a cloud of mercy was hovering over us.

Though they gathered so early, the sun had risen long before they dispersed. They then came to ask that they might spend the whole day in prayer. I told them they had better go on with their studies as usual, spending their leisure hours in prayer, and that we would set apart the next day for such a purpose. At our morning devotions, therefore, we

spent an hour together, and then went on with school duties. But the bell for twelve o'clock, which released them from study, had hardly done ringing, when the voice of prayer was heard in the school-room. At first only a few of the church-members were present; but as they continued in prayer, others came until nearly all the members of the seminary were there. Many did not go to dinner. Some who entered the room thoughtlessly, and because they saw others going, were soon in tears; and church-members, who seemed lifeless and dead, spoke and prayed in a manner which the Spirit only could inspire. The Spirit seemed literally *poured out*; and all were moved, as by an unseen yet mighty influence. The bell rang at two o'clock to call them to their studies, but still they lingered more than half an hour; and then I sent and advised them to adjourn until evening. I never before witnessed such a simultaneous movement, on so many minds, when there was no special apparent cause.

Tuesday was spent as a day of social prayer; and it was truly a most solemn and interesting day. From four o'clock in the morning until nearly midnight, except during the public meetings, the voice of prayer might be heard from the class and prayer-rooms, and, indeed, from every place where one could be alone, or unite with others in small circles.

During the remainder of the week, we had meetings at eight o'clock in the morning, and at seven and a half o'clock in the evening; but the exercises of the seminary were not suspended. The interest continued without much change. There was less of apparent excitement, but more depth of feeling. Much prayer was offered on Saturday, that the Sabbath might be a day of God's power, and so it was.

The scenes of that day it is not easy to describe. The most careless seemed aroused; and on every countenance there was a solemnity which showed the inward workings of the Spirit. The interests of the soul seemed the only topic of thought and conversation. Often did we wish that the patrons of these boys might be here to witness what we did, and share our joy. They would have felt a thousand times repaid for all they have done. To us that Sabbath was a day never to be forgotten. We had hoped, but hardly dared to expect, to see such scenes in this dark land; and we could hardly believe what our eyes saw, and our ears heard.

During the following week we had frequent prayer-meetings, Mr. Howland and others rendering such aid as their own duties would permit. There was no decrease of interest; in individual cases, indeed, there was an increase of deep feeling, a stronger sense of guilt and ruin. Almost all went regularly to the prayer rooms; and their leisure hours were mostly spent in reading the bible, conversing together and in prayer. The next Sabbath, moreover, gave a fresh impulse to the work, and the following Thursday was devoted to religious exercises and prayer.

I have not time to detail all the subsequent events of this interesting season. As we drew near the close of the term, and were occupied in preparing for the examinations, those who had been excited more by sympathy than by a sense of sin, lost some of their interest; but in many cases it increased to the last. And the same quickened and fervent spirit was manifest among the church-members."

Mr. Mills refrains from speaking numerically of results, for obvious reasons. The dispersion of these youths during their vacation would naturally subject them to severe trial, and their teachers could but commit them to the divine protection and await their return. Of more general effects, he remarks:—

"Christians were first led to take such views of their own hearts, of their guilt and unfairfulness, as drove them to the mercy-seat with a spirit of agonizing prayer. Then followed a general solicitude in all minds as to the concerns of the soul. This first outburst of feeling passed away; but it was succeeded by a deeper and more permanent interest. Some, as is usual at such times, have been affected chiefly by sympathy; and when the outward excitement passed away they relapsed into their former carelessness. Still the work has not been lost upon such. They have now a conviction of the truth of Christianity which they had not before. Before the revival many expressed doubts as to the truth of Christianity; but no one does it now. Such an exhibition of God's power has done for them what no arguments of ours could do. Others who have really felt their sinfulness and need of a Saviour, have held back and sought to stifle their convictions, through fear of their heathen friends.

Perhaps the most interesting feature

of the work has been its effect on Christians. The Spirit appeared not only as a quickener, but also as a refiner. From the first the thoughts of the children of God were turned in upon themselves. Their burden was not so much the burden of souls, as of personal guilt. Both in their remarks and in their prayers, their language was almost invariably that of confession; and it showed the deep workings of the Spirit in their own hearts.

Reading the bible, religious conversation and prayer, have been to some of them as their meat and drink. One said, 'Before I became a Christian, I was vexed when days of prayer were observed; but now, as I hear praying here, singing there, and see all interested, it seems like heaven, and my heart is full of joy.' One remarked, 'I have always thought that if I was only consistent, that was all my duty required; but now I see that my great business should be to seek the good of others, and the salvation of souls.' Three members of the senior class were in the habit of meeting to pray for direction as to the future, and to ask the Lord to direct them to the field where they might be most useful. Their minds turned particularly to the neglected islands; one of them has already engaged to go to Poongertive. They seem to have a true missionary spirit, with a maturity of piety which promises much. I have often felt reproved by their zeal and earnestness in trying to do good. And though we know the natural weakness of native character, we hope it will be permanent, because produced by the power of the Spirit."

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#### ARMENIANS.

Mr. Powers, missionary of the American Board among the Armenians in Asiatic Turkey, describes, under date of Oct. 7, a movement at Tokat which may involve important consequences. At present it does not indicate any *definite* promise of good, but it will be watched with interest by friends of the Mission, and by all interested in the revival of pure religion among degenerate Christian communities.

There was a great movement among the Armenians of Tokat; and I thought at first that some immediate good might result; but farther acquaintance with the people has convinced me that the

spiritual element has had less to do in the matter than I hoped. Still I cannot but anticipate a day, when the truth will take deep root and bring forth a harvest.

For six years we have sustained a book agent in this city, who has distributed here, as well as in other places, quite a number of books. He has had religious conversation, too, with many of the people. Very considerable numbers, including the Vartabed, teachers, and several priests and deacons who have been more recently inducted into office, have become intellectually enlightened. During the last Lent the Vartabed, on one occasion, preached a sermon so nearly evangelical that he retired to his room, trembling for its effects on his audience. To his surprise and delight he was followed by fourteen of the "enlightened" to congratulate him on the new character of his preaching. He closed the door, when a long conversation ensued on the doctrines of the gospel, Protestantism, &c. "Oh," said the Vartabed, "when will the time come that I may fearlessly preach such doctrines?"

These persons are all thoroughly convinced of the errors of their church, and long for a better state of things, but not, I fear, because they are hungry and thirsting after the bread and water of everlasting life.

The great mass of the people have become alienated from the church for other and very different reasons. The conduct of the priesthood has excited almost universal disgust and hatred. And some of the higher ecclesiastics have combined with the heads of the nation, for a series of years, in a course of enormous exactions. These exactions have been borne with incredible patience, till they could be borne no longer; and the people have at length risen in a body, and demanded their rights. After various fruitless efforts to obtain redress, more than seven hundred men signed a paper, declaring themselves Protestants, (though there has not been any actual separation, and the greater part know not what Protestantism is;) and they appointed our book agent their head; but he wisely declined. A few days later several men cried aloud in the streets that they were Protestants, that they recognized no Patriarch, &c.; for which, under another pretence, they were imprisoned and bastinadoed. All these things have produced a thorough revulsion of feeling from the church in the minds of the great body of the people.

But however this matter may turn out, there is much talk of a separation from the Armenian church and nation; and by many it is confidently believed that it will take place. At any rate it seems very desirable that some one should be here to watch the movement, and give it a right direction if possible. Occasional visits of missionaries will not meet the exigencies of the case. The enlightened are exceedingly timid; I have never seen people more so, who made the least pretension to be seeking after the truth. Last week our book agent, my travelling companion, and myself, had considerable intercourse with the people; and a number gave us encouragement to hope they would attend preaching on the Sabbath; but only three were present. And it is not without reason that the common people here are afraid of their superiors. They have long been accustomed to suffer the greatest abuses from them, without the least hope of redress. The reformation which has taken place in the capital and other parts of the empire, in the administration of civil and judicial affairs, has not reached this city. And hence one universal feeling prevails, contrary to what has taken place elsewhere, that before individuals espouse the cause of Protestantism, they must effect an entire separation from their nation. While the churches, therefore, are almost deserted, and the priests do not get one tenth of their former income from their people, and some of them almost literally beg their bread, we too cannot get an audience.

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#### FREE WILL BAPTIST MISSIONS.

The Annual Report of the Free Will Baptist -Missionary Society for 1850, shows the following results. It has two stations in Orissa, India, one at Balasore and the other at Jellasore. At Balasore Mr. and Mrs. Bachelor labor, with the aid of the native assistants. The Christian community, including the boarding schools, consists of seventy-five members. The church consists of eight members, and there are also six members of other churches resident there, five of whom are in communion with them. Preaching has been continued as usual, and is heard with more re-

spectful attention than formerly, but without any more decisive encouragement. The native preachers lead blameless lives, and are zealous both in study to fit themselves for increased usefulness, and in preaching to their countrymen. The day school, supported by the subscriptions of friends at Balasore, has about thirty children under instruction. The boys' boarding school consists of sixteen lads, all rescued from the murderous sacrifices of the Khoonds. Fifty more, of the same interesting class, are expected to join it, for whose education the government makes liberal grants. The girls' boarding school consists of twenty pupils. The members of both schools are active, intelligent, and promising. The medical department has afforded relief to a large number of patients.

At Jellasore Messrs. Phillips and Cooley are stationed. As at Balasore, preaching has formed the principal feature of the work. Itineracy has been practised as circumstances admitted. Attention has been called to the Santals, an industrious, inoffensive and oppressed people, who hear the word with attention and interest, when addressed in their own language. The church numbers sixteen members. The girls' boarding school has been discontinued, and its pupils added to that at Balasore. The boys' boarding school has nine pupils, and it is also attended by six or eight day scholars. The constancy of the native converts at both stations is encouraging, and the work is believed to be prosperously, though slowly, advancing. Miss L. Crawford sailed last year to join the mission at Balasore. The total receipts for these missions the past year, were \$4,433.05.

The Home Missionary Society reports, that aid has been given to seven churches in New England, two in New York and one in Michigan, and that three missionaries labor in Ohio, Wisconsin and Iowa. Six churches, heretofore aided by the society, last year sustained themselves. The receipts for this object were \$1,201.45.

## RHENISH MISSIONARY SOCIETY.

The Rhenish Missionary Society in Germany, was formed in 1828 by a union of three smaller associations. One of these, the Barmen Missionary Society, published a missionary gazette, of which 20,000 copies were in circulation, and had for three years maintained a missionary seminary. These came under the charge of the united society. Other local associations have united with it, to the number of fifty, who meet by their delegates annually, and entrust the management to a committee of twelve, meeting once a month or oftener; while the executive power is vested almost exclusively in a single officer known as the inspector of the Mission-house.

The first missionaries were sent to South Africa, in 1829. There were four of them, one a physician, and they founded three stations. One of these combines instruction in the arts of civilization as well as in Christianity, a company of German mechanics having been introduced to aid in diffusing various sorts of handicraft among the people. In this way the station was made self-supporting, but some of these colonists have set bad examples to the natives, and the society has felt obliged to desist from further colonization of this kind. In 1830 two other stations were founded. Each station is regularly organized with a complete system of ecclesiastical government modelled after the Presbyterian discipline, schools are maintained, and missionary associations formed to lead the people to contribute according to their ability.

In 1840 the society extended its operations to the northern limits of Cape Colony, where three stations were established, and seven stations have been formed still further northward in the interior of the country. The missionaries have found extreme difficulty in acquiring the native languages, and in contending with the wandering habits of the people; while the tyranny of the Dutch Boors follows the natives, threatening to de-

prive them of their land as fast as they bring it into cultivation. But they have succeeded in forming some prosperous communities.

In 1834, a mission was established on the island of Borneo, to which, in all, eleven missionaries have been sent. Some have died, and others compelled by the unhealthiness of the climate have withdrawn, leaving only five in the field. They have translated the New Testament and collected 500 pupils in the mission schools. In 1835-39 ineffectual attempts were made to establish a mission among the Oregon Indians, and on their failure the persons who were sent out settled in this country as pastors, in communities of German emigrants. In 1847 a mission was established in China, to which three missionaries have been sent.

The London *Evangelical Christendom* furnishes this summary of the society's operations:—It supports twenty-five stations, with several out-stations, in South-eastern Africa, Borneo and China. It has sent out fifty missionaries, mostly married, of whom seven have died. It has a mission-house, where missionary candidates are educated, ten at a time. Annual missionary meetings are held in all the congregations connected with the society, and missionary prayer-meetings monthly. Periodical reports are published once in two weeks, besides the Annual Report. The income is from 28,000, to 32,000 thalers, or from \$15,000 to \$18,000. In Borneo and China, the work of their missionaries is of a preparatory kind, from which no important results, as yet, have been obtained; in Africa there are over 4,000 nominal Christians, and about 1,400 communicants, connected with their churches.

## MISSION TO THE JEWS IN EUROPE.

The last report of the London Jews' Society gives some interesting statements of the progress of Christianity among the children of Israel. It is a

slow progress, for the eyes of that people are still veiled; yet there are continual tokens of the Divine favor visible, in different fields of labor.

At Amsterdam is a church composed of Jewish and Gentile believers united in fellowship, a union regarded by the society as advantageous to the former in many respects, and which they are disposed to effect wherever it is practicable. The members live together in peace, edifying one another in love. Twelve Israelites were added to their number the last year, making fifty-five in five years. Besides these, about thirty proselytes reside in Hamburg, and twenty in other towns. The success of the Mission has stirred up the Jews to vigorous counteracting measures, one of which is the publication of a weekly newspaper.

In Sweden and Denmark, where is a Jewish population of about 16,000 souls, a missionary has travelled extensively and found not a few willing to hear the gospel; some of whom professed their faith in its truth. But the field is difficult, infidelity having spread among them to a considerable extent. In East Prussia and Pomerania, with less immediate results than in some other districts, and with narrower openings for labor on account of the Danish and Holstein war, there has been increased success in sowing the good seed, increased readiness to receive instruction, and a wider circulation of the Scriptures than at any time previous. A periodical published at Posen, meets with considerable acceptance among the Jews. There are also in this district nine schools for Jewish children, containing 548 scholars, who are instructed in the truths and evidences of Christianity.

At Berlin the number of proselytes is large, estimated at 2,500. Fourteen were added to the church sustained by this society. From this point missionaries and colporteurs visit the great fairs at Leipsic and Frankfort on the Oder, to which from six to ten thousand Jews resort from various countries of Europe. At the fairs during the last year, the New Tes-

tament was eagerly received by persons who formerly could not have been induced to touch it, and very interesting discussions took place. In other parts of Germany, in Austria, Sardinia and Italy, much has been discovered to encourage the prosecution of this work. In Germany, however, the tokens are somewhat threatening in a new direction. It is well known that infidelity has prevailed extensively under the forms of a nominal Christianity. "The evil," says the report, "is now widely spread among the Jews. Their youth have in numerous instances been taught in the public schools, both in primary and grammar schools, along with the mass of the people. Entertaining no apprehension of proselytism where there was no evangelical light or life, the Jews have sent their children to schools where, while escaping Christianity, they have, as a grievous compromise, lost their own faith. Forsaking Moses, and despising the Talmud, they have also abandoned their hope of a Messiah coming in glory." They are also, to a great extent, so far absorbed in the excitement of politics, by which the continent of Europe has been agitated for the past three years, that they are less disposed to listen to the word of life. This state of things calls for some change in the mode of carrying on the work, and in the style of publications to be circulated as auxiliary to the reading of the Scriptures,—changes which the society proposed to undertake immediately.

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#### BELGIAN EVANGELICAL SOCIETY.

Belgium (as stated p. 363, last volume,) presents that rare spectacle, a Roman Catholic country in which religious freedom is practically enjoyed. The power of wealth, rank, and popularity, it is true, are all with the Romish church, but force is not used to restrain opinion, which rises superior to these potent influences. This inviting field is cultivated by the Belgian Evangelical Society, an

institution of recent origin. The first church planted by it was at LaBouverie, in 1838. It now has twelve under its care, including about 4,000 members, all of them, with scarce an exception, recent converts from Romanism. It also carries on eight schools, and supports four colporteurs, besides publishing tracts, building chapels, and defraying other items of current expense. The annual income of the society does not exceed \$10,000, about one fourth of which is contributed in Great Britain. Its affairs are managed by a Committee of ten persons, and the secretary, a pastor in Brussels, labors gratuitously.

The energy with which the work of evangelization is carried on, is limited

only by the want of means,—opportunities are never wanting. Since 1848 they have established three new stations for preaching, founded three new schools, and undertaken the erection of two new chapels. The consistent character of these Protestants is attested by their opponents. On one occasion a Romish priest held up their morality as an example to his flock, taking care to abate the indirect force of the appeal by classing them with Jews and infidels. It is gratifying to state that the good work is prosecuted with increasing success and thoroughness. In all their schools the bible is a text book, and in most of them the children are taught from Dr. Watts's Catechism.

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## MISCELLANY.

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### THE GERMAN MISSION AT DACCA, INDIA.

The change of views by which Mr. G. Däuble was led to ask baptism at the hands of our brethren in Assam and to unite with their Mission, was detailed in our last volume. The *London Missionary Herald* gives some additional particulars concerning the Mission with which Mr. D. had been associated. It seems that a Dr. Héberlin originated it some years ago, and obtained eight brethren from Basle, educated in the missionary institution there. Two of these settled at Dacca, and the others occupied stations extending in a north-easterly direction towards Assam. At the sacrifice of much of his own property, aided by some friends in Bengal, the Mission was kept in operation till Dr. Héberlin's death, which happened fifteen months ago. It was then broken up. Four of the members joined Church of England Societies, one removed to Southern India, and Mr. Däuble united with our Mission in Assam, leaving two of the brethren, Messrs. Bion and Supper, at Dacca. These were unwilling to forsake their small congregation or

to join the Church of England. The course of Mr. Däuble led them to investigation, and investigation to conviction.

On applying for baptism to Mr. Robinson, English Baptist missionary at Dacca, he informed them of the risk they were running in respect of their pecuniary support; that they would undoubtedly be discharged by their brethren at Basle, from whom they were then receiving aid, and that the finances of the Baptist Missionary Society were in such a state as to render it extremely uncertain whether the Committee would feel justified in taking them into its service; but they persisted in their request, and received the sacred ordinance on the 29th of September.

Mr. Robinson had long been anxious for aid at his station, and felt deeply the straitened circumstances that limited the appropriations of the Society. The Committee, recognizing in this event a providential reinforcement of the Mission, have authorized their deputation now in India, in case they shall be satisfied of the qualifications of these brethren, to receive them into the Society's connection.

PROTESTANTS IN HUNGARY AND MORAVIA.

Hungary, out of a population of eleven millions, has three millions of Protestants. Of these one million are Lutherans and two millions belong to the Reformed or Helvetic Confession. The reformed faith was at one time predominant in the kingdom, but open persecution and the insidious progress of infidelity have reduced them to this low estate. They are very poor, as the soil is wholly owned by Roman Catholics, and they are compelled to earn a precarious livelihood by uninterrupted toil. The new Hungarian government offered to salary their ministers and support their worship, but they would not, by accepting such an offer, place their churches under the virtual control of a Popish government, and their synods, in September last, unanimously declined the offer. A writer quoted in the London *Evangelical Christendom* thus describes a scene exemplifying the extreme destitution of the people.

“On my entering the miserably poor parsonage of Jauchtel (in Moravia), I found myself in an uncouth, lobby-like apartment, which served at once for the eating and reception-room, dormitory and study, of the reverend occupant. There I found seven aged men, all clad in garments of coarse black cloth, seated round a table, on which stood a large dish of potatoes, a salt-cellar and several bottles of water. Yet the guests for whom this antediluvian feast had been provided, appeared not only perfectly contented with their humble fare, but exhibited a hilarity for which the partakers of many a costly feast might have envied them.

“On their departure I was left alone with my host, from whom I learned the following particulars. He himself is, it seems, dean of the surrounding diocese, which comprises seven Protestant parishes, the pastors of which receive, in addition to a wretched dwelling-house and small garden, a stipend of about 300 francs (\$56) per annum; he himself, in his quality of dean, receives fifty more for travelling expenses.

“‘Think not,’ (said he,) that we are unhappy on this account. Far from it. It is true, we must plant the potatoes, which constitute our chief support, in

the land which our own hands have previously dug and prepared, while our beloved wives are equally industriously employed in house and garden. But these temporal hardships and bodily fatigues are richly overpaid by the joy we have in seeing the fruit of our spiritual labors among the people, and the unequivocal influence we possess over the minds and hearts of our flocks.’”

SOCIETY ISLANDS

It was stated (p. 324, last volume,) that an encouraging revival of religion was in progress on the island of Tahiti. The London *Missionary Magazine* contains advices from the Mission under date of April 16, 1850, by which it appears that the good work continues. Rev. William Howe, writing to Rev. D. Darling, a missionary now in England, says:

“I have not been able to do as you bid me about the students, which was, that none of them should go until they had been twelve months in the institution; for the people would have them: and as every sermon they preach is examined by me before they go, I do not regret the determination of the people to have them. The list of candidates which you left had increased to thirty the first ordinance day. I was engaged in their examination and in the church meeting, from eleven to four in the afternoon; nineteen of them were admitted . . . From that time there has been a remarkable development of a long standing work. . . I spent last Friday and Saturday week there, employed almost the whole time in examining candidates, and in admitting members to the church. Sixty-one were admitted, after a faithful examination of their sentiments and conduct.”

Rev. C. Barff, under date of May 22, states that the principal settlement on the island of Kuahine, devastated by the French a few years ago, is recovering its former prosperity. An account is given of the annual “May meeting,” at which a missionary sermon was preached to a large audience, and a collection taken up, amounting to \$325, of which sixty-five dollars were from children in the schools. On the island

of Maiaotti, containing a population of 300, there are 76 members of the church and 100 children in the school. The people are poor, and sickness had prevailed on the island, but they contributed at the annual missionary meeting fifty dollars. The station is under the care of a native teacher, and the people are regular in their attendance on the means of grace.

#### STRUGGLES OF HEATHENISM IN INDIA.

We have alluded to the act establishing religious liberty throughout the British possessions in India. That we have not overrated its consequence is apparent from the zeal with which the Hindoos resist it. They petitioned the Governor-general against its enactment, without success, and have since set on foot a memorial to the Home Government to annul the action of the local authorities. The *Calcutta Christian Advocate* publishes some striking passages from the address of a Committee appointed to agitate the question. We copy an extract from this production; it appeared originally in the *Bhaskar*, a Bengali paper.

“Of all the cases of injustice shown by the Government towards their Hindoo subjects, this is by far the worst: for the law which through our evil destiny has been lately published, will prove the weapon that will utterly root up the whole tree of Hindooism—of this there can be no doubt. By this act the Government has opened the doors, so long closed, which stood in the way of the destruction of the Hindoo religion, and has made the way easy for Hindoos to become Christians. . . . We well knew that, so long as the Government forbore to render them any assistance, all the outrages of the missionaries, though counted by thousands, might be disregarded. But now, when the Government itself, in whose hands are our lives, our property, and all that we have, begins to favor our adversaries and to seek the destruction of our religion, we too clearly see that our safety is at an end.”

This document, it will be seen, unwittingly makes the confession, that the

old intolerant laws were the only bulwark of the Hindoo faith; that men adhered to their national religion, not because they believed or loved it, but through fear of losing all their rights of property; and that the removal of these severities leaves the whole system defenceless. The overthrow of such tyranny, it seems, is denounced as flagrant injustice to the nation.

The editor of the *Bhaskar* urges the raising of funds to prosecute the appeal to England, and suggests the publication of subscribers' names as a test of fidelity to their ancient faith. He says:

“We know very well that a very great number of Hindoos have become Christians. Even of those who have not been baptized and thus publicly professed Christianity, a great many adopt in secret Christian practices. We have now a favorable opportunity of finding out how many are Christians, either publicly or in private, on the one hand; and on the other, how many there are in this country who piously adhere to their own religion. Every man who comes forward with his wealth and influence in support of the appeal is a Hindoo; and he who does not thus aid his brethren is a Christian, either openly or in secret; he must certainly be thus regarded.

“At the time of the suppression of the suttee by Lord William Bentick, even the Hindoo widows came forward with their contributions of two annas or four annas each, as they were able, in aid of the appeal then made to England for its revival; by this it was known that the great body of the people of the country adhered to their own religion. We do not see the same eagerness in regard to the present subscription, and hence we suspect that the number of Hindoos has greatly diminished.”

A want of zeal in coöperating for the repeal of the law is not the only cause for concern. Native writers have entered the field on the other side, with a degree of force that shows how vain must be the effort to enslave the enlightened Hindoo mind. One of them has published a spirited burlesque on the proceedings of his “orthodox” countrymen. He describes a great meeting of brahmins for the purpose of petitioning

Parliament, in which their pride of caste is happily ridiculed. They draw up a pompous petition addressed to the House of Lords,—for they suppose the Commons to be no better than soodras. They seek some messenger, but as no one can cross the sea without breaking caste, they are somewhat at a loss. At last they pitch upon the monkey god Hunooman, requesting him to bear the petition at one leap to England. Just as they have reached this conclusion, one makes the discovery that the House of Lords is so far inferior to the sacred brahmins, that they cannot descend to petition even them, and the project is abandoned. The same writer publishes two petitions,—one from the Khoonds, complaining that their *ancient privilege* of offering human sacrifices has been invaded by the Indian government, which even stigmatizes the practice as *murder*; the other from the Thugs, whose peculiar opinions on the rights of property have been most intolerantly invaded by the government, under the pretext that they were *robbers*, an accusation they vehemently repel, as they only claim the right, enjoyed from time immemorial, of “helping themselves to anything within their reach of which they may be in need.” They request that when Parliament enters on the work of redressing other wrongs, those of such peaceable, inoffensive and injured subjects will be considered.

It will not do, however, to consider the fall of Hindooism as necessitating the corresponding progress of Christianity. The heathen mind may be so enlightened as to discard the vain, impure fables of the shasters, but the natural man will still be blind to the things of the Spirit of God, until he receives that divine illumination through which alone they can be discerned. But when these mountains of human power by God's providence become levelled into plains, it is time for the “sacramental host” to go forward. Every such interposition increases the responsibility of those to whom are committed

the duty and the ability to diffuse the gospel among all nations.

#### JATNI, THE BRAHMIN'S DAUGHTER.

The following narrative is condensed from a more extended sketch communicated for the *Foreign Missionary* by Rev. Mr. Warren, of the Presbyterian Mission at Allahabad, India. Though written particularly for youth, it is worthy the attention of all, as a beautiful exemplification of the power of true religion. The effect of such a life and such a death as are here described cannot fail to be felt wherever witnessed.

Many years ago a brahmin, named Ranjit, made a profession of Christianity at Chunar, and put himself under the care of the late Rev. W Bowley. There he was baptized, and after a while made a catechist, or native assistant. He had two daughters, the younger of whom was married, when about fifteen years old, to one of the young men who had been brought up at that Mission. She was received to the communion in our church five or six years ago. At that time she passed an examination; but we did not see anything very remarkable in her. She was so modest—so shame-faced—that she never could, while in health, talk with us very freely. But though so shy, it was not long before we discovered that her character had many excellences. Though we could not often hear of anything in particular that she did, yet she gained the respect and love of all the native Christian community. All the men were ready to point to her as an example for their wives; and all the women, without envy or strife, acknowledged her as the most excellent person amongst them. The customs of this country almost entirely forbid a respectable woman's speaking to a man out of her own family; and Jatni was too unfeignedly modest to find fault with the custom, or transgress against it. So her influence was not brought to bear upon the men as that of a good woman so often is in America. But this was more the fault of circumstances than of herself. On one occasion, one of our young men had been guilty of some bad conduct, and I had thought it necessary to punish him. At first he resented it, and said he would not remain here; but he went on some errand to Jatni's house, and she asked him about his circum-

stances. He told her his griefs; and she told him how sin had brought them all upon him. She besought him not to go away. Her kindness brought him to tears and confession. He went to his work again, and has been a better man ever since.

Now all this is in such marked and beautiful contrast to the life of an ordinary native woman, that I love to dwell upon it. The heathen women are without education, and without useful employment, aside from cooking for their families. Their time is spent in useless chatter, or clamorous quarrelling. A man would consider it the last and deepest disgrace to be known to have asked a woman's advice, or to have followed it when offered. Such a thing as a woman gaining influence for good, in a Hindoo community, has not been known for the last 2000 years. But here was a woman, from amongst that very people, who, without effort, was a shining light to the full extent of her sphere; and without seeking it, exercised an influence on all around her. I gratefully acknowledge, that humble as she was, I valued the friendship she bore to my family. The last tears I saw on her face were shed when she sent her blessing to my little boy in America. Very pleasant was she to us. She never quarrelled, nor slandered, nor excited differences; but was a healer of divisions. The difference between her and her heathen countrywomen must have been seen in order to be known. And all this was in such beautiful quietness and modesty—such feminine, and even lady-like delicacy!

This woman was of the *second generation* of Christians. The benefit of early education in Christianity is here most manifest. Nearly all our hopes are placed on the generations to come, whose mothers shall have been Christians.

Jatni suffered many sorrows in her life. She had a darling little son. He was "black, but comely." He was finely formed, with a skin of the most perfectly healthy hue; his hair so fine, and his large, sparkling, black eyes so pleasant. His head was most beautiful in shape. You may well believe that he was his mother's joy. At thirteen months of age he was suddenly cut down by convulsions, after about a day's illness. Poor Jatni, who was not at all prepared for such an event, cast her arms around Mrs. Warren's waist, and hid her face in her bosom, and in a strain very similar to David's lament for Absalom, bemoaned her loss. But she neither did nor said any thing unbecoming her Christian profession.

At last came sickness—fever, constantly returning in spite of all that could be done to check it. I suspected *consumption*, and soon it showed itself in a way that left no doubt but that we should soon lose her. I took the first favorable opportunity to ask her how she felt when the question came up in her mind, whether she should get well or not? I asked this with all the care that I could; because I knew she was so timid, and I feared she might be shocked and injured. But I was delighted to find that she had thought of it, and had come to feel willing that God should do with her, as to life, just as he pleased. I questioned her closely, and set death and the judgment before her plainly; but her nerves were firm, her eye clear, and her voice calm and steady; her uniform profession, from that time forward, was, "I know Christ, and can fully and completely trust him in all things. He keeps my mind in perfect <sup>peace</sup> she lived throughout Sunday. I went to see her before going to church on Sunday evening, and found that she was peaceful. When I returned from church she was dead.

As soon as it was known that I had come into my bungalow, my best native Christian assistant came to tell me of it. To my surprise, he spoke in a tone of unusual animation, and he seemed rejoicing. I asked, "How did she die?" "O, sir, such a thing was never seen in the native Christian community in this part of the country before. She called for you, and was sorry she could not tell you how much she thanked you for all you had taught her, and comforted her. When she called for all of us, and when we went to her, she asked, 'if she had offended any one?' and said, 'that if she had, she begged for pardon.' Then she said, 'she wanted to tell us that Christ was with her, and that her heart was full of joy and faith.' Then she bade us all farewell, and prayed for us. We all knelt down and prayed for her. She spoke to her heathen servant, and told him to become a Christian. Then peace." No soldier on the field of battle, and no brave and strong man in danger, ever faced death with more cool, unwavering courage, than did this weak, timid, shrinking woman, though shattered by sickness and pain. I saw her often, and always found her the same.

Her disease was not very rapid in its destructive work. She wasted away for some months; sometimes she had hope of recovery; but that hope did not produce any lessening of her resignation,

nor did it seem to render her less fit for her great change. At length she gave up all hope. I saw very little difference in her after this. She seemed to be ready to go; and the main thing that I could notice in the state of her mind was a quiet, calm, trustful waiting for the set time. At last, one Saturday evening, I saw that she was very near her end. I talked with her about the work that the Saviour still had for her to do; and told her to pray for grace to speak and testify for him to the last. I gave orders to be called during the night, if she should seem to be dying. But she remained silent a few moments, and suddenly died." I said, "This is a very happy thing that has occurred, Baboo. This is not like a common death, that leaves a faint hope and a great deal of sorrow behind." "No, sir; it is not. Come out and see the people. You will see how those who loved her best rejoice rather than mourn." I went out, and found a large party of the Christians gathered in the verandah. The body was laid out there. All were calm. I talked to them a little about what they had witnessed. Many of them con-

fessed, that when they had heard from us how happily Christians had died, they had hardly been able to believe it; but now they had seen it—it was a strange thing to them. They had known Christians to die with some calmness; but they had never seen one triumphant and joyful.

The next day we laid the body of dear Jatni beside those of her three children. After the prayer at the side of the grave, one of the native Christians, apparently from a strong impulse, took up in the Hindoostani language the beautiful words of the Episcopal burial service—beautiful when said over the grave of a true believer—"Forasmuch as it hath pleased Almighty God, of His great mercy, to take unto himself the soul of our dear sister, here departed, we therefore commit her body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." Then we all sprinkled some clay on her coffin, and left her "body, still united to Christ, to rest in the grave till the resurrection."

## AMERICAN BAPTIST MISSIONARY UNION.

### LETTERS FROM ASIA.

In consequence of some unexplained detention, no communications have been received from the Missions in Asia since the publication of our number for February. We have availed ourselves of the opportunity to publish more largely from the Greek Mission. The articles, though unusually extended, will be found not deficient in interest, the more especially for their completeness of view of that Mission, its present stage of advancement, and its hindrances and encouragements for the future.

BOXES OF CLOTHING, &c., FROM SEPT. 17,  
1850, TO JAN. 7, 1851.

#### Massachusetts.

Old Cambridge, Ladies' Miss. Soc.  
of 1st Bap. Ch., per L. B. Dana,  
for Rev. A. Bingham, a box of  
clothing, \$66.00  
Charlestown, Mrs. Jackson and  
ladies of C., for Gowahatti ch., a  
communion service, 5.50

Palmer, Mrs. Valentine, for dis-  
tribution, a bundle of clothing.

#### Maine.

Portland, a box of clothing, *no ad-  
vice.*  
Calais, Thos. Johnson, for Rev. J.  
Johnson, a box of cheese, &c., 5.00

#### New York.

Norwich, Sab. school in N. Village,  
per Rev. M. Stow, for Orphan  
School at Nowgong, a box of  
clothing, 17.25  
Norwich, Young Ladies' Benev.  
Soc. of the Bap. Ch., for Mrs.  
Knapp, a quilt, 5.00  
New York City, A. & F. Bible Soc.  
for distribution by Rev. R. F.  
Buel, at Piræus, a box containing  
100 Bibles, 35.37

#### Pennsylvania.

Laceyville, a Benev. Soc. con-  
nected with the Bap. Church at  
L., per Rev. D. D. Gray, for Or-  
phan School at Nowgong, a box  
of clothing.

#### Vermont.

Weston, Sisters of Bap. Ch. at  
Weston, for Assam Orphan Sch.,  
a box of clothing, 21.43

## DONATIONS.

RECEIVED IN JANUARY, 1851.

## Maine.

Bowdoinham Asso., Wm. R Prescott tr., viz., Greene, ch. 12; A friend 50 cts.; East Winthrop, Mrs. Jameson 50 cts.; Litchfield, John Neale 4; Mrs. Car- oline Neale 1; John Dennis 15; Hallow- ell, ch. 20.16; Wayne, ch. 5.62; Leeds, 1st ch. 5.13; Miss. Soc. 10.16; 2d ch. 1; Fayette, ch. 14; Mrs. Betsey Chase 50 cts.	89.57
Piscataquis Asso., — Follett tr., viz., Mrs. Chase and her daugh- ter	1.02
Damariscotta Asso., B. D. Plummer tr., viz., Woolwich, D. Preble	5.00
Oxford Asso., viz., Paris, Mrs. Mary Cummings	25.00
Hancock Asso., D. Morgan Jr. tr., viz., Ellsworth, ch. 13.60; Trenton, 1st ch. 17.23; do., East ch. 11.02; Hancock, ch. 33.01; Surrey, ch. 11	85.86
Waldo Asso., D. Mer- rill tr., viz., Belfast, ch. per Rev. J. Wilson, agent,	50.00 256 45
Warren, ch., mon. con., and one finger ring,	26 00
Bucksport, Henry Darling, to cons. himself L. M.,	100.00
Bangor, 1st ch., (of which 1.42 is from Miss A. Stewart,)	100.00
Lebanon, Miriam B. Goodwin, for sup. of a Bassa youth named Daniel Wood,	20.00
Kennebunkport, ch. 8.83; Wiscasset, John Sylvester 10; Rev. A. Wood 10	28.83
	<hr/> \$531.28
<b>New Hampshire.</b>	
N. H. State Conv., John A. Gault tr., per Rev. J. Wil- son, agent,	300.00
Milford, Mrs. Anna H. Bolles 5; Piermont, N. Spencer 1; Concord, ch., to cons. Abraham Prescott L. M., 100	106.00
	<hr/> 406.00
<b>Vermont.</b>	
West Topsham, ch. 10; Cornwall, W. R. Peet 4; Passumpsic, L. P. Parks 4	18 00

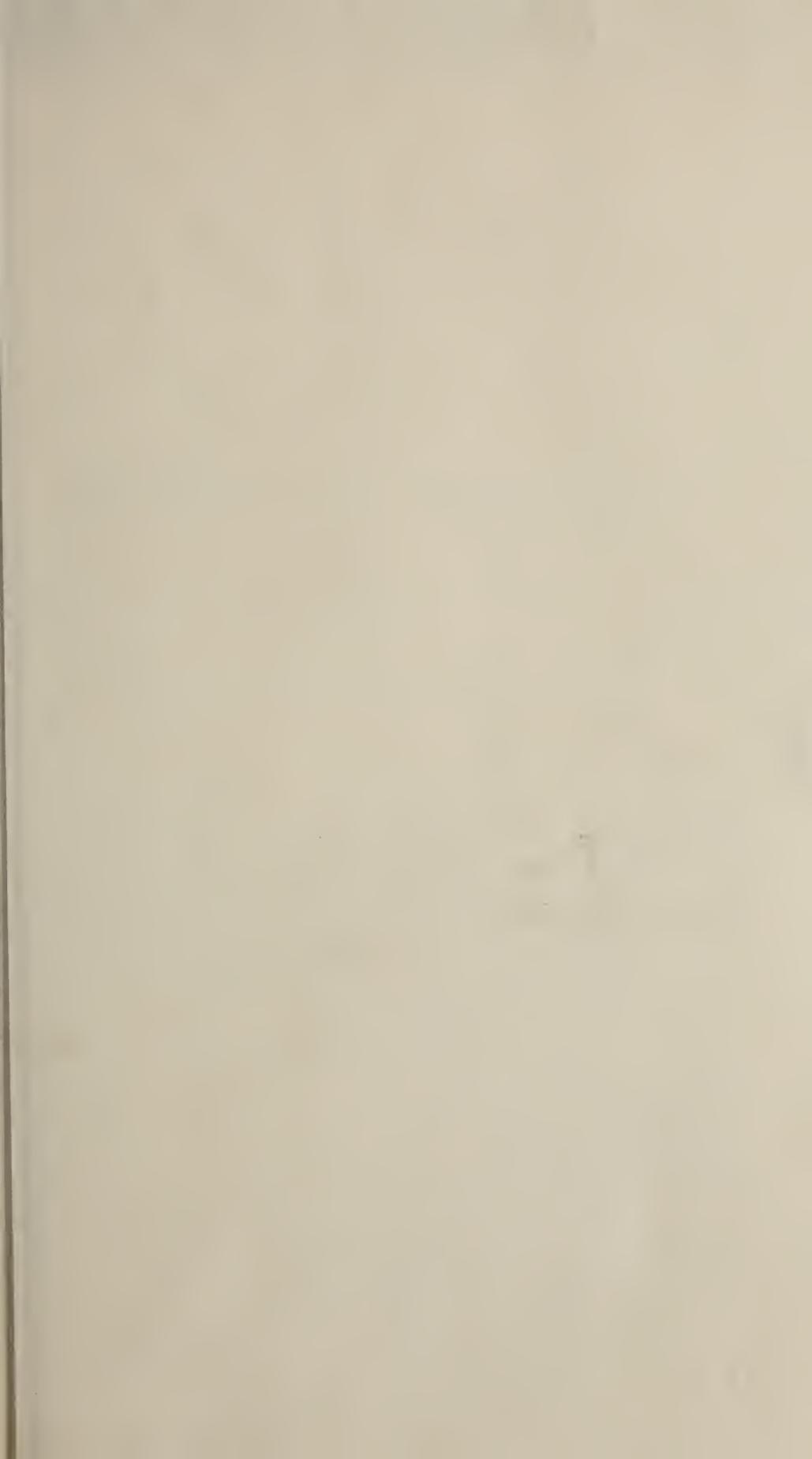
## Massachusetts.

West Medway, ch. 94; South Milford, ch. 6, to cons. Rev. Abner Mason L. M.	100.00
Barnstable Asso., Hyannis Fem. Miss. Soc.	34.00
Salem, 2d ch., for Assam Or- phan School, 50; Lowell, a friend to missions 10; Florida, Mrs. F. Drury 3	63.90
Watertown, ch., mon. con., to cons. Newell Brown L. M., 100; West Dedham, ch. 4.92; North Randolph, ch. 59.40; Roxbury, Ken- dall Brooks 20	184.32
Boston, Bowdoin Square Board of Benev. Opera- tions, W. C. Reed tr., to cons. Wm. C. Reed L. M., 100; A boy 7 years old, "for the heathen," 1; Charlestown, 1st ch., Boardman Miss. Soc., J. Goodman tr., to cons. Joshua C. Collins L. M., 100; South Yarmouth, friends, for sup. of Mr. Haswell's children, 2; Fram- mingham, ch. 75	278.00
Westborough, ch. 81; Salis- bury and Amesbury, Sab. school class 4; Billerica, ch. (of which 25 is for As- sam Orphan School, and 2 for African Mission.) 34.25; Foxborough, ch. 24.63; North Adams, Sab. school, for sup. of a boy in Assam Orphan sch. named Duty S. Tyler, 25; Old Cam- bridge, ch., to cons. Rev. John Pryor, D. D., L. M., 142; Newton Upper Falls, Miss E. Jameson 12; Wor- cester, Pleasant St. ch. 30; Amesbury, dying gift of Sarah P. Byram 1.06; Lowell, a friend 5	358.94
	<hr/> 1,018.26

## Rhode Island.

R. I. State Conv., V. J. Bates tr., viz., Providence, 1st ch. mon. con. 144.25; Fem. F. M. Soc., Mrs. Sa- rah Bolles tr., 241.75; Young Ladies' F. M. Soc., Miss Hannah P. Daniels tr., 14; Pine St. ch., to cons. Noah Smith L. M., 100; Providence Asso., G. B. Peck tr.: Providence, 5th ch. 12; West Wren- tham, ch. 2; A friend 3; Warren, ch. mon. con. 39.20; Quarterly colls. (one of which is for Bur- man Missions,) 23.36; Fruit Hill, ch. mon. con. 5.50; Lippitt and Phenix, ch., sundry persons, 3; Lime Rock and Albion, ch. 3.50; Richmond, 2d ch. 5; Pawtucket, 1st ch. 63; Exeter, ch. 19	678.56
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