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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

STORM, STORM, STORM!

Storm, storm, storm!
The cold snows are drifting again;
And the wild March winds moan drearily,
O'er wold, and wild, and main.

Storm, storm, storm!
And the winds incessantly roar;
While the murmuring rills and fountains,
Are frozen o'er and o'er.

Storm, storm, storm!
And the winds of memory roar;
But the bloom of enshining Summer
Perfumes the air no more.

Storm, storm, storm!
But on fancy's pinions I soar,
And stroll amid orange groves, golden,
On fairer than tropical shore.

—Evening at Home.

MARCH, 1872.

IT IS NOT ALWAYS NIGHT.

BY ALFRED F. GAGE.

It is not always night,
For quick upon the darkness comes the light
Of amplest morning.

And, in deepest sadness,
How oft the glory of some new gladness
Hath sweet forewarning.

Therefore, the dismal wind
Shall not my soul to any sadness bind,
Nor doubts distress me.

I know the zephyr's blow,
And in glad vales sweet flowers of light shall
grow,
And Love shall bless me.

Religious.

For the Christian Messenger.

MISSIONS IN EUROPE.

AN ESSAY PREPARED FOR THE ACADEMIC COLLEGE MISSIONARY SOCIETY
BY ONE OF ITS MEMBERS.

Published by request.

It is not at all strange that the chief interest in Missions should generally be felt with regard to those fields, where the people have, until recently been enshrouded in the gross darkness of heathenism, and where the transforming power of the gospel is so strikingly manifested in the social as well as moral improvement of those who receive it. But the good work which missions have accomplished in more enlightened countries may well claim the consideration of every lover of the truth, and afford ground for encouragement and hope. It may therefore be worth while to take a glance at the missionary labor performed in Europe within the last forty-five years.

Half a century ago the spiritual condition of Continental Europe, so far as vital Christianity is concerned, was for the most part little better than that of heathen lands. Corrupted forms of Christianity, linked with state governments, left the people in ignorance of the fundamental truths of the Gospel, while private research was forbidden. Romanism in the South, the Greek Church and Islamism in the East, and Lutheranism in the North, exerted their blighting influence over the masses, and held them in spiritual bondage. But a better day has dawned for Europe. The Macedonian cry has again been heard there. The appeal for help reached the shores of America; and a noble response has been given. Missions, which are sustained by our Baptist brethren in the United States, have been established in France, Germany, Greece, Sweden, Spain, and Italy. The efforts put forth in the different fields have been attended with various degrees of success; but on the whole the results have been highly encouraging. A great change has taken place since the work was commenced. The Gospel has been preached in its purity in hundreds of different localities. It has won its way in spite of the trials and persecutions to which its adherents have been exposed. A vast amount of religious literature, consisting largely of copies of the Sacred Scriptures, has been distributed. Many thousands of souls have been converted to Christ. An

overruling providence is removing the hindrances which impeded the progress of the truth, and doors are opening on every hand. Religious intolerance is gradually giving way. Old missions are extending their operations. New ones are being formed. And thus the work goes on.

To present a view of the missionary operations carried on in Europe, it seems best to take each mission separately. And as that of

FRANCE

is the oldest, it will be considered first. The French Mission was established in 1831. The first missionary appointed to that field was the Rev. J. C. Rostan, a native of Marseilles, who was distinguished among his countrymen for his talents and leaping. He became a Baptist simply by the study of the Greek Testament, and avowed his convictions before he was fully aware of the existence of a Baptist church in any part of the world. He felt that he was commissioned to labor as an evangelist among his own countrymen, and sought aid from the American Baptist Board of Foreign Missions (now known as the American Baptist Missionary Union). His request was granted, and he entered upon his work at Paris. He had, however, scarcely more than commenced, when he was smitten down by the hand of death. He fell a victim of cholera, in the year 1833. But the mission was soon resumed. In 1834 Mr. and Mrs. Willmarth, missionaries from America, arrived in France, and were stationed at Paris. And in 1835 Revs. D. N. Sheldon and Erastus Willard, with their wives, were sent out as missionaries to France, and arrived at Paris, the scene of their anticipated labors, the same year. The staff of workers connected with the missions was increased from time to time by the addition of native preachers and colporteurs. A small Baptist church was organized in Paris on the 10th of May, 1835. But the work of the mission was not confined to the capital. It extended over many of the rural districts, villages, and in the northern part of the country, where a number of small churches were formed.

Many discouraging circumstances attended the efforts of the missionaries. The government was unfavorable to them, and placed obstacles in their way. Much of the time they were not permitted to hold meetings consisting of more than twenty persons. Colporteurs were not allowed to distribute religious literature without license. Romish priests endeavored to injure them, and lessen their influence with the people. Much success, under such circumstances, could hardly be expected; nor was it realized. Some advances were made; but they seem to have been of comparatively small extent, in view of the labor and means expended. The connection of Mr. Willmarth with the mission ceased about the year 1837; and that of Mr. Sheldon, in 1839. Mr. and Mrs. Willard continued on the field. Dr. Devan and wife were sent out about 1848. They were for some time stationed at Lyons, and closed their connection with the mission in 1854. In 1858 the work was carried on by native laborers alone, Mr. and Mrs. Willard having previously withdrawn.

Though the French Mission has never been very prosperous, it is nevertheless far from being an entire failure. Notwithstanding all discouragements, the work does not appear even to have been given up. In the absence of American missionaries, native laborers have received support from the Union, and are still carrying on missionary operations. The last Annual Report of the Union, published July, 1871, announced seven churches, with 460 members, as then embraced by the mission.

The Franco-Prussian war interrupted the work of the mission in some parts of France, although in a few localities it was continued. Most of the male members of the churches were called into the field. The terrible disasters of the war absorbed the attention of those at home; so that little could be done,

except in the way of evangelical effort for the welfare of the soldiers. According to the last accounts received from that field, the missionaries seem to be laboring there with encouraging prospects, as cheering revivals were reported from some parts of the country.

Next in the order of time comes the mission to

GERMANY.

which was established in the year 1835. Its operations, throughout nearly all its history, have been remarkably successful, far outstripping in their results the work previously commenced in France. A Baptist church was organized in the city of Hamburg in the year 1834, consisting of seven members. These were baptized by an American minister (Professor Sears), who happened to be stopping there for a time. In the following year the church had increased to thirteen members, and Rev. J. G. Oncken, a native of Germany, received and accepted an appointment from the American Baptist Board of Foreign Missions, to labor at Hamburg as their missionary. Mr. Oncken seems to have been eminently fitted for his important work. He has continued until the present time to hold a leading position in connection with the mission; and its great success is, under God, largely due to his untiring energy and zeal. The mission work with which he has been identified from its small commencement in Hamburg has spread over a large portion of Germany, and extended into Denmark, Sweden, Switzerland, and Russia. As the mission advanced in power and extent the number of laborers increased. These all seem to have been natives of the country. They met with much opposition from the state governments, and were frequently subjected to persecution. Several accounts are given of baptisms administered at night, doubtless to escape the vigilance of the authorities. Preachers were summoned before the police magistrate to be examined concerning the doctrines they taught, and were sometimes imprisoned for persisting in their labors contrary to law. The pastor of the church in Copenhagen five times suffered in this way. But the resistance of those in power could not stay the progress of the work. The truth triumphed gloriously. About two years after the establishment of the mission at Hamburg, churches were formed at Berlin and Oldenburg. And in the year 1858, their number had increased to sixty-three, with a membership of 7,120, not reckoning the work done in Sweden. And the number of believers connected with the German mission, though embraced in one small church in Hamburg in 1835, had increased to 18,218 in December, 1869. Thus "the little one had become a thousand." A Prussian Baptist Association was formed in the year 1856. An important event connected with the progress of religious liberty in Germany occurred in 1858, as will be seen from the quotation below. In a periodical for that year Mr. Oncken writes as follows: "We stop the press to announce to our readers, far and near, the joyful intelligence that the church in Hamburg has received at last the long promised acknowledgment by the Senate. The certificate is already in our hands. Our generous magistrates have, in fact, given us more than we asked. Our Venerable Senate has the honor of being the first government in Germany to acknowledge the Baptists, and to put them on an equality with other confessions." It may be added that at quite a recent date, a government officer in Germany informed one of the missionaries that, although he was once bitterly opposed to the Baptists, he now regarded them as the most reliable portion of the population. Thus while converts have been increasing so rapidly in numbers, they have been growing in favor with the authorities, and coming into the enjoyment of greater privileges.

Our American brethren also sustained a mission in

GREECE

for a number of years. Two missionaries, Revs. Messrs. Pasco and Love,

with their wives, were sent out to that country in 1836, and took up their residence at Patras in Achaia. The work there was attended with many difficulties, and, probably from want of success, was given up in 1855. The Union, however, resumed their work in Greece last year (1871), and appointed Rev. D. Z. Sakellariou as their missionary in that field.

SWEDEN

is next to be considered. Growing out of the work performed in Germany, the evangelical efforts put forth in Sweden seem for a time to have been regarded as connected with the German Mission. But at length Sweden became a separate field. It appears that the first Baptist church in that country was organized in 1848, at a place called Weddige. During that and the following year fifty-two persons were baptized by a Mr. Nilsson. In May, 1854, two Swedes, one a Mr. Heydenburg, having formed scriptural views of baptism, visited Hamburg to receive the ordinance. They were sent by hundreds of their brethren, who had forsaken the national church, and had been anxiously waiting several years to be baptized. In compliance with the petition of these brethren, Mr. Heydenburg was ordained, that he might administer the ordinance to them. In the same year seven churches were constituted, and the work has made rapid progress since that time.

A few statistics will indicate the encouraging results which have attended the work in Sweden. In December, 1854, the number of church members was 124. Two years later it had increased to 932. And, passing over the intervening years, the present membership of the Swedish Baptist churches is reported as 8686, making a total increase of 7754 since December, 1856, on an average increase of about 534 each year. During the last missionary year 831 were baptized, the net increase being 617; and 11 new churches were organized. There are now in connection with the mission 216 churches, 112 pastors, and 36 chapels. The broad extent of the work is indicated by the fact that the mission embraces no less than ten Associations. An institution of learning, called the Bethel Seminary, has been established at Stockholm under the auspices of the mission. It is conducted by three of the missionaries, Revs. Messrs. Broady, Drake, and Nystrom. The work performed there consists chiefly of instruction given to candidates for the ministry. The institution seems to occupy about the rank of an academy, with theological subjects introduced, having a three years' course. Several of the students have gone out from the Seminary, and have entered upon regular work. From these cheering accounts are received from time to time.

During the past year the work of the mission has made considerable progress in

FINLAND AND NORWAY.

In Finland especially it has received an unusual impetus, and more laborers are called for. A new law, which is likely to produce important changes, has been passed in that country, granting religious freedom to dissenters.

In connection with the Swedish Mission, as well as in the other fields, there has been considerable opposition from the State church; but it has failed to arrest the advancement of the truth. The work has gone on with resistless power, and ever extending influence; while its present aspect is cheering and full of promise for the future.

ITALY AND SPAIN.

But the more recent missionary movements in the south of Europe possess if possible even greater interest and significance than those which have just been noticed. The opening of Spain to evangelical labor by the Revolution of 1868, and the capture of Rome by the Italian forces in 1870, admitting the Gospel again to the City of the Seven Hills, were events of very great importance with respect to their

bearing upon the extension of religious liberty. They indicated the dawn of a better day for those places, which have so long sat in darkness subject to the intolerant policy of Romanism. Scarcely had those doors been thrown open to evangelical effort when men were found ready to enter, and work for the Master, and gratifying reports are received from time to time of the success of their labors.

Rev. Wm. J. Knapp may be regarded as the founder of the Mission to Spain. He accepted an appointment from the A. B. M. Union, September, 20, 1870, his station being Madrid. Mr. Knapp had been in Spain during the previous three years, and had been holding religious services in Madrid for some length of time. A Baptist church was constituted in that city, Aug. 10, 1870. Since that time a church has been organized in Alicante, a town along the southeastern coast of Spain, and was placed under the pastoral care of Rev. Jean M. Calleja, a native Spaniard. He had been an evangelist with Mr. Knapp more than a year. Rev. Martin Ruiz, another Spanish preacher, has been ordained pastor of the church in Madrid. Mr. Knapp seems to be making it a speciality to seek out young men for the ministry among the natives of the country, rather than look to America for them. Encouragement has been felt with regard to several other points besides Madrid and Alicante, and it seems probable that the work of the mission will prove highly successful.

As already intimated, the city of Rome is now a scene of enterprising missionary labor. Shortly after it had passed into the hands of Victor Emmanuel, in the fall of 1870, several evangelical denominations, including our own, commenced missionary operations there. Not many months later a Baptist church was organized, to whose membership more than forty persons have been admitted. A school has been opened for native preachers; and an immense number of copies of the Scriptures have been distributed. There are now four Baptist churches in Italy, with an aggregate membership of two hundred and seven.

Thus the truth is again at work, and achieving triumphs in those lands where for so many centuries it had been suppressed, or weakened by admixture with error. And in these circumstances there may be recognized hopeful indications that Europe, with all other portions of the earth, will in time become thoroughly permeated with the Christian religion, and enjoy its healthful influence.

IT HAS BEEN DONE.

An intelligent Peto-baptist said to me, the other day if any particular mode of baptism had been intended, would not a word have been selected which would expressly declare it? Now that is exactly what has been done. The Greek word *baptizo* signifies to immerse, and not also to sprinkle or pour. The best scholarship of all ages, of every country, and of every Christian denomination is agreed upon this point.

Well did Dr. Judson lament that our English version had not translated instead of transferring the original word which designates the ordinance.

WHAT CAME OF A CHURCH QUARREL.

An illustration of the amount of principle involved in many church squabbles is furnished by an incident which was recently related in our hearing. A controversy arose in a certain church about using an organ in the Sabbath-school. Eleven of the members stoutly opposed the organ. They were outvoted, however, and the organ introduced. Thereupon our eleven withdrew and joined another church that has three organs.—*Methodist Protestant.*