

## MISSIONARY INTELLIGENCE.

## Germany.

**LETTER OF MR. ONCKEN.** The following letter, dated at Hamburg July 25, gives a narrative of tours made by Mr. Oncken, into Oldenburg and East Friesland in April and May, and to Austria, Prussia and Hungary in June.

**"Free Course" to the Gospel.**—The great and glorious revolution through which we are passing, has placed us,—as the sect every where spoken against,—as it were, into a new state of existence. Civil and religious despotism, always linked together, must always fall together:—thus it is in Germany and Austria, and the priestly power under which we groaned so long, is destroyed. We can now move freely and fearlessly in every direction, circulate the Holy Scriptures among the adherents of Rome, supply the millions with tracts, and preach the blessed gospel in regions where Satan reigned in undisturbed repose.

**Oldenburg and East Friesland invite to labour.**—In April and May I made a tour into Oldenburg and East Friesland; when I visited the churches at Bremen, Oldenburg, Halsbeck, Jever, Varel, Deichshausen, Leer and Ihen, with a view to place before them the greatness of the blessing vouchsafed to us by our gracious Lord in the liberty we now enjoy, and the duty to which we are now more powerfully called than ever before, of increasing our efforts for the advancement of the Redeemer's kingdom. I was every where well received, and for the first time in my life could preach without fear or danger of being arrested by policemen or gens-d'arms.

Oh what an inviting field lies now before us in all these places. Fain would I have remained a week or two at each of the above places, certain that by the Holy Spirit's blessing much good would have been effected; but my numerous duties at home would not admit of this. 'Send us a devoted brother to labour among us,' was the request which was made at every station. But, alas! men and means are insufficient to supply the emergency. The great Lord of the harvest provide both, and thus gather in to himself the thousands around us to whom we have now free access.

Having been pressingly invited, I went to Stettin, where I saw the grace of God and was glad. Not less than 130 believers are there sweetly joined together in one Lord, one faith, and one baptism, though it is only two years since the church was formed. The truth is spreading from this point in various directions, so that small branch churches are gradually raised, by which again the truth is spread farther and wider. I was urgently requested by brother Hinrichs to proceed from this to Lassan, near Anclam, where ten converts were waiting to be baptized; but intending to extend my journey from Breslaw to Vienna and Pest, I was obliged to decline this. Brother Hinrichs has since been to the above place and put all things in order. The church at Stettin is in a truly flourishing state, and our dear brother H., your missionary, labours with much acceptance and devotedness.

Returned to Vienna, Saturday, 1st of July, and preached the following Sabbath to an audience of about fifty hearers. The profoundest attention was shown by my hearers, among whom were Catholics who had walked for seven hours to hear the gospel, which they had never heard before. Conversing with several of my hearers afterwards, and found a spirit of deep inquiry into God's truth in them;—yea, more,—several on the point of leaving the church, who had not only seen the errors of that community, but seen and felt their lost condition as sinners, and had fled to Christ as the only mediator between God and man. Though I had previously arranged to leave Vienna early on Monday morning, I was obliged to give way to the entreaties of the friends and remain till the evening, to give them another opportunity of listening again to the glad tidings of salvation. A person living near the railroad station, offered his house for the service on Monday afternoon at 4 o'clock, that I might get off in time. Nearly fifty persons were again assembled, to whom I spoke for nearly two hours. If ever there was a spot to which I should like to go and labour, it is Vienna;—gladly would I have remained here two or three months, if necessity had not compelled me to return home. Oh! that it would please the Lord to raise up a faithful wit-

ness for the truth, fitted to occupy this important post. I have no doubt that a flourishing church would soon be raised there.

**Nesse—Baptism at Voigtsdorf—Frankfort.**—From Vienna I travelled to Niese in Silesia, where I met brother Straube, whom I accompanied into the mountains, where a number of converted Roman Catholics, the fruit of his labour, were waiting to be baptized. We reached Schönan, the village where our brother resides, about eight in the evening, when after a little rest and a repast, we resumed our journey through the bold and romantic scenery till 10 o'clock, when we reached Voigtsdorf, the place where the brethren generally assemble. The converts had already partly assembled,—some had come from a distance of twenty miles. Brother Friedemann from Breslaw had very judiciously set out for this place a day or two before, and had, in connection with two brethren residing here, examined the candidates for baptism very minutely so that I had only to touch upon the most important points to satisfy my own judgment. Out of eleven applicants, nine were unanimously received as fit subjects for Christ's kingdom. At 3 P.M., I finished my examination, when we all, about twenty in number, repaired to a beautiful natural baptistery at the foot of a wooded hill, in which the above nine believers in the Lord Jesus Christ, as the only mediator between God and man, were buried with their Lord and raised again. The night was splendid, the scenery grand beyond description, but all nothing when compared with the glorious sight of nine precious souls brought out of gross darkness and superstition bending their way to heaven, and restoring by their simple obedience the good old way. The Spirit of the living God breathed on our souls,—it was a precious night. At half-past 3 o'clock, P.M., we surrounded our Lord's table, and about an hour afterwards, the happy company broke up. All the above converts were Catholics. Others give hope that the truth has been blessed to them, and that soon they will follow the example set them.

**Church at Hamburg—"Jehovah Jirah."**—Our work here is, I rejoice to add, going on prosperously, as far as the peace, harmony and increase of the church is concerned. But, alas! our hands are much weakened by the illness of the brethren Lange and Kobner. Dear brother Lange is, I fear, near the point of death. He has been laid aside for nine months. Brother Kobner has been unfit for labour during the last two months. Thus I am tied at home, so that it would have been impossible to go on my intended begging tour. How much we owe the Board under such circumstances for their unexpected and generous donation, I cannot express. I was overpowered when I read your letter, called my wife, told her the contents, and fell with her before the Lord for his goodness to us. Present, then, dear brother, to my dear, dear brethren composing the Board, on behalf of the whole church, a thousand grateful thanks. We want by the 29th of September 7000 marks, \$2000, more; but we are sure that He who could give us \$1000, will give the rest, now as I cannot beg myself. It is His cause and not ours. Now farewell!—*Am. Baptist Missionary Magazine.*

#### Rules to assist in a Right Prosecution of the work of the Ministry.

BY REV. ROBERT NEWSTEAD.

"Study to show thyself approved unto God; a workman that need not be ashamed."

I. In connection with the daily and regular reading of the word of God, study deeply the epistles to Timothy and Titus, and the character and labors of St. Paul.

II. In connection with your studies and preparations for the pulpit, single unceasing prayer for the light and unction of the Holy Spirit.

III. Let the love of Christ and the love of souls be the grand spring of all your outward efforts for the salvation of mankind. Your great business, instrumentally, is to save souls.

IV. In order to solemnity and earnestness to the public ministry, "set God always before you." Consider not so much to whom you speak, as the eternal import of the message you deliver. Aim at extensive usefulness.

V. Preach for eternity—as a dying man to dying men; and, in order to it, live near the Throne of Grace; go from your knees to the pulpit; lift up your heart to God in ascending it, frequently repeat this act in preaching, preserving a stayed recollection of mind.

VI. Live above the mere fear or praise of men and the fascination of popularity, by constant and intentional aim at the glory of God, renewing in every ministerial act.

VII. Imitate the Saviour; labor to preach by example; maintaining in all companies and places, by cheerful gravity, the sober dignity, the courteousness, the consistency and the spirituality of the Christian minister. The power of "the daily example of one who lives under the impression of the word which he preaches" is mighty. "His example is a universal language; the child, the man, the gainsayer, and the believer, alike understand it, and must read it, and take impressions from it concerning the Lord, and eternity, and Christ, and holiness."

VIII. Guard against light, facetious and worldly conversation; steadily resisting the temptation to punning and satire, witticisms and repartees; which, though arising in many cases from a natural liveliness and buoyancy of disposition, can only tend to produce or spread an unseemly levity of spirit, which will "eat as doth a canker," ministering to the destruction of your usefulness, especially among young people and those of uninformed minds. Gravity, with sound speech, and words that minister grace to the hearers, should be as much the adorning of the youthful as of the aged minister, and are essential to the weight and influence of the ministerial character in all cases.

IX. Meddle sparingly with earthly politics; and beware of any habit, though considered innocent by men, which might lower you in the estimation of any to whom you preach. Let all men see that self denial is your every day garb, and that the messenger of the Sabbath is the minister through the week.

X. Rise early; have a regular plan for every day and hour. Be conscientiously punctual, especially in appointed duties and public services. Never trifle with other men's time; and, especially, never keep a congregation waiting.

XI. Sacredly economize your own time.—Employ all your leisure in studious improvement. Have ever some theme upon the mind. Avoid hurry and confusion, by avoiding procrastination, and irregularity. Pursue order, and carry recollection into everything.

XII. Labor after a practical improvement of the words of the Lord: "Occupy till I come." By the diligent cultivation of every talent, however humble, and by the wise alternation of reading and meditation, study and composition, fill up your time so as to be always employed, yet never weary, till He shall say, "It is enough."

#### Jews' Conversion.

The conceptions that were too long prevalent regarding the condition of the scattered children of Abraham were exceedingly erroneous; attempts at their conversion were stigmatized as enthusiastic visionary. The Jew, many conceived, was separated by an invincible barrier of prejudice and bigotry; intent only upon gain; and filled with sentiments of animosity against the Gentiles in whose country his lot might be cast. From them, indeed, he had met in past ages with most cruel insults, and too frequently with gross injustice and outrageous tyranny.—His wealth was only suffered to accumulate that it might be torn from him by the strong hand of power, or extorted by the iron gripe of avarice. It was not wonderful, accordingly, that although unable effectually to resist, the heart of the Jew should be hardened against his oppressors; or that, in Catholic countries where he witnessed only the dead forms and superstitious unscrip-tural observances of Romish worship, he should observe with horror the express contradiction of one of those commandments promulgated with such solemn accompaniments to the great leader of Israel upon Mount Sinai. But the Church of Christ has for years past, been led to consider her duties towards the descendants of those who were so signally favoured by the Most High of old, and to whom Christians unquestionably owe so deep a debt of gratitude and obligation. Their fall has been the enriching of the world; their guardianship, under God, has been the means of our possessing unimpaired and in a correct form the Old Testament Scriptures; and from their conversion we are encouraged to anticipate mighty and most blessed results. The duty to

make efforts for their enlightenment is express and clear; its weight was felt most fully by the great apostle of the Gentiles, whose soul was filled by compassionate and earnest longing for the welfare of his brethren, and whose "heart's desire and prayer for Israel was, that they might be saved." Nor are the minds of the Jews so inaccessible as many are still too willing to allege; nor, were this true, would it excuse us from the neglect to preach to them the gospel. But they do not uniformly resist the pleadings of Christian love. Strong as their attachment to tradition is, it may be overthrown. Their hearts may be "made willing in a day of power; the eyes of their understanding may be enlightened to perceive the truth as it is in Jesus. Their present pitiable condition, moreover, is such as should impress every person with the conviction that they stand in great need of having the word of comfort spoken to them, and the consolations of the gospel pressed on their acceptance. Jerusalem is in bondage, and siteth solitary; her children are dispersed; their souls are faint within them, and they are conscious at times of an oppressive gloom. Bowed down as they are by a sense of degradation; wearied with expecting a Messiah that has long since come—how needful is it to point their attention to the "Lamb of God"—to "let all the house of Israel know assuredly that God hath made the same Jesus whom they crucified both Lord and Christ;" and thus to direct them to the way of peace! Let the tokens, then, of the divine blessing upon such endeavors which are from time to time afforded, be regarded at once as an encouragement to zeal, perseverance, enlarged activity, and as a call for more earnest pleading with God on their behalf.

#### Glorious Destiny of Believers.

Following them in thought beyond the bonds of earth and time, and far along the ages of their immortal state, we behold them tracing with an angel's pen the characters of truth stamped on every part of the great volume of the universe; and while eternity pours in its light from every quarter, we behold them rising higher and higher in the knowledge of God, as well as advancing from one degree of grace to another, and from glory to glory. For the sake of illustration, let us suppose that one of the patriarchs of the infant world, after having received a revealed account of the recent birth of time and the creation of the heavens and earth, and after having obtained all the knowledge within the reach of the wisest and best men of his generation—let us suppose that he had then been made immortal here below in the full possession of all his powers, and had been carried forward from one generation to another, down to the present, and had gathered from each all that man could gather, respecting the works and ways of the Most High, and were now in possession of the whole, with what admiration should we behold him—and how like an angel's flight would seem to us his future course, amid scenes continually multiplying and brightening into the glories of the millennium, and onward to the consummation of all sublunary things. But how soon do we lose sight of this man's exaltation, when we look at that of the man who has lived as long, or a thousand times as long, in that world which is in the highest sense full of the knowledge of the Lord as the waters cover the sea,—and where that knowledge is increased continually by the many bright and burning spirits, that fly to and fro through the universe,—and where Divine Wisdom lifeth up her voice in the streets of gold and crieth at the openings of the pearly gates, and in the chief place of concourse for saints and angels before the throne of heaven,—and where there is no need of the sun or the moon, for the Lord God and the Lamb are the light and the glory forever. When we look at a mountain, whose summit is among the clouds, we feel within us an expanding and elevating emotion; but how would this feeling be strengthened, were we to behold an intelligent being rescued from the dominion and condemnation of sin, and from the ruins of a burning world, and set down on the shores of immortality; but how is the glory increased, when we behold him moving forward in an endless course of improvement—growing wiser and holier and happier—his crown ever brightening, and his voice and his harp sounding sweeter and louder in the high praise of eternity.—*Rev. C. Wilcox.*