

OUR CONTRIBUTORS.

RELIGIOUS INTOLERANCE IN AUSTRIA.

My last letter contained some facts regarding the present condition of religious matters in Bohemia. The same unhappy state of things prevails in

MORAVIA,

which has had to pass through pretty much the same experiences, both as respects her churches and her schools. Moravia contains some three million inhabitants, but only in the east and west are any Protestants to be found. The central parts are entirely Popish. The members and adherents of the Reformed Church are scattered amongst three or four hundred hamlets and villages, and amount in all to perhaps thirty thousand—old and young—with twenty poorly-paid pastors.

In passing through this country, we could not but think of the story of David Christian, the Moravian carpenter and preacher—descendant of an ancient and persecuted race—who went to Dresden in the beginning of the last century, to inform Count Zinzendorf of the remnant of old Waldenses who had fled from an exterminating persecution into Bohemia, and there joined the Hussites, forming the Taborite party. But here, too, they were soon doomed to suffering, when the Jesuits and Ferdinand II. began their bloody extirpation of Protestants. Finding resistance in vain, once again they emigrated, and one hundred years after a remnant appeared in Moravia, and were looking for a place of refuge and rest. The Count promised them a cordial reception at his estate in Upper Lusatia.

COUNT ZINZENDORF'S

history is too well known to need repetition here. I shall only add that he was descended from an old and distinguished Austrian family that had settled in Saxony, that he studied at Halle and Wittenberg, and from his youth had a desire to do something for the advancement of Christianity. Here was his opportunity, which he gladly embraced. David set off with the good tidings, and soon after appeared at the Count's estate, in company with a band of pilgrims who had sacrificed all they possessed in Moravia to seek a home where they would be at liberty to worship God according to the dictates of their own consciences. The lands were then all covered with forest, and the spot where the colonists cut the first tree for the building of

HERRNHUT,

on the 17th January, 1722, is indicated by a granite monument. The colony flourished, the faith of the pilgrims agreeing with that of the confession of Augsburg. Of the missionary zeal of this little colony it is not necessary to say anything to the readers of THE PRESBYTERIAN, nor of its marvellous results, considering their means and numbers. Herrnhut, I may say, is only fifty miles from Dresden on the railroad to Breslau, and can be easily visited in the course of a summer's day from that city. It is a neat little town, each community of Brethren having its own prayer and assembly room, in which music is greatly cultivated. In the Friedhof, or "Court of peace," as the Germans designate their cemeteries, lie the remains of Count Zinzendorf and his family and friends. The house in which the Count lived is now the direction or government house of the missionary colony. The people cultivate the lands, which include several estates, and all is neat and flourishing.

THE THIRD JUBILEE

of the Moravian Missions was celebrated on the 21st August last year at Herrnhut, and at the missionary stations in Germany, England, Holland, and Switzerland, for all these countries and many others proudest largely by the religious life and missionary zeal, which were re-kindled last century by this little colony, at a time of great deadness in Church life, when, as it has been said, "the sea seemed to have almost ceased to flow in the great tree of the Reformation." Even England herself was indebted to the movement set on foot by Count Zinzendorf, for he had a powerful influence upon Wesley, and thus contributed to one of the greatest awakenings recorded in the history of the Church. The following passage from a letter written by Dr. Pressaté, of Paris, on this subject is so interesting that I am sure your readers will thank me for quoting it. It occurs in an account he gives of the celebration of the jubilee at Moutmirail, a quiet Swiss village in the canton of Neuchâtel; at which he was

present. "In England," he says, "just after the victory gained by the Protestants over the retrograde Catholic policy of the Stuarts, the withering wind of deism began to blow. In France the revocation of the Edict of Nantes was bearing bitter fruit. Adherents of the Reformed faith were wandering in desert places, exiled or proscribed, while Catholicism, dishonoured by its victory, provoked a terrible reaction of infidelity, which found its most formidable exponent in the profane irony of Voltaire. In Germany and Holland the doctrines of the Reformation became more and more transformed into arid scholasticism, which made orthodox a whitened sepulchre, from which the living Christ was fled. The Scribes and Pharisees of the new synagogue had succeeded in glossing over with their formulas the words of eternal life and of infinite love. It was then that, gathering around him the relics of the Churches of Bohemia and Moravia, a young nobleman of Northern Germany gave a living exhibition of the truth of Christianity—the truth which loves, and worships, and saves. It was as though another Moses had struck the rock, and there flowed forth into the desert a stream of living water. It was, indeed, the same living spring which was revealed to the woman of Samaria—the fountain which Christ opens in the hearts of all who are truly His. The most striking features of the religious movement among the Moravians was the central place given to Christ in their theology, worship, and religious life. They brought back the Christian soul from the cold and foggy region of subtle metaphysics, to the highest realities, even to Him who said, 'I am the Truth,' and who reveals and restores to us the love of the Father. At the same time the Moravians gave a powerful impulse to apostolic zeal, and inaugurated the missionary movement, which has since then been taken up by all the churches. It was just because they exalted the everlasting Gospel above all human preliminaries that they were the initiators of the Evangelical Alliance. Their aim always was to unite instead of dividing the Churches, and they steadily set their faces against the theological controversies then being waged with so much bitterness. Lastly, these Christians, who sought above all things to foster the simplicity of a living faith, did much to aid the revival of evangelical teaching, seeing practically, as they did, that Christianity is a fact—an historical reality—the supreme manifestation of the love of God in the person of Jesus Christ, they prepared the minds of men to use the Bible, not as a collection of verbally inspired syllabic oracles, but as the testimony of God—a revelation communicated through human lips and human lives—which, as we have it in the Bible, is something more than a mere book: it is a Divine work wrought by the God-Man. It is well known that Schleiermacher belonged to a Moravian family. To this influence he owed all that was true and useful in his theology (mixed, as it was, with so much that was misleading), all that he has transmitted to his followers, who on many points have corrected their master. To his Moravian education I trace the pre-eminent place which even he assigned to the person of Christ in his system of Christianity." It will be readily understood that for all these reasons the third jubilee of the foundation of Moravian Missions was celebrated with joy and gratitude by all the Churches, and your readers will, I feel sure, share in the feeling.

Flornsee, Italy, May, 1883.

T. H.

THE SALVATION ARMY IN KINGSTON.

(Concluded.)

The slightest analysis of the "tactics" of the "Army" impresses the observer with the thought and skill with which the whole is planned and arranged. The Army leaders are certainly not open to the reproach of being less wise in their generation than "the children of this world." There is profound knowledge of human nature, especially of the nature of the outlying class they chiefly seek to reach, and who in mental and spiritual development are to a great extent still children. It is not "religious rowdyism," but a religious kindergarten, or infant school. Ordinary preaching passes over the heads of these uncultivated natures, and ordinary appeals do not touch their often hardened hearts. But there is something in the stirring choruses, the lively tambourines, etc., the soft and sweetly sung plaintive hymns, which first attract and then impress them, in spite of themselves. Then, when they have been softened, and brought into an impressive or emo-

tional mood, come the earnest appeals, the testimony of others, the prayers, which seem to bring the impressed to the deciding point. Having once come forward they feel that they have taken a decisive step—have, usually, under the influence of strong emotion, pledged themselves to the service of God instead of that of sin and Satan. The emotion passes, but the pledged feeling lasts. They are taught to look in faith to Christ for the freedom from sin's domination over them, and what they ask they find. Each day's rejoicing in this discovery is a great step in the upward road. Their public "testimony" giving is another decisive act, which further commits them to their choice, and they at once begin to be workers themselves in bringing in their companions and friends. Then, if they wish formally to join the Army, they must become total abstinents, renounce tobacco, and don the Army "uniform." Young women must give up every ornament. These naturally seem to us unwarranted conditions as complications to add to the simple ideas of salvation. But the Army is a school of discipline, and if we consider what are the special snares of the class from which the recruits chiefly come, we shall see that these rules are not without sound reasons. The men must have a strong barrier against the temptation of strong drink. Tobacco, too, is a snare. And no greater subordinate service could be done to the young women than to remove from them the temptation to tawdry finery, and array them in the simple, even tasteful, costume of the female recruits. Moreover, the very wearing of the uniform gives a sense of esprit de corps of Christian brotherhood, which in itself must be a great help and safeguard. And the recruit feels that he must not disgrace his uniform, consecrated to the service of the Most High, just as the earthly soldier feels that he must not disgrace his. Then the marching together to some church to partake, as a body, of the Lord's Supper gives a further and still closer sense of brotherhood; and the frequent meetings, the lively singing in unison give a needed play to the social instincts, a beneficial outlet for the emotions of their new life. It is quite possible that they may overdo this, that the pleasurable excitement of the meetings may make the quiet, steady path of home religion and self-denial seem somewhat flat and monotonous. There are evils attendant on every system, but let us be thankful when the good infinitely preponderates over the evil. And we may trust that God will care for His own, and make His grace sufficient for them. In the meantime let us rejoice that in homes, but lately hell on earth through profanity and intemperance, parents and children now gather round the family altar and worship God, with stammering tongues it may be, but with full and happy hearts.

But all the advantages which their methods can supply for attracting and impressing the class among which they best succeed would avail but little without the vivifying power of the Holy Spirit, and that has, in the most signal and unmistakable manner, blessed the earnest workers and their work. No true-hearted Christian, I think, could attend their meetings, hear the thanksgivings of the converts, know of their changed lives from parents, brothers, comrades, best of all, employers, who feel it's worth their while to subscribe to the Army's funds on account of its influence on their men; and refuse to acknowledge the presence of more than human agency. "No man can do these miracles, except God be with him." It is not a mere temporary excitement, however caused, which can transform hard, reckless, vicious hearts and lives into penitent, loving, child-like ones—can touch even intellectual sceptics, as has been done—and lead them to rejoice with the simple faith of a child, or change careless young men, just like thousands of others, in a few weeks, into enthusiastic missionaries of the Cross. For the converts work! They have already begun to go into "the villages round about," following closely in the footsteps of the first disciples; and it is delightful to see and hear the joy with which they relate the success which has attended their first efforts in the conversion—apparently, at least—of a number of their hearers. And these mission expeditions—some of them fifteen miles in length—come after a hard day's work, wind and rain proving no obstacle! If we rejoice over Dr. Mackay's converts from savage heathenism in Formosa, may we not well rejoice over these converts from "civilized heathenism" in Canada?

A parallel movement has been going on in the village of Portsmouth, a suburb of Kingston. It was