

Babylon of old. It is only natural that the most of men should dislike this prophecy of evil exceedingly, and even feel a degree of irritation that such views should be soberly held forth as divine truth. We thus think it nothing strange that in this age of triumphing and exulting democracy, and most of all in a land like the United States, where people are the most sanguine of being able to work out a satisfactory solution of the problem of self-government, premillennialism should be unpopular.

ARTICLE III.

A SHORT HISTORY OF THE MISSIONARY SOCIETY
AT HERMANSBURG, NORTH GERMANY.

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WE now enter upon the second period, the administration of Theodore Harms. Of this period it may be said that success brings cares. The blossom unfolds more and more, but there comes a serious crisis. The Hermannsburg Missionary Society had to meet the question: "Has the blossom unfolded too fast? Can the work be carried on as its quick growth and extension demand?"

Theodore Harms was the natural successor of his brother. He had helped to begin the work; he knew all the missionaries personally and was acquainted with all the necessary details. With a just estimation of this state of affairs, the Consistory appointed him pastor of Hermannsburg. It did so, however, with the condition that he permit the appointment of a collaborator, in order that neither his work as pastor nor his work as director of missions might suffer. Harms

consented the more willingly, as the mission-inspector, Drewes, who stood in personal relationship to him, was appointed to the position. In consideration of the great prominence of his brother and predecessor, it was with hesitation that Theodore Harms accepted the double office, but, trusting in the power of divine grace, he did it joyfully. He knew that his brother had not been the leader and director of the mission, but God only. He promised to yield entire obedience to Him and to keep the missionary society purely Lutheran, as he had received it. His appointment was received everywhere with joyful approval, and the missionaries especially showed great confidence in him.

In order to keep his brother's memory alive, and to offer thanksgiving to God for the grace which he had shown them through this his servant, Harms instituted—but only in Hermannsburg—a memorial celebration on the anniversary of his death; and in other ways also he preserved his memory reverently. He conducted the Hermannsburg parish entirely after the manner of his departed brother. The public worship, the missionary festivals, everything, passed off essentially as before. He too recognized the great importance of Christian discipline and customs. He inculcated them from the pulpit, and insisted that the missionaries should do the same among the heathen. "It is our glory," he said in one of his addresses when commissioning missionaries, "that we consider Christian observances of great worth. There are many Christians who do not value them; we will not imitate them in that respect. It will do no harm, though we are thought to be encouraging a legal spirit in the church. But woe be to the man who wishes to earn eternal bliss by means of Christian observances and customs! We have learned that Christian observances are good and useful, and therefore I beg you to carry them with you to Africa, America, India, and Australia. . . . The overvaluing of Christian practices is evil, but their rejection is not less so."

During the period of his administration fell that griev-

ous, fateful year 1866. He was faithful to his king, and adhered at heart to the banished royal house. He accepted Prussia's annexation of Hannover as a fact which God had permitted to be. He had nothing to do with party politics, but he expressed his own opinions openly, decisively, and without fear. He was therefore regarded with much suspicion, and brought down upon himself the enmity of the Prussian adherents. He went his own way quietly and discreetly in the years 1870 and 1871, when the waves of politics ran so high. Because of these political changes the danger of union¹ drew nearer and nearer to his native church. But he stood by the Lutheran Church firmly and faithfully, and tried to establish his parish and his missionaries so much the more in Lutheran doctrines. While his brother had a character like Abraham's, his own was more like Isaac's. But the dangers grew more threatening, and the quiet teacher and pastor became more and more a combatant, and, because of the position of Hermannsburg, a leader. His sermons were often of a polemic nature, and he treated the exciting questions of the times in them and in his missionary paper. In this way he was the leader of his parish, and impressed his own views upon the missionary society, so that it retained that personal stamp which it had had under Louis Harms, though not to quite the same extent as in the time of the latter, for the child had become a man.

The more the work of the society grew, the more desirable it became that Harms should travel over the territory of the missions, as other inspectors do, and become acquainted with it; but his pastorate kept him at home. The attempt has been made twice since then—in 1875 and in 1884—to send another pastor on a tour of inspection to Africa, but it has unfortunately not been successful. There is, indeed, no necessity for such a visitation in India, because of the excellent

¹ Viz., with the Reformed Church, as is the case in Prussia proper. Strong Lutherans still hold Luther's position as to the wrongfulness of such church union.—Eds.

management of Provost Mylius, because of the concentration of the missions there, and because of the personal contact maintained with the missionaries who have almost all been back to their home for their health's sake. But such a visitation would have been very desirable for Africa, because the territory of the mission was so great, and the superintendents there had risen from the ranks of the missionaries. Perhaps the subsequent painful crisis would then have been avoided.

The "missionary parish" was faithful to its society, as before, and to Harms, and the storms of the times did not make it disloyal. The fire of love for missions still burned brightly. The missionary festivals were as largely attended as ever, and became more numerous throughout the country. Even after the subsequent separation they did not decrease, but increased. Gifts came in rapidly. The receipts were:—

122,152 marks ^a	in 1866.
150,279 marks	in 1869.
281,028 marks	in 1876.
356,783 marks	in 1883.

There was some fluctuation from one year to another, but the receipts increased steadily, on the whole. Until 1869 there was always a surplus; but we find a small deficit from 1870 to 1873 which was nevertheless met by the large surpluses of the following years. Since Harms was as unwilling as his brother to invest funds, these surpluses were, however, expended, and we find a by no means trifling debt from 1879 on. The financial affairs were under the charge of the Consistory of Hannover until that year, when they were turned over to the authorities of Lüneburg. In 1873 the printing-establishment was enlarged, and in 1874 the bookbindery and bookstore were added. The sale of books was large, and a considerable profit was put into the treasury of the society yearly.

The Candace had faithfully continued her voyages until 1875. In 1872 she had a dangerous collision with a French

^aA mark is about \$0.24.—EDS.

ship in the English Channel, and had consequently to be repaired. It soon became evident, however, that she was no longer seaworthy. She was therefore sold for 15,000 marks. She had been a blessing to the society for more than two decades of years; but owing to the increased facilities for transportation, the building of a new ship was unnecessary. From that time on the missionaries were sent out by German and English vessels.

The territory of the missions increased greatly during this period. This increase did not come from any impulse given by Theodore Harms. For the most part he only completed what his brother began. In the missionary paper of 1866 he writes this about him:—

He was often reproached with flying too high, with overdoing the matter, but he paid no attention to such things. There glowed in his soul the holy fire of love to God and to the poor heathen who had never heard of such a Lord, and of the faith which removes mountains, and these made him strong to dare all things in the name of his Saviour. Was he wrong in that? Can any one in the kingdom of God fly too high, if he has the wings of faith? If one is born an eagle, ought he to fly like a sparrow? . . . Shall his work now fold its wings? Far from it! With the wings which God has given it, it must continue its flight along the path which God has marked out for it. My brother did not live to see fulfilled on earth his dearest wish, that our mission should possess all the ends of the earth; but up yonder in heaven he has learned that through God's mysterious providence the desire of his heart was fulfilled last Easter.

The territory of the missions embraced the following in 1866: Natal, Zulu-land, and the country of the Bechuanas in Africa; the southern part of the land of the Telugus in Eastern India; the first missionaries had been sent out to America, and the mission in Australia had been begun.

A council was appointed, as had been previously planned, to assist the superintendent in Africa from that time on. It consisted of three clerical and two lay members. Experienced men were chosen, who were a great help to Hohls. The latter enjoyed in great degree the confidence of all the missionaries and of the director. Twice—in 1869 and in 1878—Harms called him home for consultation, in order that they might settle upon a method of government which

should be as uniform as possible. About this time the ranks of the missionaries were much thinned by death. Almost all the veterans, and among them Superintendent Hohls, ended their course. A younger generation took their places. Because occasional secessions took place, Harms decreed that from that time on, every missionary who resigned, unless because of some matter of conscience, should pay 550 thalers, and every colonist 150 thalers. This was done in order to repay the society, in part, for the cost of their training and passage. The morals of the missionaries were gratifying. Coarse excesses and sins did not occur. Only once did the missionary paper report that a missionary had to be removed by reason of misconduct. They stood firmly and faithfully by the Lutheran Church without getting into difficulty with other missionary societies. They stood in friendly relation with the Norwegian and Berlin missionary societies, and were on terms of hospitality with the English missionaries, whenever there was opportunity. It was only with the liberal Bishop Colenso and his disciples that they wished to have nothing to do. In 1876 Superintendent Hohls took part in a general missionary meeting at Moritzburg, from which Colenso was excluded, however. In the invitation to this meeting the following was given as its purpose: "A union of all Protestants who recognize the whole Bible as the word of God and our Lord Jesus as the Son of God, for the purpose of praying in common that God will give us grace and strength to battle against the ungodliness around about us." Hohls took an active part in the transactions, but declared that, as a member of the Lutheran Church, he could not take part in the common celebration of the communion. This did not disturb the brotherly unity, but on the other hand Hohls stated that he was treated in a still more friendly way after this expression of his Lutheranism. Although our missionaries worked together in brotherly unity with the other missionaries, they were full of complaints of the hinderances which were caused by other Europeans. In one report is said: "The

kingdom of God would be more advanced, if the white people did not exercise such a destructive influence upon the Kaffirs. The traders, who go through the country, are for the most part godless trash, who do not consider it beneath their dignity to guzzle with the Kaffirs, to fornicate, and to cheat. And so we have to do here with the descendants of Ham who know not God, and the godless descendants of Japheth." The heathen, who are the sufferers, therefore hate the whites, and the missionaries have to suffer along with the others. If they oppose these traders, then it is said, "The missionaries are a calamity to the colony." Among the European population there, in general, the English and American missionaries enjoy greater consideration. It is everywhere the way of the world to make respect depend on wealth.³ The Hermannsburg missionaries drew only a small salary. They had to appear without show, and often had to get along with the closest economy, and were not ashamed of the labor of their hands. But we hear no complaints from the missionaries themselves. We must rather recognize their unselfishness and contentment. There are cases enough where missionaries, who could keep themselves by raising cattle or by agriculture, have given up their salary in whole or in part for the benefit of the mission. And when some parishes began to bring in contributions, the amount was deducted from the salary of the missionary.

A missionary in the heathen world has to suffer severe trials. The brethren experienced many such. Missionary Fröhling says:—

It came into the Devil's mind that he was being attacked in his own stronghold; then he stormed and raved and raged. Woe to him who is attacked! Woe to the missionaries. They are most exposed to his grim teeth and his fiery arrows. He aims at their bodily and spiritual life. It is true that we are so harassed beyond measure that we have often to give up our spiritual life for lost. Yes, we are often anxious for our spiritual life; then it is that we must not put our trust in ourselves, but in God who has raised the dead. Yes, if God did not intervene especially for us, if his

³ Pastor Haccius was probably not aware that the American missionaries are generally university men.—EDS.

grace did not come to our help, we were ruined. Being ourselves spiritually dead, we could not aid the heathen to come to life.

The dangers for the physical life are often great. Death is around about them in many forms—in hardships, in poisonous serpents, or wild animals, and in the rage of the heathen. The dagger was raised against many a brother, and one of them died thereby a bloody death. How grievous the life of a missionary is for the family, for the wife and the children! The latter must be guarded with the greatest care lest they be undone by the example of the heathen children. It is therefore best to send the children away and bring them up in Christian surroundings; but how hard that is for a father's or a mother's heart! So their trials are great, and hang like leaden weights upon their feet. The missionaries have therefore especial need of the intercessions of those interested in missions, and often ask for them in their letters. But they were not turned from their duty by all their difficulties and distress, which was often great, especially in Zululand. They tried to come near to the heathen in all possible ways, in order to induce them to hear the gospel. It was their practice, on the one hand, to invite the people personally, time and again, to visit the services, and, on the other hand, to carry the word of God to them in their kraals. Their labor was not in vain; they achieved greater or less results. But then there arose the new difficulty of deciding how to proceed with those who had been baptized. They considered this question at their conferences very earnestly, and acted, as much as possible, according to a common principle. As regarded polygamy, they demanded that their converts should give up all but the first wife, and then they consecrated the marriage with this one. The husband was to support the other wives, so far as he could, until they were otherwise cared for. They further considered whether they should separate their converts from the heathen. The missionaries differed greatly in their views in regard to this point. The prevailing practice of the Hermannsburg mission seems to have been to let the converts remain, as much as possible,

among the heathen. This was certainly according to the principles of the greatest of missionaries, St. Paul, for the new Christians could not otherwise be salt and light for the heathen. They were nevertheless often obliged to receive their converts at the stations for the sake of the children and because of the hatred and persecutions which they experienced. They even let the heathen live there on condition that they obeyed the regulations of the station. As regarded the instruction of their converts they proceeded thus: They began baptismal instruction as soon as there were any applicants, giving this instruction according to the principle expressed by Louis Harms, and insisting that the young people should learn to read as well as possible, because they were apt to neglect it after baptism. The instruction preparatory to the communion was begun immediately after baptism. As is the case with our instruction preparatory to confirmation, they used this opportunity not only to prepare for confession and communion, but also for a thorough repetition of the baptismal instruction. They established schools, as soon as a parish, no matter how small, was formed, and then tried to get compulsory attendance by a decree of the parish. At this period they founded a seminary in Natal, and one in the country of the Bechuanas, for the purpose of training native assistants and teachers. In order to get the necessary means of instruction the brethren went to work industriously to translate the catechism and compile a hymn-book.

But what about the colonists and their communism? In 1866 Harms still expressed himself in favor of retaining the same, because the colonists set a good example for the heathen, and because communism involved the least cost. But the permanent continuance of the former state of affairs was impossible, especially in Hermannsburg. The more separate families were formed, and the larger they became, the more did the family-feeling and the desire for independence increase; and it became clearly necessary to give up this close community of life and goods, so that every one might

have his own hearth-stone. The committee in Germany found it difficult to come to this conclusion. They did not consent to it till 1869. Their consent was really a result of the journey of Superintendent Hohls to Germany, and of his personal representations. All the colonists were released from the too close bonds of the society. Ten families remained at Hermannsburg and paid the mission rent for the property on which they lived. Some joined the community at Neu-Hannover, and the others founded a new settlement, which they called Lüneburg. Both communities were still supplied with pastors from Hermannsburg. Since then the influx of German colonists has not ceased, but the Hermannsburg Missionary Society sends out only missionaries. Time has taught that this is now the right thing to do. This is not saying that the original mode of proceeding was wrong, but rather that everything happened at the right time. It was quite right that the colonists should be a part of the mission at the beginning. It was also right that this union should be given up, when the rapid growth of the mission made it unnecessary.

Hermannsburg had meanwhile become a village of some size, and was governed by its own chief, who was one of the baptized heathen. In 1868 the stately Gothic church of St. Peter and St. Paul was built and was soon supplied with a fine organ, the gift of its builder. The real estate of the mission now amounts to 6,400 acres. Two or three missionaries besides the superintendent are stationed here; so much assistance is necessary to take care of the German community, the converted heathen, the heathen, and the extensive system of schools. The parish grew rapidly. In 1866 it consisted of 89 Europeans and 36 baptized heathen; in 1884 the number of the latter had increased to 313. A school for the children of the missionaries was established in addition to the school for Kaffir children, and it was soon enlarged so as to become an English school. There was a real necessity for doing this. The school system in Natal was under the control of Bishop Colenso. On that account the devout

English disliked to send their children to the schools there, and turned to Superintendent Hohls with the request that he would receive their children into his school. He could not refuse this request, and the school was soon attended by about forty English children. "By this means the school has become so prosperous," reports Hohls, "that it not only supports itself and pays the salary of the teachers, but also offers free tuition to the children of the missionaries." Progress was slower at the other stations in Natal. Only remnants of tribes live there, who have taken refuge under the protection of the English. To gather them together and keep them through the process of conversion to Christianity is the task of the mission in Natal. Many of them have no fixed dwelling-place, and the condition of this migratory class is very sad. They go begging through the world and come begging to the missionaries. Many of them would let themselves be baptized for the sake of support. The missionaries have therefore to exercise great care with regard to them. When Theodore Harms had taken charge of the mission, there were eight stations in Natal, which were increased, during his directorship, by the following: Bethesda, Nazareth, Hebron, and Endumeni in Natal; Ebenezer, Marburg, and Elim in the district of Alfredia; and Goedehoop, Ekombela, and Emtombe on the Umpongolo. In 1879 a seminary with a four years' course was established at Ehlanzeni and is prospering. The course agreed upon in the first place has been approved; and it is to be hoped that the more the number of native teachers grows, the more the blessed influence of the mission upon the whole people will increase.

Zulu-land became at this period the child of sorrow in the African mission. "The Lord cannot venture to favor us everywhere as he did among the Bechuanas," remarked Theodore Harms with regard to this. The people are enthralled by their superstition, their lust, and their pride. If some are found who wish to free themselves, they do not dare to do it on account of the enmity of the others, which has more than once led to murder. "Would you not like

to become a Christian?" a missionary once asked a girl who showed some interest. "I should like to, but I am afraid of my people," was the sad answer. Missionary Filter writes:—

The Lord has in so far given us an open door here that the mission is known in the land and we dare declare the word of the cross.... But the doors of men's hearts are barred.

Nevertheless there were a few at most of the stations who could be baptized, but thus the missionaries often came into conflict with the heathen chiefs. It was on such grounds that Filter and Prigge, who were the directors of both the Zulu districts, were obliged to leave the land. The former writes sadly:—

I have labored for nine years among the Zulus, and have at last baptized nine heathen. My reward is, that I must leave the land as a criminal. May the Lord not impute unto the people their sin, for the most of them know not what they do.

But in the midst of all their severe labors the missionaries did not let their courage fail. One of them writes in 1870:—

God be praised that it is not our work, and that the Lord has observed his own time, which is always the right time.... No one has the right to dispute our hope, if against all probability we yet hope and believe that the seed which we sow will bring forth rich fruit in time.

But it was destined to become worse. In the year 1871 the enmity of the Zulus was shown by violence at the stations Emonjini and Inyezane. In 1877 these demonstrations were repeated at the latter, and ended in the murder of the converted heathen Joseph. When the old King Umpanda had died in his sins, Cetewayo succeeded in gaining the mastery by cunning and deceit, and was crowned as king by the English in 1873. At first it appeared as if the existence of all the missions in Zulu-land, the Norwegian as well as the Hermannsburg, was put in question. Cetewayo had already threatened to make all the missionaries leave the land. He was goaded on by his adviser John Dunn, an Englishman who had become a heathen. But the danger was fortunately averted through the exertions of the English governor, Shepstone. But when war broke out between the English and the Zulus in 1877, the heretofore restrained passions were let

loose. The missionaries had to flee and their stations were partly burned and destroyed. Harms writes in 1879:—

My heart bleeds when I think of it; but I thank our Lord God that our brethren have at least saved their lives; and I hope to God that the twelve stations which have been burned and destroyed, may yet become twelve flourishing parishes. The old saying—God blesses fire and sword—will also be true here; that is to say, the Lord turns calamities to useful ends. I lie in the dust before God and kiss his hand, but may he forgive me, if my burning tears fall upon it. We can say here also: "O thou afflicted, tossed with tempest, be comforted, be comforted."

The war ended with the victory of the English and the capture of Cetewayo. A request for indemnity, which Superintendent Hohls made of the victors, was refused; but that could be borne. The incomprehensible policy of the English caused them greater injury. Zulu-land was divided into thirteen districts, each under a chief, and among these was the infamous John Dunn. Each chief was left entirely free to decide whether he would have missionaries in his territories. John Dunn immediately forbade the missionaries his land; only the Norwegians, for whom their consul at Durban vigorously interceded, afterwards regained their places. He refused to restore their stations to the Hermannsburg missionaries, who were too near to him and therefore too much in his way, whose land he wished to have for himself, and whom he hated, because one of them had once remonstrated with him on account of his heathen life. The other chiefs, however, called them back, and they began at once thankfully to rebuild their destroyed stations. In spiritual matters also they had to begin anew, for not only their stations, but also their little parishes, were entirely destroyed. But their cup of sorrow was not yet full. The regulations, which had been made by the English, were an inducement to constant excitement and continual insurrection against the newly-appointed chiefs. Cetewayo still had many adherents; therefore the English tried to put an end to this unendurable state of affairs by his restoration in 1883. Then the flames of war blazed again fiercely between Cetewayo and his brother Ham and the Chief Usipepu, who did not wish to submit to

him. The stations were again partly destroyed; the young missionary Schröder was murdered at his station; the brethren were hard pressed, so that some of them had to be delivered by the Dutch. On June 21, 1883, Cetewayo was completely beaten by Usipepu at his kraal Undini, and soon after died of his wounds. The English quietly let all this take place and did not mix in the affair. Then the Boers assisted the Zulus. On May 21, 1884, Cetewayo's son Dinizulu was crowned king. The missionaries could at last proceed quietly with the rebuilding of their stations. Thus the mission to the Zulus has been begun for the third time in the name of the Lord, who died for the Zulus also. And we will hope, that these fearful, bloody wars have been the iron ploughshare with which our Lord God has turned over the Zulu soil and made it ready to receive his word of grace. In any event, the pride of the Zulus has been greatly humbled. They have seen that their belief in their invincibility was an idle delusion, and also that their gods could not prevent their overthrow.

Now we come out from the dark valley of the mission to the Zulus upon the well-lighted hill of the mission to the Bechuanas. "Among the Bechuanas our mission has received God's full blessing," reports Harms in 1866. "With what joy they receive our missionaries! How gladly they hear God's word! There is ground for the hope that the whole nation will enter into the kingdom of God." The people fairly crowded forward for baptism. When, for example, Missionary Kayser had baptized fifteen adults on July 15, 1866, at Matlare, he thought that he would put off the renewal of baptismal instruction for a few weeks and complete his house before the rainy season; but the people so beset him with requests to begin the instruction again without delay, that he could not refuse. He had at once twenty-one more catechumens. When the director of this district made his tour of inspection in 1868, he reported many delightful things about the examinations of the candidates for baptism and about their zeal. "The dear people of Cuane could

have almost torn me to pieces; they all wanted to have Bibles and hymn-books, and followed me on that account, wherever I went." But, it was among the Bechuanas as it is everywhere; the kingdom of God consists of the poor and humble. Only a few of the princes of the people have turned to Christ. "A king of the Bechuanas may only half learn—this has already become proverbial among the people. He must have a missionary at his capital—that is now a necessary part of court-state; he may also learn to read and write; but the affair must go no further," writes Behrens. Nevertheless the princes were very friendly to the missionaries. Among those who were in earnest about Christianity is to be named, before all others, Joseph Mokoke, the chief of the Phalanes, who received holy baptism in 1876. Beginning with 1869, several years of drought and famine came over the land, but the progress of God's kingdom was not hindered thereby. The desire for salvation increased greatly. More and more missionaries came into the land, and station after station could be established. Of course, the work of the mission did not proceed without some vexations even here. Although the attitude of the Dutch government was favorable, the missionaries often had cause to complain of the conduct of many of the under-officials and Boers, who tried to defraud the mission when it bought land. Indeed, at some places, for example Matlare, they had to give up their station on that account and remove to other places. The landed property of the mission was bought partly by the Bechuanas and partly by the missionaries themselves. This gave rise to an uncertain condition of affairs. In 1871 Superintendent Hohls therefore made a journey into the country of the Bechuanas, in order to get as much as possible of the property in the name of the mission. He was partially successful.

A serious danger for the young parishes arose from the nearness of the diamond-fields. Thither streamed blacks and whites from all sides, and since all were filled with the desire to become rich, and lust and godlessness reigned

among them, the missionaries were full of anxiety for their people. They energetically opposed this desire to go to the diamond-fields, and they succeeded in keeping back the most. In general, the parishes were easily and willingly guided by them. They tried to train them, as soon as possible, to be independent and to support the church and schools. The parishes could, for the most part, develop quietly. They were little disturbed by the various wars. For a short time the English took possession of the country, but again yielded the supremacy to the Dutch. The prosperity of the parishes was increased by industrious cultivation of the soil and by improvement in the raising of cattle. In time of war they had many opportunities of making good profits by wagoning and by the sale of supplies. The Christians built themselves neat, pleasant villages, and the blessings of Christian civilization were already manifest in their outward relations. Theodore Harms took charge of the mission to the Bechuanas when it numbered five stations. In 1885 it had grown to twenty-four stations with twenty-seven missionaries and 9,198 baptized heathen. Bethanien was and still is the pearl of the parishes. In 1885 it already had 1,438 baptized persons. As early as 1867 a newly come missionary writes: "I had heard much of Bethanien, but what I have heard and seen here, surpasses all that had been told me before." And in 1868 Behrens could testify: "Heathenism has no more support; it has lived out its time among this race." He had great joy in his school for converts and in the attentiveness of his hearers at divine service. The church was built in 1867, but had to be enlarged as early as 1876. The whole parish assisted in building the church; even the children took pleasure in carrying stones. The school system developed in a satisfactory way. The parish itself enforced compulsory attendance of the children. The number of the latter increased rapidly. In 1872 Behrens established a second school and in 1883 a third. The attendance was good and the children showed great zeal. Before the vacation was at an end,

many of them would come again and beg their teacher with tears to begin instruction. Behrens enjoyed great love in the whole parish as well as among the children. And since he acted as a father towards all, grown persons and children alike submitted willingly to his guidance. He sought to fill their whole life with the word of God. He held daily morning and evening devotions at the church besides the regular Sunday and weekly services. With great energy he brought in Christian practices and ways, and tried by means of strict church discipline to make and keep the life of the parish as pure as possible. Moreover, he was fearless and recognized no human consideration. Thus, several sons of the king, who had been dabbling in witchcraft, were shut out from the communion and congregation, and had to take their seat at church publicly upon the mourner's bench. He held the Christians strictly to work, and himself set them a good example. He helped them build their houses, and planned their dwellings and gardens. To make them as independent as possible, and to increase their prosperity, he bought a piece of land and then sold it in smaller parts to his Christians. Here the people built, so that a large village arose gradually. It contained ninety homes as early as 1880. He had great joy in watching the development and expansion of his parish. The Christian life took deeper and deeper root, and, although the dark side was seen often, the light side was seen still oftener. He writes with regard to this point:—

One's first love does not bring him to heaven at once, and therefore it is no cause for wonder that now and then some one becomes lukewarm and idle. But it is well, if this lukewarmness and idleness are shown for only a time. Thus it is here.—I can testify that most of the members of the parish are zealous Christians.

This was shown not only by their conduct and their industrious labor in times of peace, but also by their patience and submission in times of need. In the heavy years of famine they bowed humbly beneath God's hand. But they did not languidly and dejectedly yield to distress and death after the manner of the heathen, but, without being too solicitous,

they did what they could, to lessen the worst distress; and consequently not a single member of the parish died of hunger.—This Bethanien is indeed an unusual missionary field and full of blossom and of fruit. Missionary Behrens, who in the beginning had given his farm to the mission at Hermannsburg, has there richly experienced the promise, “Every one who hath forsaken houses, or brethren, or sisters or lands for my name’s sake, shall receive a hundredfold.”

Let us now turn to India. When Pastor Mylius came to Missionary Grønning at Rajahmundry, the latter’s American missionary society had again taken up the work. The Hermannsburg Society could therefore not take possession of this mission, and Mylius crossed over Madras into the southern part of the country of the Telugus. So the ways of God in Eastern India also were other than they had thought at Hermannsburg. Mylius had got a firm foothold in India in 1866, and at the death of Theodore Harms the Hermannsburg mission there had increased to ten stations with eleven missionaries. A mission to India is a grave undertaking on account of the importance of the country, and is beset with greater difficulties than the mission to Africa, because of the long-continued and partly destructive influence of the Europeans, and because of the system of caste which stands like a great wall across the path of the missionaries. No missionary can pass by the system of caste with indifference. Therefore the Hermannsburg Missionary Society was soon involved in the controversy about it. Should they tolerate different castes in their Christian parishes, and leave it to the power of Christianity to overcome them from within, as the Leipzig missionaries wished to do? Or, should they make the giving up of caste from the beginning a prerequisite for baptism? All the other missionary societies follow the latter practice; the Leipzig Society stands alone. Should the Hermannsburg Society join with it? If they did not, a controversy between the two Lutheran missionary societies was unavoidable. Theodore Harms, who agreed with his sainted brother in this, and Mylius took from the beginning a de-

cided stand against caste. At the positive desire of the latter, Harms enlarged the statutes of the Hermannsburg Society in 1872 by adding:—

(a) Every grown person must be informed before baptism of our views with regard to caste. (b) Our mission servants especially must be required to eat with every child of God of the lower castes, if God gives opportunity. (c) Members of the parish, who are weak in this respect, are not to be treated with severity at once, but with patience and forbearance, and only when they remain obstinate, are they to be shut out from the holy communion.

An article appeared soon after in the Leipzig missionary paper, which was unfortunately not without personal attacks. Harms felt himself necessitated to declare that he had had no desire to oppose the Leipzig Society in his utterances about caste, but had only stated what was to be observed in the Hermannsburg Society. "We willingly recognize and honor the Leipzig Society as our older sister. With regard to caste Leipzig and Hermannsburg differ greatly. Hermannsburg will still insist on not permitting caste anywhere in the church, least of all at the holy communion." Harms and Mylius felt themselves bound in this matter by God's word. "God has taught me in his word," writes the latter, "that I should be disobedient to him and a deceiver of this people, if I should allow here in our mission that uncharitable system of caste, which divides the people, dishonors the lowly, and is directly opposed to real Christianity." The controversy lasted through several years. In the February number of the missionary paper for 1877 Harms closed the controversy, and at the same time expressed the wish of his own heart, that this controversy between Leipzig and Hermannsburg might come to an end, and that the societies might go their own way in this matter, having peacefully agreed to disagree. The controversy scarcely made its way into the parishes. It had not been called forth by actual experience but was theoretical in nature. Unfortunately it demanded one painful sacrifice from the circle of our missionaries, inasmuch as the zealous and excellent brother Dahl agreed with the Leipzig Society in its views, and had therefore to be recalled from India, in order that there might be no strife within our own mission. With

this we leave this question of principle and turn to the history of the Hermannsburg mission in India.

Mylius first made a journey through the country in search of information and soon found fit situations for stations by the aid of a Mr. Jackmann of Naidupett and Collector Boswell. When the missionaries Brunotte, Dahl, and Thomas Petersen arrived at the end of the year, they could at once establish the three stations, Naidupett, Sulurpett, and Gudur. Mylius determined to occupy with missions a region of about seventy English miles in length and fifty in breadth in southern Telugu-land, and tried to gain in this way a definite territory. In this region are over two thousand thickly populated communities, mostly of peasants. In the north, however, there are two cities, Kalastry and Venkatagiri, where the king resides. By Boswell's aid Mylius easily got land for laying out stations. He therefore made use of this favorable opportunity, and, when, in 1869, the missionaries Böttcher, Scriba, Wahl, and Wörrlein came to India, stations were established rapidly. Brunotte built, in 1869, a mission-house at Sriharikota on a little cape between Pulicat Lake and the ocean. Dahl established a station at Venkatagiri, where the Rajah treated him in a very friendly way. As they had only a very small house at Sulurpett, Scriba erected a larger building there. Wörrlein established a little health-resort at Duraspatam on the ocean, and founded the beautiful station of Vakadu in 1871. In 1873 stations could be established at Kalastry and Rapurr, and in 1877 at Tirupaty. The last of their stations was added in 1883 at Kodur. It was established by Wörrlein and is supported by some missionary organizations in Bremen. Tirupaty is likewise supported by friends of the mission in Northern Sleswick. Mylius was appointed provost of this mission in 1867, and took up his residence at Naidupett, which is the natural central point for the work. Under his wise guidance the brethren are bound together in unity. This harmony has been broken only by the recall of Dahl and the separation of Brunotte and Otto, who left the Hermannsburg Missionary

Society in 1875 on external grounds. Unfortunately there is much sickness in India. Several of the brethren have had to return home for a time; Wahl has had to give up his work entirely; and the missionaries Böttcher, Meyer, Kiehne, and Shepman have already died from their labors. They trained native assistants, who caused them much trouble at first; but when they had established a seminary with a course of six years at Naidupett, and the pupils who had been, for the most part, baptized and trained by them, took up the work, they had excellent assistance. At first there was one assistant at each station. Afterwards the number was increased to three, and at Naidupett to four. There were twenty-seven of them altogether in 1884. They helped in preaching to the heathen and in the schools. There were small schools at each station. Boarding-schools, at which the children were entirely supported and brought up, were established at Naidupett, at Gudur, and at Tirupaty. The missionaries preached to the heathen with great diligence, especially after the completion of their buildings, but they met with much distressing indifference. There is much inquiry in India whether Christianity is the only true religion, but it is mostly an inquiry of the reason and not of the heart. Even the Rajah of Venkatagiri liked to discuss that question with the missionaries, but it went no farther, for the Brahmans, who surrounded him, prevented it. The latter did what they could to prevent any one's going over to Christianity. In Calcutta and Benares their influence is, indeed, already lessened and heathenism undermined. But, as is always the case, peasants cling most strongly to the old and yield less rapidly to the influence of the new, and the mostly rural population among the Telugus had, therefore, been little touched by the new spirit. The Brahmans and the old religion still had great influence there, and it was exceedingly difficult to free souls from their fetters. But God's word showed its power even among the Telugus. On February 11, 1866, Mylius baptized his first convert, Johannes, at Sulurpett. At first the candidates for baptism were very

few. Whenever any individual wished to be converted, his relatives would try to hold him back. But what is at first a hinderance often becomes a help afterwards. If the first converts remained firm, they soon drew their relatives after them. But few of the Brahmans and Sudras would be baptized. The converts were mostly pariahs. But that is the universal experience in missionary work. God has chosen the humble and despised of earth, as St. Paul says. The number of baptized persons, nevertheless, gradually increased quite considerably. At the end of six years there were over 200, after ten years over 400, and at the end of our period 1,123. They had much difficulty with these baptized persons on account of caste prejudices with regard to marriage; "but we have had good results even in this," Mylius could testify. With regard to the conduct of the converts he writes, "So far as our converts are concerned, I hope that it is sufficient for me to say that they are children." And in another place, "they were all poor sinners and are such still; but when I consider that I have not yet proceeded farther than to my daily *Kyrie eleison*, I have great patience with them." The missionaries boast of the attendance at church, and express their satisfaction with the desire of the members of the parish to live a Christian life. They can tell many edifying things about the earnest Christian life and blissful death of some of their converts. The young parishes remained steadfast in those fearful years of hunger and famine and typhus from 1876 to 1879, and their example led many a heathen to imitate them. Among the converts are many false priests. The worship of idols centres at Kalastry, and particularly at Tirupaty, one of the most important of the places of pilgrimage in Southern India. Thousands repair thither yearly to worship Venkatesveruda, as Vishnu is called there. Both places are headquarters of the Brahmans, but even there the missionaries were permitted to have the most refreshing experiences. When they built a chapel at Kalas-try in 1873, an Englishman gave them a gift for it with the wish that the chapel might soon become too small. And as

early as 1879 a larger church had to be built. In Tirupaty also there stands a stately church on the route of the pilgrims to the temple of the idol, which preaches constantly to all the poor, inquiring pilgrims about Him, in whom alone peace is found. The work progressed slowest at the stations Rapur, where the missions were much plagued with sickness, and the hearts of the heathen are hardest, and at Sriharikota, where no missionary could be stationed for many years on account of the fearful elephantiasis so prevalent there. The station is now cared for from Sulurpett. Provost Mylius is especially industrious in making translations into the Telugu tongue. A hymn-book, the Hannoverian catechism of 1862, and Zahn's Bible history are now ready, and in 1884 a liturgy and collection of postils were in preparation. The more such books are spread abroad among the people, and the more also the newly arrived missionaries become acquainted with the people and their language, and the more the number of the native assistants increases, so much the more will Christianity spread there; and we believe that the blessed labor of the Hermannsburg mission has a good future among the Telugus.

[*To be continued.*]