

Original Communications.

THE FREEDMEN-FRIEND MITCHELL.

REV. J. W. MEARS, D. D.:—Dear Brother:

I was rejoiced to see your genial leader last week, in reference to Mr. W. F. Mitchell's appointment as agent for our New School Freedmen's Committee. Most sincerely do I congratulate the Committee on having secured his services. I know him well. For over four years we have labored together in this Freedmen's work. Letters innumerable almost have passed between us. I have seen him on the platform, addressing a house crowded to its utmost capacity, with our best citizens. I have seen him among the colored people. I have seen him in the colored hospital—in the asylum for colored orphans in Nashville—in the meeting for prayer—at his very plain and homely board, in a still plainer house, little better than a "shanty," surrounded by refined, cultivated, lady-like teachers, sustaining them—comforting them, amid trials that all of us would shrink from, unwilling to allow me to go outside the door after night-fall, lest a stray bullet might suddenly finish my work among the Freedmen. Would that many of the brethren could have been with me in Tennessee, in June, 1865, as we went from point to point, under a withering sun. They would not be surprised to hear me say, I love the man, and beg of them to take him by the hand in this work. How gladly, then, would they invite him to their lecture-rooms and their pulpits, to tell their people of some of the scenes through which he has passed—of the colored side of the awful siege of Nashville, where noble old General Thomas won his imperishable laurels, and where, as General Steadman told me himself, that of a single regiment (or possibly brigade) of colored troops, four hundred went down at the first fire, and where, when ordered to retreat, as they sullenly and slowly fell back, one dark color-bearer, sticking his flag staff into the ground, unslung his rifle, and deliberately fired at the enemy until a cannon ball took off both his legs. Do we owe nothing to the men who went through such things? and who, by their heroic bravery, kept Hood's army from destroying Nashville, and then sweeping up into Kentucky and Ohio?

Would that the brethren could get Friend Mitchell to tell their young people of the tens of thousands of wretched beings, who were driven up through Tennessee into Nashville, by this proud army of Hood, houseless, homeless, shivering, shoeless, helpless, starving and almost naked,—of the blankets and shoes, and socks and food which came, in answer to his burning telegrams, from your own noble, large-hearted, sympathizing Philadelphia, and from Pittsburg and elsewhere; aye, in answer to the agonizing prayers of that little band of teachers at the house of the "Pennsylvania Relief Association," in Nashville, out near the big fort. Would that they could hear him tell how those tender, feeble, half-sick teachers waded about in the mud, literally more than ankle-deep, at the risk of their lives, as they went from shanty to shanty, trying to save the lives of the poor women, the aged, and the little children, actually perishing with cold and hunger.

Under that smooth face and plain Quaker garb they will find a fiery, sympathetic soul, which, if roused, will wake up in his audience deep feeling.

All this may seem exaggerated. Let the brethren try him and see.

Is the Committee at New York to be compelled to withdraw ingloriously from this new field of labor, on which they have so vigorously entered, relying on the churches to sustain them? Now, when many others are drawing off, is the time to show that we appreciate this work for the Freedmen, if Philadelphia, if even the New School ministers and churches of Philadelphia take hold of the work in thorough earnest, at this crisis, the question is settled as to what our New School body, throughout the country, will do. Already four years of such opportunity as can never return have PASSED AWAY. Our only chance to redeem our character on this subject, as a denomination, is now presented to us. In many parts of the country it needs but an earnest start somewhere to make this thing go—as no cause ever did go in our churches. No time could be more propitious. The Bureau still lives for educational purposes. Noble, good Gen. Howard is perfectly willing to co-operate in the very best spirit, with us, as, indeed, any other workers who are in earnest. The Peabody fund is pouring out \$150,000 or more every year in the same direction; Gen. Grant, with his silent tongue, his firm will and iron hand, will soon be at the helm; the colored people are still almost insanely anxious for schools and books; Northern capital and enterprise is once more turning to the South. Already two States, Alabama and Tennessee, have adopted a most advanced system of free schools. All that is needed is money to build school-houses, and send accomplished, godly, earnest men and women as teachers, to guide matters for a few years, till the people can get fairly started.

Notwithstanding all the talk of Ku Klux outrages, fearfully true in many cases, there is a most manifest improvement in different sections, and more kindly feeling between the races. In a very few years if we are faithful now, the South will take entire charge of this work,—a

work second to none, absolutely none, on earth, both as to its effect on the return of true and lasting peace and prosperity to our own land, North and South, and on the conversion of the world. Where are our missionaries to Africa to come from, if not from these Freedmen's Schools?

Most earnestly, then, do I bespeak a cordial greeting for this noble-hearted Friend Mitchell. Not a few out here in the murky city regard it as an indication of PROGRESS indeed, that a rigid [?] Presbyterian body should cordially and earnestly invite into their churches an orthodox Quaker. To many it will be news, that many, very many of these orthodox Friends love Bible and Tract distribution and Sunday Schools as much as any denomination in the land. The more New School men know of them, the more they will LOVE them. J. S. T. Pittsburgh, Feb. 13, 1869.

LETTER FROM MR. HAMMOND.

DEAR BRO. MEARS:—I love to work in places where the people have known something by experience about revival effort; for the phenomena attending the work of the Holy Spirit, have been the same in all countries, and in all ages, since the day of Pentecost, when multitudes cried out, "These men are full of new wine."

I remember, when leaving Brooklyn, in 1863, to commence a series of meetings in Utica and Rochester, the remark was made to me that all that region was ground burnt over, and that it was useless attempting any such effort in those places. But I found that the men who had been converted in the revival years before, were most earnest and wise in seeking to win souls to Christ. This I found to be true of both laymen and ministers. Nettleton used often to remark that those converted in revivals were most likely to become practical, earnest Christians, ever ready to assist in making inroads on the kingdom of Satan. The reason of that is evident. A man's Christian course is most likely to be shaped by the attitude which he assumes the first two months after conversion. Prof. Albert Hopkins used often, in substance, to make this remark to his students. He, therefore, was accustomed to urge young converts to commence at once to open their lips in audible prayer, and to begin immediately to seek in every way to lead others to Christ. At a time when many Christians in a given place are alive to the realities of eternity, and especially when many are setting out on the way to Zion, it is, of course, much easier to commence boldly to work for the Master. The Rev. Dr. Wilson, in Newark, N. J., once made this remark to me: "The history of the progress of the Church is co-incident with the history of revivals." One reason of this may be, that those led to Christ in the "times of refreshing from the presence of the Lord," are more likely, in the very nature of the case, to be working Christians, that will not rest while the word of the Master is ringing in their ears, "Go ye into the highways and hedges and compel them to come in."

At the first tea-meeting held in Willow Park, near Dublin, last year, I found a number who promised to speak with those who might linger for conversation and prayer, at the first children's meeting in the Metropolitan Hall. They even promised that if there were none apparently anxious about their souls, they would, nevertheless, each speak to one. They kept their promise, and a few days after one of these aggressive Christians said to me, "It was rather difficult to do as I promised, but the Lord helped me and blessed my feeble words, and answered my prayers. I spoke to a woman near me, who, I found, had been impressed in the meeting, and was anxious about her soul. I pointed to Christ, told her of His finished work; how He was wounded for our transgressions; how He was mocked and scourged in Pilate's judgment Hall; and last nailed to the cruel tree. I prayed with her and asked her to pray, which she did; and now she, and all her family, are giving good evidence of a change of heart. That was three months ago, and they are still following on to know the Lord, whom to know aright is life eternal."

I am more and more convinced that what is needed is personal dealing with souls, and that many sermons are, in a measure, lost, for the want of immediate conversation and prayer with those partially awakened, and also with those under deep conviction. I have thought much of late of that verse: "But when they have heard, Satan cometh IMMEDIATELY, and taketh away the word that was sown in their hearts," (Mark 4: 15.) Not a few of the ministers and Christians in Dublin, learned this important fact years ago, and this is one secret of the blessing. They have found that earnest labor in the Lord's work was the best way to cause a healthful and spiritual growth of grace. A man may read or hear lectures about the nature of heat, yet if he is, at the same time, where the thermometer is down to zero, he will not be any warmer for his clear perception of the nature of caloric. So there are many people in the world, who but read and speak about the baptism of the Holy Spirit, but who, when it comes, instead of gladly coming near where hearts are made to glow with life and heat, they go away to the house-top, or into the gallery of some church, and look down the chimney, and just find their hearts are as cold as ever, and their eyes filled with smoke beside.

It does seem to me, if Christians everywhere would but pray in earnest for the presence and power of the Holy Spirit, and give themselves up to the one thing, of seeking to glorify God in the conversion of sinners, that their prayers and efforts will not be in vain. "Call upon me," saith the Lord, "and I will answer thee, and show thee great and mighty things, which thou knowest not," (Jer. 33: 3.)

Yours in Him, E. P. HAMMOND.

COLLEGE REVIVALS.

The following information in regard to revivals of religion in Colleges is mainly gathered from the forth-coming twenty-fifth Report of the Society for the Promotion of Collegiate and Theological Education at the West. During the Quarter Century Anniversary of the Society at Marietta, Ohio, a meeting was held on Sabbath afternoon in the Congregational church, at which statements and addresses were made by several Western College officers present.

President Sturtevant of Illinois College remarked that he regarded the common impression—that the condition of a student in college is one of peculiar temptation, and danger of shipwreck of virtue—as being the result of a partial and inadequate view of the subject. Judging from his own experience as a student and instructor, it was his deliberate conviction, that in no circumstances is there more reason to hope that a youth will be soundly converted, than in a college in which proper religious influences are exerted. This opinion was justified by the history of Illinois College, where revivals had been of such frequent occurrence and of such prevalence and power.

President Chapin of Beloit College spoke of the effect of a single revival to produce a marked and lasting change in the religious life of a college. For two or three years previous to the revival with which that College was favored in 1857, there had apparently been but little spiritual life among the Christian students, and scarcely any conversions. Meantime tendencies to evil increased, the spirit of mischief and disorder gave occasion for trying cases of discipline, and the whole working of College was marred by grating friction. A few souls were moved with grief at this condition of things, and resorted to prayer. The answer soon came in general and powerful revival. There was hardly a member of the Institution who remained unaffected. Large numbers were hopefully converted. But the most blessed result appeared in view of springs of religious life opened in the College community, whose healthful streams have continued to flow steadily, and with slight fluctuations down to the present time.

President Sprecher of Wittenberg College remarked that the reformation itself was a revival of experimental religion; first, in the heart of Luther: and the Reformation was affected by those utterances of truth which were suggested and formed by experimental religion. Luther introduced this spirit into the University of Wittenberg—that Institution in which was kindled, not only the fire of religious liberty that continued to animate and agitate the nations, but also the fire of religious revival, which burst forth on all sides, and produced such spiritual life and reformation that Sekendorf in comparing this first period of Luther's work with later periods—periods of controversy, &c., is constrained to call it "the blessed first seven years of the Reformation."

The University of Halle originated in efforts to promote spiritual religion, and a religious revival went forth from this Institution which spread over every part of Germany, and according to the testimony of Dr. Tholuck, produced in the first forty years of the Eighteenth Century, more pious ministers and laymen than the Church had in all its previous history. Missionaries were sent not only to the heathen as a consequence, but to our own country, and were revivalists in the strictest sense, and intimately associated with Whitefield and Tennant, and founded the German Lutheran churches. The establishment of the College and Seminary at Gettysburg was the result of an attempt on the part of Dr. Schmucker to answer the question, "How shall religion be revived in the church?" and from these Institutions sprang the great revival of religion which distinguishes the churches of the General Synod from others. Wittenberg College is a child of Gettysburg, and has ever been eminently a revival college.

Prof. H. Q. Butterfield, of Washburn College, Kansas, remarked that he represented the youngest daughter in this blessed Mother's family,—yet the family likeness appeared in the fact that the Institution was a revival college. Last Winter the power of the Highest had overshadowed them, and nearly every student professed to feel it. But they were not taken by surprise, for they had longed, hoped, and prayed for this, and when it came, their feeling was "Now He that hath wrought us for the self-same thing is God."

The Rev. Lewis Bodwell, Secretary of the Board of Trustees, in his report to the College Society, says that out of forty students, twelve were hopefully pious, and that of the remaining twenty-eight, not less than eighteen or nineteen have proved their enjoyment of a well-grounded hope and intelligent faith in Christ, four of whom were the children of Home Missionaries. More than one-third of the alumni of Wes-

tern Reserve College have entered the ministry. "The revival in Wabash College two years since," says President Tuttle, "was a most astonishing display of the Divine grace and power." Of the 134 graduates of Beloit College, fifty-two have become ministers of the Gospel. Out of 444 graduates of Oberlin College, 186 have entered the ministry.

The Rev. Dr. Atkinson, of Oregon, in his report on the Pacific University, said: "At one time, as we seemed ready [at a meeting of the Trustees] to fall apart and give up the enterprise, Mrs. Brown, Mrs. Clark, and Mrs. T. A. Smith, who overheard our remarks through the almost open ceiling of the log-house where we met, came to the door and begged us to hold on and go forward, while they also joined in prayer by themselves on our behalf and on behalf of the cause. Through all these scenes and seasons the good Lord led us by a way we knew not."

Prof. Hewitt of Olivet College, Mich., in his report, said: "He who has so greatly enlarged our material resources, has not withheld the sanctifying and saving influence of His Holy Spirit. The observance of the Week of Prayer with deep humiliation was almost immediately followed by the beginning of the revival. Scarce any year in the history of the Institution has been more blessed or more productive of good in this respect than has been the last. Beginning in the College, the revival received a new impulse from the observance of the College Fast Day, and soon extended to the village and neighborhood around; a deep solemnity pervaded the hearts of all. The work, which was characterized by earnest prayer, a readiness to do God's will, and freedom from excitement, advanced with no interruption of study. Scarcely a student who was not deeply moved, and about sixty responded to the Saviour's call, and for the first time yielded their hearts to Him."

President Andrews of Marietta College, who conducted the services of the anniversary Prayer-meeting above described, writes under the date of Feb. 13, "More than half of our unconverted students have now, we hope, given themselves to God. Among them are the son and grandson of Col. John Mills (one of the Trustees, and most liberal benefactors of the College), Rev. Dr. Wickes' son, Prof. Rossiter's, and my own. There has been a great work in town and college. Our senior class—13—are all Christian young men now, and most of the next two classes. Of the four classes only about one-sixth are not rejoicing in Christ." T. BALDWIN.

MISSIONARY TOURING IN INDIA.

DEAR BROTHER MEARS:—When I wrote the touring sketch which appeared in your issue of Sept. 24th, 1868, I fully purposed to follow it up with some further account of my extended tours of last year. But, once back in the everpressing duties of our station work, I found it impossible. Being out again now on one of my annual tours in the villages, I am reminded of that unfulfilled purpose; and, if you have still before you that skeleton map of our kingdom and parish, and will run your eye over the southern portion of it, it will give you a bird's-eye view of the portion of that field visited since I wrote that sketch.

As soon as our week of prayer closed, I returned to the mountains near Phonda Ghat, and crossing their ranges, or following between them in a southern direction, visited every village and hamlet down to the old fort of Rangna, and the extreme boundary of the kingdom. In all this mountain region, the only roads are foot-paths from village to village, the houses are small, generally mud walls or "wattle," thatched with grass, and the population of a village seldom exceeds 300 to 500. The largest village west of Bhudergurh has only 1200. But in natural scenery, many of these valleys among the mountains are gems of beauty. There is a score of villages of the upper waters of the Doodgunja (river of milk) each of which is embedded in the richest perennial foliage, with springs of water gushing from the mountains, and flowing with gentle murmurs along the shaded meadows and hamlets—the whole presenting to the eye a scene enchanting enough to remind one of the classic vale of Tempe, or some such earthly paradise. And though the people are intensely ignorant and superstitious, with no eye for nature's charms, and no heart to adore Him who has lavished upon them such profusion and munificence of natural beauty, yet there is this to be said in their favor, that they are utterly unpracticed in the subtle casuistry which the Brahmans resort to in trying to defend their superstitions; and as I spoke kindly to them of man's guilt and God's love, and the utter futility of their idol worship, their spontaneous convictions and earnest feelings were often manifest, and deeply affecting. There was a prompt response from their unsophisticated minds and consciences to the teachings of God's truth—a response striking enough to convince the most hardened skeptic of its divine adaptation to human hearts. The recollection of the impressions roused, and the scenes witnessed in my preaching interviews with those simple-minded people, still awakens irrepresible longings to bear God's message to them again, and enforce it with a stability and permanence of effort and appliances which should sustain their impressions and convictions, and furnish the countenance and support needed to enable them to break away from their super-

stitious beliefs and practices, and become freemen in Christ Jesus. Measurably free from the excess of vice and sin abounding in the larger towns and cities, and, though held firmly in the most degrading bondage of superstition, yet possessing moral natures which respond so quickly to the teachings of divine truth, they rise before me now in memory as the most worthy and hopeful objects of Christian sympathy and effort to be found in any land. For them to act on the convictions aroused by a single Christian discourse, and permanently abandon their religious teachers, and the customs and practices of a lifetime, would be a miracle of grace we are not authorized to expect. What they need is a few earnest Christian laborers living among them, constantly teaching and preaching the things of the Kingdom, and constituting a nucleus around which they may gather as they break away from their superstitions and heathen friends, and thus openly embrace the truth. O for the men and means needful for accomplishing this work!

From the upper waters of the Doodgunja, I crossed the mountains to the sources of the Vedgunja, and, visiting the villages along its various streams and valleys, crossed the high range just south of Kapsee, into the extensive valley of the Hurnkasee—a most fertile region, abounding in large villages, the largest of which is Gur Ingus, the shire town, with a population of about 4,000, though several of the surrounding villages have from 2,000 to 3,000 each, and Azrah, the shire town of the Talook next west of it, has about 9,000. In these larger towns I found some Brahmans disposed to controversy, but everywhere large and attentive audiences gathered to hear my message. Nesri, on the southern border of the kingdom, has a population of 3,000. Thence, in a northeast direction, the rich valley of the Mulprubba abounds in thriving villages. In one of them, belonging to a native chief, I found he had employed a teacher in his family, and so much light had reached him that he was allowing his two little daughters to learn with their brothers. I visited him at his own request, gave him a Bible, and Christian books to his children.

Sunkeshwur, a little east of Gur Ingus, has a population of some 20,000, and is the residence of the great Swami, who is regarded as a kind of Hindu Pope by multitudes of disciples in all this region. He supports his priestly dignity with the revenues of numerous villages scattered about the country in all directions—the "pious gifts" of present and former rulers. On my preaching tours, I have found some 16 villages belonging to him in the limits of this Kolapoor Kingdom. How many more he owns, in the surrounding British territory, I have not ascertained. And this Swami is only one of our Hindu Bishops, Archbishops, and Popes thus drawing immense revenues from state endowments, and showing that Rome, in pushing her present aims and practices in our own land, can plead the precedents, sanction, and authority of all corrupt religions of every age, whether past or present.

From Sunkeshwur, I traversed British territory some fifty miles, crossing a little north of Belyaum to Torgul and Kutkol—outlying provinces of our Kolapoor kingdom. After visiting all their villages, I returned via Gokak, a town of some 25,000 inhabitants, near our famous India waterfalls. Were I more of a naturalist, I should give you a chapter on these falls, and other objects of interest on my route. As it is, I will only say, there is some unique beauty about Gokak Falls, but those who have seen Niagara would hardly deem the former worthy of mention.

A few miles north of Gokak we strike Kolapoor territory again, the whole region around Ryebag being full of thriving villages belonging to our kingdom, though enough villages to yield an annual revenue of some 400,000 Rs. were made over to the dominant power, in the "adjustment of claims" some years ago.

R. G. WILDER.

—Tomb-stones do not blossom. If they did what strange fruit would grow thereon—sprung from the substance of them who all their life long labored for self and gain. What Dead-Sea apples, hollow and ashen at the core! What grapes of Gomorrah acid and unpalatable! What shrunken branches and sickly leaves! What blighted buds! What bitter fruit! Evil perpetuates itself, but thank God! evil in these shapes is not immortal.

The servant of Christ need not be ashamed of any outburst of indignation that springs from hearty love, and the biting salt of derision, which spices his language, does not detract from his amiability.

Missionary Convention in the South Seas.—It is a mark of the progress which has been made in the Mission work, within fifty years, that the Hawaiian Evangelical Board of the Sandwich Islands have issued a call for a general convention, to be held at Honolulu, in June, 1870, to which delegates are to be invited from all the missions in the Pacific. The time will be the Hawaiian Jubilee, or semi-centennial anniversary of the establishment of the American mission in the Sandwich Islands. Both native delegates and foreign missionaries laboring in the islands, are to attend and take part in the conference; and the several missionary packets which have been established for the accommodation of different missions are to be employed as means of passage.