



J. S. Oncken.

Revival of Religion
in Denmark.

1841.

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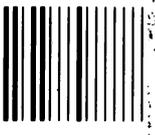
INCLUDING AN
ACCOUNT OF THE RISE AND PRESENT STATE
OF THE
BAPTIST CHURCHES IN THAT KINGDOM.

WITH AN INTRODUCTION,
BY J. G. ONCKEN,
PASTOR OF THE BAPTIST CHURCH, HAMBURGH.

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W. M. PARDON, PRINTER, ALFRED PLACE,
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INTRODUCTION.

THE Redeemer's kingdom is an object of such vast magnitude and importance, combining the glory of the triune Jehovah, with the present and eternal happiness of millions of the human race, that every other object sinks into comparative insignificance. It occupied the mind of God from eternity: on it, his eye has been ever fixed; to it, all the boundless stores of his power, wisdom, and love, have been applied; and to it, every event in his mysterious providence is made subservient.

If these remarks be true, it follows that all who are subjects of Christ's kingdom and enjoy its blessings,—peace, righteousness, and joy in the Holy Ghost,—will hail, with sacred delight, every kind of information which bears on its advancement in the world. The glad tidings that the gospel is preached in parts where it was not known; that accessions are

made to the disciples of Jesus ; and that he is thus seeing the fruit of the travail of his soul, cannot fail to inspire the real Christian with holy gratitude to God, stimulate to greater exertions for the spread of the gospel, and lead to more fervour at the throne of grace, for the outpouring of the Spirit of God.

The perusal of the following pages, which contain a brief statement of the triumphs of the gospel of Christ in Denmark, the formation of Christian churches on primitive principles, and the persecutions to which some of our Danish brethren have been exposed, will, it is hoped, call forth among all real Christians, and more especially among our Baptist brethren, a spirit of sympathy and earnest prayer on behalf of our suffering friends, and induce them to lend the infant cause their active co-operation.

JOHANN GERHARD ONCKEN,

PASTOR OF THE BAPTIST CHURCH, HAMBURGH.



REVIVAL OF RELIGION IN DENMARK.

ABOUT twenty years ago, when Rationalism, the theology of human wisdom, was in its zenith in Germany, all spiritual life became extinct in Denmark. The country lay evidently in the shadow of death; but the Lord, about this time, again took compassion on his people, and roused them from their slumber, by his Spirit. This work He commenced by kindling the sacred fire in a remote corner of the land, by means of an old journeyman shoemaker. But it was soon communicated to hundreds in all parts of the kingdom. The awakenings were, for the most part, amongst country-people and the inhabitants of villages, who were exceedingly zealous in proclaiming and spreading abroad the truth;—they held frequent meetings amongst themselves for mutual edification, and to awaken others; but they did not separate from the Lutheran State Church, and they had not the most remote idea of the nature of an Apostolic Church. In doctrine, they were strictly Lutheran. The essence of Christianity, justification by Christ, and not by works, they clearly recognised and admitted; but they were perfectly in the dark on the sovereignty of God in the free choice of the objects of his redeeming grace; and, like the Lutheran Church, were Arminian in sentiment. When this awakening took place, the subjects of it were called, “The New Sect,” so unknown had Christianity and the fundamental doc-

trines of the State Church become. The awakened were not only persecuted by the public in the usual manner, but the government forbade their meetings, and sought by prosecutions, imprisonments, and fines, to suppress them. But, "the foolishness of God was wiser than men, and the weakness of God stronger than men;" and the government at length perceiving that they accomplished nothing, relaxed their efforts; though, whenever Christianity began to show itself in other parts of the country, the persecutions were renewed. At last, however, they ceased every where, and the country-people held their meetings, and delivered their simple addresses, without interruption.

Since the year 1825, however, a material alteration has taken place in the doctrines of these Lutheran Christians. Hitherto their opinions respecting the value and authority of the Word of God, had been sound; but now, a clergyman in Copenhagen, who had long been the champion of Christianity against Rationalism, and, as such, was held by them in high estimation, brought forward the assertion, that the so called Apostolic Creed was older than the New Testament, and more important than the Scriptures; that it was exclusively the true Word of God, the foundation on which the Christian Church was built, the rule of faith, on which all must rest their hopes for eternity, and that it ought, as the baptismal covenant in baptism, to constitute the sole ground of admission into the Christian Church. In order to the spread of this new Baptismal Covenant, the sacred Scriptures were in every way decried in the publications of Grundtvig, the author of the doctrine, and his followers. It was maintained, that they were only intended for the extension of religious knowledge, and more for the clergy than the people, who were unable to peruse them in the languages in which they were given. Doubts of the entire genuineness of the New Testament were admitted, and the impossibility of any one's being awakened by reading the Bible or any other books or tracts, was firmly asserted. It was only by the word audi-

bly proclaimed, and especially by listening to the before-mentioned creed, or to parts of it, from the lips of ordained priests, that faith could be attained; on the contrary, all books, without exception, were a dead letter—such were the opinions promulgated, and by degrees the greater part of the awakened became infected with these pernicious doctrines.

In the summer of 1839, at the suggestion of brother Oncken, I undertook a journey into Denmark, in order to establish a connection with these awakened Danes, and to attempt the introduction amongst them of sounder scriptural views of Baptism and the constitution of a Christian Church. On this journey I succeeded in forming a friendly acquaintance with many believers, and held numerous and well attended meetings; but the doctrine of adult immersion, as opposed to the sprinkling of children, found little acceptance amongst them. They clung to the latter with much greater firmness and decision, than is generally the case in Germany. It happened one evening, that a discussion arose on the subject of baptism, between myself and a countryman of the name of Rasmus Ottesen, a man endowed with considerable natural abilities, and held in great esteem amongst his fellow believers. He attacked me with violence, directed against me all the force of his wit, and in his heat advised me to go to Mönster, in Copenhagen, where I should find people of my own stamp and similar taste. This hostile intimation proved to be the means appointed by God, for the formation of the present Baptist Church in Denmark. Hurt by the bitterness and ill-treatment of my opponent, I became silent, and thus terminated the conversation; when the thought occurred to me, that the intimation he had given me, might possibly be a hint from God, and I determined immediately to act upon it, altered my route, and proceeded directly to Copenhagen, which I had not intended to visit. Here I found a small spot, that God himself had prepared, and into which, with trembling hands, I deposited the seed, small, indeed, as a grain of mustard seed, but which has

already become a flourishing plant, having put forth three branches. A small band of believing friends had gradually collected round a man of the name of Mönster, with him had examined the doctrines of Grundtvig by the light of truth, and had rejected them; they had searched the Scriptures diligently, and had arrived at the conclusion, that the baptism of children was an erroneous practice, which ought to be given up, and that it would be better again to substitute immersion for sprinkling. They, however, were of opinion, that those who had been sprinkled in infancy should be considered as baptized. Of the existence of other Christians besides themselves, who rejected infant baptism, they were ignorant, never having heard of Baptists and their opinions. I imparted to them the knowledge that God had bestowed upon me, and then left them to the care of Him, whose it is to give to planting and watering their appropriate increase.

On my return home, I kept up a correspondence with these friends, for whom I had conceived a strong attachment, and had thus an opportunity of observing the struggle it cost them, to be the first in Denmark openly to separate from error and the State Church. At length, however, some of their number broke through every obstacle, and desired to be baptized. When a man has determined on obedience to God, joy takes possession of the mind; this one of them, whose name is Rüdning, has given vent to in a letter written about this time. (24 Sept. 1839.) It is as follows:

“ O, how my heart now leaps with joy and gratitude to the infinitely merciful Saviour! With every day my longing increases for the arrival of the beloved men of God, who, in obedience to his command, are coming to execute his will, which he has made known to us in his word. Welcome, a thousand times welcome on the shores of Denmark with the message of peace and the words of truth upon your lips, and the power of God’s Spirit in your hearts!”

Brother Oncken and myself now set out for Copenhagen, where we baptized eleven believing disciples of Jesus, with whom we spent several most delightful days. The following letter we received some time after our return home : it is from Münster, whom the little church, in the meantime, had chosen for their overseer :—

“ COPENHAGEN, *9th Dec.*, 1839.

“ Dearly beloved Brother Oncken,

“ The mercy of the Lord is new every morning ! I cannot thank him as I ought for the great grace and love he shows us. The great embarrassment I formerly always felt, in declaring the word in our assemblies, becomes less and less ; a firm reliance on Him, who gives both to will and to do, he daily imparts to me ; as, likewise, that the lips speak from the fulness of the heart ; and the gift being His, he provides that the word shall not return void. Our meetings are numerously attended, particularly by strangers ; for most of our former brethren will not venture themselves under the same roof with us. Persecution continues on every hand, both with the pen and with the tongue, and, on the side of the police, it appears to be assuming a somewhat serious character. On the 30th November, I was summoned before the authorities, and the examination to which I was subjected, lasted from six to nine in the evening. I had to give an historical account of the causes that had led to my separation from the State Church, and the manner in which it had been effected, together with a statement of our doctrines. In the course of this examination, I gained in so great a degree the esteem of the magistrate, that he evidently endeavoured to place the affair in the protocol in the most favourable light. From the manner of his procedure in this examination, and his kindness, I am led to suppose, that he may himself have laid hold of the chief truth of Christianity, viz. :—Justification by faith, through the grace of God in Christ. On the following Tuesday, my wife had to appear before the same tribunal, where she

was greatly edified. By her declarations the judge was affected even to tears, and fully perceived, that what had thus, as is the case with her, become a settled conviction, no human power could shake. In the course of the week all the rest were likewise examined, and at the conclusion of the examinations, they were found perfectly to agree with each other, even to the minutest particular, although the judge, as is the practice, varied the form of his questions to each, even on the smallest details, as much as possible. He inquired of each one in particular, if he had been baptized entirely of his own accord, after full conviction, and without the persuasion of any one. These examinations have been transmitted to the office of the Secretary of State; but Frederic the Sixth being dead, much will depend on the sentiments of the new king, Christian the Eighth. But we know that the King of kings and Lord of lords has the heart of Christian the Eighth also in his hand, and can turn it as seemeth him good, and into his hands we have commended our good cause. Thus much is, however, certain, that the party of the "orthodox" established clergy exercises a decided influence over the new court, and will not neglect any opportunity of injuring us, of which we have the most indubitable proofs; so that, to all human appearance, the prospects are not the best. Pray for us and with us, dear brethren in the Lord! that he may protect and maintain the work He has commenced."

Soon afterwards we received from Münster the following letter:—

"COPENHAGEN, 24th Dec., 1839.

"Dearly beloved Brother Oncken,

"Honour belongs to God only! in Him only is our trust; how unsearchable are his judgments, and his ways past finding out! He leads us through joy and sorrow, as seemeth him good, for the glory of his name, the spread of his kingdom, and our own

sanctification. But then, dear brother! we need brotherly communion, and rejoice in that bond of communion, which the Lord has established between us. We continue, therefore, to pour our joys and sorrows into the hearts of our brethren, convinced that their interest in our spiritual and temporal weal and woe, will not slacken. It is painful to 'the old man,' to find ourselves in every way persecuted and reviled, not only by the unbelieving world, but by our fellow Christians. Yet 'the new man' within us rejoices in the Lord; for 'if they have called the master of the house Beelzebub, how much more shall they call them of his household? and, if we suffer with him, we shall also be glorified, and become joint-heirs with him;' yes, as he himself has assured us, we have reason to rejoice when men say all manner of evil against us falsely; for then our reward in heaven shall be great. As a slight specimen of what the world says of us, I send you a pasquinade, that has lately appeared, and which is eagerly read and accounted truth by many. The magistrates, indeed, treat us with more humanity, but appear, at the same time, disposed to view the affair in a serious light. To-day the whole church has been summoned, and will probably be required to give an explicit answer, whether they will return to the State Church or not; accompanied with the decided intimation, that, in the latter case, they cannot be permitted to remain in the country. Laws and regulations, containing the most terrible threats, will be read to each one separately, and the mildest that is expected, will be, that we shall be placed on board the first good ship, and sent out of the country; for were the journey performed by land, we might make proselytes by the way. I asked our inquisitor privately, what, in his opinion, would be done to us? He replied, That his personal opinion was, if I did not enter into an engagement, not to suffer myself to be ordained to baptise, and thus give a guarantee to the government, that the church should not increase, (for strangers they should know how to keep at a distance,) and if I did not bind myself to make

no proselytes, that I should at all events be sent out of the country; that he hoped the others would be permitted to remain under surveillance, till the whole affair broke up of itself; that especial care would be taken, that the Lord's supper was not administered. It is my intention, when before the tribunal, to reply, in answer to the above-mentioned requirement, that it is my determination, if God will grant me grace, to do all in my power for the welfare and extension of the church, that I can do with a good conscience before God and man, and that is consistent with the plain dictates of Scripture; whether this should require me to receive the laying on of hands, in the event of my being deemed worthy, or should it require me to surrender the office of superintendent to another, whom the Lord in his wisdom may call to it, I leave with God. (I must here break off, in order immediately to proceed to the court.)

“ We all appeared before the tribunal, and the inquisitor, as he had been commanded, employed all his eloquence with each one separately, in order to convince us of the danger of resisting the magistrate, and the consequences to ourselves that might result from it. But the Lord was strong in the feeble, and no one could be induced to enter into any conditions, but all were unanimous in demanding to be acknowledged as an existing church. The inquisitor now assured us, that he had entered upon the duty imposed on him with great reluctance, expecting to have to do with a swarm of crazy enthusiasts and fanatics; he thanked us in the kindest terms, that we had acted with so much circumspection, regard to truth, and Christian temper, by which we had acquired in a high degree his esteem and confidence, and had rendered this examination the most agreeable to him of any he had conducted, during the many years of his official career; and, he added, that what he had represented to, and enforced upon us, was only in the fulfilment of his official duties. The affair will now be transferred, for decision, to the Department of State; the result, however, is in

the hands of God. Our assemblies continue to be more and more numerously attended, particularly by strangers; and, God be praised! all has, hitherto, gone off well; but He alone knows how long we shall be tolerated. The brother of our P—, was here at Christmas, and spoke very intemperately against us, at several meetings, which he and his friends got up for that purpose, and where they attempted to shake the convictions of our dear brother; but the Lord preserved his dear child, and their endeavours only served to confirm him. I have daily occasion to rejoice over our little church; the most fervent love, founded on truth and justice, prevails amongst us. May the Lord regard us in mercy, and continue it!”

After a silence of fifteen weeks, brother Mönster wrote as follows, under date of 11th April, 1840:—

“Matters have at length assumed a very different aspect with us. We were yesterday summoned before the police, to receive the ultimatum of the government, which the police director read to us, and which is to the following effect: we are commanded to give up our meetings of whatever kind they may be,—and care will be taken to prevent their being publicly held; we are to abstain from the administration of the Lord’s supper, and from whatever has reference to re-baptism. The police is enjoined to keep a watchful eye upon us, and to punish, according to law, every violation of these injunctions. If we do not conform, then, as a particular favour, Altona Fredericia, or Friedrichstadt, will be assigned to us as our residence, of course, under the special surveillance of the police. But none of us were induced to enter into any engagement; on the contrary, I for my part declared at once that I had no intention of conforming to these injunctions in any one point; that, while I would endeavour to render unto Cesar the things which are Cesar’s, I would not forget to render unto God the things which are God’s. The police director now intimated, that they should find

means of keeping from the country, the people who were propagators of re-baptism. To which I replied, that the attempt to root out, and banish from the country, what was so evidently the work of God, would, with God's blessing, afford him enough to do for the remainder of his life."

Such are the barriers that had risen up, to intercept in its commencement, the little work in Denmark; such the thunder clouds that had spread over the infant church, and yet, it has not only continued to this day, but it has become trebled! Yes, the meetings have been continued almost without interruption, and are still (November, 1840) very numerous attended—so much, and infinitely more, can our Friend and Protector in heaven accomplish! So early as the end of July, there were again many in Copenhagen, who longed for the sacred rite of baptism, and brother Oncken and myself were once more obliged to travel thither. On this occasion ten were baptized, and the church having chosen brother Mönster as their teacher, he was ordained by brother Oncken. Thus we again, with joyful hearts, erected our Ebenezer in Copenhagen, and on our return we praised that faithful Guardian, who, notwithstanding all the precautions that had been taken, had, in the midst of our enemies, concealed us from their view, and at mid-day had conducted us unharmed through the most populous streets of the city. Amongst the number of those baptized, one was a teacher, who has resigned an appointment in the seminary, that he might be at liberty to act up to his conviction; he now supports himself and numerous family in other laborious ways; but his letters to us are full of the praises of His goodness, who has imparted to himself, and now also to his wife, his brother, half sister and best friend, the treasure of full apostolic truth.—A student of theology, Mönster's brother, has likewise renounced all prospect of bread and preferment in the Church, and has been enabled, by great grace, to yield to his conviction; he was

baptized here, in Hamburg, a short time before we set out.—In conclusion, the present teacher of the Copenhagen Church informs us with childlike joyfulness of heart, and gratitude to God, that he has since baptized twelve new converts; that the church now consists of thirty-two members, and is in the enjoyment of the inestimable happiness of brotherly concord and love, and the peace of God.

THE CHURCH IN LANGELAND.

ON my journey into Denmark, in the summer of 1839, I visited Langeland, where I held many meetings, and entered into the most friendly relations with the believers on that island. Soon after my return home, it appeared that there also our word on the subject of Baptism, had not altogether fallen by the wayside. Some of them, under the influence of the Holy Spirit, who leads into all truth, had been brought to reflection, and this truth likewise penetrated their hearts, and they resolved to obey the Lord. Others began to search the Scriptures, and appeared not to be averse to the truth. But scarcely had they commenced a correspondence with us, and begun openly to avow and to defend their opinion, when a storm arose against them, which raged so violently, that nothing but the Spirit of God could have kept them steadfast in the faith. This storm was the more dangerous and portentous from its proceeding, not from the world, or from the magistrate, but from their fellow Christians.

The formation of the church in Copenhagen had already produced excitement and enmity enough amongst them; and now they suddenly beheld Baptism springing up and spreading in another part of the country. Not only were the brethren in Langeland, who did not participate in their convictions on Baptism, converted into bitter enemies of the doctrine, exerting every nerve to suppress it, but the speakers of other communities in the neighbourhood

went over repeatedly to the island, and left no effort untried, to prevail on those who had resolved to be baptized, to change their determination. The most alarming threats and representations, and the persuasions of a perverted brotherly love, the most artful arguments, and the most arbitrary dogmatism, anathemas and affecting appeals were employed in order to shake our poor brethren in the resolution they had taken. Yes, the believing clergy in other parts of the country, nearly all the followers of Grundtvig, wrote to their 'dear brethren in Langeland,' warning them, in the bitterest and most urgent terms, against the Anabaptists, as they call us, designating our Baptism a sin and blasphemy against the Holy Ghost; representing me as an artful deceiver, a horrible wolf, that had assumed the disguise of the gospel, and come to them in sheep's clothing. The following extract is taken from a letter from brother Rasmus Jørgensen, dated 16th December, 1839, who was the first in Langeland to be convinced on the subject of Baptism.

“ R. N., a congregational speaker, from the island of Funen, has also been here, and has had a great deal of conversation with me. He adduced innumerable arguments against Baptism, and most zealously exerted himself to bring me over to a different opinion; so that I found myself in a similar predicament to Peter on the sea—I doubted and began to sink; but the dear Saviour, thanks to him for it! took me by the hand, and sustained me, so that I clung to his word. I told him in direct terms, that I did not comprehend, and could not believe what he said; but that I would abide by God's own holy word. At Christmas and New year, L. M. from Funen, R. S. from Zealand, with other leading persons are expected here. But I call to mind what Moses said to Israel: 'Fear ye not, stand still, and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace.' Yes, thanks be unto him for his grace, in opening our eyes to perceive the mines of gold contained in his holy word.”

Unshaken by the artifice and bluster of the enemy ; our weak brother, in whom the Lord was mighty, stood fast, while others were again involved in doubt, uncertainty, and irresolution. As soon as I was apprised of the latter circumstance, and had ascertained the passages of Scripture the opponents had perverted to their use, and the chief arguments they had employed, I wrote to the Langelanders, in the form of a letter, a circumstantial reply to all the objections advanced against the truth of baptism. This was blessed by Him who, in his great mercy, employs, as his instrument, the feeble words of his children ; and thus it happened, that in September this year, many of God's children were ready for baptism. The following extracts from their letters will convey the best idea of these, in other respects, uninformed and simple country people.

EXTRACT FROM A LETTER OF BR. N.

“ RUDKJÖIBNG, (*in Langeland,*)
19th July, 1840.

“ Dear Brother,

“ Your kind letters and remembrance of me, force me to write to you ; for your communications have been the source, to me, of great edification and delight, in directing my attention, by the light of the Holy Spirit, to the truths contained in the word of God. Praise and thanksgiving to the Lord, who guides all things so wisely, and who has so wonderfully accomplished much that relates to us. He leads us, indeed, sometimes, where we have no wish to go, but he always gives us all that we require, and often more than we ask, or understand. We have, therefore, no cause to doubt of the mercy and grace of the Lord, nor yet of his ability to work within us, both to will and to do. We will, therefore, cast from our hearts all doubt and fear, for the Lord is powerful, and He will so guide us through this seductive world, that at the end of our days, we shall attain eternal joy and peace. Then we shall be for ever free from all indifference and coldness to the Lord, and

from the fear of falling away and plunging into misery.

“ Dear brother, I know not what else to write to you, but that Jesus Christ, the only begotten Son of God, came into the world to save sinners. This, Paul says, is a faithful saying, and worthy of all acceptation. You may, indeed, reply, you have no need to tell me that. But, when the heart is full, it will overflow; and, dear brother, it is in all simplicity I write to you, the best of what I know, that Jesus Christ has laid a foundation that will stand sure, and we dare not build on any other; for there is no other name given under heaven among men, whereby we can be saved. And, if we love him, our love will compel us to obey his commandments, for which he will himself give us ability and strength, that we may in no wise be turned aside from them, to follow fables, the doctrines and commandments of men, which are all vanity. ‘ In vain they serve me,’ says the Redeemer, ‘ teaching for doctrines the commandments of men.’ Matt. xv. 9. Tit. i. 14.

“ Dear brother, I earnestly desire to see and to converse with you, for I inwardly long for Baptism, and the Lord’s supper.”

FROM BROTHER A. M. TO MYSELF.

“ CIMMERBOLLE, (*in Langeland*,)
22 Aug. 1840.

“ Dear Kobner, do not forget to write to us. There are some amongst us who, by the assistance and grace of God, have arrived at conviction, both as to what baptism is, and who should partake of it; there are others longing for conviction, as to what is the will of God. When you write, therefore, exhort us earnestly to edify one another out of the word of God, and mutually to strengthen each other in our most holy faith in Jesus Christ, that we may live and move in him, and may be able to say with Paul, not with the lip only, but with the heart, ‘ the life which I now live in the flesh, I live by the faith of the Son of God.’ For my own part I must confess, that coolness and indifference to the Redeemer still

have place in my heart, and yet he has so loved us, that he gave his life a ransom for us, and, in doing so, was not indifferent whether we were redeemed or not. Such complaints are now frequent among us, although at that time (1839), as you yourself witnessed, great joy was created by the word and joyful message which you proclaimed to us. Since your departure, my thoughts have been for the most part in heaven, and some times with you, particularly since God has convinced me, that immersion in baptism, and rising again from baptism, must both take place; and that those who are baptized in the name of the triune God, should confess in whom they believe, before they are baptized. My longing for your arrival with brother Oncken increases with every day. We are, as it were, shut out from the public meetings, and looked upon as strangers, and even as heretics. The Lord help and comfort us, and you also, our good shepherd!"

At length the Lord permitted us to satisfy the longings of his children after the sacred means of grace. On the 10th September, 1840, brother Oncken and myself set out for Langeland, where he baptized five brothers, and three sisters. Again, the Lord not only granted us a delightful season in Langeland, but conducted us—amidst greater dangers and sharper attention and watchfulness of opponents and enemies, than those we escaped on our last journey to Copenhagen—unharméd, both out and home. One thing only was to be regretted, that a man of the name of R. Rasmusen, who was expected from Funen, was not baptized, our stay being short, and the time fixed for departure not admitting of any delay. Amongst those who were baptized, and of whom more particular mention may be made, there was a man born blind, to whom the Lord has not only imparted a clear insight into his kingdom through the Sun of Righteousness, but whom he has likewise endowed with so rare a knowledge of Scripture, that scarcely a passage in the New Testament can be repeated, but he can point out the

chapter, and frequently the verse, in which it is contained. Poor and helpless as the widow in the temple he has, like her, brought a sacrifice to his conviction. I have in my possession two sacred poems composed by him, which evince great natural talent and sanctified feeling.

R. Jørgensen, who, from the beginning had displayed so much constancy, was chosen superintendent of the little church. The few lines which are subjoined are from him, and were addressed to myself soon after our return.

“PELYKKEGAARDEN, (*Lanyeland,*)

28th Sept., 1840.

“Dear Brother,

“We have been anxiously expecting to hear from you, that we might know if you had reached home in safety, so many reports are in circulation on the subject, according to some of which, you have been detained and imprisoned. We have, however, found comfort in the thought, that the Lord is able to conduct his servants, unhurt, through the raging billows and through fire. Thanks to Him who accomplisheth his will, despite the enmity that now reigns in the darkness of this world.—I can tell you that you had scarcely reached the steam boat from Taars, and put out to sea, when a party from Naks-kov in Laaland, sent out to seize and deliver you up to the police, arrived at Taars, many of whom were sorry enough that you had escaped them. The conviction of many around us seems to be suspended; they wait to see how things will turn with us, what will be our conduct now that we are united into a church. We therefore clearly perceive, if the kingdom of the Lord is to be extended, and his honour promoted, we must walk circumspectly, taking the word of God as our guide, and giving heed to every exhortation it addresses to us; that we may walk as the children of light, and that He may be glorified in us. Blessed be the Lord our God, for his great grace, in having ordained us, that we should go and bring forth fruit, and who

hath promised himself to purge us, that we may bring forth more fruit."

As brother Mönster was, sometime after this, on his return from Aalborg, he visited Langeland, where he baptized two persons more; according to which, the church now consists of ten members, who have already undergone an examination by the police. The district magistrate, however, appears to be a humane man, and it is to be hoped that he will treat them with as much lenity as possible. So far as I at present know, their meetings have not been interrupted. But the will and work of the Lord are like a rapid stream, that cannot be stayed; the stubbornness of the human heart, and the resistance of the powerful, are swept away by it. Of which the following letter again furnishes the signs. It is likewise from R. Jörgensen, dated 10th Nov. 1840.

"Immediately after our dear brethren from Copenhagen (P. Mönster and his brother the student, A. Mönster) had taken their departure from hence, our district magistrate, Holm, received an order to arrest Mönster wherever he might be found. In the province of Zealand, through which he travelled, where he visited a schoolmaster, Sörensen, who is a convert to baptism, the officers sent to arrest him (so says report) did not arrive till after his departure. This information I have received from a brother of mine, who resides in Zealand, but who is at present on a visit to us here; he likewise informs us, that in the neighbourhood where Sörensen lives (exactly where the Grundtvigian clergy, our bitterest enemies, are most numerous settled), there are individual converts to baptism, one of whom, a weaver, H. Penlecke, is brother (it is to be hoped, the one who was so violently opposed to baptism) to the Penlecke who is a member of the church in Copenhagen. He has visited the believing clergy, and has conversed with them on baptism. They were unable to resist the truth, but sought to pervert it. With

several Christians near Stagelse, a small town in the neighbourhood, he has also had discussions on this point. The clergyman Boisen has also been in the neighbourhood, and has advised the people not to talk with this weaver, or with any other persons on the subject of Baptism, telling them it was dangerous to do so. Rasmus Ottesen, with whom you once disputed in Funen, and who was at that time so bitter, has likewise been brought to a stand, and to yield, if not a full, at least a partial assent to the truth. My brother says the clergy are afraid of him, not being able to contend with him. He now often declares, that in so far as the Baptists are right, they shall maintain their right. I have still a particularly pleasant piece of news to tell you, with many, many remembrances from brother Svendsen of Svendburg in Funen. He came to see me some time ago, and is quite a convert to baptism. We had a great deal of conversation together, for the Lord opened to us the Scriptures, and allowed us to draw water out of this inexhaustible spring. Svendsen exclaimed, 'Now I can depart out of Babel, and I will depart.' From this moment his resolution was taken to separate from the State Church, to adhere to God's own word, and to call upon the Lord for ability and strength, joyfully to run the appointed race. R. Ramusen, from Funen, desires to be remembered to you. He wishes to be received into the Church of the Lord, and the sooner the better. He has already called on Svendsen, who has promised to return his call; and I entertain a strong hope that the Lord will also plant for himself a church in Funen, although for the moment, it appears as if the way were entirely closed against us. A proclamation has been sent to the district magistrate, and by him addressed to his deputies and the people at large, particularly to the inhabitants near the coast and the owners of boats, offering a reward of twenty dollars for the apprehension of Oncken, yourself, or Mönster, or for discovering your place of residence, that you may be seized; and denouncing severe punishment against any one, who

shall afford either of you an asylum, or keep secret the place of your abode.”

THE CHURCH IN AALBURG.

EXTRACT OF A LETTER FROM BROTHER P. MÖNSTER,
OF COPENHAGEN, TO BROTHER ONCKEN.

“ *December 9th, 1839.*

“ Brother Jensen is no longer with us ; he left us under the following circumstances. I received a letter from Aalburg from a Christian tailor, stating that he was in want of a journeyman, but a believer, a man on whom he could depend. This appeared to me an intimation from the Lord, and Jensen being at the time without work, I mentioned the subject to him, and we determined that he should go, the more so, as Jensen evinced a strong desire to spread the truth abroad. On the evening before his departure, at a meeting of the church, after I had impressed upon his heart the duties which appeared to me the most indispensable with reference to this enterprise, and had admonished him and the whole church of the necessity of constant prayer and watchfulness, I had the satisfaction of hearing him pour out his heart in a prayer which deeply affected us all, and forcibly brought to mind the words: ‘ Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies.’ I provided him with tracts, &c., and implored our faithful Redeemer to attend him in all his goings.”

It was not long before the agreeable news was received from brother Jensen, from Aalburg, that he had met with brethren there, who had not only cordially admitted him of their number, but who discovered a disposition to conform to the word of God. But scarcely had one of the Grundtvigian leaders in Copenhagen discovered that Jensen was in Aalburg, than he sent there one of his own party, a journey-

man bricklayer, of the name of Hassing, to counteract our brother. The Lord, however, overruled this trick of the devil's to the furtherance of his own cause. Hassing immediately commenced his opposition to our Jensen with threats and violence, warning the people against him, and ridiculing his attachment to the word of God. He conducted himself with so much virulence and want of skill, that the believers turned from him and united themselves more closely than ever with Jensen, who, while he defended the truth, kept quietly within the bounds of Christian love. In spite of all his threats, Hassing had the mortification to find his own brother converted to Baptism. At this period the following lines were addressed by brother Jensen to Mönster in Copenhagen, 20th January, 1840 :—

“It is with sincere delight, that I hear how the grace of God conducts you all, and I rejoice in the Lord, who has infused into all your hearts so much constancy, union, and love. O let us evince our sense of such great grace, by more sincere thankfulness, earnest prayer, and holiness of life! In body I am, indeed, absent from you, but, blessed be God! I am near you in spirit. It is a great blessing to me, that I know the blessed hours in which you and all the brethren and sisters who have one baptism with us, assemble for the praise of God and the confirmation of our faith ;—the thought is delightful to me. The last time you were assembled at the Lord's table, my longing to be with you was great—but the Lord graciously feeds me also here. Several brethren assembled with me, at the same hour, for mutual edification, and we rejoiced together, and sang with you : ‘All, who are now assembled here, join hand in hand!’ Blessed be God! that I have found also here, brethren and sisters willing to share our joys and sorrows.”

In the course of a short time, the resolution of several persons to obey the injunctions of the Saviour being matured, they invited brother Mönster to come over from Copenhagen to baptise them. In

obedience to this call, brother Mönster went to Aalborg, and on the 1st of October, 1840, baptized six persons; one of whom was Hassing, the brother of the hostile Grundtvigian missionary, and another, a Jewish girl, Jette Cohn. With Jensen and a woman, who had been previously baptized in Copenhagen, the church of Aalborg now consists of eight members, and they have chosen brother Föttved, sergeant in the third regiment of Jutland Infantry, as their superintendent. His fitness for the office to which he has, for the time being, been appointed in the church of God, is evident from the following letter, addressed by him to brother Wedfall, in Copenhagen:—

“ AALBURG, 27th Oct. 1840.

“ Our faith and hope are founded on the love and tender mercy of the Father, who governs and directs all things according to the good pleasure of his will, for the advantage of us who love him. O beloved brethren and sisters! let us all rest our hopes on him, who first loved us—on him, who has all hearts in his hand, and can turn them like the rivers of water; then we shall not be brought to shame, no, not before the wise and learned of this world, who arm themselves so strongly for the conflict. There is here a great commotion amongst the children of unbelief: the poor creatures have been making plans and preparations so vast, they might have been going to take the field against Mehemet Ali; but when the war broke out and we met upon the field of conflict, the enemy had neither arms nor ammunition.—Ditlevén expressed a wish to be brought up for examination, but he thought himself unworthy; the Lord, however, heard his wish and gratified it. On the following day, he received a summons to appear before the police on the 23rd of the month. He joyfully repaired there at the time appointed, and was asked how long he had harboured Mönster, and how he had dared to afford shelter to such a man; for this he was fined two dollars. Ditlevesen replied, that his regard for

Mönster was so great, he would willingly have paid two dollars more, had he but remained five days longer. Some other questions were asked him, to which he boldly and unhesitatingly replied. Our dear brother Domgaard, the most simple and humble of us all, who makes no pretensions to worldly wisdom, or wisdom of his own, and what he says is given him by the Father, has also been examined, and acquitted himself well.

“Yesterday the 26th, we all had to appear before Wölfert. Contrary to all expectation, he was civil and kind, particularly to myself and my wife. Although we were all there together, we were examined separately, and then dismissed. Mrs. Ditlevesen he attacked with some degree of anger, but she was not disturbed by it, answered well, and gained some approval. Jette Cohn he told, it would cost her dear, for she must answer for her conduct to Probst Hald, who had confirmed her, and been the shepherd of her soul; but Jette thought she had found the right shepherd in her God and Saviour. The Probst is at present absent, attending the assembly of the states. I had almost forgotten Jensen, who was before the police on the same day. Wölfert assumed towards him a threatening demeanour, stamping upon the floor, and marching angrily about the room; but our calm brother Jensen was not dismayed, and they separated in consequence, with apparent cordiality. The auditor of our regiment sent for me yesterday, not with any unfriendly intention, but to ascertain the reasons that had induced me to take the step I have. He listened to me with great attention, for his heart was concerned in the inquiry. He wept repeatedly, and expressed great anxiety on my account; for I might possibly be dismissed the regiment, and banished the country. I told him, it was what I had made up my mind to. What in that case, I should do with my large family, he could not conceive. That, and every thing else, I leave to God and my Saviour, whose laws and commands I seek to fulfil. He gave me the laws against religious assemblies, and those

against the Baptists, to read, and made me promise to inform him how the examination past off, and advised me not to say too much, not more than the question absolutely required. H. Ontoft is well again; the Lord has increased his faith, and he now longs for baptism. The post has just brought the agreeable news that our dear brothers Mönster have reached home in safety. The Lord has added two new children to the church in Langeland, which has again diffused great joy amongst us. How wonderfully our Father, from time to time, visits us with his grace, and causes his light to shine upon us! Let us praise him for it with united hearts!"

BROTHER FÖTTVED'S LETTER TO THE BRETHREN HERE.

"AALBURG, 6th Nov., 1840.

"Beloved brethren in Christ,

"With my feeble pen I salute you, my brothers, and present to you the salutations of the Church in Aalborg, of whose existence our dear brother Mönster has doubtless already informed you. Brother Mönster arrived here on the 30th September, and at eight o'clock on the evening of 1st October, the sacred rite was performed in the Bay of Lümfyord. No interruption took place, and our meetings since have not been interfered with. We all rejoice and are happy in having thus fulfilled one of the Lord's commands. Our dear brother Mönster remained with us till the 4th October, and then continued his route to Randers. The number baptized here was six; but several persons have since determined to follow our example. One, who intended to have been baptized, was prevented by sickness. (Probably Ontoft, of whom mention has already been made.) After the expiration of about a month, during which time the enemy has been forming and maturing his plan of hostilities, the magistrate, by virtue of an order from government, dated 13th of last month, has commenced by summoning and examining us; but, by the grace and power of God, we have all been enabled to justify ourselves. We appear to be in the desert, and

every thing seems gloomy around us : but even there we find our faithful guide, of whose promise we are assured : ‘ Call upon me in the day of trouble ; I will deliver thee.’ ‘ No one shall pluck them out of my hand.’ Brothers and sisters, as many as are the children of God, grafted as branches into the true vine, who, being older and stronger than we, pray to the vine dresser, that prosperity may be granted to us, who, as new branches, have been grafted into the same vine. For myself, as a soldier (such at least is the representation made to me), the prospect is more gloomy than for others who are civilians, who cannot be so easily driven from their stations. The military authorities keep a watchful eye upon me ; but, trusting in the promises of our Lord, I am of good courage. O beloved brethren and sisters, as many as are partakers of the same grace, and by baptism have been buried with Christ, and now walk in newness of life, who, or wherever you may be, pray for us and with us, as we also will not forget you in our prayers. For as members of the same body, we are known to each other in spirit, and are nearly allied. The grace, peace, and blessing of the Lord our God and Father, be with and over you, and all of us ! Amen.

“ It will be kind in you to write to us, that your courage in danger may communicate itself to us.

“ Your unworthy brother,

“ O. N. FÖTTVED.”

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ACCOUNT OF THE PERSECUTION
OF THE
BAPTIST CHURCH IN COPENHAGEN,
IN EXTRACTS FROM LETTERS FROM THAT CITY.

FROM A LETTER OF A. MÖNSTER, STUDENT OF THEOLOGY, MEMBER OF THE CHURCH AT COPENHAGEN, AND BROTHER TO THE PREACHER OF THE SAME NAME, TO BROTHER ONCKEN, IN HAMBURG.

“COPENHAGEN, *5th Dec.*, 1840.

“Dear brother Oncken,

“All the new members of the church have undergone an examination. We were all forbidden, on pain of banishment from the country, to take part in any meeting, or to administer the Lord's Supper. It was likewise intimated to my sister-in-law, my wife, and myself, that we must not, for the present, leave Copenhagen, unless we meant to expose ourselves to arrest. This was probably induced by our residence in Langeland last summer. Not a single member of the church made any promise; but all without exception evinced a candour, circumspection, and regard to truth, for which we cannot sufficiently thank our Father in heaven, and which gained for us the respect of the magistrate.

On Wednesday noon, our preacher and leader was again summoned before the court, and required, as usual, to promise not to extend the church by receiving new members, and not to leave Copenhagen; but

declining to enter into any such engagement, he was immediately conveyed to prison, where, however, he has a cheerful warm room, and other comforts. In other respects he is well, and is treated by the magistrate, as we all are, with much civility and attention. My sister-in-law and myself have visited him, and we found him so joyful and happy in the Lord his Saviour, that it was a pleasure to converse with him. On the affairs of the church we were not permitted to speak; but on all other subjects we were left free. His wife is likewise cheerful and serene, resigned to the will of God. On Wednesday evening we had our meeting for public worship, which I conducted, and we were not interfered with by the police. This evening there is to be a meeting of the church, in order to choose one of the brethren to conduct the services, and administer the sacrament, during the imprisonment of our regular teacher and leader. Whether or not it is the intention of the magistrate to arrest any more of us, we are ignorant; this we leave without apprehension in the hands of our wise, powerful, and gracious Father."

A. MÖNSTER TO J. G. ONCKEN.

"COPENHAGEN, 13th Dec., 1840.

"At present the persecution appears to be becoming serious. Well, let what is appointed happen! The Lord is our helper, what can man do to us? We will not fear, for the Lord, whose power and love are infinite, is on our side. My dear brother is happy in his Saviour. The police forbade us to assemble last Sunday, but we met as usual. To-morrow evening probably we shall be disturbed, and brother Ryding, in whose house we meet, and myself, taken into custody."

A. MÖNSTER TO J. G. ONCKEN.

"COPENHAGEN, 2nd Jan., 1841.

"My brother is still in confinement, and in all human probability will be banished the country:

this is likewise his own opinion, but he is quietly resigned to the will of his God and Father. Of his spiritual state you will be best able to judge, if I copy a few letters, which, as opportunity has offered, he has contrived to slip into his wife's hand, who, submissive to the will of God, continues to bear the loss of her beloved husband with calm resignation. The first letter is as follows :

“Peace be with you, my dear brother Adolph ! The delightful accounts of our beloved church have filled my heart with unfeigned joy. Praise and thanksgiving to the Lord for his great mercy to us poor sinners, who have not in the least deserved his faithfulness and love ! Are not his chastisements those of a father, who seeks the welfare of his child ? Does he not scourge us, because he loveth us ? Praise the Lord, O my soul, and all that is within me, bless his holy name. Let us remember, my dear brother, that he who plants and he who waters are nothing, but that God is all in all. At his bidding, and in his name, my brother, we have planted in the garden of Denmark a glorious tree ! The tree is good, and the fruit is wholesome, though somewhat bitter, and the owner of the garden will not taste it. One branch they have already lopped off, and may, perhaps, deprive it of others ; yes, they will probably cut down the tree to its roots. But, as the root of Jesse put forth a branch, that has become a tree, in which we, like birds, now securely build our nest, so the tree, the Baptist Church, whose roots extend through Denmark, from the Sound to the German Ocean, yes, and to the islands of the sea, will, by the strong arm of the Lord, put forth new branches, till the hewers become weary of their labour ; for only such plants as are not of the Lord, shall be plucked up by the roots. Let us never forget that our Elder Brother,—and of his Spirit, his flesh, and his blood, we have been made partakers,—is seated at the right hand of the Father on high, and that to him all power in heaven and earth has been given. To him, with the Father and Holy Spirit, be honour, praise, and glory ! Amen. *I am happy in my Saviour.*

“‘ A young man from Hamburg, a Jew, who is charged with counterfeiting notes, occupies the same cell with me, to whom I preach every day ; he reads in my German bible, and his heart, at times, appears to be touched. O that the fulness of the Gentiles may soon be brought in, that the remnant of Israel may be saved, and the Lord speedily appear in his glory ! For this my soul longeth. Yes, come Lord Jesus ! come quickly ! Amen. Now the jailer is coming, to see that my lamp is put out, (10, p. m.,) but I am provided with another lamp, which, with God’s help, shall never be extinguished.’

“ From another letter :

“‘ What, though the world should deprive us of all we possess, and the thorns in our way should inflict pain and wounds, and our weak hearts should break—our Jesus we shall never lose ! His arm is not shortened who saith, “ Call upon me in the day of trouble ; I will deliver thee, and thou shalt glorify me ;” and though he hide himself for a moment, it is only for the trial of our faith. Let us hope against hope, then, according to his promise ; in his infinite kindness, he will show himself with increased brightness, when he again appears to us. For what did Israel hope, when leaving Egypt under the conduct of Moses ? For peace and happy days ; but they desired the end, before they had traversed the road that was to lead them to it ; and as the way was long, they murmured against Moses, and sighed for the fleshpots of Egypt. Let us not imitate them in this, my dear brethren ! Behold, a greater than Moses is here. Our leader is Immanuel, (God with us,) who then can be against us ? If we are followers of Him, and tread in his footsteps, neither the devil, nor the world, nor our own flesh and blood, nor any other creature in heaven, or on the earth, or under the earth, shall be able to tear us from his hand, or separate us from his love ; and having these what more can we desire ? He, who was tempted in all things, yet without sin, can and will come to assist our weakness. Are we tempted ?—so was he ; and he will teach us to wield the same weapons that he himself

employed, and the entrenchments of Satan will disappear before us. Are we persecuted and oppressed?—so was he; and he will teach us to bless when others curse; to pray for those who hate us; and thus to heap coals of fire upon the head of our enemy. Do we suffer bodily privations?—he was constrained to say of himself, “The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.” But now he sits the King of kings at the right hand of the Father, and he gives us the greatest, the best that he has, his Holy Spirit; then shall he not also give us meaner things? “The gold and the silver are mine,” saith the Lord, “and I give them to whomsoever I will;” shall he not then give what is needful to his elect? Before any one of us should die of hunger, the Lord would cause it again to rain manna from heaven, and water to gush from a rock.’

“I almost fear, my dear brethren Oncken and Köbner, that I shall weary you by copying this letter; but it was so grateful to my own heart, I thought it could not be otherwise to yours. May God our Father continue to our teacher his humility and strength of mind, and to Him be all the praise! Our public assemblies continue to be numerously attended: on Sundays there are generally more than two hundred persons present, to whom the exhortation, ‘Repent, and believe the Gospel,’ is addressed. Brother Ryding has set apart his large room for the purpose; but this is already too small, and is sometimes crowded to excess. Several persons in the town have offered themselves for baptism, and there is good reason to expect, that a still greater number will soon do the same. A brother of our beloved fellow member, brother Penlecke, who was here last year, and who travelled through Zealand, a vengeance-breathing Saul, persecuting and preaching against us, has been here again this year, a gentle, humble, and zealous Paul. He is now perfectly convinced that we are an apostolic church; and is of opinion, that it will not be long before, in West Zealand, (exactly where the truth of baptism is most zealously opposed by the clergy and laity,) a Baptist

church will be formed, there being in that neighbourhood so many persons who have embraced the whole truth of the Lord. There are great divisions amongst believers in that quarter: some adhere to the State Church, and to their baptismal (Grundtvigian) covenant; others (as Rasmus Ottesen, formerly our most violent opponent) are for separating from it, and retaining infant baptism, though only by immersion; others again desire to unite with the Baptist churches. In Aalborg and on Langeland there are several persons who have expressed a wish to be incorporated with the Church of Christ by baptism. With what justice is our God styled wonderful in counsel, and excellent in working!"

EXTRACT FROM A LETTER OF BROTHER P. MÖNSTER'S,
PREACHER TO THE CHURCH IN COPENHAGEN, TO
BROTHER ONCKEN.

*"From a prison in COPENHAGEN,
"28th January, 1841.*

"My dearly beloved brother Oncken,

"My sincerest thanks for the interest you have evinced in our affairs, both by your counsel and by your acts. I am quite well in prison, and I thank my God and Saviour with all my heart for this, and for all his faithfulness and love to myself, and to the church. That this little persecution has already been of service to us, and that it will be of still further service, I have not a doubt. To myself it has been very useful, by furnishing me with more time to study my God and my Lord in his glorious word, and to lay in a capital, by which, should it please God still further to employ me in his service, I have gained an additional pound wherewith to trade. May God in his faithfulness enable me with fidelity and diligence to perform the good pleasure of his will.

"May He grant us all grace, with unfeigned humility, to fight a good fight, to finish our course, and keep the faith. Then a crown of righteousness is laid up for us, of his free grace in Christ Jesus."

A. MÖNSTER TO J. G. ONCKEN.

“COPENHAGEN, 29th Jan., 1841.

“Brother Ryding and myself have been before the police director. He read to us a paper from the department of state, which gives us the choice of voluntarily quitting the dominions of the king of Denmark within a month, or of being prosecuted according to law, and severely punished. God has enabled us to choose the latter. Immanuel is with us! The same document has also to-day been communicated to the Lord’s dear bondman. As it is the same Spirit that guides all the children of God, we know beforehand that our dear brother has made the same election. Our public services are very numerously attended; on Sunday evenings more than two hundred assemble.”

A. MÖNSTER TO J. G. ONCKEN.

“COPENHAGEN, 13th Feb., 1841.

“A short time since, my sister-in-law returned home from visiting her husband, with the news, that the prosecution against us is to commence next Monday. The alteration in his treatment began to-day. He is now allowed only one pound of bread, and two and half shillings courant (about two pence halfpenny English) per day: so that his food is now of the most ordinary kind given to prisoners, such as is given, to use the jailer’s own words, to the greatest rogues. My brother and his wife are both as composed and resigned to the will of their God and Father as they have been from the first, although the prospect has become more gloomy. It appears to be the intention to detain him in prison till the trial is ended, and that may last a whole year.”

A. MÖNSTER TO J. G. ONCKEN.

“COPENHAGEN, 16th Feb., 1841.

“By last post I informed you that the prosecution of our teacher, and probably of brother

Ryding and myself, was expected to commence immediately. The president of the court, Spandet, whom we believe to be a Christian, is very favourably disposed towards us, and will do his best to get us tolerated in Denmark. He has already spoken in person with my brother on the subject, and is of opinion, that our chief object must be to prove that we are real Baptists acknowledged by the recognised Baptists in England and America. My brother showed him your letter, in which you announce to him his being appointed a missionary in Denmark; but Spandet is of opinion, that this letter would not be deemed a sufficient proof; for the court would not, and could not, consider Oncken and Köbner as Baptists, partly because they are not acknowledged to be so by the authorities of Hamburg, partly because they are known in this country as Anabaptists, partly because the court does not know whether the Baptists in Hamburg are a new and self-constituted sect, or whether they are a church planted on apostolic principles by the Baptists in England or America, who are recognised in this country as genuine Baptists. He, Staatsrath Spandet, is therefore of opinion, that if my brother can obtain a document direct from two, or more, well-known leading Baptists in England or America, stating that they acknowledge us in Denmark to be real Baptists, standing in spiritual connection with their churches through the Baptist church in Hamburg, which they likewise acknowledge to be in the same connection, and a true Baptist church, it would materially contribute to the favourable issue of our cause, and to our obtaining toleration. I am therefore charged by my brother, to urge upon brother Oncken the necessity of procuring for him, as soon as it can possibly be obtained, such a direct document from England or America, that it may be laid before the court.

“This prosecution excites considerable attention and interest in the city. Two of our cleverest advocates are desirous of undertaking our defence, and one of them has already claimed permission to do so

in the proper quarter. One of them, who is favourably disposed to Christianity, has been to my brother in the prison, and has assured him, that he is very much interested in our behalf, for though he has heard us much spoken of, he has heard nothing but good of us. An advocate or attorney, the law requires us to retain, in order to appear before the court, to present written documents, and for the observance of legal forms. It is not, however, forbidden us to defend ourselves by written memorials, and it is our earnest prayer to the all-wise God, that he will give us his Holy Spirit for our defence, that we may not employ the vain subtilties of human wisdom, but words of power and conviction, dictated to us by the Holy Spirit; then should the devil himself become our accuser, we should come off victorious, and gain our cause, if not now, yet before the highest and last tribunal, where the Judge presides whose eyes are as a flaming fire, and who, without respect of persons, decides with the greatest wisdom and justice. Our public meetings are now literally crowded; Sunday evening last between two and three hundred were present. O pray for me, that the Lord may fill my heart to overflowing with his abundant treasures, that his life-giving word may flow freely from my lips. Not a few have already presented themselves for baptism, and many more will doubtless soon do so.

“The news from Langeland and Aalborg is likewise in this respect satisfactory. In the *Kirchenzeitung* (a religious periodical) there lately appeared an absurd and unfounded story respecting us, which was copied into the political journals, and occasioned a controversy, of which we were the subject. By some we were pronounced dangerous to the unenlightened classes; others claimed for us the most unlimited freedom. My brother, in one of his late notes, says—‘One of the attendants of the prison has a relation in the barracks of the royal guard, to whom he gave some tracts, which he had received from me. The major heard of it, read all the tracts

through, and then ordered them to be distributed in the barracks, saying, the more books of this kind are received by the soldiers, the better. He has sent to thank me for them. The above attendant spoke with several of the guards who had attended our public worship. Thus the kingdom of God is extended without our knowledge.' I will take this opportunity to remark, that tracts are not only distributed at all our meetings, but people now come to my house to obtain them, and there are indications of their producing good fruit."

A. MÖNSTER TO J. G. ONCKEN.

"COPENHAGEN, 26th Feb., 1841.

"A few moments ago our dear sister, the wife of my imprisoned brother, came from her husband with the news that it has this day been determined not to permit her, or any member of the church, from henceforth to see him. Staatsrath Spandet had submitted to the department of state, the propriety of liberating my brother, or, at least, of suffering his wife to visit him without the presence of a witness. But instead of listening to the suggestion, as we might reasonably have expected, the above order was issued. O, my brother! pray fervently in the name of the Lord Jesus for the prisoner of the Lord, for his wife, for us all; for we feel that we are but flesh and blood, and can do nothing of ourselves. My dear brother and his wife have taken leave of each other for a long time, perhaps for ever in this world (for to our eyes it seems as though a serious persecution will break out against us). Their separation was such as became a Christian couple: it was not without strong emotion, and a deep feeling of what they had, for so many years, been to each other, yet accompanied by a firmness and calmness, inspired by the consciousness that their proper home is not here below, but in heaven."

A. MÖNSTER TO J. G. ONCKEN.

“COPENHAGEN, 12th March, 1841.

“My brother’s wife has again received permission to visit her husband, and, in the presence of the jailer, to converse with him on domestic affairs. This permission was made known to her on the 6th March, her birth-day; and our Father, who is in heaven, could scarcely, under existing circumstances, have prepared for her a more welcome celebration of it. On Wednesday, last week, our public meetings were broken up. After I had read the commencing hymn, an assistant of police with two policemen stepped forward, and very politely asked if it were permitted him to address a few words to the meeting? He then, in the name of the magistrate, declared the meeting to be an unlawful one, and begged all who were present to disperse, which took place without the smallest noise or confusion. He then wrote down Ryding’s name and mine, and went away. On the Friday evening, I called on the police director, Staatsrath Brastrup, to apprise him, that on the following Sunday many persons would again assemble at Ryding’s, and offered to dismiss the meeting myself; which I did, because I wished to announce to all present, that we should henceforth go about and hold meetings in their houses; but permission to say this was not granted.

“On Sunday, at the usual hour of meeting, no small number of persons being assembled, the police assistant, attended by six inferiors, again made his appearance, to witness my dismissal of the assembly. I now explained, with as much brevity as possible, the reasons that had induced us to continue these meetings for religious worship notwithstanding their prohibition by the magistrate, viz., because the word of God commands us to let the words of Christ dwell richly in us, &c., and this command was still addressed to us; but as external force now compelled us to abstain from its fulfilment in this place, (at Ryding’s,) we were willing to visit people in their houses, wherever and whenever they desired it, and

to preach to them the word of God, according to the grace given to us by the Lord. I next observed that the officers of police then present, as the representatives of the magistrate, must be obeyed; and I took the opportunity to acknowledge that, up to that moment, the police had treated us with uniform kindness, which indeed is nothing more than the truth. I thanked those present for the orderly and quiet manner in which they had left the meeting on Wednesday; and earnestly entreated them to do the same that evening. Having said this, I announced that our public meetings at Ryding's were for the present given up; and concluded by pronouncing the apostolic blessing. When the congregation had dispersed, the police assistant took my hand with evident emotion, thanked me, and took his leave. Many persons went away with tearful eyes. May the seed of God's word, which has been scattered abroad, be cherished by the genial rays of the Sun of Righteousness, by the refreshing early and latter rains of his grace! Many are dissatisfied with the suppression of our meetings, and we are now spoken of nearly over the whole town. This has been particularly evinced by the demand for tracts in the last few days; for the people have literally come to me by hundreds to obtain them, and the applicants have been both of the better and lower classes. Our stock of tracts is therefore greatly diminished, and I should be very glad if you can send me soon an additional 5000. German tracts are also much inquired for."

ACCOUNTS
OF THE
CHURCH IN THE ISLAND OF LANGELAND.

TO BROTHER KÖBNER FROM ANDERS MADSE, ONE OF
THE MEMBERS OF THE CHURCH.

“LANGELAND, 28th Feb., 1841.

“I must now give you a short account of our present position with the magistrates. Our leader, Rasmus Jörgensen, has been fined, and has paid five dollars, with five dollars costs, for harbouring Anabaptists, as we are called, in his house, viz., Oncken and Köbner, for a few hours, when baptising here last summer. At a subsequent period we were all brought up, and the judge read to us a document from the department of state. It stated in substance, that, with the exception of Rasmus Jörgensen, pardon was granted to us for the past, provided we would engage for the future to live each one for himself, and not again assemble for mutual edification, or administer the sacrament of the Lord's supper. We replied, by referring to the declaration we had made on a former occasion, when urged to give up our convictions respecting baptism and the Lord's supper, as errors. That declaration was, That we dared not and could not make such a concession, unless those who charged us with error, could prove from the word of God, as contained in the bible, that we were in error; that conversion and faith need not precede baptism; that sprinkling and immersion are equivalent to each other, and may be administered without faith and confession. The judge here observed, that no

punishment would be inflicted upon us, on account of our faith or our opinions, but as violators of the law. To Rasmus Jørgensen the choice was given, either to leave Denmark within four weeks, or to be immediately brought to trial and condemned. On his choosing the latter, the judge urged him to leave the country willingly, otherwise his present worldly comfort must be exchanged for poverty, and a prison become his dwelling. He exhorted him to relinquish his charge, that the church might dissolve itself. He replied, that he could not and dared not do so, it being his wish to live in every particular according to the dictates of the word of God, and consequently with reference to the church also.

“*The Judge.*—In that case you must make up your mind to what I have told you will follow.

“*Rasmus Jørgensen.*—Yes, I will rather occupy a prison with a good conscience, than a palace with a bad one.

“The judge now gave both verbal and written instructions to the parish bailiff, who was in attendance, to break up our meeting if we again assembled, and if we did not separate quietly, to employ force; and in case we attempted to administer the Lord’s supper, to confiscate the altar, as he called it. By the grace of God, we have preserved our integrity; and confiding in Him, we venture to await what he has appointed to befall us. May he rouse our cold hearts to thankfulness towards Him, and enable us joyfully to act up to our calling; and it is our calling to believe on Him, who has promised that the gates of hell shall not prevail against his church.”

A SHORT EXTRACT FROM THE LETTER OF A CHRISTIAN FRIEND IN DENMARK, WHO HAS PUBLISHED A BOOK, CONTROVERTING THE MISCHIEVOUS ERRORS OF GRUNDTVIGIANISM, AND THE PRACTICE OF INFANT BAPTISM AND SPRINKLING, ILLUSTRATED FROM SCRIPTURE AND THE HISTORY OF THE CHURCH.

“VENSLOV, (IN WEST ZEALAND,) 3rd March.

“There is no appearance at present of any inten-

tion on the part of Grundtvig and his party to refute my book. Many believers amongst the people, (here, as also round about in Zealand, not a few,) who have read it, have determined to join the Baptists, and many more will follow their example."

EXTRACT OF A LETTER FROM THE PRISONER
MÖNSTER TO HIS BROTHER.

"We have indeed reason to rejoice in the goodness of the Lord. Our cause, in my opinion, stands well. Write to our Christian brother, who is in jeopardy in Langeland, that he need be in no fear of a prison; for the angels of the Lord, sent forth to minister to those who are heirs of salvation, have no more agreeable mission to this world, than comforting, strengthening, and encouraging the children of God, while suffering imprisonment for the good confession they have witnessed. Let him remember Daniel in the lion's den; the angel of the Lord was with him, and preserved him, because he would serve no God but the true God. But this was not all: the angel was likewise with King Darius, and strengthened him, so that he overcame his mighty men, and had them cast into the den, from which Daniel had been released; and the angels interfere on our behalf with the great of this world. I can with truth declare, that since I first became a believer, the only great spiritual blessing I have experienced, has been during my imprisonment; for since I have been here, I have had time to learn to know myself. I have discovered, that while in the enjoyment of liberty, it is possible to be a slave, and in a prison to be free. Under such circumstances, the Lord manifests his love towards us in a most wonderful manner. The jailer keeps the world, and the angel-band keeps Satan at a distance from us: so that our only conflict is with flesh and blood, which, in truth, is sometimes hard enough; but, if we call upon the Lord in our distress, he comes to our relief, and we praise him afresh for every new victory he enables us to achieve."

EXTRACT OF A LETTER FROM THE SCHOOLMASTER
RASMUS SÖRENSEN OF VENSLÖV.

“The Copenhagen Post, (a political, radical reform newspaper,) contains an article, headed Anabaptists, in which the following mention is made of the book I have lately published. The writer, an impartial unbeliever, after contrasting the religious liberty enjoyed by the Baptists in Wurtemberg, and by the old Lutherans in West Prussia, with the persecution of the Baptists in Denmark, and expressing himself with great freedom on the edict issued by the department of state, commanding the prosecution of Rasmus Jörgensen of Langeland, proceeds nearly as follows: Both the Fatherland, (another paper,) and the Copenhagen Post, advocate religious liberty for the Re-baptisers or Baptists, whichever they may prefer to be called; and the Fatherland remarks, ‘Are their doctrines erroneous, let the clergy and schoolmasters prove them to be so to the people. The schoolmaster, Rasmus Sörensen of Venslöv, however, a man whose love of truth and unaffected Christian faith, is questioned by no one, has just published a book, entitled “What is the Holy, Universal Church,” &c., in which he shows, that infant baptism is neither evangelical nor apostolic. If it is not possible to refute him, and to render the errors of Baptists innoxious, by counter arguments and proofs; but if, on the contrary, it must be admitted that their doctrines are confirmed by the word of God, and the history of the Christian church, then, in spite of imprisonments, condemnations, banishments, &c., there will soon be in Denmark, as many Baptists as there are now Lutherans. Therefore we now call upon all the zealous disputants amongst the clergy, by argument and proofs, to refute the statements put forth in Rasmus Sörensen’s book.’

“In this neighbourhood, the number of those who have determined to join the Baptists, is continually on the increase. It is the same in Langeland; and I have heard that some in Fühnen, after having read my book, have formed the same determination. As

soon as sentence is pronounced on Mönster, it is my intention to write immediately to the king, and to remonstrate with him on this subject."

EXTRACT OF A LETTER FROM RASMUS JÖRGENSEN,
SUPERINTENDENT OF THE CHURCH IN LANGELAND,
TO BROTHER KÖBNER.

"20th April, 1841.

"The magistrates appear disposed to adopt severe measures: they seek to break up the church, and threaten banishment, and other cruel punishments. The second process against me is still depending, but judgment will soon be given in the lower court. I hope the magistrates may soon be brought to see, that it is hard to kick against the pricks, and that it is not us, but Christ, whom they are persecuting. Although the opposition is so great, there are, nevertheless, seven or eight persons here, perhaps more, anxiously waiting to be baptized. It appears, indeed, at present it would be a dangerous undertaking for any one to venture here, in order to perform the ceremony; let us, however, hope that the Lord himself will prepare the way, and point out to us both time and place. There is, indeed, no room to doubt, with the facts before us which we have already experienced, that all is in the hand of our God. We have seen one Lot after the other coming out of Sodom, and that the people who would assail the house, could neither find the doors, nor seize the men who came to us to fulfil the commands of their Lord. In your next, my dear brother, tell me how you think we can best manage to execute our baptisms. I have lately received a letter from Jutland. The church there has not yet met with any further interruption. Some days ago I heard also from Copenhagen. They now hold their meetings there in different houses about the city; and A. Mönster writes, that the Lord has granted a rich increase to their sowing and watering. The decision of the court on the case of P. Mönster, will now soon be given, and we shall then see how much power the

Father has granted them over us : without His permission they cannot hurt a hair of our heads."

EXTRACT OF A LETTER TO BR. KÖBNER FROM N. O. FÖLTVED, SUPERINTENDENT OF THE CHURCH IN AALBURG, JUTLAND.

" 23rd April, 1841.

" Dearly beloved brother,

" You must not imagine, because you have been so long without hearing from us, that we have forgotten you; or that you have no place in our hearts and affections. I have hitherto delayed writing, in the hope of being able to communicate the result of our two examinations; but we still remain without molestation or disturbance. We are reviled and ridiculed, it is true, but that, by the grace of God, we can bear patiently from the unbelieving generation around us: for of believers we perceive none here either in the town or in the neighbourhood; and, unhappily, it is they in particular who carry on the war against us: unbelievers trouble themselves little about our doctrines; to them they are matters of indifference. Why a process has not been instituted against me, as well as against the brother in Copenhagen and in Langeland, I know not; possibly my being a soldier may have had some influence, but I am entirely uninformed upon the subject. Thus much I know, that God granting me grace, I ought to await the result with patience and composure, which I also do; as does likewise every member of our little community. We stay ourselves on the precious promises with which we became acquainted when God became our instructor. Our meetings are still frequented by some few strangers, and there are three or four persons who ardently long to be united with the church of Christ by baptism. How this is to be accomplished, our dear brother Mönster being still in prison, we must leave to our Father in heaven, who knows all things, and who will arrange all things for us in the best way. May we only be apt to receive the blessing from His gracious hand!"

POSTSCRIPT.

FROM the following letter it will be seen that both the pastors of the church in Copenhagen are now in prison.

EXTRACT OF A LETTER FROM MRS. P. MÖNSTER.

“COPENHAGEN, 19th May, 1841.

“ My dear brother,

“ As we are now like two widows in this house, each with a child, let me first of all request you to present fervent prayers to our faithful God and Father, that he would enable us, by his Spirit and power, to show in truth that we are widows indeed; and then let us join to praise the Lord for having counted our dear brother, A. Münster, worthy to be cast into prison for discharging his duty towards God and the church under his care.

“ He was under examination to-day from twelve to six o'clock, when two police-officers conducted him to his house, that he might take leave of his sick wife and child. I was with my husband in prison at the time, so did not see him, but he was composed and happy in the Lord.”



