

# THE BIBLICAL RECORDER AND SOUTHERN WATCHMAN.

DEVOTED TO RELIGION, MORALITY, LITERATURE, AND GENERAL INTELLIGENCE.

T. Meredith, Editor.

VOL. V.—NO. 45.

RALEIGH, SATURDAY, NOVEMBER 9, 1859.

WHOLE NO. 247.

## TERMS

The Recorder & Watchman is published every Saturday, at \$3.50 per annum, if paid within six months, or \$5 if paid subsequently to that period.  
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From the Episcopal Recorder.

## PROTESTANT EXILES OF ZILLER-THAL.

Such is the title of an exceedingly interesting article, in the June No. of the London Quarterly Review, from which a short extract found its way into the last number of the Recorder; too short and disconnected to convey any idea of the thrilling interest of the narrative which forms the basis of the Review, or even properly to illustrate the *mis-called* toleration of the Romish Church, which it was intended to exhibit. When we refer to the claim to infallibility set up by the "Man of Sin," in connection with the persecution to which the followers of Christ have been subjected within his dominion in the various periods of his history, as evidence of the necessity of watchfulness, lest again becoming possessed of power, it should be employed in giving to the flames or the rack, those who will not receive the mark of the beast, we are told that the cruel persecutions to which we refer were tokens of the times—evidences of the general want of toleration, which marked the character of men's minds at the epoch in which they occurred, and not peculiarities of Romanism. And we are directed in confirmation of the assertion, to the persecuting spirit, which disgraced all sects at the same period. Such arguments possess no force except with those who are wilfully blind, and even to such the narrative of the proceedings of the popish power in Austria comes with a clearness of light which must penetrate their darkness.

In the South-eastern part of the Austrian dominions, in the district of the Tyrol, there is a beautiful dale, or valley, described as an "earthly paradise," even to the eye of the passing stranger, and possessing every thing to render it attractive to those who could look over its beauties and call them their own; and especially attractive to a people who are so deeply imbued as the Tyrolese with the spirit of Fatherland. This lovely valley is said to contain some 15,000 inhabitants, among whom poverty is almost unknown, and a beggar rarely seen. It is just a century since popish violence and faithlessness drove 30,000 of the inhabitants of this and the adjacent valleys, into exile, at the point of the sword, after having robbed them of their money, their landed property, and even their wives and children. But in the overruling might and wisdom of God, who often causes the crafty to be taken in his own net, the blessed spring and fountain of Protestantism was left behind, sealed for a time it is true, but bubbling up at length in renewed beauty and freshness. Copies of Luther's Bible remained, and sundry devotional tracts, among which was an appeal to his countrymen by one of the sufferers, who though only a humble minor, addressed his brethren with a force, the power of which is still felt. This good seed vegetated, and the growing plant was nourished by many streams of divine grace. In the summer excursions, which the Tyrolese are accustomed to make into the neighboring states in search of employment, these awakened souls were brought into contact with kindred spirits, and returned into their native valley with their Protestant impressions confirmed, and bringing back fresh supplies of Bibles and religious books, by which the souls of those who remained behind were also confirmed in the faith. By the Austrian law of toleration, every one who has been baptized within the pale of the Romish communion, who becomes dissatisfied with its rites or doctrines is prohibited from joining any Protestant church, unless he first give notice of his intention, and submit to receive six weeks instruction in the doctrines of the papacy. After which, if he hold fast his faith, he receives a certificate of the fact from the priest, and is authorized by the civil magistrate to join either the Lutheran, the Calvinistic, or the Greek church, the only form of dissent recognized by the law. Even these are fettered by restrictions, which in this country would be regarded as persecution, and this not by the civil, but the ecclesiastical power. No entrance from the street is permitted to their churches, they cannot adorn them with towers or bells. They are obliged to pay not only tithes, but the marriage, baptismal, and burial dues.—And though last, most oppressive of all, the right is reserved to the priest, to intrude into the chamber of the sick Protestant, while Protestants are forbidden all converse with their fellow subjects on the subject of religion. Such is the utmost extent of Austrian toleration; but even this was withheld from the poor Zillerdalians not by a tumultuous mob, or fanatic priest alone, but by the official guardians of the law. In the year 1829 nine men, inhabitants of several villages in this lovely valley, and of irreproachable character, applied for the six weeks instruction. At that time there was no Protestant place of worship in the valley, and these nine were the first fruits of the good seed, left behind by the exiles of 1740. This preliminary to their establishing themselves in a Protestant communion was denied them, not only by the local authorities, but

after seven years of perseverance they found themselves opposed by priest, bishop and nobles, and unprotected even by the emperor himself, to whom they appealed by a deputation of three highly respectable individuals. In the meantime they had increased, notwithstanding the trials they were called to endure, from nine to two hundred and forty persons, chiefly shepherds, artisans and laborers, with some few farmers and freeholders. All they asked was to be associated as a filial congregation to some already existing Protestant communion, and to be visited two or three times a year by a Protestant pastor.—The conversation with the emperor, a report of part of which is given in the Review, was highly interesting, and his majesty promised them protection. But neither the kindness of the emperor, nor the decision of the various courts, even to the council of state, could overbalance the ecclesiastical power by which they were oppressed. The six weeks instruction, which was the necessary preliminary, was still denied them.—They were not allowed to separate. They were compelled to send their children to the parish churches to be baptized, and thus to bring them under the yoke of Rome. Once baptized they were considered members of that communion, and therefore compelled to attend the Romish schools, and to receive the religious instruction there communicated. And in some cases, as the Sacrament of the Lord's Supper is there given to children of eight or nine years old, to receive the wafer, and thus join in an act which the parents considered contrary to Christ's institutions—in that worship of the wafer which the books of Common Prayer pronounce to be "idolatry to be abhorred of all faithful Christians." At these schools not only were the controversial points treated with great care, but the heretics themselves were anathematized, and their persons so accurately described that the children could not fail to recognize fathers, brothers, friends and neighbors. Quarrels among the children ensued, and when at last many of the Protestant children refused in consequence to attend the schools, the parents were charged with disobedience to the constituted authorities. In one school the children were divided into two classes:—*Christian children and devil's children.* While they were thus distressed by the peril to which they were thus subjected the eternal interests of their children, they were subjected to many and severe temporal privations. Not having been permitted to make a regular profession of Protestantism they were unable to solemnize their marriages according to Protestant rites, and by a refinement of were yet considered heretics, and denied of course the nuptial benediction by the priests of Rome. Not satisfied with the suffering thus entailed upon them, the popish journals took occasion from this, to charge the Zillerdalians with a disregard of the sanctity of marriage, when their own bigotry and persecuting spirit alone prevented them from entering into the holy state of wedlock. Nor must the opportunity be allowed to pass without refuting the false accusation by the announcement of the fact, that during the eight years of persecution only two or three instances occurred in which persons united themselves together without that priestly benediction they had learned to esteem necessary to the proper solemnization of matrimony. Both in the pulpit and confessional the priests warned their flocks against holding any intercourse with the heretics, and forbade the poor to accept of them a night's lodging. Not only were the dead excluded from consecrated ground, but all funeral services at the grave, (which was sought either on the ground of some member of the persecuted community, or in a neighboring wood,) were prohibited. All religious meetings were strictly prohibited. Three of them, named Heim, Heidl and Grober, endeavored to compensate for this deficiency by diligently visiting the scattered flock. Thus cut off from all outward means of grace, for eight years deprived of the blessings of public worship and the Lord's Supper, they waited in humble patience, looking immediately to the Lord for a supply of that grace, the external channels of which were thus cut off from them. The spirit of their opposers may be judged from the denunciation of a priest, after a conference held with some of them, in which they had defended their faith.

"I only wish that the Lord Jesus might himself come into the room, that I might say to him. These are the people, make an end of them by casting them into hell fire."

At length in the year 1834, in answer to their appeal to Vienna for permission to establish a Protestant congregation, they received a refusal of this liberty, accompanied with permission to emigrate!! to some other province of the empire where a Protestant congregation already existed. The little sympathy they had received from government, led them to decide, that while moving, they would seek in some other land more vigorous protection and favor. They therefore applied for passports to leave the Austrian dominions, which were denied, after a delay of seven months—still bent on finding an asylum from injustice and oppression they signified in proper form to the magistrates their intention to leave, and now the court which for two years had denied them passports, commanded them to quit the Austrian dominions within four months. Turning their attention toward Prussia, which had afforded a shelter to the Salzburghers a century before, they sought the friendship of the Protestant brethren there by a touching appeal from the pen of Heidl. In the mean time their afflictions had reached the ears of the kings of Prussia and England, who interfered in behalf of the sufferers at the court of Vienna to which the king of Prussia sent one of his chaplains on a special mission in their behalf. This intercession was effectual, and they were permitted to leave their fatherland without further opposition, but the husbands, wives, children, relations who wished

to remain behind were compelled to swear that they would never know any thing more of the emigrants. Nearly 450 turned their backs on kindred and home declaring with Abraham of old that they "sought a better country, even a heavenly." Protected by the favor of sovereign monarchs, the priests could no longer inflict penalties upon them; yet they followed them with impotent maledictions. One of them in a sermon on the occasion, dwelt on the hardship of their being permitted to carry with them the sum of 50,000 six dollars; the produce of the sale of their farms and stock; "but my devout hearers," he added "they will spend a great deal of it on the road and soon get rid of the remainder. Prussia is a poor land, the necessities of life are all dear there, and even mouse-flesh is sold for money." To every two or three families belonged a common wagon drawn by horses. Many of the poor, however, were compelled to drag their children and effects themselves in small carts. Among these was John Heidl, on whose cart sat his mother and four little children. The priests on their way insulted them. One told them, "you are going to the place where you belong properly, the desolate Risenberg; very few of you however, will get so far; most will perish in the road through Bohemia." That does not alarm us, was the appropriate reply of an aruzaa. "If we live, we live to the Lord, if we die, we die to the Lord." At length they reached the borders of the good land which the Providence of God had opened to them, and which if it did not "flow with milk and honey," afforded them the free enjoyment of that Word which to the Psalmist was "sweeter than honey and the honey comb." The Pastor followed by a large portion of his flock, went forth to welcome them, and to say, "Come in ye blessed of the Lord." Just one month had been occupied in their migration before they finally reached the place at which the king of Prussia had appointed them to winter, and here they observed a solemn day of thanksgiving to God: It must have been a sublime spectacle. The Tyrolese assembled in the open place in front of the Church, at the door of which the clergy stood to receive them. The first hymn sung opened with the appropriate sentiment—

"When Christ his Church defends,  
All hell in vain may riot.  
Several other hymns equally adapted to the occasion were sung in various parts of the service.—The church could hardly contain the crowds that pressed to welcome the strangers. A few days after, all the heads of families and unmarried adults were summoned to the town-house and presented with Bibles. The government made provision for the schooling of the children and instruction of the adults, and one month later 199 adults were publicly admitted to the Sacrament of the Lord's Supper. Prince William (brother to the king), preceding the men, and the Princess, the women to the altar. What a contrast! In Austria an amiable monarch unable to protect a harmless people from a persecuting himself admitted to be unjust. In Prussia royalty itself condescending to open its bosom to receive the hunted exiles!

Such is a cursory abstract of the only narrative which has reached us of the history of this interesting people. What feelings of gratitude should it excite in our hearts in the contrast it affords to the privileges and blessings poured on ourselves. "What manner of men ought we to be in all godly conversation." With what fervor should we put up the prayer thy "kingdom come" to that blessed Prince of Peace under whose reign the wicked shall no more triumph!

In the course of this narrative, notice is taken of the Salzburgh exiles, a part of whom were forwarded to this country and settled in Georgia under the auspices of the venerable society for promoting Christian knowledge. Can any of your southern correspondents give us information of their subsequent history? C. D.

From the London Christian Observer.  
ON THE SPIRIT AND ADJUNCTS OF FAMILY DEVOTION.

In the present state of knowledge, and, I trust, practice, among those who profess and call themselves Christians in this our highly favored land, it would, I hope, be superfluous to urge upon your readers the duty of assembling their families for morning and evening prayer; but it may not be so to call their attention to the state of mind, in which the family altar should be approached. We are impressed with the propriety of entering the house of God with serious and devout feelings, knowing that "God is greatly to be feared in the assemblies of his saints, and to be had in reverence of those that are round about him;" and that our blessed Saviour, when on earth, designated the temple his Father's house of prayer. We acknowledge the duty of leaving our worldly thoughts without the doors of that hallowed spot, when about to meet our fellow-sinners with one consent to "seek the Lord and his face." In private prayer also we feel that we must withdraw our thoughts from the world, and give ourselves up entirely to God.—during the few minutes which we devote to this holy exercise. But does the same holy determination, the same preparedness of mind, attend us in our entrance upon family worship? It is to be feared too frequently not; though the great Head of the Church assures us that when two or three are gathered together in his name, there is he in the midst of them.

Yet why are we less diligent in seeking to honor God in our family worship, than in our public and private services? Is it because our family sins do not require family confession—our family mercies, family praise—our family weaknesses, family strength—or our family dangers, family protection? Often has my heart been pained by the hurried and irrevocable manner in which I have seen what was termed "family prayer," conducted. The heads of a household, from custom or conscience, thought it right

to meet their children and servants, night and morning, and they were collected at a stated hour; but there was confusion down stairs, and confusion up stairs, and no signs of that "preparedness of heart which cometh from the Lord," to conduct us to the Lord.

Masters of families are you in the habit of assembling your households night and morning? It is right you should do so. But did you ever consider what an opportunity God then puts into your hands, for bringing your servants into the way of salvation? Perhaps they entered your house perfectly ignorant of the spirituality of real religion—it is your duty to see they do not go out of it equally ignorant. They may have been in the habit of attending the church, and hearing the gospel too, but they may not have had the privilege of possessing a pious master or mistress who would speak to them about their souls; and this honor may have been reserved for you. A plain, simple, homely exposition of Scripture, has some advantages which a sermon does not possess; and if a master or mistress will question in and explain the sermons heard at church, the plan might be highly useful.

If you study the characters of your children and servants, get acquainted with their trials, (for who has not some trouble of heart?) and learn what are their chief failings; you can then judge what are those points upon which they most need instruction or comfort, and, suiting your exposition to their circumstances, much good might follow. On the contrary, if you enter upon family worship wholly unprepared, and go through it as a form, no interest is created; and you may expect to see your family, though seated round you, with a vacant look, which proves the mind regardless of what is going on. Do you ask, then, how you can manage matters differently? I answer, as love begets love, so seriousness and devotion beget seriousness and devotion. If the members of a family perceive that the head is deeply impressed with the solemnity of the occasion, their minds will be influenced by his feelings, and thus be drawn into a participation of his spirit.

Let your endeavor, then, be, to render the service of family prayer a means of grace—let it be conducted in a serious, solemn, devotional manner, and look upwards for the spirit of prayer and praise to be poured out upon your little company, in such a measure, that your "sacrifice may not be that of fools," but a profitable service both to yourself and to your fellow-worshippers. It is after this manner, that you should present yourselves, morning and evening, before the Lord. In the morning you come to raise your Ebenezer of praise to him who hath "neither slumbered nor slept"—you come with prayer that you may be fed and strengthened by the word of life, and the Spirit of the Most High, for the business and employments of another day, and you come to place yourself, as such, under the guidance of your heavenly Master.—In the evening you come to acknowledge with gratitude the care you have received from him "in whom you live, and move, and have your being;" you come to adore your Creator for the showers of temporal and spiritual blessings which another day has put you in possession of, whilst you acknowledge that "you are less than the least of all his mercies," and confess your own sins, and those of your household, over "the Lamb slain before the throne," and you come to commend yourselves afresh to the guardian care of God, approaching with humility, yet "with boldness," the throne of grace, through him who "ever liveth to make intercession" for us. Should not then our seasons of family worship be precious "times of refreshment, from the presence of the Lord," and thus times of spiritual joy? If we make light of these occasions, we lose blessed opportunities of replenishing our souls out of the storehouse of the riches of God's grace.

Having thus remarked upon the state of mind with which we should strive to enter upon family worship, I will now offer a few hints as to the season and other circumstances, suitable for the service.

1. Remember David's determination, "O God, thou art my God, early will I seek thee." An old author, in recommending Christians to give prayer the first place in the morning, says, "Let God have your time from the top of the heap." It should be before the ordinary occupations of the day commence, in order that worldly business may not interfere with its regularity.

2. It is desirable that morning prayer should not be too long, for if your domestics have no relish to the means of grace, a long service is a great temptation to them to "abhor the offering of the Lord," for their minds will be restless at the idea of their unfinished occupations.

3. Where a family is musical, it is cheering to open the service with two or three verses of a psalm or hymn. This tends to comfort the mind, and prepare it for the word of God; in reading which, the master or mistress might make an observation here and there, so as to attract the attention of the family, or use a short and plain commentary, closing the service with prayer.—If the prayer is extempore, some allusion might be made to the passage of Scripture just considered.

4. The hour for family worship at night, should never be late, for if so, the servants, wearied with their day's work, cannot enjoy it. Besides, a late hour prevents any friend, who may be spending the evening with you, from sharing in the privileges of your domestic altar. Some families, from the fear of man put of family prayer till the last thing at night, that their worldly acquaintance may not feel obliged to conform to the rules of the house. Where there are children of ten or twelve years of age, an early hour enables them to be present. The exposi-

tion at night may be rather longer than that of the morning, not only because the minds of the servants will be more at ease, but their retirement for the night, coming soon after, few interfering events will occur, and they may therefore be led to dwell with more profit, upon the passage of Scripture which they have heard.

5. Great regularity should be arrived at, and be very jealous of any thing which interferes with your established custom.

6. The utmost punctuality should be observed. If a bell rang five minutes before the servants came into the prayer-room, it would give them notice to assemble, and prevent their entering into the presence of God in a hurried spirit.

7. It helps to secure attention, if each child and servant has a Bible and Hymn-book with which to follow the service.

8. Servants must be led, if possible, to feel that family worship is not a task but a privilege; and surely it is a privilege to unite with the heads of the house in prayer and praise to him who "looketh not on the outward appearance."

I would urge upon servants, as well as upon masters, (particularly where there is a large establishment,) that they should guard against conversing together to the last upon light and indifferent subjects. I have sometimes been led to mourn over this, when passing by a long string of domestics, on entering the prayer-room.

How rich a blessing might families expect, if their sacred services were performed in a sacred manner. If the flame on the family altar burns bright and clear, the Lord would be honored with one breath of praise—would be honored with one breath of prayer, and he who declares himself "the God of the families of all the earth," would own such a family as "his peculiar treasure."

A FELLOW-LABORER.

From the Baptist Advocate.

## CAUTION TO MINISTERS.

"Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."—PAUL.

How impressive, how important this charge! It was given by the apostle to his son Timothy, and through him, to all succeeding ministers of the Gospel, to the end of time. The minister of Christ, is a public character. And his conduct and conversation, the rightful property of the public, "for their good to edification." His life cannot be hid from the scrutinizing eye of the world. While the private Christian may be secreted among the "stuffs" like the household God's of Laban, he is exposed to the gaze of all. How necessary, then, that he should be an example to all! He ought to be an example in purity of word. "Holding fast a form of sound words," in opposition to all false system, new-fangled theories, and doctrines of men. And by faithful exhibitions of the pure word of God, exhort the unruly, convince gainsayers, and put to silence false teachers of religion, whose word, like that of Hymenius and Philetus, will eat as doth a canker. His conversation should be honest—free from deception or even the appearance of it. Devoid of trifling, sober, temperate, chaste. Always avoiding the discussion of foolish, or exciting questions, which do not minister grace to the hearer. It should be godly, i. e. godlike, after the example of Jesus Christ, who is the image of God. It should be in heaven—upon heavenly subjects. His citizenship is there, his treasure there, and where a man's treasure is, there will his heart be also. And out of the abundance of the heart the mouth speaketh. Moreover, he should be an example in purity of love or charity.

His love should be without dissimulation—servant toward all men—not preferring one above another, through mere worldly considerations. Doing nothing by partiality. His conduct toward the Church and the world, should ever be characterized by the same purity of motive which moved the Son of God to suffer and die for his enemies! Endeavoring at all times to put the best possible construction upon all suspicions, or doubtful transactions. Thinking no evil, enduring all things, hoping all things, yet always rejoicing in the truth, and not in iniquity. So also should he ever exhibit a purity of spirit. Possessing the mind of Christ—the spirit of meekness, and gentleness, quiet, calm, forbearing, forgiving, like that of the Saviour towards his betrayers and murderers: Father, forgive them, they know not what they do! And lastly, his should be an example of purity in the faith.—Cultivating an implicit reliance upon the word of God—His word is truth. Willing to trust Him, where he cannot trace Him. Confidently hoping in Him, and leaning upon his promises amid trials, afflictions, and darkness, copying the Patriarch, who staggered not at the promises of God, through unbelief, but was strong in faith, giving glory to God.

A lady, who once published a volume of selected poems, compared her work to a collection of flowers, containing nothing of her own but the string which tied them together. And I have here presented a collection of Scriptures bearing upon the EXAMPLE of ministers, connecting with them scarcely any thing of my own, excepting the chain which unites them together as a whole. But if these plain Scriptures, thus thrown together, should be the means of making a profitable and lasting impression upon the mind of any one, who occupies the responsible station of ministering about the altar of God, my object will be gained, and God glorified.

G.