

THE ANABAPTISTS.

Prof. Buckland, in the *Independent*, noticing a certain injustice done the Anabaptists by that eminent American scholar and Christian, Dr. Joseph P. Thompson, says that Hase, Gieseler, Fusslin, Gerard Brandt, Dörner, and indeed all the ablest historians, recognize the fundamental difference between the Munster men and the true peaceful Anabaptists, and absolve the latter from all connection with Munster kingdom. He adds:

"That Kingdom has attracted the attention of writers in a remarkable degree because of its excesses; still it was a mere episode of the Reformation, lasting only from February, or more strictly, December, 1534, to the 22nd of June, 1535, or about six months in its full organization. But the peaceful Anabaptists—who made it a religious principle to bear no weapons, use no force, love their enemies, and suffer all things unresistingly—existed by many tens of thousands before, during, and after this time in Switzerland, Germany, Moravia, and the Low Countries. In these distinctive principles they were identical with the Waldenses before them, and the noble Mennonites after them. Erasmus gave them the highest praise. Wicel, one of the apostles of Lutheranism in 1531, is quoted in the *Revue des deux Mondes*, September, 1872, as saying: "If a pastor preaches too fervently of the necessity of returning to God, of living an exemplary life, or seriously correcting one's faults and conforming to the rule of the Gospel, he is regarded as an Anabaptist."

It is no wonder that their history is misread, for it was written by their opponents, and, like all the church history of that age, in an intensely polemical spirit. Many of the strong Lutherans could pray, as Calov, a little later, did daily, "*Imple me, Deus, odio hereticorum*"

But, thanks to German scholarship, the means of a better understanding are being afforded us. Calvary and Co. have published the noble confession of those who took refuge in Moravia, in their "*Mittheilung aus dem Antiquariate*," vol. 1, 1870. This branch of the great Anabaptist body soon numbered some 70,000, and their Christian communal system is worthy of the study of sociologists. It undoubtedly descends from the antique Slavic communal village system, which has existed along the Danube from remotest antiquity to our own day, and which appeared among the brave Taborites; but nowhere had it a purer Christian development, with sacred regard to marriage, than among the Moravian "Baptist" brethren. A disposition to challenge these true and peaceful Anabaptists will be excused by all who have faith in a self-sustaining scriptural and congregational type of Christian life and organization, when it can be shown that they were the first party in the age of the Reformation to brave the Church of Rome in respect to the marriage of the clergy, the removal of images from the churches, opposition to fastings and the mass, and the only party in all that century who, planting themselves upon the Scriptures, held to the total separation of church and State, with equal religious rights for all, and the autonomy of Christian churches; when, in a word, they held in this respect what we may now justly name as the American type of Christianity.

"How came you to leave your congregation?" asked a friend, of a faithful and laborious minister of the gospel who, a short time before, had given up the pastoral care of a church over which he had been settled for years. "Because my people did not continue to pray for me," was the answer. "When I first settled with them," he continued, "their prayers for me were constant and fervent, and my labors among them were abundantly blessed. But when I found their prayers for me grew less frequent and fervent, my work seemed less and less prospered, and I became discouraged, and have now gone to another field of labour, where the people earnestly pray for me, and where I feel that I am not toiling in vain, but every sermon seems blessed from on high."

Whatever is done without ostentation, and without the people being witnesses of it, is, in my opinion, most praiseworthy; not that the public eye should be entirely avoided, for good actions desire to be placed in the light; but notwithstanding this, the greatest theatre for virtue is conscience.—Cicero.

Nothing condemns more powerfully the violence of the wicked than the moderation of the good.

Correspondence.

For the Christian Messenger.

FROM REV. W. S. MCKENZIE.

Dear Messenger,—

I had intended, in a former communication to your columns, to review the strictures to which my remarks on Siam have been repeatedly subjected by one of your contributors, over the signature of "An Oriental." Being very naturally led away into matters incidental, I occupied with that letter as much space as was proper, and so had to hold in reserve what I now present.

If I overstated, or misrepresented the condition of things in the kingdom of Siam, why should I wish to defend myself in that direction? But surely I did not fabricate what I stated. I must have had some ground for my utterances, and it would have been easy for "An Oriental" to have solicited me for the proof, if I had any, of that which seems to have surprised him very much. I was more than surprised,—I was shocked—I was, well, I must withhold the rest—when I saw it publicly charged upon me that in my remarks on Siam I was making a "mythical representation" of things in that country. Of course I have made diligent search into the sources of my information, to see whether they are authentic. The search is not yet completed, but as far as I have gone, my inquiries have confirmed what I said—what I said—and not just that I was reported to have said. I am unable to find anything in the well written articles of "An Oriental" that overthrows, or invalidates my statements. He shows by quotations from trustworthy authors, Mrs. Leonowens and Mr. Vincent, that many and costly institutions are to be found in Siam, the products of the Buddhist religion; that Buddhism is the prevailing system of religion, strongly entrenched in the hearts of the people; and that thus far the Christian religion has made but little impression upon the people of Siam. Those are the three leading facts that "An Oriental" has discovered in his reading, and his reading is by no means extensive and varied. Under one or other of the three facts above stated may be classed all he offers in his several communications. He, I am sure, was under no necessity to consult the writings of the authors he specifies to learn those facts. He and every one else at all familiar with missionary literature must have known them before this time. And I did not deny them, nay, I affirmed them, while I spoke of the wonderful changes transpiring in that country.

But here let it be remembered, that what I said in the hurried and incomplete utterances, on the veracity of which "An Oriental" would cast suspicion, had not the remotest reference in my mind, at the time, to the opening of a mission in Siam under the auspices of the Baptists in the Provinces. It did not then occur to me that my Provincial brethren were contemplating a mission to the Siamese people. Indeed, I did not then know that they were thinking of such a thing. It was the *Karans* in Siam that I supposed they were seeking to evangelize. The point I was trying to make, in the hurry of a late hour that evening, in the Academy of Music, was simply this—that the providence of God is at this moment marvellously opening doors for the entrance of the gospel in all the world—doors that up to a very recent period have been strongly bolted against the efforts of Christian missionaries.

In illustration of my point I had hardly time to deal with a single case furnished in the history of recent movements. I called up that of Siam, in which country, as I supposed it was beginning to be known, there were some recent and rapid strides towards religious toleration, educational advancement, and social progress, in spite of the strongholds of Buddhism. I said that these forward movements were taking place under the enlightened mind and liberal views of the present young King of that country, who has this year (1874) come into full possession of the throne of Siam, as I understand, being a minor when the old King, his father, died, in October of 1868.

A few words on Siamese Royalty may be necessary just here for the instruction of the uninitiated. Siam has two Kings, the *Supreme*, and the *second King*. What the relations and functions of the *second King* are, I do not know, for my knowledge of Siamese government is limited. When the late Supreme King died, the son, who is now the Supreme King, was a mere boy,

about 15 years of age, having been born September 21, 1853. Though declared as Supreme King at the death of his father, yet the Government of Siam was put into the hands of a Regent, Prince *Maha Mala*, during the minority of the present Supreme King. That Regent is a brother of the late King, and was born April 24, 1818. The second King, proclaimed at the same time with the present Supreme King, is Prince George Washington, a nephew of the late King, and born August 20, 1838.

Now it is under the intelligent and liberal views of the present young Ruler of Siam that progress has been made during the Regency, and since coming into full power his views of progress have been more emphatically pronounced. I knew very well that some things said by me in the Academy of Music were not in the books of Mrs. Leonowens and Mr. Vincent, for they had transpired since the date of those publications.

But what did I say in the speech under suspicion? I said that *Siam* *even* was being opened for the entrance of the Gospel; that the late Supreme King, the present young King's father, was a learned, staunch and bigoted Buddhist; that he came from the priesthood to the throne, and hence was called the "priest-king"; that he spent immense sums of the country's revenues in extending and establishing Buddhist institutions; that the young prince, now the Supreme King, was in his childhood under the tuition of a Christian English lady; that the influence of her tuition was now becoming more and more evident in his sentiments and deportment; that so far from following in the steps of his bigoted Buddhist father he was pursuing a nearly opposite course; that he was allowing Buddhist property to be used for the purposes of educating and elevating the people of Siam, encouraging and inviting the introduction of the arts and sciences of a Western civilization; that he was even seen to sneer at the follies of Buddhist ceremonies. In view of these late and hopeful developments I said, what may we not expect in the near future for the spread and success of the Gospel in that land, hitherto so adverse to the introduction of the Christian religion. Then, lest my remarks might lead some to frame conclusions not supported by the facts presented, though suggested by the facts, I distinctly and emphatically said—"True, the young King of Siam is not a Christian man; he has not yet openly and fully declared against the established religion of his country and in favor of Christianity, though in regard to Buddhism he is certainly sceptical, and towards Christianity he is becoming more and more favorable."

Now that represents the substance, and nearly the phraseology of my remarks relative to Siam. To our Foreign Secretary, and to one of our veteran missionaries, quite recently from the field, I have submitted what I said, and also what I was reported to have said, and inquired of them as to the foundation of such statements—whether they are, or are not facts. Both of them replied that the recent developments in Siam certainly sustain the representation—whether my predictions and hopes are to be accepted or not. Rev. Dr. Stevens, the veteran missionary above mentioned, saw the young King when on a visit to Rangoon, on which occasion it was expected by the priests of Buddhism in Rangoon that the King of Siam, the son of a priest King, would make large and costly offerings to the temples, pagodas and worship of the country. In that the priests were disappointed and disgusted. He made no offerings whatever; paid no attention to the religious ceremonies inaugurated in honor of his visit; did not show any respect for the priests and their religion. At one time he was present at Buddhist worship, but refused to kneel, to uncover, or to do anything in the shape of a suitable recognition of the services of Buddhist devotion, and he was seen to turn away with a sneer when requested to worship. He treated Buddhism, in his visit to British Burmah, with unconcealed contempt.

Now it is true that the recognized religion in the Court of Siam is yet, or was according to the latest intelligence from that country, *Buddhism*. But at what hour a sceptical king, who will even sneer at the priests and ceremonies of the national religion, will rise up to drive it from his court, we know not. He may never do that, and he may do it ere long. He has said and sent forth to his subjects some things, as I shall show in my next, calculated, if not designed, to weaken their devotion to Buddhism. He is a sceptic as concerns the religion of Siam. May the Lord

speedily bring him to embrace the gospel. The changes that have within a short time transpired in that land, and under that enlightened Prince, have been many, wonderful and auspicious. Those changes foretoken a future, a near future, full of hope for the evangelization of Siam. The Missionaries on the field may see around them so much of heathen darkness and corruption as to forbid to them the hope we venture to cherish, and to discourage the predictions we are inclined to utter respecting the triumphs of Christianity in the Kingdom of Siam. *BUDDHISM* is, indeed, a mighty force. But the *GOSPEL* is the *POWER OF GOD*.

W. S. MCKENZIE.

For the Christian Messenger.

PICTURES.

Pictures should always be pictures; that is, they should represent some object, but with many sorry creatures of imagination it is not always easy to perceive any likeness of anything above, around, or beneath; or to guess what event in history or prophecy is referred to; and one is led alternately to laugh and lament. The allusion here is not to those vile woodcuts which make still viler newspapers attractive, although in passing it may be observed that, judicious parents will without compunction commit such rubbish to the flames, as soon as it finds its way within the precincts of the family circle; nor let it be supposed that these strictures apply in the remotest degree to the pen and pencil drawings which adorn and grace the walls of hundreds of homes; such pictures ought to be increased a thousand-fold, and being so multiplied there would be a speedy expurgation of the trashy, incomprehensible and scarcely decent prints which everywhere abound.

Pictures are generally intended for ornament, many persons have no other motive when they purchase; with a large proportion it is a matter of small moment what kind of a thing it is so long as it is "a picture"; with but few is there any display of taste or judgment: pictures should be correct, instructive and moral.

There is a certain "Chart" of scripture extant, in which Jesus of Nazareth appears first as a little boy of eight or ten years, holding a bundle of sticks in His hand, and otherwise being subject to His parents in His Galilean home; then follows the same child, as a youth of eighteen sitting among the doctors. This is manifestly incorrect. There are two pictures, (said to be a pair?), to be frequently seen, intended to represent the crucified and rising Saviour; to say nothing of the ridiculous conception of the form of the tomb; it is observable that on the cross, the spear-wound is on the left, but during the supposed three days sepulture it has gone to the right-hand side. Countless grossly incongruous representations of the tragedy on Calvary show that little or no attention has been given to the scriptural record of the event. A world-renowned Publication Society, having its branches and depots in Halifax and other places of Nova Scotia, represents Jacob at a certain period of his life completely baldheaded, except a few gray locks around the back, extending from ear to ear; and many years later the same patriarch with a beautiful "head of hair"; the order of things must have been very different then and now. What monstrous absurdities are styled "Daniel in the lion's den"; then "The battle of—" no matter where, is allowed to pander to the fiercest and cruellest passions of human nature, to gender in the young a thirst for military glory, or to freeze the blood of the good, when they think of the horrors of war. Recently "Queen Victoria" has been caricatured, the picture being as nearly a likeness of Pharaoh's daughter as of our beloved Queen, for it must be borne in mind that that lady is nearly sixty years of age. But forbearance is scarcely possible when looking upon those gaudy, indecent things, which would do violence to every moral feeling were they described in words.

As decorations to a home, pictures are indispensable, but in their selection there should be as much regard paid to their truthfulness as there is in the selection of books; taste should also be exercised and studied; gaudy, showy pictures are not beautiful, nineteen times out of twenty they are unnatural; and they should be chaste in their character; the first impressions upon the mind in early life are those which remain under all the varying circumstances which afterwards follow, everything about the home of childhood contributes to the formation of character, how important is it therefore to keep before children that

which shall tend to promote fidelity, refinement and chastity. The morals and discipline of a household may be ascertained with some degree of certainty, by the character and arrangement of the pictures. J. P. B.

FROM REV. W. B. BOGGS.

PORT SAID, Egypt, Oct. 6th, 1874.

While sojourning here in the land of Egypt for a day or two, I will improve the opportunity to write you a few lines.

Having arranged to join the steamer for Rangoon at this point, I left London on the evening of 23rd September, to come by what is called the "overland" route, thus lessening the sea voyage, and giving me an opportunity to pass through some portions of Europe.

A rapid railway ride of two hours brings you to Newhaven, on the south-east coast of England, where a steamer is ready to start for Dieppe, in France. The British Channel, somewhat proverbial for its roughness, and the sea-sickness it almost always produces, was, on this occasion, as smooth as a river, and sickness was a thing scarcely thought of. The next morning, at 7 o'clock, we reached Dieppe—a quaint looking old town. The attention of the stranger, coming to the Continent by this route, is attracted, first of all, by two colossal crucifixes, standing, one on each side of the narrow entrance to the port; a striking emblem, I thought, of the idolatrous system of religion prevailing throughout the countries we are about to enter.

The railway from the coast to Paris, passes through a beautiful and rich agricultural country. The long line of tall, straight ornamental trees, are a very noticeable feature.

Being somewhat late in reaching Paris, and having to leave again in two hours, I had no time to devote to sight-seeing. But after one is almost tired seeing the great sights of London, surely, he can afford to pass through any other city without much regret at having no time to explore it. Paris is certainly an elegant city: a ride through its streets on the outside of an omnibus, from one railway depot to another, is enough to convince one of its magnificence.

Taking the Lyons Railway, we start for the south, we pass through a country that is doubtless very beautiful; but the afternoon is hot, and the cars crowded and dusty, and so there is not much opportunity to see and admire. The train keeps on all night, and at three o'clock in the morning we change cars at Macon, and branch off to the east, toward Italy. Soon after leaving Macon, we enter the country of Savoy, and the scenery changes, from the broad landscape, with its gentle undulations, to the lofty mountain and deep ravine. For many miles the railway traverses a narrow winding valley, with precipitous cliffs towering up into the clouds on either side, and here and there a beautiful blue lake lying at the base. All the descriptions of Alpine scenery that I have ever read, did not enable me to form a just conception of its combined grandeur and beauty. The valley, narrow though it is, is almost one continuous vineyard, with now and then a little town or village, standing in the midst of gardens and shrubbery; and the sides of the mountains, wherever practicable, are terraced far up for the cultivation of the vine. Nearly all day we kept on, winding through the ravines, and penetrating farther and farther into the mountains, till at last, advance seems impossible, for the cloud-capped Alps enclose us on every side. Just at this point, where a railway can be carried no further above ground, the great Mont Cenis Tunnel pierces the gigantic barrier, and opens a way through to Italy. We were just half an hour passing through the tunnel, running pretty rapidly. It is, certainly, one of the grandest engineering achievements of the age.

Emerging on the Italian side, we begin to descend, winding our way down, curving round precipices and along by the beds of roaring streams, and running through a large number of lesser tunnels. During the twilight and early evening, we rush on through the valley of Piedmont, and at last reach Turin, where we are to rest till the next evening.

The ride, through the mountains, from France to Italy, is better than all the grand, and wonderful sights the cities can afford. It is one continuous panorama, the magnificence of which, can never be placed on canvas.

Turin is an ancient city, and has some fine churches and picture galleries. Here I saw several pictures by the celebrated