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Poetry.

THE BUNYAN STATUE.

(From Panch.)

Bunyan the Pilgrim, dreamer, preacher,
Sinner and soldier, tinker and teacher,
For heresy scolded, scourged, put in prison—
Who heard from the dark of his dungeon lair
The roar and turmoil of Vanity Fair,
And shadowed man's pilgrimage forth with
passion
Heroic, in God-guided poet-fashion,
Has now his revenge; he looks down on you
In a ducally emblemised statue—
A right good artist gave life and go to it,
But his name's Bocham, and rhyme says "no"
to it—
And the Dean of Westminster, frank and
fluent
Spoke Broad-Church truths of the Baptist
truant.
Punch likes the Duke and he likes the Dean,
And the summer air in the summer green,
When the Anabaptist poet a d d l wn
Was set up as the g o y of Bedford town;
But ducal and ducal folk should learn
That to deal with the p s t is of small concern;
That light for the day l e is e ch day's need,
That the Tinker-Teacher has sown his seed;
And we want our Bunyan to show the way
Through the flocks of Despond that are
round us to-day,
Our guide for struggling souls to wait,
And lift the latch of the wicket-gate.
The churches now debate and wrangle,
St. Augustine doubts the loquacious gl;,
Each sect to the other doth freedom grudge,
A bishop asks ruling of a judge,
Why comes no pilgrim, with eye of fire,
To tell us where penitence minister spire,
The path to "the land that is ve y fat off?"
The people are weary of vestment vanities,
Of litigation about inanities,
And faint would listen, O preacher and peer,
To a voice like that of this Tinker-Seer;
Who guided the Pilg in up, beyond
The Valley of Death and the South of Des-
pond
And Douting Castle, and Giant-Despair,
To those Delect-ble Mountains I lie,
And over the River, and in at the Gate
Where for weary pilgrims the angels wait!

Religious.

THE ANABAPTISTS' CHAMPIONED.

BY PROF. R. J. W. BUCKLAND, D. D.
The philosophical student of history has frequent occasion for his own employment of the saying of Paul: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." To that eminent American scholar, Dr. Joseph P. Thompson, must be accorded this meed of praise, that with talents of so great and varied character as all delight to recognize he united this Pauline willingness to tell the truth fully and fairly as far as he has attained to it.

His remarks in *The Independent* of April 16th upon the German Anabaptists of the sixteenth century are excellent in spirit and aim, but show a lack of discrimination of which many students of the history of that period will be likely to complain. They will not take exception to the analogies which he traces between the Munster men and the Mormons, though the former never professed to add a new body of sacred and inspired writings to the canonical Scriptures, and the latter may perhaps be better classified with the Mohammedans in comparative religion; but they will complain that so acute a scholar does not recognize the fundamental differences between the Munster men and the true peaceful Anabaptists. Both Hase (§ 369) and Gieseler (vol. iv. chap. iv. § 23), Füsslin (*Kirchen und Ketzerverhistorie*, part ix. chap. 2), Gerard Braund ("History of the Reformation in the Low Countries," vol. i. book 2), Dr. Dörner, I think, and indeed all the ablest historians recognise these differences, and absolve the peaceful Anabaptists from all connection with the Munster Kingdom. 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 & Co. have published the noble confession of those who took refuge in Moravia, in their "*Mittheilungen aus dem Antiquariate*," vol. i. 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 endured 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 "Baptistic" brethren. A disposition to champion 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.—*Independent*.

SKAMPFJELDING.

BY C. H. SPURGEON.

In the *Engineering and Mining Journal* we read: "A rule, or custom, obtains on board Norwegian ships known as skampfjelding, which is simply this: Every morning at day-light, as soon as the decks are washed down, the officer in charge details each individual of his watch to some particular part of the ship skampfjelding; Johannes goes over the mainmast and yards, from the truck to the topmast head; Jem takes the main topsail yard and topmast; Tellog takes the main yard, top, and lower rigging, and so on. Thus the whole ship is parcelled out, each man takes a few rope yarns, or 'Spanish Foxes,' and spends the next twenty minutes or half-hour in examining the part allotted to him; every seizing, splice, iron, bolt, rope, mat, even the stitching of the sails and condition of the paint, come under his consideration. A slight matter he repairs at once; anything for which he is not then prepared is, on returning to the deck, reported fully to the officer, and, if needing immediate attention, men and material are at once sent to the spot; in many cases the officer goes himself, or sends his second in command, to superintend the work. Things not requiring such immediate attention are noted; and when the other watch comes on deck, after breakfast, they are detailed to repair what has been reported, before commencing the day's work. In this way

B repairs what A has reported, and gives a look for himself in going and coming. Again, if anything breaks during the day, the captain asks, 'Who went there skampfjelding this morning?' He is known, and asked why he did not report; in some cases he gets a disagreeable job for punishment, while each man feels a personal responsibility and interest in giving an accurate report, lest he lose his character for seamanship."

Is not this an admirable custom and worthy to be imitated on board the ship of the soul? Self-examination exercised by the whole crew of mental and spiritual faculties would keep the entire craft in order, keep her tight and trim for all weathers, and preserve her when the hurricane comes on. As it is, we too often keep an eye on the paint, and forget the timber which it covers; the deck is holystoned, but the planks are rotting; sails are stretched, but many a rope needs mending. We all need skampfjelding, although we hardly know how to pronounce the word. Memory, understanding, hope, fear, head, heart, desire, and faith, should each take a department of our nature, overhaul it, and report to the captain in command, with the earnest resolve that all should be set right. For want of this the soul leaks, her sails spill the wind, her timbers become worm-eaten, and her beauty departs from her. This should be the work of every morning, executed in the calm light of dawning mercies, before we are buffeted by the waves of worldly business. Is it not sadly neglected?

The like good service should be done for the church. Her membership, schools, societies, poor, sick, and ignorant should be looked over by each man that he may see what is his own department, and where he can best lend a hand. The most watchful captain cannot do everything himself; all hands must take his share of the work and do it. Some of those on board our vessels have never yet gone forward among the children of the Sabbath-school; indeed they never do a hand's turn anywhere unless it is with a knife and fork. They are sure to be in the saloon when the dinner-bell rings, as if they expected to be ranked as genteel passengers and not as able-bodied seamen, and they are always ready to skulk into their bunks and sleep the day out; but they never go up aloft on the lookout, nor down below to see to the cargo, they neither watch, nor work nor wrestle, but they worry and weary all around them. Oh, for more real workers. Yards and trucks, ropes and bolts, are apt to get out of order, and very soon no end of damage is done. Up, brothers, all! and with open eyes look about you, and with a handful of "Spanish Foxes," or something of a more excellent texture, fix everything as straight as may be.

AN OPEN-AIR BAPTISTERY IN OXFORDSHIRE.

A friend has called my attention to the description, which appeared in two of your recent numbers, of Tilden Chapel in the Weald of Kent and its open-air baptistry; also to the note of interrogation at the end of "L. A.'s" last letter, and to the several instances of open-air baptisteries in various parts of the country recorded in reply. As a former pastor of the Baptist Church at Hook Norton, I venture to send you a few further particulars that may be of interest to your readers.

There is, then, an open-air baptistry in connection with the chapel at Hook Norton, Oxfordshire, and your correspondent's description of Smarden forcibly reminded me of it. The village itself is a primitive and untouched as could well be imagined, the only recent buildings, of any consequence, being a national school erected a few years since and a good schoolroom recently erected by the Baptist congregation there. This church is one of the oldest in the country, being able to trace its existence so far back as 1640.

That it must have been of considerable size and influence, I gather from the lists of members, many of whom resided in places miles away. They came, in fact, from nearly all the towns and villages in the neighbourhood. The name of its pastor appears also amongst those who signed the thirty-two articles of "the Baptist Confession of Faith," adopted at the General Assembly which men in London in 1689.

This church possesses, as I have said, an open-air baptistry, and uses it to the present day. It is situated in the garden attached to the chapel-house, is constructed of stone, is of good size, and well proportioned as to length and depth. A section of the garden devoted to flowers separates it from the garden-gate, and then comes an orchard, which rises gradually to the chapel-yard. A low wall separates this orchard (which is also the property of the church) from the garden, and while giving every facility to spectators, prevents confusion or undue pressure of a crowd. The usual method adopted at the administration of the ordinance was first to hold the usual service in the chapel, which upon such occasions was generally crowded, then for the candidates to retire to the minister's house. Into the garden itself were admitted, as a rule, only the officers of the church and the personal friends and assistants of the candidates; the congregation, much augmented by a number of the villagers, standing in the orchard, the rise in the ground affording opportunity for all to witness the ordinance. A hymn was sung, a short address was given, and prayer offered before the candidates were immersed, and the proceedings terminated in the customary way; nor can I recall an occasion when the least confusion or unseemly conduct was to be observed. The last occasion upon which I administered the ordinance there will not easily be effaced upon my memory. It was a Lord's Day evening in the autumn, in "the gloaming" of the day. Nearly a thousand persons must have been congregated together to witness to the confession; the moon, nearly in its fulness, shone brightly above our heads, and as our song of praise rolled upwards to the sky, or our prayer rose before the Throne, a deep solemnity pervaded the multitude, and I felt a peacefulness and a calm joy with which the external tranquility seemed well to accord.

During the following week, I was several times greeted with the words, "What a beautiful service!" It was so, truly. Since then I have baptized in a chapel, and so far as the externals of the ordinance go, I cannot say that I prefer it.

Our baptistry at Hook Norton had to be filled by means of a trough laid on to a pump. Had a running stream been near enough at hand it would doubtless have been better; but even this method is preferable to that adopted sometimes. Our present baptistry we supply by means of "the rain from heaven"; but this first washes the chapel roof, and then sometimes comes gurgling down a pipe on Sunday morning in a style comes gurgling down a pipe on Sunday morning in a style conducive neither to effective preaching nor to profitable hearing.—*Cor. of Baptist*.

A BURMESE OATH.

Burmese laws are, on the whole, just and wise, and were evidently framed with a view to advance the interests of justice and morality; but they very often prove futile, owing to the tyranny and rapacity of the king, and the venality of many of his officers. Theoretically false swearing is particularly obnoxious among the Burmese. A witness in court is compelled to take a fearful oath, which might well strike terror into simple minds. It invokes the most direful penalties for not speaking the truth upon the witness and all his relatives. For instance: "Let the calamities occasioned by fire, water, rulers, thieves, and enemies oppress and destroy us,

till we perish and come to utter destruction. Let us be subject to all the calamities that are within the body and all that are without the body. May we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May we be struck with thunderbolts and lightning, and come to sudden death. In the midst of not speaking the truth may I be taken with vomiting black and clotted blood, and suddenly die before the assembled people. When I am going by water may the water rats assault me, the boat be upset, and the property lost; and may alligators, porpoises, sharks, and other sea-monsters seize and crush me to death; and when I change worlds, may I not arrive among men or rats, but suffer unmix punishment and regret, in the utmost wretchedness, among the four states of punishment, Hell, Protas, Beasts, and Athurakai." Imagine the effect of such an oath delivered in a New York police court! Yet, notwithstanding these fearful imprecations, the Burmese witness is quite as uncertain as his civilized and Christian brother.—*Harper's Magazine*.

MORAL SYMMETRY.—I am afraid that many of us are defective in moral symmetry. Some men are great Christians upon one point, and some are great Christians upon another. One man is a great Christian in the matter of Sabbath school teaching, and another a stupendous Christian in the matter of total abstinence from all strong drink. We may be too much in the habit of singling out special virtues; to feed them up to a high pitch, in order to carry off the prize at the ecclesiastical show. This would give but a poor idea of roundness, the completeness and the inclusiveness of the Christian life. Suppose that next summer should grow little but sunflowers, and the following mainly abundant in roses, and the third be chiefly distinguished for violets; however rich might be the product of each, the summer, as a whole, would be accounted poor and ill clad. Summer develops all the growing power of the soil, and so moral summer does not bring forth an isolated excellency, but clothes the human tree with "all manner of fruit."—*Joseph Parker*.

Jesus preached from a lily; and from a handful of wheat; and from the stones of the temple; and from the vines; and from a coin. Lessons of faith and honor and purity and charity and grace exhale with the morning's dew. Every sunrise is the poem and every sunset the peroration of a noble discourse from God to his children. The man who feels with, and suffers with, and smiles with Nature, to whom every flower and every grain of sand is a thought of God, and every leaf a note in a continuous Coronation song, has an ever increasing resource from which to draw as a wise lover and leader of souls. As Goethe says: "To such there come trooping up out of the meadows and singing down out of the skies thoughts like free children of God, crying out 'Here we are! Here we are!'"—*S. S. Times*.

A North Carolina editor mentions a case of peculiar "horror" in Charlotte, where a white woman, whose husband was killed in the Confederate service, is now serving in a colored family as cook, and her girl, ten years old, as scullion.

A phrenologist told a man that he had combativeness very largely developed, and was of a quarrelsome disposition. "That isn't so," said the man, angrily, "as if you repeat it I'll knock you down."

The Legislature of Western Virginia is said to have passed a law at its last session "to prevent the owners of hogs from running at large."

Tact in speech consists in saying the right word, at the right time, and in leaving right off.