

Heavier the cross,
 Heavier the cross, the better heaven;
 No cross without, no God within;
 Death, judgment from the heart within;
 Avoid the world's false glare and din.
 Of happy he, with all his loss,
 Whom God hath chosen through the cross.

Heavier the cross, the better Christian;
 This is the foundation God applies;
 How easily a garden would be wasting
 If not by some one from weeping eyes.
 The good by it is purified,
 The Christian is by it made tried.

Heavier the cross, the stronger faith;
 The lead of life will strike deeper root;
 The vessel will be stronger made,
 When in a wave crossed the clustered lead.

And courage grows where danger comes,
 Like pearls beneath the salt-sea foam.

Heavier the cross, the better prayer;
 The best of all the most fragrant pray,
 If sky and earth were always fair,
 The angels would not watch the star;
 And David's Psalms had never being
 If God's heart had never wrong.

Heavier the cross, the more aspiring;
 From life we climb to mountain-crest,
 The pilgrim of the desert trying,
 Longed for the Canaan of his rest.
 The dove has here no rest in sight,
 And to the ark she wings her flight.

Heavier the cross, the easier dying;
 Death to a friendlier face to see;
 To life's decay no bids denying,
 From life's distress one then is free.
 The cross sublimely lifts our faith,
 To him who triumphed over death.

Then Christ-like the cross I carry,
 The longer, my life I lead;
 At least I faint while here I tarry,
 Impatient though such a heart may be.
 That faith, hope, love may flourish
 Till for the cross my crown I wear.

—From *The German.*

AN APOSTLE OF THE ANABAPTISTS
 BY DR. EDWIN MILLER

Whenever, at the present time, the name "Anabaptist" is mentioned, the majority think only of the fanatical sect which, under the leadership of John of Leyden, established the kingdom of the "New Jerusalem" at Munster. The history of the religious ideas whose caricature appears in the communism at Munster, however, in no wise connects itself with the beginning and end of that short episode. There were "Baptists" long before the Munster rebellion, and in all the centuries that have followed, in spite of the severest persecutions, there have been parties which, as Baptists or "Mennonites," have secured a permanent position in many lands. The extent of the Baptist movement in the first period of its growth is at present very considerably undervalued in cultivated circles. When the victory of Lutheranism on the one hand, and of Catholicism on the other, had been secured in Germany, all the conquered parties, however strong they may have been at any time, were banished from literature and from the consideration of posterity. The men who were their champions, and the writings in which they expressed themselves, were and remain proscribed; and already every religious body, eager to preserve the orthodoxy of its members, seeks to wipe out the remembrance of its former opponents. A Lutheran pastor, well known in scientific circles, very justly remarked a short time ago, that until within a few decades it was almost forgotten what a significant factor Anabaptism formed in the history of the evangelical movement. These decades, however, have not sufficed to bring again perfectly to remembrance that which was forgotten. Nevertheless investigation has already reached some results, and all agree in this, that a movement of much greater force is to be recognized than has hitherto been supposed.

In the Netherlands, where the Mennonites, still strong in numbers, have attracted especial attention to the history of the Anabaptists, Professor de Hoop Rehder, of Amsterdam, a long time ago established the fact that the history of the Anabaptists from 1560 to 1566 is identical with the history of the Reformation. The cause is true of entire countries and cities in Germany.

A contemporary, who was not a Baptist, has this testimony concerning the beginning of the movement: "The Anabaptist movement was so rapid that the presence of Baptists was speedily discoverable in all parts of the land. The Baptists obtained a large number of adherents. Many thousands were baptized, and they attracted to themselves many good hearts." "They were arrested," he adds, "and punished with fire,

sword, water, and many kinds of imprisonment; and in many places, within a few years a large number more than two thousand, were put to death."

From reliable statements in reference to the number of those who were put to death, we may obtain an approximate idea concerning the extent of the propagation of Anabaptist views. A contemporary chronicler estimates that already, in 1531, the number of executions in the Tyrol and Gaux was nearly a thousand. At Ensisheim, the seat of the farther Austrian government, Sebastian Franck puts the number at six hundred. In Linz, in six weeks seventy-three persons were burned, drowned, or beheaded. "An Anabaptist chronicler, whose statements in general are regarded as very trustworthy, states that in the Palatinate, about the year 1529, the palgrave Ludwig, in a short time put to death an account of their faith between one hundred and fifty and two hundred." In Switzerland, in the year 1527 alone, twelve persons were executed. In the same year, at Rutenburg, on the Tauber, Michael Sattler, with a number of his associates, about twenty it is said was put to death. In the year 1528, in all the southern portions of the empire, persecution greatly increased. King Ferdinand of Austria in this played a prominent part. In the first week in Lent, says the above mentioned chronicler, "King Ferdinand sent out a provost, who here and there in Austria produced conviction, tribulation, and persecution. Some he imprisoned; those whom he seized upon the street he beheaded; while in the villages, those who would not renounce their faith, he hung at the door-posts." At the same time King Ferdinand sent a provost by the name of Acheil into Swabia or Württemberg, who shed much innocent blood."

Also in Moravia, where the Baptists for a long time found influential protectors, persecution began in 1528. At Easter, in Brann, Thomas Waldhausen, with two associates, was burned; and at Znaim and Olmutz several of the leaders were put to death. "Also at Bruck, in Steimark, nine men were beheaded, and three women were drowned. The south German States of the empire, which formed the Swabian League, voted in September, 1527, to proceed against the Anabaptists. Armed horsemen roamed over all the states of the league, and their commanders had powder to put immediately to death without trial, the "fanatics" whom they arrested in their wild hunt. So outrageous were the proceedings that the Margrave George of Ansbach, of the house of Hohenzollern, thought it necessary to enter a protest against them. Horrible, also, were the persecution in Bavaria. Duke William gave the frightful command, "Whoever recants let him be beheaded; whoever will not recant let him be burned." A recent opponent of the Baptists, the Church historian Carl Hase, expresses his opinion concerning these events in the words: "The energy, the capacity for suffering, the joy in believing, which characterized the Christians of the first centuries of the Church, reappeared in the Anabaptists." Indeed, one can not but be astonished at the steadfastness of these men, who so joyfully went to death, and disdained to purchase life by a word of recantation. Only once at the time of the Roman persecution the entire history of the Christian Church furnish an example of such a slaughter.

The fearful energy that was employed, however, in no wise resulted in the suppression of the sect. As the movement, about the year 1530, slackened in the southern part of the empire it made more rapid progress in the north, and led finally to commotions which at times endangered the stability of the ancient social order.

Not to speak of the Netherlands where, at the beginning of 1530, according to the words of a contemporary, there was hardly a village or a city in which the danger of revolution on the part of the Baptists did not seem to be imminent, let us now turn our attention to the German provinces only. In the dukedom of Jülich-Berg and Cleve-mark, about the year 1534, the Baptists were so strong that the duke found it necessary to adopt extraordinary measures. After the example of other rulers he sent troops of horsemen to all parts

of his dominion, in order to crush the movement at the outset. The Archbishop Hermann, of Cologne, thought it necessary for the suppression of the Baptists in his dominions to adopt the same measures as the Duke of Cleve. There were churches in Cologne, Aachen, Wessel, Essen, and many other places in this region. Munster was the most strongly infected. The more I examine the documents of that time, at my command, the more I am astonished at the extent of the diffusion of Anabaptist views, an extent of which no other investigator has had any knowledge. In all cities in the archbishopric, with scarcely one or two exceptions, there were Anabaptists, and even in the country towns and villages. The same was true of the neighboring districts, especially in East Friesland, in the duchies of Bentheim, Lingen, Oldenburg and Lippe, the bishopric of Osnabrück and the principality of Münster. Many Baptist churches can not be enumerated, for the reason that their existence was a profound secret. With truth could Duke Ernest of Lüneburg, in May, 1534, write to the Elector Frederic of Saxony, that the archbishopric of Münster and all of the adjacent districts were defiled with Anabaptist errors, and according to the testimony of the well known reformer, Urbanus Rhegius, those very cities which had only shortly before accepted Lutheran doctrine were now filled with Baptists. There were Baptists in the Westphalian cities Soest, Lippstadt, Lemgo, Unna, Dortmund, Minden, Blomberg, Osnabrück, etc.

These facts may be connected with the victory of the "heavenly prophets" in Munster; but how is it to be explained that in the rest of north Germany, also, there exist sure traces of numerous following?

For the details I refer to the original documents cited by me in another place, and will here only refer to the fact, that in the evangelical cities, Bremen, Hamburg, Lubeck, Wismar, Rostock, Stralsund, Brunswick, Hanover, Limburg, etc., it can be proved that there were either fully established churches, or at least individual Baptists (and that, too, among the clergy even). It is not to be doubted, also, that in the progress of scientific investigation still further traces will be brought to light.

The number of Baptists was especially great both in Thuringia and in Hesse. Justus Menius, in 1530, narrates that he himself was personally acquainted with a large number of Baptists. In Hesse, under the rule of the Landgrave Philip, they received a certain protection. It would be a mistake if one should believe that all these remarks have reference only to the period of the Munster kingdom; much rather can it be proved that in the lands mentioned Baptist churches existed for many decades, and even centuries.

Diodorus Siculus relates that on one occasion a great fire broke out on the summit of one of the Pyrenean Mountains, and that when the heat penetrated the surface, presently pure streams of silver were seen to flow forth from the sides of the mountain, revealing the existence of rich lodes of silver, which became celebrated throughout the earth. Just so it is the great missionary work. Let the melting power of the Gospel penetrate the hearts of professing Christians, and these worldly stores which God has given them shall be seen flowing forth from their hidden recesses to become the fine gold of sanctuary.—W. F. Campbell.

"O, how He placed himself under a world's burdens! how He lent His heart to carry a world's sorrow! How utterly He forgot himself and denied himself according as He could bless and save. And to crown all He went to the cross and died! Love made it possible for the innocent to take the sins of the guilty, and He carried the awful load till it crushed Him to death. And then He hangs dying on Calvary; then He lies cold and silent in death. He sallied forth on fire with love, and to this it has brought Him! What more can He, do? What more can He bear? And this is the limit of His consecration. As the Father sent me, so I you." This is the way the Father sent Him; this is the way the Father's work is done.—W. A. J. Stewart.

King Leopold and Africa.

We find this beautiful incident related in the Baptist Weekly. It is well worth repeating, as it furnishes an example worthy to be followed; or, rather, illustrates a principal worth practicing: The old prophecy that

"Kings shall be nursing fathers" is having a remarkable fulfillment. Mr. Guinness reports that when he visited King Leopold he asked him, "What makes you so interested in Africa?" His answer was, "You know God took away from me my son, my only son, and then he laid Africa upon my heart. I am not spending the revenues of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall still go on." At the present time the King is expending \$400,000 a year in Africa out of his private purse. Having lost his natural heir he has made Africa his heir.

I Wish I Had Known It Before.

A beautiful woman lay on a bed of sickness in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury, and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days in every possible manner. One afternoon she opened her eyes and said, in a low weak voice:

"Read to me, please. Oh dear, how I wish there was something new in matter and manner in the literary world! I am so tired of everything!"

Her sister went to the next room for a book of poems, and while she was gone, the professional nurse, who sat beside her bed, took from the pocket of her plain drab wrapper a small Bible, opened it, and began to read in a subdued voice.

"And seeing the multitude, he went up into the mountain; and when he was set, his disciples came unto him, and he opened his mouth and taught them saying,"

The sick woman listened attentively until the nurse paused with the words, "And the people were astonished at his doctrine, for he taught as one having authority, and not as the scribes."

"That is beautiful," she said; "that will create a sensation! Who wrote it? Where did you get it?"

"Why," said the nurse, in astonishment, looking with surprise at her patient, and thinking at first she was wandering in her mind; "it's the Bible! Christ's sermon on the Mount you know."

"That in the Bible! Anything so beautiful and so good as that in the Bible?"

"What did you suppose was in the Bible, if not something good?" asked the nurse, seriously, yet smiling, in spite of herself, at her patient's tone of surprise and incredulity.

"Oh, I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father to never have a Bible in the house. How did this one come here? Oh! it is yours—your pocket-Bible. It is strange you should have surprised me into listening to a chapter, and that I should have been so charmed, and not know to what I was listening."

"You have certainly heard the Bible read in church?" asked the nurse in surprise.

"Not I; I have never been at church. We have always made Sunday a holiday. Papa got into that way in Paris. We have gone to all popular places of amusement, of course, but never to church. I have never thought about the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came and told her that her time on earth was very short. She would never see another sunrise.

"It can not be possible," she said; "I never supposed it possible for death to come to me. What was the prayer you read, nurse? Our Father who art in heaven." Say it with me, husband," and he did so.

"I wish I had known it before," she said, over and over, until she fell into a sleep from which she never awoke.

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