

The servant of God obtained permission to consult with his fellow prisoners for a short time, and then addressed his Judges with great ability and force. We have not room for this, and shall only give his final appeal to his Judges, and the closing scene, in the language of the author.

"Ministers of God, I exhort you to consider the end for which you are ordained of God—to punish evil doers, and to defend and protect the pious. Since we have not acted contrary to God and the gospel you will discover that neither I nor my brethren and sisters have committed any offence against the magistrate in words or deed. Therefore, you ministers of God, if you have never heard nor read the word of God, send for the learned and for the divine books of the bible, of whatever language, and let them discourse with us upon the word of God; and if they demonstrate to us, by the Holy Scriptures, that we are in error, we will gladly desist, recant, and, moreover, undergo the punishment attached to the charges laid against us; but if we are convicted of no error, I hope to God that you will repent and receive instruction?"

The Judges laughed at the discourse; and after consultation, the Town Clerk of Ensisheim said, "Ah you infamous villain and monk, you would have us engaged with you in a discussion! The executioner will dispute with you, we think for a certainty." Sattler exclaimed, "let the will of God be done." The Town Clerk replied, "It would have been well if you had never been born."

Sattler. God knows what is good.

Town Clerk. You arch heretic, you have misled the pious; but if they would yet forsake their error and accept grace—

One of the Prisoners. It is not right to apostatize from the truth.

Town Clerk. You desperate villain and heretic! I tell you, if there was no executioner present, I would hang you myself, under the impression that I should do God's service.

Sattler. God will judge righteously,

The Clerk said something in Latin, the purport of which they did not know. The Clerk then admonished the Judges, saying, he will not conclude this talk to day: the honourable Judges will, therefore, please to proceed with the sentence; I will submit every thing to the laws.

The Judges asked Sattler whether he also was willing to submit to the laws? He replied, "You ministers of God, I am not sent to judge concerning the word of God, we are sent to bear witness of it; we can, therefore, assent to no laws, for we have received no such a commandment from God; but if we cannot dispense with the laws, we are prepared to suffer every thing for the word of God, which is or may be imposed upon us for the sake of the faith in Christ our Saviour, as long as breath remains, unless convinced by the Scriptures." The Clerk observed, "The executioner will convince you completely; he will dispute with you, you arch heretic."

Sattler. I appeal to the Scriptures.

The Judges now retired to another room, and after an hour and a half's consultation, agreed upon the sentence which should be passed upon him.

In the mean time some individuals in the room behaved very unmercifully towards Sattler; reviling him. One of them observed, "What were your intentions towards yourselves and others, that you thus mislead them?" He also took up a sword that lay on the table, saying, "See, here, with this tacy will dispute with you!" Michael made no reply to the personal allusion, but endured it all willingly. One of the prisoners said, "We must not cast pearls before swine." Michael being asked why he did not remain lord in the convent? answered, "I was a lord according to the flesh, but it is better thus." This is the whole of his conversation; he spake with perfect self-possession.

The Judges having returned to the room, the

sentence of death was read as follows:—"His Imperial Majesty the Stadtholder, announces to Michael Sattler, that the said Michael Sattler shall be delivered to the executioner, who shall conduct him to the place of execution, and cut out his tongue, then chain him on a waggon, and tear his body twice with red hot pincers; he shall afterwards bring him before the city gate, and then likewise give him five pinches."

Such was the sentence which the monsters in human form passed upon this man. It was executed May the 21st, 1627.

The narrative adds, "He was burnt to ashes as a heretic, his brethren were slain by the sword, and his sister drowned; his wife, after having to listen to entreaties, exhortations, and threatenings, was also drowned, after several days, displaying great constancy."

ANCIENT ROYAL CHRISTENINGS.—The royal christenings of former times bear striking and somewhat singular testimony to the change which has taken place in the mode of administration. The *chrysom*, or christening mantle, in which the only son of Henry VI. (1453,) was received after his immersion, is said to have cost 55*l.* 16*s.* 8*d.* Within this mantle, rich with embroidery of pearls and precious stones, was a fine white linen wrapper, to prevent the brocade and gems from coming in contact with the delicate skin of the new-born prince. At the christening of Queen Elizabeth, (1533,) which is said to have been the most splendid ever accorded to any princess of England. "divers gentlemen with aprons, and towels about their necks, guarded the font. Between the choir and chancel, a closet with a fire was prepared, lest the infant should take cold in being disrobed for the font." At that of Edward VI. (1537,) his sister, Elizabeth, borne in the arms of Seynour, brother of the queen, carried the *chrysem*. The font was guarded, as before, by gentlemen "in aprons, with towels about their necks." The infant prince was presented at the font by his sister and catholic successor, the princess Mary. While the attendants were making the prince ready in his traverse, *Te Deum* was sung. The ceremonial was arranged for the Lord William Howard to give the towel first to the Lady Mary;—the Lord Stourton to give the towels to the archbishop of Canterbury and the duke of Norfolk." "It is a singular fact," says the Rev. I. T. Hinton, in his History of Baptism, p. 182, "that sprinkling was not substituted for immersion, either in England or Scotland, (however it might have been resorted to in cases of danger,) till after the Reformation. Edward VI. and Elizabeth were both immersed, as the records of royalty testify. The successor of Elizabeth, (James I.) was from Scotland, and had been initiated into sprinkling by the Scotch divines, who had imported it from Geneva, and he favoured its practice in England." "During the persecution of Mary," says the Edinburgh Encyclopædia, art. *Baptism*, "many persons most of whom were Scotsmen, fled from England to Geneva, and these greedily imbibed the opinions of that church. These Scottish exiles, who had renounced the authority of the pope, implicitly acknowledged the authority of Calvin; and returning to their own country with Knox at their head, established sprinkling in Scotland."—*Baptist Penny Magazine*.

CONNEXION BETWEEN PÆDOBAPTISM, AND THE INTRODUCTION OF CHOIRS AND INSTRUMENTAL MUSIC INTO CHRISTIAN WORSHIP.—"Music, both vocal (choral) and instrumental, was imported from the temple of Solomon into a Jewish christian church, and was closely connected with baptism. The monks first taught the children under their tuition to sing; then they invented choirs of picked voices to sing in their chapels; but as chanting was officiating in divine worship, and as none were allowed to perform offices, except members of the societies, it became necessary to admit the children into the choir by baptizing them, and giving them the Lord's supper.... In

the ninth century canons became rivals of the monks, but they never succeeded till they took children, and formed choirs in cathedral and baptismal (parochial) collegiate churches improved music, but damaged baptism; and handsome children with fine voices fell a prey to the ostentatious zeal of both monks and canons. Nor were abbesses and nuns idle spectators.... The addition of instrumental to vocal music made a fresh demand for children, for the first instruments were a sort of flutes, or pipes, blown by children of the choir. Organs were of later date, and antiquaries cannot determine precisely when they were brought into churches. With how much pleasure instrumental music was received, it would be difficult to say. Choirs were highly improved; and kings and great men built chapels, and formed choirs in their own palaces. Some say that the Franks were the first; but others, with more probability, affirm that Liutprand, king of the Lombards, was the first who formed such a choir, for his own daily amusement. This was the origin of the children of royal chapels; and as the amusement became general, of course there was a greater demand for children, and a stronger temptation to baptize them. This subject is fully discussed by the learned and elegant Abbot of Saint Blasé."—*Robinson's History of Baptism*, pp. 386, 387.

A MONUMENT OF MERCY.

THE NAVIGATOR.

On this earth there are the two extremes of light and darkness; and among human beings who inhabit it, there are the two extremes of moral character—the righteous and the wicked. There are many who answer to the description of inspiration: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." We have known many such. Let us mention but one.

It was in the summer of 1847, when the Wisbech, St. Ives, and Cambridge line of Railway was in course of formation—a branch of the Eastern Counties—that I first became acquainted with G— M—. He was a man of herculean statue and make, was about forty years of age, and was employed as an excavator in one of the cuttings between St. Ives and the village of Somersham. While the greater part of the "navvies" have lopped off some of the more objectionable of their habits, and have been advancing some steps (though but few and far between) in the path of civilization and general improvement, the person to whom I now refer, had brought up with him all the habits of the "navvy" of twenty years back, and evinced no desire whatever to conceal from anybody, either the deformity of his character, or the mode of life which he chose to adopt. He was well known among the men. He had not slept in a bed for upwards of sixteen years. When "beer-shops" and "bread-shops" used to be tolerated in public works, he has very frequently slept soundly on one of the ale benches. His Sabbaths, during that period, were all spent in some such place. He had not been in a place of worship for a longer time than the last-named. He made his swearing, drinking, and fighting, and out-of-door sleeping—for all of which he was renowned—the subject of loud and oft-repeated boasting. One afternoon, towards the close of last summer, I heard a strange noise, a co-mingling of many voices, at a short distance from the little room in which I was sitting. It was G— M—, drunk—not an unusual thing. After a little enquiry, I soon made out that he had stipulated, with some person who was present, to throw himself down a well, head first, to the depth of twelve feet, and but little water in it, for two shillings and sixpence. The noise proceeded from the people who were