

Missionary Work.

An Essay read by Sister R. H. Moss at the ladies' Missionary meeting, April 2, 1881.

"Go ye into all the world and preach the Gospel to every creature."

What is missionary work? It is the sending of the Gospel of our dear Savior, with all its softening, refining and elevating influences, and many precious promises to our fellow creatures who have been less fortunately situated than we, and who have not had the blessed privilege of hearing and obeying the divine commands. Do we realize the great responsibility resting upon us on account of these great privileges? Are we, as followers of the meek and lowly Jesus, doing all we can to send the Gospel to all the world? No indeed we are not. We are doing a little to be sure—but oh how little! Let me quote from Mrs. R. C. Davies' essay: "Six hundred thousand strong, we pay less than twenty cents each in one whole year for foreign, general, state, and district missionary purposes. A little more than two cents of this goes to the foreign field. Think of two cents a year to carry out our Master's last command! and we are so zealous of obedience."

Now is not that a fearful showing for a people who profess to follow apostolic teaching? How do we expect the world to believe that we are honest and earnest, that we really believe what the Bible teaches; and that which we profess to practice, when we spend more for jewelry for outward adornment than for missionary work at home and abroad? Do you know, my dear sisters, that the jewelry worn by professed followers of Christ would sustain every missionary in the field? Hear an "eloquent paragraph" from Dr. Pierson on woman's adorning: "It may be presumptuous and profane to suggest that our Christian women might sacrifice their jewels, if the Lord calls for larger gifts. But if the Syrian damsels gave their hair to be woven into cables and cordage for the navy of Tyre, in the extremity of war; if the maids of Carthage cut off their raven ringlets to braid them into bowstrings for the Carthaginian archers; nay if the women of Israel gave their metallic mirrors to be melted down and cast into a new form for the laver of the tabernacle courts—(what a sacrifice of vanity was that!) surely the women of this century might, for the sake of the Gospel of the New Testament contribute their ornaments to the depleted treasury of the Lord."

In closing he says: "Self-sacrifice by women and men, by the aged and the young, by pastors and churches, by missionaries abroad and secretaries at home—self-sacrifice—this is the element of the cross; and without more of it in the hearts and lives of Christian men and women this world can never be evangelized, never be subdued to Christ." I will only add, if all will do what they can, the sacrifice of each need be but little to accomplish, with God's blessing, great and wonderful results. Shall we not do what we can, and give in faith, for Christ said: "Give and it shall be given you; good measure, pressed down, and shaken together, and running over." A sister of the King of Sweden is a missionary in Lapland, and has sold her jewels to aid her in her work.

Let us think on these things and pray over them. We cannot all go out as missionaries, but we can all sacrifice and deny ourselves many of the extravagances and luxuries of life to help send those who are willing and can go. "He that gathereth not with me scattereth abroad." If we do not work for Christ and let our whole influence be for him we will be scattering. Oh, let us put on the whole armor—work valiantly for the spread of the Gospel and save ourselves by saving others. It is our duty to cultivate a missionary spirit in ourselves and in those with whom we associate—and influence by our ex-

ample, if in no other way. I know of no way of cultivating anything without doing or working. To cultivate a missionary spirit is to do all in our power to advance and spread the Gospel and send it abroad. Oh, dear sisters, let us not delude ourselves with the belief that we are missionaries when we use all that we need to make ourselves just as comfortable as we would wish to be, and then if we have a few cents to spare give it for missionary purposes to send the Gospel of peace to those who sit in darkness. Let us rather be like the poor widow of whom Jesus spake this language: "Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in into the offerings of God; but she of her penny hath cast in all the living that she had." Let us try earnestly to imitate this example so that it may be said of us, "She hath done what she could."

Baptism.

John's baptism was unto "repentance for the remission of sins" and was essential to justification. Matt. iv. 15; Luke vii. 29. John's was a preparatory mission which lasted about six months, and was fully consummated when he was beheaded, after which his baptism was no longer valid. Acts xix. 4, 5. The apostles, except Paul, were baptized by John's baptism, in view of the Holy Spirit baptism by the Savior. We have no account of any being baptized in the name of Christ prior to his coronation and the spiritual endowment of the apostles. John's was a water baptism and was unto justification or remission of sins, and refusing it was rejecting the counsel of God. John's baptism was from heaven, and was a heavenly institution, and rejecting it was simply rejecting heaven's order. John never established the kingdom of Christ; but taught the people that it was at hand, and claimed no prerogative, only "the voice of one crying in the wilderness, prepare ye the way of the Lord." Matt. iii. 3.

In our investigations of the Lord's institution for man's government we need not look back of the cross into the twilight preceeding the sunlight of the Christian dispensation. The scheme of man's redemption was not inaugurated on the other side of the cross, while the old covenant was hanging over the people. "It was taken away," "nailed to the cross," "abolished." But after "having abolished in his flesh the enmities even the law of commandments," having conquered death he said unto the apostles "All power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Matt. xxviii. 19. This baptism the apostles were to be the administrators of, therefore it was water baptism, as Jesus Christ was the administrator of the Holy Spirit baptism.

The Bible student will observe that the apostles did not enter immediately on this mission, as recorded by Luke; they were commanded to tarry in Jerusalem until they were spiritually endowed, as John had prophesied of when he was baptizing in Jordan, and as recorded in Acts i. 4, 5.

The day of Pentecost was the beginning spoken of by the Savior in Luke xxiv. 47, and referred back to by Peter at the time of the conversion of the gentiles in Acts xi. 15. The apostles were never spiritually endowed, and had never preached the Gospel in fact prior to that time, nor had there ever been an instance of repentance and salvation only under the law previous to Pentecost. Under the commission water baptism was administered in the name of the Lord, beginning on Pentecost. See Acts ii. 38; viii. 12, 16, 36, 39; x. 47; xvi. 14, 15, 93.

The mode or action of Baptism.—The Savior calls it "being born

again." John iii. 3, 5. Paul calls it a "burial." Rom. vi. 3, 4; Col. i. 12. A "planting," Rom. vi. 5. "Washing of regeneration." Titus iii. 5. "Washing of water by the word." Eph. v. 26. "Having our bodies washed with pure water." Heb. x. 21. It was attended to "in Enon near Salem, because there was much water there." John iii. 23. "They were baptized of John in Jordan confessing their sins." Matt. iii. 6. "Jesus, when he was baptized, went up straightway out of the water." Matt. iii. 16. "And they went down both into the water, both Philip and the Eunuch, and he baptized him." Acts viii. 38.

The reader will observe from the above quotations that it was essential to go down into the water and come up out of the water, and to baptize where there was much water, which would be superfluous if it was administered by either pouring or sprinkling. Besides, about all the eminent leaders of the pedobaptist denominations admit that immersion was practised by the apostles and the primitive Christians, among whom was John Wesley, John Calvin, Martin Luther and others. Besides the Methodist discipline quotes John iii. 4, and applies it to baptism.

Lastly, the original Greek from which "baptize" is transferred will not admit of any other rendering, and therefore there has never been an attempt to render it sprinkle or pour, while many, and some of them pedobaptist clergymen, have rendered it immerse.

Design of Baptism.—"John preached the baptism of repentance for the remission of sins." Luke iii. 3. "And all the people that heard him, and the publicans, justified God being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves being not baptized of him." Luke vii. 29, 30. "He that believeth and is baptized shall be saved." Mark xvi. 16. "Repent and be baptized * * for the remission of sins." Acts ii. 38. "Baptism doth also now save us." 1 Peter iii. 21. "He hath saved us by the washing of regeneration." Titus iii. 5.

In the above quotations we find that men rejected the counsel of God against themselves in not being baptized with John's baptism. That John's baptism was for the remission of sins. That in the communion it was to save the believer. That the apostles in carrying out the commission preached repentance and baptism for the remission of sins. But says one, "the preposition for means because of," "so baptism is because of remission." Let us examine. The apostle commands, "Repent and be baptized for the remission of sins." Here we find the conjunction and by which repentance and baptism are inseparably connected. If baptism in this case is because of the remission of sins, so is repentance. "What God hath joined together, let not man put asunder." Certainly no one would contend that remission comes before repentance. By the angel it was said, "Thou shalt call his name Jesus for he shall save his people from their sins." Remission of sins and being saved in the present tense are synonymous. "But," says one, "I will admit that Peter said 'baptism saves us,' but it is Holy Ghost baptism." The reader will observe that Peter said that Noah and his family were saved by water, "the like figure whereunto baptism doth also now save us; not the putting away the filth of the flesh." 1 Peter iii. 21. Inasmuch as to say "don't mistake this baptism to be for the washing, or cleansing away the filth of the flesh." If it were a Holy Spirit baptism there would be occasion of such mistake.

My next will be on the baptism of the Holy Spirit.

T. M. MORGAN.

—A three-year-old boy objects to kissing his papa when his beard is not shaven closely, saying that there are slivers in his face.

The Missionary Era.

BY THE REV. A. T. PIERSON, D. D.

How little do we appreciate the privilege of living in this the missionary century of the world's history! Before its glorious dawn Protestant Missions were so rare, so limited, so exceptional, as scarcely to form a feature of church life. Since this century began behold this beautiful web reaching farther and farther from its centre, with lines radiating in every direction and cross lines connecting, so that the vast globe itself is girdled and enveloped with this shining network of Christian love and labor, on which glisten the heavenly dew. While ignorance and prejudice persist in their clamorous outcry that "Missions do not pay," the candid and careful observer who studies their vast and varied influence feels that words are too weak to tell either the force which they wield in swaying and moulding the faith and life of pagan, papal, and Moslem peoples, or their reflex efforts on the health of the church at home. It is a fact full of meaning that one of the giant minds of the world, mighty by nature, magnificent by culture, has given us the latest and broadest survey of Protestant Missions. Such a man as Theodore Christlieb, after giving a score of years to the study of this theme, is so overwhelmed with its grandeur and vast extent that he can only compare himself to one who from a balloon, seeks to command a general view of the position and movements of an army so grand that its lines reach round the globe.

Let us then hold fast the thought that we are now actually living in the great missionary era of the Church of Christ. Greater than the apostolic age when the new faith pervaded the Roman Empire, or the mediæval age when it here and there touched with rays of light a rude and barbarous people, is the age of universal Missions, when the most distant and destitute are reached by the Evangel, and no land or tribe is left to the dominion of the death shade.

The change wrought within eighty years, one must have lived beyond the age of man to realize. The Pacific Archipelago is so far evangelized that those islands are now to a large extent radiating centres. The Indian Archipelago is also rapidly coming under the gospel sway. British East India is a gospel firmament, studded with stations as with shining stars. In Burmah and Siam the cross is planted; China is walled in by Christian Missions; Japan opens the ports that were sealed for three hundred years, to welcome the civilization that is born of Puritanism and permeated with Christianity.

Syria is the pivotal centre on which Oriental Missions turn, reaching with its Christian schools and sanctified press those that speak the Arabic or read the Koran.

Africa is already pierced from three quarters. Madagascar on its eastern coast puts on the bridal garments of God's people, enshrines the cross in the throne of royalty, and promises to be to the dark Continent what England is to Europe; the missionary follows in the footsteps of the explorer, till, from North and South, East and West the advance is rapidly pushing toward the interior. We look at papal lands, and are not less amazed than when we look toward the realms of paganism. Spain welcomes the open Bible; the M'All mission in France equals for glory the shame of the massacre of the Huguenots. Italy, the stronghold of the Papacy, is free, and the cross is set up where the crucifix had supplanted it for a thousand years under the shadow of the Vatican. Evangelization is fast coming to be universal; with a rapidity unexampled in history, this golden net work of Missions is expanding and extending; over the realms of Paganism from where the most refined followers of Brahma and Buddha dwell

to where the lowest, coarsest fetish worshippers bow to wood idols; over the lands of Islam, from the gates of the Golden Horn to the pillars of Hercules, and the heights of the Himalayas; and over the dominions of the Pope from the Gulf of Mexico to Cape Horn, and from the Volga to the Vatican!

The quality of missionary labor is as surprising as the quantity. A vast field has been covered; but what difficulties and obstacles have been removed or surmounted! Leupolt remarks that if any one had hinted twenty-five years since, that not only should we have free access to the natives in their houses in India, but that in cities like Benares, Lucknow, Agra, Delhi, Amritsar, and Lahore, zenanas would be open, and European ladies with their native assistants be admitted to teach the Word of God in them, I would have replied "all things are possible to God, but I do not expect such a glorious event in my day. But what has God done? More than we expected and prayed for. His name be praised! To more than twelve hundred seragios the agents of the Female Normal School and Instruction Society have access.

The number of Protestant missionary societies has multiplied tenfold in eighty years, increasing from seven to seventy; the number of male missionaries from 170 to 2400, besides the thousands of native preachers and teachers; the number of converts from 50,000 to 1,650,000. Within the same eighty years the offerings of the church for Protestant Missions have multiplied twenty-five fold, from \$250,000 to \$6,250,000; the number of Protestant schools from seventy to 12,000, with nearly half a million pupils; the number of translations of the Holy Scriptures from fifty to 226, and the number of copies circulated from 5,000,000 to 148,000,000. And there are reasons to believe that the progress secured within ten years to come will be greater than during fifty years past. The last year was the Annus Mirabilis in the history of Missions. Less than twenty donors gave nearly \$4,000,000, and more were added to the converts from heathendom than the total number of converts when the century opened.—Ch. Statesman.

Life's True Significance.

Deeper than all sense of seeing
Lies the secret source of being,
And the soul with truth agreeing
Learns to live in thoughts and deeds;
For the life is more than raiment,
And the earth is pledged for payment
Unto man for all his needs.

Nature is our common mother,
Every living man our brother,
Therefore let us serve each other;
Not to meet the law's behests,
But because through cheerful giving
We shall learn the art of living;
And to live and serve is best.

Life is more than what man fancies;
Not a game of idle chances;
But it steadily advances
Up the rugged height of time,
Till each complex web of trouble,
Every sad hope's broken bubble,
Hath a meaning most sublime.

More of religion, less profession;
More of firmness, less concession;
More of freedom, less oppression,
In the church and in the State;
More of life and less of fashion;
More of love and less of passion;
That will make us good and great.

When true hearts, divinely gifted,
From the chaff of error sifted,
On their crosses are uplifted,
Shall the world most clearly see
That earth's greatest time of trial
Calls for holy self-denial,
Call on men to do and be.

But forever and forever
Let it be the soul's endeavor
Love from hatred to discover,
And in whatever we do,
Won by love's eternal beauty,
To our highest sense of duty
Evermore be firm and true.

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