

THE PILGRIMAGE OF SORROWFUL.

By ELIZABETH PATTEN HUNT.

Edited by Mrs Hunt-Morgan.

CHAPTER XIII.

Sorrowful now came to a Lodge called Rest, into which she entered with her two friends, her Lord also being present; and as the Black Prince was near, full of rage, the Prince of the Holy Land placed three-score valiant men, each with his sword in his hand, around the Lodge. Sorrowful beheld these provisions for her security, and she now felt safe indeed, for among those appointed to defend her, she recognized Justice, who had loved her, and been on her side ever since he had known how dear she was to the Prince. The names of some of the rest were, Perfection, Truth, Holiness, Power, Honor, and Glory; these all were entirely agreed in protecting her, and delighted in the work. The power of the Black Prince now appeared nothing to her, and she fell asleep that night, saying: "I have an Advocate with the Father, Jesus Christ the righteous. He is a wall of fire round about me. None shall ever be able to pluck me from His hands."

In this Lodge she remained many days, and thought she would never again fear the attacks of any foe. Her admiration was particularly excited when she contemplated Justice; for now there was nothing in his appearance calculated to cause any terror in her mind; but on the contrary that which directed anew towards her Lord feelings of wondering love, and grateful adoration. But towards her enemies, Justice was still terrible; towards them his flaming sword was still drawn: for now her enemies and the enemies of her Lord were one.

In this place of happy repose, Sorrowful wished to remain until the time should come for her to go to the Holy Land; but she soon found that as yet she had no continuing city, she must again go forwards; yet she went on, joyfully triumphing over her foes, and thinking that she should be annoyed by them no more. But the Black Prince was not idle; he was stirring up his servants to be ready at a certain hour, giving them all the encouragement he could; for they were somewhat dismayed at perceiving what had been done for the pilgrims by Grace, Everlasting-Love, Justice, Power, and Mercy. However at the command of their Prince, they again began to arise, even a great multitude; and at the time appointed, they marched forth, as so many roaring lions ready to devour their prey. But through an intimation from Everlasting-Love, Sorrowful saw them approaching. Then she cried out for fear, and said:

"O Lord God of pilgrims, plead my cause with them that strive with me! Fight against them that fight against me. Take hold of shield and buckler, and stand up for my help. Draw out also the spear, and stop the way against them. Let them be confounded and put to shame that seek after my soul: let them be turned backward, and put to confusion that desire my hurt. Let them be as chaff before the wind, and let the Angel of the Lord chase them. O continue unto me Thy former loving-kindnesses; let me see Thy Power as I have seen it in days that are past: Let them not say: Ah, so would we have it! Let them not say: We have swallowed her up. I have no might against this great host, neither know I what to do; but mine eyes are up unto Thee; leave me not, neither forsake me, O God of my salvation."

While she was thus speaking, the Lord Comforter drew near, with a mighty army, under the command of Justice and Power, these withstood the enemies who were about to rush upon her, and said to the Black Prince:

"Hitherto shalt thou go, but no farther, and here shall thy pride and ambition be stayed."

On this, they all fled, and were glad to hide themselves in any place, how mean soever it might be. Sorrowful beheld their flight with joy and gratitude, remembering what is written:

"When the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him."

Then she sang, with rapture:

"O Lord, my Comforter, Thou art very great, thou art clothed with honor and majesty. I will sing unto the Lord, for he hath triumphed gloriously; the Black Prince and his host hath he driven away. In the greatness of Thine excellency hast Thou overthrown them that rose up against me. At Thy rebuke they fled, at the voice of Thy Power they hasted away. Fear and dread

fell upon them; trembling took hold of them. They thrust sore at me, that I might fall; they compassed me about like bees; but my Lord came to my help. He delivered me from the hands of those that were stronger than I. I will praise Thee, for Thou hast heard me, and art become my salvation! I may well trust and not be afraid since my Lord can remove mountains, and vanquish armies."

Thus she went on, being filled with comfortable thoughts, exceedingly joyful, even in Temptation. But this was not a country from which her enemies could be absent long together. She now came to a bye-path which shot itself into the way. At the head of this path stood Sloth, who thus addressed her:

"You appear greatly fatigued: and no wonder, considering the rate at which you have lately traveled, and the earnestness with which you have continued to sing and praise. You cannot proceed much further at this pace; pilgrims never attempt it, and your King does not expect it. Night approaches, and you require rest. Not far hence, is the town of Relaxation, where you will find agreeable lodgings. Most pilgrims remain there awhile; and those who do not, find to their cost that it would have been wise to have listened to the advice of a friend."

Sorrowful. "I think that it will be the wisest and safest plan to keep in the road. If the Lord is the strength of his people, He can strengthen me to go on even to the end of my journey with joy and peace."

Sloth. "That He can do so, is a fact which cannot be denied, but that is not the way in which He leads pilgrims; He has himself built the town I have named, on purpose for their convenience and comfort, and has commanded them all to visit it. You have the command in the book He has given you. These are His exact words: 'Come ye yourselves apart unto a desert place and rest awhile.' And it is added, 'And they departed into a desert place.' Thus, you see, they did not hesitate to obey Him."

By this, and similar remarks from Sloth, Sorrowful was persuaded. She turned aside, and went to Relaxation. Here she met with some true pilgrims, (wanderers like herself) and also with many who professed to be pilgrims. But she was not happy. Here she had no glimpse of her Lord. Here she did not enjoy the manifest presence of Grace and Everlasting-Love. She now discovered that she had listened to an enemy, and that she had erred in so doing. She could perceive no difference between the inhabitants of this town, and those of the town of Pleasure; and on reading her book, she found them both equally condemned.

BAPTISM BY IMMERSION.

By AARON A. THAYER.

A FORCED ADMISSION.

I am obliged to confess that the people who are called immersionists and Baptists have the argument. And as this is an unexpected admission on my part, I proceed to give the Biblical reasons for my belief.

NO SPRINKLING NOR POURING.

1. Negatively: The common word for sprinkling (rhantizo) was never, in a single instance, used by any New Testament writer in connection with this ordinance. And when we consider the very frequent mention of sprinkling in the Bible, both of blood and of water, it seems unaccountable that we should not find the simple statement of the sprinkling of some person in the New Testament, if sprinkling had been an ordinary form of administering this ordinance. And if the sprinkling were exceptional, much more would the given cases have been mentioned. We also read much about pouring, and pour out, etc. But no writer in the New Testament has applied any one of the six words rendered to pour, in a single instance, to this ordinance. I also find seven different words and compounds of words in the Greek Testament which are applied to washing. But in no single instance is any one of these words applied to this ordinance. But if pouring or washing were sometimes practiced in this ordinance, the omission of the ordinary words for washing and pouring is unaccountable and absurd.

2. Affirmatively: I find only one word used by the New Testament writers to express what we understand by baptism. [By the one word, I include also its derivatives.] I find, moreover, that if there be any word in the Greek language which means to dip, to plunge, to immerse, this is

the word, viz.: the word used in baptizing. When Jesus pointed out the Judas who should betray him, and said, "He it is to whom I shall give a sop when I have dipped it," he used this particular word. And in the variation of his phraseology by each writer, all the evangelists have used this same word. . . . Moreover, when the rich man in Hades cried out to Father Abraham, "Have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue," I find the same word again. And when the revelator described the transfigured Messiah as riding upon a white horse, . . . he said, that "he was clothed with a vesture dipped in blood." Here is the same word again. It was the common word for dip or plunge. Homer in the Odyssey uses the figure of a smith plunging the hot steel of the hatchet and axe into cold water to set the edge. And this is the word he uses—the word rendered baptize a hundred times in the New Testament.

Moreover: the ancient meaning of the word was so sharply drawn that the persons who dipped the cloth in the tubs and vats of dyeing establishments were called bapttoi, i. e., baptists. And hence the word became so intimately associated with the art of dyeing; that an ancient order of Thracian priests were called Baptai, because they stained and dyed their faces so as to look like women.

BAPTISM AND ANCIENT BATHING.

I find also that the ancient Greeks associated this word with their baths, bathing establishments, and bathing places. The variations of the word would be somewhat as follows: bapto, to dip; baptes, one who dips or dyes; baptesma, that which is dipped or dyed; baptesis, to dip repeatedly, to dip under, and to bathe; baptesion, a bathing place or swimming bath, etc., etc. and these are not ecclesiastical interpretations of the word. They apply to its common usage long before Jesus was born, and to the reading of all the Greek classics both before and after his birth. Now whatever John the Baptist and Jesus and his apostles meant by the ordinance of baptism, its mode of administration is described by every sacred writer by the ordinary terms for bathing and dying, and by no other terms. And I now declare unto you without equivocation or mental reservation, that we might just as wisely affirm that immersion does not mean to plunge or submerge, as to say that baptize does not, i. e., in the common meaning of the term in olden times.

NATURE'S BAPTIZING PLACES.

Consider, furthermore, that not only John the Baptist, but Christ and the Evangelists, labored in the open streets and country. Prejudice and bigotry shut them out of the synagogues and established places of worship, and they preached in the groves and mountains, and beside the seas, and lakes, and rivers, and pools of water. The form of the language which describes this ordinance, indicates a going down into the water, and coming up out of the water. I think that Jesus went down into the Jordan; and if any word in the Greek language could express the idea that he was bodily immersed and went under the water, as a cloth in dyeing, and as a person in bathing, then that idea is expressed by the Greek and English language in the chapter before us. It is clearly expressed, and I see

NO AMBIGUITY NOR DOUBTFULNESS IN THE RECORD.

And I think the form of baptism which was used by John the Baptist was accepted by Jesus and practiced by his apostles. Yes, this mode of baptism was so engrafted and rooted in the church that in the third century there was a most fierce ecclesiastical opposition to baptizing even the sick and the dying in any other way than by a full bath in the water. The historians tell us plainly that baptism by affusion or sprinkling, did not become universal

UNTIL THE FOURTEENTH CENTURY.

Our next inquiry is, If these things be so, what ought Christians to do? If we find that our customs and doctrines are in conflict with the requirements of the Bible, then abandon them, and go back to first principles. Biblical plans and divine ordinances can hardly be improved. But is the ordinance of Baptism a requirement of the Bible? Without doubt, it was a custom. It was the mortar in laying the corner-stone of Christianity. Every inspired man builded with this ordinance, while he wrought upon that temple of God which is the church of Christ. But was baptism more than a custom? Was it a requirement? Was it an injunction and a

part of the apostolic commission? I should say that the apostles were commanded to preach and to baptize

IN ONE COMMISSION,

and an obedient servant was as much commanded to do the one as the other. . . . And I suppose the command to be equally binding upon the ministers of the gospel everywhere and in all ages. We are to preach and baptize in the name of the Lord Jesus Christ.—Scranton Free Press.

FOREIGN MISSIONS.

MRS. ARMSTRONG'S LABORS AT TAVOY.

FROM RANGOON TO TAVOY. TRIP TO THE JUNGLE. ELEPHANT INCIDENTS. SCHOOL WORK. LEAVING RANGOON FOR COCANADA. DISPOSAL OF THE STUDENTS. ARRANGEMENTS FOR TAVOY SCHOOL.

My dear Dr. Cramp,—

My last letter closed with the mention of my trip to Rangoon to meet your missionaries. The changes that took place there you are aware of. My husband and I with the rest of our party arrived at Tavoy on the 5th Feb., 1874. About a fortnight afterwards (I have no dates to refer to) we left the others to take care of things in town and Mr. A. and I with three Karen teachers from Bassein took a trip to the jungle Eastward. We visited four villages where the young men from our town school had gone to teach during vacation, and examined their schools. We were much pleased with the evident good they were doing in those destitute churches. We spent a week in a Pwo village and had some very interesting visits to a heathen village near by. The Karens going out preaching to all the villages within reach. We then moved on to Matab, gathered the church together there, saw the venerable Quallah, and left them one of our Karens for a school teacher, as the old man was too infirm to continue his work among the children any longer. We finished our tour by visiting four or five villages of Siamese Karens, all heathen who had recently moved into Burmah. Among these we left another of our preachers to spend a month or two in doing what he could for them. We found them not at all ready to receive the gospel.

After a few days at home we went up the Tavoy river calling together pastors and people to the ordination of Teacher Moolah. We returned after a very pleasant visit, and the heat obliged us to remain in Tavoy for the rest of the season.

Two incidents of our journeyings may be interesting to you, they have often since served to amuse us.

On our trip to Matab, I had taken my white pony, the first one that had crossed the mountains in many years. Mr. A. had walked a great part of the way, but the day was on an elephant accompanied by two others. It happened that I mistook the path, and in returning my pony can up with the elephants, which probably had never seen such an animal before. The instantly took fright and ran at full speed for the jungle. Mr. A. quietly stepped out of his howdah on to the elephant back and let himself slip down his brocade side to the ground. The Karens shout that he would be killed, the elephant behind seeing such an unusual proceeding trumpeted a fresh alarm and sped for the underbrush. I left my pony behind as was soon on the spot with a bottle of Pain Killer, but found that my husband's cloth had suffered rather than himself and the Pain Killer was uncalled for. We then went to look for the men. Pots, kettle, and baskets were scattered round as though had been jerked from the howdahs in flight; the word came back that one man was killed, but it proved to be a false alarm. Little by little the elephants were quieted down, what things could be found were picked up, and we started again, kept at a safe distance the rest of the way.

My turn came on our trip up the river another elephant suddenly charged at me one I was riding, driving his tusks into the shoulder of the latter. My elephant turned himself round in an amazingly short time for so huge a beast, and threw himself down on one side with a fearful noise. His howdah slipped round underneath him and I went flying off among the bush whether I would or not. I picked myself up with the one idea that I had better leave that place as quickly as possible. But this trouble too was soon over, and a serious injury done.

In May our town schools opened again the register shows an attendance during the term of 47 Karens and 38 Burman the latter, however, were not at all regular in their attendance and averaged daily

about 20. During the term 14 Karens were baptized, 3 other applicants were taken sick with measles and their baptism deferred. At this time there were only two or three unconverted ones left in our school. Our prayer meetings were very pleasant seasons, and the Spirit of the Lord seemed very manifestly with us. It was a most refreshing season. About this time a Burman who had asked for baptism died a triumphant Christian death. One of our school-girls also, not long after her baptism was called away to sit at the Great Teacher's feet and learn of him. Her sickness and death was very impressive she talked constantly of heaven and of her Bible stories, and spent much time in prayer. Her last words were her morning prayer, she was quite delirious at the time, but her prayer was connected to the close. Shortly after she fell asleep in Jesus.

So two were gathered home, beyond the reach of temptation. Our schools were continued till about the 20th Dec., a very long session for the Karen school.

Then your Tavoy and Rangoon Missionaries met in Maulmain, the gentlemen to go to Siam while the rest remained there to await their return. During their absence my little daughter was given to me, a very precious gift.

The last of March we returned again to Tavoy, leaving Miss Armstrong in Maulmain on account of her health. The schools opened again in May as usual with 40 in attendance. Many being hindered by the expectation that we should leave and the school be broken up.

Perhaps some will think that my school work must have been meagre with an infant to take up my time. Let me give you the routine of a day's work during this school season. An occasional visit to the Burmese school in the early morning and the advanced class from there at the house every afternoon.

Then my Bible-class as usual from 9 to 10. From 11 to 12 an advanced class in Arithmetic. From 2 to 3 with the Burmese children. From 3 to 4 a Karen class in Burmese.

If any one wants to know where the baby was, she was usually where I was, as happy as possible, amusing us all, and helping to keep us awake on hot, drowsy days. In the evenings she always slept and the work went on as usual.

When it was known that we were to leave and there might be no Missionary on the field for some time, some of the young men in the school who wished to give themselves to the Lord's work besought us to take them with us to Rangoon that they might pursue their studies there. They were poor boys and knew it would be very hard for them without money among strangers, but they seemed strong in their faith that God would provide for them in some way.

We told them we dared not advise them in the matter, but if they were willing to trust God for the rest we would bring them to Rangoon. So we placed 12 in all in the schools there, one at Mr. Brayton's, the rest between Mr. Vinton's and Dr. Binney's schools, according to their ability. Ten of these at least give good promise of becoming faithful ministers of the gospel.

The school in Tavoy continues under their former teacher Pipau, they are struggling on in weakness, somewhat distressed that we left them, yet believing that God would bring them through. Remember Tavoy in your prayers, it was the cradle of Karen missions, and has been the nursery of a large per centage of their pioneer men.

They are part of the "one family," forget them not when you pray.

H. M. N. ARMSTRONG.

IN MEMORIAM.

IDA MAY COVEY.

At Indian Harbor, Halifax Co., Ida May, daughter of Bro. Thomas Covey, in the 16th year of her age. Having found the Saviour precious, our young sister professed her faith in Him, and on the 8th of March, 1874, was buried with him by baptism.—The reality of that profession was proved by her consistent life and triumphant death. About 8 months ago she was taken with hemorrhage of the lungs which turned to consumption and on the 20th inst., ended her mortal career. The sweet submission manifested in suffering and the perfect confidence experienced in view of approaching death, was, in one so young, an argument sufficient to convince the most skeptical that the religion of Jesus is a reality. When asked shortly before her departure if she had no fears of death, especially when alone, her answer was, "No,