

The model church has a deep sympathy for orphans—those poor waifs who are left without a mother's love and a father's tender care. Annually a collection is taken, to which all contribute, and this is forwarded to the Orphan's Home that God's little ones may be fed, clothed, educated and brought up in the "nurture and admonition of the Lord," that they may grow up useful men and women in their day and generation. At Thanksgiving and Christmas times, a box of good things is forwarded, that they, too, may enjoy what our Father has so bountifully provided for his children.

The model church remembers the old and infirm preachers—her servants who have worn themselves out in her service—and makes ample provision for their comfort and support in their declining years. To that end regular contributions are sent to the Aged Preachers' Aid Society.

The model church heeds the great commission, "Go ye into all the world and preach the gospel unto every creature." She enlarges her borders by giving freely, often and largely of her means to District, State, Home and Foreign Missions, thus covering the whole world and the isles of the sea. With her means goes her prayers to God to bless the missionaries that their labors may be blessed and Christ's kingdom be extended until "every knee shall bow and every tongue confess his name."

The model church believes in keeping a well-marked line drawn between the church and the world. When a member goes astray, he is patiently, lovingly, kindly admonished and every thing possible is done to lead him back to Christ and to keep him from bringing dishonor upon God's holy name. Falling in this, she withdraws fellowship from him who walks disorderly.

The model church believes in religious papers. They counteract the evil tendency of the secular press; so her members subscribe and pay for a good, family, religious, church paper, that they may keep in touch with what is going on around them in the religious world, both at home and abroad. She knows that a good religious paper is the best antidote for the vile trash found in many homes. She knows that next to the Bible the religious paper is the best means of creating a pure spiritual atmosphere in the home.

Lastly, the model church cultivates a spirit of love. The members love one another, "in honor preferring one another." The church dwells together in brotherly love; no envying, no jealousy, no strife, no captious criticism, but each esteeming others better than himself. They know they have passed from death unto life, because they love the brethren. They know that God is love and the author of love, and that "now abideth these three—faith, hope and love—but the greatest of these is love." Thus they dwell together in perfect unity awaiting the dawning of the day when he cometh.

Is not this ideal? Is it not mythical? Is there such a church? If so, where? I do not know if any such exist, but there were two.

When John saw that wonderful vision on the lonely Isle of Patmos, our Saviour sent a loving message to the churches, and to only two did he send a message of unqualified praise—the churches at Smyrna and at Philadelphia. To all others he sent a threat or a promise, and to some of them both, but these two must have been model churches, as his pure eye had seen nothing to reprove.

Such a church is as a "city built upon a hill," as "a candle set upon a scandle stick."

### "Always Abounding."

Paul was fond of using large words when speaking of the privileges and duties of christian life. It was not that the words were long and hard to pronounce or understand. It was quite the opposite. The words themselves were apt to be short and easily understood, but they stood for great and wide and long things. They were great words not in the sense of filling the mouth, but with the power to fill the mind and the heart.

Such a word is "abounding." It has the largeness of the ocean about it. It has the free range of the mountains in its atmosphere. It carries one out to the wide plains where there is no restriction to the liberty. The word means "without bounds." It is the great sea rather than the pint cup. It is the wide universe rather than the imprisoning room. It is the king's treasure rather than the beggar's dole. It is the grace of God poured out without measure into the heart of the christian, and it is the grace of the christian manifesting itself in loving and continuous service for the sake of Christ. It seeks ever for enlargement. It tries not to save itself, but ever to be more and to do more. It breaks down the bounds of contraction and confinement, and diffuses itself like the sunlight that floods all the spaces.

Here is the ideal for christian life. It is to be not selfish and contracted, but large, active, diligent, abounding in all that is good and loving and gracious. Thus it is to be with our prayers, going up to the throne of Grace for great and wide blessings. Thus it is to be with our affections, taking in the whole wide world and bearing it before God in our desire for its salvation. Thus it is to be with our labors for the advancement of the interests of the kingdom of Christ, as we use our powers without

selfish stint, seeking to accomplish great and lasting results over which we shall rejoice in the eternal world. Thus it is to be with our giving, and though in our poverty we may not be able to give what we would like to bestow, yet God will make even that which is not to be as though it were, and will make his blessing enlarge the result of that which we gave in faith and love.

Such another large word is "always." It is a great thing to do what is good and not grow weary in the doing; to be faithful and steadfast and changeless in gracious attitude and effort. So many persons are prone to give up after a little work for a good cause. So many start out and run well for a season, and then relax their running. So many can be counted on to be very zealous while the new enthusiasm is on, and then grow very cold when the first flush of interest dies out. It is not hard to arouse a burst of zeal but it is something difficult to keep on and on after the romance has faded from the heart. Deep-seated principle is needed in the soul to keep one going after the going has come to be a plodding and a grind. But some have this principle, and they keep on. Keep on when they are weary? Yes. Keep on when they are feeling worn? Yes. Keep on when others drop out, and the company thins, and the enthusiasm fades? Yes. Always! By night and by day, in summer and in winter, in heat and in cold, in storm and in calm in youth and in old age, it is always good to be zealously effected in a good matter and to keep on faithfully, steadfastly and unwaveringly, to the end.

Any one might enlist as a soldier if he might drop out at the first cold wind, or the first rough road, or the first dark night, or the first sight of the enemy; but the soldier is to endure hardness, and the good soldier stands to his lot. The marriage vow is until death shall part. The Christian's vow is for faithfulness unto death, with no discharge in the war. The steadfastness of a god and true life is seen in a steadfastness that persists, and that abounds, not for a little time of pleasant hours and sunny experiences, but always, ever and forever, in unswerving faith and loyalty, on to the very end.

We depend on God. We know there are no bounds to his grace if we put ourselves where we may be the recipients of it according to his covenant. We know that his promise will never be broken, and that his words will be true as long as the heavens endure. Let his gracious and glorious character be not only our refuge, but the model on which we fashion our lives, and let us strive to be godly, in the sense of being like God, in unswerving faithfulness and in abounding usefulness in the service of God and man—Sel.

### Baptism As Representation.

We heard a fresh strong word the other day on the significance of baptism from Prof. Mil on G. Evans. We have been accustomed as matter to emphasize obedience as connected therewith. We are to be baptized because Christ commanded it. Of course the paper recognized the fact that this element of obedience does obtain. Baptism is commanded. There is not the slightest question about that in the presence of the New Testament. When the command issues from the lips of Jesus Christ, then obedience must be involved.

But baptism is much more than obedience to a command, according to the scriptures, and according to the paper to which we have referred. It is carried to a much more significant plane in the formulation of the Christian doctrine by Paul's massive brain and virile faith. Know ye not, he says in substance, that as many of you as are baptized into Christ are baptized into the likeness of his death and resurrection, and moreover, that your old man is crucified with him that henceforth you should not serve sin? Therefore, reckon yourselves dead to sin but alive unto God through Jesus Christ. Reckon ye yourselves, in the sphere of the imagination, by the representation of baptism. As the soldier reckons himself as belonging to the government by the donning of his uniform, as the bride reckons herself espoused by the acceptance of the ring, as the child reckons herself under obligation to abstain from defilement because of the clean, white dress her mother has placed upon her—so reckon ye, in the sphere of baptism, yourselves dead to sin and alive to righteousness. Baptism is not the means of sanctification but the reminder of it. It is not the producer, but its seal and conservator. It is not a thing to be set aside lightly then. It is not something to be changed according to circumstance or whim. It alone sets forth that which Jesus Christ does and that which we do. It is a perpetual reminder and a perpetual challenge to fidelity.

The force of dramatic representation is one that is universally recognized. It is that which gives the stage its hold upon the popular mind and heart. It is that which causes multitudes to stand hushed and awed before some great painting like Sargent's mural painting of The Crucifixion, recently unveiled in the Public Library of Boston. They come and go, and come and go again, and the force of that representation in all its solemnity and beauty rests upon them in a way which no verbal sermon could produce. Thus baptism represents (sets forth) the foundation facts of the Christian faith. It is a distinct loss to the Christian church where

the form has been changed. It is a distinct duty resting upon us as Baptists to seek to preserve in its integrity that which is so forceful and essential in its symbolism. Ex.

### A Century of Progress in India

BY REV. C. N. THOMSEN.

I sometimes wonder how a Hindu Rip Van Winkle would stare if, after sleeping for a century, he could see what we see. Being orthodox, he certainly would die of chagrin and anger at the degeneracy in customs that he would see everywhere. Imagine pushing him into a third-class railway compartment and making him sit next to an outcast who, being a Sepoy, would not scruple to slap him in the face if he were to take his shoe and strike him, as he would have done a hundred years ago. I can imagine hearing his lament:

"Oh! oh! oh!!! oh!!! What a world is this! One hundred years ago the Brahmin was a god; now he is only a man, and has to work like other men. Oh! oh! oh!!! oh!!! A hundred years ago Hindu princes reigned in many parts of the land; now the impure foreigners control everything; now we can no longer follow the teachers and do what caste and custom demand. Oh! oh! oh!!! oh!!! I will drown myself! No one shall save me! Oh! oh! oh!!! oh!!!"

What did caste and custom demand of the Hindu a hundred years ago?

A century ago children were considered pious if they got rid of their poor old mother, on the death of the father, by bursting her alive with the corpse. Or, if the parents lived too long, and were feeble, it was quite right to take them to the banks of some river, especially the holy Ganges, to fill their mouths with mud and leave them exposed to die. Or one might even bury them alive. Woe to the Hindu who would try to get rid of his parents now under British rule!

On the other hand, parents one hundred years ago could murder their children with impunity. Many a mother threw her sucking child to the crocodiles in the Ganges and other rivers. Infanticide, especially the killing of girls, was considered virtuous, and custom demanded this in order to foster polyandry. Now all this is changed. The true parents sometimes murder their little ones now; but they never go unpunished if detected. The police are becoming better every year, and it is harder for a criminal to escape in India than in America. A few weeks ago a father in Rellary sacrificed his little son of five years to an idol by cutting off his head; but the father has been sentenced to death. One hundred years ago no one would have taken notice of the offense.

One shudders to think of the awful sacrifices offered to idols a century ago. Blood, blood, blood! human blood was what the idols called for, and all over India men shed blood for their own redemption; and all this was shed in vain. In temples out on the fields, everywhere blood of human victims flowed. When the car of Juggernaut was drawn through the streets, the wheels were dripping with the blood of the deluded victims throwing themselves before them. Devotees would fling themselves from heights, and their bloody mangled bodies would lie at the foot of the precipices. All this is no more. The car of Juggernaut is still sometimes pulled through the streets, but all Hindu festivals are now bloodless; or, if blood be shed, it is the blood of goats, chickens, sheep and buffaloes, but not human blood.

To a great extent, the days of fearful, bloody, suicidal torture, too, are now no more. There have been a few cases in recent years of the cruel hook swinging; but the better class of Hindus denounce this cruel custom as much as the Europeans do. One now and again meets a fakir and sanyasi, holy beggars, who pierce the cheeks, the tongue, the arms and thighs with long iron rods, or torture themselves, but such are now more a curiosity than objects of worship. So India is realizing that such bodily tortures are of no avail.

Slavery is no more. The poor pariahs were slaves of the soil; now they frequently leave their villages, settle in large cities, or even emigrate to Natal, Burma and the Straits settlements. The Mohammedans used to get slaves from Africa, and every family of wealth had a host of eunuchs and slaves; but this has been abolished. So India moves forward.

Then think of the large number of reforms that have taken place. Widow remarriage is now sanctioned by law. Child-marriage is gradually becoming illegal. Education is breaking down all the old, rotten barriers, and a new India is being born. All this in one hundred years!

Missionaries, according to the testimony of Hindus, have been instrumental in bringing about these changes. Other forces have been at work, but the main force has been the missionary. No, missions have not been a failure. I fully believe in another century India will be as Christian a country as America or England. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Bapatla, September 28, 1901.