Endurance.

How much the heart may bear, and yet not break!
How much the flesh may suffer and not die!
I question much if any pain or ache
Of soul or body brings our end more nigh.
Death chooses his own time; till that is sworn
All evils may be borne.

We shrink and shudder at the surgeon's knife,
Each nerve recoiling from the cruel steel,
Whose edge seems searching for the quiver, ing life;
Yet to our sense the bitter pangs reveal
That still, altho' the trembling flesh be torn
This also can be borne.

We see a sorrow rising in our way,
And try to flee from the approaching ill;
We seek some small escape; we weep and pray;
But when the blow falls, then our hearts are still;
Not that the pain is of its sharpness shorn,
But that it can be borne.

We wind our life about another life;
We hold it closer, dearer than our own;
Anon it faints and falls in deadly strife,
Leaving us stunned and stricken and alone;
But, ah! we do not die with those we mourn;
This also can be borne.

Behold! we live through all things—famine, thirst,
Bereavement, pain; all grief and misery,
All woe and sorrow; life inflicts its worst
On soul and body—but we cannot die,
Tho' we be sick, and tired, and faint, and worn—
Lo! all things can be borne!

—E. A. ALLEN.

Baptism and Service.

BY REV. GEO. H. BALL, D. D.

Christian baptism is an essential part of the great commission. The whole commission is a working decree. It initiates a campaign for conquest. John the Baptist declared the kingdom of heaven at hand; Jesus repeated the prophecy, and then, on the eve of his crucifixion, declared to Pilate and the world that he was king. "To this end was I born and for this cause came I unto the world" (John 18:37). It had been foretold that a king should come (Dan. 2:44), to whom it was said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:8). "The fullness of time" had come; Jesus had died and risen again. "Him had God exalted with his right hand to be a Prince and a Saviour" (Acts 5:32). And now a holy war is proclaimed, an army called for, and a method of recruiting prescribed. Two special rites are ordered — baptism and the sacred supper. Both must be studied in this connection to be understood.

1. Consider its introduction. "All power in heaven and on earth is given unto me" (Matt. 28:18). All power related to or helpful of the work in view is meant. Whatever God or angels or men can do to redeem the world from Satan and sin is at the disposal of Christ the King. It is a serious, stupendous, sublime undertaking, and all the appointments connected with it are made most sacred thereby.

Confusion respecting baptism has resulted from inattention to this relation. Its use has been sought in Jewish customs, purifyings, and lustrations. Heathen idea of occult force, magical power to produce spiritual changes, to make saints of sinners, and even regenerate unconscious babes, have been ascribed to it. Some teach that it washes away sin, secures pardon, and insures the gift of the Holy Ghost; some that it is a sign of inward grace and seal of election to eternal life; others that it is a mere form of no special use of significance. Its real use is scarcely recognized. Its place in the great commission gives it a special meaning, assigns to it a special service, lifts it out of all secular and traditional relations, and sets it apart to peculiar service as part and parcel of the commission itself.

2. The King's command. The new translation is best, "Go ye therefore and make disciples of all the nations' (Matt. 28:19). In all human speech there is not a "therefore" which equals this in force and scope. Back of it is "all power," and in front of it a most stupendous work. "Therefore go" is stupendous. The earnestness entering into it is infinite. The boundless love and mighty purpose of God are focalized in just two letters—Go! By and for this king the worlds were made and history guided, and this little word means execution of the crowning act. Baptism is a part of it.

"Make disciples" is the law of conquest. The weapons of this warfare are not carnal, but "mighty through God" (2 Cor. 10:4). "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever' (1 Pet. 1:23). Disciples are to make disciples. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). Here is movement, effort, service, pressure, disciple-making, followed by.

3. Baptizing them. Preachers are commanded. They are responsible. Duty is clear. Go, disciple, and baptize, is the command. Whoever makes disciples is ordered to baptize them. Ministers often forget to insist on baptizing after discipling, and so violate the King's command. Herein they sin, being false to their marching orders. They entreat men to obey the gospel, and themselves to disobey. It is true they cannot baptize them against their will, but they can teach, urge, insist on consent, and show converts that by refusing they sin themselves and also prevent the minister from doing his duty, thus causing a double breach of the Lord's decree, and obstruction of the work of the kingdom. Both preachers and converts are under this tremendous "therefore," and greatly sin while obstructing the plans of Christ their Lord.

This baptizing is in water. Jesus was baptized in water, and so did the disciples baptize. There is a baptism of the Holy Ghost, but God only can administer that. Men are to do the baptizing the commission orders, and to keep on doing it so long as discipling lasts, and until all the nations accept Jesus as their King and Saviour.

4 The commission defines the act required. Words of a commission are carefully chosen. Baptizing is immersing. Just that and nothing else is meant by the word used. The two words mean precisely the same. One is from the Greek, and the other from the Latin, All Greek and Latin dictionaries define baptize by immergo. Still more, all Greek-English dictionaries of standing in English and American colleges define baptize by immersion, and never by sprinkling. These dictionaries were made by eminent scholars, and not sectarians, and hence may be trusted. In perfect accord with this, every allusion to the form of baptism in the New Testament implies immersion, and never is any other act hinted at in the two hundred instances baptism is referred to.

Thus it is significant that the great Greek church has always insisted on immersion as the only form of baptism, and condemns all other forms as unscriptural and invalid. The great papal church frankly declares that in the early days of the church immersion was the universal practice, and that this church changed it to sprinkling. The best authorities in the Lutheran and English churches state the same thing. All sects and denominations recognize immersion as a valid form of baptism, and millions of disciples, faithful students of the Bible, firmly believe that the great commission confines us to that one act. All of these facts before us should lead every loyal heart to be immersed, and so become sure of being right. No one questions the validity of this form of the act. The apostle Paul describes it as a burial, and a resurrection to a new life, a life of service, a life abounding in the work of the Lord. Our Saviour was immersed in the river Jordan, and to do as he did is simply to do as he commands.

5. The commission clearly defines the persons to be baptized. Baptizing "them" is definite. It means disciples and no others. They are to be baptized because they are disciples, not to make them such. Disciples have a certain character, are believers, converted persons, and no others. They have been made disciples by gospel means; 'born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever' (1 Pet. 1;23).

Now this specific order to baptize disciples forbids the baptism of others. The decree by sharply including disciples and no others sharply excludes all others. All logic, all jurisprudence, all sound reasoning affirms this. No officer would care to enlist for the army men five feet ten when ordered to enlist men six feet in height. The law which declares that males twenty-one years old may vote forbids females and minors. Just so the decree to make and baptize disciples forbids the baptism of all others. Hence the apostles baptized none but disciples, and no one else can lawfully baptize any others.

Not a single instance can be found in the New Testament suggesting the baptism of infants or unbelievers. It is claimed that Christ baptized little children (Matt. 19; 13, 14), but Jesus baptized no one himself (John 4:2), and the disciples surely did not baptize the children Jesus blest. Households baptized are in every case described as believing, or rejoicing and giving evidence of intelligence.

6. The use of baptism. It must take its meaning from the trend of the commission. That means aggression, conquest. So baptism means a pledge of service. It is the formal act of enlistment into the army of the Lord. The discipled are baptized into the name of power, power for a purpose. Entrance into that name means working with it, identity with its mission, its campaign. It does not look back to the past, to what disciples have been, or what has been done for them, except incidentally, but looks to the future, to service. Disciples are called to be witnesses unto Christ, to be workers, fighters. Of course, discipleship implies conversion, pardon of sin, and a new heart, but it is a great error to use baptism as chiefly a "sign and seal" of this change, and a still greater error to hold that it causes the change.

"All power," "go," "disciple," "baptize," "name," forecast conquest. We have no right to tear baptism from its connection and make it a mere lustration, a heathen amulet, a purifying rite, a form of profession, a sign of inward grace, a door into the church, or anything short of a most solemn oath, an induction into the name of power for conquest.

The apostle Peter carefully defines the nature of baptism (1 Pet. 3 : 21) to be "the answer of a good conscience toward God by the resurrection of Jesus Christ." "A good conscience" is intelligent, pure, loyal, and true, such as diciples and none others have.

It is such a conscience which responds to the call of God in baptism, and there can be no baptism without it. A mere form is not an answer, any more than mere words are prayer. The essential thing is a good conscience answering to God. Then the form of answer is baptism. Hence infants cannot be baptized, as they have no conscience; the unconverted cannot be baptized, for their conscience is bad.

This "answer" takes force from the resurrection, and that means the kingship of Christ for conquest. "He was made of the seed of David after the flesh, and declared to be the Son of God with power, by the resurrection from the dead (Rom. 1 : 4). The gospel is the "power of God unto salvation," and baptism into the "name" is entrance into this "power." In this way we put on Christ. Gal. 3 : 26, 27, 'For ye are all the children of God by faith in Jesus Christ, for as many of you as have been baptized into Christ have put on Christ." "Christ in us the hope of glory" is by faith, Christ on us for warfare is by baptism. So also Rom. 6 : 14, "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The new life, the walking and working in the new life is the supreme thought; "always abounding in the work of the Lord" (1 Cor. 15 : 58).

Most emphatically, then, baptism is the formal, the solemn, aud most sacred vow of devotion to the campaign Jesus the King is prosecuting; it means that we die to self-life, and are wholly his to work and sacrifice to make disciples. Repentance, faith, a good conscience necessarily precede the vow, and service follows it. This is the Saviour's plan, thus he ordained, and that settles the duty of ministers and of converts. Our plea is for the restoration of the great commission, a return from mysticism to the gospel, a revival loyalty to our Lord, "whom God hath exalted and given a name above every name; that at the name of Jesus every knee shall bow," "For he must reign till he hath put all enemies under his feet" (1 Cor. 15 : 25) —Morning Star.

The INTELLIGENCER wants to go to you another year.

The Triumphant Life

The Christian life is the triumphant life. He whose life is "hid with Christ in God" finds in that unique relationship the assurance of victory over the adversary of his soul, in the midst of even the most unfavorable conditions. There is triumph in adversity, in temptation, in disappointment, in bereavement, in physical suffering. Many a saint of God has learned that though "many are the afflictions of the righteous, the Lord delivereth him out of them all" Many a saint of God has been bowed down under the heavy load of affliction, and has said, "It is good for me that I have been afflicted, that I might learn thy statues." Many a saint of God, like the divine Lord Himself, has prayed the Father in awful agony of spirit. If it be possible, let this cup pass from me," and then, with all-conquering heroism has said, "Nevertheless, not as I will, but as Thou wilt."

The philosophy of suffering is easily understood by the consecrated soul. He knows that to withstand temptation, to meet sorrow with fortitude, to rise serenely above disappointment, to respond cheerfully to appeals for his sympathy—all these and similiar experiences stamp the life with a truer manhood, develop a higher type of character, and transform him more and more into a holy temple in which the Spirit of God may dwell.

The mount of temptation—we need its trials and testings, and from the wrestling there with the adversary we come forth all the stronger. The Garden of Gethsemane—God knows that it is good for His child to spend the night there in prayer and struggle, and that the victory of the garden makes possible the victory of the cross and of the tomb. The cross of Calvary! awful cross! how we shrink from it! Yet it has its lesson and its purpose, and all upon whom it is laid in the providence of the good Father, should rejoice that here, even here, their faith may achieve its greatest victories and be crowned with the imperishable laurel of divine commendation.

Read the record of history, and see how great have been the victories that men and women have won in the battle of life, in spite of physical embarassments and infirmities. The record is marvelous. Many of the world's highest and noblest deeds have been wrought under the consecrating touch of suffering. Many a man has wrestled and struggled with his weak and unwilling body, and has performed deeds that are the marvel of mankind. The physical man has been compelled to obey the behests of the intellectual or the spiritual. Many of the sweetest songs of earth have been wrested from hearts that were heavy with sorrow. Many of the richest products of human genius have been wrought out by men who were "striken, smitten of God, and afflicted.' God has often "chosen the weak things of the world to confound the things which are mighty."

If men and women can become 'more than conquerors" over their physical infirmities; if they can gain such mastery over the weak bodies in which they live, and compel them to be obedient to an imperious will, an energized intellect, or a highly organized conscience, which regards the performance of deeds of beneficence for humanity as a divine call, why should they not become triumphant over the afflictions of the soul? why should they not "rejoice in tribnlations also?' why should they not transform the sufferings, sorrows, vexations, and disappointments of this life into wings of eagles, upon which to mount up to the very gates of the eternal city? They should! They do! Every day we meet persons who bear heavy burdens and upon whom the rod of affliction had been laid, who, nevertheless, rejoice that they have been found worthy to suffer. Every day we meet persons who, having been thrust into the furnace of sorrow, have come forth singing praises to God for his marvelous goodness to the children of men. Every day we meet persons weighed down with disappointment and vexation, and yet who bear these things with a calm serenity that comes only from unfaltering trust in the unfailing and eternal goodness of the divine Father. Every day we meet persons who, though their own hearts are burdened and bleeding, are a constant inspiration to many, and a cheering light to those who sit in darkness. These all are among those who look forward with full assurance of faith to the final turning of all their sorrow into joy, and of their mourning and heaviness of spirit into gladness and ineffable bliss before the throne of God.

In the case of the physical infirmities the conquering force is an unyielding purpose, a commanding intellect, or an aroused conscience. In the other case the conquering force is still more potent, being antecedent to and productive of the other—it is the power of faith, a sturdy and satisfying confidence in "the Father of mercies and the God of all comfort."—Chris. Advocate.

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The Unended Sermon.

Many a weary minister has drawn a sigh of relief when the sermon has been delivered and the Sabbath service ended. Why should he not have a great sense of relief? Toward the ministries of that day have been directed the energies of his life and the activities of his mind and heart. Of course with multitudes of his ministerial brethren he enjoys the preaching of the word, especially when back of the sermon have been many hours of patient, persistent, prayerful study; and in the delivery of the message he has had much "liberty" and the conscious presence of the Holy Spirit.

But when the Sabbath day has ended and the renewed pastoral cares are thronging his busy life, but little thought is given to the sermon which custom stamps as "aged" when once delivered. The "notes" are hushed and placed among the silent minstrelsies, or gently laid with the thread-bare and outgrown, or perchance are safely folded for other "fields." But the sermon, power delivered and power directed, is not ended. The singer may sleep but the "songs roll on forever.' As the scattered seed on well tilled fields will bring a harvest, so surely will the words from the sacred desk be transmuted into deeds. Perhaps the preacher may forget the spoken words, but the sermon never dies.

In the congregation was the aged saint who was "edified." She prayed for her minister and his message that Sabbath day, and the Spirit and the word made her heart to glow with new hopes and joys. She went from the temple to walk in Beulah land.

With heart bowed down the sorrowing came for consolation; the minister poured from God's chalice the comforts of the gospel until the shadows lifted and the Comforter came with his peace.

Yonder sat the discouraged one; disappointments, trials, and the many tangled threads of life had made a weariness of flesh until life seemed indeed a burden. But the clouds were rifted, and as the preacher gave the message, God hung a bow of hope across the sky of the once discouraged hearer, and now he sings of sunshine in the soul.

The tempted one was in the congregation, almost yielding to the siren's voice of evil; but God touched the preacher's lips and the warning words were spoken which saved a soul and life.

Heartsick and homesick, the wanderer sat in the temple shadows. With broken life and saddened heart he thought of mother, home, and days forever gone. Strange how sweetly came the words of tenderness and sympathy that Sabbath day, for erring ones far off from home and love; and the preacher spoke the loving counsel needed most, which lead the prodigal back to manhood, home, and God.

Hearts conscious of sin were touched that day, and lost ones heard the messages of love and mercy, until salvation's joys rolled in upon the soul, while Jesus saved the lost. Many, many more were in that throng of silent worshippers that day who heard the preacher's word and felt the kiss of God. Out from the sanctuary moved the people, but the preacher's words were not forgotten by them. His messages were transmuted into life and will never die.—The Standard.

Prompt payments are a great help to a newspaper.

Happiness is not perfect until it is shared.—Jane Porter

From temptation it is easier to keep away than to get away.

That is the bitterest of all, to wear the yoke of our own wrong-doing.—George Eliot.

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