

soul. But I have always found a practical reality in the religion of Jesus Christ. There are human reasonings to-day, as in the days of Jesus, vain imaginations as then, there is very little difference in human character, and no difference in the method of Christ's operating in the minds and souls of men. The soul can be so sufficiently baptized in the spiritual influence of Christ that will keep it in perfect peace. That mind that is fixed and staid on Me alone I will direct, leading it up gently along by the baptisms of the soul. These baptisms will be like the fuller's soap and the refiner's fire. God will lead the soul gently along, watching the effects of his own operating upon it like the refiner, pleased to discover the progress, until He can see perfectly reflected His own image of purity, and at length, says to it, "Come up higher." Not only does He say this when the soul has passed from the body, but here in this life. These refinings must be carried on, as it were, in the fiery furnace and in the lions' den. These trials have their value, and give us an enjoyment that we have never felt before. Through them we are dipped into the spirit and power of God within us. He is not afar off, but a God nigh at hand. We have the same God, the same Saviour that was in the days of Jesus—the same Redeemer and Saviour. This may surprise some, but remember the words of Jesus. He said: "I do nothing of myself, but as My Father hath taught Me I speak." Every one is instructed in the laws of God sufficient to his individual salvation. Let every one be especially anxious about his own soul. There is nothing unduly selfish in this, for if every member of the whole human family did this the whole world would be saved. But they do not all. We are therefore designed and somewhat qualified to be instrumental in the salvation of other souls. When thus commissioned, it is only with the faithful discharge of it that we can bring salvation to our own. We are commanded to "Let our light so shine before men that they may see our good works and glorify their Father in Heaven." Neither is this worshipping the instrument. All—lay members, as they are called, as well as ministers, when faithful to the light that has been

shed into their souls will be equally approved, yea, equally approved with Jesus. I acknowledge Jesus to be a perfect example for the human family to follow. If they would follow his practical righteousness it would reform the world and redeem the whole human family to God. If we would but be willing to follow the dictates of divine Truth in our souls—follow Jesus as he followed God—we would be the sons of God, sons in whom He would be well pleased. His presence would perform miracles in the soul, symbolized by those performed outwardly. Those blinded by education, mystified by theology to the truths of the Gospel, would have the mind's eye opened, and the self-confirming evidence of the soul will be that, although what manner of man it was I know not, but one thing I know, whereas I was blind now I see. When we become captivated by the inner meaning, oh how little we will care or argue about the literal. Jonah was baptized into a sense of his own condition, not only of his guilt, but also while even with that guilt resting upon him he manifested a love for his fellow-men, and rather than they should be lost on his account, he would suffer the penalty alone, and yet the strong arm of the Lord was thrown around him and preserved him until he not only saw his guilt, but the surrounding darkness and wretchedness of his condition baptized him into a living sense of his necessity, and knowing that there was only one Redeeming and Saving Power, he was made willing to cry to that Power for deliverance; and he said: I cried from the belly of hell, and the Lord heard him, and it was not till after that that he was able to say salvation is of the Lord.

This baptism was saving. So with the prodigal son. He was baptized into a living and vivid recollection of the good things in his Father's household. In this faith he covenanted with his Father, believing that the Father would receive him, and it was so. His baptism was lasting, practical and continual. His Father was more than willing to meet him even while a great way off. This baptism of the son, this being dipped in the unbounded love of the Father was not a mere belief, but an honest, sincere conviction, and practical.