

sown grows, any more than that every Israelite who crossed the Red Sea arrived safely into the land of promise.

“Don’t you Church folk believe, then, that every one you baptize is saved?” Certainly not. Putting a man into a state of salvation does not imply his remaining there till the end. In short, Regeneration is birth into God’s family, with all consequent privileges and blessings.

“You don’t believe, then, that an infant is converted in Holy Baptism?” No. Conversion implies actual sin—a life of unrighteousness. About it we will teach next Sunday night, *D. V.*

“But I don’t see any difference between a man who has received the sacrament of Regeneration and one who has not.” I dare say you don’t. Do you see any difference in the same man after he has been made a Freemason? No—but there is this difference: before he had no *claim* upon masonic charity or privileges or recognition. *After* he has a covenanted interest in every privilege belonging to that body. Let me illustrate what I mean.

“A sailor, born in England, had naturalized himself in the United States. During one of the many insurrections in Hayti he was at Port au Prince, and was seized by the military commander and condemned to be shot as an insurrectionist. The American consul interceded for him as a United States subject, but in vain. Entreaties and threats were used to no purpose. Early next morning he was led forth to be shot. The firing party was ready. Both English and American Consuls appeared with their flags, wrapped his body in their colors, and dared the commander to fire upon the colors of the two greatest nations in the world. The man was saved.” He was not born in the United States but he had been naturalized there—he was “born again” there. He was the same man after as before