

Moses in the cloud, and in the sea, and as the baptism with the Holy Ghost of the disciples in the upper room, ought effectually to have guarded all against insisting on immersion. We cannot see how it was decent or practicable for John to baptize by immersion the multitudes who came to him, or for the apostles, on the day of Pentecost, to baptize by immersion the three thousand souls that received their word. We know that many of the "divers baptisms" of the Jews were performed by "sprinkling the unclean." And we can best understand the facility with which the rite was fulfilled in the journey of the eunuch, and in the house of the gaoler, as we recognize sprinkling or pouring to be the mode. The propriety, simplicity, and readiness with which baptism can be observed by this mode at any place, at any time, and in any clime (in all these particulars, greatly contrasting with baptism by immersion), impress us as in deep harmony with the genius and universality of Christianity.

#### TWO KINDS OF BAPTISM.

We carefully distinguish between the two kinds of baptism that meet us in the New Testament—water baptism, and the baptism of the Spirit. The former is an external rite, and that only; the latter is an internal process, and that only. The former is the act of man; the latter is the act of God. Multitudes received the former who knew nothing of the latter; and in such a case as that of the circle of Cornelius, we see that the latter is totally independent of the former. Equally strange and lamentable is it that these have been so confounded. Water baptism is, in our judgment, nothing more than an emblem of the baptism by the Spirit. In this judgment we stand apart from Romanists, Anglicans, and all others who regard it as a means of that spiritual and internal baptism; and from "Baptists" of any and every school who consider it a sign that that spiritual and internal baptism has been experienced.—*Extracted from "Our Principles," by G. B. Johnson. English Independent.*

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#### MR. MOODY ON "CHRISTIAN COURAGE."

My friends, I want to call your attention to-night to the lesson taught in the chapter I read to you about Joshua, where the Lord counselled him to have courage. No less than three times in that chapter the Lord told Joshua to have courage. "Be of good courage. Don't be down-hearted. Don't be afraid. Go forth in my name and I will be with thee and no man shall stand before thee all the rest of thy life." The Lord did not tell Joshua how to use his sword. The Lord did not tell him how to arrange the battle. But he waited upon the Lord day and night, and then he had good success. Now if we are really going to have good success here in Chicago we must take the word of God given to Joshua. We must have courage. We must not be cast down. If we are all the time predicting defeat, and all the time looking on the dark side, certain as anything we shall meet with defeat and there will be no work done. I have learned one thing since I have been in the school of Christ, and that is, God never uses a man that is all the time looking on the dark side and predicting defeat all the while. If a man is discouraged and cast down, God can't use him. If God is going to use a man the first thing that man must have is courage. He must have confidence in the word of God. He must have confidence in God and not in his own strength, and that God is ready and willing to use him, and ready to speak through him.

Now there are a good many people always seeing lions in the way, and always imagining there is going to be a defeat. These people are the very ones I believe that retard the cause of Christ more than anything else. If you will notice in the Bible men that have become discouraged, you will see that God has not used them. Take, for example, Elijah when he stood on Mount Carmel. He was as bold as a lion. It seemed as if he had a lion's heart and the Almighty stood with him. He called upon the Lord and the Lord answered his prayer, and he did a great day's work. But after that I don't know what came over him. A woman sent him a