

It may be asked: Is there any particular form of baptism? I ask, then, why have this in the Scripture: that it is the form of the burial of Christ? If you destroy the form you destroy the thing itself. The form is necessary to the existence of the thing itself. Paul says we are buried with Him in baptism, and Christ says: "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of heaven." And certainly he cannot be born of a cupful or half full. In Heb. x., 22, Paul says: "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." The heart is to be sprinkled from an evil conscience. In Ex., xxiv. 8, Moses took the blood and sprinkled it on the people, so our hearts are to be sprinkled with the blood of Christ.

In II Kings, v: 1-14, Naaman was told to wash himself in Jordan, and he went and dipped himself seven times in the Jordan, and was cleansed of the disease. Men of more than ordinary learning will tell you that one of the meanings of baptism is washing. How do we determine the meaning of a word? What is the law of language? We determine it by the root meaning. And there is not a Greek scholar who does not know that the root meaning of the word baptize is to dip, to bury, to plunge. And one meaning is to wash. We have it illustrated in the Scripture I have quoted. The prophet commanded Naaman to go and wash himself seven times in the Jordan. And as the Scriptures say: "Having our bodies washed in pure water."

There are just six things necessary in Christian baptism. The first is water (we cannot have Christian baptism without water); the second is much "water" the third is into the water: the fourth is buried; fifth, born; and sixth, up out of the water.

With reference to the first, in Acts xiv. 47, Peter says: "Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?" We must have water to baptize.

With reference to the second, in John iii:23: And John also was baptizing in Aenon, near to Salim, because there was much water there." There was much water there.

The third, into the water: In Mark i. 9-10, we have the statement that John baptized Jesus "into" the Jordan. The old translations has it: "John baptized Jesus in the Jordan"; the translations of 1884 has it, "into the Jordan." But one asks: "Does into mean into or close to?" We read in the Bible that the swine ran down into the sea and were drowned. We do not understand by that that they ran down close to the sea and were drowned. We also read that Daniel was cast into the lions' den, and that if we are faithful we shall be admitted into heaven. We do not understand by these that Daniel was cast close to the lions' den, nor that we shall be admitted close to heaven. Into means into and nothing else. Hence, both John and Jesus went down into the water, and Jesus was baptized by John into the Jordan.

The fourth is burial. In Rom. vi. 4, Paul says we are "buried with Him by baptism." We all know what death is and what burial is. God has selected universal language, about which there shall be no controversy.

The fifth is birth. In John iii. 5, we read, "Except a man be born of water and of the spirit, he shall not see the kingdom of heaven."

The sixth is "out of the water." In Matt. iii. 16, we read that when Christ was baptized he came "straightway up out of the water;" and also Mark i. 10, "Jesus went up out of the water." The Son of God went down into the water and he came up out of the water. Have we not evidence here!

Then, again, one asks, "How could Peter, on the day of Pentecost, baptize three thousand people in one day?" We have it in Matt. x. 10, that Jesus sent for the seventy to preach, and in vi. 10, he

sent the twelve. Seventy and twelve are eighty-two—eighty-two persons on the day of Pentecost commissioned by the Saviour. Then we have eighty-two into three thousand.—thirty-six. Thus we have thirty-six persons to be baptized by each man. Could not a man baptize thirty-six in one day? I could baptize them in twenty minutes.

Then, again, says one, "Was there much water about Jerusalem?" I answer that Jerusalem was one of the best watered inland cities in the world. We have the statement in the Bible that there were many pools there, and that there was much water there.

Baptism is the form of burial and resurrection of Christ. It is the answer of a good conscience. No word in the Bible that is ever translated bury or sprinkle is translated baptize. That ought to settle the question forever. And no word ever translated baptize is ever translated sprinkle.

Again, one asks, "What of the hundred thousands of people that have been sprinkled, are they not saved?" I answer yes. "They lived according to the light they had. But we, with our light, will be held to account.

We read in the early history of the Church that immersion was the practice of the primitive church but when it became inconvenient it was changed by the priests. The primitive church knew nothing else. It was changed for human reasons and not Bible reasons. Dean Stanley says that no church historian or great scholar would call this in question, but that immersion was the practice of the primitive church. Martin Luther, the great reformer, says that we know that our Saviour instituted the form of immersing the whole body in the water as the form of baptism. The great purpose is to get back to the primitive practices which our Saviour taught—"One Lord, one faith, one baptism." One says, "How shall we know?" One says this, and another says that is right. We want to do just what our Saviour wishes us to do. And the Bible, the word of God, says there is one Lord, one faith and one baptism. Will you accept his word?

The question is, Had the Church of Rome the right to change the original practice? We believe in no creed but Christ, and no rule of faith and practice but the word of God. Follow this and you will live right and die right.—*Christian Oracle.*

### THE DEAD DISCIPLE.

I was speaking of such a one, when my friend exclaimed, "But I saw him pass here not an hour ago, apparently as well as any man." I cannot help that. The disciple I saw was dead, and I have so many proofs that he was dead that I cannot be mistaken about it. I will hand the facts over to you, and you may judge for yourself.

1. He was motionless. Something of a sign of death that, I think. The book that treats of such things, which I am in the habit of consulting, says that living disciples "run the race that is set before them," and "walk and are not faint;" and that they "labor" and "strive," and "fight the good fight of faith," and all that. But not one of these things did I see the disciple in question doing.

2. And he was cold too, which is death-like certainly. And cold he was, at the place where, if there be coldness, there certainly must be death, i. e. at the heart. A man's heart cold, and yet he lives! Who ever heard of such a thing? The heart keeps warm till the last, as I have always understood the matter, and when the warmth there is all gone, then it is all over with a man, and he is dead.

3. And when I add that he was speechless, you will certainly begin to think I am not mistaken about his being dead. Living disciples know how to talk, for I have it from the eminent medical

work above referred to, that they that "of old feared the Lord, spake often one to another." And much is said about "exhorting one another." And disciples that have life are known to pray, and to beseech and to entreat, and counsel, and advise, and so on; all of which implies speech. But he was speechless of whom I now write. And I could not but put this in as one of the proofs that he was dead.

4. I shall add but one proof more. All the efforts made to bring him to life utterly failed. There were some very stringent applications used. I saw some of the physicians in the country take him in hand. And verily they used such agencies, that if there had been any life in him, they must have brought it to light. They locked up the old medical books, and in the best one of them all, they found an account of a very extraordinary remedy, which was to be used in such cases. It was "sharper than any two-edged sword, piercing to the dividing asunder of the joints and the marrow, and a discernor of the thoughts and intents of the heart." The medical men united in affirming that there was nothing in their whole stock that was to be compared with this. And they said if this did not restore animation, there was an end to all their resources, and they must give up that the disciple was really dead. And they tried it, and I am a witness that they did it faithfully, but not a spark of life could they find. He was a dead disciple. That is the whole of it.

That disciple being dead as the above facts amply testify, I shall take the liberty to deliver a short sermon over him.

1. He died as a fool dieth. He had no business to die. It was his business to live. There was not a human being more unworthily occupied than that disciple when he let the spiritual pulse stop beating. The highest authority that is known in the universe had enjoined that he should be "alive to God;" and he was as much bound to obey that injunction as any other. And not to keep it, was as great an act of folly as any human being could possibly commit.

2. He was a suicide. People have to die, when certain circumstances occur. They cannot help it. But it was not so with the disciple. There was no more need of his parting with spiritual life than of his committing theft or murder. And he knew it. He was bidden to live, by voices sweet as the angels, and louder than the waves of the sea. And he ought to have obeyed them. And a shame it was, and a great sin, that he did not obey them. The Bible told him he must not die, and conscience told him to live godly in Christ Jesus. And faithful Christian friends lifted up their voices. But it was all in vain. He would die.

A dead disciple! There is something sad in the thought. If it was only natural death we might be comforted. But it was worse than that. It is spiritual death. There is occasion for great lamentation over him. He will take part in that lamentation himself by and by. I wish to see him weep now, that he may not lament forever while suffering the death that never dies! SIMON.

### HOW CAN I INJURE A CHURCH?

1. By being always late.
2. By missing one service out of three.
3. By criticising my minister and fellowmembers
4. By croaking.
5. By leading an inconsistent life.
6. By indulging in small and petty prejudices.
7. By making no effort to induce others to attend the church.
8. By being a looker-on instead of a worker-on.—*Exchange.*

Abolish free will and there is nothing to be saved; abolish free grace and there is nothing wherewithal to save.—*St. Bernard.*