

**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

**© 1998**



The copy filmed here has been reproduced thanks to the generosity of:

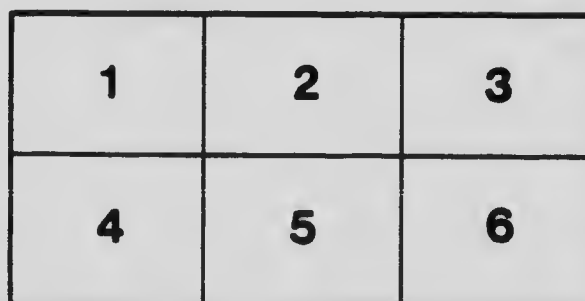
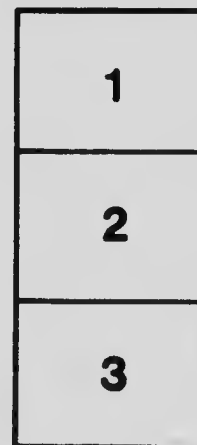
University of Saskatchewan  
Saskatoon

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

University of Saskatchewan  
Saskatoon

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



4.5

5.0

5.6

6.3

7.1

8.0

9.0

10



2.8



3.2



3.6



4.0



2.5



2.2



2.0



1.8



1.4



1.6



APPLIED IMAGE Inc

1653 East Main Street  
Worcester, New York 14609 USA  
(716) 482 - 0300 - Phone  
(716) 286 - 5989 - Fax

S. 13

# SERMONS

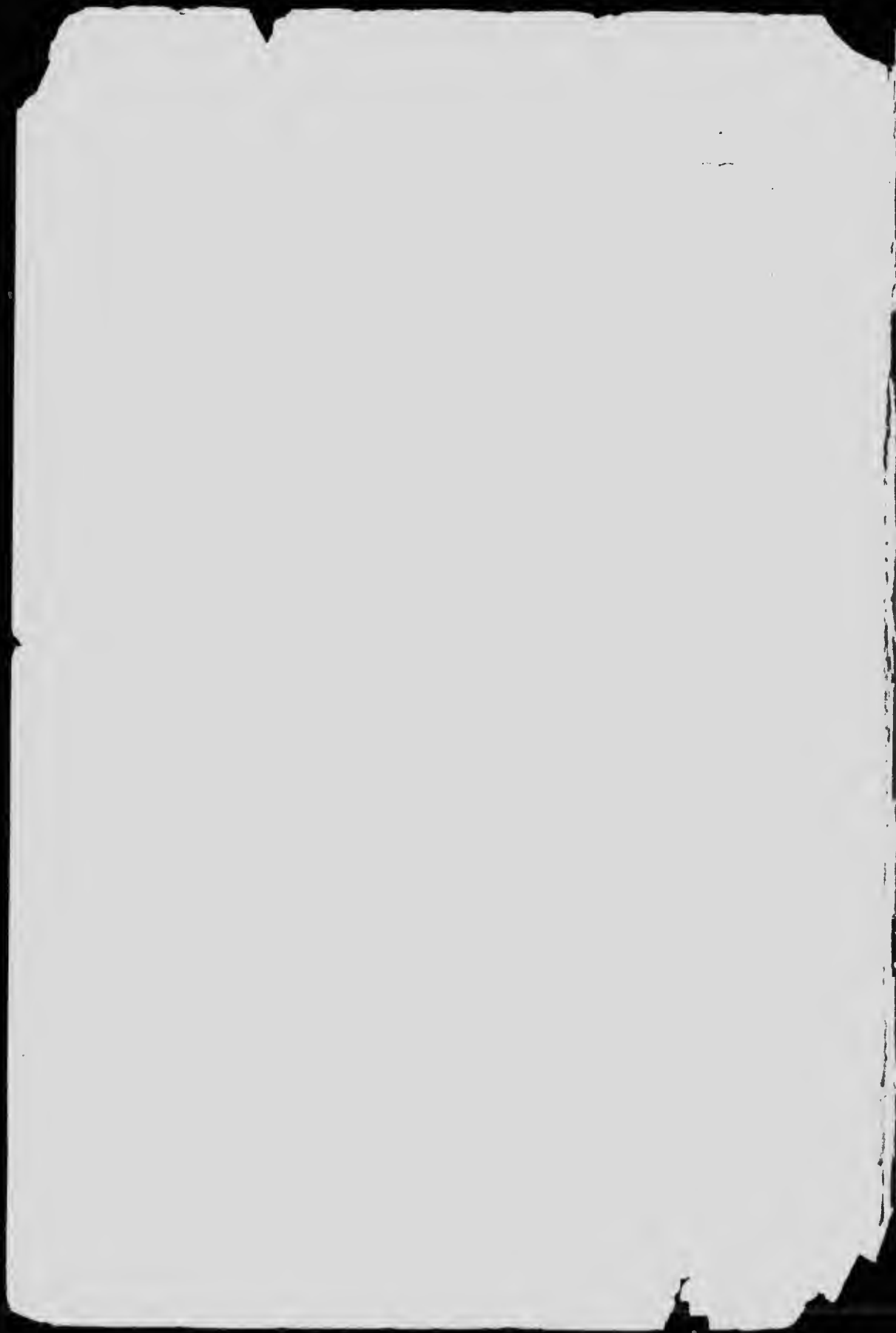
---

---

---



BISHOP R. C. EVANS





# S E R M O N S

## ERRATA.

Dear Reader,—Owing to a mistake on the part of the printer, a number of the titles on headings of pages are misplaced. This does not in any way interfere with the reading of Sermons, as their continuation is correct from page to page.



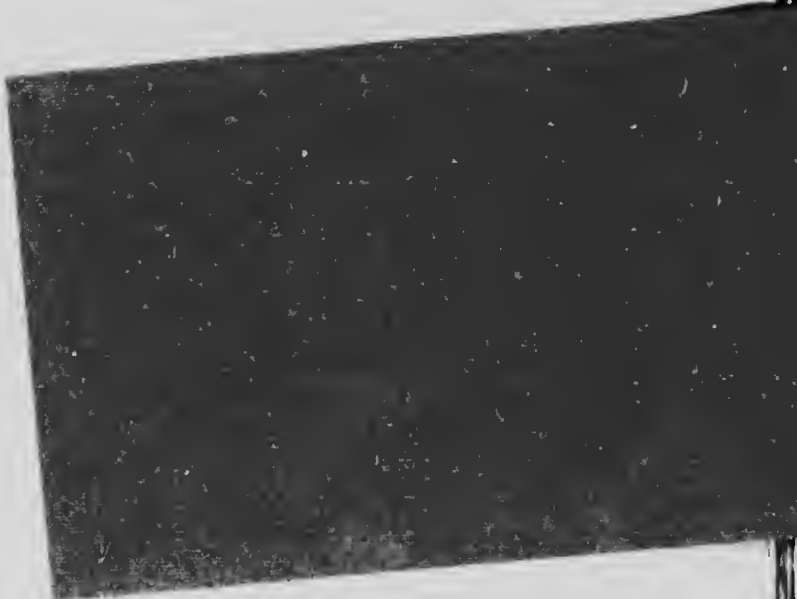
1917  
The London Advertiser  
London, Canada



AUG 20 1970

487277

Sheet  
P.  
10  
11





# SERMONS

— BY —

Bishop R. C. Evans

MAR 27 1918  
N. A. 32.



1913  
The London Advertiser,  
London, Canada.



AUG 20 1970

487277

## Preface

---

**P**ERHAPS some may think it strange in me to present this little book of sermons, so soon after the publication of a large book of sermons. Some of my reasons for so doing, are as follows:

First, The large books have all been sent out to the nations of the earth, and hundreds of letters written me concerning them have been encouraging. The knowledge that they have, and are doing good, being my chief reward.

Second, From many parts of the world there have come letters requesting me to publish a small book containing the Gospel story, giving prominence to the New Birth; and so, to answer this demand, I have concluded to present the main points of the "ONE BAPTISM." Not only presenting the facts regarding the Mode, the Subjects and the Effect, but refuting the false claims made by others regarding this very important subject.

The student will find the cream of a great library in these sermons, for I have tried to give the leading scholars, church historians and lexicographers a hearing on these subjects, as well as the Word of God on the matter presented.

I send it forth with the prayer that the honest in heart may learn doctrine and be happy in walking the sunnie way.

Yours sincerely,

*R. B. Evans*

# Infant Baptism

**P**ERMIT me to draw your attention to three verses found in the 15th chapter of the Gospel as recorded by St. Matthew, where you will read these words: Third verse, "But He answered and said unto them, why do ye also transgress the commandment of God by your tradition?" Ninth verse, "But in vain they do worship Me teaching for doctrine the commandments of men." Thirteenth verse, "But He answered and said, every plant which My Heavenly Father hath not planted shall be rooted up."

## A Tradition of Men.

The subject under consideration to-night is "Infant Baptism," and while I desire to be emphatic and plain I wish to state my convictions upon this subject so that when I stand before my God I shall not be ashamed of having defended the truth against the traditions of men. I want to say just as emphatically as I can that the doctrine of Infant Baptism is a direct reflection upon the atonement of Jesus Christ, and there is no man living can point to one verse in the Bible where God or Christ or the apostles ever baptized a baby. Infant baptism is one of the traditions of men referred to in the text. By its introduction the church transgressed the law, made void the commandment, and as Jesus said, "By the tradition of the elders you have made the commandment of God of none effect," and in the latter part of my text He said, "Every plant which My Heavenly Father hath not planted shall be rooted up." I am going to get after that weed to-night. I am going to show you the Bible in contra-distinction to the tradition of men, and having presented to you what the Bible and the history says upon the question, then I shall leave it for you to decide as to whether you will believe in infant baptism or not. It is alleged that the Bible does teach infant baptism and gives instances where infants were baptized. Now I deny that allegation and I am going to read you every quotation that I can call to mind that I have ever heard used in support of infant baptism. That is fair, I think, if I give both sides of the question.

## Supposed Proof.

Turn your attention to the 16th chapter of the Acts of the Apostles, where it is alleged that infant baptism was performed. The first case is the Phillipian jailor. In the 16th chapter of the Acts of the Apostles, 25 to 34, the story of the Phillipian jailor is told. All I care to say about it is that when you read it you will discover that they who were baptized on that occasion, heard the Gospel, believed the Gospel and rejoiced when they were baptized. Common sense will tell you that an infant child can neither believe nor rejoice in the Gospel. That, certainly, has reference to matured minds.

The next case, 16th chapter of the Acts of the Apostles, from the 14th to the 40th verse, tells of Lydia and her household being baptized. I have often thought that it was rather unkind to lug in infant baptism there for we have to suppose a great deal. First, we have in all kindness to Lydia to suppose that she was married, for the Bible does not give a hint of it. Secondly, we have to suppose that she had at least one child, and at the time of this baptism that that child was present and was baptized. The Bible does not say a word about it. The Bible does show that she was what we might call to-day a drummer, a commercial traveler, far distant from her home in Thyatira, busy up here at Phillipi selling dry goods, a seller of purple and fine linen. It was Sunday afternoon, a bright summer day, She, with her company of servants, had strolled down to the riverside

to spend the afternoon and Paul and his companion in labor spoke to the people on the shores of those waters. The record shows that they heard she and her household were baptized. That is to say, in those days there were neither railroad nor steamboats, and commercial travellers then had to travel with the aid of camel. They would tie their great boxes on the camel's back and in every town those boxes had to be taken down and untied and the goods shown, and the woman could not, of course, by herself attend to those camels and to those boxes, and as a result she had servants, the "women" and "brethren" referred to in this story, to travel with her to assist her, and they were with her in this park this Sunday afternoon, and with her they heard the Gospel and were baptized. Not the slightest hint of a baby present.

A little further on we read in the 18th chapter of the Acts of the Apostles, 8th verse, that Crispus believed on the Lord with all his house and were baptized. It seems to me that I don't have to take any time to prove there were no babies there, because it says that they who were baptized were believers, not babies; you cannot get them to believe. Sometimes I have a hard time to keep them quiet, let alone trying to make them believe. Acts 10:1-48, we are told of Cornelius and his household being baptized.

Therefore, the infant sprinkler assumes that babies were there and were baptized, but just to be as brief as possible let me say, the babies in that case heard the Gospel, believed it, were baptized, received the Holy Spirit, spoke with tongues and glorified God. Pretty old babies, don't you think? In 1st Corinthians 1:16, we read of Stephanas and his household being baptized. All I need to say in this case is that by a reference to 1st Corinthians, 16:15, we are told that they addicted themselves to the "ministry of the saints." Pretty old babies that immediately upon their baptism could be addicted to the ministry of the saints. Well we pass on.

We are told by infant sprinklers that the Bible distinctly speaks of little children. "Yes," Now I am going to take the trouble to read you what it says about these little children that were in the church. 1st John 2:1, "My little children I write unto you that you sin not." Do you believe that John the Divine wrote that to the prattling baby? Did you ever write to a little infant saying, "My little children I write unto you that you sin not?" Again 1st John 2:12, "I write unto you little children because your sins are forgiven." These babies were old enough to have sinned, to have received pardon, and to be able to read written communication regarding the matter. 1st John 2:13, "I write unto little children because ye have known the Father." Any infant baptism there? 1st John 2:18, "Little children this is the last time ye have heard that Antichrist will come." Now I submit to you, my friends, that I have never been able to work up a stretch of imagination big enough to make me think for the smallest part of a moment that anyone of these—said to be strong—texts in favor of infant baptism, has even a shadow of infant baptism in it. Now, it is a strong indication to me that common intelligence would never have thought that any of those quotations supported infant baptism unless that intelligence was cramped by priestcraft and churchianity.

Now, so far as I know these are all the direct scriptures that are said to give evidence regarding infant baptism unless, perhaps, the 2nd chapter of the Acts of the Apostles and the 38th and 39th verses, which I once heard urged in support of infant baptism. It reads like this: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." That is when the children hear the Gospel, believe it, and repent of their sins. God will give the children the same

blessing he gave their fathers; that is, the remission of their sins and the gift of the Holy Ghost. That is all that can be tortured to mean. No support whatever for infant baptism.

#### Pre-Requisites of Baptism.

My next thought is the pre-requisites of baptism. Mark 16:15, Jesus said: "He that believeth and is baptized shall be saved," showing that belief is a pre-requisite of baptism. In Acts 8:37, the story of the baptism of the eunuch is told. The eunuch is going along in his chariot reading the Bible, when Phillip, one of the servants of Christ, approached the chariot by the command of God. He is invited up and discourses to the eunuch upon the scriptures that were then in his hand. After having preached to him the Gospel the eunuch said, "See, here is water, what doth hinder me to be baptized?" and Phillip said, "If thou believest with all thy heart, thou mayest," showing again belief to be a pre-requisite to baptism. Again Mark 1:4, "John came preaching in the wilderness of Judea the baptism of repentance for the remission of sins." Here the people had to repent anterior to their baptism. Belief and repentance, pre-requisites to baptism, therefore, infants are not to be baptized.

#### Not Guilty of Adam's Sin.

My next point is to prove this statement: that we suffer some of the consequences of Adam's fall, but not the guilt. Now, I want you to notice this very carefully, for here we divide from almost every phase of the Christian church. I say, almost, for there are a few notable exceptions. We take the position that we do not suffer the guilt of Adam, but we suffer some of the consequences from a physical standpoint. At the risk of being a little dry I am going to crave your indulgence while I read you two or three verses. Romans, 5th chapter, 12th verse, "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned." Now, here you are told that death was the penalty for the first sin. Death. Fifteenth verse of the same chapter, "But not as the offence, so also is the free gift. For if through the offence of one man be dead, much more the grace of God and the gift by grace which is by one man, Jesus Christ hath abounded unto many. Eighteenth verse: Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Here the story is told that because of one man's offence, Adam's transgression, sin came into the world, and death by sin, not eternal damnation, would follow as the result of Adam's eating the fruit, but death. "In the day thou eatest thereof thou shalt surely die." We suffer that consequence, we have to die.

Now to show you clearly that the baby takes no part in the guilt, we are told clearly here in Romans 4:15, "Where no law is there is no transgression." The baby has broken no law. What is law? We are told in the Bible sin is the transgression of the law. The baby has committed no sin. Therefore, it is not a transgressor. First John 3:4, says: "Whosoever committeth sin transgresseth also the law." Now there is the transgressor, not the baby, but the man who transgresseth the law." He is the sinner. I hope this is clear to you. "Well," says one, "it came down from father to son." I want to hit that so hard that you will not believe it any more. I draw your attention to Ezekiel 18:20, and here are the clear words, "The son shall not bear the iniquity of the father." That seems like fair play. Jeremiah 31, breathes out this same thought. It is so nice that I think I had better read it to you. Speaking of the Gospel of the Covenant, the new Covenant it reads, "In those days they shall say no more, the fathers have eaten a sour grape and the children's teeth are set on edge but every-one shall die for his own iniquity. Every man that eateth the sour grapes,

his teeth shall be set on edge." That sounds fair. The idea that because Adam had an apple or something else several thousand years ago that a baby is born with the wrath of God upon it and that it will be damned to all eternity unless somebody puts a little water on it! "Ah," you say, "Surely nobody believes that." Let me say, fearless of successful contradiction, that is the foundation of infant baptism, and you know last Sunday night I invited you to go to your minister to get him to give you some quotations from the Bible that prove infant baptism and I will await them with pleasure.

According to the creed the baby is born under the wrath of God. Did Jesus teach that? Listen: "Suffer little children to come unto me for of such is the Kingdom of God." Luke 18:16. Again, Matt. 18:2, speaking to his own disciples. He said, "Except you be converted and become as little children ye shall not enter into the kingdom of Heaven." Here, the Master makes the baby the emblem of purity. Your creeds make the baby the emblem of depravity. It is not that I wish to speak unkindly of any man's faith, but necessity is laid upon me. Woe is me if I preach not the Gospel and every plant that My Heavenly Father hath not planted shall be rooted up, and I am taking part in the exposition of the errors of the church with the view to get the church to abandon those errors and come back to Christ, back to the Bible. There are many good, honest, beautiful characters in the church, but, oh, how much grander and greater and more beautiful and more powerful would we be if the clogs of tradition, priestcraft, superstition, false doctrine, were to be abandoned, and we were to just preach the Christianity of the New Testament. I make no attack upon any truth that any church teaches, I wish to love and admire, protect and defend, every semblance of truth in every denomination, but I wish to be an uncompromising enemy to the tradition that has made the Commandments of God of none effect.

#### **Misrepresent the Bible.**

Now my next point will be to show you that men have misrepresented the Bible on this doctrine of birth, sin and infant depravity. They tell us that David said in the 51st Psalm, "We are all born in sin and shapen in iniquity." That quotation is not in the Bible. What did David say? You will find it in the 51st Psalm from the first to the fifth verses, wherein he was confessing his awful crime, for he was guilty of crimes so dark, so filthy, so wonderfully inhuman, cruel and vile, that I shall not take time to relate them here to-night. He was guilty of the most cowardly, deceptive, cruel and lustful crimes that were ever committed by human being, and in this chapter he is confessing his crime. (And I might say in parenthesis if you want to read all about that crime read 2nd Samuel, 11th chapter, 1-26). David in the 51st Psalm is confessing this crime and in it he makes this statement: "Behold, I was shapen in iniquity and in sin did my mother conceive me." That does not say we are all born in sin and shapen in iniquity. David was only confessing himself and his parentage, and when you have to fling a shadow on the virtue and chastity of your father and mother and your own birth in order to lug in infant baptism you are mighty hard up for proof. I am not willing to do that. I am willing to admit that David told the truth when he said that he was in that condition. All you have to do is to read the history of concubinage and polygamy that existed in the days of Jesse and David, and you will get an inkling of what David meant when he showed that his father before him was not all that he should have been, and therefore he was pleading with God not to expect too much from him.

#### **The Proof.**

Now I have made some strong statements here. I made some of them

the other night, and by mistake they were not published, and letters came flocking in. "Why don't you give the proof you said you would give from the church books?" So I promised to give them and I betake myself to that task now, and by way of introduction let me say if I mention what your church teaches and give you chapter and verse for it—if it is bad, if you are ashamed of it, don't get angry with me, don't jump up and run away and say, "That's a bad man." Just sit here and say, "That man is proving that my church is guilty of misrepresenting God and Christ and the Bible, and it is no longer the Church of Christ to me. I will go where the blush of shame will not come upon my cheeks when my church books are referred to." I hope you will take it in this way.

Origin, one of the early church fathers says, "None is free from pollution though his life be the length of one day upon the earth. It is for that reason, because of the sacrament of baptism, the pollution of our birth is taken away, that infants are baptized." Wall's History of Baptism volume 1, page 65, Lackey's History of Rationalism says, "The whole body of the fathers, without exception or hesitation, pronounced that all infants who die unbaptized were excluded from Heaven." I made the following quotation a little while ago and it was denied. I make it now with emphasis and you will not deny the authenticity of my authority. I quote it from the Encyclopaedia Britannica. "The Roman Catholic Church allows midwives in cases of danger to baptize a child before the birth is completed. A still-born child that is baptized may be buried in consecrated ground." I am told that baptisms of this character have been performed in Toronto. I have got the documents if I am called in question.

Council of Trent, "Thus the children born of baptized parents have need of baptism because they inherited from Adam original sin which can only be effaced by the water of regeneration in order to obtain eternal life." \* \* \* "Through the grace conferred in baptism original sin is wholly remedied and effaced."

Catholic Catechism published in Quebec by Milner: "Q. What is baptism? A. The sacrament which cleanses from original sin, makes us Christians and children of God and heirs to the Kingdom of Heaven. Q. Is baptism necessary to salvation? A. Yes, without it one cannot enter the Kingdom of Heaven. Q. What is original sin? A. The sin we inherit from our first parents and in which we were conceived and born children of wrath." "Oh, well," says one, "that is from the early fathers of Roman Catholicism." Yes, now I draw your attention to the daughters of Rome, some of the Protestant churches, and do not get angry, be sweet. Article 9 of the Church of England Prayer Book says, "Every person born into the world deserveth God's wrath and damnation." A little further on on that same page it says, "There is no condemnation for them that believe and are baptized." Now, I will give you a Church of England Catechism: "Q. What is your name? Who gave you that name? A. My godfather and my godmother. (In parenthesis let me ask, did you ever read of a godfather and a godmother in the Bible?) My godfather and my godmother in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." A little further on it says, "It is certain by God's word that children that are baptized, dying before they commit actual sin, are undoubtedly saved." What is the antithesis of that? That children who are not baptized as aforesaid are damned.

Let me read to you a prayer that is offered at the baptism of every baby in the Church of England. It was offered for myself down here in Montreal and they say I kicked and squealed, and I have been kicking against infant baptism ever since. "Dearly beloved, for as much as all men are conceived and born in sin and our Saviour Christ saith none can



enter into the Kingdom of God except he be regenerated and born anew of water and of the Holy Ghost, I beseech you to call upon God the Father through our Lord Jesus Christ that of His bounteous mercy He will grant to this child that which by nature he cannot have, that he may be baptized with water and the Holy Ghost and received into Christ's Holy Church and be made a living member of the same." Let me ask if all this is given to the baby in his baptism what will become of the one that does not get baptized? Now, you may breathe a little easier and we will put the Presbyterians on the carpet.

"Q. What effect had the sin of Adam on all mankind? A. All mankind are born in a state of sin and misery. Q. Can any one go to heaven with this sinful nature? A. No, our hearts must be changed before we can be fit for heaven. Q. Why should infants be baptized? A. Because they have a sinful nature and need a Saviour." (Catechism, for children, written for the Presbyterian Board of Education, page 12 and 13, published in Philadelphia.)

Here is another catechism: Q. Are you guilty for Adam's first sin? (I would say with my last breath, No), but the answer here is, yes. Q. What estate is man born in now? A. An estate of sin and misery. Q. Brought you sin into this world with you? A. Yes. Q. What do you call it? A. Original sin. Q. What is this sin? A. The sin that is conceived in me by my parents from Adam. Q. Are you both guilty and filthy by this sin? A. Yes. Q. Is your nature both corrupted and defiled by it? A. Yes. Q. Is original sin enough to damn you though you had no more? A. Yes. Q. Is not original sin the spring of all actual sin? A. Yes. (This is taken from Mother's Catechism by the Rev. J. Willison, published in London.)

Little children are asked to memorize this, that they are born in sin and that sin in which they are born is enough to damn them though they had no more, and we are asked to regard that as Protestant Christianity. Could a man who loves Jesus Christ and knows anything about the atonement of our Lord pass that by without condemning it?

One more, and this time from Toronto. Q. What is original sin? A. It is the sin in which I was conceived and born. Q. Doth original sin wholly defile you? And is it sufficient to carry you to hell though you had no other sin? A. Yes. Q. What are you then by nature? A. I am an enemy of God, a child of Satan and an heir of hell. Just imagine the baby just born this minute an enemy of God Almighty, a child of the devil and heir of hell! Who said that? The Rev. J. Brown, Presbyterian, published in Toronto. Is a wonder Toronto did not slip in the bay.

John Calvin, the head Presbyterian of all, in his institute, volume 1, says, "Reprobate infants are vipers of vengeance which God holds over the flames of hell until they turn and spit venom into God's face." While I am reading that I think of the mothers that endure much to give their baby a name and place among humanity and then they have to listen to that; that the very frown of God is upon their baby's brow, born children of wrath, heirs of hell, enemies of God, children of the devil, and without baptism they must go to the pit.

Now just one more church. John Wesley is said to be the father of Methodism. Listen to their papa. "Infants are born again, therefore saved by baptism." Sermon 45, volume 1. "If infants are guilty of original sin then they are proper subjects for baptism, seeing in the ordinary way they cannot be saved unless this be washed away by baptism." A little further on he says, "It has been already proved that this original stain cleaves to every child of man, and that hereby they are children of wrath and liable to eternal damnation." Further on he says, "That we are all born under the guilt of Adam's sin and that all sin deserves eternal misery, was the unanimous opinion of the ancient church." Still further



on he says, "And the scriptures plainly say that we are shapen in iniquity and in sin did our mother conceive us." I have shown you that Wesley here misrepresents the scriptures. The scriptures plainly say no such a thing. This is taken from a treatise on baptism by John Wesley, volume 6, from pages 12 to 22. John Wesley further says in Sermon on New Birth, Sermon 65, "Everyone born into this world bears the image of the devil. Being born in sin, we must be born again. Everyone born of woman must be born again." Now I could quote you dozens of pages of this kind of literature that stained and scarred the face of the church and made infidelity run rampant through the world, for no man with a sense of justice could endorse what either the Catholic or Protestant churches teach with regard to infant damnation, the father and mother of infant baptism.

Now I am going to give you a few statements from the early history as to the origin of infant baptism.

Dr. George E. Steitz, in his treatise on baptism in Herzog's Encyclopaedia, volume 15, page 431, asserts that "Among scientific exigists it is regarded as an established conclusion that not a trace of infant baptism can be discovered in the New Testament." You will all believe that after my effort to-night. Dr. Schaeff, in his History of the Catholic Church, chapter 4, section 37, says, "The apostolic origin of infant baptism is denied, not only by the Baptists, but also by many pseudo-baptiste divines. The New Testament contains no express command to baptize infants." Corcellus, a Presbyterian in his Religious Institute, says, "The baptism of infants in the first two centuries after Christ was altogether unknown, but in the third and fourth was allowed by some few. In the fifth and following centuries it was generally received. In the former ages no trace of it appears, and it was introduced without the command of Christ."

Neander, in his Apostolic Age, volume 1, page 140, says, "It cannot be proved that infant baptism was practised in the apostolic age."

Dr. Bledsoe, a Methodist, in The Southern Review, vol. 14, page 334, says, "With all our searching we have been unable to find, in the New Testament, a single expressed declaration or word in favor of infant baptism." He says again, "Before the time of Tertullian, A. D., 200, the practice of infant baptism is nowhere distinctly mentioned by any writer of the church." On page 336 he says, "However strange it may seem the fact is that the first father or writer by whom the practice is noticed condemns it as having no foundation either in reason or revelation." Dr. Lang, the renowned German commentator in his History of Baptism says, page 101, "All attempts to make out infant baptism from the New Testament fail. It is utterly opposed to the spirit of the apostolic age and the fundamental principles of the New Testament." I close with his pungent remark, "Would the Protestant church fulfill and attain to its final destiny the baptism of new-born infants must be abolished. It cannot in any point of view be justified by the Holy Scriptures." Now, I could produce hundreds of writers on this matter, all agreeing that because the church began to teach that infants were born in sin and that they would be damned if they were not baptized, that they finally adopted it as the tradition of the church and when the Protestant church came out to protest it, it did not protest enough, but carried from the bosom of their mother, the Church of Rome, this tradition which Jesus declares, "By your tradition you have made the commandment of God none effect. But every plant that my Heavenly Father has not planted shall be rooted up."

#### Baptism and Circumcision.

Some have said that baptism took the place of circumcision. I have not time to dwell on that to-night, only to say that there is absolutely no proof for it, for Christ and the apostles and thousands of Jews that had

been circumcised when they obeyed the Gospel were baptized. Again, circumcision was a bloody and a painful rite performed upon a male child, and has in no way any reference whatever to infant baptism. Now, why do I make these remarks about infant baptism? Is it because I think there are no good people in these churches that believe in infant baptism? No, there are good people inside of every church and outside of all the churches, but it is a tradition, it is a weed which has no place in Christianity, and we are just dividing the weeds from the good plants. This church is on record on the question of infant baptism. I will give you our position. "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state innocent before God." (Doctrine of Covenants, page 238, section 90). Again "Little children are holy, being sanctified through the atonement of Jesus Christ." (Doctrine of Covenants, page 182, section 74). "He that saith that little children need baptism denieth the mercies of Christ and setteth at naught the atonement of Him, and the power of His redemption." Book of Mormon, page 540.

Now, in conclusion, let me say that I am a firm believer in both water and spirit baptism, but I believe that a person must have faith first, then repent of their sins, and as babies are not capable of having faith, therefore, they have no place in baptism. I thank you for your attention.

## Pouring, Sprinkling, Immersion

**P**ERMIT me to draw your attention to the 28th chapter of the Gospel as recorded by St. Matthew, 18th and 20th verses, inclusive: "And Jesus came and spake unto them saying, 'All power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always even unto the end of the world. Amen.'"

### Three Different Words.

From this commission men claim the right to baptize the people. One man will sprinkle water upon them and call it baptism; another will pour water on them and call it baptism; another will immerse them and call it baptism. Now, which is correct? They cannot all three be right, because Paul declared in Ephesians 4 and 5, there is but "one Lord, one faith, one baptism." If some one came along here preaching two Lords, two faiths, one diametrically opposed to the other, how soon would we fly to the scriptures and say, "There should be no division among us. We should all speak the same thing and be of one mind." Should we not use the same cry with regard to baptism? Remember that the same verse says, one Lord, one faith, one baptism.

Dr. Benson once said, "What can be more absurd than to imagine that the doctrines or rules of practice which relate to man's everlasting salvation should be delivered in such ambiguous terms as to be capable of many meanings." The apostles were inspired to write the words as they fell from the lips of the Master of men. Matthew wrote in Greek and when he came to this part of the discourse of Jesus—the commission to go and baptize—he used the Greek word "baptizo." Now, upon that word depends the question, did Christ command them to sprinkle, pour or immerse. It

is an axiom in logic that things which are equal to the same thing are equal to one another. Now notice this carefully. The Hebrew word "taval" is rendered in the Greek by the word "baptizo." When the Jews translated their scriptures into Greek, whenever they came to this word they rendered it "baptizo," and when our translators came to this same word they rendered it by the English word "dip." It follows, therefore, since "di," in English, "baptizo" in Greek, are equal to "taval" in Hebrew, they must be equal to each other. The translators of the King James Bible testified that the Hebrew word "taval"—the equivalent of the Greek "baptizo"—signified to "dip." "Taval" occurs fifteen times in the Old Testament. In the common version it is rendered "dip" fourteen times and "plunge" once.

#### Voice of Authority.

Now, let us go to the authorities for a moment on this question. Maimonides, a great Jewish authority, says, "Whenever in the law of Moses washing clothes or flesh is mentioned it means nothing else than the dipping of the whole body in the bath; for if anyone dipped himself all over except the tip of his little finger, he is still in his uncleanness. (Helch Mikva, chap. 1, sec. 2.)

Dr. Kleeburg, a renowned Jewish rabbi, says that "taval" means to immerse, to dip. It never means to sprinkle or pour." (Leonsville, debate, page 62). Now, we come to the word sprinkle itself. In Hebrews, 10 and 22, we read, "Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Remember here that it is the heart to be sprinkled, not the body. It has reference to the type and anti-type. As the blood of bulls and goats was sprinkled under the old law so our hearts would be touched by the divine influence of the love of Christ which would lead us to have our bodies washed with pure water. The word "washed" here is taken from the word "louo." Almost every lexicographer defines the word to "immerse."

In Hebrews 9 and 10, we have another statement: "Which stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation." Now, the diverse washings under the law was to give way in the gospel economy to the "one baptism." I have already discoursed to you several Sundays ago on the washing and dipping of Naaman, the leper, 2nd Kings, 5th chapter, bringing in an abundant array of authorities, both from the Bible and from the lexicographers and church historians, that the dip there referred to immersion; that the washing or louo referred to immersion; so that the divers washings referred to immersion, and they were to be superceded in the New Testament in the gospel law by the "one baptism," which I will try to prove to-night to be immersion.

#### Sprinkling Never Commanded.

Now, I admit that there are sprinklings and washings referred to in the Old Testament. There are eight sprinklings of blood, three of blood and oil, two of blood and water, oil, three mixed water and oil, Four—in all twenty, and there are eighteen bathings. In those sprinklings there are only six in water. Now, notice this. The water is never unmixed; it is mixed with blood or in the ashes of a red heifer. God nowhere in the Bible commanded any man to sprinkle clean water on any other man, woman or child. "Well," says one, "what are you going to do with the quotation in support of sprinkling as found in Ezekiel 36:24 and 25?" Why I am going right after that. I have no disposition to forget any of these pet passages, nor refuse to examine them. I have nothing to lose, my friends. If sprinkling was the proper mode I would just as

soon have it that way as any other way. What difference would it make to me?

We will read the two verses referred to. Ezekiel 36:24 and 25, "For I (notice the pronoun I, referring to God Himself), for I will take you (Israel) from among the heathen and gather you out of all countries and will bring you into your own land. Then will I (God) sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh." Do any churches to-day who sprinkle either babies or adults claim that as the result of this sprinkling they are taken away from the heathen countries, and placed in Palestine? This sprinkling, remember, is to be done in Palestine. It is not to be done by man; it is to be done by God Almighty. When it is done the results will be, "They are to be made clean from their filthiness." Do you claim that sprinkling in your baptism to-day cleanses you from filthiness? Does it cleanse you from all your idols? Does it give you a right spirit? Does it take away your stony heart and give you a heart of flesh?

Ezekiel delivered this prophesy B. C. 587. Israel's return to Jerusalem under Zerubabel was B. C. 536. When the prophecy was fulfilled, fifty-one years after Ezekiel had the prophecy. Zerubabel with 50,000 Jews returned to Jerusalem and rebuilt the walls. Nine years afterwards Nehemia, the prophet, went to Jerusalem and rebuilt the temple. The land became fruitful when Christ came; the temple was still standing. That is the strongest text they claim in favor of sprinkling. It has no reference to Christian baptism.

#### One Way, Only, Right.

Now, we sometimes hear the argument in a kind of begging the question way, that it don't matter which mode—sprinkling, pouring or immersion—is used, they are all synonymous. Now those words are not interchangeable at all as the following will prove. I cite you to Leviticus 14th chapter, 15th and 16th verses, where you will find these three words separate and distinct, "And the priest shall take some of the log of oil and pour it into the palm of his own left hand. And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." Here are the three words used, separate and distinct, so that they do not mean the same thing.

Let us see: Hebrew, Yatesaq; Greek, cheo; English, pour; Hebrew, nozia; Greek, raino; English, sprinkle; Hebrew, taval; Greek, baptizo; English, dip. Now, there are these three languages represented and giving to you these three words: Dip, pour, sprinkle.

#### History of Sprinkling.

Now, I want to give you the history of sprinkling. Dr. Wall says: "The first case of effusion is that of Novitian in A. D. 251, while reclining in bed from sickness received what they called clinic baptism. This is the most ancient case on record." If this celebrated author is to be believed the first case of sprinkling in Christian baptism was 251 years this side of Jesus Christ. How are you going to lug that in as a Christian ordinance? Eusebius, the father of Church historians, relating how aspersion or sprinkling water upon the individual was applied in baptism in the case of Novitian says, "Who aided by the exorcists when attacked with an extended disease and being supposed at the point of death was baptized by aspersion in the bed in which he lay. When he recovered from disease did he partake of other things which the rule of the church prescribes, nor was he sealed in confirmation by the bishop, but as he did not obtain this how could he obtain the Holy Spirit?"

Bishop Smith of the Protestant Episcopalian Church, says, "We have only to go back six or eight hundred years and immersion was the only mode except in the case of the few baptized on their beds when death came near." (This was called clinic baptism, as I have already stated.) "But in regard to such cases it disqualified its recipient from holy orders in case he recovered. Immersion was almost universal six or eight hundred years ago, and was both primitive and apostolic. There is no case of baptism standing on record for the first three hundred years, except the few cases of this baptism clinically, that is lying in bed." "If any one practice of the early church is clearly established it is immersion." (Bliss' letters on Baptism, page 24).

Now, let me show you the first law that was made on this question of sprinkling. The Monks of Cressy, A. D. 745, inquired as to whether it was lawful in case of necessity, occasioned by sickness, to baptize an infant by pouring water on its head from a cup or the hands, and Pope Steven III. made the following reply, "Such a baptism performed in such a case of necessity shall be accounted valid." Apud, Labbei Concilia, Tom 6. Basnage, speaking of the foregoing, says, "This is accounted the first law against immersion." The Pontiff, however, did not endorse immersion except in the case of extreme necessity. This law, therefore, did not change the mode of dipping in baptism, and it was not until the year 1311 that the legislature declared immersion and pouring to be indifferent. (Robinson's History on Baptism, chap. 33).

#### What Dictionaries Say.

Now let us hear from the encyclopedias on this matter, just as briefly as I can make it. Brandt's Encycloepedia says, "Baptism was originally administered by immersion." Without reading the others, let me say that Zells, Edinburg, Shaff, Herzog, and Britannica Encycloepedias all admit the same thing: that immersion was the original Christian mode of baptism and that sprinkling was introduced hundreds of years after Christ had ascended into Heaven. Dean Stanley stands in the front rank. At one time he was chaplain to Queen Victoria. He visited Russia and the East, and his history of the Eastern church is now the standard authority on that phase of church questions. \* \* \* He said: "There is no question that the original form of baptism, the very meaning of the word was a complete immersion in the deep baptismal waters, and that for at least six centuries at least any other form was little known or regarded except in the case of dangerous illness and an exceptional and an almost monstrous case. To this form the Eastern church still rigidly adheres. (History of the Eastern Church).

Now, I want to go to the lexicographers on this question just for a moment or two. William Grenfell in his New Testament Lexicon says, "Baptizo means to immerse, submerge, sink." Thomas Sheldon Green in his New Testament Lexicon says, "Baptizo means properly to immerse, to cleanse." John Pickering, "Baptizo, to dip, immerse, submerge, plunge, sink." John Calvin in his Institute says, "The word Baptizo signifies to immerse, and the rite of immersion was performed by the ancient church." Martin Luther, "Baptizo is a Greek word and may be translated immersion as when we immerse something in water that it may be wholly covered." I could read to you for an hour on this question, but I close this part of it by reading from Dr. Charles Anthon, professor of Knox College, Columbia, New York, in a letter to Dr. E. Jalmer, March 24, 1843, "The primary meaning of the word baptizo is to dip or immerse and its secondary meaning, if it ever had one, referred in some way or other to the same leading idea. Sprinkling, pouring, etc., are entirely out of the question. (Fuller on Baptism, page 52).

Now, dear friends, we are told that Christ authorized his servants to

baptize. Those servants wrote in Greek. They used the word "baptizo." I have presented to you the lexicographers, the church historians and the word "taval" in the Hebrew; "baptizo" in the Greek and "baptize" in the English, and they all agree, and every respectable lexicographer on the earth agrees that these words mean to, dip, plunge, immerse, and that they do not refer to sprinkling or pouring.

Now, you wonder why I am so firm upon this. I want to show you one great reason. It is time that some one spoke out. John Wesley in his "Notes on the New Testament" on Romans 6 and 4 says, "We are buried with Him by baptism into death (alluding to the ancient method of baptizing by immersion) 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."

I hope that every Methodist in this audience will take notice of this, and if you have not got them all here, tell it to them. You have heard what Wesley says of Romans 6 and 4, and Colossians 2 and 12. Now, let us see what the Methodist Conference said in Toronto of these two passages. At the general conference of the Methodist Church, held in Toronto, Ontario, in 1886, a sub-committee was appointed to revise the discipline of the church. The following is noticeable: "The committee recommend that the passages from Romans 6, 3 and 4, and Colossians 2 and 12 be eliminated from the baptismal service, as they do not refer to water baptism and are therefore misleading in this connection." (Carried). And they are now taken out of the Methodist discipline. Here is Methodism against John Wesley himself. Here is Methodism against the church historians, against the lexicographers, against the Bible. Is it not time that somebody spoke out, especially when the first page of the Methodist discipline shows that every Methodist ordained must admit that he believes in John Wesley's "Notes on the New Testament." That very discipline that was revised has that statement in it. Well, what shall we do about this? Hundreds of them have said to me, "Well, I don't know anything about our discipline. What do you quote discipline to me for?" Brethren, the time has come in this day of priestcraft, superstition and idolatry, that men must begin to read, to think and examine for themselves, not put their brains upon a shelf and allow a preacher to do their thinking for them. The time has come that Christianity should speak with one voice. The Bible, speaking of Christianity says, "See that you all speak the same thing. Be of the same mind, having one Lord, one faith, one baptism, and that there be no division among you, for God is not the author of confusion but of peace as in all the churches of the saints." Who is the author of all this confusion? If God is not, who is? I leave that part with you.

#### The Bible.

Now to the Bible. Mark 1: 4 and 5, "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the River of Jordan, confessing their sins." "Oh," says one, "we believe that, we admit they were all baptized in Jordan, but that does not say whether it was sprinkling, pouring or immersion." I have proven to you that wherever the word baptize is found in the Bible there it is taken from the Greek word "baptizo" and means to immerse, so that it does mean immersion. Second, the reading of it indicates immersion. Let us see. You tell me that sprinkling and pouring are words used interchangeably with immersion. Let us apply this now and see if we can make good grammar and common sense out of it. Let me just place the word sprinkle where the word baptized is used. "And all Jerusalem and Judea round about Jordan came out to John and were sprinkled of him in the River Jordan." Just imagine John taking a handful of people and



sprinkling them in Jordan! That doesn't read right. Well, let us try the word pour. "And all Jerusalem and Judea round about Jordan came out to John and were all poured of him in the River Jordan." Now place the word immerse or dip or plunge there. "And all Jerusalem and Judea came unto John and were immersed of him in Jordan, dipped in Jordan, plunged in Jordan."

Matthew 3:13 and 17, "Then cometh Jesus from Galilee from Jordan unto John to be baptized of him," not sprinkled of him, not poured of him, but immersed of him. I read the 16th verse. "And Jesus when he was baptized went up straightway out of the water." I want to ask the audience, do you think that Jesus had as much common sense as you have? "Oh," says one, "yes, He was the divine personification of wisdom and goodness and holiness," True. Now, if you wanted a little water poured on your head would you go a hundred miles to the river to have somebody pour a little water on your head? No. Why no one with any common sense would have that done. I would stay in the house and have it done out of a teacup or something. And yet you want me to believe that Jesus did it. Worse and more of it."

#### Against Common Sense.

I have a little book here written by Rev. W. A. McKay, B.A., of Woodstock, and published in Toronto. The front page contains a picture of Jesus standing up to the waist in water in the Jordan and John leaning over pouring some water on him. Would you do that if you wanted to have somebody pour water on your head? Where is the necessity of standing up to your waist in water to have a little water put on you, either by sprinkling or pouring? Now the record says that we are buried with Christ by baptism unto death. Does pouring represent a birth? Does sprinkling represent a burial? But when we are taken from the element of air and placed in the element of water that represents a burial. When we are taken from the element of water and placed in the element of air that represents a birth, and so, "Born of water," "buried with Christ by baptism." Now, if you would not go to the river and stand up to your waist in order to have a little water poured on your head you can never make me believe that Jesus would do such a nonsensical trick as that.

John 3:23 says, "And John was also baptizing in Aenon near to Salim, because there was much water there."

Acts 8:3, 6 and 9, gives the story of Phillip and the eunuch where the eunuch is converted and asks for baptism, saying, "See, here is water. What doth hinder me to be baptized?" Phillip said, "If thou believest with all thy heart thou mayest." And according to the Scriptural statement, "they both went down into the water, both Phillip and the eunuch."

#### Objections Answered.

Well, now for some objections. We are told that in the second chapter of the Acts of the Apostles that 3,000 people were baptized at one time, and that there was not water enough in all that part of the country to immerse them and that there was not time enough for the apostles to immerse them in that one day. Is it true that they did not have time to immerse them? Let figures answer. Two thousand and two hundred and twenty-six people were immersed in one day by six administrators, only two baptizing at a time. They took six hours to do it. The above was published in Calcutta January, 1883. This baptism took place at Oongole, India. Baptizing at that rate twelve administrators could have baptized 4444 in six hours, one-third of them baptizing at a time, or if all of them worked for six hours at that rate would have baptized 13,332. For the twelve apostles to baptize 3000 they would only have to baptize 250 each to accomplish their work. Rev. R. R. Williams, president of Ramapatam

Seminary, baptized 700 persons in one day without leaving the water. Rev. T. E. Wilson of Munsey, Indiana, immersed 87 persons in 127 minutes. This was taken from the London Echo, July 14, 1899, so that you see that the 12 could very easily have baptized the 3000 if there were 3000 to baptize. It does not mention that 3000 were baptized. But if 3000 were baptized, and by the 12 only—250 to be baptized by each apostle—it was the third hour of the day (Acts 2, 15), that means 9 o'clock in the morning, the twelve starting in at 9 o'clock and taking two minutes to baptize each person could have had the work done by 5:20 p.m. But the Bible does not say that 3000 were baptized on that day. It says, "Then they that gladly received his word, were baptized," and the same day there were added into them about 3000 souls, but it does not say the whole 3000 were baptized that day. There may have been hundreds of them baptized anterior to that but the church being organized at Jerusalem that day they all made their statement, brought in their certificates of baptism, perhaps from Christ, perhaps from John or the apostles or the 70. We do not know how many were baptized that day.

Now, we are told by both Methodist and Presbyterian authorities that there was not enough water in that country to do the work. They did not have sufficient water and the Rev. Mr. Mackay makes the argument that the pools around Jerusalem were used for drinking purposes, and that the people would not be permitted to get into these pools for immersion. That was not the Jewish idea of cleanliness. Well, now let us examine that for a minute. You would almost believe that the hundreds of thousands of people living in Jerusalem did not know anything about water and that water was scarce there. Let me read. The pool of Bethsaida was 300 feet long and 130 feet broad; the pool of Upper Gihon, 316 feet long and 209 feet broad; the pool of Lower Gihon, 555 long and 275 feet broad; the pool of Siloam, 53 long and 18 broad; the King's pool, 15 long and 6 feet broad. Let Jesus speak on this matter. Perhaps He knew just as much about these pools as did Rev. Mr. Mackay. John 5:1-7. Now, there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethsaida, having five porches. I may just say that this chapter says that sick people gathered round the pool and an angel was said to come down and trouble the waters and that the people would get into the pool and be healed. And Jesus coming along one day found a man that had an infirmity thirty-eight years, and Jesus saw him lie and knew that he had been a long time in that case and said unto him, "Wilt thou be made whole?" "I have no man when the water is troubled to put me in," he answered. And yet these men will tell us that these pools around Jerusalem were just for drinking purposes. The first one was the pool of Bethsaida, John 9:7. Now this is the pool of Siloam, "Go wash in the pool of Siloam." He went straightway and washed and came seeing."

"The baptizing spot where John baptized has been minutely examined by many intelligent and credible travellers who tell us that here the River Jordan is of considerable width, the waters turbulent, the bottom rock, and close in to the shore the water is six or seven feet deep. Unless men and women in John's time were twice as tall as at the present day, I contend that dipping persons in the Jordan was altogether impracticable, and unhesitatingly conclude that they were only affused or sprinkled with the water of it." (Dipping, not baptizing, by Rev. W. Thorn, pages 18-19.)

Rev. Mr. Mackay, in his "Immersion a Romish Invention," says: "Nor can we for a moment suppose that the enraged people and authorities of Jerusalem who had just crucified Jesus would have put the reservoirs from which the people of Jerusalem were supplied with water for drinking, cooking and other purposes, at the disposal of the hated followers of Jesus for plunging 3000 persons into them, such were not the Jewish ideas of clean-



liness or decency." "Thus there were two customary places at which the Jordan was fordable, and it must have been at one of these, if not at both, that baptism was afterwards administered by St. John and by the disciples of our Lord, and it is believed that the place where our Lord was baptized was the upper ford." (Wm. Smith's Dictionary. Article Jordan).

### Is Baptism Indecent?

Now, I close this examination with one thought. Those who do not believe in immersion now declare that that act is not only a Romish invention without any support whatever in the Bible, but that it is indecent. Decent men and women will not submit to being baptized by immersion. This is quite a charge and so I will read you the statements. "The fact is that this old water-logged hulk of immersion is one of the greatest pieces of nonsense and superstition ever heard of. (Rev. T. L. Wilkinson, in his debate, page 67). "Again, I repudiate the miserable dipping business with all the emphasis of my soul. I tell you it is a superstition, it was born and bred in the lap of superstition, and it is not fit as a mere matter of decency to be imported into decent society." (Page 103). Page 34 of Dr. Mackay's work says, "We deny the dipping altogether and sustain the denial by the absence of fact and precept, and the pronounced impropriety of the age, as to the dipping of females into water, publicly by men, it will not do to say that those who practiced the dipping of females by men in the water see no impropriety in it. Females were dipped naked into water for a thousand years, and they who did it saw no impropriety in it. \* \* \* and the fellings of the millions to-day is against the becomingness of the public dipping into water by men."

I could read for an hour but just think. It is tantamount to saying that those who have been baptized by immersion have not a sense of decency or propriety. Is it not time that somebody came out and told the facts regarding this matter? If immersion is wrong, let it be examined. If it is the scriptural mode, then for the sake of the Christ we love let us abandon the church and the parson that declares it indecent, that declares it to be unscriptural and that declares it to be a Romish invention, born in the lap of superstition. This matter ought to be settled, but the funniest thing of all is this. Go to one of these men and they will say, "We will baptize you by sprinkling if you want to; by pouring if you say so, and by immersion if you insist upon it. They would not mind then stooping down to do something indecent if you insist upon it. It is a Romish invention without any support in the Bible whatever, but they will do it if you insist. I tell you when the salaries are at stake some men will do almost anything. Now, I ask you if the Methodist Church took it out of their discipline as being a statement deceptive and misleading, why in the name of common honesty, why would any of them immerse you even upon your request.

I trust that those of you who are convinced that it is your duty to render perfect obedience to the perfect law that emanated from the perfect God as found in the Gospel of Jesus Christ, will come up and hear us in our church at Soho street where we are baptizing nearly every week and where we will instruct you more perfectly that you may learn the law of God and that you may rejoice in the promises that He has made as found in the text that if a man will properly believe, repent and be baptized by proper authority that He will be with him always even unto the end of the world.

## The Two Lepers

**W**HEN I remember that the night is dark and stormy, and that thousands of dollars are expended to bring the greatest talent of the American pulpit and the sweetest singers of the American continent to divide themselves in a number of churches to carry on what is prophesied to be the greatest revival of the age, when I stop to think that this is true concerning our city to-night and then gaze upon the immense congregation before me I feel deeply grateful.

The subject to-night is entitled "The Two Lepers." My text will be found in 2nd Kings, 5th chapter, 13th verse, and reads as follows: "Wash and be clean." Leprosy was considered in olden times to be supernatural in its origin, a direct infliction of the Almighty and a type of spiritual defilement or sin. This may be supported by the scriptures themselves, for we read in Num. 12:10 how Miriam, the sister of Moses and Aaron was cursed with leprosy in a moment because of her sin. In the chapter from which we have selected our text we learn that Gehazi was instantly, by the command of the prophet stricken by the Almighty with this same dreadful malady.

### The Story of Naaman.

Now the chapter from which I have selected my text contains the narrative that may be briefly stated like this:

Naaman, the great Syrian captain is presented to us in all his glory and potentiality. Then, like a death note, after describing the greatness of the man it is said "He was a leper." A little slave girl of the Hebrew race had been brought to his home as a servant for the family. She was a little Former Day Saint, it would appear from the narrative, and while she was far from home and loved ones, perhaps a purchased slave, she had not forgotten the power of God and the love of God, and she straightway bore testimony to this love and power of God by saying, "Would to God that my master was with the prophet in Israel and he would be recovered of his leprosy." This reached the ears of the great Syrian captain, and as it is said that drowning men catch at the straw, so he made an effort to reach the prophet. It is said that he had ten talents of silver, six thousand pieces of gold and ten changes of raiment that he was going to present to the prophet in order to secure his favor. Now I want you to notice the immense value that is represented in this case. A talent of gold is \$29,160.00; a talent of silver, \$1,944.00; a shekel of gold, \$9.75; a shekel of silver, 75c. Now add this together, see the immense sum he was going to present to the prophet. Six thousand sheckles of gold, representing \$58,500 of our money. I have used the word sheckles where the translator used the word "pieces." History says "sheckles"; ten talents of silver, \$19,440 of our money. The immense gift valued altogether represents \$77,940, to say nothing of the ten suits of clothes. A gift like that would tempt a great many men to change the doctrine, the principles of the gospel to suit the pew. We have read the warning many times in the Bible where men preached for money, divined for hire and made merchandise of the people. Men have been paid to change their views, religiously speaking, and that is largely the result of a thousand different denominations, each contradicting the other.

Well, this great man goes down to the humble hut of the prophet, but notice there was no bowing and scraping before wealth in the case of the prophet. He had a message to deliver and it ran something like this: "Go, dip seven times in Jordan and thou shalt be cleansed of thy leprosy."

"Dip seven times in Jordan!" Immediately the great Naaman flew

to a rage, the record says, and he said, "Are not the rivers of Abana and Pharpar better than the rivers of Jordan?" and he started homeward. Now when you stop to think of the river of Abana and the river of Pharpar, fed by the glittering silver streams that flow down the mountains, beautiful, gurgling, laughing, rippling rivers and then compare them with the dirty, muddy Jordan in that section of country, you would hardly blame Naaman. But the prophet had no apology to make for God's message. Neither was he permitted to deviate to the right nor to the left. It was God's prerogative to command and the man's duty to obey, and when he refused to obey, the prophet had nothing more to say. The prophet could afford to be independent in this case, but the leper could not afford to be independent. The prophet did not have the leprosy, it was the other gentleman.

#### Ready to Pay His Way.

And as he was journeying homeward his servant approached him and said, "Master, if the prophet had had thee do some great thing thou wouldst have done it. How much rather when he saith unto thee, 'Wash and be clean.'" All this sounds like a solar plexus. It struck right home, he could not deny it. Had he not come prepared to pay over \$77,000 to the man? He was ready to pay his way. We have thousands ready to do that to-day. If religion could be purchased the biggest villains on Wall street would pay millions for a seat in the highest heaven. We would have the great men who are crushing labor, who are starving young girls with small wages, who are causing poverty in almost every city, and crime because of that poverty and through which they become millionaires, trying to straighten up with the Almighty by building a library here and there, or giving very largely to the ministerial fund. But you discover in this case money could not buy the prophet to deviate the millionth part of an inch from the commandment of God. Neither could the money purchase the blessing of God, and I am glad of that. But when the great leper listened to the sermon a compunctious throb thrilled his soul. He knew he was guilty, he had been tried before the tribunal of his own conscience and the verdict was guilty. He had sense enough to stop the chariot and give orders "Right about face. Take me to the waters of Jordan." Now let us just imagine if we can in order fully to comprehend this story that one of our great statemen of Canada, Laurier or Mr. Borden or some other great and good man—for all these statemen are good men—let us suppose that he was smitten with this dread leprosy, this foul malady for which there was no cure so far as human agencies were concerned. Suppose that the notice is given out that this man is going down to the dock and that he is going to be immersed seven times in the murky waters of the Don in order to be cleansed of this foul malady. Don't you think that if that news was spread throughout Toronto that there would be perhaps 300,000 people flock to the banks to witness the ceremony. I can just imagine I hear the hoodlums yell "Look at the old fool. He thinks he is going to be cured by going down in that water. Down he goes, up he comes and he is just as bad as ever." And he repeats it six times without any visible effects. Says one, "If he was not a natural born fool he would quit that." But the command said, "Go dip seven times in Jordan." He went down the seventh time and the record says that he was healed, his flesh came upon him as pure as a little child and he immediately went to the prophet and said, "Now I know that there is no God in all the earth, but in Israel." Now what do you think healed that man? Was it the murky waters of Jordan applied to those running sores? Is it a fact that Jordan cured that disease that had baffled all the physicians of earth. Why, my friend, if there was any healing efficacy in the waters of Jordan, the Yankees would have been over there long ago and bottled it up and sold it for a dollar a bottle to all of you. What was it that healed that man? Now while you are thinking

about that, I am going to present for your consideration the very method of that ceremony. I am going to show you that he was immersed right from the histories and I want to be very careful in this because it is a point that is contradicted by many different denominations. I am going to give you the Bible on it and the church historians and the lexicographers and leave it with you.

Dip. The word rendered dip in the new version is taval in the Hebrew and baptizo in the Greek. That is King James translation, the book I hold in my hand testifies that the Hebrew taval, the equivalent of the Greek baptizo signifies to dip. Taval occurs fifteen times in the old testament. In the common version it is rendered dip fourteen times and, plunge once. This is the Hebrew for baptism.

Isaac Leeser, he a Jew and celebrated scholar, renders 2nd Kings, 5, 14th verse thus: Then went he down and dived seven times in the Jordan according to the saying of the man of God.

Verse 10, he renders thus: And Elijah sent messengers unto him saying, "Go and bathe seven times in the Jordan and thy flesh shall be restored to health and thou shalt be clean." Rachats (Wash) he renders bathe, and Taval, dip, he renders dived.

#### Spiritual Leprosy.

Now we are going to leave the physical leprosy which was an emblem of sin, and I want to draw your attention to the spiritual leprosy and its cure, and I want to be very careful upon this point for I want you to understand it clearly. You will discover that men are not born lepers. They contract the disease under the displeasure of the Almighty because of their sin, and as has been stated to-night are dead in the spiritual sense. The majority of the Catholic and the Protestant world would have us to believe that we are smitten with the curse of sin before we are born and they tell us that we are "born in sin." that we are hell deserving creatures from our birth, and that the wrath of God rests upon the unbaptized baby, and that after the physician passes upon the case and declares that the mother must die before the birth of the child, or that the child must die before it is born, artificial methods are used to baptize that child or it may not be either saved in heaven or buried in consecrated ground in Toronto. There was a time when I used to speak to just two or three thousand people in this hall. That day is done. While I am speaking to the two or three thousand here, yet perhaps hundreds of thousands will read these words of mine, for The Sunday World reporter is taking down every word and thousands of copies of this sermon will go through England, Ireland, Scotland, Wales, France, Germany and every part of the United States and the Dominion of Canada, and what I am saying to-night I expect to hold myself personally responsible for and I am ready to answer for, so that you see I am going to be placed in a bad position if I misquote anybody. So I am going to be careful, and right here let me say I do not want to hurt anybody. I am here to tell you that the creeds have slandered God and misrepresented the gospel in this question of infant baptism and while some of them are rather ashamed of it now and are not making it as prominent as it used to be it is still the doctrine of the Roman Catholic Church and a great number of the Protestant churches, and it is a shame and a disgrace.

Now you tell me that I cannot prove that they teach that infants are born in sin and are hell deserving creatures. That is a great charge to lay. I admit it, and if I do not prove it to you from their own works to-night then I do not deserve even your respect or sympathy, but on the other hand, if I do give you chapter and page to prove my assertion, then will it not prove that my position is correct and their's an erroneous one

regarding the question of birth, sin and infant baptism. To this task I cheerfully betake myself before you as my jurors.

#### Doctrine of Birth Sin.

In support of this doctrine of birth sin they tell us that David, the sweet singer of Israel, declared that we were all born in sin and shapen in iniquity, and I have said that David did not say that. Now the issue is a clear-cut one. Somebody is wrong. Who will be the one to decide this? Let David's words be heard. I claim they put words into David's mouth he never said. Though they give the chapter and the verse for it, I still declare it is not there. Now let me read you what David said. Draw your attention to the 51st Psalm. In order for you to correctly understand this, David had committed a nameless crime. In the still hours of night he had gone upon the house tops, and looking over to his neighbor's house he saw his neighbor's wife bathing upon the flat roof of her residence. The king sent for her; she listened; was tempted and fell. As a result an uninvited child was travelling earthward. Now to cover up the most hideous crime, David, remembered that her husband was out on the field of battle, risking his life for the protection of David's kingdom. Cunning, wicked David send a message to bring that husband home to cover up his crime. After he had had an audience with him and dismissed him to go home to his wife and family he was very much surprised the next morning to discover that the warrior slept on the doorstep of the king's palace. When the king remonstrated, he declared it was not fitting for a warrior to be at home in the bosom of his family when his comrades in the army were sleeping on the field. What did David do now when foiled in his dastardly work? He gave that man a letter to hand to his general of the army. The letter instructed the general to put this man in the front of the battle and when the danger point came to withdraw the forces from him and let him be killed. It was a cruel, cowardly murder, but the plan succeeded and the man was killed, and therefore never lived to discover the infidelity of his wife and the cruel treachery of his king. Read the story; 2 Sam. 11, 26. David thought he was all safe, but along comes the prophet of God. God holds his crime before him, and David in confessing his crime makes use of certain language that infant baptizers misrepresent in order to prove infant baptism, and now this is what it is. I want you to notice the singular in this reading. I want to show you this has reference to nobody else but David. It does not take the whole world in. It is David: "Have mercy upon ME O God; Wash ME thoroughly from iniquity. Behold I was shapen in iniquity and in sin did MY mother conceive ME." Does that say we are all born in sin and shapen in iniquity? It does not hint at such a thing but just on it does this. David, in making his plea for mercy before God practically says to the Lord, "You know I was born under unfavorable conditions. My father was an old man. You know that he was living in the days of polygamy and concubinage. You know my environment. You know my temptations. You know the hereditary taint upon my brow. Have mercy upon me." That is all there is to it, but in order to lug in infant baptism every mother is disgraced and she is told to her face that the wrath of God was placed upon the brow of her baby who has never lisped a word. I denounce that as a doctrine that has absolutely no support from Genesis to Revelation.

#### Baptized Before Birth.

I can prove that in this city a child was artificially baptized before birth when the physicians and the nurses had declared that death must come before birth so that child could be buried in consecrated ground, and for something worse than I could read to this audience about it, I submit that you might read the Encyclopaedia Britannica on this question. That

ought to be good authority for everybody in this audience. Now the Latter Day Saints do not believe in infant baptism. They do believe in baptism, but they believe that infants are born pure. Now I hope you all get this idea. I admit that we suffer some consequences from Adam's sin, but I deny that we are guilty of the same. Can you understand that? For instance, my father may have led a bad life and as a result I may be born into this world diseased, physically diseased. I bear the consequences of my father's sin, but not his guilt. That we bear some consequences of Adam's sin the Bible teaches, but that we bear his guilt the Bible does not teach. I submit Jesus as my authority, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven," "and their angels do always behold the face of My Father which is in heaven." While the creeds make the baby the emblem of total depravity, Christ holds the baby up as an emblem of purity and says to those of mature age, "Except ye become as little children ye can in no wise enter into the kingdom." Says one, "Does not the Bible teach infant baptism?" I defy the face of human clay to show wherever God baptized a baby, wherever Christ baptized a baby, wherever the apostles baptized a baby, or wherever they told anybody else to baptize a baby.

#### Leprosy of Sin.

Coming back to the leprosy, the leprosy of sin. How is it cured? Why, we must have faith in God. That is the first dose of spiritual medicine we take to be cured of the leprosy of sin. The second dose is we must repent of our sins. What does repentance mean? "Cease to do evil, learn to do well, love righteousness and hate iniquity." And then what? Then we must be baptized by immersion for the remission of our sins. Says one, "I do not believe baptism is for the remission of sins." Don't you? "Oh, no sir, I don't believe baptism has anything to do with the remission of sins." No. Well, if that is the case you don't believe the Bible. Let me draw your attention to the second chapter of the Acts of the Apostles. Thousands of people had assembled. They were listening in breathless silence to the words that fell from the inspired lips of the apostles. Under that teaching they were convinced that Jesus was the Christ and they cried out, "Men and brethren what shall we do?" Did they reply, go to the confessional box? Go to the penitent form or sign a card and shake hands with Alexander? No. What is the reply? "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." It seems to me you do not believe that. Says one, "Now, Brother Evans, do you think water soaks sin out?" Do be consistent. Let me ask you a question, Do you think it was the water that soaked out the leprosy of Naaman? No. What was it? I have been thinking about it and have concluded that God commanded, as He had the right to do, and the man obeyed, as he had the right to do because he believed in God. Then the man showed his love and faith in God by obeying the commandment of God and God sent a blessing and the leprosy was healed. Why not try that on baptism? What does the Bible say? There was a man sent from God whose name was John. John came preaching the baptism of repentance for the remission of sins. Jesus endorsing his baptism, said, "The Pharisees rejected the counsel of God, not being baptized with the baptism of John." Jesus submitted to it Himself, declaring, "Thus it us becometh to fulfill all righteousness." Then He starts out preaching and His last great commission to His disciples was, "He that believeth and is baptized shall be saved. Go ye into all the world preaching the gospel. He that believeth and is baptized shall be saved. He that believeth not shall be damned." Here belief and baptism are put on equal terms.

Now in closing let me show you that this being made free from sin is



brought about not only by being buried with Christ in baptism but after being dead and buried we must be born again. As Naaman came out of the water and his flesh came upon him as a little child, so we who are baptized by immersion for the remission of sins, are born of the water, coming out of the water just as pure as the baby, so far as the defilement of sin is concerned. Let me show you that and I will leave the matter with you. Jesus said: 3rd John, 5th verse, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." No matter what church you join, no matter how well you can sing the solo, no matter with whom you shake hands, if you are not born of water and of the spirit you cannot enter into the kingdom of God, and if you say that is uncharitable just lay the charge at the door of Jesus Christ. Do not blame the bishop. Don't claim that I have misrepresented it. I have given you the words as they fell from the blistered lips of the Man of Sorrow Himself. If that is uncharitable then He is not charitable. If that is not true then He did not speak the truth. Do not blame me. I am here standing in defence of Jesus and the truth.

The expression being "born again" was not first used by our Lord in His conversation with Nicodemus. It was well known before that time and was in common use among the Jews when our Saviour appeared among them. "When an adult heathen was convinced that the Jewish religion was of God and desired to join therein it was the custom to baptize him first before he was admitted to circumcision and when he was baptized he was said to be born again, by which they meant—"He who was before a child of the devil was adopted into the family of God." This will satisfy every reasonable man who desires only the salvation of his soul." (John Wesley sermon on John, 3, 5 and 7, found in volume 4, page 30). John Wesley believed just as I believe on that score, so you discover he would make a mighty poor Methodist if he was in Toronto to-day.

## Was the Thief on the Cross a Baptized Believer?

**P**ERMIT me to draw your attention to the gospel as recorded by St. Mark, 16th chapter, 16th verse, where you will read these words: "He that believeth and is baptized shall be saved." You will now permit me to draw your attention to the story of the thief on the cross as recorded in Luke 23:39 to 46. The average parson takes the position that here upon the cross the thief first saw or heard of Christ, and was there and then converted; thus proving that conversion on the death-bed or the gallows is supported by scripture. This allegation we deny, and from the record will bring strong evidence to prove that the thief was acquainted with Christ and the gospel and that he was a baptized believer, enjoying the knowledge that can only be obtained by those who obey the gospel.

Now to the story. "And one of the malefactors which were hanged railed on Him saying, 'If Thou be the Christ save Thyself and us,' but the other, answering, rebuked him saying, 'Dost thou not fear God seeing thou art in the same condemnation?'" I will try and present this case as though a lawyer were presenting it to a jury to obtain a verdict, and while I may not be able to give the day and date of the thief's baptism yet link by link I hope to form the chain that will prove that he was a baptized believer.

### Thief Had Knowledge of God.

You will have already discovered there is a great difference between the two thieves and the first link formed is found in the words, "Dost thou not fear God?" Mr. Thief, who told you that Jesus was God? The parson says you never saw Him or heard of Him till this hour. Was Christ God? Let the scriptures answer. "Colossians 2, 9: "For in Him dwelleth all the fullness of the Godhead bodily." But the thief continues—"And we indeed did justly for we receive the due reward of our deeds, but this Man hath done nothing amiss." Second link. "This Man hath done nothing amiss." How did he know that Christ was immaculately pure if he had met Him there for the first time? Let me illustrate:

A sick man is taken from the train, hurried to the hospital. The physician tells him he has but a few minutes to live. While pillowed up before the window, the gentle zephyrs blowing in to continue life, he sees the solemn march in the adjacent yard (which, by the way, is the jail yard)—a man, accused of murder is being taken to the gallows to be executed. Suddenly the dying man cries, "Stop the execution. I must see the sheriff at once." Upon the arrival of the sheriff the dying man declares, "I am dying; I have but a few moments to live. I feel the blood in my veins is being frozen by the icy hand of death, but with my last breath I testify to you I know this man whom you are about to execute for the crime of murder, and I swear to you he is innocent: in other words, 'he hath done nothing amiss.'"

I ask would a stranger bear such a witness if he there and then for the first time saw the supposed criminal? Even so we have the thief in his dying moments certifying that Christ was innocent, in the words "He hath done nothing amiss."

### Knowledge Came From the Holy Ghost.

Third link: "And he said unto Jesus, 'Lord, remember me.'" Here we have the thief recognizing Jesus as the Lord, which proves he was in possession of a knowledge that the natural man could not obtain. First Corinthians 12, 3, distinctly says that no man can say that Jesus is the Lord but by the Holy Ghost. This is supported by 1st Cor. 2, 8, 14, where it shows the natural man receiveth not the things of the spirit of God neither can he know them. And, further, that the carnal mind treats as foolishness the things of the spirit. Yet the parson would have us believe that this carnally-minded criminal had in his possession the most sacred knowledge regarding the Messiahship of the Son of Man.

Fourth link: "Remember me when Thou comest into Thy kingdom." By this statement the thief is shown to have a knowledge regarding the ultimate triumph of Christ that the average parson of to-day seems to be entirely ignorant of. The parson will tell us when we die we go straight to a place called heaven, far above the skies; or, if a sinner, to a place called hell, filled with fire and brimstone. The thief knew much better than that. He had, doubtless, heard Christ teach His disciples that He would come to earth again, and that His triumphant kingdom would fill the world, as the following scriptures will show: Matthew 6:10; In that memorable prayer they were taught to plead, "Thy Kingdom come, Thy will be done in earth." Acts 1:6, we find the disciples with this thought still in their minds, and they ask Him, saying: "Lord, wilt Thou at this time restore again the kingdom to Israel?" Daniel 2:44, the Lord shows that the God of heaven would set up a kingdom upon the earth that should never be destroyed. This is further supported in Daniel 7, 27: "And the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High,



whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

#### Baptism Precedes Salvation.

Fifth point: Jesus now speaks to the thief, He says: "To-day shalt thou be with me in Paradise." If you will consult Luke 16, 24; Luke 23, 43; 2nd Corinthians 12, 4. "Abraham's bosom," so the Jews styled Paradise, the place where the souls of good men remain from death to the resurrection. When Abraham's children meet in Paradise they know each other. This is the seat of happy spirits in their separate state between death and the resurrection. (Wesley's Notes). Whatever your preconceived ideas may have been with regard to this statement made by Jesus to the thief, you will admit that His declaring that He would meet him on that day in Paradise is tantamount to saying he was saved, or born again; or, in other words, had obtained the remission of his sins, and was accepted as a child of God.

#### The Baptized Can Do No Wrong!

We are met here with a statement that this man was a thief and that this is prima facie evidence that he had never been baptized. Let us see how this will work. Suppose you have a watch. No other watch has the same number as yours. Perhaps your wife's picture is engraved on the case, or you may have other marks of identification. I am seen in your bedroom; your watch is found in my possession. I am found guilty by the judge. Before the sentence is passed I request the privilege of making a statement. I go down into my pocket and draw therefrom a well-worn paper and hand it to the judge. He reads thereon the certificate of my baptism having occurred 35 years ago, whereupon I say: "Judge, is not this positive proof that I did not steal that watch?" For all the parsons declare that the thief could not have been baptized because he was a thief. The fact is supported by scripture, that people after baptism very frequently do wrong. In support of this, I submit the following: Ephesians 4:28, Paul is writing to the church and says: "Let him that stole steal no more." Evidently some of the church members had been stealing. Second Peter 2:12 to 22, we read of awful crimes being committed by those who had been members of the church.

We are told that they had "eyes full of adultery and that cannot cease from sin." They have "forsaken the right way." We read in John 6:66, that when Christ presented to His followers the doctrine of the Lord's Supper it caused a general apostacy and it would seem from the reading that a great many of His disciples went back to the beggarly elements of the world. The apostacy seemed so complete that Christ turning to the twelve apostles, said, "Will you also leave Me?" Peter informs us in Second Peter, 2nd chapter, that those who leave the church will be compared to the "dog returning to his vomit or the sow that was washed to her wallowing in the mire." And so, if it can be proved that the thief was one of those who had apostacized, it would be but the scriptural way of saying that he acted like the sow when she returned "to her wallowing mire," or, in other words, that he would return to the old ways of his former life.

#### The Thief a Prodigal Son.

Jesus informs us in the pathetic story of the Prodigal Son, recorded in Luke 15:11-32, how he left home (the church) and went back into the world of sin, sinking to the lowest ditches of dissipation. And finally memory's hand reached backward to the dear dead years of his church relationship, and he decided to return. The story goes that the father met him, accepted his apology and restored him to favor, placing the best robe

upon his shoulders, the ring upon his finger, and shoes upon his feet, declaring "this my son was dead and is alive again, he was lost and is found." Here, I believe, is a perfect picture drawn by the Master hand, of the thief upon the Cross, who had gone back into the world, and upon the cross returned to his Father's house.

To show you the great probability in favor of the thief having been baptized, I submit the evidence found in Matthew 3:5 and 6. "Then went out to him Jerusalem and all Judea, and all the regions round about Jordan and were baptised of him in Jordan, confessing their sins."

I would not argue that because the world "all" is used there that it means absolutely everyone in that country, but a great multitude was baptized. Who is to say that the thief was not one of that great multitude, and that he also was one of those who left the church as referred to by Matthew, already cited?

#### A Thief Before or After Baptism.

There are two positions that may be occupied on this question, either of which may be right. The first is the thief was baptized by John, or Christ, or some of the apostles, and was a reformed man. Let us suppose as many of our converts do now, he meets with the saints in prayer meeting. He there confesses that he had been a thief, that he was one who took part in the stealing of diamonds at the palace of Pontius Pilate, and that he now was saving his money, and in a short time he would go to Pontius Pilate and pay him for the diamonds stolen. As the result of a good, faithful life this man is enjoying the spirit of God, developing character and prospering in church circles. Let us suppose, as is frequently the case, this man's prosperity excites the jealousy and envy of a less faithful member of the church, and he secretly seeks an avenue to destroy his brother. (This is not an imaginary matter, for there are many bleeding hearts who have suffered as the result of a cunningly-planned attack by those within the circle of the church.) We follow this green-eyed, jealous member. He enters the palace of Pontius Pilate, recalls the facts of the stolen diamonds and proffers the information that man who took part in the robbery can be found at the Wednesday night prayer meeting of the Nazarene's at Mark's dwelling on the back street, behind the temple. The officers find him there, and he is arrested, found guilty, and pays the penalty upon the cross. For you know the fact of his having been baptized would not secure him clemency at the hands of those who knew no mercy when dealing with the early-day saints. Hence this man may have committed the crime of theft long before his baptism.

The second proposition is that after his baptism, as already stated, he apostacized from the church, went back into the world of sin, was detected in the commission of crime, and, as the prodigal, returned home by way of the cross.

#### Thief Was Probably an Insurgent.

To show you that I am not alone in the thought that the thief was probably a member of Christ's Church before he met Christ upon the cross I submit the following by Doctor Kitto found in the Gospel Standard for February 16, 1903: "Some eminent writers are of the opinion that he (the thief) was in all probability not a thief who robbed for profit, but one of the insurgents who had taken up arms on a principle of resistance to the Roman oppression and to what they thought an unlawful burden, namely, the tribute money. They are of the opinion also that it is far from certain that his faith or repentance was the fruit of this particular season, (that is, the meeting of Christ upon the Cross). He must have

known something of the Saviour, otherwise he could not have said: "He hath done nothing amiss." He was convinced of the Lord's Messiahship. Upon the authority of Kocher and others we can further say that it is a very ancient tradition that the thief was not converted at the cross but was previously imbued with a knowledge of the gospel."

**Cannot Enter the Kingdom "Except"—**

Now I wish to put Christ upon the stand as a witness in this case. God stated to Isaiah 55th chapter, 4th verse, "Behold I have given Him for a witness to the people." We will now ask Christ to testify regarding this doctrine of baptism, John 3:3-5, "Verily, verily I say unto thee except a man be born again he cannot see the kingdom of God." Nicodemus said unto Him, "How can a man be born when he is old?" Jesus answered, "Verily, verily I say unto thee except a man be born of water and of the spirit he cannot enter into the Kingdom of God." I ask, if this testimony be true, that a man cannot enter the Kingdom of God without being born of water and of the spirit, did the thief enter that kingdom without the water birth? It will not do to say that this water birth does not refer to water baptism, for I have already in a former sermon given you a host of quotations from leading ministers and church disciplines that this very quotation is used in support of water baptism. Again, Acts 2:38, Here the disciples are meeting in an upper room. Christ prior to His leaving them promised to pray the Father that He would send them the Holy Ghost, and that remission of sins was to be preached in His name, beginning at Jerusalem, and that when this Holy Ghost came upon them He would bring to their remembrance that which Jesus had taught them. The Holy Ghost falls upon them and they speak with other tongues to sixteen nationalities represented upon that auspicious occasion. Here we have God the Father, the Son and the Holy Ghost all engaged in this matter, and the word sent by God through the Holy Ghost to the disciples answers the most important question ever propounded by the sons of men. The narrative shows that a great multitude was converted to the great truth that Jesus was the Christ and they asked, "Men and brethren what shall we do?" Here the answer.

**"What Shall We Do?"**

"Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Here is the law plainly laid down under the Father, Son and Holy Spirit through the accredited ministry that baptism is for the remission of sins unto those who have faith and repentance. The parson may say "I don't believe that baptism is for the remission of sins." Christ's reply to that would be, "He that believeth not shall be damned," (Mark 16:16.) Now that we are at Mark 16:15-16 let us finish it. Christ is about to leave His disciples and He gives to them the last commandment and the great commission whereby the world is to be evangelized. Hear Him. He says: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now, if we were to parse this we would say He that believeth and is baptized shall be saved; principal clause. "He shall be saved." What person? That believeth and is baptized, no other. Let the parsons wriggle as they may belief and baptism are here placed upon a par, both essential to salvation.

**Belief and Baptism Go Together.**

It has been said by Paul, "What God hath joined together let no man

put asunder." Some affirm this has reference only to the marriage covenant. We opine that while it has reference to the marriage covenant, it has reference to anything else that God has joined together, and we insist that when Christ here joins belief and baptism together, no creed on earth has the right to separate them, making one essential to salvation and the other, a non-essential. Christ never came to preach, and suffer, and die to establish non-essentials, and hence it is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Therefore, we take the position that the thief in order to be saved was not only required to believe, but to be baptized for the remission of his sins, thus making his faith alive by his works. For we are informed as stated in last Sunday's lecture that faith without works is dead.

#### The Thief in Hymnology.

Having proved baptism to be essential to salvation from a Bible standpoint, and admitting the thief was saved, we are compelled to believe that he was a baptized member of the church prior to the crucifixion. Now we will go to the good and popular sectarian hymn books:

"There is a fountain filled with blood,  
 Drawn from Immanuel's veins;  
 And sinners plunged beneath that flood  
 Lose all their guilty stains.  
 "The dying thief rejoiced to see  
 That fountain in his day;  
 And there may I, though vile as he,  
 Wash all my sins away."

If language is a science to convey ideas there is baptism by immersion for the remission of sins, and the thief submitting to it and receiving pardon according to that law. Let us see. Here is the fountain which we will call the baptismal font. The blood referred to is typified in the water. He plunges beneath the flood showing it to be immersion. He washes his sins away, therefore, baptism is for the remission of sins.

But where did they get the subject matter upon which they wrote this hymn? You will find it in Zachariah 13:1, and by the way, right in the hymn book this quotation is given at the top of the page and reads as follows: "In that day there shall be a fountain opened, to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." If my hearers will read the 12th, 13th, and 14th chapters of Zachariah they will read something like this: The Jews are to be persecuted among the nations, yet they will prosper and finally return to their own land. Let us see how this is being fulfilled. To-day you see Isaac with a bag on his back crying aloud, "Bones and rags." The next day he has a little cart, and the following a horse and wagon. Soon he has a second-hand store and by and by he is a banker loaning money to the nations. If he can prosper amid the great oppression, what will he do when he reaches the promised land where under the blessing of God it yields three crops a year? But we need not look to the future, even to-day the Jew is the money-lender of the world. Well, Zachariah shows that the nations, depleted financially because of their wars and other extravagant methods of modernism, will make a covenant to go up and rob the Jew. They will meet in battle. The Jew is being defeated and is retreating in confusion, when suddenly the old battle-cry that inspired Israel in the days of her prosperity under Joshua is heard amid the depleted ranks. Inspired by an overwhelming force under the hand of this mysterious stranger who has suddenly made his appearance among them, the ranks are reformed—they offer battle to the nations, and under this leader's inspiring commands

they win out. At the close of the battle they surround their new and strange commander. Someone recognizes that he is wounded and they say, "Whence received ye these wounds in your hands and feet?" Then shall the stranger extending his form in the shape of the cross reply, saying, "These wounds received I in the house of my friends." There standing before them Israel beholds the Messiah whom their fathers had slain. Then shall be brought to pass the prophecy uttered to Isaiah 66th chapter, that a nation shall be born at once.

It is shown to be a gospel work in that first they have faith in the new found Messiah; second, that they repent, in that every family will mourn apart; and third, that they approached the baptismal font which is opened to them for the remission of their sins. Hence we have the Jews returning to God by the way of the gospel and the cross, and accepting the principles of the gospel which their fathers rejected and which they have continued to reject, as Jesus said they would, till, in their distress, their eyes would be opened and they would say, "Blessed is he that cometh in the name of the Lord."

#### Baptism Certainly Was Commanded.

The Latter Day Saints have obeyed the gospel as Christ and the apostles taught it, and they insist that no man nor set of men has the right to tamper with the word of God, to change the ordinance presented by the Christ nor to make the commandments of God of no effect. We take the position that the Bible clearly teaches the baptism of believers in water for the remission of sins, that it is a Bible doctrine, and that the creeds have fulfilled the prediction made by Christ as recorded in Mark 7th chapter, wherein He says "Howbeit in vain do they worship Me teaching for doctrines the commandments of men, for laying aside the commandments of God, we hold the traditions of men. Full well ye reject the commandments of God that ye may keep your own tradition." Baptism is certainly a commandment. By the modern teaching that it is a non-essential, they make that commandment as Jesus said, "of none effect." Now, brethren, if we are to be judged according to the gospel or by the word of God, do you not think that the safe plan is to render a perfect obedience to the perfect law that emanated from the perfect God, so that when we stand before the judgment bar we can look up into the face of the Judge and say: "I have obeyed from the heart that form of doctrine that you died to establish, believing that you spake the truth when you said that the gospel was the power of God unto salvation."

We as a people prefer to stand by Christ and the word spoken even though by so doing we call down upon ourselves the ostracism and condemnation of the popular creeds, believing that in the judgment day if we walk worthy of the vocation wherewith we are called, with all lowliness and meekness, Christ will say, "He hath not been ashamed of Me, nor of My word," hence, before the Father and the holy angels He will delight to call us brethren, and to bid us enter into His glory. Having with Him carried the cross we hope to be entitled to wear the crown.

We are told if we suffer with Him we shall also reign with Him and so with Him we endure the contradiction of priestcraft, superstition, idolatry and man-made creeds, and hence we have our Gethsemane, our cross to carry, our Calvary to climb, our crucifixion to suffer at the end of which we hope with Him to live and reign. Having preached for you now for seven years, I call God to witness that I have not shunned to declare unto you the whole counsel of God and while it may have called down upon me the denunciation of the clergy yet I am assured that God by His Holy Spirit has comforted my heart and inspired my mind and made me a bless-

ing in His hands to many thousands. I am content to be ostracized by the society of "Churchianity" if I can at last by having kept the word of God finally enter into that sweet rest of which we have known so little here.

Permit me to say we have no disposition to limit the mercy of God toward the man upon the gallows or the deathbed, but we are not authorized to make any promises to the man who lives in sin to the last hour, but refer him to the Judge of all the earth who will do right.

#### Absurdity of Death-Bed Repentance.

Before closing permit me to cite to you another doctrine which is voiced in one of their popular hymns. It reads as follows:

"While the Lamp of Life holds on ' to burn,  
The vilest sinner may return."

Let us reduce this to practical life. I have buildings on my land valued at \$40,000. The insurance agent tells me the danger of fire, the necessity of insurance, but I spurn him from my door, refusing to purchase a policy. By and by I have spent my money lavishly that should have gone to purchase insurance, but a lightning flash comes and my buildings are burned to the ground. In the morning I walk over the still hot ashes and I chance to strike a burning ember. I look up the road and there I see coming the insurance agent. I call loudly. "Come at once, let not a moment be lost." He hastens to my side. I bid him write a policy immediately for my buildings. He inquires what building, and I reply, these buildings. The poor fellow looks at me as if I had gone insane, crazed by my heavy loss. While he pities me he has no authority to misrepresent the company; he must act according to the laws and regulations of the company. They have made no provision for the insurance of hot ashes, he is compelled to refuse to write a policy. I then plead with him, saying, "Do you see this burning ember?" While there is a spark yet on it, surely it is not too late to take out a policy?" The insurance agent refuses to comply with my request and you will all say that he was just and right. Now apply that to religion. A man hears the gospel. God's representative minister pleads with him to obey. He refuses, lives a life of wickedness and sin, and finally lands upon the gallows. In the face of the Bible doctrine taught from Genesis to Revelation, and very plainly expressed in Galatians 6:7: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," how can we as ministers of Christ contrary to all the law, promise that man salvation? Or, in other words, write him a policy on the burning building? I leave these thoughts with you.

## Did Jesus Baptize with Water or the Holy Ghost?

**P**ERMIT me to draw your attention to the 20th chapter of the Gospel according to St. John, part of the 21st verse, where you will read these words: "As My Father sent Me even so send I you." These were words Jesus Christ addressed to His disciples.

The subject under consideration to-night is "Did Jesus baptize with water or the Holy Ghost." In this subject as in many others we differ widely from our friends of other denominations. The general idea regarding this question may be stated as follows, that Christ did not baptize with



water but with the Holy Ghost, because the Holy Ghost baptism is essential to salvation, and that water baptism is a non-essential. Now we take a position that is diametrically opposed to that, in part at least, namely that Jesus Christ did baptize with water and that He did not baptize with the Holy Ghost, the abiding Comforter, while upon the earth. There can be no greater difference between two persons, between two churches, or between right and wrong, truth and error, light and darkness, than between these two propositions. One is diametrically opposed to the other. Both of them cannot be right. Either your speaker is absolutely wrong upon this question, or the popular churchianity of the day is in error. Who is to decide? If the Bible is to be the light to our feet and guide to our pathway it will be able to put us right on this matter, and if the Bible does not settle this matter then it is an absolutely unfathomable mystery. The allegation that Christ did not baptize with water because water baptism is a non-essential is contrary to your Bible on that question, from the fact that the Bible clearly shows that water baptism is part of the new birth, which is essential to salvation.

#### A Good Witness.

Jesus Christ is my first witness upon this matter, and the record of His words is found in John 3:3 to 7, "You must be born again!" The question comes back, "How can a man be born when he is old?" And the answer is given by Jesus Christ, "Verily, verily, I say unto thee, except a man is born of water and of the spirit he cannot enter into the kingdom of God." Here water baptism is co-equal with Spirit baptism, which is called the new birth, declared by Christ to be essential to salvation. I am not going to discuss the essentiality of baptism to-night but rather "Did Jesus baptize with water or with the Holy Ghost," and if you reject the witness God sent, namely, Jesus Christ, on this question, then I would not give much for your standing with God, for God sent Christ as a witness Isaiah 55: 4, and if Jesus Christ is a false witness then down goes Christianity.

#### Was It Water Baptism?

Now to the question, "Did Jesus Christ baptize with water?" on examining my text: firstly, "As my Father sent me, so send I you." Now, to make the subject as brief as possible this hot sultry night, let us just examine the scriptures as to how Christ sent the apostles, for if we can learn that, then we may know how God sent Christ, for He distinctly says in my text, "As my Father sent me even so send I you." Now how did He send His disciples? The 28th of Matthew contains what is called the great commission given by Christ to His apostles, "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." In the 16th chapter of Mark we read part of that same commission, as follows, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here is the great commission to the disciples to go and preach the gospel; those that would believe it and repent of their sins were to be baptized. Here you discover the apostles were sent to baptize, and "as My Father sent Me, even so send I you." It seems to me if that were all there was of that question in this regard it would prove that Christ was sent to baptize.

In reading the record we learn that Jesus was baptized Himself, thus endorsing baptism, by example. We read in Luke 7:30, where He is preaching baptism, declaring it to be essential, and that He says, "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." In Acts 13: 24 to 25 we are told the captain of Joppa was "the way of the Lord." We discover Jesus submits to being

baptized in order to fulfil all righteousness, Matthew 3, 13 to 17. He is preaching baptism as being essential to salvation, and sends His disciples forth to baptize, and the disciples taught it as being essential. In Acts 2, 38, which reads as follows, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

#### Preached and Practised Baptism.

Now, having shown to you, first, that He was baptized, second, that He taught baptism as essential to salvation, third, that He sent His disciples forth to baptize, I think it would clearly prove it was essential, and He certainly would not teach a thing that He would not practise, or that He would not do Himself. So that you have pretty strong evidence that Christ was sent to baptize.

Let me give you something stronger than that. John 3, 22, "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized." Now if language is a science to convey ideas there never was a more clear, concise, emphatic statement made to prove any fact, than that, which is here stated, namely that Jesus did baptize. Yet we have men going around with the Bible under their arm, professing great reverence for it and belief in it, singing, "Precious Bible, book divine, precious treasure, thou art mine." Yet when it comes in conflict with their creeds and their preconceived ideas they throw it aside as they would a last year's almanac. Thus we see that they think more of their churchianity and creeds than they do of the plain words found in the Bible on this question, as on many other questions.

"Oh," says one, "It only says in one place that Christ baptized." Well, what of it? Suppose that is true, how often must one speak the truth before it becomes true? That is only a little superficial quibble. We submit the 26th verse of the same chapter, which reads, "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." Who was it to whom John bore witness? Read the 1st chapter of John and 29th verse, "The next day John seeth Jesus coming unto him, and said, Behold the Lamb of God, which taketh away the sin of the world." There is the one to whom he bore witness; the one to whom he bore witness was the one who was baptizing people; the one who was baptizing was the one who was the Lamb of God that taketh away the sin of the world. Who was that? That was Jesus.

I now submit for your consideration John 4, 1 to 2, I want you to read this carefully, for here is something where they claim to have support that He did not baptize. Please keep in memory the fact that I have proven to you from the scriptures: first, that God sent Christ to baptize; second, that Christ sent the apostles to baptize; third, that both Christ and the apostles taught that water baptism was essential to salvation; and fourth, I have read to you two positive statements which show he did baptize. Now, let us read the scripture referred to John 4, 1, 2: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)."

#### A Seeming Contradiction.

In the above scripture the following fact is made apparent, that the Lord knew the Pharisees had heard something. What was it they heard? Answer, that Jesus made and baptized more disciples than John. The King James translation of the Bible puts the next verse in brackets and makes it to read as follows: "Though Jesus himself baptised not, but His disciples." This, you will discover, is placed in brackets kindly given by someone as explanatory, but you will notice that this explanation does not



explain but is a positive flat contradiction of the three emphatic statements hitherto made, which declare in unequivocal language that Jesus Christ baptize. If you had four or five witnesses that made strong perfect unequivocal statements to a certain matter, and you had parenthesis put in by some amanuensis to explain what was meant that contradicted all the other witnesses, would you accept the explanation to the rejection of the witnesses? You would not. Therefore, be consistent now. You will notice these words are in brackets, that ("Jesus Himself baptised not, but His disciples.") Now, the best translation I ever read of this verse reads like this, "Though Jesus Himself baptised not so many as His disciples." That is the inspired translation by Joseph Smith. Now we have evidence before us. What does it mean? We have four positive statements that Jesus Christ did baptize. We have one of them stating that Jesus made and baptized more disciples than John; but another one says he baptised not so many as His disciples; that is to say, by taking John's baptisms and adding them up and putting the baptisms of Christ all in a line the baptisms of Christ were more numerous than the baptisms of John the Baptist.

Now, that is no wonder to me, for if John were baptizing and Christ were baptizing to-day in different parts of the Humber River and you were going to be baptized, which of those two would you desire to baptize you? Why, you would go twice the distance to be baptized by Christ Himself; so that is possible, and it is reasonable to suppose that with Christ baptizing at the same time as John, as the record clearly shows both were baptizing in the River Jordan, Christ's baptisms counted up to more than John's baptisms. But, on the other hand, we have the disciples, that is to say, we have the twelve apostles, and perhaps others who have been called to minister in the priesthood and who were authorized to baptize. Now, by taking all their baptisms together, they outnumbered those performed by Christ, just as His outnumbered those performed by John.

#### What Authorities Say.

This statement is in perfect agreement with the whole record, that is Jesus Himself baptised not so many as His disciples. To me that is a plain historical statement. Now, you have all these plain statements, saying He did baptize, contradicted by this explanatory. Believing that unprejudiced logical minds will accept the preponderance of evidence in place of this contradictory explanatory. I will conclude this part of the discourse by showing that I am not alone in the contention that Christ did baptize, by presenting the following: "Whether our Lord even baptised has been doubted. We necessarily infer from John 4:1-2, that as soon as our Lord began His ministry and gathered to Him a company of disciples, He, like John the Baptist, admitted into the company by the administration of baptism." (Dr. Wm. Smith, Bible dictionary, Article on Baptism, page 73.) "He baptized in Judea, while John was baptized at Enon." Wesley's notes on Matthew 3:12. Here we have Dr. Smith and John Wesley, who was the father of Methodism, declaring that Jesus Christ did baptize with water. When the representatives of churchanity have the indubitable evidence that Christ did baptize, as presented in the foregoing, they quibble around it by saying, "We know He did baptize, not with water, but with the Holy Ghost."

#### Another Comforter Sent.

Now, let us examine this position. John 14:16, says, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." Here Jesus is promising to send them another Comforter. What is that? The 26th verse gives a plain explanation. It reads as follows: "But the Comforter which is the Holy Ghost, whom the Father will send in My name," will send, not hath sent three and a half

### 34 DID JESUS BAPTIZE WITH WATER OR THE HOLY GHOST?

years ago, but "will send in My name to bring all things to your remembrance, whatsoever I have said unto you." In the 15th chapter and 26th verse we read, "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me." The 16th chapter is so full of it that I hardly know how to give you the complete sense of it if I abbreviate. I will endeavor to produce the most salient points on the question referred to in this chapter.

Jesus Christ had been talking to His disciples about going from them and their hearts are sad because of His going from them, and He tries to cheer them up and He says that "because I have told these things unto you sorrow hath filled your heart. Nevertheless I will tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." He is going to pray the Father and the Father will send them the Holy Ghost. To say the least, this is funny language if they had already received the Holy Ghost three and a half years before this time. In Luke 24:49, Christ there says, "And behold I send the promise of My Father upon you: but tarry ye in the City of Jerusalem, until ye be endued with power from on high." Acts 1:4-5, the crucifixion and resurrection have come to pass, they are assembled together in Jerusalem, Christ is with them, and the last words uttered by Jesus Christ upon earth prior to His ascension are now spoken.

#### When Was It Sent?

It is in regard to the very matter under consideration, namely when they were to receive the Holy Ghost, He says, "But wait for the promise of the Father, which, saith He, ye have heard of Me. For, John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And He tells them in the three verses following that when the Holy Ghost is come upon them they shall receive power.

#### An Explicit Statement.

I draw your attention to, perhaps, the most complete incontrovertible statement in the Bible on this matter. John 7:37-39, which reads as follows: "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scriptures hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: For the Holy Ghost was not yet given, because that Jesus was not yet glorified." Here is a plain positive statement that the Holy Ghost was not yet come, distinctly proving two things; first, that He did not baptize with the Holy Ghost while here; second, that He baptized with water.

You discover that the reason assigned why the Holy Ghost was not yet given is that Jesus Christ was not yet glorified. What does this mean? Let Jesus tell us. John 17:5, "And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with thee before the world was." The truth of it is Christ had promised on several occasions that when He went away to His Father He would ask the Father to send the Holy Ghost as an abiding Comforter. He did go to the Father--He was then glorified--He made the request of the Father; it was answered; the promise was fulfilled and the Holy Ghost came upon them, as recorded in Acts 2nd chapter, where you may read an account of the descent of the Holy Ghost upon the disciples and the people that were in the house with them. Peter speaking of that memorable event many years afterwards, when defending himself regarding the baptism of Cornelius and his household, said: "The Holy Ghost fell on them, as on us at the beginning," showing that

the beginning was when the Holy Ghost came and not three years before the beginning began.

#### Disciples' Early Hopes.

I will now try to convince you that I am right in my contention regarding this proposition before us from another standpoint of reasoning. Last Sunday evening I endeavored to submit to you the history of the conditions that existed anterior and during the time of Christ's mission upon the earth, in that the Jewish people were crushed and broken in spirit as they bore the tyrannical yoke of Roman oppression—the only comfort that they had was in reading the sacred scriptures, which contained promises that the Prince of the House of David would yet be raised up to re-establish the kingdom of David and Solomon with greater splendor and more brilliant magnificence than in the days of either David or Solomon.

This hope was expressed in the lullabies of their cradle songs, in the sermons of their priests, and of course, found lodgment in the hearts of the people who composed the following of both John and Jesus. It was this hope that actuated the apostles to leave their fishing nets and follow the Nazarene. They thought they could see in the dim distant future where they would be enabled to exchange the fisherman's rough garment for the royal ermine of state. They pictured themselves in the magnificent kingdom with Jesus as king and they as the favorite ministers, wielding a power more potential in its character than all the other kings in the empires of the past. This spectacular view was not the result of the promptings of the Holy Ghost, for, as we have shown, the Holy Ghost was not yet given. They discussed this matter among themselves; it seemed to be the uppermost thought in their minds, and, as I showed you last Sunday night, the great question that throbbed in their hearts was voiced in the sentiments so frequently expressed in the scriptures, "Who's going to be the greatest?"

This human, natural and unholy ambition proved the downfall of Judas Iscariot, nearly destroyed Peter, and proves conclusively that they were still carnally minded, and were viewing things from a human rather than a spiritual standpoint, for we are told in 1st Corinthians 2:9-14, that no one knoweth the things of God but the Spirit of God, for the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them for they are spiritual and are not discerned.

Permit me to show you that the most potential feature in the gospel economy is the doctrine of the resurrection of the dead. Around the resurrection of our Lord revolves all our hopes and joys, but let us see if these apostles were so carnally minded that they knew absolutely nothing about the resurrection of Jesus Christ after He was crucified. One of them having betrayed Him, and another denying Him three times with cursings and oaths, and the rest forsaking Him either through fear or cowardice, till it is written, "They all forsook Him and fled." They moaned out. "We trusted that it had been He which would have redeemed Israel." Luke 24:21.

Two women went down to complete the embalming of the body, for it is said by some that the borrowed tomb was not to be the last resting place of Jesus. On approaching they found the stone rolled away, the body gone, and knowing nothing of the resurrection they supposed the body had already been removed, and meeting a stranger in the dim twilight, whom they supposed to be the gardener, they said, "Tell me where thou hast laid Him, and I will take Him away." John 20:15. Whereupon Jesus spake her name. Mary, and she became the first witness to bear testimony of the resurrection.

They rushed away to tell the apostles that Christ was risen, but listen, "And their words seemed to them as idle tales, and they believed them not." Luke 24:11.

## 36 DID JESUS BAPTIZE WITH WATER OR THE HOLY GHOST?

After several of the apostles had been convinced by seeing Him alive they bore testimony to Thomas who declared he would not believe it unless he could put his hand in His side, and his fingers in the prints of the nails. All this evidence and a hundred other testimonies might be cited in support of my position that these apostles were carnally minded and were ignorant of the real mission of Jesus Christ upon earth.

Hence, we see the reason why Jesus, speaking to these apostles, said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3. This shows their need of conversion, and that conversion came when they received the Holy Ghost, which produced a change in mind and faith, as also in their hopes and expectations.

### Holy Ghost Changed Them.

Oh what a depth of meaning do we perceive in these words, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses of Me to the uttermost parts of the earth." Acts 1:8. What changes was wrought in these very men when they were born again! Surely the Holy Ghost, according to the promise, did bring to their remembrance that which He had said to them opening their understanding, inspiring their minds, inditing their words. Indeed they were born again from an old existence into a new life.

While it is true they were uneducated, illiterate men, yet under the new birth they became the wonders of the world, they became the most magnificent and potential defenders of the gospel of Jesus Christ known to the world.

### Education Not Everything.

In closing let me say that while I do not wish to decry or belittle a collegiate course, a university education, yet I have been at times sorry to hear the claim put forth that no one can preach the gospel successfully, and properly represent Christ without he holds a diploma from such institutions. What the church needs most, what she is suffering from: is the lack of inspired men, endowed by the gift and power of the Holy Ghost. I trust the church will see to it that we make this distinctive plea, as stated in the law, when speaking of the priesthood, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Hebrews 5:4. When the ministry is thus called and divinely commissioned being filled with the Holy Ghost then will the church rise and shine and the glory of God shall be upon it to the salvation of the people.

## How Can a Man Be Born Again?

**P**ERMIT me to draw your attention to the third chapter of the gospel as recorded by St. John, where I read from the 1st to the 7th verses inclusive: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto Him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of

water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

#### Agree On Second Birth.

Every phase of Christianity believes that Jesus spoke the truth when He said: "Ye must be born again." Every denomination that makes any claim to represent the Christianity of the New Testament agrees in the essentiality of the second birth, and I am glad to agree with my fellow men in this regard. I am very happy when I can agree with anybody, but it is many years since I covenanted with God that I would never compromise His word to obtain favor from man. While we all agree as to the essentiality of the new birth, where the churches differ with us is in answer to the question propounded by Nicodemus, How can a man be born again? Now that is the question we are going to answer to-night or let Christ and the apostles and the history of the Christian church make answer.

#### Agree With Christ, Not Men.

I am told that I am uncharitable because I differ with my fellow religionists. But what is charity? I must either agree with Jesus Christ and differ with those who differ with Him, or I must agree with them and differ with Him. Now I take the position something like Paul did when he said over here in Romans iii., 3 and 4, "For what if some did not believe shall their unbelief make the faith of God without effect. God forbid. Yea, let God be true but every man a liar." I. John, 2:4, says: "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." That is where I have stood for thirty-four years. The man that differs with Jesus Christ is wrong, whether he is sincere or not, and if he knowingly differs with Jesus Christ by saying one thing, and Christ the other, then I conclude that Jesus is telling the truth and the other individual—well, I won't use the strong term liar as John did—but I will just say that he is perambulating around the suburbs of veracity and economizing the truth.

One of the feathered tribe is trying to get a little notoriety by advertising that when I differ from a man I call him a liar. Suppose that is true. I am in pretty good company. When Jesus found people economizing the truth He said: You are a liar. I have already quoted to-night what John, the most tender, loving, affectionate disciple declared: That the man who pretended to love God and did not keep His commandments was a liar. Now of course the gentleman that makes an attack upon me would never have done that if he had been better acquainted with Jesus Christ or John the Revelator. That is all I care to say with regard to him because his aim is to advertise business and I don't want to advertise business on Sundays.

#### Three Conceptions.

There are three conceptions, three births, three kingdoms, and to me it seems foolish for an individual to expect to enter any of these three kingdoms without complying with the conditions governing under the law. First, the conception which terminates in the natural birth, the first birth. We are conceived under a well-defined law ordained by the Almighty. We are born into this world under a well-defined law ordained by the Almighty. That is the first conception and birth, that brings us into the kingdom of this world. Jesus says, as I have read in your hearing to-night. Ye must be born again in order to enter into this second kingdom, the kingdom of God's dear Son. In order to be born there must be conception preceding birth, or the analogy is faulty. So we are conceived into the element of water when we are buried with Christ by baptism. Going from the original condition into the element of water represents a conception. Coming

from the element of water into the element of air represents a birth. And when I speak of the element of water I will refer later on to the other part of that birth and that baptism which under certain conditions in the Bible are referred to as the doctrine of baptisms (the plural). But when stated in the unification of the second birth it is referred to as "the one baptism." The third conception is when we enter the grave. The third birth into the third kingdom is when we emerge from the grave in the resurrection morning in the Kingdom of God triumphant, when Jesus comes to claim His own.

Now, to me, we cannot be born into this world only by the well-defined law called the natural law of conception and birth. We cannot enter into the Kingdom of God only as we comply with the law as stated by Jesus Christ under the second conception and birth. Ye must be born again, referred to by Himself. Nor can we enter into the millennial glories. It is appointed unto man once to die and after that comes the resurrection in to the kingdom of God's dear Son. Now I think that this really should be plain. We enter each of these kingdoms by being born into that kingdom according to the well-defined laws governing each kingdom. I know that you can say that it is a miracle, this second birth. Well, the first birth is very miraculous. There are very, very, very few, if any, that can tell us all about the secrets of conception and birth, and we sometimes have a fashion of saying something is a miracle just because we are ignorant of the laws by which the effect is produced. But I may be pardoned if I say to you to-night there is no such thing as a miracle with God. That is to say all that God does is accomplished by well-defined laws, and while we may be ignorant as to all the completeness of those laws and say that they are miracles, we say that for want of a better term.

#### Man-Made Preachers.

Now, I believe that we should stand for the laws of the second birth just as Jesus taught it, and anything that takes form in opposition to that I denounce as un-Christian. The idea of telling me that if I stand up and acknowledge that I am a sinner and sign a card promising to be good, or shake hands with some good preacher or some fine singer, that my title is clear! Well, it may get \$35,000 in four weeks, but it will never be approved by the Almighty. I want to be earnest in this matter. I believe that the man-made preachers are leading the people astray and are doing more harm than good because under this big hallucination men start in search of the new life. When the music has died away, when the sound of the drum is no longer heard in the land, when the evangelist is making his thousands in the next town, they wake up to the realization that they have not obtained that which God has promised in the record and they fall away, and to renew that earnestness, that zeal and that confidence in God is next thing to an impossibility. And hundreds and thousands of people are in that condition to-day and you are required to put up \$30,000 or \$40,000 to warm them over again, and the thing has been so small this year that the chief pusher refuses to tell how many. We are told that if that \$35,000 is not raised it will be a disgrace to this city. To me it will be a sign that I have not worked in vain for seven years here and that the people, some of them at least, are about ready to refuse to submit to the "in-and-out." There is not so much guillibility in Toronto as there used to be and so you have been informed right on the start, and they have kept their word pretty well. You have not heard a great deal about fire and brimstone. You have not had much of that excitement this year. Why? Because for seven winters here we have been showing up that man-made theory till it won't hold together any more, and so they are trying another system. My work has not been in vain here. My sermons are being read by many, many persons



who would not like you to know that they would read the sermons of such a character, but it is having its good effect just the same. And I a heretic because I refuse to believe in the nonsensical contradictory statements of men as to how we are to be born again. But in place of that I stand persistently for the way, the truth, and the light as expounded by the Master of man Himself.

#### How To Be Born Again.

If Jesus Christ did not know how to tell people how this second birth was to be brought about, then save your money. You cannot hire anybody else that can tell you. Now then, let us go to the record, let us look at it fair even though it takes away your darling creed, your traditions or your preconceived ideas, even though it robs you of that peculiar hypnotic, mesmeric hallucination that is brought on by the wave that is thrown over you. Let us look to the word of God. Listen: Ye must be born again. That is admitted, it is imperative. Second: How can a man be born again. That is the question. Suppose I say go to the penitent form, do you feel it now dear sister? Is that the answer? Suppose I say come here into the confessional box and fix it right. Is that the answer? Come up and sign this card and shake hands with Brother So-and-So. Is that the answer? Now, if these were correct answers I would just as soon have it that way as any other way. But what is the answer? Listen as it falls from the blistered lips of the Man of Sorrow, as it came from the mouth of Him who spake as never man spake, as it comes to you like a melody from the far-off glory land, as it is expounded by God's own Son:

**"VERILY, VERILY, I SAY UNTO THEE EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT HE CAN NOT ENTER INTO THE KINGDOM OF GOD."**

"Oh, well," says one, "I don't believe that. You are just lugging in baptism and making baptism essential to salvation." "Oh, you don't believe baptism is essential, eh? Kind of a joke, eh. Just something to fill in the time. Saved just as well without it. Thousands went to heaven and never submitted to baptism at all." If that twaddle is true what are you going to do with the words of Jesus Christ? The Bible speaking of that says: "The grass will wither, the flower thereof will fade away, but the word of the Lord will endure for ever, and this is the word by which the gospel is preached unto you." What will you do with these words then when He says: "He that believeth and is baptised shall be saved but he that believeth not shall be damned." For of course the man that refuses to believe certainly will not be baptized. The promise is made only to the man that believes and is baptized.

#### What the Lexicographers Say.

To show you that Christ is not alone in this doctrine of the new birth I want to read you the history from the leading men just after Christ as to what this "born again" means. "We bring them to some place where there is water and they are regenerated by the same way of regeneration by which we were regenerated, for they are washed with water, that is baptized in the name of the Father, Son and Holy Ghost. For Christ says except ye be regenerated you cannot enter into the Kingdom of Heaven, and that we shall obtain forgiveness of sins in which we have lived by or in water, and this washing or baptism is called the enlightening." (Justin Martyr, First Apology.) He wrote about 140 years after Christ. "When Christ gave to His apostles the commission of regenerating unto God He said unto them: "Go teach all nations baptizing them in the name of the Father of the Son and of the Holy Ghost," (Irenaeus), writing about 167 years after Christ: "We, after the example of Jesus Christ are born in water. The act of baptism itself is carnal in that we are plunged in water, but the effect is spiritual in that we are freed from sin." (Mosheim on



Baptism, chapter 1, page 7): "The expression being born again was not first used by our Lord in His conversation with Nicodemus. It was well-known before that time and was in common use among the Jews when our Saviour appeared among them. When an adult heathen was convinced that the Jewish religion was of God and desired to join therein it was the custom to baptize him first before he was admitted to circumcision, and when he was baptized he was said to be born again, by which was meant that he that was before the child of the devil was adopted into the family of God. This will satisfy every reasonable man who desires only the salvation of his soul." (John Wesley, sermon on John 3:5 and 7, volume 4, page 30): Not a Methodist minister in Toronto believes John Wesley on that. "To be born again is to be regenerated and to be renewed, to receive spiritual life. See John, 3rd chapter." (This is taken from Webster's Dictionary): "By water, here"—John 3: and 5—is evidently signified baptism. Thus the word is used in Ephesians 5:26, and Titus 3:5.

This doctrine was not unknown to the Jews and is elsewhere in the New Testament called the new creature. See 2nd Corinthians 5:17, and Galatians 6:15. (This is taken from Barn's Notes on John 3 and 5): "Baptism was in the Mexican Empire a religious ceremony which in Yucatan was called Zihill, signifying to be born again, and the Nahua nations freely admitted that it would cleanse the soul from all sin." (History of America before Columbus, volume 1, page 67): "The banquet at baptism was called the descent of God and the baptized were spoken of as born again." (Faith of the World, page 294.)

Now I wish to be careful in presenting this quotation to you. It comes from John Wesley and he was such a firm believer that baptism was the new birth that he actually claimed that new born babies were born in sin, and could not be saved unless they were baptized, that is, born again. "It is certain our church supposes that all who are baptized in their infancy are at that time born again, and it is allowed that the whole office for the baptism of infants is based upon this supposition." (Wesley sermon, volume 4, page 38): "Infants are born again, therefore saved, by baptism." (Wesley sermon 45, volume 1, page 405). I shall say no more upon that matter as next Sunday night all the evidence on the infant baptism question will be presented.

#### Nobody Born in Sin.

Now I wish to be understood in this. I do not believe that infants are under the sin of Adam. They suffer some of the consequences of Adam's fall but none of the guilt. Therefore, while I agree with Mr. Wesley that baptism is the new birth, I do not agree with him that infants have to be born again. But more about that in the next lecture. Now back to the Bible, Ephesians 5:26: "That he might sanctify and cleanse it with the washing of water by the word." I give you Mr. Wesley's note on that verse: "Washing baptism, having cleansed it from the guilt and power of sin by the washing of water in baptism." (Wesley's notes on Ephesians 5:26.) And remember every Methodist minister before he is ordained declares that he believes Wesley's notes on the New Testament. Consistency thou art a jewel. In Titus 3 and 5 we read: "Saved by the washing of regeneration and the renewing of the Holy Ghost." Here you see where one calls it "regeneration" the other calls it "born again," but the two are synonymous declaring that they are saved by it, and in this quotation, as also in the one found in John 3: 1 and 7, both the water, and the spirit are referred to as having a part in the new birth. First Peter 3:21, I believe. If you read this text carefully, you will see that he refers to the new birth—the essentiality of water baptism. I might just say that he is here preaching on this thought that the people should obey the gospel, that is, have faith in God, repent of their sins, be baptized for the

remission of their sins which would entitle them to enter into the ark. He says: "The like figure whereunto even baptism doth also now save us." Now it does not say that the people were saved by getting into the ark. It says in this quotation they were "SAVED BY WATER." The like figure whereunto even BAPTISM DOTHS ALSO NOW SAVE US. Right here let me puncture a thought that has been expressed regarding that. They say you don't conclude the quotation, for it goes on to say "not the putting away the filth of the flesh, but the answer of a good conscience toward God." Surely we don't claim that baptism puts away the filth of the flesh. But I submit that if you can't get the answer of a good conscience toward God without it, does not your Bible say if your conscience condemns God is greater than your conscience. So if your conscience does not answer according to the law of God they will condemn you until you are baptized by immersion for the remission of your sins and I hope they will continue to condemn you until you come to the church at Soho Street and ask for the Christian baptism.

In order to be born of the water we must first be buried in the water. I have already argued that there must be a conception, a burial before the birth and so Paul, writing in the 6th Romans makes the following statement: "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." Here is the new life. In being dead to sin, we are buried in the watery grave. That is dead and buried. Now, coming from the watery grave into the element of air represents a birth which brings us into the new life. Now, that our sins are pardoned by God in the keeping of these commandments I read you from the very same chapter: "Being then made free from sin ye became the servants of righteousness." It does not say you were made free from sin when you stood up and told the people you loved Him, or when you signed a card or shook hands with somebody, but when you had faith in God, when you repented of your sins when you wished to make your faith alive by your works testifying that you believed in the death, burial and resurrection of Christ. So we die to sin and are buried with Him by baptism into death and raised with Him to a newness of life.

And my brethren the promise is if you have been planted in the likeness of His death ye shall also be risen in the likeness of His resurrection. But if no death, then no resurrection; no planting, no growth. Now, just one point of history to prove that this burial of baptism referred to in Romans really means immersion. McKnight, a distinguished moderator of the Presbyterian Assembly of Scotland says: "In baptism, the baptized person is buried in water as one put to death with Jesus Christ in order that he may be strongly impressed with a sense of the malignity of sin and incited to hate it as the greatest of evils." Commenting on Romans 6:4, he says: "Christ submitted to be buried under water by John and to be raised out of it again as an emblem of His further death and resurrection." I could quote a hundred authorities supporting this contention, but this will suffice I trust for the present.

Now to the two baptisms being one. Hebrews 6:1 to 3, tells us of the doctrine of baptisms (in the plural, two baptisms). Ephesians 4:1 to 6, speaking of this great Christian baptism, this wondrous faith that is destined to ameliorate the condition of every sinner that will embrace it, says: "There is one Lord, one faith, ONE BAPTISM." What is that one baptism? One that has been referred to by Christ in the 3rd chapter of John and by several others cited to-night; the baptism of two in one. "Well," says one, "how can two be one?" Let Jesus settle that, Matthew 19:6, speaking of the marriage relation says: "Wherefore they are no more twain but one flesh. What therefore God hath joined together, let no man put asunder."

Now, that is a reference to marriage and let me say whatever God hath joined together man has no right to put asunder. I and my father are one, one in thought, one in sentiment, one in desire. So a man and woman fall in love, whatever that may mean. I don't think anybody can learn to love. I think love is an epidemic and you cannot vaccinate the heart. Love has a cementing influence. I think it is Shakespeare who tried to define it as "Two souls with but a single thought, two hearts that beat as one." So in this great question of the new birth. You must be born of water and of the spirit. That is the new birth, that is doctrine of baptism of water and Spirit which is the ONE BAPTISM.

Paul, speaking of that wonderful baptism says in the 3rd Galatians. 27-29: "For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." You get into Christ or into the kingdom of Jesus Christ by this one baptism of water and of the Spirit, the second birth. You cannot get into the kingdom of God unless you are born of water and the Spirit and the man or several men that say you can, are deceivers, and John writing of deceivers said: "He that abideth not in the doctrine of Christ hath not God." He may have a few thousand dollars but he hath not God. "Well," says one, "I think that is not charity." Well, don't blame me. That statement is in the Bible. "Well," says one, "you have proven that water baptism is immersion. What are you going to do about Spirit baptism? You can't prove that is immersion." "Oh, yes I can. I will show you that I can."

Galatians 5:21, "If we live in the Spirit, let us walk in the spirit." Revelations 1.10, "I was in the spirit on the Lord's Day." Revelations 4:2, "And immediately I was in the spirit." Acts 1:5, "John truly baptized with water. Ye shall be baptized with the Holy Ghost." Now notice the word "baptized" as used there in connection with water, the same word as used in connection with the Spirit. The word rendered "baptized" here is from the Greek word "baptizo" from the Hebrew word "taval." Scholars tell us that baptizo and taval mean immerse, hence water and Spirit baptism is immersion. But let us look at this closely. We have had this immersion in the Spirit, then we will perhaps have something more tangible. Acts 2:1-4, I could quote it, but I want you to see it just as it is: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting." Filled all the house where they were sitting. It strikes me my brethren that if you were sitting in this house to-night and water was poured down through this hole in the roof until the water filled the house, I think you would be very securely immersed in it. But let us go a little further. Luke 24:49, is perhaps still plainer on this: "And behold I send the promise of My Father upon you, but tarry ye in the City of Jerusalem until ye be ENDUED with power from on high." All admit that this endowment was the Holy Ghost. Every church admits that so I won't argue on it. Dr. Ditzler says: "This word 'endued' is taken from the Greek word 'enduo.' This word means definitely to 'immerse.'" (Dr. Ditzler in Stavis Ditzler Debates, page 1.) Casaubon says: "To baptize is to immerse and in this sense the apostles are truly said to be baptized for the house in which this was done was filled with the Holy Ghost, so that the apostles seemed to be plunged into it, as into a fish pool." (R. Fuller, page 72.)

Archbishop Tillston says: "And the sound from heaven filled the house." This is that which our Saviour calls baptizing with the Holy Ghost as those who are buried with water which is the proper notion of baptism.

Neander, perhaps the greatest church historian, says: "Baptism was performed by immersion as a sign of entire baptism into the Holy Ghost." (Christian religion, volume 1, page 310.) Curdlerus, in his Institute of Theology says: "Baptism in the Holy Spirit is immersion into the pure waters of the Holy Spirit. For he on whom the Holy Spirit is poured out is as it were immersed into Him." (R. Fuller, page 19.) Bishop Cyril, who lived about three centuries after this baptism took place, and who resided in the city where this baptism took place, says: "As he who is plunged in the water and baptized is encompassed by the water on every side so they who are baptized by the Holy Ghost are also fully covered." (Penggilly, page 75.)

At the risk of being dry and tiresome to-night I have read to you the direct statements of the Bible, the lexicographers and the church historians, all proving that water baptism and Spirit baptism is immersion, is the second birth without which Jesus says we cannot enter into the kingdom of God. Oh that the great God would give to me the righteous desires of my heart that I might see the fruitage of my toil and sacrifice in this city by seeing the scales of tradition, priestcraft and superstition fall from your minds and that you may receive with meekness the engrafted word, that you may be born again from an old existence into the new life. I thank you.

## The Blood of Christ

**T**HE subject under consideration, to-night is the Blood of Christ. Permit me to draw your attention to the first chapter of the Gospel as recorded by St. John, the 29th verse, where you will read these words: "Behold the Lamb of God which taketh away the sin of the world."

Now, I desire that you notice this text particularly. It does not say that the Lamb of God is going to take away the sins of the world, but the sin of the world. Jesus Christ made an atonement for sin; that is to say, God's law was broken by man. In consequence the Almighty was insulted, and there must be a sacrifice provided by way of an atonement. If you notice the word atonement and spell it out you can read at-one-ment. That is to say, since by one man sin entered into the world, by one man that sin was to be atoned for, not that because Jesus died upon the cross that the blood spilled on Calvary will wash away your individual sins; that is not the thought suggested here, Christ's blood could not wash away your individual sins committed by you within the last twenty years, because it is impossible to wash out the stain before the stain is made. You might just as well talk about cutting down a tree before the acorn fell into the ground from which springs the mighty oak. The acorn had to be planted and the tree grow before the woodman can cut it down. I illustrate this thought for they say that illustration is better than argument. Suppose a man came to your house to-morrow morning and he said that he had a new kind of soap. You have heard of castile soap and you have heard of Pear's, but this soap he is offering for sale is better than either of those soaps, and he goes to work to tell you of the wonderful properties of this soap and before he finished he says this soap will wash out a stain in the coat years before the lamb was born on whose back grew the wool from which the coat was made. Now, what would you think of that agent? You would form one of two conclusions, either that he was insane, or that he thought you were, and so I take the position that Christ's blood on Calvary shed 1800 years ago and more, could not wash out the sin that you committed to-day, and that is not the sin referred to in my text.

**Original Sin.**

The sin referred to in my text is what is called commonly original sin, or more properly speaking the Adamic transgression. He was to pay that debt because the whole human world combined could not pay it. He alone could make that atonement, and so we as a people believing that Christ made that atonement do not believe that the guilt of the original sin attaches to a baby. While the children may suffer some of the consequences of the Adamic transgression to a degree, yet I emphatically deny that the baby must suffer the guilt. I stand guilty before God for the sins I have committed and I have not to answer to God for the sins committed even by my own natural father, much less my great grandfathers and mothers, running back to Adam. That is taxation without representation, and you know that the British Empire lost one of her most brilliant children along that line.

Now, when the record says that John made use of the words, "Behold the Lamb of God which taketh away the sin of the world," he meant this, here is the accepted and anointed of God, that He is to pay the debt of the Adamic transgression, and so Jesus speaking of His crucifixion and atonement said: "And I, if I be lifted up from the earth, will draw all men unto Me," John 12th and 32nd. That is to say, by reason of the original sin, or the Adamic transgression, men were separated from God, so by the atonement of Christ, that original debt being paid, men would then answer to God only for their own sins.

**Christ's Atonement.**

This is made very clear in the first chapter of Corinthians, 15: 22 and 41st verses, where you read something like this, "For as in Adam all die, even so in Christ shall all be made alive," that is to say, Jesus Christ through this atonement, paying the debt of original sin, makes it possible that every son and daughter of Adam's posterity will be granted a resurrection from the dead, whether they are saint or sinner, good or bad. All are to be resurrected, but that opens a wide field to us here, and I cannot examine all its corners in this discourse, but briefly let me say, notwithstanding all shall be resurrected by reason of the death and atonement and resurrection of Jesus Christ, yet all will not come forth in the first resurrection. "Blessed and holy is he that hath part in the first resurrection." On such the second death shall have no power. They shall be priests of God and Christ and shall reign with Him 1000 years upon the earth, but the rest of the dead that is wicked dead shall not live again till the 2,000 years are finished. Rev. 20:4-6. Then, by reason of the atonement, even the wicked dead shall come forth with their resurrected bodies.

This is clearly announced in this same 15th chapter immediately following the text just stated, "as in Adam all die, even so in Christ shall all be made alive," but every man in his own order Christ the first fruits: afterward they that are Christ's at His coming, and then it goes on to show the differentiated conditions of those that shall be resurrected, one glory of the sun, another of the moon, another of the stars, and as one star differs from another star in glory, so shall the resurrection of the dead be.

1. John 2nd chapter, 1st and 2nd verses touch this thought and is worthy of your consideration: "My little children these things write I unto you that you sin not, and if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and He is the Propitiation for our sins and not for ours only, but also for the sins of the whole world." I want you to notice this carefully. We must not apply the scripture to all people. Many of the promises and privileges and blessings extended in the scripture only reach God's covenant children and frequently in reading the Bible and preaching from it, the promises made to God's own children are applied to the world, and that is a mistake.

**Christ's Blood Essential.**

Now, you will notice here that this language is addressed to "My little children." You will notice the word "we" and the words "our sins." We have an advocate" and then it says "not for our sins only, but for the sins of the whole world." Now, evidently, that is a mis-translation, and those of you who care to look it up will notice that the words "the sins" are in italic letters, indicating that these words were not in the original at all, but they have been supplied by the translators, and if you will read the *Emphatic Diaglott*, containing the original Greek text, the words "our sins" are not there at all. In support of this position, I draw your attention back to your own Bible, that gives this text as being in agreement with the text that I have selected upon which to base the foundation of this discourse. In my text, the word "sin" is in the singular; in this text it is in the plural, and is not in the original. While I wish to make this point clear, I have already stated that the great object of Christ's atonement was to pay the debt of the Adamic transgression, but that was not the only object. There was another in view and that was to seal by His blood the wonderful testament or new covenant made between God and the people found in what we call the gospel of Jesus Christ which is the power of God unto salvation, as stated in Romans, 1st chapter, 16th and 17th verses.

Several of you people have brought me a peculiar looking paper within the last year, which cost you about \$2, and which gave me the right to perform a ceremony that under the law of God and man makes two to be one. You will notice on that paper, called a marriage license, that there is a large red seal attached to it. That is the seal of the governor of the Province of Ontario, and if that red seal was not attached, the words on that paper would have no efficacy and your marriage would be illegal, and so the ordinances of the gospel of Jesus Christ, such as baptism, confirmation, and the sacrament would all lose their essentiality if Christ had not sealed this gospel economy, this wonderful covenant, this great testament, this certificate, with His blood. That which has been sealed by His blood is essential to our salvation, and the man that tries to make any of the ordinances of the church of Christ or the gospel of God to be non-essential, is throwing a shadow over the atonement made on Golgatha's brow, and is guilty of underestimating the blood of Christ. That is way we are told in Hebrews 9th chapter, 22nd verse: "Without the shedding of blood there is no remission."

**The Passover.**

Now, every denomination must agree with me that the types and shadows of the Mosaic law found their fulfillment in Christ, and so I draw your attention to the great Passover revealed in the 12th chapter of Exodus: "Israel was then in bondage to the Egyptians. They had been their slaves for 400 years. The time of their deliverance had arrived and God gave this commandment to them through the Prophet Moses. They were to take a male lamb, without blemish, they were to slay the lamb, roast it, and eat it, but the blood of the lamb was to be used as follows. They were to take a bunch of hyssop and dip it into the blood and strike the lintel and the two side posts of their homes. God said I will send my angel, and when he sees the blood he will pass over, but upon that house where there is no blood, the first-born must die to-night, and so it came to pass. They killed the lamb. They struck the lintel and the door posts with the blood thereof and the angel passed over every house that had blood on it, but in every house of the Egyptian, the first-born died that night, even every first-born of the cattle died that night. Here was a type of the great atonement, a lamb. This lamb was to be without blemish, so Christ was to be immaculately pure; not a bone of this lamb was to be broken. The New



Testament says not a bone of Christ was broken in the agonies of the crucifixion. They were to eat unleavened bread in this ceremony.

Now, what does all this mean? It is a type of Christ. No stranger could eat of that lamb. If there was an alien or a foreigner come into the Israelite's home he had to comply with the conditions prescribed in the law before he could take part in the passover. Here is close communion. Here, by the very unbroken bones, indicating unity. The lamb was to be a symbol of unity, the unity of the family, the unity of nations, the unity of God with His people whom He has taken into covenant with Himself. The unleavened bread, it seems reasonable to accept Paul's letter to the Corinthians, 1st chapter 5th, 6th and 8th verses as furnishing the true meaning of this symbol: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

As the blood of the Lamb did not reach these outside of the covenant, so in the gospel covenant. The blood of the Lamb of God will not reach you unless you are born again. Jesus says: "I pray not for the world? But for them which Thou has given Me, for they are Thine." John 17:9.

You will discover this blood was only applied to the house of Israel, or those out of Israel who became Israelites through obedience to the law. Thus, the blood was only a sanctified power to Israel. Paul writing along this line in the 1st Corinthians, 5 and 7, said: "For even Christ our passover is sacrificed for us."

Hebrews 9:28, "So Christ was once offered to bear the sins of many." Notice now, not to bear the sins of every, but to bear the sins of MANY. Jesus Christ speaking in Matthew 26:27-28: "This is My blood of the New Testament which is shed for many," (not for all. "For many for the remission of sins. Romans 5th chapter, 15th and 19th verses: "By one man sin entered into the world, but I abbreviate here, but have given you the sense of the text faithfully. Christ abounded in his sacrament for many." Isaiah 53:11, speaking of Jesus Christ and His atonement, says: "Christ:" "By My righteousness shall justify many." The word Christ is not mentioned there, but my righteousness, my righteous servant, by His atonement shall justify many, is the thought.

There is a text found here that is very much misrepresented: "The blood of Jesus Christ, His son, cleanseth from all sin." I make this statement fearlessly, knowing that hundreds of clergymen will read what I have to say, while I have read those words on clerical cards, while I have seen them written on the walls of the churches, while I have witnessed them flying on the banners of certain religious processions, yet I want to say to those who hear me to-night and to the thousands who will read this sermon that that text is not in the Bible. Notwithstanding they give you chapter and verse for it, it is not there. Now, I know how easy it is for a man to misspeak himself in a hurried speech, and he might do it and be thoroughly honest, but when a man goes to the Bible and professes to copy word for word and then leaves out words in the text that will change the entire meaning of the text, and then starts an argument upon the misquoted passage, it requires more charity than I possess to make me believe that that man is thoroughly honest. I think he is more anxious to establish his creed, which is in conflict with the Bible, than to present to you unadulterated Christianity.

Now, the way they have it printed, the way they quote it is: "The blood of Jesus Christ, God's Son, cleanseth from all sin." Do you see the



difference? Let me read it to you just as we find it on the cards, banners and church walls. Now, I want to emphasize this, for I want you to see the difference: "The blood of Jesus Christ, God's Son, cleanseth from all sin." And then upon that, they put up an argument something like this: Oh, water baptism is not essential; we are saved by the blood; get behind the blood my brother; the blood of Christ cleanseth from all sin. It don't say that or hint at it at all. First epistle of St. John 1 ch. 7th, 8th and 9th verses: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Vastly different. They leave out the word "us," which makes it apply only to the church, and not the world. If we walk in the light as He is in the light, then the conditions change entirely. That is to say, if we obey the gospel as He taught it, then we are walking in the light. We have fellowship one with another. We are one family.

Now, those who are not in Christ, that is out side of the family of God, outside of the Church of Christ, are said to be "strangers and foreigners, aliens from the commonwealth of Israel, and strangers from the covenants of promise having no hope and without God in the world." Eph. 2:8-12. Now, the question comes with full force. How does the blood of Christ reach us? How can we get into Christ's body? His church? Let the word of God give the answer. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek. There is neither bond nor free. There is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27-29. The Lord here clearly shows that the promises were made to those in Christ. Those who had obeyed the gospel. The apostles were writing to the saints, writing to those who obeyed the gospel, this promise was for them, not the world. As the lamb, the passover, the blood, only was for the true Israelite in the old covenant, so the blood of Christ only reaches those that are in His body, the church, under the new covenant. Your blood only courses through your own physical body. It does not course through anybody else's, and you use this metaphor and apply the physical representation to the spiritual body and the church is called the body of Christ. Let me prove this before going further. "Now, ye are the body of Christ," 12th chapter 1st Corinthians. Again, "Christ is head of the body, which is the church." Colossians, 1st chapter, 18th to 24th vers. Christ's blood only flows through His own body; physically that is all it did; spiritually that is all it does. Christ's blood does not touch those outside of His body, the church, so that all this talk about the non-essentiality of gospel ordinances, that you need not be baptized for the remission of your sins, nor anything of that kind, because you are saved by the blood, is just so much nonsense. The blood does not reach you until you are baptized into the body of Christ. Before that, you are an alien, a foreigner and stranger from the communion of Israel, and you are like those described in the 12th of Exodus, that, "No stranger, nor foreigner shall eat of the lamb, and the blood shall only be applied to the lintel and the door post of the Israelite homes."

#### The Witnesses.

I draw your attention to 1st John, 5th chapter, where we read something about these ordinances that I want you to really understand, "Who is he that overcometh the world? but he that believeth that Jesus is the Son of God. This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood." As I have said to you, the ordinance of baptism would have no efficacy had Christ not shed His blood no more than your marriage certificate would be legal without the red seal. And it is the spirit that beareth witness, because the spirit is truth.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." You know Christ frequently in the New Testament is called the Word, so that these three are going to bear record in Heaven, but that is not all. "And there are three that bear witness in earth; the spirit; and the water and the blood, and these three agree in one."

If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of His Son." Now how do we have these witnesses. We hear the gospel that declares that Jesus is the Christ, and we have faith in that declaration, faith in God, the Father, Son and Spirit that is to bear record in Heaven. Upon this faith we repent of our sins and are baptized, for the remission of sins, and then we may receive the Holy Spirit. Acts 2:38. The blood has already been shed to make that gospel efficacious: "this is the New Testament in my blood shed for the remission of sin." Matt. 26,28. That is to say, He died to seal the new covenant under which the human family were to obtain the remission of sins.

I want to show this point as clearly as I can, the first three bear witness in heaven, one God-head, one in testimony; the second three witnesses testify on earth, one baptism. If we have the united witness on earth, Spirit, water, blood; to witness that our sins are remitted and that we are born again—been made a partaker of the covenant—sealed by Christ's blood—born of water and the spirit, the same facts will also be witnessed by the three in Heaven. If we do not walk in the light, we will not be born of water and the spirit, and the blood of Christ will not join with the water and the spirit in testimony that we are the children of God. Gen. 2, 24: "They twain shall be one flesh." Mat. 19, 6: "What therefore God hath joined together, let no man put asunder." What? Can two persons of opposite sex be one? Yes. For God will join them together that they may consummate His purpose. So God has united the two elements—water and spirit, that they might be instrumental in bringing about the new birth. Since those who are concerned in the natural birth are, by God, called "one flesh," we deem it proper that the factors obtained by Him to bring about the new birth, should be called the one baptism. Eph. 4, 5. God ordained the law that governs the first and second birth.

#### The Water, Blood and Spirit.

I trust that I have made plain the two important points of this sermon, first that Christ was the Lamb of God fore-ordained to shed His blood to pay the debt of the Adamic transgression, or in the language of my text, "Behold the Lamb of God, which taketh away the sin of the world"; and second, that He shed His blood to establish the new covenant, the gospel, that through obedience thereonto, we might obtain a remission of our own sins, and be born from the kingdom of darkness into the kingdom of Christ. In closing, permit me to point out to you once more that the new birth without which we cannot enter into the kingdom of God, Christ teaches, is by water and spirit, not water only, as some teach. Not spirit only as some others teach, but here His own words, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." John, 3, 3-5. This birth brings us into His body, and there the blood reaches us, and becomes a witness with the other two, as stated, Paul in Rom., sixth chapter, refers to the doctrine that makes one free from sin, and if you will read carefully you will see that the ordinance of water baptism was that doctrine.

This is not only supported by the rest of the Bible, but by leading church historians. He says: "Therefore we are buried with Him by bap-

tism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Here is death to the world and sin, and after burial, a new birth, hence, immersion representing a burial, emmersion representing a birth. Your attention is now called to Acts 2, 38, where, under the Holy Spirit, the people were told to repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.

Paul, when asking the important question as to how he would be saved, was told "Go into the city and it shall be told thee there what thou must do," Acts 9:6. Here is an imperative command, what thou must do. And when he comes to tell us what it was, it is recorded in Acts 22-16, where the command is given, "Arise and be baptized and wash away thy sins."

#### Conclusion.

By way of summary let me say, the blood of the lamb in the Old Testament, the old covenant times, applied to Israel only, so the blood of the great lamb applied to Israel only, his blood coursing through his own body, which is the church, that blood joining with the water by which we have our sins remitted under the promise of God, and the spirit which sanctifies us, giving us the seal of our adoption, and we are born again from the old existence into the new life, transplanted from the kingdom of darkness into the kingdom of God's dear Son. Hence, the blood of Jesus Christ cleanseth us, the church from all sin. May we see the gospel, the essentiality of its every ordinance, and walk in the light that the blood of Jesus Christ, God's Son, may cleanse us from all sin, is my prayer. I thank you.

## Come Unto Me

**P**ERMIT me to draw to your attention to the gospel as recorded by St. Matthew 11th chapter, 28th, 29th and 30th verses, where you will read these words: "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me for I am meek and lowly in heart and ye shall find rest unto your souls, for My yoke is easy and My burden is light."

This pleading invitation to a sin cursed world fell from the lips of the Master of men, He of whom it is written that He knew how to succor those that are tempted, being Himself tempted in all points. In the wisdom of His Father He was called upon and willingly laid aside the glory that He had in the pre-existent splendors of the heavenly kingdom, and came down upon this sin-cursed planet to suffer, to bleed and to die that we might not only be redeemed but that we might see in Him the wonderful possibilities of humanity. Gazing out over the agonizing world, burdened with a thousand ills, He who alone had power, extended the most full and complete invitation to the children of men that has ever been presented: their consideration, Come unto Me.

Given to All Mankind.

This invitation is a personal one. It embraces all ranks and conditions

of men, the king upon his throne environed by the royal splendors of state and the lowliest peasant in his cot surrounded by the most abject conditions of sorrow and poverty. To those and all between them comes this kind and loving invitation, Come unto Me. When we think of the history of this wonderful unique character of how that He was the first begotten of God, surrounded by the angelic hosts, yet He laid aside the glory that He had with the Father before the world was. When you stop to think of that wondrous glory, that indescribable splendor of royalty of the king of heaven, that He willingly laid all this aside and takes upon Himself our human nature, a body of flesh and bone, is born in a stable, cradled in a manger, born under the suspicion of crime, environed by unspeakable poverty, and thus He walked the thorn-clad path of human experience from the cradle to the grave, hungry at times, cold in the pitiless storm, as He said Himself: the foxes have holes, the birds of the air have nests, but the Son of Man hath nowhere to lay His head.

When you stop to think of the agonies that He endured, of the sorrows through which He passed, of the incomparable sacrifices He made in order to be your saviour, your redeemer, is it not, I say, encumbent upon you, every individual present, is it not encumbent upon you that you give due respect to this invitation, or will you leave this place pushing it aside? Could there come from any more royal potentate an invitation like this, could there be extended to you from any quarter of the universe a more inviting recognition, Come unto Me?

#### Have You a Reason?

Can you to-night stop long enough to examine this question and give answer to it? What reason have I got to refuse this invitation? Why I know men and women who would be willing almost to spend their last cent to get a dress suit and to appear in full dress, whether it was only half there or not, to meet the Duke and Duchess of Connaught, but with all due respect to earthly royalty, with all due respect to the invitations extended for us to go and gaze upon the Duke and Duchess, I appreciate very much the respect that was paid me when they extended an invitation that I should go and see them, that is the authorities of the city extended it and I took it as quite a compliment, but compare it if you will, have all the royalties of this world in one grand palatial residence and let them combine and extend an invitation for you to come to them, what would that amount to compared to this invitation?

Why if you came to the foot of King George's throne and his heart was set to confer upon you the greatest favor within his power, there is no assurance he would live long enough for you to get into the room in time. He is but a man liable to die at any moment, in imminent danger of the assassin's knife hourly; surrounded by human weaknesses, subject to all the diseases and the pains, and to the death toward which you are travelling; but when you think that this royal potentate of the universe stoops to extend an invitation to you, saying, Come unto Me, you may approach Him through faith, no putting on style there; humble, meek, lowly, tender, gentle, kindness personified, extending the hand of fellowship out over the great sin-cursed world, with a voice filled with the divine harmony of heaven, saying, Come unto Me. Can you spurn the invitation?

Can you search out any reason that would be legitimate in its character for your refusing to come? Second thought is you may figure that it might not mean you, that it might just mean the great ones of earth, the royalty, the rich, but listen, Come unto Me all ye that labor and are heavy

laden, is that you? The man who is working, toiling day and night almost, to keep body and soul together, environed by conditions that are very discouraging, almost hopeless, despairing of ever achieving victory, burdened with one thousand cares, perhaps a body that is weak and diseased, may be a brain that is not overly strong, struggling against the tide for an existence here, laboring for the bread that periseth, until you might say I have not the time to devote to this question, but it is to you the invitation is given, all ye that labor and are heavy burdened.

#### Is Not a Hard Task.

Oh when you stop to think, if you thought along legitimate channels, you would give up that erroneous idea that to follow Jesus Christ is a task. That is not true. The burden you are carrying because of your indulgence in sin and folly and the bad habits, the evil of fashion, when you stop to sum it all up, we are a burdened and a heavy laden people, because of the conditions that sin imposes upon us. In the first place the man or woman, especially the woman, that tries to keep up with the style and the fashion of this world is burdened and is heavy laden. When you take into consideration the big hats, five times larger than they ought to be, yet style compels them to carry them and the shoes with heels four times higher than they ought to be, make work for the undertakers and the doctors, and when you take into consideration a number of other styles and fashions that bring agony, absolute agony and deformity to the body, that is one thing you might be relieved of if you came into Christ, and live just as He would have you live.

Again if you take into consideration the burdens that sin imposes; I was talking to a man just the other night, who was contemplating a change of business, who said I am working hard 13 to 15 hours a day and I can hardly scrap together \$10 per week. Before he got through he told me that he had chewed two 10c plugs of tobacco in the last twenty-four hours. I do not know how many cigars he had, but he had a pipe on the table there; well I liked to look the other way when I got the aroma from it. It was strong enough to stop a clock. Here was a sin-burdened soul, and he thought by coming into Christ he would be bound in some way, that he would be expected to at least give up that. What was it? Why nothing less than a great burden. I met another man burdened with the sin of strong drink. I have seen liquor run to such an extent that the carpets were taken from the floors, the pictures from the walls, the furniture out of the rooms and the wedding ring from the wife's finger was pawned for drink.

Think of the agony, burden, the heavyladen creatures of that home, both the man and the woman were heavy laden, and the burden fell in part upon their offspring. I have seen such accept the invitation to "Come unto Me," and I have seen the carpets go back on the floor and the pictures on the wall and the wedding ring back on the finger.

#### Freedom and Rest.

They thought they were having freedom in the world but they were maze bound slaves. Freedom comes to the man that embraces the invitation "Come unto Me, all that labor and are heavy laden and I will give you rest." Oh how sweet that rest would be to those who have known so little of it here. Rest! why, we are always working, we are always hurrying, going from one folly into another, jumping from one extreme to the other, from one burden to the other, trying to satisfy an unsatisfied selfishness; the rich trying to get richer; the poor trying to take their own part, and many of them trying to take more than they can get honestly.



and so it is from one step to another, we have no rest in the world of wickedness, go where you will, and it is said, uneasy is the head that wears a crown.

There are people hungry for wealth, for pomp, for power, for fashion, and it is this unsatisfied hunger of selfishness that is everlastingly dragging us down, trying to get more. No matter how much you have, there is no rest, you still want more. I remark here there is nothing outside of Christianity that satisfies; absolutely nothing. The millionaire is not satisfied. If he is worth his many millions, he is not satisfied, he has no rest. Once you begin to get very wealthy it is time you had a steel jacket under your vest, to avoid someone killing you, because you have not got your money honestly. It is an extremely hard thing for a man to start up business with nothing and in a few years have a number of millions which he calls his. It is a hard thing to accomplish that I say and to have remained absolutely honest all the time. The man who has become a millionaire unusually becomes so honestly, but he has been placed in a position by which he can take advantage of his fellows. He may have been able to do it legally, but has it been honest to do it, and so my dear friends wealth does not give us rest, earthly power does not give us rest.

Why, I can go down the street without a gun or a knife in my pocket or a guard around me. The King cannot do that. Why, just as soon as you get into power somebody wants to kill you, and they do so unless you have a lot of armed soldiers around you. You had evidence of that when the Duke and Duchess were here.

#### Needs No Guard.

I happened to be down town one night when they were here, to pay my rent for this theatre, and as I was passing the Government House I saw fifty or a hundred horsemen, dazzling in splendor, standing there in the pouring rain, doing honor to the folks inside, who, I suppose, had forgotten they were there at all. They were acting as guards, but I do not need any guard. The more you think of this world in any single department, the more you will discover that it is divested of the rest that Christ promised to impart to those that come unto Him. "Take My yoke upon you." What does that mean? Now, most of us know what a yoke is, probably having heard of a yoke of oxen. It is a fact that if you take a pair of oxen and put the yoke round each of their necks they together will pull a very heavy load and they both work well together.

Do you notice that Christ does not profess to make a yoke for you, He says, "Take My yoke upon you." His yoke. He is going to be in one side of the yoke while you are in the other, and if you do not get divine influence to help you pull the load, you are going to have a hard time. I once stood on the banks of the Niagara River, hungry and cold, without a postage stamp with which to post a letter home to my wife in London. I had one friend by me, Brother A. E. Mortimer, and I believe Brother Gregory was with us. We would have left Niagara Falls, but we were in the condition as the saying goes, "Between the devil and the deep blue sea." We did not know what we were going to remain there for, or how we were going to get away. We walked up and gazed upon that everlasting splendor. We saw the rainbow with its thousand views of beauty. We saw the great wild, mad leap of the thundering waters and we heard the mighty roar and gazed upon the spray as it ascended heavenward like so much incense.

We saw the indescribable splendor, the unspeakable beauty of this great cataract, and as we gazed and fed our eyes upon that divine display of power, and thought of ourselves in our poverty, I looked up to Brother Mortimer and said, "Mort., our Father controls that, and He has promised

to take care of us, so cheer up." It was only a few hours after that until we were invited to the first warm meal in weeks and I baptized some of the finest people in Niagara Falls in the white spray of that wondrous water. Now we have a brick church on both sides of the river.

#### Cannot Carry Both.

The man that works with Jesus Christ, or, as Paul says, "We are workers together with God and will recognize that the yoke is easy and the burden is light." What is it that makes the Christian's walk a hard one? Is it Christianity? No. It is because, shall I say, many of us want to carry Christianity in one hand and the world in the other, and the two make it a great and heavy burden. If we profess Christianity and really do not possess it, our profession being empty, our possession being so limited that the benefits amount to nothing, we get the snubs and the slurs on the one hand without the blessing of God to assist us and we do not have the same pleasures out of the things of the world that we would have if we did not know as much about Christianity as we do, and I will say right now that I know by experience that trying to hold on to both is a hard thing. I tried that.

I got into a condition about 29 years ago that I would like to have left the church, if I could. Indeed, I did not go to church for nearly a year. I tried to forget it. I have smiled when my heart was breaking. I have made large audiences laugh and giggle when I wanted to weep myself. Under the providential kindness of God I was rescued from that year and a half of agony and I know the meaning of the story of the Prodigal Son, from experience. And I know the heaviest burden that any man ever carried is when he is in the church and not living up to his religion. As a boy said one time when asked the question, "What is your father?" "Oh, he is a Methodist by trade, but he is not working at it now." That's the heaviest burden in this world, but when that man embraces the promises of God he is the most secure man in existence. He has faith in the promises of God. He feels his faith and trust in God to be his rejuvenator and uplifter, and his sorrows are few, his troubles practically are over. He feels that God doth the work, and if he can get so close to the warm, throbbing heart of Jesus Christ, he will recognize that the yoke is easy and the burden is light.

No matter what the storms of persecution may be on the outside, within he sails upon the placid waters of God's white calm. Now, in this point, "Take My yoke upon you," I believe that Jesus meant by that, come, embrace my religion. Obey the system that I have inaugurated. Comply with the conditions that I have imposed. Obey the gospel. Be subject to the conditions and the laws that I have established. That's the yoke, and when you compare the simple gospel of Jesus Christ with its ordinances and commandments, with the heathen rites of every other religious denomination, even with the rites and ceremonies of the Mosaic laws, or of some of the creeds of churchianity, surely we can testify His yoke is easy and His burden is light.

#### Give Up Sin.

But, of course, the yoke means that we should have that restraint of gospel law imposed upon us, the giving up of all that is sinful, all that is evil, but notice right here it is not required of you to give up anything that is worth keeping. Of course, you must abandon profanity. That's a pretty hard thing. You may want me to give up something to eat or drink; such as tobacco or whisky. What good have they ever done anyone? You require a fellow to be honorable. What good has any act that you have performed dishonestly ever brought you, any peace, and joy, and real comfort? You may talk about the great joys, the gay times, the froth and



foam of the wild life, but stop and look it over a moment. A man works hard all week and earns say \$10 or \$15 per week, and in place of going home and paying his rent and fixing up for the week he drops into some saloon and you see him at about 10 or 11 o'clock on that night with probably a man on either side of him helping him along.

He thinks that is having a good time. He will tell you next week what a fine time he had, or it was glorious. I tell you my brother, you who think you would have a great sacrifice to make were you to take the yoke of the Lord upon you, that you are greatly mistaken, for with that yoke comes peace, comes rest, comes the freedom that nothing else can give you; no power can impart the freedom that trust and obedience in Jesus Christ can give. Tried before the tribunal of your own conscience and found guilty is a burden that the sinner perpetually lugs along the hard road to travel. I now quote on this subject from Mark 8:34, which is perhaps a little more explicit: "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me." That's it. He must deny himself. He must forsake the evils of the world, the sin of youth and age, the follies of an abnormal mind and turn in with the virtuous, the righteous, and sacrifice that which tends to his selfishness, and covenant before God that he will deny himself.

And it really means death. Death in the highest and best sense, and so we continue in the reading: "Whosoever will save his life shall lose it, but whosoever shall lose his life for My sake and the gospels, the same shall save it." That's mighty funny, I do not understand it, some may say, whosoever shall save his life will lose it. Let me show you.

#### Means Separation.

If you want to continue in this life of sin, you will be separated from God, for the meaning of the word death is separation. You will be separated from God in this life until you come unto Him, so that when you are seeking to save your life, in that you refuse to deny yourself of these sinful pleasures, you are losing your life in the highest possible sense of the word. Now, you will notice, "lose his life for My sake and the gospels." That means that when you obey the gospel, taking the yoke upon you, you will comply with the conditions that will really represent death and will bring you to the highest representation of new life, and if I do not prove that it will be because the rain which is falling outside will come through the roof.

John 8th chapter, 31st to 36th verses, gives us a thought worthy of consideration: "Then said Jesus to those Jews which believed on him, if ye continue in my word then are ye my disciples indeed." That is the man who wants his own way and does not comply with the conditions in the gospel then he is not a disciple of Christ. "And ye shall know the truth and the truth shall make you free." Think of it, the truth shall make you free. "They answered him, we be Abraham's seed and were never in bondage to any man, how sayest thou ye shall be made free?" Jesus answered them: "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin, and the servant abideth not in the house forever, but the son abideth forever. If the Son therefore shall make you free, ye shall be free indeed." Now in taking the yoke of Christ, in obeying the gospel, in complying with the condition imposed by the gospel ordinance, you are made free from sin; you die to the old life, you are born again into the new life. You lose your life in the highest sense of the term, but you find it by being born again. Let us follow this up.

I draw your attention to the 6th chapter of Paul's letter to the Church at Rome: "What shall we say then, shall we continue in sin that grace may

abound. God forbid, how shall we that are dead to sin live any longer therein?" That's how shall we who have been separated from our sins still be in them? "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." Here is the man who by taking the yoke upon him, learns of Him, obeys the gospel, has faith in the Father, Son and Spirit, repents of his sins, is baptized for remission of his sins, and he is then made free from sin. "Therefore, we are buried with Him by baptism into death." There is the man losing his own sinful life and baptized into Christ: "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. For if we have been planted together in the likeness of his death we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed that henceforth we should not serve sin. For he that is dead is freed from sin."

#### A Translation.

Now a better translation of that last sentence says he that is dead to sin is freed from sin. Here is where the freedom comes; you shall know the truth and the truth shall make you free, and as you die from sin you emblemize your death to sin by being buried with Christ by baptism into death, and as you raise from a watery grave you signify His resurrection into the new life and you are born of water and of the spirit, born from the kingdom of darkness wherein you are in the bondage of sin into the glorious liberty of the kingdom of God's dear Son.

Here is baptism by immersion for the remission of sin to be buried with Christ, no room for pouring or sprinkling there. A little further: "Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness." Now I want to keep this matter prominent before you, showing you that it has reference to baptism in water for the remission of sins. We continue to read: "But God be thanketh, that ye were; a better translation says: "Are not the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Some people say baptism is not essential to salvation. It is only a form. Yes, it is a form, but by the obedience to "that form of doctrine." They were made "free from sin." In a word it is the obedience to Christ, the taking on of His yoke.

In taking Christ's yoke upon you, you deny yourselves, you are separated from the world by your profession of faith and your repentance. Now you come to the baptismal fount and there you enter the watery grave, evidencing that you desire to die to sin. Now you are dead and buried, and now Jesus says: "Verily, verily, I say unto you, except a man is born of water and of the spirit he cannot enter the kingdom of God." John 3, 5. Now you are dead and buried, but coming from the womb of water into the element of air represents the birth into the new life. If you have been raised from your baptismal grave in the likeness of Christ's resurrection, which shows, as James said, "Show me your faith without your works and I will show you My faith by My works." What did He mean? Why, he had faith in the death, burial and resurrection of Jesus Christ. He proves it by his works, showing by his works his faith in the death, burial and resurrection of Jesus Christ, by dying to sin, being buried with Christ by baptism, that is being immersed, then raising from the watery grave, showing his faith in the death, burying and resurrection of Jesus Christ.

### Gospel Buried With Christ.

Here, then, is the complete story of the gospel being buried with Christ in baptism unto death, dead to sin, that is, we were given our freedom. Now, He follows in this text: "Take My yoke upon you and learn of Me." Thus, when we are born from our old life into the new one the truth of God comes to us and we learn the things of God. Our new way of thinking changes our thoughts, our desires. We have reached the stage that God intended us to arrive at, thoughts filled with tenderness, with pity, with love, with kindness, with purity, deeds freighted with goodness to our fellowman and our obedience to our God. I want to know if there is any life that we can live that will bring the freedom that is tended here. "Learn of Me, for I am meek and lowly of heart and ye shall find rest unto your soul." Rest! Rest to your soul. Do we need it to-day? "For My yoke is easy and My burden is light."

When you stop to consider the promise. "He careth for you." Surely that promise is one of value to know that He watches every step you take, and He says the very hairs of your head are numbered, and a sparrow that is only worth perhaps a quarter of a cent. cannot fall to the ground without our father's notice, yet He says ye are more valuable than many sparrows. When you stop to think that in the garden of life that you are walking with God, in the dawning of the morning when your eyes are first opened, commit your ways unto the Lord.

### Make a Resolution.

Start to-morrow morning by saying "I covenant with Thee oh God, if strength to me Thou wilt impart, no unkind word shall fall from my lips to-day. No cruel, harsh or false deed shall be performed by me toward my fellowman nor any animal that lives. I will seek to-day to be sweet in disposition, truthful in my statements, honest in my dealings, pure and chaste in my actions." Try it to-morrow and see if it will not bring more joy, more peace, more rest, more happiness, than if by figuring dishonestly you made a million dollars. Brethren and friends, we are all tending toward the grave. It is only a matter of a few years when there will not be a soul present here to-night but what will be in their graves. Is it not time for us to change our way and turn in with the overtures of mercy and embrace the gospel, accepting the invitation extended by the Master wherein He says: "Come unto Me?"

I remember but a few short years ago I started to work in this city with but a handful to help me. Hundreds of young men and women came to my theatre meetings who were disgusted with the churches, and some of them had not given the Saviour a thought, but came in probably to escape the cold and to hear what I had to say, but they heard the voice of the Good Shepherd and they turned in with the overtures of mercy, and now I count by the hundreds my brothers and sisters in this city. I count my old fathers and mothers in Israel by the hundred.

### Accept the Invitation.

Perhaps the happiest throng in Toronto meets at my church on Soho Street every Wednesday night and Sunday morning for prayer meeting, and if you could hear these brothers and sisters of mine testify of how, having found the way and walking with God in the great peace, the joy and the consolation that has come as a result of this knowledge, this power and freedom of knowing and trusting in Jesus, you would not procrastinate the day when you too would raise, denying yourself the pleasure of this world, accepting the invitation extended by the Master of Men and render obedience to the gospel, and thus, in the highest sense you would comply with the request and accept the invitation, "Come Unto Me."

