

and do the same thing tomorrow. That is the kind of repentance that Paul meant when he said: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." There is a kind of sorrow that needs not to be repented of, and which consists in turning away from all that is evil, from all that is wrong or incorrect in the sight of God and of holy angels and of all good men.

Jesus taught also the principle of baptism, and I have no doubt in my own mind that he foresaw the fact that the time would come when the principle of baptism as he taught it would be perverted and changed. Paul undoubtedly foresaw that time, for says he, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." We find many fables in the world today in regard to the principle of baptism. The baptism that Peter taught was widely different to the baptism taught by the Christian world today. Said he, "Repent and be baptized, every one of you." What for? "For the remission of sins." Today baptism is not practiced with that object in view, by any means, by those who profess to have the Gospel of Christ. They baptize for a form, for the answering of a good conscience. I find that the baptism that Peter taught, that John taught, had for its object the remission of sin, and another very important principle was to follow this baptism, for said Peter emphatically, "Ye shall receive the gift of the Holy Ghost." And for fear that there would be those who would pervert and change and turn away from this principle, he told the thousands

of Judea that were listening to him, that "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." The promise was unto those that were afar off. It makes no difference in regard to nationality, kindred, or race, and today, if God calls any man to obey him and keep his commandments by going into the waters of baptism, this promise is just as good as it was on the day of Pentecost when the Holy Ghost was poured out so mightily upon the apostles. We find an instance in connection with this ordinance in the Acts of the Apostles. The Apostles, when at Jerusalem, heard that Samaria had received the word of God, and that Philip had been attending to the ordinance of baptism, after the people had repented—but by repentance they did not receive the Holy Ghost. You know repentance in the Christian world today brings the gift of the Holy Ghost. Peter and John went down to Samaria and prayed that they might receive the Holy Ghost. But did praying bring it? No. "Then laid they their hands on them, and they received the Holy Ghost." This was an ordinance instituted by our Lord and Master, taught and preached by him and his apostles, for the reception of the Holy Ghost. But that ordinance today, in the midst of the Christian world, is obsolete; it is no longer considered necessary. I suppose that in this day of enlightenment of the nineteenth century, with their wisdom in regard to mechanism, in regard to discovery, in regard to invention, they have found out some shortcut method whereby they can work out their salvation without the help of the Lord, and consequently have taken upon themselves to do away with this