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A VOICE FROM ZION.

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THE CHRISTIAN  
**Ordinance of Baptism**

BY  
TRIUNE IMMERSION

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A SERMON

BY THE  
REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic  
Church in Zion,

Delivered in Zion Tabernacle, Chicago, Illinois on  
Lord's Day, May 10, 1897

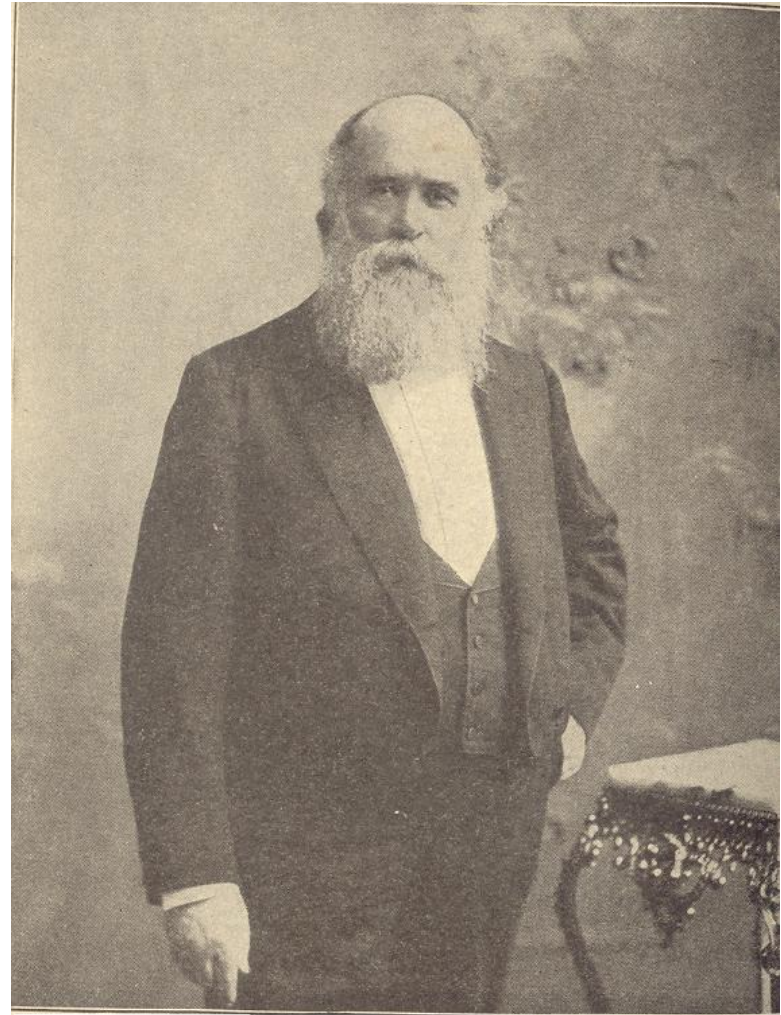
With a

CHARGE TO CANDIDATES FOR BAPTISM,

Delivered on Jun 12, 1896

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*John Alex Dowie*

# The Christian Ordinance of Baptism

By

## TRIUNE IMMERSION.

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### INVOCATION

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, in all the world. Oh Lord, my Strength and my Redeemer.

I read the following words in the Gospel according to Matthew, twenty-eighth chapter, eighteenth to twentieth verses:

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 alway, even unto the end of the world. Amen.

Now I read from the Revised Version. Let me read it again:

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

Now, beloved, I want to point out to you that in these words we have read there is, first of all, a Declaration; second, a Commission; third, a Command to establish an Ordinance and to teach Divine Laws and Obedience, and fourth, a Great Promise.

Now, consider the declaration of authority.

“All authority hath been given unto Me in Heaven and on earth. Go ye therefore,” says Jesus.

### THE STRENGTH OF A MAN'S POSITION IS THE POWER THAT IS BEHIND HIM AND LAWFULLY VESTED IN HIM.

The Ambassador of the United States receives, today we shall say, a telegram from the Government at Washington directing him tomorrow morning to visit the Marquis of Salisbury, Her Majesty's Secretary of State for Foreign Affairs, to inform, through that great officer of State, Her Majesty's Government as to what are the wishes of the United States upon some great international question.

When that Ambassador, Mr. Bayard, enters into the presence of the Marquis of Salisbury, he does not stand there in his personal capacity. He is there with seventy millions of people behind him. He is there representing all the wealth and all the strength and all the authority and power of the government at Washington, and of the whole people of this United States.

And so when Her Majesty's representative in Washington speaks to Mr. Cleveland and the Government at Washington, he stands there clothed with the tremendous power of three hundred and fifty millions of people, representing the richest nation that has ever been on God's earth; the mightiest, strongest and not the least just in all the nations of God's earth, standing as it does for freedom and liberty, and the extension of Christianity, and using its tremendous power everywhere under the Banner of the Cross. When that man, Sir Julian Pauncheforte, stands there, he represents the whole naval and military, financial and commercial standing of a great people who have had a national existence and settled form of government for more than a thousand years.

But the man represents infinitely greater power who stands before his fellowman to preach the Everlasting Gospel.

WE ARE AMBASSADORS FOR GOD

We represent the Government of Heaven (Amen.)

It is not representing of seventy millions, or three hundred an fifty millions, and the naval and military forces of a Nation. It is representing the Government of God the Eternal, with all the hosts through out the starry heavens, with the omnipotent and omniscient authority which stands behind the Message of the Gospel of His Son.

All authority in heaven and earth is His, and when He speaks, throughout all the Universe the hosts of heaven wheel into line, and the hosts of hell must go before them. That is the strength of a man's position who is truly an authorized Messenger of God.

Elisha, confiding in his God, stands on the ramparts of the little City of Dothan, looking down into the valley's stretching out on every side. There are uncounted myriads of children of the Devil, the heathen foe which has come to swallow up the children of God. It is not the king of Israel they fight against; it is that prophet who can tell what is being done in their secret chambers; that mighty man of God who has caused the name of Jehovah God to be feared above the gods of the heathen. They want him, and they surround that little city.

Elisha's servant stands beside his master and looks at the foe, which can swallow up that city so easily, and says:

Alas, my master! How shall we do? And he answered, Fear not: for they that be with us are more than they that be with them.

“How can this be?”

Perhaps the servant thinks that Elisha has lost his head.

“Where are they?”

That little City of Dothan has only the possibilities of a few hundred or thousand defenders, and there are hundreds of thousands of armed enemies in the valley.

Then the prophet, smiling in the face of his servant, raised his calm face to God and said:

“Jehovah, I pray Thee, open his eyes that he may see.”

In a moment, perhaps only for a moment or two, that servant sees the chariots and the horsemen from heaven wheeling around that city in uncounted numbers; issuing from all parts of the skies, he sees the glorious angelic hosts of God.

Then he sees no more; but he has had one vision, and in that vision he has seen that

ALL THE POWERS OF THE HEAVENS ARE STANDING WITH THE MAN WHO STANDS FOR GOD.

That is the power of the Gospel; that is the power of this Church and Mission in Chicago today. One man with God upon his side is an absolute majority in any city or country, no matter how many millions there are on the other side.

So you see that when we are talking here, we do not forget how feeble we are and how many the foe are; but we do not forget that the invisible powers of heaven are wheeling around this Zion.

We shall fall upon the hosts of hell with the Sword of the Spirit, which is the Word of God, and give a good account of them. There is not doubt about it. It is coming. All authority in heaven and earth is His who has sent us with this Gospel, and He has said: “Go ye therefore, and make disciples of all nations.”

Bring them to His feet as learners. And when you have brought them, baptize them! *baptize* them! BAPTIZE them!

You will notice that the revision has the correct rendering, not baptize them *in* the Name, but *into* the Name: “baptizing them into the Name of the Father and of the Son and of the Holy Ghost,” the three Names of the ever-blessed Triune God.

That Ordinance of Baptism, originated as commanded by Christ, is the ordinance which we are about to celebrate.

I wish, therefore, to say that we have a right to celebrate it in the mode in which we celebrate it, both as to immersion and as to Triune Immersion, and into the three Names. It is my positive duty to command you to be baptized in that manner, for it is the command of the Lord to teach you “to observe all things” whatsoever He has commanded.

We now command you to be baptized in His presence: for our great Commander is not absent. The great Commander is Present now. He said “Lo, I am with you alway, even unto the end of the world.”

Let me, as briefly as possible, show you what the command of God is as regards this Baptism.

First, as to the mode.

I will very briefly refer you first to the word Baptism.

The word *Baptisma* (Βάπτισμα) is a word of definite meaning in the Greek tongue. It has no other meaning than that of immersion; it never did have.

*Baptidzo* (Βαπτίζω), the causative form of the verb *Bapto* (Βάπτω) as used by ancient historical writers, such as Homer in his "Odyssey" and "Illiad," and by Thucydides, represents the result of one vessel striking another and causing it to sink. The sinking was called a *Baptisma*. It was immersed, it was sunk, it was buried. The word *Bapto*, therefore, is a word that always means to immerse; *Baptidzo* to be caused to be immersed, and *Baptisma* the act of immersion by another.

I will give you a little incident which I would like to place upon record. It has never yet appeared in print, I think, although I have frequently used it in discourses on Baptism.

I was pastor for a time of a Church at Manly Beach, a beautiful seaside parish inside the beautiful harbor of Sydney. It is one of the loveliest harbors in the world, containing nearly 1000 miles of water frontage inside the Heads, and bejeweled everywhere with lovely islands covered with evergreens; for the native trees in Australia never wholly lose their leaves.

While living there, seven miles down the harbor, I used to have to wait sometimes at the Circular Quay for my steamer. There I made the acquaintance of a fruit-seller whose name was Anarure Pano, a Greek, who had been born in Smyrna. I found that he knew very little English; but he became interested in me and I in him. He did me little favors and I gave him little gifts.

At last, I said to him one day in his own tongue "Do you love Jesus?"

He looked at me with such a sad face, and he said, "No," in his own tongue; "I do not know Jesus."

I said to him, "Anarure, would you like to know God? I have

come to the conclusion that your heart is very sad."

The tears gathered in his eyes and he said, "You are very kind." I am very sick and I am very sad, and I am a very bad man."

I had been praying for my Greek friend, and it seemed to me that God had opened up the way very beautifully.

After I continued the conversation, I found he had never read a copy of the Scriptures in his life, and had never seen a complete Bible. So one day I got a copy in modern Greek of "*He Palaia Ditheke*" (Ἡ πάλαια διαθήκη), that is The Old Will, the Old Testament. I determined I would not show him a New Testament until he had read the Old.

After he had begun to read, "*He Palaia Diatheke*," how delighted he was every time I came to the landing. He would hold on to me, and have a nice present of fruit for me. He would tell me the wondrous things he was reading, and he would say, "It is wonderful about Adam and that mean Devil." And he would tell me about Noah and the awful flood.

He was intensely interested in Moses, and spoke of what a mighty character Moses was.

I had the most refreshing kind of remarks regarding the Bible from a man who had never read it. And when he got through, he said he was sorry he had read through the Bible.

I said, "You are only half through."

"Well," he said, "I did not read anything about Jesus."

I said, "Anarure, that was the Old Will, and I have been waiting for you to get through."

I took out of my pocket "*He Kaine Diatheke*" (Ἡ καινή ζιαθήκη), The New Will.

Oh, how delighted he was, as he read it from day to day. The Old Testament, beautiful as it was, faded away before the lovely story of Jesus, the lovely story of his Redeemer. How it all went into his heart, and he got a number of Greeks to read it with him. He got all the Greeks in the port, all the Greek sailors and fruit-sellers, etc. Then he got a Greek schoolmaster to read to them, and to talk to them about it, and in a short time he came to me and said:

“OH SHEPHERD, TAKE ME TO THE STILL WATERS  
AND BAPTIZE ME.”

I said, “Anarure, what does *Baptisma* mean?”

“Why,” he said, “*Baptisma* means *baptisma*.”

“But,” I said, “what does *baptisma* mean? Does it mean I shall take some water and sprinkle it upon your head or face?”

“No,” he said.

“What does it mean?”

“Why,” he said, “that is *rhantisma*, which means sprinkling.”

“Well,” I said, “Anarure, what does *Baptisma* mean?”

Now, mind you, he was, theologically, virgin soil.

He had not had any controversy on the question of Baptism. He had never heard of Baptists; he did not know there were any such people in existence as Baptist, or Lord’ Supperists, or Presbyterians, or Congregationalists. He knew nothing about them. Thank God for that (laughter), and I was very glad I had virgin soil.

“Now,” I said, “Anarure, I am not satisfied; I want to know what *Baptisma* is; give me a definition.”

I spoke partly in English and partly in his own tongue, and I demanded a definition. Just as he gave it to me I will give you the definition of *Baptisma*.

#### DEFINITION OF BAPTISM

I had gone down purposely half an hour before my steamer came up to have this talk.

One who has been in Sydney will know the beautiful Circular Quay, where we were then standing. There are a great many little harbors there, but the largest indenture is that surrounded by the Quay, and it is largely used for commercial purposes, and is almost in the very heart of the city. Vessels of large tonnage are loaded there, and sailing vessels especially. They are towed out to the “middle of the stream,” as we used to call it, and there they are

anchored until the ships papers are finally made out and clearance given at the Customs House. Vessels are then towed out to the sea, and catching the first fine wind, spread their white wings and speed away.

One of the largest liners, a wool ship, four-masted, if I remember rightly, was lying in the stream deeply laden and its canvas ready to spread; and a very beautiful sight it was.

I was looking away over the water at the moment when I asked what *Baptisma* was, and again I said, “Give me an illustration.”

He was a sailor, you know, and, sailor-like, his first idea was to take an illustration from a ship.

He looked at the fine vessel at which I was looking, and in the most eloquent language took me, as it were, on board, and said: “Now, suppose I go down and scuttle that ship (that is make a hole in its bottom), and I go away. I would see that ship begin to go down, gurgle, gurgle, gurgle; it goes down, down, down, the water covers the deck, then the main yard, then the topmast; sinking until it is covered to the top of the masts, and the water flows over all. That is *Baptisma*!” (Laughter, Amen.)

Now, that was the definition of a Greek not a theologian at all, telling me what the Greek word *Baptisma* meant; and I will back his interpretation against all dry-as-dust sprinkling theologians. He did not say what he did to please me, for I was at the time living, theologically, in the Valley of Dry Bones, and opposed to immersion. I found that it was a matter that I had to settle myself, if I wanted to follow Christ fully.

#### CONCERNING INFANT SPRINKLING

I believe this young-looking man (turning to Judge Dowie, who was seated on the platform), my father, who looks a little younger than I do, so some folks say, took me up into St. Giles’ Cathedral, Edinburgh, and had me sprinkled there when I was an infant; and if I am not mistaken, I howled like a decent Christian baby ought to howl when a man grabs it up and throws cold water in its eyes.

But what had I got to do with that? I am not sure that my father was a Christian himself at the time, although he appeared to be, and answered all the questions satisfactorily.

But what had I to do with it? Baptism meant nothing to me then, an unconscious babe.

Occasionally, I used to wonder, after I became a minister, whether I was right in that matter and whether the sprinkling of these little babies was not a great piece of folly.

One day when I was sprinkling babies (laughter), which I then called baptized, I was reading the words, "And He took them in His arms and blessed them, laying His hands upon them." All at once it came to me, what on earth had that to do with baptism. It does not say that He baptized them. Probably these were sick babies whose mothers were pressing toward to the Lord with them for healing, and the older people were crowding in front of them. The Lord was displeased and said, "Suffer the little children to come unto Me, and forbid them not," and "He took them in his arms and blessed them, laying His hands upon them."

As I read these words, "He laid His hands upon them"—upon these probably sick children—I saw it was for healing and for blessing generally, but not for Baptism.

I thought, There is no Baptism in this. I then determined to settle that question before the next Baptism. I would find out whether there was a single case in the whole Bible in which I could honestly say that a baby had ever been baptized, either by sprinkling or pouring, or by immersion by Christ or the Apostles. I examined the New and Old Testament, and I could not find one case. I have never been able to find anybody who could find one in which an unconscious infant, who is incompetent to repent or believe, had ever been baptized in any form. Then I began to examine farther, and found that the only Baptism that the New Testament contained, was the Baptism of Repentance and Faith for Believers who had first fully repented and then fully trusted.

REPENTANCE IS THE FIRST THING, NOT BAPTISM

## AND NOT FAITH

I saw that the beginning of the Gospel of Jesus Christ, the Son of God, was written in these words in the first chapter of the Gospel to St. Mark:

The beginning of the Gospel of Jesus Christ, the Son of God  
Even as it is written in Isaiah the prophet,  
Behold, I send My messenger before Thy face,  
Who shall prepare Thy way;  
The Voice of one crying in the wilderness, Prepare ye the way of the Lord, make  
His paths straight;  
John came, who baptized in the wilderness and preached the Baptism of  
Repentance unto the remission of sins.

I saw that the beginning of the Gospel was the Baptism of Repentance for the remission of sin, and that the very first act to which a penitent man or woman who was a believer in the Lord Jesus Christ was called, was Baptism. As I went on I found in the same chapter, the fourteenth and fifteenth verses, that Repentance was the first thing that the Lord demanded; for it is written in this verse;

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe in the Gospel.

And as I examined the Gospel, I saw that there came to John, one day before he was cast into prison, messengers that said:

Rabbi, He that was with thee beyond Jordan, to whom thou has borne witness, behold, the same baptizeth, and all men come to Him.

Showing that Christ baptized.

I read in John 4:1

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself baptized not, but His disciples).

I saw that through His disciples, he was baptizing, and then

when I came to the end of Matthew I read these words that I have read to you today: "Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things."

I felt then that I had to teach men to "observe all things" that Christ commanded. When I examined the Acts of the Apostles, I found the way of Pentecostal Blessing had come when men cried out to Peter, "What shall we do?" His answer to them was, "repent ye and be baptize, every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

So I saw once more that Repentance and Baptism of Repentance was demanded as the first thing by the Apostle Peter on the Day of Pentecost.

When I went on studying, I saw this more and more clearly, and I saw everywhere throughout the whole of the Acts of the Apostles that Baptism was demanded of all that believe. I saw it even in that miraculous outpouring of the Holy Spirit at Caesarea, when Peter was preaching and the Holy Spirit fell on the household of Cornelius, and they not only believed, but actually received the Holy Spirit.

Did Peter dispense with Baptism there?

No. Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized.

This shows distinctly and positively that the reception of the Holy Spirit does not dispense with Baptism in any way.

The word of God distinctly says that those men upon whom the Holy Spirit fell at Caesarea were immediately, by apostolic command, baptized in water. And so, as I went through the Word I found that

#### I COULD SPRINKLE NO MORE BABIES

I remember when I learned this, and my wife and I were obedient, I longed for the time when I might be able to baptize my

two dear children as believers.

That day did come, and in 1892, when I was engaged in a mission at Niagra Falls, at the Wesley Park Camp Grounds, I was asked by many of my friends to baptize them. My own dear children also wanted to be baptized.

Exactly opposite the American Falls, on the Canadian side of the Niagra River, there is a calm place where the little stream called the *Maid of the Mist* lies, near which is a pool. I prodded around with a stick, and found that it was shallow. It contained about three or four feet of water, and was just like a divinely-carved baptistry on the very edge of the great chasm.

The first to be baptized was my own little daughter.

I was baptized in Australia fourteen years ago by single immersion, and received great spiritual blessing for I acted up to all my light.

I became convinced about eighteen months ago that my baptism was imperfect. I studied still more deeply the Word of God, and I came to this conclusion: that the mode of Baptism must not only be by immersion, but must be Triune Immersion.

About eighteen months ago, in Home No. 1, I was contemplating a large Baptism in Lake Michigan. Many of you who are not present were baptized then. I am not sure of the number, but I think there were 115 or more baptized that day.

I asked God for special preparation for that Baptism. It took place at Manhattan Beach, a few miles south of here, in the presence of many thousands of people.

When I do any studying of these matters I do not care one pin about my previous opinions or practices or what anybody has written on the subject. I only want to know the mind of God as revealed in His Word, and not human opinions. I have become convinced that we would be a great deal better off without a great deal of the theological writings of our time. I had come to a clear determination that I should be guided by the Word of God and an honest interpretation of it in every thing.

Not a person in the world had ever said a word to me about

Triune Immersion. But I had stated to some persons among us who believe in Triune Immersion, that I did not believe in Triune Immersion, and that I was satisfied with the single immersion. I did not wish them, therefore, to agitate the question of Triune Immersion among our people. In fact, I was much more concerned in my study that day about the spiritual power coming through obedience in Baptism than with the mode itself. But quite suddenly, as I was studying, there came to me the exact meaning of the command: “Baptizing them in to the Name of the Father *and* of the Son, *and* of the Holy Ghost.”

As I looked at these words, I applied to them the simple business practice that I would apply to other words.

If I had a contract saying that a transaction was proposed to me in the name of John, *and* of James, *and* of Peter, I should distinctly understand that these were the name of three separate person. And, if I entered into that transaction with John Jones, *and* James Smith, *and* Peter Robinson, I should expect John Jones, and James Smith, and Peter Robinson to sign the contract, each and severally, if it was a transaction that required the signing of these persons.

Now, when I looked at this command I said to myself, “Why, John Alexander Dowie, you have not baptized properly. Here is the command of Jesus that you are to baptize into the Name of the Father, *and* of the Son, *and* of the Holy Ghost. The ellipsis is perfectly clear, and you must baptize into the three Names of the one God.

I saw in a moment the significance of this mode of Baptism, and in agreement with my mode in the ministry of Divine Healing. When I lay hands upon the sick, I do so with these words; “In the Name of the Lord Jesus, in the power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father.”

I recognize in the laying on of hands that it is my duty in the Name of the Lord Jesus to recognize the Power of the Spirit and the Will of the Father. God has justified that threefold invocation, for I have seen larger numbers healed than any one man on earth. I have laid hands upon great numbers, and upon about seventy thousand

person in one year in this city.

### GOD HAS HONORED THIS MINISTRY

I saw at once the harmony and significance of Triune Immersion, and I immediately began then to hunt up what the early fathers had written.

I found that the writings of the early Church fathers showed the practice to be Triune Baptism, and if any of you have the desire and opportunity you will find in the able article on “Baptism” in the Encyclopedia of Religious Knowledge a very clear discussion of the whole matter and the frank admission on page 201 that “Baptism in the early Church was by Triune Immersion.

Various explanations were given. Some referred it to Apostolic custom. Even the Roman Catholic and the Luther baptismal rituals require a “triune effusion” (pouring). The Greek Church follows to this day the practice of Triune Immersion.

Martin Luther directed when a Jewess was to be baptized, that she was to be clothed in a certain way. She was to be put in the water to her neck, and then immersed into the Name of the Father, and of the Son, and of the Holy Ghost—three immersions.

As I went long I saw that the scholars had come to the conclusion that the Greek Church of today was correct as regarded Triune Immersion; for the Greek Church, although it errs in baptizing unconscious infants, baptized them by Triune Immersion into the Name of the Father, and of the Son, and of the Holy Ghost.

The infant child of the present Czar of Russia was baptized the other day openly before the assembled nobles of the Russian Empire by Triune Immersion in a specially prepared bath of marble and gold, in which the little one was plunged three times in accordance with the Greek Church.

I will not continue further, but will say this, that as I pursued my investigation, which was first of all from the Scripture, and then from the early Christian fathers, and then from the ablest modern Christian writers, I doubt that very many who were really candid upon the

question had to admit that

TRIUNE IMMERSION WAS THE PRIMITIVE AND  
APOSTOLIC MODE.

It is the only mode in which you can carry out Christ's instruction to "baptize into the name of the Father and of the Son and of the Holy Ghost."

When I saw that, I immediately took a decisive step.

I have never been afraid to take a step when I see the truth.

I said to a brother who believed in Triune Immersion; "Come down with me to Manhattan Beach and immerse me into the Name of the Father, and of the Son and of the Holy Ghost" And so, a few days before I baptized over 100, I was immersed, and have immersed everyone from that time by Triune Immersion.

I will tell you what the result has been.

Great blessing accompanied my ministry up to that time; but I will call you to witness to this remarkable fact, that great spiritual blessings have begun to accompany my ministry from that time. I have seen in twenty-six Auditorium meetings an aggregate of 80,000 attendances in which God was sought in open repentance and faith by audible confession.

But God has made me very happy ever since, although it was accompanied by severe trials. I have never had a shadow of doubt on the subject since. I have been very happy in baptizing believers by the mode of Triune Immersion.

Some persons say, "Oh, but that is three baptisms; that is not one, and the Scriptures say "One Lord, One Father, one Baptism"

It says one God does it not? But is not that God a God in three persons—God the Father, God the Son and God the Holy Ghost? Is not that one God?

Audience:— "Yes sir."

IT IS ONE GOD IN THREE PERSONS; AND ONE  
BAPTISM IN THREE IMMERSIONS.

"Oh no," said somebody the other day, "I do not believe that; that is begging the question."

I said to a friend who discussed this the other day, "Did you have two dinners?"

"No, I had one dinner."

"Well," I said, "You dined with me, and you had one dinner. You had soup, did you not? And meat and pudding?"

"Yes, sir."

"Well, you had three courses, and you only had one dinner." (Laughter and applause.)

Now, Baptism consists of three immersions, and yet it is only one Baptism; and, moreover, that is the emblem in Scripture of the Atonement.

The Israelites sprinkled the blood by Divine command, in three places: on the lintel and the two side posts of their doors. That was one sprinkling with three distinct operations.

If you will notice, all great acts, in Prayer and in Baptism and in Healing, and in the exercise of all the Gifts of the Spirit, and are done by the will of God the Father, and in the Name of God the Son, and come to us in the Power of God the Holy Spirit. No prayer can be acceptably offered to God which does not admit and express the blessed trinity of God.

I therefore say that Christian Baptism is by Triune Immersion, and that this mode is well pleasing to God, and the Word of God.

Now, then, the next thing is this: Who shall be baptized?

Certainly not babies, and therefore only those who repent and those who believe.

Let me guard here against a mistake that might be indulged in by some.

The question is asked, Is a person not saved who is not baptized?

I reply unhesitatingly:

SALVATION DOES NOT DEPEND ON BAPTISM; BUT  
TRUE BAPTISM DEPENDS UPON SALVATION.

The penitent thief upon the cross was saved, and Jesus said "Today shalt thou be with Me in Paradise" and yet that penitent thief had never seen a baptistry, and never sat at the Lord's supper.

The Lord said he would be with Him in Paradise that day, and yet he had never been with Him on earth.

I tell you, if a man repents and trusts God, he will get to heaven without ether Baptism or the Lord's supper, because a man is saved, not by these ordinances, but by Repentance toward God, and by Faith in our Lord Jesus Christ. (Amen.)

I therefore will never permit anyone in the Christian Catholic Church to be driven back from the Lord's Table because he has not seen his privilege and duty in Baptism.

I was a Christian long before I was baptized by Immersion; I was a Christian a long time before I was baptize by Triune Immersion; and while I uphold and advocate Triune Immersion, I will not permit for one moment the declaration in this Church that a man is not a Christian because he has not seen his privilege and duty in this matter;

He is a Christian who believes in the Lord Jesus Christ, repents of his sins, and by the Holy Spirit has been led to repentance. It is a miserable mistake for any Church or minister to drive away from communion and fellowship those who have not come to the same degree of knowledge.

I thank God that the Christian Catholic Church is Apostolic and Christian enough, and Catholic enough, to receive into fellowship all whom God has received.

I tell you Christians who are not baptized that you are sinning. You are disobedient. You have no excuse for your ignorance now that God is showing you the way, and I tell you this, that unless you be baptized, from henceforth you will sin more deeply than before.

I do not say that sin would shut you out of God's salvation or out of heaven, but I will tell you what it will do:

DISOBEDIENCE WILL SHUT YOU OUT OF MANY OF  
THE PRIVILEGES OF A CHRISTIAN AND KEEP YOU

FROM OBTAINING MANY BLESSING THAT WOULD  
FOLLOW OBEDIENCE TO GOD.

It is distinctly stated in the Word which I used this morning for my text: "We are witnesses of these things and so is the Holy Ghost, whom God hath given to them that obey Him."

I do not believe that much will ever be given to a disobedient Church or to a disobedient man.

I believe that whatever blessing has crowned my ministry, and is accompanying it now, its because I obey my Lord Jesus Christ in everything that He has commanded me, if I die for it. And I am also prepared to demand that all who are with me shall follow Christ fully. (Amen.)

All who are willing to do what He commanded, stand to your feet and follow me in prayer.

All present stood, and repeated the following:

#### PRAYER OF CONSECRATION.

My God and Father, I am willing to do as Jesus commanded. Give me power to follow Him in all things and to obey in Repentance and in Father. And to do right to my fellowman and in Thy sight. Give me power to follow thee. Give me The Holy Spirit for Jesus sake. Amen.

Dr. Dowie than baptized forty-four believers in the presence of a very earnest audience.

The service were closed with the following

#### BENEDICTION

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it the grace of our Lord Jesus the love of God, the fellowship of the Holy Spirit abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.

## CHARGE TO CANDIDATES FOR BAPTISM.

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**D**R. DOWIE delivers a monthly discourse on this subject, and baptizes on each occasion large numbers, sometimes as many as 120 at one time.

The average has been over eighty for many months

The following address was delivered on the afternoon of Lord's Day, July 12, 1896, on which occasion there were eightyseven baptized.

### INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and especially unto those who are now following Thy dear Son in Baptism; for the sake of Him who, for our sake, came down from the highest heaven and was buried in Baptism, not only of water and of fire, but buried in the very depths of the earth for us. May we be buried with Christ in Baptism, too, for Jesus' sake. Amen.

Beloved friends, I want this afternoon to make my address on Baptism entirely to the candidates.

Dr. Dowie read a portion of the third chapter of Matthew, as follows:

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me? But Jesus answering said unto him, Suffer it now for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto Him, and He saw Spirit of God descending as a dove, and coming upon Him; and lo, a Voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased.

I will now read from the last portion of that same Gospel, the twenty-eight chapter and the eighteenth verse:

And Jesus came to them and spake unto them:, saying, All authority hath

## 22     *THE CHRISTIAN ORDINANCE OF BAPTISM.*

been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

In the Acts of the Apostles, the second chapter, we read at the close of the discourse of Peter on the Day of Pentecost:

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles. Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost .

The forty-first verse of the same chapter:

They then that received His Word were baptized : and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

### ADDRESS TO EIGHTY-SEVEN CANDIDATES FOR BAPTISM.

Beloved friends, I especially address you in the presence of this congregation.

You have come together at this time desiring me to baptize you in accordance with our Lord's command.

It is always an intense joy to see this platform filled every month with candidates for Baptism. It was my privilege to baptize ninety-six on the last occasion. You have come from distant places, as well as from all parts of this city, seeking the Lord's blessing in Zion, and taking this opportunity of following Christ in Baptism.

I see some of you are here from Pennsylvania. Here is Brother Deed, whose brace hangs upon this wall, and who, for nearly twenty years, was an invalid, unable to sit up for more than half an hour. His brace is hanging here, and he is back in Zion ready to follow his Lord fully.

Some are from British Columbia, Oregon, California and Colorado, and one from Salt Lake City, Utah.

Two have come all the way from Australia, my home and field of labor for many years. They come from Tea Tree Gulley in South

Australia, and have come all the way to Zion for the one purpose of seeking God's blessing. Now they take this opportunity of following Christ in Baptism.

In all parts of this land, and from distant lands, many are setting their faces toward Zion. They are receiving what is better than any Baptism in water, the Baptism of the Holy Ghost. This in a measure precedes and more gloriously and fully follows this Baptism in water.

I thank God for the many, too, who are present every month who have been brought out of darkness into light, and who are seeking Baptism, having been converted within these walls. I rejoice to see quite a number of those who had once been in the Church of Rome. Welcome to Zion, and to the Christian Catholic Church.

Now I wish to say a few words concerning the Apostolic doctrine and fellowship, and breaking of bread and prayers, as well as Baptism.

We do not propose to have a Church that is modeled upon any other than the primitive Christian, Catholic and Apostolic Church which our Lord Jesus Christ Himself founded.

By that word Catholic I mean what the Scriptures mean, when it is attached to the Epistles; for instance, those of St. John, and St. James, and St. Peter, and Jude. These Epistles are all called "the General" Epistles; but the word in the Greek is "the Catholic" Epistles.

The word Catholic means general or universal. That was a name given in the very earliest ages to the General Assembly and Church of the Firstborn. It was Catholic in the sense that it was general or universal. The Church of Christ, blessed be His Holy Name, is not limited to earth. The Church of Christ fills all the Heavens. (Amen.)

We rejoice to think that the Church is Catholic in that glorious sense. Not merely for this earth, but that it is the one General Assembly and Church of the Firstborn whose names are written in Heaven—that countless host whom no man can number.

I love to have the Church remember that beautiful, ancient and Scriptural word Catholic, which has been so much perverted. The Church of God is not Roman Catholic, nor Greek Catholic, nor English Catholic, nor American Catholic, nor Australian Catholic; but it is Christian Catholic. (Amen.)

It is the General and Universal Church of Jesus Christ, which He has purchased with His blood.

I therefore as the General Overseer of the Christian Catholic Church in Zion welcome you. I desire this day, lovingly, to express my gratitude to God that I have been privileged to baptize so many hundreds and thousands into the Name of the Father and of the Son and of the Holy Ghost.

And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

The apostles' doctrine was very simple. It was a doctrine:

First, of Repentance toward God;

Second, of Faith in our Lord Jesus Christ;

Third, Obedience unto God, and the reception of the Holy Ghost.

They had fellowship with each other in the breaking of bread in the communion of the Lord's Table, and fellowship with God in prayer.

Beloved friends, in the presence of God the Father, and His Son Our Saviour, the Lord Jesus Christ, who is with us always, and in the presence of these human witnesses, I ask you these questions, which I trust you will not answer other than truthfully:

First, so far as you know your own hearts, have you repented of all your sin? Have you vowed to do right to those whom you have wronged, and in God's sight to do right in all things? According to your opportunity, have you performed, and do you intend still to perform, every part of that vow not performed? Can you say, I have?

Candidates—"I have."

General Overseer—Are you trusting in the Lord Jesus Christ, and in Him alone, for Salvation, believing that He is the Lamb of God who taketh away the sin of the world, and that only through faith in Him you can ever enter heaven? Is that your belief, and can you say, By the Grace of God, it is?

Candidates—"By the Grace of God, it is."

General Overseer—Are you earnestly seeking in this Baptism to obey Christ's command, to be baptized into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Ghost? Are you determined to obey the words that I have just read to you: that when you are taught anything that is in accordance with God's Word, you will, by His Grace, obey all things that He has

commanded you? Can you say, By the Grace of God, I am?

Candidates—"By the Grace of God, I am."

General Overseer—Will you seek earnestly in this Baptism for the guidance, and the power, and the presence of the Holy Spirit, that you may not only be baptized in water, but that, being buried with Christ in Baptism, you may rise with Him in newness of life? Being led by the Spirit, will you no longer follow the lusts of the flesh, but live unto God and to Him alone? Is that your desire, and can you say, It is?

Candidates—"It is."

General Overseer—Then it is my duty, my joy and my privilege, as your brother in Christ, and as the General Overseer in His Church, to baptize you "into the Name of the Father and of the Son and of the Holy Ghost."

You have witnessed a good confession before many witnesses. May God grant that your after life shall prove that this confession shall never be departed from, and that when you and I stand before the Great White Throne, when earth and seas have fled, we may hear the judge pronounce our name with blessings on our heads.

Bowing your heads, let me commit you to God.

The General Overseer then offered the following

#### PRAYER.

Father in Heaven, for Jesus' sake hear our cry. We commend to Thee these brothers and sisters who are about to follow the example of Thy Son, that they may be buried with Him in Baptism. Let them rise to newness of life. They have repented; they have believed; they are determined to follow Thee fully. May Thy Holy Spirit enter into them, and cleanse them from even, pollution of the flesh, and of the spirit, until they are clean every whit, for Jesus' sake. Amen.

Now, beloved friends, let us all rise together and sing the closing hymn.

After singing the hymn, "The Great Physician," the congregation joined the General Overseer in the following

#### PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name take me as I am; make me what I ought to be; give me power to do right to any whom I may have wronged; to restore, to confess, and to do right in Thy sight. Forgive my sin, for the sake of Jesus, the Lamb of God who taketh away the sin of the world; take away my sins, and make me clean in spirit, in soul, in body, for Jesus' sake. Amen.

The services were then closed with the following

#### PRAYER AND BLESSING.

Father in Heaven, grant that this prayer may be answered, and that these dear people may be blessed. Open up the way for another glorious onward movement of Zion, that multitudes may be blessed. Now bless us in this glorious Ordinance. Let the Love of the Eternal Father, the gracious, sweet presence of our Lord and the atoning efficacy of His blood, and the precious quickening power of the Holy Spirit, One Eternal God, rest upon these these who are about to be baptized, and upon all this company.

And may the very God of Peace Himself sanctify you wholly. And I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God and the fellowship of the Holy Spirit be with you who stay and you who go, and with all the Israel of God everywhere, forever. Amen.

The very solemn Ordinance was then administered before a large congregation to eighty-seven candidates.

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