

*I.* Yes: but we must wait until we get to heaven, before we can distinguish between that ignorance and disobedience which God may forgive, and that which seems, to us, to be an open violation of his law on earth.

*S.* We are taught to pray, Thy will be done on earth, as it is in heaven. If God will commune with us in heaven, and does it now on earth, how can you refuse to do it on earth, when you know you will have to do it in heaven? The mode makes no difference with God, either on earth or in heaven. Why then should it with man? We must not call that common or unclean, which God the Father has cleansed.—Acts x. 15.

*I.* I would be glad to change the subject. I am bound to contend for the faith: and can prove that Baptism always means immersion.

*S.* How will you do it?

*I.* First, from the meaning of the word in the Hebrew, Greek, Latin, Dutch, and other dictionaries.

*S.* I am not acquainted with all of those languages. Can you tell me who made these dictionaries? Were they holy men, inspired of God?

*I.* Some of them were good men—but some were very wicked infidels—and none of them inspired.

*S.* I have heard good and learned men, on both sides, contend that the dictionaries were on their side. God, however, has not commanded me to search the dictionaries, but the Scriptures. They were recorded by holy men—God speaking unto them by the Holy Spirit. Can you take the Scriptures,—God's dictionary,—and show me, a plain English scholar, what the word *baptize* means?

*I.* Yes: it always means, to dip, to plunge—total immersion. As, when a person holding a weight that is too heavy, lets it fall into the water, and it sinks entirely under.

*S.* I know that is what Cox and Carson say it means. But remember that they have, with much truth, said, "Mere speculation here is of no value; that theories and conjectures, with respect to a subject that concerns the faith and the obedience of God's people, is of no authority." We must have a plain proof, that thus saith, and thus doeth the Lord, before we can admit that it is God's word. For, if he has written it, it is in the Bible, and we can find it.

*I.* I perfectly agree with you. And I will prove that *baptize* always means to immerse, and never, to pour, or to sprinkle: and, consequently, that there can be but one mode, as there is but one meaning. I will give you a few cases that will settle the question at once.

*S.* A few cases will not do. You must prove it by all and every case. I acknowledge that the word *baptize* may, and possibly does,