

liar to Presbyterians—that in which they differ from all others—you will have only *Presbyterianism*—the whole of it, but you will find it a meagre skeleton at that.

*Pres.* I admit that if Presbyterianism is to be cut down to that in which we are peculiar, or in which we differ from all others, it will be a slender affair. But I am not in the habit of viewing things in that light.

*Chr.* I do not see how you can avoid the conclusion. In all the great features of the Christian religion, held in common by all, we are all one—not Presbyterian, Methodist, Baptist or Lutheran, but *Christian*. It is, also, though these great catholic truths, held in common by all the pious—the great catholic or orthodox system—that we have been made Christians, and not through any efficacy or power in any of the partisan peculiarities of any party.

*Bap.* If I understand you, Mr. C., you consider that all partisan peculiarities must go for nothing, and that we must unite upon the great catholic truths received in common by us all, as it is through these we have received all spiritual good, and not through partisan peculiarities. Now I like the appearance of this pretty well in *theory*, but I fear it is not practicable. I will give you a case. You hold that baptism is essential; I presume that no other one present agrees with you. We all hold that it is not essential. What will you do in this case? Must we all give up to you?

*Pres., Lu., Ep. and Meth.* That is to the point. What will you do in that case?

*Chr.* Gentlemen, do you believe that baptism is a command of Jesus Christ?

*Pres., Lu., Ep., and Meth.* Yes, sir, it is an ordinance of the New Testament appointed by Jesus Christ.

*Chr.* Is it right to obey this commandment of Jesus Christ?

*Pres., Lu., Ep., and Meth.* Certainly it is.

*Chr.* All those who have been baptized, then, have done right. This we all admit; it is, therefore, common ground.

*Pres., Lu., Ep., and Meth.* Please meet the question fairly. Can a man be saved without Baptism?

*Chr.* Gentlemen, you have admitted that baptism is a commandment of Christ, and that it is right to obey that commandment. Here then, the *right course* of action is agreed upon by us all. Your question, then, is not a question to ascertain *what is right*, but whether