

the Holy-spirit." Then they that gladly received his word were baptized "and the same day about 3000 were added" to the Church Act. II. 38 41.—Philip the Evangelist went down to Samaria and preached Christ to the people, and when they believed they were baptized both men and women." Acts VIII, 12. Again when Peter opened the door of Faith to the Gentiles on preaching to Cornelius and his friends, so soon as they believed, which was manifested by the Holy Spirit resting upon them, he commanded them to be baptized. Acts X. 44-48.—Paul also having preached Jesus in Philippi to Lydia and her household and to the Jailor and his household when they believed he baptized them.—Acts XVI. 14, 15, 40 and 31, 32, 33. Subsequently in preaching at Corinth "many of the Corinthians hearing, believed and were baptized. Acts XVIII. 8. Baptism in every instance recorded in the New Testament followed the reception or belief of the doctrines taught by the Apostles.

Worldly Loss for Heavenly Gain.

To fulfil the Commission of their Lord, they left all worldly honors, riches and associations and went out in the face of reproach, suffering and death to testify the good news of the favor of God to sinful men, having respect to a future and eternal reward. Luke X, 28. Phil. III, 8. 1 Cor. IV, 9, 13. 2 Cor. 23, 27. 2 Tim. IV 6.

Attestation of Heaven.

They were warranted to look for evidences directly from the hand of God to confirm their testimony that "the man Christ Jesus" who had been crucified was exalted to universal empire at the right hand of the Majesty on High. "The Lord granted signs and wonders to be done by their hands" (Acts XIV. 3) See also Acts XIX, 11. Mark XVI, 20. Rom. XV, 19. Heb. II, 4.

For with them there is first a forced submission of an unconscious subject to a false baptism, and then, it may be, a belief of that which alone gives force and validity to the true!—CHRISTIAN BAPTISM being always the answer of a good conscience towards God. I. Pet. III. 21.

Episcopal and every "Baptism" preceding and being irrespective of the knowledge and belief of the Testimony concerning Christ is not therefore CHRISTIAN Baptism but a Priestly scheme to make sectarians.—The Pope of Rome in the year 1311 "Changed the ordinance" from the Apostolical mode which was immersion, to sprinkling—now the prevailing custom.

Heavenly Loss for Worldly Gain.

The Bishops and Dignitaries of the "Succession" invariably gain worldly honor, affluence, and power by their assumption. They are "clothed in gold, purple and fine linen and fare sumptuously every day" at the public expense, while their own flocks are thoroughly fleeced for the same purpose! "verily they have their reward."

No Attestation Whatever.

While the word of the Apostles was gloriously confirmed, by the "miracles, wonders and signs" which God wrought thro' their means, who ever heard of any instance in which the word of their pretended successors was accompanied by any sign from heaven? Not one. Signs have indeed marked their testimony, but they have been of an earthly kind, viz. signs of ignorance, depravity, cruelty, emposture, robbery, and blood.