

done in childhood and by sprinkling. 'That is of no use at all,' he returns; 'it is not necessary until you grow up to be a man, and then to receive the sacrament validly, you must go down to the river and be dipped. And he goes to his Bible for the proof. Next comes the Methodist, who says, 'I am not particularly concerned about baptism at all. I have not been baptized yet, and I expect to go to Heaven, whether or no. I feel the spirit of God moving within me, and know myself to be all right.' Another takes the ground that baptism is necessary for men but not for women, and quotes Scripture for it, 'unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of Heaven.' The woman is safe enough! Then the Universalist lays it down that there is no hell; that the idea was started merely to scare people. 'God is too good and merciful to send anybody to hell,' and this too is proven from the Bible 'Christ died for all and all will be saved.' Next comes the Unitarian, well meaning and very logical in his belief. 'You adore Christ as God and man, therefore you worship man, therefore you are Idolators,' and he proves it from the Bible. The sincere Quaker establishes from the Bible his belief that baptism is not necessary to salvation. The Shaker is the most contented and happy of all mortals in his belief. His faith is grounded on the Bible for he adapts his life to the interpretation of one passage, 'you must work out your salvation in fear and trembling.' So he says 'my brethren you must shake and tremble when the Spirit moves.' And he too has his Bible authority.

"I am a High Church of England man myself," he says, "of the highest type. In our Church

service we use priestly vestments and candles and incense, and lately there was a prayer introduced in which the Virgin Mary's name was mentioned. At first some of the congregation were shocked to hear the Virgin's assistance implored in prayer, especially when a picture of her and the infant Saviour hung on the wall, but now we don't mind it. We are Catholic's you know," he says, "and wish to be acknowledged as such." And my friend himself lays his hand on the Bible in confirmation of his Catholicity.

"But you have not told me," he pursues, "where that Church is to be found, the one, true, holy and Apostolical, which can be traced back to Apostolic times, and can prove that She has never changed since then, that her unity has never been broken, and that her doctrine, like herself, has remained, and will remain, unchangeable and unchanged."

We shall come to that later on. But in the meantime, to the sincere inquirer into whose mind a shadow of doubt may sometimes be cast, and who will admit the possibility of the creed he professes being wrong, it cannot wound the feelings of such an one if he be asked to pray that the light of God's grace may direct him and guide him safely into the one true Church of Christ where doubt never enters. To the honest, sincere and persevering seeker after truth, light will certainly come sooner or later, but the obstacles are many, and prayer is a very essential condition before such a treasure can be expected to be gained. And for this end the beautiful words of Pope's universal prayer recur to my mind:—

If I am right, thy grace impart
Still in that right to stay;
If I am wrong, then guide my heart
To find that better way.