

which they belong may chose to practice: thus making the word of God of none effect through their traditions. When the Romanist performs what he calls baptism, he makes the sign of the cross, and in some revisions of the scriptures the original word *Baptizo* is rendered *cross*—John the crosser. He that believeth and is *crossed*. Repent and be *crossed*, &c. Those who contend for water used in any but a positive way, put the virtue in the element.

A. I do not think they would make such a concession.

B. They believe that water used in the name of Deity is beneficial to the recipient—that any quantity is virtuous, from an ocean to the least drop, then the virtue is gone; but if the smallest quantity, from the hand of priest or layman, touch the subject, it is pronounced valid baptism. How often is it said “It is not the quantity I believe in.”

A. Do you not place the same virtue in water that they do who use it differently?

B. We believe that Jesus, by his example and command, has dedicated a certain action that is beneficial to believers so long as they abide by that action, and no longer—that water used in any other way is of no avail. They believe that he has dedicated an element: we believe he has dedicated an action in an element. The doing of a certain specific action is deemed baptism with us—the using a certain element with them.

A. You should be *certain* that immersion is the specific action, for an error on this point, by your own showing, would be a most grievous one.

B. To propagate in the name of Zion's King what he and his apostles have not commanded is second to no sin that can be named. If there is any circumstance that can single out and exhibit it as an atrocious seedling of untold horror it is the fact that its author stands forth on the closing page of inspiration branded with the forfeiture of eternal life, and justly fated to inherit all the plagues written in the book of God; and, what is very remarkable, the author, and he that loves the lie, stand together as co-heirs of the wrath to be revealed. It is no small offence to alter or modify the divine arrangements. The christian walks by faith not by sight. We never witnessed the Saviour's baptism, nor saw the apostles perform the action. With us it is neither a matter of personal knowledge, nor of opinion, but of faith. We understand it as the apostles understood the world's creation—by faith. Let us adduce the testimony. A fact must be reported to us