

grace. I want to reason on that a few minutes, taking them upon their own grounds.

According to their own admonition, "the faith" means the orthodox clergy. You know every man considers his religion orthodox, and his neighbor's religion heterodox. The orthodox clergy of the day, who are defenders of "*the faith*," say that baptism is an outward sign of an inward work. Suppose it is. Suppose I take this woman's child and sprinkle a little water on its head, that is an acknowledgement or sign of a corresponding inward work. How much inward work has a sprinkled person got? Just a little sprinkling, that is all, if baptism is a sign of the work within.

Now if baptism is an outward sign of an inward work, and you cover a person in water, that is a sign that the entire man had to be filled with the Holy Ghost. They reason rightly in relation to their case, and I presume indeed their mode of baptism is a corresponding sign of the work within; and immersion must certainly be a very strong sign corresponding with an extensive inward work, according to their own reasonings.

But baptism is for the remission of sins. "What!" says one, "baptism is a saving ordinance!" Certainly it is saving in its nature, in connection with the balance of the Gospel of salvation. The people are to be saved if they embrace the Gospel, and to be damned if they do not. If I escape damnation by obedience to the Gospel, and baptism is a part of it, I would ask if that is not a portion of the scheme by which I escape—a part of the scheme by which I am saved? It is certainly so.

When the angel appeared to Cornelius he did not baptize him, but said he, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is

Peter: He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." Cornelius obeyed; and when Peter came and learned his situation, and the vision he had had of an angel, he taught him the Gospel, and commanded him to be baptized. Peter told him words whereby he should be saved, and these were a part of them.

It was also said to the Apostle Paul, by the servant of the Lord, "Why tarriest thou? arise, and be baptized, and wash away thy sins," &c. That was the way the Almighty had instituted in the Gospel; baptism is an institution of heaven, sanctioned by the Father, revealed by the Son, taught by the inspiration of the Holy Ghost; and is the method by which a man's sins can be remitted. Faith, repentance, and baptism for the remission of sins were a saving means to the children of men anciently, and are at the present day, because they are a part of the Gospel, and are all essential to the remission of sins.

In relation to the mode of baptism, there is sufficient in the Bible to prove that. The Apostle in writing to his brethren tells them he was buried with Christ in baptism; and Jesus commanded his disciples to follow him. If they were buried with Christ, it shows that he was buried. I ask if you can go and be buried with any of your friends unless they be buried also? But the world are not pleased with this mode of remitting sins; they say it is too easy. They make me think of Naaman the Assyrian, when he came to the old Prophet Elisha; he came with his gold and his silver, with his chariots and servants, expecting to be healed of his leprosy by means of some great thing. He expected by his talents of silver and gold to win the Prophet over to heal him. Elisha did not even go out to see him, but sent his servant with a message saying, Go and wash seven times in Jor-