

lead them to individual acceptance of salvation through Christ. *We do* ~~He does~~ not have to say, I wonder if this child is going to be lost, is this child going to be lost; maybe I am not working the way I should, maybe I am not making it as clear as I should. How terrible it must be to bring children into the world and have no way of having any assurance that these children are going to be saved. We do not believe that it depends on whether we are able to figure out how to do it right or not; we believe that if we do our part, if we try our best to present the Scripture to these children, if we do our part, God will bring them to salvation in His own time. We believe we have that promise and we believe that the Scripture teaches that we should show that by infant baptism. *But that does not mean we* ~~We do not~~ believe that the children of Baptists are lost. *That doesn't mean we* ~~We do not~~ believe that the children of Baptists do not have this privilege. We believe that all Christians have this privilege. But we praise God for the encouragement that it gives ~~them~~ <sup>us</sup>, for the peace of mind and calmness of heart that it gives us to realize this privilege that we have; and we wish that they might have the privilege of having this understanding which we have. But we feel that if they truly believe in Christ, their children have the same privilege as our children do. It is unfortunate that they do not give them the sign to which we believe they are entitled, *it is not a point which means we believe* ~~but we do not believe it is a point on which we believe~~ that one is a ~~heretic~~ and the other is a Christian. The line that separates Christians from unbelievers is a thousand times more important than any line that can separate true Christians from each other because some may understand the Scripture better than others do.

And then we come to the mode of Baptism, another point where ~~we~~ <sup>we</sup> have difference with the Baptists. Presbyterians have always taken the view regarding this point, the view that the  ~~Baptism~~ represents ~~the~~ "washing with water." It means simply anything that represents "washing with water." It does not have to be done in any particular form. It is anything that represents "washing with water" is a proper way of administering baptism. That has been our Presbyterian view all along. Now when a group of people say, "No, it is not valid unless you do it this ~~xxx~~ particular way, unless you are baptized forward three times, or backward three times, or it is poured on your head, or some other particular view," *We* say that is not Presbyterianism. Presby-