

have not been forward to condemn the practice of exclusive immersion. They have stood for the most part upon the defensive. Perhaps, in the sequel, there may be found some reason to hesitate to make so ample a concession as that which is usually made, that there is no objection to *Immersion* being considered *one* mode in which the ordinance of Baptism may be administered. That the mode is indifferent might have remained the concession of indolence, and gratifying to indolence. But when Anabaptists refuse to give repose—when they will persevere in asserting that to be unquestionable, which has again and again been denied—when they ascribe to others concessions which were never made—when they do not cease to insult, to depreciate the intellectual, and hold up to suspicion, the religious character of those who differ from them—when they continue virtually to invalidate the orders of every other than an immersed Minister of the Gospel, and excommunicate every professed follower of the Lamb who follows not with them—when they not only claim and desire to possess a distinctive privilege, but insist that we must surrender what we believe to be an honest possession; it is natural, and, by no means unreasonable, to look a little more closely into their title to what they hold.

But what are we to do? Scholars of the first name, and of close and accurate research, have applied themselves to the investigation of the *word*, and the end of the controversy is not seen even afar off. Mr. Carson, armed with axioms, and canons, and a dogmatism possessed by few, and supported by an imposing array of heathen subsidiaries, has failed to produce submission in the minds of his opponents. He has pushed aside, very uncereemoniously, the ablest writers on the same side of the question, and taken upon himself the whole burden of the controversy, that he might sweep away every cobweb within which the Pedobaptists have hitherto ensconced themselves, by his more extensive research, his more accurate criticism, and his more exact philosophy: and the objects of his assault still enjoy, in their places, an undisturbed security, unappalled by the thunder-cloud of divine vengeance, to which he has, as with his finger, once and again pointed: although I think there are among them some few, who at once possess integrity, fear God, and are capable of appreciating an argument.

We do not propose to enter the field, in which so many, more able to improve it, have laboured, of a dry critical examination of a word or words, barbarous to the overwhelming majority of those who are equally interested in the decision. There is no ne-