

But they could easily digress very widely from their subject, to give utterance to doleful lamentations respecting the alleged bigotry and uncharitableness of the Baptists, in not acknowledging them to be baptized, and in declining to partake of the Lord's Supper with them. It was represented that according to our view, those who have not been immersed cannot be true Ministers of Christ, nor even Christians.

Ask, Is it adapted to promote Christian union, and to subserve the interests of Christ's kingdom, to appeal thus to the passions of men, in order to increase prejudice—already quite too strong—and to excite animosity in one body of Christians against their fellow-disciples? So long as we believe, with *Alexander de Stourdza*, a learned Greek, that "Baptism and immersion are identical," it is impossible for us to believe, that any man is baptized who is not immersed. It is not owing to any want of Christian kindness that we do not unite in partaking

The whole controversy evidently resolves itself into this one plain question, Do the Baptist Missionaries translate the word right, or wrong? If the former, they and their supporters are undeniably doing right: if the latter, both are unquestionably doing wrong. Before they are censured, then, it should be clearly proved that the word baptizo usually means something different from immersion. But even Dr. Henderson, one of their most determined and extravagant opponents, manifestly felt himself constrained to evade the question, by incorrectly suggesting, in his "Letter on the Meaning of the Word Baptizo," &c. (p. 8-10) that when "it signifies a submersion of the whole body,—[it] conveys the idea that the submersion was permanent." Without adducing one particle of proof either against immersion, or in favour of any other meaning of the word baptizo, he has referred his readers, as to his sole authority, to the Greek Lexicon of Mr. Ewing, another violent opposer of the Baptists. But even Mr. Ewing himself, in the extracts given from his Lexicon, does not pretend that the word means to sprinkle; but the first sense which he assigns to it is, "I plunge or sink completely under water." Is it not, then, an undeniable fact, "our enemies themselves being judges," that words denoting immersion give a correct translation of the word? If so, the Baptist translators are surely doing right; and it is in no way to be desired that they should correct their translations of the Scriptures.