

Baptist leaders close the Old Testament against them. They must take the word of Dr. Carson or Dr. Cramp or of some other great and learned man. Let them be as great and learned and *pious* as you will, they are men, uninspired men, and their testimony is human not divine testimony. Here the evidence begins and ends—baptize means *dip* and nothing but *dip*. The New Testament is virtually closed, and as peremptorily, as the Old Testament: for every reference in the N. T. must be interpreted on the assumption that baptize means dip, expresses *mode* and nothing but *mode*. No matter where the water is to be found, no matter where the operators, the three thousand who were baptised on the day of Pentecost must have been immersed, for *baptize means to dip or immerse*. Those who go down into the water to be baptized must have been immersed for *baptism is immersion*. Not only cups, pots, and brazen vessels, but *tables* or *beds*, which were baptized must have been immersed, for *baptism is immersion*. When disciples are buried with Christ by baptism into death, the burial must be immersion, for *baptize signifies immerse*. So say the Doctors Carson and Cramp. Now the superstructure can be no more stable than the foundation. If the foundation is human testimony, the whole building rests on human testimony. Baptists may just at once as well take Dr. Carson or Dr. Cramp for their Bible, on the subject of Baptism, for approach the ordinance they cannot *in the faith of God's elect* which rests exclusively on the witness of the Holy One.

I am now prepared to return with interest the compliment paid by the *C. M.* to Pedobaptists, that they have another king than Jesus. As far as baptism is concerned, Baptists have many kings,—Doctors Carson and Cramp and their learned companions. O that I could deliver the multitudes of sincere, unsuspecting, and confiding Baptists from the bonds that their rulers lay upon them, and lead them to form an independent judgment in the white light of the good word of God. The Lord will break their fetters in due season.

Sometime, if God give me leisure and strength, I may turn the attention of Baptists and others to the processes, by which *immersion* is professedly extracted from the reluctant and recalcitrating N. Testament.

It seems to me highly probable that the *C. M.* will take the advice of Hezekiah, and decline any farther notice of the Pedobaptist Rabshakeh. When Baptists are left to occupy an uncontested field, they can boast themselves not a little. The *C. M.* may conclude to have done with me, but I beg to tell him I have not done with him and his correspondents.

When Mr. Brown, who would have me more gentle, has been a little longer in Nova Scotia, he will be better able to appreciate the *sharpness* I use. He will find himself far removed from the Christian liberality which ranges round Mr. Spurgeon and his school. Spurgeon is a decided *Baptist*, with the large heart of the *Christian*.

Somerset, Sept. 21, 1875.

W. SOMMERVILLE.

["MESSENGER," October 13, 1875.]

We promised the editor of the *Wesleyan* some further attention this week. He seemed anxious to have "the question of Baptism settled." Now here we have what we think ought to settle it in the mind of any reasonable person so far as the meaning of the word is concerned, and as to the practise of the early christians. Here are the