

1. Mr. S has asserted that none of the attendant circumstances of baptism in the New Testament, give any explanation of the mode. We have shewn that the *prepositions* used in construction compel a translator to render baptize by immersion or an equivalent term, and forbid in any instance the use of pour or sprinkle; that the use of the terms "buried," "planted," "raised up," &c.; the places where baptism was performed—"in Jordan," where there was "much water;" their going "down into the water," and "coming up from it," &c., are expressions too obviously in favor of immersion to be misunderstood by those who confine their investigations to the Word of God; and that the expression "born of water" can never be understood on the hypothesis, that baptize means to sprinkle or to pour water on the subject.

2. Mr. S. has asserted that baptism is an ordinance of the previous economy. Our arguments on this and the following heads need not be repeated, as they are before the reader in the present number.

3 That the "divers baptisms" of Moses could not be identical with christian baptism, inasmuch as they were to continue only till the "time of reformation"—that is, the establishment of the christian dispensation.

4. We have proved that sprinkling and pouring common water was not an ordinance of God under the previous dispensation, and therefore could not possibly be the origin of a christian ordinance.

5. That Mr. S's objections to immersion on the ground that it was symbolic of judgments from God, were of no avail, since immersion was for remission of sin; and we should have in the ordinance an expression of God's displeasure to sin, as well as the justification of a sinner by the resurrection of Jesus Christ from the dead.

6. And we have in our many digressions alluded to various other points in his pamphlet. We have endeavored to treat Mr. S. respectfully. We have opposed his principles only. We respect his talents, and admire his boldness in asserting his views openly and fully, and opposing what he believes to be no baptism at all. If we have passed over or misstated any principal argument, we shall be most happy to insert a correction. And finally, we have reviewed his pamphlet, not so much because in our judgment the cause of truth demanded it, but because others expected us to say something on the subject, and we were willing to gratify them. The task was one that ought to have been performed by the *literati* of Acadia College, Horton, N. S., the "Anabaptists" as Mr. S. contemptuously calls them. We have waited two years since we first saw it, and have at last written a review in great haste. All which we submit to our readers, with more confidence in the truth we advocate than in our ability to sustain it. May the Lord bless all who love and fear and obey him.

W. W. E.

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### CULTIVATION OF THE MIND.

CULTIVATE the power to fix the mind on any subject you please.

Fix in the mind the elementary principles of all that pertains to life, such as the principles of science, of business, of politics, of government, laws, and religion.

Obtain the power of using language, and defining what you mean by such terms as are in common use when we speak or think.