

Many excellent works on this question are extant, but they appear to have been prepared expressly for the profound scholar. Hebrew and Greek characters adorn their pages; all of which to the great mass of readers are *a dead letter*. The writers appear to have spent more time with the gods and goddesses of antiquity, than with the Apostles and Prophets of the Most High. Readers seeing this, imagine that the question is one awfully abstruse, so much so that none but those who have spent all their days with the dead languages can come to any definite conclusion on the subject.

Our object then shall be to make the whole controversy so plain "that he that reads may run," and that "the wayfaring man though a fool need not err in the path of duty."

Many sneer at Baptism as a "non-essential," and at the same time labour the question as though the salvation of the world was suspended on its decision. We shall not anticipate the third part of our subject; but relative to the importance of it we would remark, that we consider an exact agreement amongst professors of religion on a scriptural view of the action, subjects and design of baptism, will be a signal for Christian union and communion throughout Christendom. Believing this, who that desires to see Christians united, would not seek to obtain correct scriptural knowledge of the whole controversy?

Our Baptist friends, generally, look on the subject as not connected with our conversion to God; and at the same time debar from their churches and communion those who have not been immersed, although they acknowledge that they may be the Children of God—his elect people! "God communes with them; they have fellowship with the Father, and with his Son Jesus Christ; but we will not commune with them nor admit them into our churches because they have not obeyed a command of the Lord Jesus which is a non-essential."

This remark is made with reference to only one class of Baptists, not from one unkind feeling, but that they may be induced to examine the subject in all its parts; for should they be excluding from their communion and church privileges one of the children of God, better for them that a mill stone were hanged about their neck, and they drowned in the depths of the sea. With our present views of the wickedness of keeping up divisions in the body of Christ, not for all the wealth of Britain would we dare to raise our hand or voice to prevent the union and communion of all the children of God.

Baptists and Paido-Baptists, the subject before us is an important one! Examine it well.

We have for some time been of the opinion, that one great reason why this controversy has been of such long standing, is the inattention paid to the meaning of words. Nothing more certain than this, viz. that if we do not fully understand the meaning of the words we use we shall never be able to ascertain the meaning of the sentences made up of these words. Let us then attend to the meaning of the principal words used in this controversy.

That the Author of the Holy Volume used words in their common acceptation, is certain; if he did not, a revelation to us it can never be.