

to them cloven tongues as of fire and it SAT UPON each of them, and they were all (not *immersed in*, but) FILLED WITH the Holy Ghost. And when this memorable visitation of grace took place, Peter represents it to the astonished multitudes, as the accomplishment of Joel's prophetic declaration—'I will *pour out my spirit* UPON all flesh; while he thus describes the *mode* in which the exalted Saviour communicated the heavenly gift: "Therefore being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, he hath SHED FORTH this, which ye now see and hear." In the words which the Holy Ghost teacheth, not one word do we hear of his own baptism—the divine archetype of water baptism, being administered by *immersion*. Perfectly coincident with the language that Peter employed on the day of Pentecost, is that in which he relates the success of his mission to the household of Cornelius;—"And as I began to speak, the Holy Ghost FELL ON THEM as ON US at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized you *with* water, but ye shall be *baptized with the Holy Ghost*." Acts. xi : 15, 16. The expression *baptized in*, or into the Holy Ghost is alike anomalous and unmeaning in itself, and perfectly incompatible with the inflexible propriety of inspired language. Mr. Crawley's proposed alteration of the authorised version in this instance, receives as little countenance from the laws of Greek syntax and idiom, as it does from Scripture, and, I had almost used his own expression—common sense. For he must be aware, that when the Genitive or Dative case is used after the verb, either with or without a preposition, the expression does not designate the *manner* of the baptism, but only the kind of element by which the baptism was effected.\*

*Against* Mr. Crawley's proposed translation of John's prophecy, respecting the Messiah's baptizing with the Holy Ghost, we have then 1. Its revolting absurdity, 2. Its incompatibility with the recorded fact of the case, as to the *mode* in which the baptism of the Spirit took place, and 3. Its entire want of support from the admitted usages of the Greek language. *For it*,—the only pretence he alleges is, that since the same particle is translated *in*, in some other places, it would *harmonize* those passages in which the preposition *en* occurs in reference to baptism, *always* to translate it, *in*.† Now if this principle of interpretation be admitted, we have no doubt we could gratify Mr. C. and our readers to satiety, with

\* Stuart on the mode of Baptism, p. 317.

† Treatise on Baptism, p. 109.