

als, notwithstanding all that is wrong in the particular doctrines and practices of the sect itself.

FIVE REASONS FOR THE SUFFICIENCY OF BAPTISM BY POURING.

1st. Because it cannot be proved in a single instance from Holy Scripture that baptism was ever administered by plunging the whole body under water.

The following are the passages generally quoted as favoring immersion :

(I.) St. John iii. 23: "John also was baptizing in Ænon near to Salim, because there was much water there." The vast multitudes that "went out" to John from time to time would necessitate "much water" for any mode of baptism. "There went out to him Jerusalem, and Judæa, and all the region round about Jordan." (St. Matt. iii. 5.)

(II.) St. Matthew iii. 26: "Jesus, when He was baptized, went up straightway out of the water." It does not say that He went up from under the water. The rude sculptures of the primitive Christians in the catacombs at Rome (dating from the second century) represent our Lord and St. John as standing in the water, and St. John pouring water on the head of our Lord.

(III.) Acts viii. 38: "And they went down both into the water, both Philip and the eunuch; and he baptized him." It does not say they went down under the water; in fact this cannot be the meaning, for "both Philip and the eunuch went down into the water." No one will assert that Philip went down under the water.

(IV.) Colossians ii. 12: "Buried

with Him in baptism." The context shows this to be a spiritual burial, "a death unto sin" of those who before were "dead in sins." In the same way baptism is spoken of in the previous verse as "the circumcision of Christ," where there can be no possible reference to the mode of circumcision, only to the spiritual effect. In any case, no argument for putting under the water can be drawn from Christ's burial, as Christ was not put under the earth at all. (See St. Mark xv. 46, and St. Matt. xxvii. 59, 60.)

On the day of Pentecost total immersion of the body would seem to have been an impossibility under the circumstances. Three thousand persons were baptized on that day, not by a river side, but on a steep hill in the heart of a large city, where the religion of Christ was hated by those in power, and the Lord himself had been publicly crucified a few days before. (Acts ii. 41.)

2d, Because the word *baptizo* (baptize), which occurs seventy-six times in the New Testament, cannot be proved in a single instance to mean "plunge under."

In the following cases it is plainly incapable of any such meaning:

St. Mark vii. 4: "When they come from the market, except they wash (*baptizontai*, are baptized) they eat not." In the two previous verses we learn that this baptism consisted of washing only a part of the body, namely, the hands. Nor was even this act performed among the Jews by immersion; the universal custom was for a servant to pour water upon the hands.

St. Luke xi. 38: "When the Pharisee saw it, he marvelled that He had not washed (*chaptisthe*, been baptized) before dinner."—