

Anna Clayton; — or — The Enquirer after Truth.

CHAPTER III. "Be it a freeman when the truth makes free, And all are slaves but God."

"I thought it could be possible right in the face and eyes of such testimony!" said the old man with evident relief. "Just listen, 'Jesus was baptized of John in Jordan; that would mean, but that he was immersed in the river Jordan."

"I would suggest," said George, "as baptism is the disputed word, that we first examine the context wherever it occurs, with reference to the two ideas; that is, of dipping and of immersion, before we take up the word itself."

"I was about to suggest the same idea," said Anna; "it seems that there must be sufficient evidence in the Bible alone, to fully satisfy us that what I can find there, here can be mistaken about."

"There is an abundance of evidence to prove it," said Halley; "but we will not dwell upon it now, as it will come up as we proceed."

"I can't see," said Elder Clayton, "how this materially affects the question. It is reasonable to suppose, that the act was dipping, and that it may have a spiritual import too—'it likely it did.'"

"Then you concede," replied Halley, "that John's baptism could only be the purifying of the flesh, as Paul has said; but as we warned them to flee from the wrath to come, which was to come in a spiritual sense, and preached the coming of the Kingdom of God, which was a spiritual Kingdom, for the Kingdom of God is not of this world; that the essential part of his baptism must have been, then, spiritual also; that is of a spiritual import! It, too, follows that he baptized solely for the purpose of putting off the flesh—"

"It is not that the proper way to study any thing," said Anna. "It is a universal principle in obtaining correct knowledge of any subject who erred. And especially in this important, where there is involved a knowledge of the spiritual; or perhaps a blending of the spiritual and material."

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