

thing, which I believe is not pretended by any one. Thus too the Advocates for Immersion have interpreted Romans vi. 4. "We are buried with him by baptism." But this figure agrees better with the effusion, or pouring upon, than that of dipping; for the body which is buried, is not dipped into the earth, but has the earth poured upon it.

The word sometimes signifies *Effusion*, or *Pouring*. Thus it is understood in Matt. iii. 11; "He shall baptize you with the Holy Ghost." Not by dipping, most certainly, but by pouring, agreeably to the prophecy of Joel, (ii. 28,) "I will pour out of my Spirit upon all flesh." So also in Acts i. 5; and in verse 8, the historian expressly states how they were to be baptized: "Ye shall receive power, after that"—after what? After that ye have been dipped *into* the Holy Ghost? No, but "after that the Holy Ghost has come *upon* you." Thus also it is plainly to be understood, in Acts xi. 16. This is evident from v. 15: "The Holy Ghost fell on them"—not they fell into the Holy Ghost—"as on us at the beginning, then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

The word sometimes signifies *Sprinkling*. Thus it is used in 1 Cor. x. 2: "And were all baptized into Moses in the cloud and in the sea." Here the Apostle refers to the passage of the Israelites through the Red Sea, and to the cloud by which they were concealed from the Egyptians. (Exodus xiv. 20.) That they were not dipped in the sea, is certain, for the Historian says, "the children of Israel went into the midst of the sea upon *dry*

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