

sage through the sea, we learn two or three facts from the narrative of Moses and from the 77th Psalm, which, in the opinion of some, may possibly throw some light on the question of *mode*. From Moses we learn that there was a "a strong wind;" and from the Psalm, that there was a thunder-storm, accompanied by heavy rain, during the passage. Then should we not be warranted in saying that the Israelites were baptized with the spray from the sea, and with the heavy rain which fell from the cloud? —which would be baptism by sprinkling, or, at most, pouring; not dipping, certainly. We care but little whether this exposition be accepted or rejected. Indeed, any attempt to expound the *mode* is on our part quite a work of supererogation; not adding the slightest weight to our argument, even if deemed entirely satisfactory. Will any one, then, who defers to the authority of Holy Scripture, venture to affirm, when a person has been solemnly sprinkled with water in the name of the Holy Trinity, that he has *not* been baptized, merely because he has not been *dipped*? If so, his controversy is with St. Paul, not with us; for Paul says that the Israelites were baptized, and we are quite sure from the history that they were *not dipped*.

On the day of Pentecost there was *baptism*, but certainly not *dipping*. This great event was predicted by our Lord's forerunner, at an early period of his ministry, in the following terms: "I indeed baptize you with water; but He shall baptize you with the Holy Ghost, and with fire." St. Luke, in the Acts of the Apostles, has recorded the accomplishment of this prediction, in the following words: "And when the day of Pentecost was fully come, they were all with one accord in one place. And sud-

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