

where the "baptism" of the apostles by the descent of the Holy Ghost is said to be accomplished by the "Pouring out of the spirit." In the following passage the signification of this passage appears evidently to be confined to sprinkling. — "Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud; and in the sea" (u) The history here referred to, will be found Exodus 13. 21, 22, and 14. 19, 20, from which it appears.

"First; That God, or the angel of God, went before the Israelites, from the commencement of their journey at Succoth, in a pillar of cloud by day, and in a pillar of fire by night, until they were overtaken by Pharaoh and his army, on the margin of the Red Sea, beside Pihahiroth.

"Secondly; That the angel of God, who had hitherto gone before the camp of Israel, removed, and went behind them together with the pillar of the cloud.

"Thirdly; That the waters of the Red Sea were divided, so as to be a wall on the right hand, and on the left.

"Fourthly; That the children of Israel went into the midst of the sea upon dry ground.

"In the whole of this story, it is evident, there is no account whatever of that baptism of the Israelites mentioned by St. Paul in the passage quoted from I. Corinthians. There is not even an allusion to this baptism, unless it be in the declaration, that the pillar of the cloud went from before the Israelites, and stood behind them. By the waters of the Red Sea they were not even sprinkled, much less immersed, but went, as Moses expressly informs us, between two walls of water, upon dry ground. Neither is there here any account that they were baptized in the cloud: whatever this phraseology may mean.

"But what Moses has omitted, Asaph has particularly recorded in the seventy seventh psalm, (16—20 verses.) In this account of the passage through the Red Sea, we have the baptism spoken of by St. Paul, expressly mentioned;—The clouds poured forth water upon them, or descended upon them in rain, while they were journeying through the sea. The marginal and literal reading is, the clouds were poured forth with waters. There is reason to believe from this declaration, that when the cloud passed from the van of the Israelites to the rear, or when in the language of the psalmist, they were poured forth from before the Israelites to stand behind them, the rain may have descended from the cloud during this passage. Whether this be admitted, or not, it is clear, that this is the only account of the baptism, mentioned by St. Paul, which is contained in the Old Testament. And it is equally clear, that this baptism was a cleansing, accomplished by the sprinkling of rain, and certainly not by immersion. The fancy of my antagonists, that the cloud in some manner or other, embosomed the Israelites, by resting upon them, and thus enveloping them as water envelops a person immersed in it, would appear well, I think, in poetry; but has an aspect scarcely serious enough to claim a place in a theological discussion." (v)

It follows then, that St Paul being the Judge, to be sprinkled is to be baptized no less than to be immersed is to be baptized.

Whether the design, with which I have made these remarks, Sir, be sufficiently apparent, I cannot attempt to determine; and therefore think it necessary to remark, that they have not proceeded from a disposition to call in question the validity of immersion. My design is to shew, that there is not all the reason which has been pretended, for our opponents to arrogate to themselves the title of Baptists, as though they alone administered the ordinance of Baptism in a scriptural manner: to make it appear, that it cannot be proved either by any express declaration, or legitimate and indisputable inference, from the scriptures; and that other modes have also at least an equal claim to the respect of those who pay a becoming deference to the word of God. I concede it, however, to our opponents, that immersion is a legitimate mode; but this I would be understood to do, under a conviction, that, provided the sacrament be administered with water in the name of the Holy Trinity, the mode of administration is a matter of pure indifference. For were we to allow, what is the opposite of matter of fact,—that immersion was universally practised in the primi-

(u) I. Cor. 10: 1, 2. (v) Dwight's Sys. Theol. vol. 5. p p. 351—354.