

were placed on that memorable day!* Some, however, may be inclined to dispute his claim to the prize, when they estimate the largeness of the grant that must be made him, before even *he*, in round assertion, *facile princeps*, can so thoroughly expedite the business. For you must grant him, that, although according to St. Jerom, there was no natural fountain of water in the city of Jerusalem itself, and but one in the immediate neighbourhood—the spring of Siloam, which was sometimes dry,† although pure water was so exceedingly scarce and estimable in the city, that it was chiefly procured from the clouds, and preserved with the greatest care in domestic reservoirs, the Apostles had, nevertheless, eighteen or twenty thousand hogsheads of this pure and precious element at their disposal in the driest season of the year, without one objection from the inhabitants, to whom their change of religion had made them detestable;—you must grant him that the three thousand either came prepared to clothe themselves after their baptism, with a change of raiment, or as soon as they were pricked in their hearts ran *home*, “ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians,” and procuring a second dress came to receive the initiatory ordinance;—you must grant him that every one of the candidates had been previously examined, as to their conversion, and given full satisfaction to the church on that head—yes, and you must after all this, grant him that the seventy disciples aided the Apostles in administering the rite, and obtained without any difficulty, each and all of them, convenient places for dipping men and women simultaneously, with delicacy, and with all the required despatch. Withhold from Mr. Crawley these unsupported premises and his circumstances are exceedingly perplexing: doomed to the fabled punishment of Sisyphus, he no sooner rolls the difficulty a little up hill, but anon it rolls back again.—Just so it must ever be,

“ *Labitur et labetur in omne volubilis ævum,*”

Not more auspicious to the cause of our Baptist friends is the sacred narrative of the baptism of the Jailor of Philippi, and his household. Acts xvi : 25, et seq. Here too, they require us to be most liberal and accommodating in our concessions, or they can *prove nothing*. Even then, indeed they are by no means at unity in their theories on the puzzling question, ‘ Where was the Jailor

* Treatise on Baptism, p. 119. † Calmet's Dictionary, art. Siloam.