

10 of chapter 9, are clearly distinguished by the Apostle from the sprinklings, another class of ceremonial purifications of which he speaks in verses 19 and 21, where he is careful not to use the word (*βαπτισμος*) *baptismos*, but (*ραντισμο*) *rantizo*. What the "divers immersions" were, and the general rule by which they were conducted, we may learn by referring to Lev. xi. 32; Num. xxxi. 23. The things to be *baptized* were to be "*put into water*," and "*made to go through the water*." These "divers baptisms" were "divers immersions," and did not include any of the sprinklings of the old economy.

I have gone over the ground which engaged my attention during the progress of my investigations, and hope that a candid perusal of what I have said will fully justify me in the step I have taken, whatever may be the practical result in the case of the reader. The conclusions to which I have been led, I shall briefly state.

1.—The argument from the Abrahamic covenant affords no warrant whatever for infant baptism.

2.—The commission positively requires instruction and a reception of the truth *before* baptism; and baptism as a profession of discipleship. Hence infants are excluded from baptism by the commission, and all believers bound to be baptized.

3.—The example of the Apostles extends only to the baptism of professed believers. We have no proof that they ever baptized any but those whom they regarded as believers.

4.—All the incidental allusions to the ordinance suppose the baptized persons to have received the ordinance on a profession of faith.

5.—The word rendered baptize, never in the original meaning to sprinkle, but always to place wholly under the baptizing element, proves that sprinkling is not, but that immersion, and only immersion is the appointed mode.

6.—This mode is consistent with all the New Testa-