

down into the water; and after which they are represented as coming up out of the water, could be nothing less than bathing or immersing the whole person." We begin with remarking on this declaration, that we are witnesses of the *possibility* of reading all the passages referred to, without receiving from them the persuasion which Mr. C. conceives, they must necessarily produce; for we have read them again and again, and are assured of no such thing. 'Oh' Mr. C. will be ready to exclaim, 'the incurable obstinacy of Pedobaptist prejudice!' Perfectly unaware however, that *our* minds are more largely imbued with that quality than *his own*, we shall claim the privilege of assigning our reasons, for not seeing eye to eye in this matter, with our Baptist brethren.

Admitting then, for a moment, the accuracy of our English translation in rendering the Greek prepositions in question, if it is an admissible and undeniable inference from such expressions, that John's proselytes, and Philip's sable convert, were really immersed, it is equally admissible and undeniable, that John immersed himself as well, and as often as he did his candidates—and that Philip was submerged as completely as the eunuch, because it is said of them *both* alike, that they went down into the water. It is equally apparent that both the administrator and the recipient of the ordinance, might go down into the water and come up out of it, without at all, necessarily involving the supposition, that the rite was performed by immersion.* Nor is there any thing improbable in imagining, that they *would* go into the water, though the rite were performed by *sprinkling* or *pouring*, when we consider the warmth of the climate, the custom of wearing sandals instead of shoes, and that frequent washing of the feet was both necessary and refreshing. †Moreover, from what has been previously advanced it appears, that our opponents consider the verb baptize alone as signifying to immerse under water, and as warranting an emersion correspondent with immersion. Now if they interpret the prepositions in question, when associated with the verb baptize, as meaning *into* and *out of* additionally, they make in fact two plungings under and two emersions, and therefore consistency with their own exegesis of their words, requires that if they do not

*Thorn's Modern Immers. not Scrip. Bap. pp. 133, 140.

† Mr. Wolfe, the Missionary, mentions in his Journal, an instance of this kind, in the customs of a people of Mesopotamia. This sect of Christians call themselves "The followers of St. John the Baptist, who was a follower of Christ." Among many other questions, Mr. Wolfe inquired of one of them respecting their mode of baptism, and was answered, "The Priest or Bishop baptizes children thirty days old. They take the child to the banks of the river; a relative or friend holds the child near the surface of the water, while the Priest *sprinkles* the element upon the child, and with prayers they name the child."

Journal, vol. ii. p. 311.

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