

on the day of Pentecost. Now, think of the three thousand converted and baptized, and ask if it was done by immersion? Think of the time and exertion required for plunging, raising and delivering a single person. Think of the whole work of baptizing fifty—of three hundred—of three thousand—and say was this done after the morning service, followed out, as it must have been, by conversation and inquiries with this large number? Supposing the work to have commenced at twelve o'clock, then, as night came on at six o'clock, only six hours could have been consumed in it. Well, 3000 divided amongst the twelve apostles, gives 250 to each, or 41 per hour, or  $1\frac{1}{2}$  minutes to each person; and this every  $1\frac{1}{2}$  minutes for six hours. Most irreverently hasty would this have been, even if possible; but it is what twelve men for six hours could not possibly endure. Besides, where were the twelve baptizing places? for the Jewish rulers and their party, were little disposed to render accommodation for any such proceeding; and there was no river, no lake at Jerusalem; but, on the contrary, there was always a great deficiency of water. Could twelve places, with the requisite depth (and no greater) of water be instantly procured, amidst this hostile and persecuting population? Again, how were these 3000 people to be immersed? Surely not naked in the view of such crowds? surely not with clothes specially prepared for baptism? surely not in their common clothes, so as to be afterwards wet through in that climate, in which this evil is incomparably more injurious to health than it is here? The supposition of immersion being employed with these crowds is surrounded with difficulties and absurdities—while pouring would be easy, decorous, and safe.

I have referred to these cases of New Testament baptism, because they are the leading ones in which any reference to the mode is made; and from them every thing possible has been pressed that could favour the dipping process. They not only do not countenance that practice, but very decidedly look another way.

The term baptism is in several cases employed irrespective of historical objects; and in them, also, is sought some evidence in favour of immersion. For instance, in Rom. vi. 4, and Col.