

he whiter than snow." The hyssop, as is well known, from its detersive and purifying qualities, was used in *sprinkling* the blood of the paschal lamb, and in *sprinkling* the leper. The paraphrase of the Psalmist's words in the Chaldee is, "Thou wilt *sprinkle* me like the priest, which *sprinkleth* the unclean with the purifying waters, with *hyssop*, and with the ashes of an heifer, and I shall be clean." "Baptismal sprinkling an unmeaning ceremony!" exclaims an eloquent preacher* "Let us point those who think it so, to language such as this, and bid them blush for their delusion. Nay, let us call upon them to contemplate Jehovah, as it were, rising from his throne, looking round on a world of creatures involved in guilt and covered with pollution, and then let them listen to the words which prophetic inspiration utters, "He will *SPRINKLE* many nations!" Is there any thing trifling or insignificant here? Is there not rather something which bespeaks at once the infinite fulness of his cleansing power? the virtue which resides in *every drop* of grace which he sheds upon a fallen world—the energy divine which he puts forth in every individual act of his saving influence—All in beautiful accordance with the spirit of that declaration of her, who touched but the *hem* of the Redeemer's garment, the truth of which was realized in her blest experience, "If I may but touch his garment I shall be whole!" Mat. ix: 21.

III. An appeal to the immersions of the Greek church, as affording a testimony in favour of dipping, as the original mode of practicing the ordinance, is founded on the *ostensible* but *erroneous* supposition, that that numerous communion is formed of the descendants of the inhabitants of ancient Greece, who retain a distinct knowledge of the language of their forefathers. Whence, if this is the case, arises the necessity of translating the original New Testament into Modern Greek, that those adepts in the pure and ancient language, may read in their own tongue the wonderful works of God? The truth is, the Greek church consists of a most heterogeneous population, whose languages are marked by a correspondent diversity:—"A considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Nubia, Lydia, Arabia, Mesopotamia, Syria, Cilicia, Palestine, the Russian Empire in Europe, great part of Siberia in Asia, Astracan, Casan, Georgia, and White Russia in Poland."† The absurdity of recognizing such a motley group as witnesses on a question of philology, is further apparent from the fact that "most of the Eastern churches,

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† Encyclop. Lond. vol. 8. p. 971.