

not deriving infant baptism from apostolic institutions." *History of the Church*, Vol. I., p. 311.

THE ACT OF BAPTISM.

Ques.—What is the proper act in baptism?

Ans.—Immersion, or a burial of the believer, followed by a resurrection. Matt. iii : 13-17 ; Mark i : 5-11 ; John iii : 23 ; Acts viii : 36-39 ; Rom. vi : 3-5 ; Col. ii : 12.

Ques.—Will not sprinkling or pouring answer the purpose?

Ans.—No ; no other act represents a burial and resurrection (which are essential to Christ's baptism). As the Lord's Supper commemorates the *death* of Jesus, so baptism the burial and resurrection, and if immersion is taken out of the Christian system there is nothing left in it to commemorate the resurrection of Jesus, the Christ.

And besides this, there is no other word used in the New Testament where baptism is spoken of but the word which, when translated, means "to dip, plunge, or immerse." See any standard Greek Dictionary.

Ques.—Is this word translated anywhere in the Bible?

Ans.—Yes ; in II Kings v : 14. The Hebrew word is "*tabhal*," the Greek "*baptizo*," the English "dip."

The word "sprinkle" is not found in the four gospels nor in the Acts of the Apostles, neither in Greek nor in English, nor in any other place in the New Testament, but six times in the Epistle to the Hebrews, and once in I Peter, and *never* where baptism is referred to. (Westcott & Hart put *Rantizo* in brackets in Mark vii : 5.)

If our Lord intended the ordinance of baptism to be performed by sprinkling He would have used the word which the language provides to designate the act, and which is elsewhere used in the New Testament where sprinkling is intended ; but He never once used such a word to designate baptism ; therefore, He never intended sprinkling to be the form of the act.

If our Lord intended the ordinance of baptism to be performed by pouring He would have used the word which the