

water, and his followers baptizing with the Holy Ghost.—Acts xi. 15, 16. Now, it is easy to see how the descent of the Holy Ghost would remind him of the *descent* of the water; but not how it could remind him of a totally different process, namely, the dipping the body into water. Then, too, the Lord's expression there (Acts xi. 16), shews that baptizing was the *descent* of water, as baptizing was the *descent* of the Holy Ghost.

Of the people of Samaria, a great number were baptized.—Acts viii. 10-12. *How* were they baptized? by immersion or affusion? There was not water enough for immersions; for such was the deficiency in this respect, that in early times Jacob had to dig a well there, and "drank thereof himself, and his children, and his cattle."—John iv. 12. And his well had to be preserved till the time of Christ; and then was used by the people, who came forth to it from the city to procure their supplies. The absence of any river or stream in the neighborhood, is thus made manifest. Well, could there be immersion in the well? would it have been decent, even if practicable? would it have been suffered by the people, who had there to draw water as their beverage? How, then, were the crowds baptized?

Further, there were baptisms in houses—as Paul's in a house in Damascus, and the Philippian Jailor's in the prison. It is not likely that immersion was practised in these buildings; for even supposing that they were furnished with baths, it is not probable that these were baths so spacious that in them one man could dip another—a process requiring much more room than is required for a person's bathing himself. Look, too, at the circumstances. Paul "*arose*," to be "baptized," (Acts ix. 18); the act which he would have to perform, for receiving baptism from Ananias. Nor is it likely, that under the exhaustion which was then upon him, produced by three days' fasting and mental agitation, he would be plunged into a body of cold water. So the Jailor, at Philippi, cannot be supposed to have had a bath in a heathen prison, in those days of severity to prisoners,—nor even if he had, is it likely that at midnight, after rousing his family from their rest, he would have them immersed.

Finally, baptism was administered to crowds in Jerusalem, as