

Plainly the water came upon the beach. Surely the beach did not go into the water. In this case, then, there was baptism, but no dipping.

We have seen that baptism and dipping have not always been fast friends ; that they are not always found in company, even in the writings of the ancient Greeks. Let us now see whether *baptism* and *dipping* are synonyms in the writings of the New Testament ; and whether, therefore, "the command to baptize must be interpreted to mean a command to dip." This is a far more important branch of the argument than that which we have just disposed of. What we want to know is, not so much the sense in which the ancient Greeks employed the word, as the sense in which it is used in the New Testament. The limits which we have assigned to ourselves will not admit of our dwelling at length on this point ; otherwise it would be quite easy to produce a great number of texts in which the word *baptism* is applied to cases where we are absolutely certain that there could have been no dipping. One clear case would be quite enough for our argument ; but we shall adduce two.

The first passage is 1 Cor. x. 1, 2 : "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea." In what *manner* the Israelites "were baptized unto Moses in the cloud and in the sea" may be a matter of dispute ; but that they *were* baptized is certain, for St. Paul states that they were ; though he says not a word as to the mode. Let us therefore refer to the account given by Moses of the passage through the sea, with