

his garner. "He is mightier than I." "He will burn up the chaff in the unquenchable fire." Methinks this is so obvious, that were it not for the word *you*—(he shall baptize *you*)—all men, women, and children might see that it is the meaning of the passage.

That "*you*" means only some of the applicants for John's immersion, is so evident that all men of perception, whatever be their theory of the passage, allow it. Even Mr. Henry himself says, "*You* here means *some of you*." It is not peculiar to John, nor to any preacher, thus to address men. It is common to all. "I baptize *you*"—not all the Pharisees and Sadducees—but *some of you*. I baptize men in order to reformation. He will baptize men—some of you in the Holy Spirit, and some of you in fire. But why argue that "*you*" here means only *some of you*, since those who oppose our interpretation agree with us in this point. No man will say that he that followed John would baptize all men who came to his baptism with the Holy Spirit and with fire.

That we justly interpret this passage, is proved from Mark's version of it. He does not mention *the vipers*—he does not allude to those pretenders; and therefore he says *nothing about fire*. He speaks only of the immersion in the Holy Spirit. He speaks of multitudes who "were immersed in the Jordan, confessing their sins;" and only adds, "I indeed have baptized you in water; but he shall baptize you in the Holy Spirit." Now had Mark added "*in fire*," without the vipers in his premises, our opposers might have had some pretext for their assumption: but as he has omitted both *the generation of vipers* and *the baptism in fire*, they are without excuse for their error.

Again, and still more confirmatory of our views, Luke tells of the multitude and of the generation of vipers that flocked to John's baptism; and he makes John caution them of their temerity and folly, in the same words—assuring that every tree that yieldeth not good fruit shall be converted into fuel—"he shall immerse you in the Holy Spirit and in fire." The fruit-bearing trees in the Holy Spirit, and the bad fruit, or no fruit-bearing trees, "he will burn up in unquenchable fire."

And further in corroboration we might also cite John, who, like Mark, says nothing of the vipers, and consequently nothing of the baptism in fire; but simply contrasts the baptism in water with the baptism of the Spirit. He makes the Baptist say, "I am come baptizing in water; but he that sent me to baptize *in water*, said, Upon whom thou shalt see the Spirit descending and remaining, he it is that immerses in the Holy Spirit."

Having shewn the remarkable consistency of Matthew, Mark, Luke, and John, with our interpretation of the passage, if I thought farther illustration or confirmation was needed, I would close with the comment of the Messiah himself. It was spoken after his resurrection and immediately before his ascension. Acts i. 5. John, indeed, said he to his beloved disciples—not to the hypocrites that oft attended John's ministry—but to his disciples, "John truly baptized in water, but you shall (as truly) be baptized in the Holy Spirit not many days hence." No *fire* mentioned here, because none but disciples were