

the water, both Philip and the Eunuch, and he baptized him. And when they were come out of the water," &c. The prepositions which are here rendered *into* and *out of*, very frequently signify *unto*, as is evident from the following texts: "I am not sent but *unto* the lost sheep of the house of Israel." (Matt. xv. 24.) "And the devil taking him up *into* an high mountain." (Luke iv. 5.) "He went out *into* a mountain to pray." (Luke vi. 12.) In the latter texts, the word evidently means *unto*, and not *into*. See also Luke ix. 28; Acts xiv. 21; Colos. i. 20; Luke xx. 4; John xix. 12; Acts xiv. 8; xv. 9; xvii. 3—§1; and xxvii. 34. "But supposing," says Henry, "we here understand them to signify *into* and *out of*, Philip and the Eunuch, who were bare-foot according to custom, perhaps went up to the ankles, or mid-leg into the water, and Philip sprinkled water upon him, according to the prophecy which this Eunuch had probably but just now read; for it is but a few verses before those which Philip found him upon, and was very apposite to his case." (Isa. lii. 15.) "So shall he sprinkle" not dip "many nations," &c.

The cases of Lydia and the Jailor, which both occur in Acts xvi. have not one single circumstance connected with them, from which dipping can be inferred; but on the contrary, there is the utmost improbability that in either case, they went into either a baptistry, a river, or a bath. Lydia indeed, heard Paul by a river side; but to suppose that the Apostle immersed her in the river, she having no previous intention of being baptized, and therefore being without change of raiment, to say nothing of the indelicacy of a female undressing and dressing in such a