

mon sense and Christian intelligence. We frankly admit that, in the early Church; three distinct practices prevailed, viz; Sprinkling, pouring, and immersion in a state of nudity. But, as it would be utterly impossible within the limits of a single discourse to examine critically the several passages behind which the advocates of immersion have entrenched themselves as in a position called by them unassailable, we shall merely pass two or three under a hasty review. And put 1 Corinthians (X 1. 2.) "Moreover Brethren, I would not that ye should be ignorant, know 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." This passage is quoted, remember, in support of immersion. But an exact account of the transaction referred to by Paul, may be found in Exodus, XIII. 21. 22. and XIV. 20-22. In the whole account thus given by Moses, not even an allusion is made to Baptism—The Israelites were not sprinkled by the waters of the Red Sea, and it is not said that—"they were baptized in the Cloud." But what Moses has omitted, the Prophet Asaph has particularly recorded in Psalm LXXVII. 16-20. "The waters saw Thee O God; the waters saw thee; they were afraid; the depths were also troubled; the clouds poured out water, the skies sent out a sound." From this we infer that, when the cloud passed from the van of the Israelites to the rear, the rain may have descended on the passengers through the channel of the Red Sea. This is the only account of the baptism mentioned by St. Paul, which is found in the Old Testament. It seems to countenance sprinkling, certainly not immersion.

Again, we are directed, in condemnation of our practice, to Matthew III, 11th. The bare rendering of this passage to suit the views of our antagonists—thus: "I will plunge you in the Holy Ghost and in fire," should, we think, be a sufficient exposition of the absurdity. As to the mode in which this baptism was accomplished, both prophecy and history give their distinct testimony. Saith the Prophet Joel, II, 28-29: "And it shall come to pass afterward that I will pour out my spirit upon all flesh," &c., which prediction was fulfilled, according to Peter's declaration, on the day of Pentecost—Acts II, 1-5, 33. Since effusion of the Holy Ghost is here acknowledged as spiritual baptism, this circumstance is, in our opinion, a distinct proof that effusion of water, or sprinkling, is, in the view of the New Testament writers, baptism also. That immersion is not essential to the proper administration of the sacrament of Baptism, we have unequivocal proof in John XIII, where Jesus is inculcating on Peter the duty of humility and the doctrine of the efficacy of his own blood, and of the necessity of the Spirit's sanctifying and cleansing power. Misapprehending the design of our Savior's proposal to "wash his feet," Peter, with characteristic ardor, recoils from this supposed indignity to his master. Having obtained a glimpse of the spiritual import of the act—the impulsive disciple exclaims, "Lord not my feet only, but also my hands and my head." But as a symbolical washing is perfect, although applied only to a part of the body, Jesus replies, "He that is washed, needeth not save to wash his feet; but is clean every whit." It is plainly taught therefore in this passage, that immersion is not essential.