

conveniently assemble, and be accommodated, while they remained. Had not this been his true motive, and if this is not the true meaning of the Evangelist in the passage under examination, there is no assignable reason, according to the showing of our Baptist brethren, why he should ever have removed from Jordan, or even itinerated beyond the precincts of the city of Jerusalem. Now the expression in the original happens precisely to accord with this conception. Had it been the intention of the sacred writer to designate the idea of abundance of water *for baptism*, he would not have said *polla hudata*, many waters, or as *Beza* and other eminent critics translate the words, *many rivulets (multi rivi)* but would naturally have spoken in the *singular* number. "A single brook," says Mr. Stuart, "of very small capacity, but still a living stream, might, with scooping out a small place in the sand, answer most abundantly all the purposes of baptism, in case it were performed by immersion; and answer them *just* as well, as *many waters* could do." The same distinguished biblicist observes, "No example can be brought in the New Testament of the application of *hudata* to designate merely *quantity* of water, simply considered as *deep* and *abounding*. It is either the vast *waters* of a sea or lake, as agitated by the winds and *broken into waves*, or the *multiplied waters* of *numerous springs*, which are here designated by the *plural* of the word in question." In confirmation of what has been advanced respecting John's station at Enon it may not be improper to remark, that when Sennacherib invaded this very country where John preached and baptized, we are informed "they stopped all the fountains, (*ta hudata* in the SEPTUAGINT, the same word that John uses) and the brook that ran through the midst of the land, saying, Why should the Kings of Assyria come and find MUCH WATER II Chron. xxxii : 4. That John selected Enon then, that the immense multitudes who resorted to his preaching, might be well supplied with an element, so essential to their support as water, and in a country where it was generally so extremely scarce, must be plain to every one, who would not from the predominating influence of a religious prejudice, prefer that the whole multitude should be left to *die*, rather than not be *dipped*.

"It seems an observation of some weight in this debate—that as water was used by divine appointment under the Jewish law, in a figurative and sacramental manner, or as an emblem of moral purity; and the Christian ceremony of baptizing is, undoubtedly adopted from this usage under the law; so the only way in which