

the fleeing tribes may get, as Carson says, a dry dip. And let him demonstrate from the *name*, the nature or the material, or the form of the prescribed service. The thing is impossible. As little can he determine from the word *baptism* the design or mode of the ordinances so-called. Linguists are not agreed about the exact signification of *baptize*. It is true, Dr. Cramp tells us, No learned man will risk his reputation by affirming that its primary meaning is not *dip, plunge, immerse*. This is quite characteristic, as noticed already, of the Baptist style of argumentation. It is a fearful *risk*, yet I will venture to *affirm* that the sea-coast is not *dipped*, or *plunged*, or *immersed* in the ocean as often as the tide flows in upon it, although Aristotle, as reported by Conant, says it is *baptized*.

According to the rule in respect to every other ordinance, we have to learn from the *Divine Word* what constitutes baptism, and then, and not till then, we are able to discover why that particular name is appropriated to it. And we have a special right, we are under a special obligation to appeal to the Old Testament, as it is an Old Testament ordinance.

We find the communication of all the blessings of the Covenant associated, in the Scriptures, with *sprinkling*, whether by a natural or prescribed process. When the Levites are to be set apart to their office or the leper to be cleansed, the water of separation is to be *sprinkled* upon them. Speak of the blessed efficacy of the divine word. "My doctrine shall *drop* as the rain: my speech shall *distil* as the dew." What of the Mediator's work? "He shall come down like *rain* upon the mown grass; as *showers* that water the earth." What of his blood that cleanses from all sin? It is "the blood of *sprinkling*." The saints are elect "unto obedience and *sprinkling* of the blood of Jesus Christ." What of the communication of the Spirit? "He shall *sprinkle* many nations." "I will *pour* water upon him that is thirsty, and floods upon the dry ground: I will *pour* my spirit upon thy seed and my blessing upon thine offering." "I will *sprinkle* clean water upon you, and ye shall be clean." Will some *learned man* among the Baptists shew us where, in the whole Bible, a blessing temporal or spiritual is represented as communicated in the way of *dipping, plunging* or *immersion*? God *sprinkles*. Baptists *dip*. Let the *Word* alone. Give us History. Never mind Moses or Isaiah, Paul or Peter. Give us Paine, Park, and their silent companions of Bangor.

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#### "THE VOICE OF HISTORY ON BAPTISM."

Rev. W. Sommersville, in the *Presbyterian Witness* of last week, expresses much dissatisfaction with the teachings of Professor Paine, of the Bangor Theological Seminary, on the History of Baptism. It will be remembered by our readers that in the *Christian Messenger*, July 28, an article appeared giving the examination of Dr. Paine's class on Church History.

Mr. Sommersville ventures to affirm that "Prof. Paine, teaching such doctrine in a *Congregational Seminary*, is not an honest man, and his historical report cannot be accepted without examination." This is a short cut to the end of controversy, almost as effectual as the treatment served upon Roger Williams and others who in earlier days were sent adrift because they ventured to say what they believed on this subject. There must have been a great many Congregationalists, Presbyterians, and other Pedobaptists who, in