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his converts along the edge of the stream, within the bed of the river, for the convenience of sprinkling them with the water; or, at most, pouring it upon them. There is a sect of Christians in the East who call themselves "the followers of John the Baptist, who was the follower of Christ," and who baptize "*in rivers*," professedly in imitation of his example. But they do *not dip*. Their practice is to hold the infant near the surface of the water, while they sprinkle him with it. While so much stress is laid by our opponents on the statement, that "John baptized *in Jordan*," how does it happen that they ignore that other passage in which John describes himself as "baptizing *with water*?" Baptizing *with water* is both sense and grammar; but *dipping with water* would be nonsense.

But why did John take up his station at the Jordan, and why did he select "Enon," where there was "much water," if he did not baptize by dipping? Only reflect on the vast multitudes who attended John's ministry, many of whom came from distant places, and that they did not receive baptism and then retire immediately, but remained, some of them probably for a considerable time, for the purpose of receiving instruction from his ministry, —and you will have a satisfactory answer to this question. If John had merely preached and not baptized at all, it would have been necessary for him to take up his station in some neighbourhood where water was plentiful. Christians of different denominations in America are accustomed to hold their camp-meetings in the neighbourhood of some stream or river; but would any one infer from this that they are accustomed to baptize by *dipping*?

But suppose we admit that John selected "Jordan" and