

washing or abluion may be effected in this way; but on the other hand, the meaning of the verb is equally well answered, *without immersion.*"* This fact, in relation to the word employed in the Old Testament to designate the purifications under the law, is the more observable, because the Hebrew term which means to *immerse*, occurs in respect to the priest's *dipping* his finger into blood or oil, *in order to sprinkle* them before the Lord, Lev. iv: 6. —xiv: 16; and also in regard to a bundle of hyssop being *dipped* into water, *for the purpose of sprinkling*; just as a Pedobaptist minister *dips* his hand into a vessel containing the baptismal element for the purpose of sprinkling on the subject of the ordinance clean water,—the significant and prophetic emblem of the purifying influences of the Holy Spirit, by which the mind is cleansed from all moral pollution and spiritual idolatry. Ezek. xxvi: 25. Among all the divers baptisms then, to which the apostle alludes, none, *no, not one*, appears to have been performed by *immersion*. In reply to Mr. Crawley's question in the words of Mr. Ripley, "What should hinder us, from employing the word *immersions* in †Heb. x: 19? What should hinder you! Such an one as Paul the aged, who, in language as plain as he could have used, speaks of the (*diaphoroi*) *diversified* baptisms, under the law without any limitation. What should hinder you from employing the word *immersions*! The fact that, while by far the most numerous of the purifications to which Paul indisputably alludes, were performed by *sprinkling* and many of them by *washing, pouring* and *smearing over*, you must find stronger evidence than you have yet produced, in order to prove that *any* of them were performed by *dipping*, before you can claim to consider the word as including a single case of *immersion* at all.

The apostle plainly enough suggests to the attentive reader, in the thirteenth verse, what species of purification he had most prominently in his view, by referring to the blood of bulls and of goats, and the ashes of an heifer, *SPRINKLING* the *unclean*;" and by enforcing in the following chapter, the great practical design of the whole epistle thus: Let us draw near with a true heart in full assurance of faith, having our hearts *SPRINKLED* from an evil conscience, and our bodies washed with pure water."

One additional example shall close our scripture illustrations of the sense of *baptizo*; and it is one in which it not only *does not*, but *cannot*, by any imaginable method of interpretation, present a

*Stuart on the mode of Baptism.

†Treatise on Baptism, p. 133.

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