

With these passages we conclude our enquiry as regards Holy Scripture for any express teaching of a particular mode of baptism. We have seen that "baptizo" does not literally mean "immerse," and that, therefore, our Lord's commission to His Apostles was a general one, not teaching any mode. Then we have seen that the references to our Lord's Baptism, and to the Baptism administered by S. John do not fix a special mode, not even when we take into careful consideration the several prepositions "in," "into," and "out of." Pushing our enquiry further we could not find any one particular mode as used by the Jewish Church, and which might thus have given us a reason to infer the mode S. John and the Apostles would probably adopt. Lastly we have examined several passages in the Acts and Epistles to find out, if possible, whether the Apostles practised any one particular mode; and here, again, we have not been successful. The nearest we have come to such a discovery is the Baptism of the Holy Ghost on the Day of Pentecost. "And this Baptism was intimately associated with the Baptism of water in the minds of the Apostles, as S. Peter's words prove. Therefore, if we are guided in our practice of Baptism by the teaching of the Holy Scripture, in connection with the recorded instances therein, *pouring* and *sprinkling*, both have stronger claims to our election than immersion."*

So much, then, from the light of Holy Scripture.

Our reference to the light of History must be brief, but I trust we shall have reason to be convinced that no one mode, be it immersion or pouring, or sprinkling, was ever practised as the only valid mode.

We sometimes hear it said regarding immersion, "that it was the universal practice of the Church for 1500 years;" and, again, it is also said that the Church of England used to practise immersion. Well, these statements are true; but they do not prove that at the same time some other mode might not also have been practised. Such statements are historically true—they are the truth so far as they go; but they are not the *whole* truth. These statements are only just so far true as the statements made to S. Peter by Ananias and Sapphira were true. They are only half the truth. Concerning half-truths a learned Baptist Professor (Rev. Calvin Goodspeed of Ontario) says:—"A resort to half-truths which teach a lie, is despicable, if it is through any other cause than ignorance, and then it is blameworthy, for no one should make assertions when ignorant.†

Immersion seems apparently to have been practised by all National Churches throughout the whole world and in every age.

* Hodges' "Baptism tested by Scripture," p. 321.

† "Immersion" by Rev. W. A. McKay, p. 105.