

is no Christian truth, it is a figurative expression which requires to be carefully examined to be understood, and to apply it to the subject on hand would be to make the symbols of the sacrament, symbols not of important truth but of other symbols. Moreover, this reference supposes that Christ was laid in a grave similar to what prevails amongst us, whereas the historian tells us, that he was buried as the manner of the Jews is to bury, and every one knows that this was in a tomb and not in a grave; and this destroys the whole comparison. Again, a small quantity of water, and that sprinkled on the body, will as effectually signify the cleansing of the soul from sin as though the whole body were immersed in water. Hear the word of the Lord, Ezek. xxxvi. 25, "Then will I sprinkle clean water upon you and you shall be clean; from all your filthiness and from all your idols will I cleanse you." Psalms li. 7: "Purge me with hyssop and I shall be clean," and hyssop was applied by sprinkling. Heb. ix. 13: "And if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." We adduce these proofs to shew that immersion is not essential to the ordinance, that the grand truth intended to be conveyed by the ordinance may be taught as fully by sprinkling, and indeed is taught in several passages of the Word.

2nd. We advance another step and remark that *the mode is not distinctly and definitely described in the terms of the Institution*. Had the word employed in the commission "go ye therefore and baptize all nations" &c., been invariably used to signify dip, or immerse, it might have been presumed that the mode was thereby fixed, though even that would only have been presumptive evidence; but this is not the case. We do not deny that the Greek word translated, "baptize" often means to dip, but we do deny that it *always* means this; and if it sometimes means something else, the word itself cannot settle the question, for may it not in this instance bear some of its other meanings. This part of the discussion receives an interest from the frequency with which it is asserted by our opponents, that immersion is the only meaning of the word. Can it be possible that men who set themselves up as guides can make this assertion and persist in it, if it be not so? Judge for yourselves. Mark vii. 3, 4: "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash, literally BAPTIZE, they eat not." Luke xi. 38: And when the Pharisees saw it, *i. e.*, Christ sitting down to meat without washing, they marvelled that he had not first washed, *baptised*, before dinner." In these places the word signifies to wash, to wash the hands. When Elijah washed his hands, Elisha poured water upon them. 2 Kings iii. 11. This indicates how this complimentary act was sometimes at least performed, *viz*: by pouring water upon them. But let us return to Mark. In the same passage we find these words, "And many other things there be, which they have received to hold, as the washing, literally baptism, of cups and pots, brazen vessels and of tables." Now how were these things washed or baptised, some of them could not be by immersion. The word rendered tables is acknowledged by all to mean the couches on which the Jews reclined at their meals. These were usually from 15 to 20 feet long 4 feet across and 4 feet high. How unlikely that these cumbrous pieces of furniture were immersed, especially where water was so scarce as at Jerusalem. It would have been an interesting sight to have seen an inmate of every dwelling in that large city, hurrying to some water with a couch upon his shoulders, and there plunging it in the stream! Is it not more reasonable to suppose that while the Pharisees required the washing of these things, not required by the law, they still retained the legal mode of purification, which we find prescribed, Numb. xix. 18. "And a clean person shall take hyssop and dip it in the water and sprinkle it upon the tent, and upon all the vessels, and upon all the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." Again. 1 Cor. x. 2. "They were all baptized unto Moses, in the cloud and in the