

CHAPTER VI.

ALLUSIONS TO BAPTISM. BAPTISM BY SPRINKLING. THE GREEK CHURCH. VERSIONS OF THE SCRIPTURES. HISTORY OF THE ANCIENT CHURCH.

THE allusion to baptism in I. Cor. x: 2, we have already examined; we must, I think, be satisfied that it presents an aspect as ominous to the immersion scheme, as did the cloud by which the Israelites were baptized, to the pursuing Egyptians; while it is indubitably certain that the Egyptians alone were *overwhelmed* or *immersed* in the sea.

I. The most material allusion that remains to be considered, is that in the Epistles to the Romans and Colossians, to which our opponents cling with as great tenacity as though it was their sole support, and which they are wont to reiterate with all the assurance of conscious triumph. Let us endeavour to ascertain whether their glorying in this particular is good. The passages are as follows: Rom. vi: 3, 4. "Know ye not, that so many of us as were baptized into Christ Jesus, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Col. ii: 12. Buried with him by baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The fact, that many commentators have been of opinion that those passages contain an allusion to the immersion of the whole body under water, is no conclusive evidence that such an idea was designed to be conveyed or suggested by Paul. Of the inaccuracy of such a notion, the passages themselves when minutely examined, afford strong internal evidence. Writers of scholia or commentaries, on the *whole* or *principal part* of the Scriptures, often tread in the footsteps of their predecessors; but when a sacred interpreter, admirably qualified for the task, concen-