

who, "all with one voice about the space of two hours cried out, great is Diana of the Ephesians." (Acts. xix., 34). Thus I shall not try to impress you with any show of burning zeal, nor by any loudness of voice; yet I shall heartily endeavour to place before you both Scriptural and Historical arguments, touching the necessity or otherwise of any particular mode of Baptism, asking you of your kindness to hear me patiently.

Looking over the whole Christian world, we find what might be called three modes of Baptism—or if you will—two modes. Of these *immersion* is certainly one; while in the minds of many, *sprinkling* and *affusion* being considered by them as but one mode, will be the other. But really there is quite a difference between aspersion or sprinkling, and affusion or pouring. One large part of the Christian Church practises *immersion* as a rule; but under some exceptional circumstances practises *affusion*. The Church of England recognizes alike immersion and affusion, leaving to circumstances, or the wishes of the parties concerned, the mode to be used. On the other hand the so-called Protestant denominations, with one exception, practise the mode of sprinkling; while the one exceptional denomination not only practises exclusively the one mode of *immersion*, but insists that it is *the only valid mode*.

Let me here draw your attention to a point deserving of some consideration, though not, of course, of sufficient force to be alone conclusive. I refer to the fact that while a very large majority of Christians, use one or other form or mode, considering any mode sufficient, only a very small minority insist on *immersion* as the only mode. Thus, while it might not be safe to say that the truth is with the great majority, yet it would seem to require the exercise of some careful and prayerful thought before accepting the view that the truth is only to be found with such a small minority.

We find that Christian Baptism was instituted by our Blessed Lord just before His Ascension into heaven; and in these words of St. Matthew:—"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (R. V. xxviii., 19). None could have been baptized with Christian Baptism before this its origination and institution. On examining these words of institution we find that there are two points which are not expressly stated, (1) the mode of baptism, and (2) any particular subjects of baptism. The Apostles were to "baptize,"—no particular mode named—"all the nations,"—no particular class of subjects mentioned. How, then, are we to gather any further and much desired information touching these points? Wall, in his great work, gives us this valuable and clear direction:—"The meaning and full import of a rule, given in any old book for the doing of anything is not so well apprehended by us, unless we understand the history of that nation, and of that time in which the