

and (*diaphoroi baptismois*) divers baptisms, and carnal ordinances imposed until the time of reformation." Heb. ix: 10. Nothing can be more perfectly obvious at first view, nor susceptible of stronger confirmation from the most scrutinizing inquiry, than that the Apostle here alludes to all the various species of purification enjoined under the Mosaic dispensation. From the result of an examination instituted by Mr. Stuart, and extended through the whole of the ceremonial laws of Moses, in regard to ritual purifications, we present the reader with the following details:—"We find," he says,

"1. That *washing the clothes only*, is one of the ceremonial rites of purification. The first direction of this nature we find in Ex. xix: 10-14. Other similar directions, the reader will find, by consulting Lev. xi: 28, 40.—xiii: 34, 54, 58.—xiv: 47—xv: 17.—Num. viii: 7, 21.—xix: 10, 21.

2. That *washing the person* is also enjoined, by way of purification. Aaron and his sons were washed with water, when entering on the priest's office; Ex. xxix: 4.—xx: 19, &c. xl: 12. In all these and the like cases, the Hebrew verb is *RACHATZ*; which corresponds to the Greek *LOVO*, [and the Latin *LAVO*.]

3. That *both the clothes and the person were washed*, on a great variety of occasions. Lev. xiv: 18, 9.—xv: 5, 6, 7, &c. Num. xix: 7, 8, 19.

4. That *sprinkling was used most frequently of all*, by way of purification and consecration. As of blood.—Ex. xxiv: 6-8.—xxix: 20, 21. Lev. i: 5, 11.—iii: 2, 8, 13.—iv: 6, 17.—v: 9.—vii: 2.—viii: 19, 24, 30.—ix: 12, 18.—xiv: 7, 51.—xvi: 14, 15, 19. Num. xviii: 17.—xix: 4. Also sprinkling of oil; Lev. viii: 11.—And sprinkling of the water of purification; e.g. Num. viii: 7.—xix: 13, 18, 20, 21.

5. That *affusion was also used* in the rites of purification; Lev. xiv: 18, 29.

6. That *smearing over* was also a rite of purification. Lev. xiv: 17, 28.—xiv: 25.—xvi: 18."

It is relevant to our present inquiry, particularly to state, that although there is in the Hebrew language, a word which signifies to *merge*, *immerse*, it is never used in reference to any of the ceremonial purifications referred to in the preceding detail.

"We find, then, no example among all the Levitical washings or ablutions, where immersion of the person is required. The word *RACHATZ*, which is almost uniformly employed, and which our translators have rendered *wash* or *bathe*, does not imply *immersion*. It may, indeed, admit the idea of immersion, because a