

sions occur do not teach baptism by immersion, unless the word "baptism" means immersion. But, besides, these words may be translated differently; one of them means, to, as often as into; another means, from, as well as out of, and a third means, in, by, at, with, upon, etc. The disciples used this last when they said, "Shall we smite *with* the sword?" Matt. xxii. 49; and they teach no more, than that the persons spoken of went to, or from, or were at, the places referred to. The whole argument then turns on the meaning attached in the New Testament, to the words baptise and baptism. In examining the passages in which the contexts shew their meaning, we learn:

I. That all the Old Testament purifications are called baptisms (washing, in our version), Heb. ix. 10; and of these baptisms, specimens are given in verses 13 and 19, which teach us that the sprinkling of blood was a baptism, that, therefore, baptism, as a Christian rite, is as old as sacrifice, and that all the scriptural baptisms were performed by sprinkling or pouring.

II. That baptism, not that which takes away the filth of the flesh, but that which gives the answer of a good conscience towards God, is the antitype of the deluge, 1. Peter iii. 21; and that, therefore, the deluge was that higher baptism, and may be regarded as a baptism in which the saved were undoubtedly sprinkled by the rain and spray,—none were immersed save the enemies of God.

III. The children of Israel were baptised (*εἰς*) unto Moses as they crossed the Red Sea; must we read, they were baptised *into*, and believe they were *immersed into* Moses? Surely not! They were baptised to Moses, and not in the cloud or in the sea; they were under the cloud, and passed through the sea as if they walked the desert. Yet it was not a dry baptism, or we might still baptise with water (by enclosing it so that the baptised would have it above and on each side of them), without any discomfort; but it was not so, for the clouds poured out water (Psalms lxxvii. 17, and as a strong wind blew all that night, no doubt the spray of ocean flew.

IV. The traditions of the Pharisees concerned matters of religion (Mark vii. 2-23), and taught frequent baptism of the person, and of household goods, verse 4th (where we should read "baptise" for "wash," and "baptism" for "washings,") lest some uncleanness had been contracted. This baptism could be performed only by water being poured or sprinkled on them. To touch a vessel, or the water in it, while in doubt of their own purity, would have made it necessary to pour out the water, and rinse and sprinkle, if not to break, the vessel. No Jew could go into a modern baptistry after another had done so to get rid of ceremonial uncleanness, till the water used was poured out and the place purified according to law. Wherefore they did not baptise by immersion.

V. God, promising the spirit, said, "I will sprinkle clean water on you," Ezek. xxxvi. 25; and some were so baptised, when tongues like as of fire sat on each—Acts ii. 3; and others, when, as Peter said, "The Holy Ghost *fell on them as on us at the beginning*, then remembered I the word of the Lord: John indeed baptised with water, but ye shall be baptised with the Holy Ghost."—Acts i. 44-45, xi. 15-16.

In none of these passages do we find immersion, save as temporal destruction and a token of perdition; even "bapto," from which baptise is