

time but at night? Unquestionably, our Lord instituted this sacrament in "the same *night* in which He was betrayed." Indeed, the element of time is implied in its very name. And yet the Baptists have no hesitation about receiving the "Lord's *Supper*" in a *morning*. How do they justify their conduct? How easy would it be to say, reasoning on their own principle, "*Supper* signifies an *evening* meal, and nothing but an evening meal; and therefore we are bound to receive this ordinance only at night!" The proper answer, of course, is, that *time* is not essential to the ordinance; and therefore if, in a proper spirit, we partake of bread and wine in commemoration of Christ's death, we are allowed to consult our own convenience in regard to time, and to observe this sacrament either morning, noon, or night. We accept the answer as perfectly satisfactory. It is the only answer that either a Baptist or any one else could give, to justify his conduct in receiving the Lord's *Supper* in a *morning*. But will not the same principle establish the validity of sprinkling, or pouring in baptism, even on the admission that the word primarily refers to dipping? We are told that *mode* is implied in the very name of the initiatory rite; that *to baptize* means "to dip, and nothing else." Now, suppose this were true, (which it is not,) might we not reply, "Is *mode* more deeply engrained in the word 'baptism' than *time* in the word 'supper'?" If, then, our common sense enables us to perceive that the element of *time* in the Lord's *Supper* is not essential to the ordinance,—and if our Christian liberty allows us to eliminate it, and partake of the sacrament of the *Supper* at any time of the day,—why should we not be allowed, on the same principle, to eliminate the element of *mode* in regard to baptism, and to

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