

4. When reference is had to the figurative use of the word, immersion is certainly the idea which must be attached to the word baptism.

Luke xii. 50.—“I have a baptism to be baptized with.” I have an immersion to undergo; or, I am to be overwhelmed with sufferings; would be a proper paraphrase of the passage. Again:

Mark x. 38-39.—“Can you drink of the cup that I drink of? and be baptised with the baptism that I am baptised with?” What sad work would the words *sprinkle* or *pour* make with these passages.—We scarcely dare substitute the word *sprinkle* for baptism in this sentence, lest the serious reader would think we wish to hold the subject up to ridicule. Throw the sentence into any other form, and substitute any idea but that of immersion or overwhelming, and it makes nonsense of the whole. Not long since we heard a Paido-Baptist clergyman, a man of high standing among his people—a classical scholar and a popular speaker—assert that the word baptism *never* meant to immerse; and that those who *had not* been *poured* or *sprinkled*, even though they had been immersed, were unbaptized! How would such a reasoner, we shall say nothing of the theologian, read the above portions of the word of God? Afflictions of an aggravated nature are doubtless referred to. What then would the reader say if we should render this passage, “I have a *sprinkling* to be *sprinkled* with!” “to be *poured* with the *pouring* that I am to be *poured* with!” Take the common meaning of the word, and all is plain. It is a common saying that a man is immersed in debt in business, or in the world. Or, that we are overwhelmed with sufferings, affliction, or grief; but never can we use pouring or sprinkling with reference to such scenes.

1 Pet. iii. 21.—“The like figure whereunto baptism doth also now save us,” &c. Here the salvation of Noah and his family in the ark is said to be a type of baptism and its gracious effects. On this subject we will hear the learned Dr. JAMES M'NIGHT, for some time Prolocutor of the Church of Scotland:

“THE ANTITYPE BAPTISM.—The word *tupos*, *type*, denotes a thing that is so formed as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture it signifies a *pattern*, according to which a thing is made. Thus the visionary tabernacle shown to Moses in the Mount, is called *tupos*, a *type* or *pattern*, because he was to make the material tabernacle exactly like it—Hebrews viii. 5. In scripture, likewise, *tupos*, a *type*, signifies an example of moral conduct, to be followed or avoided—I Cor. x. 6, 11. The word *antitupos*, *antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Heb. ix. 24, the Mosaic tabernacles are called *antitupoi*, *antitypes*, or *likeness of the true tabernacle* or habitation of the Deity, because they were formed according to the *tupos*, *pattern*, showed to Moses, which was considered as the true tabernacle. Farther, because some remarkable persons and events, recorded in scripture, were so ordered by God, as to be fit emblems or representations of future persons and events, (see Gal. iv. 24, note 1.) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus Roms. v. 14.