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## Miscellaneous Articles.

### CHRISTIAN BAPTISM—ITS MODE.

There prevails a difference of opinion among Christians as to the proper mode of administering Baptism. Some affirm that *immersion* is the only mode—that there is no baptism without it; others affirm that *pouring* or *sprinkling* is in accordance with Scripture—is the proper mode of administering the ordinance. We proceed to shew on what grounds we reject the former, and embrace the latter opinion. One preliminary remark we must offer. The question about the mode has no connection with the question about the subjects of baptism, whatever view we take of the one, we are under no necessity to take a particular view of the other; though usually Pædobaptists practise sprinkling, and Antipædobaptists immersion; yet this is not owing to any necessary connection between them; one might admit the right of children to the ordinance and yet plead for immersion; and another might deny the right and yet plead for sprinkling. Nor would there be any incongruity in this. So that while we have, in a previous paper, proved that the children of Christian parents are proper subjects of baptism, it does not necessarily follow that sprinkling is the proper mode of administering the ordinance, any more than if Antipædobaptists *could* prove that immersion was the proper mode, they thereby proved that none but adults were to be baptized. The two questions are entirely unconnected—each stands on its own merits. We make this remark because we fear the distinction is not always kept in view by ourselves, and is frequently overlooked by our opponents.

1st. *The mode of administering is not essential to the ordinance.* Baptism is a symbolic ordinance. It means more than what meets the eye. Under a very simple act, important spiritual truth is conveyed to the mind, viz.: the purifying of the Holy Spirit. The emblem is very appropriate. Could any outward act indicate this more clearly? Water cleanses, and it is applied to the body in baptism, not to cleanse the body, but to indicate spiritual washing. The kind of water, therefore, or the quantity, or the particular mode of applying it, does not enter into the ordinance, for example: it does not matter whether the water be salt or fresh, cold or tepid, whether the quantity employed be small or great, or whether it be applied to the body by pouring, sprinkling or dipping; all that is required in the ordinance is, that it be water, and that it be applied to the body. Were immersion necessary to the proper observance of the ordinance it must teach some spiritual truth; and so it does, replies the Antipædobaptist; it teaches the burying of the believer with Christ. But this