

Again when we trace the origin of baptism, in the scriptures, which we are led to do by what St. Paul says on the subject, Heb. 9. 10, 13, 14, we find that the application of ashes, blood and water by sprinkling is called divers baptisms, i. e. baptism by divers substances or things. In Exodus 9. 8, baptism by the sprinkling of ashes is spoken of. Exodus 24. 8, baptism by the sprinkling of blood is spoken of. Leviticus 14. 16, 51, baptism by the sprinkling of oil, and Numbers 8. 7, baptism by the sprinkling of water of purification. Hence the Apostle reasons thus, *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?* Heb. 9. 13, 14—it is therefore plain that the design of these divers baptisms, was to typify and inculcate purification from sin, by the precious blood of the Redeemer which was shed to sprinkle the nations. And we see that this end was answered by the sprinkling of a variety of substances upon the sinner, not by immersing him in them. This fixes the sense in a manner that cannot be disputed.—Who can believe that the three thousand mentioned, Acts 2, were baptized by immersion? When we consider the mode of baptism by sprinkling mentioned above, and that it was a very ancient usage, at least from the time of Moses, we have every reason to believe from general circumstances, and also from the narrative itself that baptism by sprinkling would be preferred and used on the occasion: Like the Levites Num. 8. 7, these converts were devoted to the Lord and sprinkled with water as a sign of their purification. This leads me to ask, how were great numbers baptized among the Jews? Certainly by sprinkling, Exodus 24. 8, and Moses took the blood and sprinkled it upon *all the people*, and said behold the blood of the Covenant; here is baptism by the *sprinkling of blood*—Again Num. 8. 6, 7, cleanse the Levites and thus shalt thou do to cleanse them, *sprinkle water* of purifying upon them, and let them shave all their flesh, and let them wash all their clothes, and so make themselves clean.—Here is baptism by sprinkling water. One baptism only is retained in the Church, which is baptism by water. Now when we consider that the Apostles were converted Jews, as mentioned before, and that baptism by sprinkling was commonly practised among them, and that there is not the shadow of a proof of its being administered in any other way upon this occasion, and when we also consider the circumstances of the infant church, at the time alluded to in the midst of their enemies, and the absolute impossibility of baptizing such a multitude by immersion under such circumstances, and that in fact no such thing is mentioned as having taken place, we are justified in concluding that the multitude of converts were baptized by sprinkling water upon them, which was a valid mode of baptism, and the most convenient and expeditious.

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