

tutions peculiar to the Christian dispensation are emblematical of the *death of Christ*, and we have in consequence *none* symbolical of the *purifying influence* of the *Holy Spirit*. Now, it has ever been the manifest intention of God, by the appointed ritual of his church, to present prominently to the minds of his worshippers the two distinct but accordant ideas, of *vicarious atonement for sin*,—and *interior purification from sin*. This design lies at the basis of the *sacrificial and purifying* ceremonial of the Mosaic dispensation: how can it then be conceived, that under the Christian dispensation which is pre-eminently, MINISTRATION OF THE SPIRIT we should have two significant institutions, *both* emblematical of the *atonement*, and *none* to correspond to the ancient ritual of *purification*, or to recognize the *sanctifying office* of the *Spirit of God*?

II. It is deeply to be regretted, that our opponents in the zeal of their opposition to baptism by *sprinkling*, so often permit themselves to forget the veneration which they owe to the words of the living God. "How would it sound" asks Mr. Crawley in reference to the baptism of the Spirit "to say he will *sprinkle* you with the Holy Ghost."* If he desires to refer the matter to the decision of reason, we have no solicitude about the result. We submit it to the *impartial judgment* of *all*—from the untutored child of nature, to the accomplished scholar, whose mind is disciplined to accord with the purest and most elevated standard of taste, whether it would not be much more accordant with their conceptions of propriety, to say I will *sprinkle* you with the Holy Ghost, then to say, "I will *immerse* or *plunge* you in the Holy Ghost?" If I may be permitted to give my own opinion I would say—that is scriptural, *this* unscriptural, the former *is* sense—the latter nonsense.

When the Most High cheers his church with the promise of the most plentiful communications of his grace, what language does he employ?" "I will *SPRINKLE* clean water upon you, and ye shall be clean, from all your filthiness and from all your idols I will cleanse you." "I will be as the *DEW* unto Israel." He shall come as the *RAIN*, as the former and latter *RAIN* on the earth." When the man after God's own heart, earnestly implores the removal of all guilt from his conscience, and of all moral pollution from his mind, in what words is his petition expressed? *Purge me with HYSSOP* and I shall be clean: wash me, and I shall

*Treatise on Baptism. p. 110.

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