

ling or pouring is mentioned the element is *active* and the subject *passive*. We never read that water or blood was baptized, but water was poured or sprinkled, blood was sprinkled or poured, &c. Again persons were baptized, not sprinkled. We may pour or sprinkle sand, or grain, in a river, but how could we pour or sprinkle men or persons in a river?

Sth, In every place where baptism is named it would make good sense to put immersion in its place, but to put sprinkling would make perfect nonsense.

9th, Whatever prejudice was on the minds of the majority of those who made the Lexicons was against immersion and not for it; yet decided and united testimony is given in its favor.

Now the testimony is either true or false,—there is abundant reason to believe them, and nothing to contradict them. When facts and reason are on the side of testimony, and absurdity without facts against it, I am bound to receive it.

A. There are reasons urged against immersion which I would like to have examined.

B. Some are unworthy, but I would be glad to examine the most plausible by the word of truth.

A. It is said that there was not sufficient water for immersion in some places where baptism was performed.

B. This is asserted of Jerusalem, but not by any honest man who is aware of the fact, that in Jerusalem “beautiful for situation,” were pools of water, public and private baths, as well as the brook Kedron which was near. Others allege that the jailor could not be immersed for want of sufficient water, although a river was in the place, Acts 16: 13. All objections on that ground are apparent and not real. Some places had not a sufficiency, for places were chosen because there was much water.

A. It is said that it is an indecent ceremony, and also, that it unfits the subject for pious reflections.

B. No persons who understand the subject think it indecent to be buried with their Lord in baptism: if they be reproached for it they find a blessedness in bearing so light a cross for him who bore so much for them. The second is rebuked by the experience of all whom I have ever heard. The fact that they are giving themselves body, soul, and spirit to Christ does not unfit them for pious reflections. But these