

I. It is evident that baptism is a washing of the body. Acts xxii. 16, Arise, and be baptized, and wash away thy sins. Heb. x. 22, Having our bodies washed with pure water, &c. I do not see how sprinkling can make anything clean.

S. I have proved from the case of the priests, Exod. xxix. and Numb. viii.—that sprinkling the body was washing it. Now the apostle himself has pointed out the way in which the body is purified. Heb. ix. 13, 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 purge your conscience from dead works, &c. Heb. x. 22, Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Now, here sprinkling purifies the flesh, and the conscience, and is the washing required. For baptism does not save us, by the putting away of the filth of the flesh, but the answer of a good (a sprinkled) conscience towards God. Sprinkling does purify the flesh—And we are saved by the washing of regeneration, and the renewing of the Holy Ghost, which he shed upon us abundantly. Tit. iii. 6. Indeed, it is in vain to search the scriptures about baptism, unless we are willing to see the word sprinkle in connection with it.

I. But the original word —

S. Is as much in favour of sprinkling as of immersion. But while I set a proper value upon human learning and attainments, I always prefer that God's word should be its own interpreter. We agreed that it should be. We have searched it. From it I have proved that the word baptize means, to pour, to sprinkle; that God performs baptism by pouring and sprinkling—that there is but one baptism; the christian baptism in the name of the Father, Son and Holy Spirit. That these Three agree in one—that which is done in the name of the Three, must be in the mode of the Three. 1 John v. 8, There are three persons that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one. The Spirit is poured upon those baptized by it. The prophecy is, I will pour, will sprinkle, water upon him. The blood is sprinkled. 1 Peter i. 2, Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 John i. 7, The blood of Jesus Christ cleanseth us from all sin. Heb. xii. 24, The blood of sprinkling that speaketh better things than that of Abel. Truly they agree in one mode as well as in one subject. The prophecies lead us to expect water, and by pouring, sprinkling in the gospel days—and not by immersion. I can get a reason from the Bible why Jesus was sprinkled; none why he was immersed.

I have searched the scriptures for the meaning of the word bap-