

and resurrection of Christ, and represents the believer to be dead to sin, buried and rising to walk in newness of life. Sprinkling has nothing in it to represent either.

6th, The tenor of scripture. When baptism is mentioned allusions are made to immersion—John baptized in the Jordan—in Faon because there was much water there, &c. We never read of water being brought for the purpose.

A. Some say that the much water mentioned in the 3rd of John was necessary to accommodate the multitude who came to hear John, and also supply their animals.

B. This cavil is scarcely worth notice. If John chose a place or much or many waters to supply man and beast it would be so stated. It positively states that John *baptized* in Enon, &c., and they came and were baptized. How contemptible the schemes to evade the truth!! Again it is called a washing, not a part of the body, but “our bodies.” Ananias said to Saul “Arise and be baptized, and wash away thy sins, calling upon the name of the Lord,” Acts 22 : 16. The washing of regeneration, and renewing of the Holy Spirit, Titus 3 : 5. That he might sanctify and cleanse it (the church) with the washing of water by the word, Eph. 5 : 26. Having our hearts sprinkled from an evil conscience and our bodies washed with pure water, Heb. 10. Sprinkling water on any part of the body is not called washing the body. The *heart* is sprinkled not the *body*, and by *Christ* not by his disciples. Jesus, however, baptized none himself, John 4 : 2. Again baptism is called a birth, John 3 : 5. Between sprinkling and a birth is no resemblance, but between coming out of the water and a birth is a striking likeness.

A. Do not many allege that it is spiritual water mentioned in the 3rd of John?

B. That this is baptism is unhesitatingly asserted by many ancient pedobaptists, and virtually acknowledged by all; as none will be received into their communion whom they call unbaptized: but some in their zeal for sprinkling do allege that this was spiritual water, which would make the passage read thus “Except a man be born of the spirit and in the spirit he cannot enter into the kingdom,” &c. If the king himself were born of water, is it too much to require the same of his subjects?

7th, In every place where baptism is mentioned in the scriptures the subject is *active*, and the element *passive*—in every place where sprink-