

S. Does the Bible say that Philip immersed the eunuch?

I. No: but it says, Acts viii. 38, 39, And they went down both into the water—And when they were come up out of the water, &c.

S. You agree that Philip did not go under; yet he went down into the water—and came up out of the water. How do you know that the same is not true of the eunuch—that he did not go under? Does the Bible tell you how deep he went in?

I. No.

S. Is it right, then, for us to say that Jesus and the eunuch were immersed, merely because it is said, they went in and came out—when we know the same thing is said of Philip, who did not go under? Especially, as the Bible does not say how deep they had been in. Now I have a reason from the Bible, which induces me to believe that the eunuch was sprinkled.

I. If you can prove that, and remove one other difficulty, I will give up that sprinkling is valid.

S. When Philip joined himself to the eunuch, he was reading Isa. liii. 7. Philip asked him if he understood what he was reading? He told him he did not, and inquired, of whom the prophet was speaking. Now suppose I were reading a letter in which the words, he, him, his, were frequently used, when you inquired of me, whom I meant, I handed you the letter to find out for yourself—or, suppose your child were reading—He was led as a lamb to the slaughter, &c.—and were to ask you how he could find out to whom the *he* referred, what would you do?

I. In both cases I would begin at the beginning of the writings.

S. This is the very thing that Philip did. Acts viii. 35, Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. From the eunuch's remark about baptism, it is evident that Philip had said something to him on that subject. If there is any thing in the scripture which naturally leads to the subject of baptism, we can find it by doing as Philip did—beginning at the same. The prophecy begins at Isa. liii. 13, Behold my righteous servant, &c. In the 15th verse we read—So shall he sprinkle many nations. Now would Philip have attempted to immerse him after they both read that sprinkling was baptism, or the way in which water was to be used in the Redeemer's church? And where is this prophecy fulfilled, if sprinkling is not a mode of baptism? All things written in the scriptures concerning Jesus must be fulfilled. And these prophecies must be fulfilled too. But if sprinkling is not a mode of baptism—if there is no pouring, sprinkling of water, in his church, they are not fulfilled. Be this as it may, I have given you my reasons from the Bible, why I believe that Jesus and the eunuch were sprinkled. You can give me no reason from the Bible why they were immersed.