

him. It was an echo then that filled all the house; and the Apostles, being immersed in sound, were surrounded by the echo like a patient in an electric bath. This is the beauty of sticking close to the primary meaning of the term, as Mr. B. calls it; and so tenacious is he of his primary meaning, that he does not care in what people are immersed, so they are but immersed in something.

To be baptized by the Holy Spirit is to receive his influence on the heart and mind; but this baptism, according to Mr. B., is to have the body surrounded by an echo. Is then the influence of the Spirit falling upon the heart, and a reverberating sound surrounding the body, the same thing? Mr. B. is a dreadful confounder of things that differ! He said once that an obedient subject of the civil government and a complete church-member were the same thing; does he think too that the influence of the Holy Ghost is nothing more than an echo?—So much for the electric bath and the Quakers' argument! These are Mr. B.'s two miserable shifts, by which he would evade the argument from the Holy Spirit's baptism in favour of affusion; and miserable ones they are as ever made their appearance in public.

I shall now close what I mean to say on the mode, by collecting the particulars, and placing them in one view. The word βαπτίζω, used for this ordinance, means washing only, but not any mode of washing: It means neither dipping, pouring, nor sprinkling; for these are only different ways of washing, *i. e.* baptizing. They, therefore, who say that the word rantism [sprinkling] is not the same as baptism, say nothing but what is very right; for rantize differs from baptize, as the manner of doing differs from the thing done: