

attention, in the present inquiry, because in the Syro-Chaldaic dialect, it was in all probability the very word used by John the Baptist, as the name of the new ordinance which he administered, when he came to prepare the way of the Lord—the very word used by the messengers from Jerusalem, when they asked his reason for dispensing this ordinance—the very word used by Jesus when he gave the apostolic commission—the very word used by the Apostles and Evangelists, as long, at least, as they preached and baptized in Judea, Galilee, and Samaria.*

From the preceding investigations and reasonings, we are fully authorised to deduce the following conclusions:—

I. That neither from the precepts of the New Testament, nor from the forms of expression employed in it, in reference to baptism, can the original mode of its administration be with precision, or indubitable certainty gathered.

II. That *no one instance* of the immersion of the body, as a mode of ceremonial purification, can be proved as a part of the divinely instituted ritual, either from the Old Testament, or from the Christian Scriptures.

III. That the word *baptizo*, is palpably and undeniably employed by the sacred writers, to designate ritual purification by *washing*, [which does necessarily imply *immersion*] *pouring*, and *sprinkling*.

IV. That as *sprinkling* was the most frequent and most significant method of purification under the law,—as the largest donation of divine grace, is promised under the idea of *sprinkling* clean water upon the recipient,—as Jesu's blood is called 'the blood of *sprinkling*,' and the hearts of believers are said to be *sprinkled* from an evil conscience,—baptism by *sprinkling* with pure water, in the name of the *thrice holy* Lord, is scriptural and appropriate.

V. That this mode of baptism has the highest claim to decided and universal preference and adoption, because it best accords with the manner of the baptism of the Holy Ghost, of which it is emblematical, and which we know, indisputably was and still is, administered by *shedding*, *pouring*, *falling* or *descending upon* the subject, and not by *his immersion* in it.

* Ewing's Essay on Baptism.