

think proper to conform to the *trine* immersion of the Greek church, they should at least dip the *subject twice*.

But, in point of fact, the prepositions upon which our opponents lay such stress, are too indefinite to prove any thing relevant to their design. Of this a person acquainted with the Greek, may soon satisfy himself by consulting the best Lexicographers upon them—as *Bretschneider* or *Schleusner*. According to the last of these authors, *apo* has twenty six distinct senses—*eis* as many—*ek* twenty four, and *en* thirty six. What estimate must we form of an argument founded upon particles of language so varying in their import! From an examination of the authorised version of the Scriptures it has been ascertained, that the translators of the New Testament have rendered *apo* by twenty four English terms—*ek* by twenty three—*eis* by thirty six, and *en* by thirty two. Yet on the import of these terms which chameleon-like assume a different shade from almost every distinct point of observation, do our opponents found, as on the most veritable and unquestionable species of evidence, one of their most imposing, and we do believe, one of their most proselyting arguments in favour of immersion! In all the passages adduced by Mr. Crawley* the prepositions might with equal propriety be rendered thus:—*at* instead of *in*—*to* instead of *into*—and *from* instead of *out of*. In our English version “*apo* is translated *from*, three hundred and seventy four times—*EIS*, *to*, or *unto*, five hundred and thirty eight times—*EX*, *from* one hundred and eighty six times—and *EN*, *at*, *on*, or *with*, three hundred and thirteen times.”† *Bretschneider*, construes *en to Jordane* Mark iii. 6,‡ *at Jordan*; and the preposition *eis* when used to designate *locality* means no more, as in Mark i. 9.§

Mr. Crawley in his remarks on the words contained in Matt. iii. 11; “He shall baptize *with* the Holy Ghost” tries to show that the preposition *en*, should be translated *in* instead of *with* || i. e. if we do not misapprehend him, that it should be so rendered as to contradict the manner in which the prophecy was actually accomplished. For *when* and *how* was John’s prediction fulfilled? Eminently on the day of Pentecost, when there appeared

*Trentise on Baptism, pp. 107, 108.

†Thorn On Mod. Immers.

‡Art. BAPTIZO.

§“Jesus went away again beyond Jordan, *into* the place where John at first baptized; and there he abode. John x: 40. Interpret this verse with Baptist strictness, and you make our Lord amphibious. For if John literally went *into* the water, and baptized by immersion; and if our Saviour went *into* the very place where John baptized, and *abode* there; it necessarily follows that the Redeemer must have lived principally in the water!”—MR. ISAAC.

|| Treatise on Baptism, pp. 102, 109.