

the Evangelists, Acts of the Apostles, and Epistle to the Romans, that persons may satisfy their own minds. So have I collected the several texts where we meet with the noon *baptisma*, that persons may judge for themselves.

5. And as some of those that are opposed to infant baptism, and to sprinkling, are said to hold that *Baptiso* is taken for immersion, and immersion only, therefore have collected the several places where it occurs, so that persons may see and judge for themselves; that, by seriously considering the several passages, whether they can bring themselves to think that it signifies immersion, and immersion only, in these places, or immersion at all, as for the verb *Bapto*, it is out of the question, as it is never used for baptism, as hath been observed already. And as the subjects, and mode of, baptism, are disputed points, I would earnestly wish that they might be disputed with more meekness and christian charity than they are for common; for we may contend earnestly for the faith once delivered to the saints, without losing sight of christian charity, and the spirit, meekness, and with my warmest wishes that it may be so, and that this Treatise may be useful. shall I close the work.

FINIS.

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