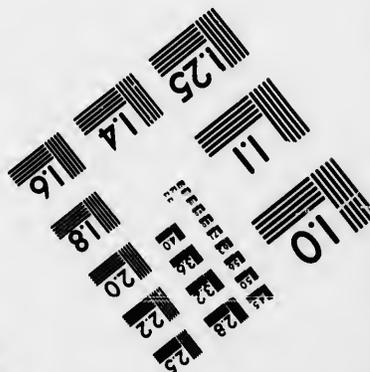
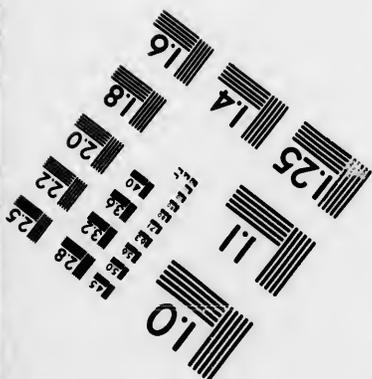
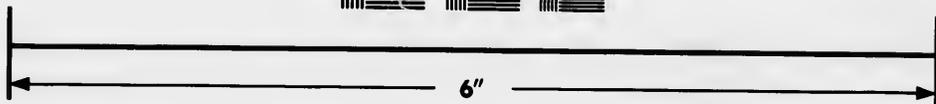
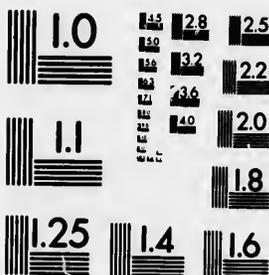


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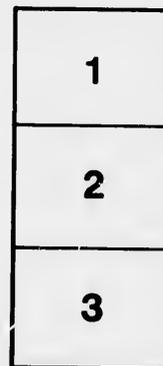
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BAPTISM:

WHEREIN IS BRIEFLY SHEWN WHEN BAPTISM WAS INTRODUCED INTO THE CHURCH.

I. JOHN'S BAPTISM BRIEFLY CONSIDERED.

II. THE BAPTISM OF SUFFERINGS.

III. THE BAPTISM OF THE HOLY GHOST.

IV. CONSIDERED AT LARGE CHRISTIAN BAPTISM, OR THAT APPOINTED BY OUR LORD, AND WHICH WE FIND RECORDED BY THE EVANGELIST, MATTHEW, CHAP. 28. 16. TO THE END.

BY JAMES MONKO

MINISTER OF THE CHURCH, BOSTON, NOVA-SCOTIA.

Acts 2. 38. 39. Then Peter, bid unto them Repent, and be Baptized every one of you for the Remission of Sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you, and to your Children and to all that are afar off: even as many as the Lord, our God shall call.

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PREFACE.

IN the following Treatise as the Institution of our Lord led me, as recorded by the Evangelist Matthew, chap. 28, have I gone: For the Treatise is an answer to no book, but intended as an illustration of the Ordinance of Baptism, instituted by our Lord. It is not designed as a book of controversy, though it treats of controverted points, but to explain the several parts of the Institution. Part of the Treatise may bear hard upon particular persons, but does them no injustice. If I have wronged any, I am sorry for it; and can safely say no wrong was intended. I saw the Ordinance neglected and despised by some; and abused and misimproved by others: and to rectify these things was my principal design. How far I have succeeded I leave it to a candid Public to judge; but have endeavoured to answer the ends I had in view as much as possible. The Appendix may be thought too long, which in some measure must be granted: But there was no avoiding it, in my opinion, if we mean to set forth things in their full light, as the Scriptures hold them out to us. And though it may be long, yet will answer a good purpose: will let both parties see at once what support they can have in their disputes about Baptism, from the original Greek, as they can now see how far the original is for or against them. Each party, in the dispute about the subjects and mode of Baptism, brought forward a few texts in the original, which, they thought, made for them. This they did formerly, but now the whole, in a manner, is collected to their hands. And those, who do not under-

stand the Greek language, and can only read the English New-Testament—may see things in a clearer point of view than formerly, if they read the Appendix with the least attention. It hath given me to see more into these matters than I did before, which recompences me for my trouble. I am sorry that my first appearance in Public is upon things that are disputed, but have made them as little controversial as possible. I now send out this Treatise into the World under the care of Divine Providence. May it be useful to many. And I hope that a candid Public will judge tenderly of a first Essay.

Dorchester, 19th July, 1811.

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UPON BAPTISM.

Matth. 28. 19, 20. Go ye therefore and teach all Nations, Baptising them in the Name of the Father, Son, and Holy Ghost, teaching them to observe all those things whatsoever I have commanded you : and lo I am with you alway to the end of the world. *Amen.*

IN writing upon the Ordinance of Baptism it may be thought necessary to enquire when it was introduced into the Church ; and whether it was used as a sacred rite appointed of God before John the Baptist was authorized of him to Baptise : and who accordingly administered it. That it was practised long before John, is affirmed by divers learned men, such as Selden, Lightfoot, Spencer, Ainsworth, Wilsius, Grotius, Hammod, Wall and others.

I shall lay before you what Wall says upon the subject. He saith it is evident that the custom of the Jews before our Saviour's time (and as they themselves affirm from the beginning of their law) was to baptise as well as to circumcise any profelyte that came over to them from other nations. This fully appears from the books of the Jews themselves ; and also from others that understood the custom of the Jews, and have written them. They reckoned all mankind, except themselves, to be in an unclean state : and not being capable of being entered into covenant with the Israelites without a Washing or Baptism, to denote their purification from their uncleanness ;

and this was a Baptising them unto Moses. And these things Dr. Wall advances from the authorities he quotes from Maimonides, which I shall take the liberty to transcribe.

Maimonides had been saying, that the Israelites themselves were entered into covenant by Circumcision, Baptism, and Sacrifice. And then adds, that in all ages, when an Heathen or Gentile was willing to enter into covenant, and to gather himself under the wings of God's Majesty, and to take upon him the yoke of the law, he must be Circumcised, and Baptised, and bring a Sacrifice. And if it was a woman then she was to be Baptised, and to bring a Sacrifice. So likewise, was the Stranger or Profelyte, through all generations by Circumcision, Baptism, and Sacrifice. And what is the Stranger's Sacrifice? A burnt offering of a beak, or two Turtle Doves, or two young Pigeons: both of them for a burnt offering. And at this time, when there is no burnt offering or Sacrifice, they must be Circumcised and Baptised. And when the Temple shall be built, they are to bring a sacrifice. A Stranger who is Circumcised and not Baptised, or Baptised and not Circumcised, was not to be looked upon nor reckoned a profelyte, until he is Circumcised, and Baptised. And he must be baptised in the presence of three persons. And as they circumcise, and baptize Strangers, so do they circumcise and baptise Servants, that are received from Heathens into the name of Servitude. Maimonides farther mentions, that they baptised not a Profelyte upon the Sabbath day, nor on a holy day, nor by night. They do it in a confluence of waters. And as soon as he grows whole of the wound of circumcision they bring him to baptism; and being placed in the water they again instruct him. And such a confluence of waters Jonathan's Chaldee Paraphrase determines ought not to be less than forty of the measures called Sala. A salam or sea contained two gallons and four pints, English measure. The Talmud: Babylon says the same thing with respect to the Jews:

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receiving Profelytes by baptism, only Maimonides speaks of three persons as necessary to be present at the baptizing. While the Babylonian Talmud mentions no more than two grave men to be present on that occasion. The words are when a profelyte is received, he must be circumcised, and when he is cured of the wound made by circumcision, they baptise him in the presence of two wise men, saying, Behold he is an Israelite in all things. Or if it be a woman, the women lead her into the water, &c. But the Jerusalem Talmud agrees with Maimonides that a profelyte hath need of three to be present on that occasion; and that they do not baptise a profelyte by night: and not till the wound made by circumcision was healed.

And this practice continues to this day, agreeable to the history of Leo Modena; speaking of the admission of profelytes among the Jews, they take him, says Modena, and circumcise him, and as soon as he is healed of his sore he is to wash himself all over with water; and this is to be done in the presence of three Rabbins, &c. And from henceforth he becomes as a natural Jew. The writings which speak of this washing or baptizing speak of it as absolutely necessary to the admission of profelytes among the Jews, and that none without it could be counted a Profelyte.

Saith the Babylonian Gemorah, he is no Profelyte unless he is circumcised, and baptised. And if he be not baptised he remains a Gentile or Pagan, and the Profelytes not entered into covenant any other way than by circumcision, baptism, and by sprinkling of blood. This custom of the Jews continued after Christ's time, and after their expulsion from the Holy Land, and continues to this day. If there be any that now turn to them, as appears by Leo Modena's History, wherever they sojourned if they found any of that country who chose to be of their religion they will not admit them unless they would be first circumcised, or be washed or baptized by them.

This solemn baptizing of profelytes differed from the rest of their divers baptisms (which the Apostle speaks of, *Heb* 9. 10. as customary among the Jews,) in this: that the others were upon new occasions of uncleanness, &c. many times repeated: but this was never given but to one person only once. It was called, as Dr. Lightfoot saith, baptism for profelytism, distinct for baptism, for uncleanness. Thus far the practice of the Jews in this matter.

Then Dr. Wall goes on to show upon what they founded this practice, or what scripture authorised them so to do. And according to their apprehension are as follow: One ordinance shall be both for you and for the congregation, and also for the stranger (or profelyte) who sojourns with you, an ordinance for ever in your congregations: as ye are so shall the stranger be, before the Lord. One manner and one law shall be for you and for the stranger.

The Jews reckon that the Israelites themselves were at their entering into covenant with God at their time of receiving the Law on Mount Sinai. All of them washed or baptised, for so they understand the text. *Ex*. 19, 10. And the Lord said unto Moses; go unto all the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day, and the third day the Lord will come down. They take the meaning of that command to be, by which Moses was ordered to sanctify the people, they understand to be the washing of them, and so that word to sanctify does commonly mean in the Jewish Law, especially when it is spoken of one man sanctifying other men: as divers writers have shewn in many instances.

Dr. Wall also quotes some of the ancient Christian Fathers as mentioning this practice of the Jews respecting baptism. He brings in Gregory Nazianzen, saying that Moses gave a baptism, but was with water only. And before that they were baptised in the cloud and in the sea; but these were but a type or figure of ours,

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as Paul understands it. And also Basil is introduced, saying, that there were three sorts of baptisms, to wit : that of Moses, and that of John, and that of Christ. The baptism of Moses made a difference of sins : for all sins were not forgiven by it. It required sacrifices to be joined with it. It stood strict on outward cleansing. It enjoined an unclean person to continue separate for some time ; depended on days and hours, &c. The baptism of John had none of these inconveniences. He farther shews, that John's baptism came far short of Christ's. He also mentions St. Cyprian. That the case of the Jews, who were to be baptised by the apostles, was different from that of Gentiles : for the Jews had already, and long time ago, the baptism of the law and of Moses, and were now to be baptised into the name of Jesus Christ.

After producing these, and other authorities for Jewish baptism, Wall concludes thus : that there was never any age, at least since Abraham, in which the children of the Jews or their profelytes, that were admitted into the covenant, had not some badge or sign of their admission. The male children of Abraham's race were entered by circumcision. The whole body of the Jews, men, women and children, were, in Moses' time, baptised. After which the male children of profelytes, that were entered with their parents, were (as well as their parents) admitted by circumcision, baptism, and a sacrifice. The male children of the natural Jews, and such male children of profelytes as were born after the baptism of their parents, by circumcision and a sacrifice ; and a female by a sacrifice offered for them by the head of the family. Now that after circumcision and sacrifice were to be abolished, there was nothing left, but washing or baptism for a sign of the covenant and a profession of religion. This our Saviour took (probably as being the easiest and the least operose, or what doth not cost so much pains and labour of all the rest ; and as being

common to both sexes, making no difference between male and female) and enjoined upon all who should enter into the Kingdom of God. And Paul plainly intimates to the Colossians, chap. 2, 11-12, that it served them instead of circumcision, calling it the circumcision of Christ, or Christian Circumcision.

Thus far I have copied Dr. Wall, Vicar of Shoreham, in Kent, in his history of Infant Baptism: have given his own opinion, and some of the authorities upon which he hath founded his opinion—that the Jews, before our Saviour's time, practised baptism or washing, as before mentioned. And would be sufficient to satisfy people that it certainly was the case, was it not that there are other respectable authorities who are against it, especially, the learned, laborious, and pious Dr. John Owen. In his exercitations on the epistle to the Hebrews, 19th, exercitation on preparations for giving the law, expresses himself in the following words: For the further preparation of the people, God appoints, that they should be sanctified, and wash their clothes. Ex. 19, 20. And the Lord said unto Moses, go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes—v. 14. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. The first contained their moral, the latter their ceremonial significative preparation for converse with God. The former consisted in the disposal of their minds unto that Godly fear, and holy reverence, that becomes poor worms of the earth, unto whom the glorious God makes such approaches as he did unto them. The latter denoted that purity and holiness which was required of them in the inward man. From this latter temporary, occasional institution, such as they had many times granted unto them whilst they were in the wilderness before the giving of the law, the Rabbins have framed a baptism for those that enter into their Synagogues; a fancy too readily embraced by some Christian writers, who would have

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not of their bodies, was temporary, never repeated.
Neither is there any thing of any such baptism or wash-
ing required of any proselytes, either of men or of
women, where the laws of their admission are strictly
laid down. Nor are there the least footsteps of any
such usage amongst the Jews, until after the days of
John the Baptist, in imitation of whom it was first taken
up by some anti-mishnal Rabbins.

Thus I have given what hath been said upon both
sides ; some of which is directly opposed to each other :
the one saying that it was the custom of the Jews, time
out of mind, of baptising their proselytes : the other
again that there was not the least footsteps of any such
usage among the Jews until after the time of John the
Baptist. However, there is this much to be learned from
them, that both agree there was such a practice among the
Jews as the baptising their proselytes, but they differ
about the time when the practice was introduced. And
it is further to be observed, that such as did, had no
Divine command or authority enjoining them to it, or
supporting them in the practice, unless a mistaken sense,
or misapprehended meaning of some texts of Scripture,
which they thought led thereto. It is true there were
divers washings in use among the Jews previous to the
Christian Dispensation—Heb. 9, 10 ; which stood in
meats and drinks, and divers washings. With respect
to Washings :—

1st. The priests were to be washed, Aaron and his sons
—Ex. 29. 4. And Aaron and his sons thou shalt bring
unto the door of the tabernacle of the congregation, and
shall wash them with water—chap. 30, 18-22. Thou
shalt make a laver of brass to wash withal ; and thou
shalt put it between the tabernacle of the congregation
and the altar ; and thou shalt put water therein ; for Aa-
ron and his sons shall wash their hands and feet thereat ;
when they enter into the tabernacle of the congrega-

tion, they shall wash with water that they die not; and it shall be a statute forever to them, even to him and to his seed forever. When they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet that they die not—chap. 40 12. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water—v. 30-33. And he set the laver between the tent of the congregation and the altar, and put water therein to wash withal. And Moses, and Aaron and his sons washed their hands and feet thereat. When they went into the tent of the congregation, and when they came near unto the altar they washed, as the Lord commanded Moses. Lev. 16. 4. he shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are his holy garments; therefore shall he wash his flesh in water, and so put them on. V. 24. and he shall wash his flesh with water in the holy place, and put on his garments and come forth and offer the burnt offering, and the burnt offering of the people; and make atonement for himself and for the people. Thus with respect to the priests being washed, their hands, feet and flesh. Here we learn that priests were washed; whether their whole body was washed or not is uncertain, unless the washing of their flesh or themselves is to be so understood, which is doubtful. Neither will the laver, nor where it was placed, lead us to conclude that their whole bodies were washed. Their hands and feet are particularly mentioned, and most likely these were the only parts of the body that were washed. And it is supposed that the water with which they washed, run out at cocks into basons wherein the priests washed. Besides this washing was repeated; and also was confined to the priests only. Of course there is no ground from hence for the Jewish practice in baptising their proselytes when they came over to them.

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2. With respect to the leprosy in the house, he that lay in the house infected with the plague of leprosy was to wash his clothes; so was he that eat in the house, Lev. 14, 47. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. Neither can this washing give any ground for the practice of the Jews in washing or baptising their profelytes.

3. With respect to the Leper himself he was to wash both himself and clothes in water, Lev. 14. 8. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself with water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. Nor can this washing give any ground for the practice of the Jews washing or baptising their profelytes.

4. With regard to those that had eaten that which had died of itself, or that which was torn with beasts, whether they were Jews or Strangers, were both to wash their clothes, and to bathe themselves in water. Lev. 17, 15. And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water; and be unclean until the evening. Neither does this give any ground for the practice pleaded for.

5. With regard to those that had touched any unclean thing, Lev. 22. 6. The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things unless he wash his flesh with water. Neither does this support the practice pleaded for.

There are washings appointed for different people under different species of ceremonial uncleanness, as may be seen, Levit. 15, yet these washings give no ground for the washings pleaded for.

These washings which I have mentioned were enjoined the Israelites, but neither of them, nor all taken together, give ground for the practice pleaded for. They

respected particular persons, under certain ceremonial uncleannesses, some times their clothes were to be washed, and some times themselves; and sometimes both: but no reference to receiving profelytes, nor any washing under the Levitical Law as far as I know.

It is true they had other washings, as the washing of their hands when they came from the market, and the washing of pots, cups, brazen vessels, and tables, but these were not enjoined by the law of Moses, but were the tradition of the Elders. Mark 7. 4. And when they saw some of his Disciples eat bread with defiled (that is to say with unwashen) hands, they found fault. For the Pharisees and all the Jews except they wash their hands oft, eat not, holding the tradition of the Elders. And when they come from the market, except they wash, they eat not, and many other things they do, or which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. But allowing these had been enjoined by the law of Moses, which they were not, but the tradition of the Elders, yet they nowise support the practice pleaded for.

There is one text which mentions washing, Ex. 19. 10. And the Lord spake unto Moses, Go unto the people and sanctify them to day and to-morrow, and let them wash their clothes. This text both parties are agreed, both Dr. Wall and Dr. Owen, upon which the Israelites ground their practice of baptising their profelytes. Moreover Dr. Wall brings forward the following texts for proof thereof, Numb. 15. 15. 16. One ordinance shall be for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are so shall the stranger be before the Lord, one law and one manner shall be for you and for the stranger that sojourneth with you. Had these texts been connected, or referred to one subject, there might have been some ground for introducing the practice, but they were spoke on different occasions, and had different objects. With respect to

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the Lord commanding Moses to sanctify the people, and for them to wash their clothes, this was enjoined on a particular occasion which never before had happened, and would never happen again. To wit : the giving of the Law : And the design of it was to fit them the more for receiving the Law, and appearing before God. And I cannot learn that it was to be continued by the Israelites, or to be introductory to the receiving profelytes either by the foregoing or following context ; and this I refer to any unprejudiced judicious person. And with respect to the latter text, which they have tacked to the former, it was spoke on a different occasion, and with a different view, it referred to offerings, as is clear from the foregoing context, especially to an offering made by fire. Num. 15. 13-17. All that are born of the country shall do these things after this manner in offering, an offering made by fire, of a sweet favour to the Lord. And if a stranger sojourns with you, or whosoever be among you in your generations, and will offer an offering made by fire of a sweet favour unto the Lord : as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations ; as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you and for the stranger that sojourneth with you. The words taken in connection clearly give the sense, and the meaning as evident as words can make it, that strangers were to be under the same law with the Israelites in their offering an offering made by fire of a sweet favour unto the Lord. Then upon the whole it doth not appear to me that the Israelites were warranted, from these scripture texts, to proceed with their profelytes as they are said to have done. It is true there is great stress put upon the word to sanctify them, and that it is here taken for washing them, especially when of a person sanctifying other men, which leads me to understand, that Moses washed them ; if he did he had

much work upon his hand for that two days, taking the slightest way possible, but especially if they were washed all over, as said they did in receiving their proselytes. Such a multitude of people as the Israelites were when they left Egypt, and could not be much decreased when they came to Sinai; and they were then in number about six hundred thousand on foot that were men, besides children, also a mixt multitude went up with them. Ex. 12, 37-38. Therefore, in my opinion, it would have been impossible for Moses to have done it as they believe it to have been done. And could he have done it, yet there is nothing in this text referred to, nor in its connexion, that enjoins the washing strangers, or receiving their proselytes by baptism. And the meaning of the text may be, and more likely is, that Moses was commanded of God, to enjoin the Israelites to sanctify or cleanse themselves from all filthiness of the flesh and spirit, and that to the preparing their hearts for receiving the law and entering into covenant with God; and directing them how to do it than washing them, or they washing themselves.

That proselytes or strangers were introduced into the church, in a certain way, I grant, but not as pleaded for altogether. The clearest account we have of the admission of strangers to the ordinances of religion among the Israelites, and of being incorporate with them, is to be found Ex. 12. 43-50. And the Lord said unto Moses and Aaron, This is the ordinance of the Passover: there shall no stranger eat thereof, but every man's servant that is bought for money, when thou hast circumcised him then shall he eat thereof, in one house it shall be eaten; thou shall not carry ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it; and when a stranger shall sojourn with thee, and keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it: and he shall be as one born in the land, for no uncircumcised per-

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 cording to the ordinance of the Passover, and according
 to the manner thereof : so shall he do : ye shall have
 one ordinance both for the stranger and for him that
 was born in the land. Here we have the terms of ad-
 mission into the Israelitish church under Moses, but we
 do not find either baptism or sacrifice required in these
 two passages of holy writ, which are the fullest and
 clearest upon the subject of any I know in the word
 of God, and circumcision is the only thing required. Had
 there been any other thing enjoined or required it is
 most likely we should have met with it in this place,
 but we do not meet with it here nor no where in the
 Jewish law that I know of. Of course there is no di-
 vine warrant for the washing pleaded for admitting pro-
 felytes among the Jews, but circumcision only.

That there were such things required of their profe-
 lytes, and that they were received by circumcision, wash-
 ing, or baptism, and an offering may be true ; and
 that such things may be found recorded in their books
 may also be true, otherwise men of credit would not
 quote them and hand them out to us, but they are not
 to be found in the law of Moses, and therefore are not
 much to be depended on. For the writings of the Rab-
 bins did not deserve much credit, such as their oral tra-
 ditions, or their oral law, their meshna's, their tal-
 muds, or genera ; for by their traditions they made
 void the law of God. A collection of these oral tradi-
 tions they call meshna. The talmuds, or genera, were ex-
 positions or comments upon the meshna, equally absurd,
 therefore there can be no dependence put upon them.
 To the divine law and testimony: and not to oral tradi-
 tions, and Rabbinical glosses and interpretations, which
 are commonly false and absurd, and it is possible that

Dr. Owen had reference to these when he tells us that there were not the least footsteps of any such usage among the Jews until the days of John the Baptist, or any account that could be depended upon, though I am not certain that he had an eye to these; however, if the Jews admitted their proselytes by baptism, they had no authority for it in the law of Moses, which was to be their rule for receiving them, therefore there is no foundation laid by this practice of theirs for that baptism which our Lord instituted. If there was any foundation in Moses' law it will be in the divers washings that the Lord commanded, which might shadow forth what was to take place in the Christian Church; but none of these washings enjoined the admission of proselytes by baptism. We are told by the Apostle, 1. Corinth, 10. 2. That the Israelites were all baptised to Moses in the cloud and in the sea; that is, as Dr. Guise paraphrases it, that all the Church of Israel, both young and old, male and female, were baptised into the covenant which God made with them by the ministry of Moses their leader; and so were brought under obligations to believe and obey the divine law of that typical Mediator and Deliverer, by passing under the cloud which hung over them, and through the sea, whose waters stood in heaps on their right hand and on their left, which was typical of Christian baptism, whereby they and their children were visibly and solemnly initiated into God's covenant, devoted to him, and engaged to be his, were sprinkled here and there with drops of water from the sea, which stood upright on both sides as they passed along, and from the cloud that was spread over them, by which the sacrament of baptism might be the more evidently signified. Thus far the Jewish washings prescribed of God in the law of Moses; and these sprinklings from the cloud and from the sea, might be, and no doubt were, typical of Christian baptism, but they no where enjoined that the Jewish proselytes should be washed or baptised; circumcision alone seems to have

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been the term of admission. Having said thus much on what they call baptism practised in the Jewish Church, or their baptising their proselytes when they are said to admit them into their communion, I shall proceed—

In the second place, to treat briefly of John's Baptism: We are certain that John was authorized to baptise with water, and that for two reasons: 1st. Because he was sent of God; 2d. Because our Lord himself went and was baptised of him. That he was sent of God is evident from John 1. 33. And I knew him not: but he that sent me to baptise with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptiseth with the Holy Ghost. Though it is but a short account of his being sent to baptise with water, yet, notwithstanding, it is strictly true that he was authorized of God to go and baptise with water, and what may confirm us the more in the belief of it, is our Lord going to him for the very purpose of being baptised by him. Matth. 3. 13-16. Then cometh Jesus from Galilee to Jordan unto John to be baptised of him. But John forbade him, saying, I have need to be baptised of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness, that is to be baptised of him. Mark 1. 9. And it came to pass in those days that Jesus came from Nazareth, of Galilee, and was baptised of John, in Jordan. These texts fully assure us that Christ was baptised of John, in Jordan, and that he came for that very purpose, and his coming with that design, and his being baptised of him, ought to convince us that John was authorized of God to baptise with water. It doth not remain a doubtful case, as the baptising the Jewish proselytes did or doth. John was authorized to baptise with water, and this is the first time that water baptism became a divine ordinance or institution, though it might be shadowed forth, by the washings under the Law, then we may justly say that it was from Heaven,

and not of men. When John first began to preach and baptise is supposed to be in the year of our Lord twenty-six, though I am not certain; however it was but a short time before our Lord entered upon his public ministry. John's Baptism was into the faith of him who was shortly to make his appearance, or into the faith of the Messiah, promised to the Fathers, or into the faith of Christ. Acts 19. 3-6. And he said unto them, unto what then were ye baptised? And they said unto him, unto John's baptism. Then said Paul John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him, who should come after him, that is on Jesus Christ. When they heard this they were baptised in the name of the Lord Jesus Christ. So that it is evident from the words quoted that John baptised his disciples into the faith of him who was soon to make his appearance as the true Messiah, or on the Lord Jesus Christ, that they should believe in him, and accordingly were baptised in the name of the Lord Jesus. And the end and design of his Baptism was to awaken and to stir up their minds to the expectation of the Messiah promised to the Fathers, and to prepare the way for a more particular and express discovery of him to the House of Israel, that they might take special notice of and believe on him. John 1. 31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptising with water. To stir up people to expect and cordially to receive the Messiah promised to the Fathers, appears to have been one great end of John's baptising. John's Baptism is called the baptism of repentance. Acts 13. 24. When John had first preached before his coming, the baptism of repentance to all the people of Israel. Matth. 3. 11. I indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptise with the Holy Ghost and with fire. It is called the baptism of repentance, no doubt for the following reasons: 1st. That it

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was a solemn and manifest profession of their repen-
tance; 2d. laying themselves under obligations to bring
forth fruits meet for repentance; or live in their future
life suitable to the profession they have made in being
sorry for their sins; 3d. that all who are admitted to
baptism in their adult state are seriously to repent of
their sins, and solemnly to profess their repentance for
them. Great numbers attended his baptism, both of the
Pharisees and Sadducees. Matth. 3. 7 But when he
saw many of the Pharisees come to his baptism, he said
unto them, O generation of vipers, who hath warned
you to flee from the wrath to come? Bring forth fruits
therefore meet for repentance. V. 5. 6. Then went out
to him Jerusalem, and all Judea, and all the region
round about Jordan, and were baptised of him in Jor-
dan, confessing their sins, Luke 3. 7. Then said he to
the multitude which came forth to be baptised of him,
O generation of vipers, who hath warned you to flee
from the wrath to come? Bring forth fruits meet for
repentance. From hence it would appear that great
numbers attended his ministry, and were baptised by
him.

It is farther to be observed respecting his Baptism,
that we do not learn that any of those whom John bap-
tised, were re-baptised by the Apostles. Some urge the
following text of scrip ure for re-baptising John's dis-
ciples, Acts 19. 3-6. And he said unto them, unto
what then were ye baptised and they said unto him, unto
John's baptism. Then said Paul unto them, John verily
baptised with the baptism of repentance, saying unto the
people that they should believe on him who should come
after him. When they heard this they were baptised in
the name of the Lord Jesus. Some think that these Disci-
ples whom the Apostle found at Ephesus, were again
baptised by Paul on this occasion, and I myself thought
so, until considering the words with more attention,
and finding them to have been originally spoke by
John to those who came to be baptised of him; and

that upon their hearing these things from John, were
 baptised of him, and not by Paul on this occasion, as
 some suppose, of course changed my mind. John's
 words to the people were, that they should believe on
 him, who should come after him, that is, on Jesus
 Christ. These are the words of John spoke to the peo-
 ple, which came to be baptised of him, but whether
 they are recited by Paul or by Luke I am uncertain, but
 more likely by Paul. But the words appear to me to have
 been originally spoken by John, and those that came to his
 Baptism, upon their hearing of them, were accordingly
 baptised by him, and not by Paul as is here supposed.
 All that the Apostle did to those Disciples at Ephesus
 was the laying of his hands upon them, in doing of
 which the Holy Ghost came upon them, in a miraculous
 manner, as well as gracious; and they immediately spoke
 different sorts of languages which they had never learned,
 but to re-baptise them he did not, neither was there any
 occasion for doing it. For though John baptised only
 into the faith of him who was soon to make his appear-
 ance in the world; and the Apostles into the faith of him
 who was already come, yet it was into the faith of the
 same person, not into the faith of different persons,
 yea into the faith of that person whom Christ com-
 manded it should be done. So that there is no
 essential difference between the baptism of our Lord's
 fore-runner, and that of his apostles. For when Jesus
 was received, and believed on, as the true Messiah, the
 faith of such persons, together with the truth of the
 doctrine they professed, was signified and sealed by the
 baptism that preceded, as well as by that which followed,
 his appearing. And unless these baptisms were the same
 in substance, ours must be essentially different from what
 our Lord himself received, since he had none other than
 John's baptism, or that he was not baptised by any other
 person than John. and of course the New Testament
 Church has not that communion with him in baptism,
 which the Old Testament Church had with him then

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in circumcision. Neither is it probable nor certain that any of John's disciples, much less the whole of them, were re-baptised with water upon their believing in Christ as that Messiah, into the faith of whom their Master had baptised them. For as our Lord did not order the eleven apostles to be themselves baptised under the gospel dispensation, but only to baptise others; so it doth not appear that they had any other baptism than that of John. I grant that the apostle Paul was baptised after his conversion; but he probably was none of John's disciples. The same also may be said of the three thousand who were baptised on that memorable day of Pentecost; who appear mostly to have been Jews, that came from different or distant nations. Therefore, upon the whole, the baptism of John was the same in substance with that which our Lord himself appointed in his church: and it is not probable nor certain that ever any person baptised by John was ever re-baptised by any of our Lord's apostles, but the contrary. And we are certain it came from Heaven, and not of men; and that he had good authority for what he did, though the account of it be short and from himself: yet his testimony is true. I shall now proceed.

Thirdly:—To speak a little upon the Baptism of Sufferings mentioned in the New Testament, which both Christ and his Disciples underwent, or were baptised with. Luke 12. 50. But I have a Baptism to be baptised with, and how am I straitened until it be accomplished? Matth. 20. 22. 23. But Jesus said ye know not what ye ask; are ye able to drink of the cup that I drink of, and be baptised with the baptism that I am baptised with? They said, we are able. And he saith unto them, ye shall indeed drink of the cup that I drink of, and be baptised with the baptism that I am baptised with. In the above, sufferings are called baptism both with respect to Christ and his Apostles. And first, with respect to Christ, it may denote his being consecrated, and set a-part, and being prepared for entering upon his

priestly and kingly offices, by these his sufferings, as he had been by the baptism of water and the Holy Ghost. And with regard to his Apostles we are certain they endured great sufferings, and with regard to them their sufferings may be called baptism for the following reasons: first, because in baptism we give up ourselves to God, and devote ourselves to his service and obedience. So in like manner, the people of God, or true Christians, devote themselves to God, in their sufferings for him. Secondly, as baptism is not the putting away the filth of the flesh, but the answer of a good conscience towards God, so, in like manner, sufferings tend to purge away sin. This is the fruit of Jacob's trouble to purge away his sin. In these respects may sufferings be compared to baptism.

Fourthly:—The Baptism of the Holy Ghost and of fire. We find many in the New Testament said to have been baptised with the Holy Ghost and with fire, especially on the day of Pentecost. Acts 2, 1-5. And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled the house where they were sitting; and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Luke 3. 16: He shall baptise you with the Holy Ghost and with fire. By the baptism of the Holy Ghost and with fire, we understand the down pouring of the Holy Spirit upon the Apostles, and some of the first Christians, in a miraculous manner, enabling them to speak languages they had never learned, and by divine suggestion to explain and apply Old Testament prophecies, and to speak of glorious things, that are still more clearly revealed under the New Testament dispensation. In short, the baptism of the Holy Ghost and of fire denotes, in the first place, the miraculous gifts of the Holy Ghost, poured out upon the Apostles,

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 fruitful in every good word and work. By the gracious
 influences of the Holy Spirit we become disposed and
 enabled to present ourselves, soul and body, as our rea-
 sonable service, holy and acceptable to God, through
 Christ. And devoting ourselves to the Lord by this
 means, we may be said to be baptised with the Holy
 Ghost and with fire.

In the next place, having briefly treated of the wash-
 ings or the baptisms of the Jews in admitting their pro-
 felytes; also John's baptism; the baptism of suffering;
 the baptism of the Holy Ghost and of fire, I shall now
 proceed to my main design, to treat of Christian bap-
 tism, or of that baptism instituted by our Lord himself,
 and in so doing shall lay down and prosecute the fol-
 lowing plan or method, through Divine assistance, which
 will include the most that can be said upon the subject.
 And,

1. What we are to understand by the Ordinance of
 Baptism, and what may be comprehended in it.
2. That our Lord is the author of this institution,
 and promises to be with his faithful servants in the ad-
 ministration, to the end of the world; which is an evi-
 dence that it is to be a standing, perpetual ordinance in
 the church, to the end of time.
3. Show who are the proper administrators of Bap-
 tism.
4. The subjects of Baptism, whether adult persons or
 infants, or both; and in whose name they are to be
 baptised, and what is implied therein, and intended there-
 by.
5. The mode of administration, whether by dipping
 or sprinkling, whether in public or private; whether

applying water only, or adding other things; as, also, the manner in which it is to be performed.

6. The sign or element made use of in this ordinance, and what it signifies and supposes.

7. Whether baptism is essentially necessary to salvation, or may not a person be saved without it?

8. The sin and danger of neglecting and despising it when it can be conveniently had, and regularly administered.

9. The advantages arising from this ordinance, or attending thereupon, if rightly improved.

10. The duty of the baptised, or how they ought to improve their baptism.

11. Remove some mistakes concerning the ordinance, and answer some objections made to it.

12. Offer some arguments or considerations to dispose and induce persons to comply with their duty, either to have the ordinance administered; or when administered to improve it in a proper manner, or to walk worthy of that vocation wherewith they are called.

These particulars will nearly contain the sum and substance of what can be said upon the ordinance of baptism, instituted by our Lord.

I come, in the first place, to shew, what we are to understand by the institution of baptism, and what may be comprehended therein; and

In the first instance, by the ordinance of baptism, we understand, a solemn admission of the baptised person into the visible church, without the pale of which he was before being baptised. For while persons continue unbaptised they cannot even be called members of Christ's visible church on earth, because that they have not yet complied with the mean of introducing them thereinto. As baptism is the initiating ordinance into the Church of Christ, those upon whom it is not performed, cannot with any degree of propriety be said to be within the pale thereof. But when baptised, are by that means brought into the visible Church, or into the

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Body of God; or Christ's professing people, and that in
the most solemn manner. With the Apostle, 1st. Co-
rinth, 12. 13. For by one spirit are we all baptised into
one body, whether we be Jews or Gentiles; whether we
be bond or free; and have been made to drink into
one spirit; that is the baptised, by his baptism, is incor-
porated with Christ's Church or spiritual body; and
by means of this ordinance is numbered with his pro-
fessing people, whatever had been his former standing,
whether the person had been a Jew or Gentile, bond or
free, previous to his baptism, so that by baptism we
safely understand a solemn admission of the person bap-
tised into the visible church of Christ, or into the socie-
ty of the faithful, and admitted into the privileges of
that body, because he is baptised into one body, the
church.

2. By baptism we do not only understand a solemn
admission of a person into the number of Christ's pro-
fessing people, or into Christ's spiritual body, the
church, but also we understand thereby a solemn de-
votedness of the person to God and Christ, or to his
work and service. The words of institution are, teaching
them to observe all those things which I have commanded
you. These words lead us to understand that a careful
observance of all the ordinances of Christ Jesus; and obe-
dience to all his laws, are incumbent upon every bap-
tised person, which will imply, that in baptism persons
are devoted, solemnly devoted to the service of God and
Christ, to walk with him in newness of life, as the
Apostle saith, They present themselves, soul and body.
to God, as their reasonable service, holy and acceptable
to God, through Christ; and Rom. 6. 4. Therefore
being buried with him in baptism unto death, that like
as Christ was raised from the dead by the glory of the
Father, even we should walk with him in newness of
life. To walk in newness of life will suppose that their
life and conversation prior to their baptism had been
contrary to the way of God's commandments, but that

they now renounce the Devil, the world and the flesh, and give themselves up to the service of God and religion, to walk in newness of life and holiness of conversation. Then by baptism we understand a person's solemn dedication or devotedness to God and his service.

3. By baptism we also understand, a public and avowed profession of Christ, as persons in an open and public manner for common have the ordinance administered unto them. They hereby openly and avowedly make profession of Christ and of his cause, and also declare hereby that they are not ashamed of Christ, nor of his cross, but glory in it. Baptism may be said to be the first step of a public profession, which the persons have made of religion. By this step, in a particular manner, do they openly assume the Christian name, and not until then: for, although they may attend the word preached, yet this doth not so much denote their publicly professing their faith in Christ, as their baptism doth, or their belief in the Christian religion.

4. By baptism we farther understand, not only a public profession of faith in Christ, and a firm belief in the Christian religion; not only a solemn dedication of the person to God and his service, but also a solemn promissory oath that he will abide by the public profession of his faith, in Christ and his belief in the Christian religion, which he hath made, and by that solemn dedication of himself to God and his service. This appears from the nature of the ordinance: it is called a sacrament: it is true the expression sacrament, is not a scripture term, it comes from the word *sacramentum*, Latin, signifying an oath, which the Roman soldiers took to be true to their General, and not to desert him in the hour of danger, so that the word is a military promissory oath, and though the word is not to be found in scripture, yet the thing signified thereby certainly is, that persons solemnly promise that they will cleave to the Lord, whatever it may cost them. Then

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the ordinance of baptism may be understood to
 be a solemn promise made by the baptized that he will
 cleave to the Lord till death, will not depart from God
 or the solemn profession of religion which he then
 makes, and that forever. And we are sure that Christ
 hath promised in the institution that he will be with his
 faithful servants to the end of the world. And we rest
 assured that he will never totally nor finally cast off any
 person who truly and sincerely gives himself to God and
 Christ in the ordinance of baptism. Then by the ordi-
 nance of baptism we understand an institution appointed
 by the Lord Jesus Christ, by which persons are intro-
 duced into the church of Christ, and numbered with
 his people; make a solemn surrender and dedication of
 themselves to God and his service; and make an open
 and public profession of religion; and a solemn promise
 in the strength of God, that they will abide by the pro-
 fession they have made, or that they will be faithful to
 the death, that they may receive the crown of life.

5. By baptism we understand the washing or applying
 water only to some part of the person baptized, and that
 this application is made into the name of the Father,
 Son, and Holy Ghost, as the sign and seal of some good
 to be communicated to him in, God's time and way,
 and this application of water is both a sign and seal of
 the following things: by a sign we understand the re-
 presenting and setting forth any thing, and a seal is a ra-
 tifying and confirming it, or makes it sure; and first,
 it is a sign and seal of the covenant of grace, Rom. 4.
 11. And he received the sign of circumcision, a seal of
 the righteousness of faith, which he had, yet being un-
 circumcised: that he might be the father of all them
 that believe, though they be not circumcised, that
 righteousness may be imputed to them also. Com-
 pared with Col. 2. 11. In whom also ye are circum-
 cised, with the circumcision not made with hands, in
 putting off the body of the sins of the flesh by the cir-
 cumcision of Christ. V. 21. Buried with him in bap-

tism, wherein ye are risen with him through the faith of the operation of God. That this circumcision of Abraham was a sign of the original corruption of human nature ; and of the internal circumcision of the heart ; and also of the gracious and visible distinction God had made of him and his seed from all other nations ; and of his having brought him and his offspring into the bond of the covenant. And the covenant, of which circumcision was the sign and seal was none other than the covenant of grace. For the righteousness of faith unto justification, which circumcision was the seal of, can belong to none other, and as circumcision was a sign and seal of that covenant, so in like manner is baptism, as it is come in its place ; and is of the like signification ; and answers the same ends. I admit that covenant of grace was ratified, and confirmed by the blood of Christ, called the blood of the covenant ; yet, notwithstanding baptism exhibits unto us the blessings of this covenant and gives us assurance that the blessings thereof shall be made good in their season. Speaking after the manner of men, he hereby binds himself to fulfil the promises of the covenant, or to make good the blessings of the covenant in due time. On the other hand, we, on our part, solemnly vow and promise that we will carefully perform the duties of the covenant, according to the solemn promissory oath we have made, giving it as a kind of security for the fulfilling our baptismal engagements.

2. It is a sign and seal of our engrafting into Christ. Gal. 3. 7. For as many of you as have been baptized into Christ, have put on Christ, or, in other words, are made one with him, not only in being made a member of his visible church, but one with him, as being a member of that body, the church, of which he is the head, branches engrafted unto him who is the true vine, or as chaste virgins espoused unto Christ the bride-groom and husband of the bride, the Lamb's wife. This ordinance is a representation and assurance given us, that he will take us in-

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 are willing and desirous to become one with Christ, mem-
 bers of his mystical body, the church. We farther open-
 ly profess on our part, and give the utmost assurance to
 the world, yea put our seal to it in our baptism, that
 we have put on the Lord Jesus, and make no provision
 for the flesh, to fulfil the lusts thereof. Such things are
 represented to us in the ordinance of baptism ; and con-
 firmed to us therein.

3. It is a sign and a seal of the pardon of sin by the
 blood of Christ. Acts 2. 38. Then Peter said unto
 them, repent and be baptised every one of you in the
 name of the Lord Jesus Christ for the remission of sins,
 and ye shall receive the gift of the Holy Ghost. Chap.
 22. 16. And now, why tarriest thou ? Arise and be
 baptised, and wash away thy sins, calling on the name
 of the Lord. In this ordinance is laid before us, a strong
 and clear representation of the procuring and meritori-
 ous cause of the pardon of all our sins in or by the ele-
 ment of water, representing the blood of Christ, which
 cleanseth from all sin. The atoning and purifying blood
 of Christ is well represented by the water in baptism,
 and we may rest well assured that the thing signified
 shall be made good in due time.

4. Baptism is a sign and seal of regeneration by the
 Spirit of God. Tit. 3. 5 Not by works of righteous-
 ness which we have done, but according to his mercy
 he saved us by the washing of regeneration, and renew-
 ing the Holy Ghost. As the washing of the regenerati-
 on is here understood to be baptism, will lead us to con-
 clude that baptism represents the regeneration or the
 renovation of our corrupted natures, by the renewing
 and sanctifying influences of God's Spirit, purifying and
 clearing us from all filthiness, both of the flesh and
 spirit, perfecting holiness in the fear of God. And our
 regeneration is fitly represented or signified by water
 in baptism : as water is of a cleansing nature, so are

the renewing and sanctifying influences of the Holy Ghost; and we may rest assured that Christ will, in due time, give the thing signified, as well as the sign of our regeneration.

5. Baptism is a sign and seal of our resurrection from the dead unto eternal life. 1st. Corinth, 15. 29. Else what shall they do who are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead? These words would lead us to understand, that such of them as had been baptised, had been baptised into the hopes of a glorious resurrection unto eternal life. This seems to be the meaning of the Apostle. Then our baptism may represent or signify our hope of a glorious resurrection, and assuring us of it. And we may rest assured that he will not disappoint us of our just and reasonable hope through him.

6. Baptism is said to save us. 1st. Pet. 3. 12. The like figure whereunto even baptism doth also now save us (not by putting away the filth of the flesh, but by the answer of a good conscience toward God) by the resurrection of Jesus Christ from the dead. By baptism saving us, we understand it as a mean of our salvation, or a channel of conveying saving blessings unto us, when blessed of God for that purpose.

Thus I have endeavoured briefly to shew what we are to understand by the ordinance of baptism, and what is comprehended in it, in short, that it is an ordinance instituted by Christ, applying water to a part of the person's body to be baptised, in the name of the Father, Son, and Holy Ghost, a solemn admission into the church, and numbered with God's professing people, a solemn dedication of themselves to God and his service, taking Christ's yoke upon them, which is easy, and his burden, which is light, an open and public profession of Christ and his cause, a solemn promissory oath that they will cleave to Christ, or be faithful unto the death, or abide by the engagements they have come under, a sign and seal of the covenant of grace—of our engrafting

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into Christ or union with him, remission of sin by the
blood of Christ, of regeneration by his spirit of our re-
surrection to eternal life—a mean of our salvation.

From this short account of the ordinance we may in
some measure know what we understand by it, and what
is comprehended in it, and from whence we may learn
that it is an institution of the greatest importance, and
therefore is not to be neglected nor despised, as some, if
not many, do: but is to be carefully and conscienti-
ously observed, when it can be conveniently had, and
regularly administered. And having it administered, it
ought to be duly and seriously considered by adult persons
before they come to baptism, because it is a serious and
solemn matter they are going about, solemnly devoting
themselves, soul and body, unto God and his service, en-
tering into covenant with him never to be forgotten,
a lifting up the hand and swearing to the Most High,
laying the foundation of that honourable profession
which they must never lay aside.

The second thing proposed was to shew that Jesus
Christ, our Lord, is the author of the ordinance of
baptism, and promises to be with his faithful servants
in the administration thereof, to the end of the world,
which is an evidence that is to be a perpetual stand-
ing ordinance in the church of Christ to the end of
time. That our Lord is the author of it will appear
from what follows: John 3. 22. After these things
came Jesus and his Disciples into the land of Judea, and
there he tarried with his Disciples and baptised. V. 26.
And they came unto John and said unto him Rabbi, he
that was with thee beyond Jordan, to whom thou
bearest witness, behold the same baptiseth, and all men
come to him. Chap. 4. 1. 2. When therefore the
Lord knew how the Pharisees had heard, that Jesus
had made and baptised more disciples than John, though
Jesus himself baptised not, but his Disciples. In these
verses we are told that Christ baptised not with his own

hands, but by the ministry of his Disciples, and his doing it by them would lead us to conclude that they did it by his command and authority, or by his direction, and of course he is the author of the ordinance of baptism. This is clear from the words. When he authorised them is uncertain, and what rules he gave them concerning the administration of the ordinance we are not told, but that they administered it by his authority and direction is beyond a doubt. Why he did not do it himself it is supposed, that his end in not doing it himself was to maintain the dignity of his character as Lord of the Church, and every way superior to John, who was merely a servant and baptised with his own hands, without commissioning others to do it; and, also, that our Lord might not seem to act with impropriety, and to seek his own honour, by baptising in his own name; that he might shew himself to be sent not to baptise with water, but to the more excellent work of preaching the gospel, and baptising with the Holy Ghost; that he might prevent disputes and emulations among his Disciples, on account of some being baptised by himself, and others by his commissioned servants; and that the validity and efficacy of baptism might not be supposed to depend upon the worthiness of the administrator, but only the authority and blessing of Christ on the administration, according to his will. Dr. Guise on the place: Whatever was the reason of not doing it himself I know not, yet this we know, or justly infer, that he authorised them, otherwise they would not have done it under his eye. But what is the best proof of his authorising to do it, is the institution itself now under consideration, and ground-work of this treatise upon baptism. This institution we find recorded by the Evangelist Matthew, chap. 28. 18. to the end. And Jesus came and spake unto them, saying, all power is given me in Heaven and earth, go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the

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Holy Ghost, teaching them to observe all those things which I have commanded you; and lo I am with you to the end of the world. Amen. Here we have the most satisfactory evidence of Christ being the author of this ordinance of baptism: and as Mediator he had the most ample power given him to appoint ordinances and laws for his church as he saw meet. Then this ordinance is from Heaven, not of men; and that it hath no less a person for its author than our Lord Jesus Christ—God Man, the great King and Head of his Church. And his faithful servants may warrantably dispense it in his name, and under his authority and direction; and in dependance of his gracious presence to be with them in the administration thereof, for faithful is he that hath promised—he will certainly do it. And he hath not only promised his gracious presence to his faithful servants in dispensing this ordinance, but also hath given us to understand that he designs it for a perpetual standing ordinance, to the end of time, in his church: therefore the Ministers of the Gospel may cheerfully enter upon the work of dispensing the ordinance of baptism, seeing Christ hath promised to be with them in it, to assist and direct them in their work. And we may draw still more comfort from his promise, that this ordinance will be continued in his church, while the world stands. However persons from generation to generation may neglect and despise it; yet, it shall be continued in the church in spite of their neglect and contempt: for his promising to be with his faithful servants in the administration of it to the end of the world, fairly implies that the ordinance itself will also be continued. That Christ instituted this ordinance after his resurrection, is evident, and it appears to have been done on a certain mountain, and if not immediately before his ascension, yet but a short time before it. However, he is the author of it, and gave it in charge to his apostles to dispense, and of course to their successors in office, the ordinary ministers of the gospel, but faith-

ful servants of Christ Jesus. Let them then observe his charge, and hope in his word; and let their hearts learn and yield to his authority, and look for his presence in the way of his own appointment; and devote themselves and theirs to the Sacred Three, as the One Eternal God, in whose name they ought to be baptized.

The third thing proposed in the method was to shew who are the proper administrators of the ordinance of baptism, or who are properly authorized to dispense this institution.

When the Lord Jesus chose his Ministers, he appointed the twelve Apostles, and the seventy Disciples, as appears from the following texts of scripture, which I shall take the liberty to transcribe. And first, with respect to the Apostles, Matth 10 1-9. And when he had called unto him his twelve Disciples, he gave them power over unclean spirits, to cast them out; and to heal all manner of disease, and all manner of sickness. Now the names of the twelve Apostles were these, the first Simon, who is called Peter; and Andrew, his brother; James, the son of Zebedee; and John his brother; Philip and Bartholomew, Thomas, and Matthew, the publican; James, the son of Alphaeus; and Lebbeus, whose surname was Thaddeus; Simon, the Canaanite; and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commended them, saying, go not into the way of the Gentiles, and into any city of Samaria enter ye not, but go ye rather unto the lost sheep of the House of Israel, and as ye go, preach, saying, the kingdom of Heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received; freely give. Mark 3, 13-16. And he goeth up unto a mountain, and called unto him whom he would; and they come unto him, and he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal all manner of diseases or sickness; and to cast out

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devils. Chap 6. 7-14. And he calleth unto him the
twelve, and began to send them forth by two and two,
and gave them power over unclean spirits; and com-
mended them that they should take nothing for their
journey, save a staff only, no scrip, no bread, no money
in their purse; but he shod with sandals; and not put
on two coats. And he said unto them, in what place
ever ye enter into an house, there abide until ye depart
from that place. And whosoever shall not receive you,
nor hear you, when ye depart shake off the dust under
your feet for a testimony against them. Verily I say un-
to you, it shall be more tolerable for Sodom and Go-
morrah in the day of judgment than for that city. And
they went out and preached that men should repent, and
they cast out many devils, and anointed with oil many
that were sick and healed them. Thus far with respect
to the commission given to the Twelve, upon his send-
ing them forth at first to preach the gospel, to heal the
sick, and to cast out devils.

I shall now lay before you the commission given to
the Seventy in sending them out. Luke 10. 1-10.
After these things the Lord appointed other Seventy
also, and sent them two and two before his face, whither
he himself would come into every city and place. There-
fore said he unto them, the harvest truly is great, but the
labourers are few; pray ye, therefore the Lord of the har-
vest, that he would send forth labourers into his harvest:
Go your ways: behold I send you forth as lambs among
wolves. Carry neither purse, nor scrip, nor shoes, and
salute no man by the way. And into whatsoever house
ye enter first, say peace be to this house, and if the sons
of peace be there, your peace shall rest upon it. If not
it shall return to you again. And in the same house
remain, eating and drinking such things as they give:
for the labourer is worthy of his hire. Go not from
house to house. And into whatsoever city ye enter,
and they receive you, eat such things as are set before
you, and heal the sick that are therein; and say unto

them the kingdom of God is come nigh unto you. V. 19. And behold I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in these rejoice, not that the spirits are subject unto you, but rather rejoice because your names are written in Heaven. The commission given to the Apostles, and seventy Disciples, appears to have been much the same, to wit, to preach the gospel, to cure diseases, and to cast out devils, but no word of baptism, in either of their commissions, as far as I can find. However, the Apostles must have been authorized by Christ, as was already observed, otherwise they would not have done it, which we find they did. It is most likely their commission was enlarged afterwards, though not particularly mentioned by the Evangelists, at least the commission of the twelve Apostles, whom I understand to be the Disciples, referred to, John 4. 1. 2. Therefore when the Lord knew that the Pharisees had heard that Jesus made and baptised more disciples than John, though Jesus baptised not, but his Disciples. The Disciples here mentioned, most likely are the Twelve, which he kept nigh him, though I will not be positive, but as to the institution of baptism under consideration, and recorded Matth. 28. towards the end, was certainly addressed to the Eleven, for Judas had gone to his own place before this time. Then the eleven Disciples went away into Galilee, unto a mountain where Jesus had appointed them, and when they saw him they worshipped, but some doubted. And Jesus came and spake unto them, saying, all power is given unto me in Heaven and in earth, go ye, therefore, and teach all nations, baptising them in the name of the Father, the Son, and the Holy Ghost; teach them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world. Amen. The eleven Apostles were the persons commissioned at this time to go teach and baptise, and only a very short

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time before his ascension into Heaven, and I apprehend that it was among the last things he did in person in this world, his commissioning the Eleven to teach and baptise. Then the eleven Apostles were commissioned by Christ to teach and baptise. They were the extraordinary ministers of religion to teach and to dispense the sacraments. But they were not to continue forever, and the work of teaching and dispensing the sacraments, and all the branches of the ministerial office, must be carried on to the end of the world, therefore there must be men appointed to succeed the Apostles in their ministerial work to teach and baptise. It is the Apostles in the first instance who were appointed to this work, and then it must be their successors in office, who are to do the work in succeeding generations, and to enter into their labours. But the great question is, who are the successors of the Apostles in the office of the holy ministry? As it is claimed by every description of the professors of the Christian religion, each denomination looking upon themselves, at least their pastors look upon themselves, as succeeding the Apostles in the office of teaching and dispensing the sacraments. Of course, as teachers of the various denominations of Christians, all claim the succession, and would be highly offended if it was denied them, it will be necessary in some measure to ascertain who are their successors in office. I shall not examine into all the various claims of those who would be thought to succeed them, but shall fix upon the persons following, as most likely to be their successors in office; 1. Teachers nearest them in doctrine; 2. In manner of life; 3. They who come into the office of the holy ministry, according to the rules of Christ's House in that case. Teachers who come nearest to these three, are in my judgment most likely to be the successors in office to the apostles, and of course the proper administrators of the ordinance of baptism; and those who have them not, whatever their pretensions may be, they have no just claim: for as our Lord him-

self faith, He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber. So he that cometh not into the holy Ministry by that way which Christ and his apostles point out, and hath not the qualifications required of a gospel minister, is no minister of Christ, nor successor to the apostles. It may then be necessary to give a short account of the qualifications and character of a gospel minister, and of his coming into the ministry, that we may the better know who are the proper administrators of the ordinances of religion. And

1. They must be friends of the great King and Head of the Church, whose Ambassadors they are, otherwise they will not be friendly to his cause, nor careful to promote his interest, nor rejoice when his cause gains ground, as they should do, nor will they be admitted into his Councils. Saith our Lord, John 15 15. Henceforth I call you not servants: for the servant knoweth not what his Lord doeth: but I have called you friends: for all things, which I have heard of my Father, I have made known unto you. This is highly necessary, for if a King send an ambassador to a foreign Court upon very important business, that ambassador if not friendly to his Prince, will be apt to betray his trust, so they will who are not friends to Christ, and do not wish well to his interest. Or, in other words, they must be Christians, new creatures, created in Christ Jesus unto good works, or believers in Christ. For the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. They in this case would be enemies to God by wicked works, therefore entirely unfit for the work of the gospel ministry, and very unlike to the Apostles, whom they pretend or profess to succeed in office. For the Apostles were believers in Christ, true Christian men, and friendly to his cause, and desirous to promote his interest in the world, and so far qualified for being taken into service. Nor will Judas, being numbered with the Twelve, weak-

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en the argument, that persons friendly to Christ, per-
sons who are actual believers in Christ, or are true Christi-
ans, ought or should be the persons taken into the office of
the holy ministry. This is a necessary qualification in a
minister of the gospel, and lies at the foundation of his
other necessary qualifications: for without it he will make
but an awkward figure in the office of the holy ministry.
Then a minister of the gospel is himself first to believe in
Christ, before he calls others to the faith of Christ.
He must needs be Christian himself, before he urges
others to become Christians, or savingly changed, other-
wise they may turn upon him and say, Physician heal
thyself. But I would not be understood that every
person who takes in his head to think that he is con-
verted to God is so, far from it: for divers persons
pretend or profess to be born again, whom I believe are
strangers to God, or a saving change, if we are to judge
them by their fruits. Neither would I be understood to
think that all believers in Christ should preach the gos-
pel. All I mean is, that sound conversion, or being a
good man, is indispensably necessary for a preacher of the
gospel.

2. If they are true ministers of Christ Jesus, they are
not only to be truly gracious persons, or religious, well-
disposed serious people, but also to be able to teach others.
They are to be scribes, well instructed in the gospel
kingdom, who can bring forth out of their treasures
things new and old. Matth. 13. 51. and 2. Tim. 2. 2.
Therefore my son be strong in the grace which is in
Christ Jesus, and the things which thou hast heard of
me among many witnesses, the same commit thou to
faithful men who shall be able to teach others also.
These texts would lead us to understand that ministers of
the gospel are to be able men in order to qualify them for
their work, which is of the greatest magnitude, all
things considered: so great that the ablest of them are
insufficient to the task. And this ability to teach, and

to be furnished with things new and old, will comprehend ability of the mind, or that ministers of the gospel are to be men of good natural parts or endowments of the mind: such as a strong judgment to discern, and strong rational powers to reason the matter, and to argue the point with gainlayers: a prompt memory to bring necessary truths to remembrance: all these things they will find necessary in the discharge of their duty. It is in vain to think that weak men may serve for the ministerial office. Those who have ministered in it for any time, find the contrary. Moreover, able to teach, will also comprehend not only the endowments of the mind, but also a great share of human learning; to be well acquainted with the Latin, Greek and Hebrew languages; also in sound philosophy, natural and moral. To be well acquainted with these will enable him to teach with much greater advantage. It may be said that this the Apostles had not; this I grant, but had what was superior thereto. They had the Holy Ghost poured down upon them in a miraculous manner, which enabled them to speak languages they never learned. So that they could speak any language whatever, as appears from the day of Pentecost. For people heard the Apostles speak in their own language, however different from the native language of the Apostles, as may be seen, Acts 2. Therefore, the Apostles, by this means, had learning in a miraculous manner, as gave them the greater ascendancy in this respect, and the better qualified for the ministerial office, than the most learned in the languages in the present day. And it is evident from hence that learning is necessary; yea, indispensably necessary for a minister of the gospel, otherwise the gift of tongues would not have been conferred upon the Apostles, in order the better to qualify them for preaching the gospel. And we are sure the apostle Paul was a learned man, and it is reasonable to suppose that a person ignorant in human literature cannot make a good public teacher, it would be unreasonable to think it. I know

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human learning is cried down by several classes of peo-
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 ers destitute of human learning will cry it down, because
 they have it not; and ignorant people will admire
 them, because they know not better, and by reason of a
 just judgment from God upon them for their ignorance,
 which they suffered to come upon them, by their own
 carelessness and inattention. But both those crying it
 down will not alter the state of the case. For it cannot be
 supposed that those who have spent some time in learn-
 ing trades: and spent some time in the practice of those
 trades they have learned, and cannot read a chapter of
 the English New Testament with any degree of proprie-
 ty, which is really the case with some in this Country
 or Province; it therefore cannot be rightly supposed
 that such persons can be qualified for public teachers.
 It would be an insult to common sense, and laying aside
 our reason and understanding. It is well known that
 the Christian religion hath numerous enemies—men of
 great abilities and learning, and subtle, and cunning,
 and insidels are not wanting in our day, that are
 neither destitute of parts nor literature, and which hath
 been the case in all ages of the Christian church, less or
 more; and of course, it is highly requisite that the mi-
 nisters of the gospel, to whom are committed the
 oracles of God in a great measure, should be men both
 of abilities and learning to counteract their attempts to
 hurt and destroy the Christian religion, which they
 strive to do with all their malice, might and sophistry.
 And what could these illiterate men do in defence of the
 truth? These enemies would confound them in a short
 time even with their sophistry. And therefore it re-
 quires men of abilities and learning to defend the truth,
 and to contend earnestly for the faith once delivered to
 the Saints. And we know that learning had great in-

fluence in promoting the reformation and recovery of the truth. Therefore it is indispensably necessary for those in the ministerial office to be men of abilities, natural and acquired. It may be said, in favour of these illiterate men, that the great measure of the Spirit will make up for their deficiency in learning. It is true that great measure of the Holy Spirit is a great help to a gospel minister in preaching the gospel, but doth not supersede or set aside human learning, or render it unnecessary; neither doth human learning render the gracious aids of the Holy Ghost unnecessary. But both are necessary in their place in a gospel minister, and mutually assist one another; and are great helps to him in the discharge of his office. But notwithstanding the high claims they have upon the Spirit of God, it will be found that their measure thereof is but small, if any at all. But the examination thereof will fall in more naturally afterwards. And, upon the whole, to be an able public teacher will require a great share of human learning to the better discharge of his office: especially when the extraordinary aids of the Divine Spirit are withdrawn and withheld.

Still farther, to be an able minister of the New Testament will also comprehend great knowledge of divine truths laid up in his mind, so that out of the Old and New Testaments: and out of old and new instructions, observations, and experiences, he may bring forth doctrines suited to all persons and cases, as may be most seasonable and advantageous to those he would instruct. Or, in other words, he mighty in the scriptures, and well instructed in the truths of religion, must be well furnished with knowledge and utterance, gifts and graces, to dispose, qualify, and enable him for explaining, proving and defending, and applying the whole counsel of God. Then, to be an able minister of the gospel will require a person of great abilities of the mind; a good share of human learning, with a great stock of divine knowledge, or knowledge of the scrip-

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tures, and a great share of saving grace. These things
 will make him the abler minister of the New Testament,
 and successor in office to the apostles ; whereas ignorant
 men are but blind guides, who lead the blind, and both
 fall into the ditch—Novices not to be admitted into the
 number of public teachers as incapable of teaching.

3. They are not only to be able, but also to be apt
 to teach, 1st. Tim. 3. 2. A Bishop must be blameless,
 the husband of one wife, vigilant, sober, of good be-
 haviour, given to hospitality, apt to teach. 2d Tim. 2.
 24. And the servant of the Lord must not strive, but be
 gentle unto all men, apt to teach. In these two places
 it is required of a gospel minister that he be apt to teach.
 The word apt may denote in some measure an ability to
 teach, a capacity to do it. But here I apprehend it
 will mean a capacity for conveying gospel truths in the
 easiest, plainest and most simple manner possible ; so
 that they may be easily understood and received : for
 there is an abstruse, dark way which some have in deli-
 vering things which they have to say, that renders it
 difficult to understand them. Then apt to teach will
 denote that such teachers are fit and capable on account
 of their knowledge in divine things ; and fit to com-
 municate knowledge and instruction in such a plain and
 simple manner as to be easily understood, which is a very
 necessary qualification in a public speaker, especially in
 a gospel minister who hath the weak and the ignorant to
 instruct. If he wants this qualification he will be as
 one that beats the air, or speaks in an unknown tongue.
 This doth not say that his style should be flat or mean, or
 below the dignity of a gospel minister, but that he be
 qualified to deliver his ideas and thoughts in such a plain
 and easy manner as readily to be understood, and to be
 fitted to the subject in hand. It will also denote that
 the teacher is ready to lay hold on all opportunities
 of instruction.

4. Another qualification of a gospel minister is, that
 his doctrine be found. He must not deliver any thing

that is contrary to sound doctrine. He must not deliver any thing contrary to the pure and wholesome words or doctrine of Divine Revelation. He is to hold fast the form of sound words. 2d Tim. 1. 13. Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus. Tit. 1. 9 Holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince gainfayers. Chap. 2. 1. But speak thou the things which become sound doctrine. Here we have sound words and sound doctrine required of a gospel preacher. And by them we understand the doctrine of Christ and his apostles, pure and unadulterated by false glosses and misinterpretations which weak and corrupt men put upon them, or the true and genuine sense of scripture. And by keeping to this will so far prove them to be the successors of the apostles in preaching the gospel of Christ, or preaching Christ, and him crucified, as they did, and will so far qualify them for the right discharge of the duties belonging to the office of the holy ministry, and for dispensing the sealing ordinances of religion.

5. It is farther required of gospel ministers that they be found faithful to that trust committed to them, 2d. Tim. 2. 2. And the things which thou hast heard of me among many witnesses, the same commit to faithful men who shall be able to teach others; also, 1st. Corinth, 4. 2. Moreover it is required of stewards, that a man be found faithful, faithful in the execution of that trust committed to them, faithful in keeping nothing back which they think to be profitable to their hearers, feeding them with sound knowledge, warning them of their danger, reproofing, rebuking, instructing and admonishing them as occasion requires, and endeavouring to lead them to Christ; faithful to God, and to Christ, and to the souls of men. This was the case with the Apostles, and will be the case, less or more, with every faithful minister of Christ, successor in

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office to the Apostles, which will so far qualify him for preaching the gospel and dispensing the sacraments.

6. Ministers of the gospel are to be earnest and diligent in the duties of their office, 2. Tim. 4. 2. Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering, and gentleness, and doctrine, that is, with all diligence and earnestness are to discharge the duties of their office; and to lay hold on every opportunity that offers for promoting the interest of a Redeemer's kingdom, and the good of souls. To preach the word of God with heart engagedness and diligence on the Lord's Day, and at other times; in times of peace, and persecution; in public, and in private; on stated and occasional opportunities, when it is, more or less, likely to do good. To apply the word as there may be occasion, for reproof, to convince gain-sayers of their errors; for reprehending sinners and back-sliders, to reclaim and reform them; and for counselling, exhorting, and encouraging believers to go on in the way of righteousness; or to persevere in the good ways of God, and the faith and profession of the gospel, and in a free, open and faithful declaration of the whole counsel of God, and that with a proper disposition of mind.

7. The ministers of the gospel are to be watchful. 2d Tim. 4. 5—But watch thou in all things. Heb. 13. 17—Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give an account, that they may do it with joy, and not with grief. To watch for the souls committed to their trust, will denote their great attention and care to observe the dangers sinners may be in, and to warn them thereof; and their earnest endeavours to promote their safety, holiness and felicity; and to check or restrain what may be amiss about them. Moreover, they are to watch against erroneous persons and their errors, and watch for opportunities of confuting them and

in establishing the truth in opposition to the errors of false teachers; to guard against temptations to sin; to watch over their own spirits, and their own conduct, at all times and in all circumstances. In short they are to watch over themselves and others with the greatest care and attention; by which means they will so far manifest themselves to be the successors of the apostles in office, and so far qualified for preaching the gospel and administering the sacraments.

8. The ministers of the gospel are to be firm and resolute in the cause of God and Christ. Acts 20. 22.— And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there. V. 23. Save that the Holy Ghost witnesseth that bonds and afflictions abide me. V. 24. But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. Chap. 21. 13. Then Paul answered, what mean ye to weep and break my heart? For I am ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus. 2d. Tim. 2. 3. Thou therefore endure hardness as a good soldier of Jesus Christ. The faithful ministers of Jesus Christ have hardships, dangers, difficulties, and discouragements to encounter, and to meet with in the way of their office; and therefore firmness and resolution are indispensably necessary to their surmounting them, and persevering in their duty; for without them they would be apt to faint and give over. But resolutely facing danger, and firmly standing in the evil day, they thereby manifest themselves to be the successors of the Apostles, who shewed the greatest fortitude in times of danger, and would obey God rather than men, at the risk of their lives. They like brave soldiers of Jesus Christ fight valiantly under his banner and refuse to submit, and such preachers of the gospel who imitate in this, manifest so far their being the successors of the apostles,

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and fit persons so far for preaching the gospel and dis-
pensing the sacraments of the New Testament.

9. Another qualification of gospel ministers is to be
wise in winning souls, to lay themselves out as much as
they possibly can to bring souls to believe in the Lord Jesus
Christ, to the saving of the soul. This was the great business
of the Apostles in their preaching the everlasting gospel, and
this their great desire that souls might be saved, and they
took every winning method to gain them over to the alone
Saviour, and to be wise as serpents, and harmless as doves,
They are to use their utmost caution in their ministrations,
conduct and conversation. The greatest caution and
circumspection is necessary in gospel ministers, consider-
ing the circumstances in which they are placed, placed
in the midst of a crooked and perverse generation,
among whom they live, and among many who bear
them no good will, wait for their halting, and would
rejoice in their fall ; besides deceitful and treacherous,
who are apt to lay snares for the ministers of Christ,
while they are speaking them fair. Besides a cunning
devil, who sifts them as wheat, and treacherous hearts,
that start aside like a deceitful bow. Then the ministers
of the gospel are to be wise in winning souls to Christ, pru-
dent in their ministrations, conduct and conversation,
lest their good should be evil spoken of, and lest they
should give occasion for the enemies of the Lord to
blaspheme ; or that they may not be ensnared and hurt
by those that wait for their halting. Then the greatest
caution, wisdom, prudence, simplicity, and a harm-
less, inoffensive disposition, are to be about ministers
of the gospel. And hereby they manifest themselves to
be the successors of the Apostles in the office of the holy
ministry ; and that they are so far qualified for preach-
ing the gospel and dispensing the sacraments.

10. Another qualification of gospel ministers is that
they study to approve themselves unto God. 2d. Tim.
2. 15. Study to shew thyself approved unto God, a-

workman that needeth not to be ashamed, rightly dividing the word of truth. They are to endeavour through the strength of divine grace to approve themselves to the Lord as good workmen, who have no cause to be ashamed on account of their neglect, unskillfulness, unfaithfulness, or any other remarkable defect in the work of the holy ministry. Moreover, that with the utmost care and judgment they separate between truth and error, between important and trifling things; and to give every one a portion of God's word in due season, with a proper application of its various parts to the circumstances of their hearers. To endeavour, as much as possible, to approve themselves unto God, both in their ministerial character, and also in their private conversation as Christians: and by so doing they so far manifest themselves to be the successors of the apostle and qualified to preach the gospel, and to dispense the sacraments of the New Testament.

11. They are to be of good report, even with them that are without. 1st Tim. 3. 7. Moreover he must be of good report of them who are without, lest he fall into reproach, and the snare of the devil. Gospel ministers ought to be men of clear reputation and unblemished characters, not only with Christians themselves, but also among unbelievers, or those without the pale of the visible church, and who wait for the halting of the professors of religion, especially of gospel ministers. If not, it will both be a reproach upon themselves and the cause they have espoused, or upon the ways of God and religion. And by this means the devil may take an advantage against them to the injury of their own souls, and their usefulness in the work of the holy ministry, and to the discredit of religion, the triumphs of its adversaries, and to the grief of the godly; and the stumbling of young converts. Then when they endeavour to conduct themselves in such a manner, as that they shall have the esteem even of those without the pale of the visible Church, walking worthy of that vocation

wherewith they are called, adorning the doctrine of God our Saviour, by their well ordered lives and conversations. By their so doing they will be the more qualified for preaching the gospel and administering the sacraments of the New Testament; and will so far manifest themselves to be successors in office to the Apostles.

12. Ministers of the gospel are to be blameless. 1st. Tim. 3. 2. A Bishop must be blameless, the husband of one wife. Tit. 1. 7. For a Bishop must be blameless, as the stewards of God. They are to be of an unspotted reputation or of an unblemished moral character; free from scandal or reproach in their life and conversation. This will make them to be of good report among those without the pale of the visible church.

I shall now shut up this part of the discourse with a few scripture texts, setting forth the character and conversation of gospel ministers. 1st Tim. 3. 1-8. This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, nor greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having in subjection his children, with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest he be lifted up with pride—he fall into the condemnation of the devil. Tit. 1. 7-10. For a Bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince gain-sayers. Thus I have given the outlines of a gospel minister's qualification in doctrine and practice, necessary for the right discharge of their office, taken from the

word of God, especially from the epistles of Paul to Timothy and Titus.

To which I shall add a regular introduction into the office of the holy ministry, which may be briefly summed up in what follows: A strict and an impartial inquiry into the abilities, learning, gifts, and graces of the person or persons desirous of entering into the office of the holy ministry, by the ministers of the gospel already in that office, who are the proper judges in that case, or of the necessary qualifications of candidates for the office of the ministry; and upon finding them properly or in a great measure so qualified for preaching the gospel, they solemnly set them apart for that purpose, by the laying on of the hands of the Presbytery, or by the imposition of the hands of the several members of that body convened in a particular manner for that purpose. Being thus qualified and thus solemnly ordained to the work of the holy ministry, then they may be judged fit persons for dispensing the ordinances of religion, for preaching the gospel, and administering the sacraments; as hereby the rules of Christ's house are observed. If so, if these are the qualifications of a gospel minister, and the regulations of Christ's House, then how unlike to these are not a few in the Province, who pretend to preach the gospel, and even to administer the sacraments, have neither the abilities of the mind, nor human learning, nor knowledge in the scriptures, nor have taken the proper steps in coming into the ministry, and, it is to be feared, are strangers to God, though confident of a saving change; of course may be deemed unlearned, ignorant, and even erroneous, and immoral, which render them very unfit to preach the gospel, or to dispense the sacraments. Yea, persons in the Province that never pretended to preach have baptised children. Now applying the foregoing rules and qualifications to them, we easily see that they had no right to do it, and that it was the greatest presumption in them to have done it, and still more so for women to do it, as it hath been done by some of

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But some of these classes mentioned will still justify themselves by saying, that though they have not human learning, which they think altogether unnecessary to the preaching the gospel, or for administering the sacraments; that they preach by the Spirit, which learned men have not, and therefore are better qualified for the office of the holy ministry than they. That human learning doth not shut out the Spirit of God so that those who have learning cannot be good men, is utterly false: for many very learned men have been gracious persons. Neither doth the gracious influences of the Divine Spirit render learning unnecessary in the work of the holy ministry: for they both have met in one person, and that in many a person, especially in the apostle Paul, who was a great scholar. So that these pretenders to the spirit insinuate that learned men have not the spirit of God, which is doing them the greatest injustice, for we have found the greatest scholars to be very gracious persons. However there are some descriptions of persons that have no learning, yet make great pretensions to the spirit, and some of them I am well informed have carried their pretensions so high in their public discourses, as to have applied to themselves the following text of scripture, which is applicable to Christ only. Isa. 61. 1. The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings to the meek, and so forth. A high move indeed, and nothing short of blasphemy, in applying to themselves what particularly belongs to Christ, as appears from himself, Luke 4. 18-23. And when persons, or those who pretend to preach the gospel, make such high pretensions to the spirit, and that they are actuated thereby, it is time for us to take the direction of the Apostle, to examine the spirits, 1. John, 4. 1 Beloved, believe not every spirit, but try the spirits whether they be of God. There are spirits under different characters. There is the spirit of

error, 1. John, 4. 6. Thereby know we the spirit of truth and the spirit of error. A seducing spirit. 1. Tim. 4. 1. Now the spirit saith expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared as with a hot iron. A lying spirit, 1. Kings, 22. 20-26. And the Lord said, who shall deceive Ahab, that he may go up and fall at Ramoth Gilead. And one said in this manner, and another on that manner. And there came forth a lying spirit and stood before the Lord, and said I will persuade him. And the Lord said wherewith. And he said, I will go forth and be a lying spirit in the mouth of his prophets. And he said thou shalt persuade him, and prevail also : go forth and do so. Now therefore the Lord hath put a lying spirit in the mouth of these thy prophets ; and the Lord hath spoken evil concerning thee. There is also the spirit of the world, 1. Corinth, 2. 12. Now we have not received the spirit of the world, but the spirit that is of God. There is the spirit that ruleth in the children of disobedience, Eph. 2. 2. Wherein time passed, ye walked according to the course of this world, according to the Prince of the Power of the Air, the spirit that now worketh in the children of disobedience. Therefore, as there are divers other spirits beside the spirit of God, such as the spirit of error, a seducing spirit, a lying spirit, a worldly spirit, a spirit that worketh in the children of disobedience, it becomes us, according to Apostolic direction, to try the spirits, whether they are of God or not ; and by their fruits we shall know them, and the following marks may give some light upon the subject, so that we shall know in some measure, whether these high pretenders to the Spirit of God, be really under the influences of the Holy Ghost in their discourses.

1. The spirit of God is the spirit of truth, and leads all those into all necessary truth, who are under his immediate direction and influence. This is clear from

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John 16. 3. Howbeit, when he the spirit of truth is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. It is as clear from hence as words can make it, that the Holy Ghost is the Spirit of Truth, and that all under his direction, guidance and influence, will be led into all necessary truth, otherwise they cannot be said to be led by him. This I hope will be granted me. Then should such persons as profess to have the spirit, advance things in their public discourses, or otherwise contrary to the real and true meaning of God's word, which was indited by the holy spirit, which they certainly do, without charging them unjustly. Let the discourses of those that make great pretensions to the spirit, be tried by the scriptures of truth, or by the law and the testimony, and in a great measure they will be found inconsistent therewith. Then can such persons, very erroneous in their principles, advancing contrary things to the word of God, be said in these discourses to be under the direction of the Holy Ghost or led and guided by the Spirit of God, which every man must be who professes to have so much of the spirit as they pretend to: may we not rather place them under the spirit of error, than to be led by the spirit of truth, and that they have no claim upon having the spirit of God. It will not be their bold assertions that will prove they have the spirit of God, and of course preach by the spirit, when their discourses in public, if any thing, are full of error and cannot abide to be tried by the word of God. Therefore I would have such seriously to consider what ground they have for such bold assertions that they have the spirit of God. If they really have, let them bring forward their proof: and to be led by the spirit of God into all necessary truth, is one good reason for it. But in this their principles and public discourses witness against them.

2. The spirit of God is a spirit of knowledge and un-

derstanding, John 14. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. Chap. 16. 13. Howbeit, when he the spirit of truth is come he will guide you into all truth : for he shall take of mine and shall shew it unto you, he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and shew you things to come. 1. John, 2. 20. But ye have an unction from the Holy One, and ye know all things. From hence it will or doth appear that such persons as are taught by the spirit of God, and under his direction and influence, will be men well acquainted with the doctrines of Christ, or mighty in the scriptures, or they will be persons well instructed in the kingdom of God. For the spirit was to teach them all things, and to bring all things to their remembrance, and that they had an unction from the Holy One, and knew all things. And though these general expressions may not be taken in an unlimited sense, that the persons referred to were to be taught so as to know every thing of the doctrines of Christ, yet it will be admitted that by their being taught all things; and by their knowing all things, we may safely understand that they should know much; or be much acquainted with the doctrines of Christ, and well versed in the scriptures of truth. This I hope will be granted me. Then can it be said that persons grossly ignorant and unacquainted with the leading doctrines of the gospel, are under the immediate direction and influence of the Holy Spirit? And yet some such are found among those that make great pretensions to the spirit. May they not rather be ranked with the novices which the Apostle would not have admitted into the office of the holy ministry, or with the blind guides upon whom our Lord pronounces a woe: or those blind leaders of the blind, both of which fall into the ditch? I think they have a better right to be ranked with these, than to say that they are under the direction and influence of the Holy Spi-

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 really are, have no part nor lot in the matter, otherwise
 the scriptures would not have set forth those under the
 influence of the divine spirit, to be persons of exten-
 sive knowledge. Then those under the direction of the
 Holy Ghost will be well acquainted with the truth as it
 is in Jesus Christ, and the truth makes them free.

3. The Spirit of God is an uniform spirit, consistent
 with himself, settled, and steadily pursuing one uniform
 plan. These things are evident in the scriptures, which
 he moved holy men to write, and though some of
 the penmen lived far remote, both with respect to time
 and place, yet we see a wonderful and striking uni-
 formity and concord running through the word of
 God from beginning to end, and one part consistent
 with another, and though the scriptures were long in
 finishing, nearly sixteen hundred years, and considerable
 intervals or spaces of time between the writing of some
 of the parts; yet during this long space of time, and the
 intermissions which took place between the writing of
 the different parts of scripture, God the Holy Spirit em-
 ployed different persons to write the scriptures, that
 could have no opportunity for collusion; yet we find
 the Holy Ghost uniformly, constantly, and steadily pur-
 suing the same plan, from first to last, with the parts
 which compose it, whether faith or practice. These
 things are evident in the word of God, which the Holy
 Ghost moved holy men to write. Therefore we may
 conclude that he is an uniform Spirit, consistent with
 himself, and steadily pursuing one uniform plan, and is
 the same spirit as ever, acting in the same manner upon
 the minds of men, nor can we suppose that he will

suffer persons under his guidance and direction, and influence, to deliver any thing diametrically opposite to what these holy men have written, moved by him thereto. If this was the case, which it is not, then he would be building with one hand, pulling down with the other, and acting inconsistent with himself, which he never will. Then if this is the case, then can those be said to be under the spirit's direction and influence in their public discourses, or in writing, who pour forth a torrent of words contrary to the scriptures; and incoherent, inconsistent, and contradictory? This surely cannot be admitted, therefore those that are inconsistent with themselves, sometimes delivering one thing, and not long after delivering what is contrary thereto, shifting and turning from one thing to another, leaving one doctrine and believing its opposite: and as positive that they were under the influences of God's spirit when they held to their former opinion, or what they have cast off, as they are now in what they hold; and that is—with a great deal of assurance. Truth when once received, needs not be given up, but should be retained, and will be adhered to by all under the saving influence of God's spirit, and men under his direction will have a great degree of uniformity and consistency in their discourses which a great many have not, who pretend to have a great measure of the spirit.

4. The Spirit of God is a spirit of regularity, connection, and precision. This is also evident from the scriptures which he moved holy men to write. In them there is a regular chain of doctrines, of duties, of promises, of threatenings; a regular chain of history and prophecies, a chain of arguments—sound and conclusive, and all with the greatest precision and exactness. This will be admitted by all who are anywise acquainted with the word of God. Then can persons be said to be under the influence of the spirit, whose public discourses have neither order, connection, nor precision in them, but may be truly said to be a jumble of

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words, a rhapsody of matter, without any method or order; an heap of incoherent things which have neither connection with, nor dependence upon, one another, or a loose harangue, very unlike persons under the direction of the Holy Ghost, and can have no just claim upon having the spirit of God, which they pretend to have.

5. The Spirit of God had some particular end in view in what he dictated to holy men; and not only proposed the end, but also followed it up and accomplished the end which he proposed. This is also clear from the scriptures, whether it be to establish some doctrine, or to explain or enforce some duty. Then can they be said to be under the direction of God's spirit, that whatever they may propose to themselves in their public discourses; yet notwithstanding, do not follow up their design, if they can be said to have any, neither prove nor establish any thing to the purpose, but continue speaking, tacking one sentence to another, and possibly one scripture text to another, without doing any thing to the purpose. And when they have concluded, there is no knowledge of divine things communicated or conveyed to the hearers, no doctrine established; no duty explained or properly enjoined, but a loose harangue, in which the spirit of God hath no hand, or of which he is not the author. It would be presumption, yea blasphemy, to say that these nonsensical effusions were delivered by his direction. They may be said to be those wandering stars which the Apostle Jude speaks of, to whom is reserved the blackness of darkness forever; and as one well expresses it, with a shining blaze of profession, and pretence of knowledge, piety and zeal, they restlessly move in the firmament of the visible church, and unceasingly bewilder themselves and others into the perplexed mazes of error, and the dreary hopeless state of endless woe. Without being of any real service to them they pretend to instruct, going they know not where, and doing they know not what. Thus, with all their pretensions to the Spirit of God.

6. The Spirit of God illuminates the mind, and enables those under his influence and direction to see and understand divine truths themselves, and clearly to explain and lay them before others. This will be the case, less or more, with all under his guidance and direction. Then can persons be said to be under his influence, who darken things with words without knowledge, and rather perplex than resolve, and confound rather than instruct, and bewilder rather than edify? Can such persons be said to be led by the Spirit of God; let their pretensions be never so great? And yet such is the case with some, if not many, who profess to be under the direction of the Holy Ghost, incapable of casting light upon a subject, but rather bewilder the hearers than edify them? Can such persons be said to be under the influence of God's spirit, let their pretensions thereto be never so great, who rather bewilder than cast light upon a subject? Yea, incapable of doing it. For as he is an enlightening spirit he will communicate knowledge and understanding in divine things to such as are under his influence, as will enable them to set things in their proper light.

7. The spirit of God is a holy spirit, and both disposes and enables to holy things, whether in faith or practice; and those under his influence will certainly study to promote holiness in doctrine and practice; but some of these who pretend to have the spirit, do neither: of course cannot be said to be under his influence.

I have endeavoured to shew the qualifications of gospel ministers; persons proper for preaching the gospel, and for dispensing the sacraments; and as there are divers who pretend to have the spirit of God, and cry down learning, and profess to go by the spirit in their public discourses, I have given a few marks of God's spirit, to enable people, in some measure, to know such as are under his direction and influence; and whether those persons who openly profess to have the spirit of God, are really actuated by him or not.

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And what hath been said upon this part of the subject will lead us to conclude that if such are the qualifications of gospel ministers, that there are numbers in that office, and especially in this Province, very unfit for the office of the holy ministry, and have no just claim to the Holy Spirit, which they so much pretend to, and in my judgment they have unwarrantably taken upon them that office. I am not their enemy, nor do I wish them harm, nor any person whatever, yet I honestly declare that in my judgment and opinion they have gone beyond their line, or without their proper sphere, in taking upon them the office of the holy ministry, to preach and to dispense the sacraments; as they appear to be destitute of the qualifications necessary for these purposes. It is vain to urge that the Apostles were but fishermen, and had just left their nets to preach the gospel, and therefore illiterate men may leave their trades, whether shoemakers or tailors, or any other business, and rush into the ministry. It is not a parallel case I assure you. I do not blame them for their being of such and such occupations in life, to leave them and preach the gospel, did they take the steps necessary for entering upon that office as they ought, and as have been briefly laid before you. Persons so grossly ignorant as some of them, and no extraordinary aid to be expected, must be very improper for that office. No extraordinary gifts and graces bestowed upon any now, as were then, which immediately qualified them for the right discharge of their duty. They were immediately sent out by their Lord in person, who would not be wanting to them for his work and service. But it would be great boldness and presumption in any illiterate tradesman to say that he was immediately called of God, or of Christ, as they were, to preach the gospel and to dispense the sacraments. And although they make themselves and others believe it, yet it is still presumption, and beyond their line. I shall thus far yield to them as to suppose them to be serious, and in some measure moved with a desire to pro-

note the salvation of others, which it is possible is more than I ought to grant, yet allowing it so far to be the case: yet all serious persons are not to be preachers; nor all, who wish well to the souls of others to take upon them the office of the holy ministry, otherwise every Christian, or godly man, would be a minister: for I verily believe that every gracious person wishes the salvation of his fellow men, and would wish to promote it as much as he can, but doeth it in his private capacity, and within his own sphere, by earnest prayer to God, private admonition, warning and counsel, and by a good example. And had such as I have reference to kept here, they might have been more serviceable to the real interests of religion than they now are; in the public character which they have unwarrantably assumed: for they must certainly know that a man is not crowned, unless he strive lawfully, and this they appear not to have done: and therefore cannot expect the reward. I would have them to consider attentively the danger they expose themselves to, who run without being sent of God, which will appear from the following texts of scripture. Jerem. 23, 21. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. V. 25-28. I have heard what the prophets said that prophesied lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are the prophets of the deceit of their own hearts, who think to cause my people to forget my name by their dreams, which they tell every one to his neighbour, as their fathers have forgotten my name for Baal. V. 31. 32. Behold I am against the prophets saith the Lord, that use their tongues and say, he saith. Behold I am against them that prophesy false dreams saith the Lord, and do tell them, and do cause my people to err by their lies, and by their lightness. Yet I sent them not, nor neither commanded them, therefore they shall not profit this people at all saith the Lord. Also to lay to heart what he saith respecting

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 the blind, both shall fall into the ditch. Luke 6,
 39. Can the blind lead the blind? shall not both fall
 into the ditch? Matt. 23. 16. Woe unto you blind
 guides. It is a serious matter to be ranked with them;
 and persons should be careful not to be of that number,
 if not they will share the same fate, I would have
 them to consider the fate of King Uzziah, who would
 needs burn incense upon the altar of incense, which was
 not his province. For though a King, yet not a Priest,
 and of course had no right to burn incense, nor to do
 any thing which pertained to the priest's office; and
 for his intrusion was severely punished, and that with
 a Leprosy until the day of his death. 2d Chron. 26.
 16-22. But when he was strong, his heart was lifted
 up to his destruction, for he transgressed against the
 Lord his God, and went into the temple of the
 Lord to burn incense upon the altar of incense. And
 Azzariah, the high priest, went in after him, and
 with him fourscore priests of the Lord, that were valiant
 men, and they withstood Uzziah, the king, and said un-
 to him, it appertaineth not unto Uzziah to burn incense,
 but to the priests, the sons of Aaron, that are conse-
 crated to burn incense to the Lord. Go out of the
 sanctuary, for thou hast trespassed, neither shall it be for
 thine honour from the Lord God. Then Uzziah was
 wroth, and had a censer in his hand to burn incense;
 and while he was wroth with the priests, the leprosy rose
 upon his forehead, before the priests, in the House of the
 Lord, from beside the incense altar. And Azzariah, the
 chief priest, and all the priests looked upon him, and be-
 hold he was leprous in his forehead, and they thrust
 him out from thence, yea himself hasted to go out,
 because the Lord had smitten him; and Uzziah was a
 leper until the day of his death, and dwelt in a separate
 house, being a leper, for he was cut off from the house
 of the Lord. Here the King paid dear for his intrusion

upon the priests' office. Even though a King the Lord did not spare him; which ought to be a loud warning to all to take heed to what they do in taking upon them the office of the holy ministry: for God will require it of them, sooner or later. For though sentence against an evil work be not speedily executed; yet not repealed, but continues in full force, and the longer deferred the weightier it will fall at last. And I would farther warn them, that neither ignorance, impudence, nor presumption, of which they seem to have a large share, will be of any avail to them, when the great King and Head of the Church comes to call false teachers to an account for their intrusions. Nor will it be of any service to them to say that they have the Spirit of God: for bare and even bold assertions are no proof. By their fruits ye shall know them. Neither will it be of any service unto them that they are zealous: for zeal may be without knowledge. Neither will it avail them to think highly of themselves: for they may think of themselves above what they ought to think, deceiving their own souls, which it is to be feared they do. These things I warn them of, without the least design to give offence, or to irritate. And though I have said things which may bear hard on some, yet I have endeavoured to do it in the spirit of meekness, without using opprobrious names, but have treated them as men, though much opposed to their principles; and that part of their conduct in assuming the office of the holy ministry, for which they are unqualified. And if any think that there was none occasion for saying those things which I have said upon this part of the subject, let them pass it by as unnecessary; but if upon reading these particulars they find them to be true, which I hope they will, and that there was good ground for all that hath been said, then let it have its weight and due influence in avoiding such.

It hath been said that the conduct of the regular Clergy hath been reprehensible, and which hath been the cause

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of these illiterate men becoming teachers of the people, and they falling in with them. Although I do not deem it a sufficient reason either for the one or the other of them, though plausible, yet I would earnestly recommend to the regular clergy to take heed unto themselves and to their doctrine, to preach the truths of the gospel, to be circumspect in their walk and conversation, and to walk worthy of that vocation wherewith they are called, and this will so far leave them inexcusable. It is pity that those who profess to be properly trained up for the office of the holy ministry, and to be regularly introduced into office, should give any just handle for others to make a schism in the body. They no doubt will do it. But let them have as little occasion for it from us as we possibly can; and then they, and not we, shall bear the blame. So that I would seriously recommend to regular clergymen, of whatever denomination, to be sound in their doctrines, and circumspect in their walk and conversation.

Thus I have endeavoured briefly to set before you the qualifications of a gospel minister, whose right it is to preach the gospel and to dispense the sacraments, as being most likely the apostles' successors in office, and have avoided disputes on the subject as much as possible. The administrators of the ordinance of baptism, upon which I treat, is a part of the institution, therefore right that I should endeavour to shew who they are, and their qualifications for that office, which I have done with as much candor, impartiality, plainness and simplicity, as I possibly could, without the least design to hurt any denomination of professing Christians whatever; and if offence is taken, none was intended; and therefore they must bear it as well as they can, and make as good use of it as in them lies.

IV. The next thing proposed in the method, was to shew who are the subjects of baptism, whether adult or grown up persons, or infants, or both; and in whose

name they are to be baptised; and what is comprehended therein, or intended thereby. All nations, Gentiles as well as Jews, children, and grown up persons under certain circumstances, are to be baptised. And

First—With respect to grown up persons, who are capable of being sponsors for themselves, and have not been baptised in their infancy. These, upon a profession of their faith in Christ, and obedience to him, are to be admitted to baptism; but not until then. Persons to be baptised previous thereto, are to be well instructed in the doctrines of the Christian religion; in the nature and design of the ordinance; and in the obligations they are coming under by their baptism. Moreover they ought to give some evidence of their repentance towards God, and faith towards our Lord Jesus Christ; and also of their firm and determinate purpose and resolution; through the strength of Divine grace, to cleave to Christ amidst all the opposition and discouragements they may meet with, either from without or within; that they will constantly go on in strength of God the Lord, making mention of his righteousness, even of his only. It is a matter of the greatest importance, and ought not to be rashly gone into, either by the administrator or the person to be baptised. We see Philip did not rashly baptise the eunuch; he inquired into his faith: when the eunuch said, here is water, what hinders me to be baptised? Nothing, saith he, if thou believest. Which leads us to understand that he made inquiry, and satisfied himself with respect to the eunuch's faith before he baptised him, which renders it manifest that Philip did not go about the matter rashly. So ought every minister of the gospel in his administering this ordinance to grown up persons; and to make diligent inquiry into the knowledge and faith of the person to be baptised, and of his or her pious disposition; and of their resolution to cleave to the Lord; otherwise the administrator proceeds unwarrantably. It is true, after all his care, he may be led to administer the ordi-

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nance to an undeserving person, as the same Philip bap-
 tised Simon Magus. This cannot be altogether avoid-
 ed: ministers are but men, and not God to know men's
 hearts; they can only judge from outward appearance;
 and by what they may know of the person. And
 though some will impose upon themselves, and upon the
 ministers of the gospel, yet it is the business of admini-
 strators to be careful in admitting persons to baptism;
 and the more so, as they are apt to be imposed upon.
 It is also the business of people themselves to be careful
 in having the ordinance of baptism administered unto
 them; as they are then solemnly devoting themselves
 to the service of God, and openly and avowedly de-
 claring themselves to be the disciples and followers of
 Christ, and members of his visible church; and this
 they do in the most public and solemn manner, and
 therefore ought seriously to consider the matter previous
 to their baptism, and to be careful to lay a good founda-
 tion, otherwise the building will come to nought, and
 their latter end will be worse than the beginning,
 as was the case with Simon Magus. Therefore persons
 ought to be sincere and upright in their intentions, and
 seriously to go about their baptism, if they mean to have
 the gracious presence of God with them in, and his
 blessing upon, the ordinance. The grown up persons
 whom we read of in the scriptures to have been baptised,
 appear to have been believers in Christ; therefore it
 is an example for us to follow in being baptised, and is
 strictly to be observed by all who would do their duty
 aright. Then adult persons are to be admitted to bap-
 tism, be they of whatever nation, or country, or tongue,
 or people, or kindred, they may, upon professing their
 faith in Christ and obedience to him; yea, bond or
 free, male or female. This is evident from scripture,
 and herein are we perfectly agreed with those, who
 deny baptism to infants, that grown up persons should
 be taught and profess their faith in Christ and obedience
 to him, and give satisfactory evidence of a pious dispo-

tion. In all these things we agree with them ; but go farther in saying that the children of such parents as are within the pale of the visible church, are to be baptised, even should one only of the parents be Christian. And this we accordingly practice, and judge ourselves to be supported in this practice by scripture, and the constant practice of the Christian church in all ages, both in the apostles' days and ever since : and if these things can be fairly made out, which I hope will be done to the satisfaction of reasonable, unprejudiced, persons, by offering such arguments and considerations as appear to be satisfactory and conclusive, then we are in the right in practising infant baptism, however much it may be cried down by those opposed to it. The arguments I shall bring forward in proof of, or in favour and support of, infant baptism, shall be from the scriptures, and the practice of the Christian church in all ages ; and these arguments shall be as fairly stated, and as candidly discussed, and with as much meekness, as I possibly can, and, though a controverted point, shall endeavour to treat the subject with coolness and moderation. And

The first argument I would offer in proof and support of infant baptism, shall be from the words of institution itself : Go teach all nations, baptising them. The words in the original are : *Matheteusate panta ta Ethne* ; which may be rendered, Go and disciple all nations, or gather disciples to me out of all nations, as well as to go and teach all nations, as the verb *matheuo* is sometimes taken. In the words we may observe in the first instance that the commission given the apostles at this time is enlarged by on a former occasion. Their first commission was confined to the Jews only. In the way of the Gentiles, go ye not ; nor into any city of the Samaritans enter ye not, but go to the lost sheep of the house of Israel. The restraint is now taken off, and the commission enlarged : and they are desired to go and make disciples of all nations, Gentiles as well as Jews.

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Then if the commission is so far enlarged as to take in the Gentiles with the Jews, this same consideration is in favour of infants being baptised, for they make a considerable part of the nations. And as our Lord hath enlarged it in favour of the Gentiles, it is not probable that he would have made narrower by casting out infants, which for about two thousand years had been taken into the Church by circumcision, especially without letting us know that he had done it. And as he was changing the mode, and enlarging the commission, now was the time to make this alteration, if he had been designed to have made it, though we are not to dictate to him, but to allow him to take his time in appointing his ordinances. However, according to human probability, now was a proper time to have the alteration with respect to infants made, which he hath not so much as hinted at, and of course we presume and naturally infer, that he did not design their being denied baptism. And though it may refer to adult persons in the first instance, yet children of course are included with the parents, agreeable to a long received practice in the church, in taking children with their parents into the church. This, long practised by the Jews, the then people of God, that when they received proselytes into their communion they received their children also, agreeable to God's command. It is true, that neither children, nor grown up persons, are particularly mentioned in these words of the institution, or in any part of it, but the nations, it is therefore reasonable to suppose that both are included, as neither of them are particularly specified, and for this very reason I should suppose both were intended. The Apostles were to disciple and baptise the nations, which includes every age and sex, old and young, male and female, and therefore they would think it their duty to baptise infants as well as adults, seeing it had been the practice of the church to receive infants; and as the practice of taking infants into the church had been so long in use, and had

not been forbidden ; though the mode of introduction was altered, yet not the subject, therefore the Apostles would think themselves, by this brief commission, to be warranted to baptise infants, as well as grown up persons, according to the covenant which God made with Abraham, Gen. 17. 9-15. And God said unto Abraham, thou shalt keep my covenant, therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you; and he that is eight days old shall be circumcised among you, every man-child in your generations, every man-child that is born in the house, or bought with money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised, as my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, shall be cut off from among his people; he hath broken my covenant. Here we see infants received into the church by circumcision, as well as persons grown up, and also their interest in the covenant, and church membership. Moreover, with respect to persons being admitted to the Passover, proselytes were to be admitted by circumcision, and all their males were to be circumcised, Ex. 12. 43-50. And the Lord said unto Moses and Aaron, this is the ordinance of the Passover, there shall no stranger eat thereof, but every man's servant that is bought with money, when thou hast circumcised him, then shall he eat thereof. A stranger, and an hired servant, shall not eat thereof. In thy house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof. All the congregation of the Children of Israel shall eat it; and when a stranger shall sojourn with you and keep the Passover to the Lord, let

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 established for introducing persons into the church of
 God ; the parents with the children, children to be tak-
 en in with their parents : and this practice long conti-
 nued in the church of God ; about two thousand years
 at the time our Lord instituted the ordinance of bap-
 tism ; and that this practice of taking in infants into
 the church, had not been laid aside, nor the law revoked
 or repealed : therefore we look upon it still in force,
 and it is reasonable to suppose that the apostles would
 understand our Lord in the words of institution, when
 he said, Go and teach all nations, that the children with
 the parents were to be received into the church by bap-
 tism, as they had been by circumcision for so long time
 past. They would also recollect that Christ had taught
 them that little children belonged to the kingdom of
 Heaven ; that he had laid his hands upon them, and
 accordingly had pronounced a solemn blessing upon
 them ; and also gives us to understand, that his will
 was that they should be received in his name, as belong-
 ing to him ; and that they themselves had been reprov-
 ed for their forbidding children to be brought to Christ
 to receive his blessing ; that Christ had never said, nor
 given the least reason to think, that it was his will to
 cut off infants from being members of the church, or
 that he meant to abridge the privileges of children in
 the least. They must have considered their commission
 in this light for the reasons given ; to wit—for the right
 they had since there had been a church in the world ;
 and this right not being revoked ; and, thirdly, for the
 favour Christ manifested towards children. They would
 be naturally led to consider them as a part of the nati-
 ons. Therefore the words of the institution itself fa-
 vours infant baptism, and gives ground to the practice.

2. Another argument I would offer in support of infant baptism, that children are comprehended in the covenant along with their parents, in their successive generations, and the outward sign or token of an interest in the covenant was to be applied to infants. This is manifest in the covenant which God made with Abraham, Gen. 19. 1-15. And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty, walk before me, and be thou perfect, and I will make my covenant between me and thee, and I will multiply thy seed exceedingly. And Abraham fell on his face: and God talked with him, saying, as for me, behold my covenant is with thee, and thou shalt be a father of many nations; neither shall thy name be any more Abram, but thy name shall be called Abraham, for a father of many nations have I made thee. And I will make thee exceeding fruitful, and make nations of thee, and kings of thee, and I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God to thee, and thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God. And God said to Abraham, thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and thee, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant.

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And the uncircumcised man-child, whose flesh of his fore-
 skin is not circumcised, that soul shall be cut off from a-
 mong his people : he hath broken my covenant. It is
 evident from this passage, that God took the children
 of Abraham, with Abraham himself, into the covenant
 which he made with him, and the same token of the
 covenant that was applied to himself, was applied to his
 children, or seed, as a proof that he takes the children
 into covenant with himself, along with the parents.
 They are both comprehended in the covenant ; for when
 God takes people into covenant, he includes the children
 with the parents. He says to Abraham, I will establish
 my covenant between me and thee, and thy seed after
 thee, in their generations, for an everlasting covenant,
 to be a God unto thee, and thy seed after thee. He did
 not enter into covenant with Abraham alone, but takes
 his children, or seed, also. And this he doth in all his
 federal transactions with his people, as will appear from
 what follows : and

1. With respect to Adam and his seed : his seed, or
 children, were comprehended in the covenant which
 God made with Adam, otherwise sin could not have
 entered into the world by this one man, nor could
 death have passed upon all men ; neither could all have
 sinned in him ; nor would those have died, who had
 not sinned after the similitude of Adam's transgression.
 These things could not have taken place, had not his
 posterity, or seed, in their several generations, been
 included in covenant with him.

2. Moreover, in the covenant which God made with
 Noah and his sons, he included their children, Gen.
 9. 8. 9. And God spake unto Noah, and his sons with
 him, saying, And I, behold I establish my covenant with
 you, and your seed after you. In this covenant
 the children are included in the covenant with the pa-
 rents.

3. The Lord comprehended the children of the Isra-

elites with their parents, in that covenant which he made with them in Horeb, Deut. 4. 10. Especially the day that thou stoodst before the Lord in Horeb, when the Lord said unto me, gather me the people together, and I will make them hear my words, that they may learn to fear me all the days of their lives that they shall live upon the earth, and that they may teach their children. Chap. 29. 1. These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. V. 9-16. Keep therefore this covenant and do them, that ye may prosper in all ye do. You stand all of you this day before the Lord your God; your Captains of your Tribes, your Elders, and your Officers, with all the men of Israel, your little ones, your wives, and the stranger that is within thy camp, from the hewer of wood to the drawer of water, that thou shouldst enter into covenant with the Lord thy God, and into oath which the Lord thy God maketh with thee this day: that he may establish thee to-day for a people to himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you do I make this oath and this covenant, but with him who standeth with us here this day before the Lord our God; and also with him that is not with us here this day. In these covenants which God made with his people, it is manifest that he comprehended the children along with the parents in the covenant, to partake of the privileges annexed to the covenant; and also to perform the duties of the covenant. And in the covenant which the Lord made with Abraham, the token of the covenant, which was circumcision, was to be applied to the children along with the parents. And Ishmael was circumcised, as well as Abraham his father was, when only thirteen years old, when at that age he could not have been admitted on his own account. Then if the

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Lord, in the covenant which he makes with his people, comprehends the children with their parents in that covenant, and commands the token of the covenant to be applied to the children as well as the parents, then, upon this footing, the children of Christian parents have a right to baptism with their parents, as being under the same covenant; and being ordered to have the same sign or token to be administered unto them. It is certainly doing them the greatest injustice to deprive them of those privileges which God hath granted them in his word, and left it on record, as a standing memorial of his early regard for their interest, and as their charter, securing to them their covenant privileges. And it is doing them injustice to deny them what God gives to them, as they are under the same covenant with their parents, so have a right to the token of the covenant along with them, as the Lord hath commanded.

Moreover, God promises in this covenant, not only to be a God to Abraham, but also to be God of his seed—Saith the Lord, unto thee, and thy seed after thee, will I be a God. Therefore, if the Lord saith that he will be a God both of his people, and God of their children likewise, then we are to look upon them as God's children, and if he declares them as such, then we are warranted to admit them to the privileges of his children, and wrong them if we do not. For though we are not to take the children's bread and to cast to dogs, yet we are not to withhold the children's bread or privileges from themselves. From these considerations, arising from the covenant which God made with Abraham, comprehending the children with the parents, and enjoining the seal of that covenant to be applied to the children as well as to their parents, and that in their very infancy, or when but eight days old; and his declaring himself not only to be the God of the parents, but also the God of their seed. These things speak in favour of children, as having a right to the privileges of the covenant, and of course warrant us to administer to them

the token of the covenant, or to baptise the infants of Christian parents; and desire baptism for their children. These appear to be reasons for infant baptism, as this covenant was not limited to the immediate children of Abraham, but extends to parents, with their children, in their successive generations. It was to be an everlasting covenant, so that parents, with their children, are intended in succeeding generations, as well as Abraham and his immediate seed. And all his spiritual seed, in every age, is to be understood also, as shall be shewn in its proper place.

3. Another argument I would offer in support of Infant Baptism, shall be what the apostle Peter urged upon the day of Pentecost, in order to persuade those converted on that day to be baptised. Acts 2 38-39. Then Peter said unto them, Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. There are two things in particular to be enquired into in this passage. 1. What we are to understand by the promise here mentioned by the apostle, or to what promise it may refer. 2. The persons to whom it is made, or those to whom the blessings contained do belong or refer. And first with respect to the promise. A promise may be thus defined: First, there is something good in it, and the person that makes it tells the person or persons that he will bestow the intended good in due time. And the promise mentioned by the apostle, I apprehend, is that made to Abraham and to his seed. This seems to be agreed upon by those that hold to infant baptism, and as the Revd. Peter Edwards expresses my mind upon the passage in his Treatise on Baptism, page 81, I shall give it in his own words: When any dispute happens upon any place of scripture, and it cannot be settled from the context, the best way is to pass to a similar place and

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observe (if there be any plain indications) in what manner that was understood, and what practice took place upon it. That passage to which the text bears the strongest resemblance is Gen. 17, 7. I will establish my covenant to be a God to thee, and to thy seed. There is no place in scripture so like the text as this : they are both worded in the same way—to thee and to thy seed—you and to your children. They are both connected with a religious ordinance. By seed, which is the same as children, was meant an infant of eight days old and upwards ; and because a promise is made to the seed, an infant becomes the subject of a religious ordinance. Now if the language of the text be similar, and if it be connected with a religious ordinance as that was, what better comment can be made upon it than what the passage suggests ? Why should not the ideas be alike, when the language and circumstances are so ? The reason for a comparing of scripture with scripture is this. When God uses the same kind of language in two places of scripture, and the circumstances are alike, it is plain he means to be understood as intending similar things. This is to sure a rule of interpretation, that we are not afraid of venturing our everlasting interests upon it ; and by adopting it in this instance the result will be clearly this : that the Holy Ghost, by the phrase you and your children, mean adults and infants ; that these are placed together in the same promise ; and that the promise made to adults and infants is connected with baptism ; and from hence it may be proved that infants are placed in the same relation to baptism, as they were of old to circumcision. Thus then the promise mentioned by Peter, in the passage under consideration, is that promise made to Abraham and his seed, that he would be a God to him and his seed. And it remains to show to whom the promise belongs. It was in the first instance to Abraham and his seed, in the next instance to those that were converted, and to their children, and to those

that were afar off. to as many as the Lord should call, and their children. Here it is evident that the promise is extended to the children as well as to the parents, or comprehends the children with the parents, as in the case of Abraham and his seed. These two are parallel cases. That promise was connected with circumcision, and comprehended Abraham and his seed, here it is connected with baptism, and comprehends the children with the parents, so that the children have as good a right to baptism now, as they had to circumcision then, or to the privileges of the covenant. The promise is continued to Christians, with their children. Children had the good of the promise for about two thousand years, and the Apostle declares their right to it on the day of Pentecost, at the setting up the Gospel Church, when just about to administer the ordinance of baptism, which the Apostles had been lately commissioned to administer, and he here tells us who the subjects of it are, to wit, parents with their children. This is evident, beyond a doubt, that the children of Christian parents have as good a right to baptism as the children of the Jews had to circumcision. And it would appear to me that Christian parents are authorized, yea commanded, to have their children baptized, by what the apostle Peter said on this occasion. Therefore, we conclude that when we read, Rise and be baptized every one of you : for the promise is to you and to your children, we naturally and justly understand children having a right to baptism as well as the parents, and accordingly are to be baptized : for the promise is to them as well as to the parents : for if we ask to whom is the promise made ? The Apostle says it is to you and to your children. What the Apostle here says, appears to me to be a clear and direct proof for infant baptism : for if the parents were to be baptized, so were the children, the one as much as the other : for the promise extends to both, and so far as the promise reaches, so far do the privileges extend. Then we conclude that the right of infants to baptism is de-

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Lord should call, that the promise to the parents, or parents, as in the two are parallel with circumcision, a seed, here it is ends the children you have as good a circumcision then. The promise is children. Children out two thousand t to it on the day Church, when just baptism, which the o administer, and e, to wit, parents ond a doubt, that s good a right to to circumcision. n parents are au- their children bap- on this occasion. e read, Rise and promise is to you and justly under- a as well as the ptised: for the ents: for if we e Apostle says it e Apostle here direct proof for are to be bap- ch as the other: d to far as the extend. Then baptism is de-

clared and established on this occasion, and do not find their right taken away, nor infants excluded or set aside. They certainly had the privilege of being early introduced into the Church of God, and this right is declared upon the day of Pentecost, and that when the Christian Church was a setting up, and the right of church membership, or the subjects of baptism, declared. They are included as having that right, and we find nothing in the New Testament afterwards, which sets forth the right of infants being taken away, either by positive proof, or by just and natural consequence. Then if they once had it, and long enjoyed it, and as it hath never been taken away, by any thing that we can learn from the word of God, then of course their right continues to the present moment; and we may safely add that it will continue to the end of the world: for we do not expect a new revelation, to alter the settled state of the Christian Church, in the admission of her Members. Upon the whole then, children were early admitted into the Church of God—long enjoyed that right—nearly two thousand years, when they were declared by the inspired Apostle to have it still; and since that time we do not find this right to be set aside, by any thing in the word of God. Since Peter, an inspired Apostle, declared them to have it then, they must continue to have it until the present day; as no new revelation hath been made, since the shutting up of the canon of scripture, declaring their right to be set aside. And if it hath not been done hitherto, it never will, so that children have their right to the privileges of the church and to baptism continued, to the present day, and also as long as there is a church upon earth. The promise is to parents with the children, from one generation to another, to the end of time, securing their right thereto. And if the right of infants be taken away, which the opponents to infant baptism allow they once had, it lies upon them to shew us where this right is taken away or set aside, either by positive

proof, or fair, just, and natural consequence, and if they can fairly prove this I am willing to yield, but not until then. I do not find a text in all the New Testament, either spoken by our Lord, or his Apostles, which forbids the admission of children into the church; and if Christ had thought fit to take away their ancient privilege, either directly by himself, or by his Apostles, that would have been left on record, as a rule for us to go by. We are sure they had it once; and if Christ had been to deprive them of it, he would have certainly told us, and not left us in the dark in a matter which so nearly concerned us. Therefore, as he hath not forbid it, but rather given us reasons to the contrary, we are bound to conclude that he continues the privileges of children, until our opponents clearly prove the contrary, which lies upon them to do.

4. Another argument I would use in support of Infant Baptism shall be, that this ordinance of baptism is come in the room of circumcision, the rite of admission into the Church of God. If this is not the case, we have no initiating ordinance into the church, as the rite of circumcision is set aside long ago by the Apostles, but that baptism is an initiating ordinance into the Church, those who are opposed to infant baptism so far allow, by their practice of introducing adults into the church by baptism. This so far grants it to be come in the room of circumcision, because they introduce their grown up persons into the church by baptism; and do not admit them to the Lord's Supper until baptised, at least it is not common for them to do it, though there may be some instances of their doing it, which might proceed rather from ignorance, than from a belief that baptism was not an initiating ordinance. Then if it is an initiating ordinance into the church, it must of course be come in the room of circumcision, as circumcision was the initiating rite under the Old Testament dispensation, otherwise the rite of circumcision is continued, which we know it is not, but set aside long ago, or that there

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similar. Moreover the apostle calls Christians the circum-
cision under the gospel, which was the common appella-
tion of those who had, under the former dispensation,
received the token of induction into the church. These
considerations serve to confirm us in the belief that
baptism is certainly come in the room of circumcision,
and seeing this is the case we are warranted to admini-
ster the ordinance of baptism to the children of Christian
parents when required. As circumcision and baptism
are similar in their main ends, uses and significations,
and as children are as proper subjects of baptism as
they were of circumcision, and as the ordinance of
circumcision was administered to infants by divine or-
der: so, on that account, we are warranted to admini-
ster the ordinance of baptism, which is come in its
place, to the same subject; to wit, the infants of
Christian parents, and therefore we have this farther ar-
gument for infant baptism.

5. Another argument for Infant Baptism which I
would offer, shall be the great regard which Christ
manifests towards children, especially those that were
brought to him to bless them, and though the kindness
he shewed them did not directly refer to baptism, yet
notwithstanding is in favour of it, as it particularly
regards infants. The texts which set forth his regard
for children, and his attention towards them, are as
follow: Matth. 19. 13-16. Then there were brought
unto him little children, that he should put his hands
upon them and pray: and the disciples rebuked them.
But Jesus said unto them, suffer little children to come
unto me: for of such is the Kingdom of Heaven. And
he laid his hands upon them, and departed thence.
Mark 10. 13-17. And they brought young children
unto him, that he should touch them: and his dis-
ciples rebuked those that brought them, but when Je-
sus saw it he was displeas'd much: and said unto them,
suffer little children to come unto me, and forbid them
not: for of such is the Kingdom of God. Verily, ve-

rily, I say unto you, whosoever shall not receive the Kingdom of God as this little child, shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them Luke 18. 15-18. And they brought unto him infants also, that he should touch them: but when his disciples saw it, they rebuked them, but Jesus called them unto him, saying, suffer little children to come unto me, and forbid them not: for such is the Kingdom of God; verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein. In these texts of scripture we find Christ exceedingly favourable towards children that were brought to him, and in the words the following things are to be observed: 1. That these children that were brought to Christ appear to have been the children of believing parents, otherwise they would not have brought their children to Christ in order that he should bless them. They seem to have had an high opinion of him, and doubtless that he was the Messiah promised to the Fathers, and that his blessing would be of essential service unto these children they were bringing unto him. Thus far must be the judgment of the parents, which disposed them to bring their children to Jesus Christ to be blessed of him. We see their forwardness to bring their children to be blessed, but on the other hand we find in the Apostles a very different disposition, they were averse to it, and even offended with the parents for their so doing, and rebuked them. What reason they had for it is not mentioned; possibly they thought it would be troublesome to our Lord, that in case they were allowed, abundance of children might be crowded in upon him wherever they went; or possibly they thought, as others have done since, that it would be to no purpose to bring them to Christ; that they were not capable of being taught; that they did not understand what was to be done with them; it will be of no advantage unto them; we cannot look upon them as be-

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is none, no introductory ordinance into the church, which we also know there is, and that baptism, and not any other, is that initiating rite, of course it is what is come in the room of circumcision. Therefore, as those that are opposed to infant baptism grant it to be the initiating ordinance in one case, why not in the other? As both parents with their children, or grown persons and infants were admitted in this way, and when we consider that there is no word of children being rejected or denied admission into the Church of Christ: And what the Apostle Peter said upon the day of Pentecost, when he says, Repent and be baptized every one of you; for the promise is to you, and to your children—gives us to understand that baptism hath come in its room; as he exhorted them to come and be baptized, as the ordinance of admission into the Church of Christ, and from that time forward became the initiating rite and circumcision laid aside. It might and was continued for some time by Judaising teachers, who taught that except persons were circumcised they could not be saved, and also might in some instances be done by faithful men, for prudential reasons, but was certainly laid aside by the Church in the Synod at Jerusalem. Then baptism became an initiating rite, or an introductory ordinance into the church of Christ. Then we have reason to conclude, unless we are told to the contrary, that it will extend to the same subjects, both parents and children, as circumcision did; or that the door of admission will be made as wide in the ordinance of baptism as it was in circumcision, and then the children of Christian parents will have as much right to baptism, as the male children of the Jews had to circumcision, or the children of their proselytes. Another text of scripture which leads us to understand that baptism is come in the room of circumcision, is, Col. 2. 11. 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of

the flesh, by the circumcision of Christ, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. By the circumcision of Christ, here spoke of, we safely understand baptism, and by the way the Apostle expresses himself, we have reason to conclude that baptism is come in the room of circumcision; and this effectually answered the objection which Jewish zealots had against dropping the rite of circumcision, or their insisting upon its being indispensably necessary to salvation, even among the Gentiles, since the Apostle shews that there was no necessity for continuing this rite, as Christ had provided and substituted another external ordinance of the like use, signification, and design, to be continued under the gospel state to the end of the world, more suitable to its simplicity and spiritual nature. And the ordinance referred to in the passage under consideration is baptism, which is a plain proof of its taking the place of circumcision, and answers similar ends in the gospel church, and is of the same general signification, and it is to be applied to the same subjects; and hath the same name given to it; and an institution in the church of perpetual standing, and universal obligation, and circumcision was no longer the token of admission into the church as it had been before, but was dropped, saving in some instances, it was practised for prudential reasons. They are the outward sign and badge of God's people. As circumcision was a seal of the righteousness of faith to Abraham: so is baptism to Christians. Again, though circumcision and baptism might differ in external rites, yet are they alike in their spiritual signification. They both pointed out our native corruption, and our need of purification by an inward and spiritual renovation. They both signified cleansing from the guilt and defilement of sin by the blood of Christ, and admission into the church, dedication to God, an obligation to walk in newness of life, and a right to covenant privileges. In these things they are

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 the kingdom of Heaven is like unto a grain of mustard
 seed, which a man took and sowed in his field. V.
 33. Another parable spake he unto them, saying,
 the Kingdom of Heaven is like unto leaven, which
 a woman took and hid in three measures of meal,
 until the whole was leavened. V. 44. 45. Again,
 the Kingdom of Heaven is like unto treasure hid
 in a field, the which a man hath found, he hideth,
 and for joy thereof goeth and selleth all that he hath,
 and buyeth that field. Again, the kingdom of Heaven
 is like unto a merchant man seeking goodly pearls.
 V. 52. Therefore he said unto them, therefore, every
 scribe, which is instructed in the kingdom of Heaven is
 like unto a certain King, who would take account of
 his servants. Chap. 20. 1. For the kingdom of
 Heaven is like unto an householder, who went early in
 the morning to hire labourers into his vineyard. Chap.
 22. 2. The kingdom of Heaven is like unto a certain
 King, who made a marriage for his son. Chap. 25. 1.
 Then shall the kingdom of Heaven be likened unto ten
 virgins, which took their lamps and went forth to meet
 the bridegroom. V. 14. For the kingdom of Heaven
 is as a man travelling into a far country, who called his
 own servants and delivered unto them his goods. These
 texts I have just mentioned are to be taken for the
 gospel State or Kingdom, or for the Kingdom of the
 Messiah, and not for the Kingdom of Glory. I shall
 mention a few more, which are of the same import,
 and are expressed by the kingdom of God, as in the
 former texts by the kingdom of Heaven. Matth. 21.
 31. Verily I say unto you, that the publicans and the
 harlots go into the kingdom of God before you. V. 43.
 Therefore, I say unto you that the kingdom of God
 shall be taken from you, and given unto a nation

bringing forth the fruits thereof. Mark 1. 14. Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God : V. 15. And said the time is fulfilled, and the kingdom of God is at hand : repent and believe the gospel. Chap. 4. 26. And he said so is the kingdom of God, as if a man should cast seed into the ground. V. 30. And he said whereunto shall I liken the kingdom of God? Or with what comparison shall I compare it? Mark 9. 1. And he said unto them, Verily, I say unto you, that there are some of you that stand here that shall not taste of death till they have seen the kingdom of God come with power. Chap. 15. 43. Joseph of Arimathea, an honorable counsellor, who also waited for the kingdom of God, came and went in boldly into Pilate, and craved the body of Jesus. Luke 4. 43. And he said unto them, I must preach the kingdom of God unto others also : for therefore am I sent. Chap. 7. 28. For I say unto you among those that are born of women there is not a greater than John the Baptist. But he that is least in the kingdom of God is greater than he. Chap. 8. 1. And it came to pass afterward that he went through every city and village preaching and shewing the glad tidings of the kingdom of God, and the Twelve with him, Chap 9. 2. And he sent them to preach the kingdom of God, and to heal the sick. V. 27. But I tell you of a truth, that there be some standing here that shall not taste of death till they see the kingdom of God. Chap. 16. 16. The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it. In these numerous texts we have the gospel, the gospel state, or the Messiah's kingdom in this world, or the church held forth under the expressions—the kingdom of God, and the kingdom of Heaven. Then if the gospel kingdom, or gospel dispensation is held forth under these terms in these several texts, we have reason to take the kingdom of Heaven, and of God, in the same sense, wherein our

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 the blessings of his kingdom. But our Lord was far from
 approving the conduct of his disciples, as they were a-
 gainst the parents of the children : for he discovers a
 holy resentment, and sharply reproved them for the
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 thing to prevent them. Here he manifests the greatest
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 respect to the children of believing parents. And cer-
 tainly he is himself the best judge whom he will have
 admitted into his church, and it is bold in men, and the
 height of presumption, to forbid such to be brought
 to Christ, whom he wills should come, and whom he
 receives ; and the reason he gives for children being
 brought to him, is a strong reason for the infants of
 believing parents being brought in or admitted into the
 church : Suffer little children to come unto me, and for-
 bid them not, for of such is the kingdom of God. The
 kingdom of God and the kingdom of Heaven are synoni-
 mous terms, and taken in different senses in the New Testa-
 ment. Some times the kingdom of God is taken for his
 power, as in the following texts. Psalm 145. 12. To make
 known his mighty acts, and the glorious Majesty of his
 Kingdom. Dan. 4. 3. How great are his signs, and
 how mighty are his wonders ! His kingdom is an ever-
 lasting kingdom, and his dominion is from generation
 to generation. 2. The kingdom of God is taken for
 the kingdom of Glory. Luke 13, 28. There shall be
 weeping and gnashing of teeth. When ye shall see
 Abraham, and Isaac. and Jacob, and all the prophets in
 the kingdom of God ; and ye yourselves thrust out.

V. 29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. In these verses, and in other texts of scripture, the kingdom of God is taken for the kingdom of glory. 3. The kingdom of God is also taken for grace in the heart. Luke 17, 21. Neither shall they say, Lo here, or lo there, for the kingdom of God is within you. 4. The kingdom of God and the kingdom of Heaven are more frequently taken for the gospel state, or the church of Christ, or frequently denote the gospel dispensation, inclusive of all its gracious institutions, privileges and blessings; or for the kingdom of grace, which is said to be of God, and of Heaven; because its original is divine; its nature, tendency, and design, are spiritual and heavenly; and its true subjects are formed and trained up for Heaven. That the kingdom of God and of Heaven are taken for the gospel state or dispensation, or for the gospel church, will appear from the following texts of scripture: Matt. 3. 2. And say Repent, for the kingdom of Heaven is at hand. Chap. 4. 17. From that time Jesus began to preach, and to say the kingdom of Heaven is at hand. Chap. 5. 19. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of Heaven; but whosoever shall do and teach men so, shall be called great in the kingdom of Heaven. Chap. 11. 11. Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven, is greater than he. V. 12. From the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force. Matth. 13. 11. Because it is given you to know the mysteries of the kingdom of Heaven, but to them it is not given. V. 19. When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth

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Lord is speaking with respect to children : that such children were of the kingdom of Heaven and of God ; that such children were the subjects of the Messiah's Kingdom, which he came to set up in the world, and had an interest in its privileges and blessings as well as grown up persons. Then if the kingdom of Christ in the world, be understood under the expressions—kingdom of God and of Heaven—in these numerous texts : and if our Lord tells us that these children were the subjects of his kingdom, and that they were received of him as such ; then we justly infer from hence, that such children were intitled to all the privileges and blessings of that kingdom, and that these blessings and privileges were not confined to these few children presented to our Lord on this occasion, but extended to all the children of believing parents ; and their covenant interest, and church-membership, were to be continued under the gospel dispensation, as they had been under the Jewish. Then, if this is the case, as it certainly is, according to what our Lord said and did upon this occasion, so the children of Christian parents are subjects of Christ's kingdom, and intitled to the privileges of his church, and, among other things, to that of baptism. Though our Lord did not mention it at this time, yet their right thereto is strongly implied by what he said of them, and did unto them, on this occasion. He called them the subjects of his kingdom, and he solemnly blessed them. Infants then must belong to the church of Christ, as he himself hath declared by words and actions, as significant as possible. And should it be said, that the kingdom of glory is to be understood in these places, it would still be as much in favour of children as ever : for sure we could not exclude from the church on earth whom Christ would receive into the church in Heaven ; and, should it be taken for grace in the heart, as it sometimes is, then it will still be in favour of children : because we could not

deny a gracious person the privileges of the church. So that, in whatever sense we take the kingdom of Heaven and of God, it is in favour of infants, and gives great ground for administering the ordinance of baptism unto them. In short whether we consider them as gracious persons, or subjects of Christ's kingdom, or heirs of glory, in all these points of view they have a title to the privileges of the church, especially when Christ owns them in such a public manner, and solemnly blessed them, and desired that children should be brought to him. And we are sure that whom Christ blesses shall be blessed indeed. Then shall we be so unreasonable as to deny, or even to call in question, infants' church membership, after Christ himself hath declared it, and not only so, but solemnly blessed them, which is as strong an evidence for church membership, as baptism itself, or any other ordinance whatever. Is there any other profession of faith that ought to have more credit with the church than the testimony of Christ himself in their favour? Though infants be not able to speak for themselves, yet Christ hath spoken for them, and his testimony is a sufficient testimony or credential for receiving them into the church by baptism.

6. I shall offer another text of scripture, which though it doth not immediately refer to baptism, yet gives support to the practice of it; and is 1st Corinth. 7. 14. For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband: else were your children unclean, but now they are holy. The children are called holy in this place, in a certain sense, even when but one of the parents was a believer. Then we have to inquire in what sense the expression "holy," is here to be understood, and how far it may favour the children of believing parents. It hath different meanings in the word of God, as other scripture expressions have, as will appear from what follows, and is applied to divers persons and things: God

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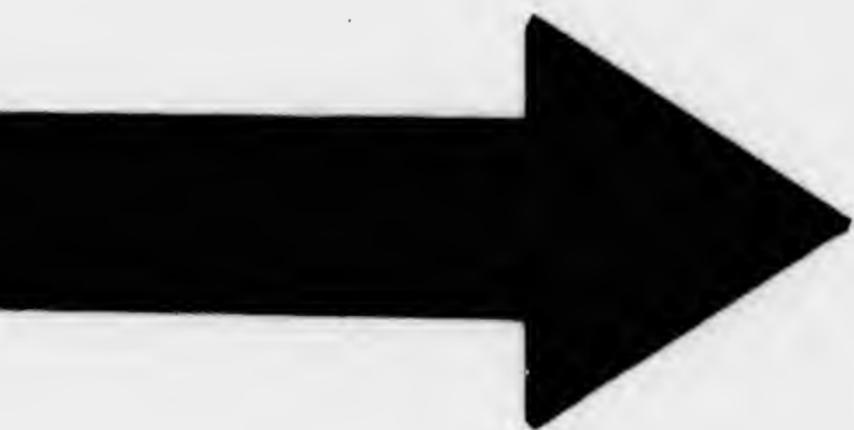
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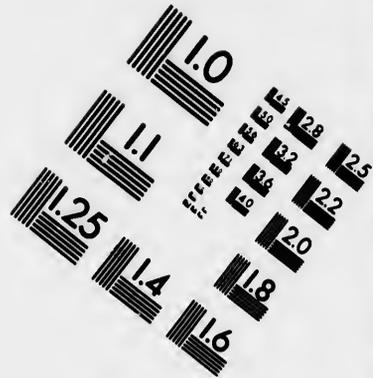
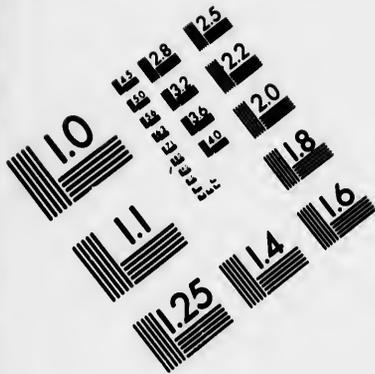
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is called holy by way of eminence; or it is applied to God the Father, Son, and Spirit, who are infinitely holy above all creatures. Things that pertain to God in a particular manner, such as his Name, Throne, Heaven, Place, Hill, Habitation, Mountain, House, Oracle, Promise, Covenant, Law, Scriptures, Calling, Sabbath, Prophets, Priests, and People, all these are called holy in scripture might be shewn were it necessary. But it is to our present point to consider the term Holy as it refers to persons, and to whom it is so applied, and in what respect they may be called. It is to be observed that the expression Holy is never applied to any person without the church of God. They, the Jewish Church, were called an holy people to the Lord, Deut. 7. 6. For thou art an holy people to the Lord thy God: The Lord thy God hath chosen thee to be a special people unto himself, above all people that are on the face of the earth. Chap. 14. 2. For thou art an holy people to the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the face of the earth. Chap. 26. 19. And to make thee high above all nations that he hath made, in praise, in name and honour, and thou mayst be an holy people to the Lord thy God as he hath spoken. Chap. 28. 9. The Lord shall establish thee an holy people to himself as he hath sworn unto thee. Isa. 62. 12. And they shall call them the holy people, the redeemed of the Lord.

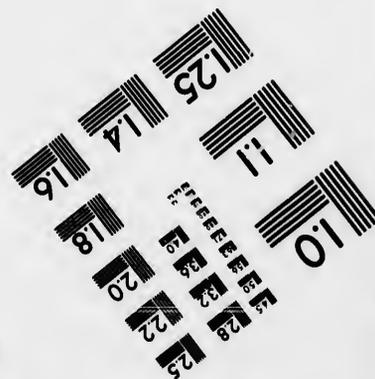
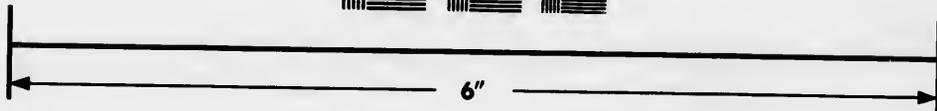
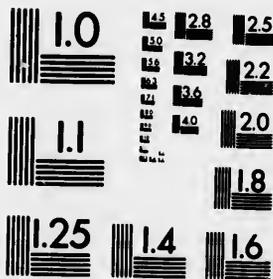
Christians are called an holy nation, 1. Pet. 2. 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye might shew forth the praises of him, who hath called you out of darkness into his marvellous light. They are called an holy priesthood, 1. Pet. 2. 5. Ye also, as lively stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ. They are also called holy brethren, Heb. 3. 1. Wherefore, holy brethren, partakers of the heavenly calling,







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consider the Apostle and High Priest of our profession, Christ Jesus. 1. Thets. 5. 27 Let this epistle be read to all the holy brethren. In these and other texts of scripture are the people of God, or true Christians, called holy; all those within the pale of the visible church, but none without the pale of the church are called holy, in all the scriptures as far as I know. They may be called holy in different respects. The expression holy in scripture, is applied to persons and things devoted and dedicated to God. Men are termed holy as being separated from the rest of the world, and standing in peculiar relation unto God, as his visible professing people; or partaking of a holy principle of grace whereby the soul is renewed, and conformed to the will and moral image of God, in temper and practice. The former is called a relative holiness, the latter inherent holiness. The first is applied to all those that belong to the visible church. Thus the people of Israel are all holy, and upon the same account are Gospel Churches said to consist of Saints, or Holy Persons. It is not supposed to be all really or inherently holy, or partakers of a divine nature, yet they are visibly the people of God, separated from the world, and devoted to him. And let it be particularly remarked, that no person is ever styled holy, from the beginning to the end of the Bible, except he be of the church of God: any person who doubts it may satisfy himself by looking at the passages of scripture wherever the expression holy is applied to persons. And it is further to be remarked, that in the New Testament, a Saint, or Holy Person, a Disciple of Christ, a Member of the Church, or a Subject of the Kingdom of God, or the Kingdom of Heaven, are of the same signification. Therefore since the appellation of holy is never given to any person in the world, except he be of the visible church, and seeing the Apostle declares the children of Believers to be holy, it is a plain and undeniable consequence, that such children are of, or within, the pale of the visible church, and therefore are en-

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titled to the privileges of the church, and of course are to be admitted to baptism.

7. Another argument I shall offer in proof of Infant Baptism shall be the baptism of households, which comprehends the whole of such families. We have three of such families left on record, and first the family of Lydia, Acts 16. 15. And when she was baptised, and her household, she brought us saying, if ye have judged me faithful to the Lord, come into my house and abide there; and she constrained us. 2 The jailor, and all his. Acts 16. 33. And he took them the same hour of the night and washed their stripes, and was baptised; he and all his straightway. 3. The household of Stephanas, 1. Corinth. 1. 16. And I baptised also the household of Stephanas; besides I know not whether I baptised any other. We have here three whole families baptised; for household comprehends the whole of that family, infants and adults, as may be seen in a variety of texts of scripture, where the expression "household," is to be met with in the word of God. So are all his to be taken in the same sense for all the branches of the family, older and younger. So that we have reason to believe that there were infants in those families, or persons incapable of being sponsors for themselves: for there are few families without children in them, or some that could not be admitted to baptism on their own account, and it would appear singular that these three families should all be grown up persons, and all believers in Christ, and be baptised on their own account, and should be left upon record; for it is most likely that it was with families then, in this respect, as it is now, to be made up in common of persons younger and older, parents with children; and, according to observation, we find, in the present day, thirty families wherein we find children, or such as would be incapable of being sponsors for themselves, for one family which we find otherwise. Of course it is more than probable, that there were children in these families.

And it is most likely that the apostle would proceed upon the ancient right and practice with families—that is, when Abraham was circumcised his household was circumcised with him. So that, when the apostle baptised the jailor, all his were baptised likewise. Here we observe two cases alike in principle and practice; and we are sure that infants were included in the one; and we reasonably conclude that infants must be intended in the other; and from these three instances of the baptism of whole families, I am led to conclude, that the apostles, in administering baptism, proceeded according to the Abrahamic covenant, in taking into the church children with their parents; or considering that the privileges of children were still continued, agreeable to that covenant; and what further leads me to the same conclusion, is, what Peter urged on the Day of Pentecost, when he saith, Rise and be baptised every one of you, for the promise is to you, and to your children. Both of these agree with the covenant which God made with Abraham and his seed, and with the practice of the Jewish church in receiving infants into the church, or parents, with the children. In all the instances mentioned the Apostles appear to have proceeded upon this footing, and taking these together, I think they will amount to these two things, and are precept and example for Infant Baptism. It amounts to a precept when Peter tells them: Arise and be baptised every one of you: for the promise is to you and to your children; and to all that are afar off, even as many as the Lord our God shall call. This appears to me nothing short of a precept or commandment to baptise the infants of Christian parents. For if the parents are desired to be baptised, which they certainly are, and the reason assigned, because the promise was to them, then the command extends to the children for the same reason, for the promise was not only to the parents, but to their children also. And if the Apostle desired the parents to arise and

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be baptised, which he certainly did; then the injunction reached the children in like manner, and therefore it amounts to a precept for infant baptism. Moreover, the baptism of the three households, or families, will amount to an example of infant baptism, as it is most likely there were children in these families, and that all along they received the children of Christian parents along with the parents themselves. This seems to have been the practice of the apostles. Thus I have offered a few considerations in proof and support of infant baptism: 1. That the words of the institution of baptism are in favour of infants, because infants are part of the nations to be baptised, and a considerable part too. 2. That God takes into the covenant, which he makes with his people, the children with the parents, and promises to be their God as well as the God of their parents. 3. What Peter urged upon those converted upon the Day of Pentecost, to rise and be baptised every one of you, for the promise is to you and to your children. 4. That baptism is come in the room of circumcision. 5. The great regard Christ shewed to children that were brought to him in order to bless them. 6. Because children of Christians are said to be holy. 7. The baptism of households. All these have their weight apart, much more when taken together, and appear to me sufficient to put Infant Baptism beyond a doubt, if persons will seriously and candidly weigh the arguments offered in proof, and support and vindication, of Infant Baptism. For certainly infants are a part of the nations, and a large part too of those nations which the Apostles were commissioned to go and baptise. Moreover, we are well assured that God not only takes his people into covenant with himself, but also their children in their successive generations; and promises to be a God to both children and parents. God himself, who cannot lie, has told us, and we are also well assured by the inspired Apostle on the day of Pentecost, that this promise which he made with his people,

and to their children, in their successive generations, was then in force; and hath not been revoked since, and in consequence of this, enjoins them to rise and be baptised. We also have good reason to believe that baptism is come in the room of circumcision, of course infants now are as much the subjects of baptism, as they were then the subjects of circumcision. We are also certain how well received children were by Christ, and from which we may infer that he did not mean to abridge their privileges; and we are also certain, that no person without the pale of the visible church, but the children of Christian parents, are called holy, and of course are within the church, of course are intitled to the privileges thereof. And we are also certain, that divers whole families were baptised, and it is more than probable there were children in them, or persons who could not rightly be admitted as sponsors for themselves.

Having offered a few considerations or arguments in proof and support of infant baptism, I shall now shew that it was the practice of the church ever since the apostles' days, to baptise infants of Christian parents. In order to prove this to have been the case, I shall follow Dr. Wall, in his history of Infant Baptism, as the clearest and fullest guide I have fallen in with upon the subject; and would observe with him, that the word "regenerate" was the expression used for baptism in the early times of the Christian church: this is particularly to be attended to, otherwise we shall not understand the primitive Fathers of the church, who have written upon the subject of Infant Baptism, as this was the term they generally used. And,

1. Justin Martyr, in his Apology, tells us, that several persons among them were made disciples in their childhood. His words are as follow: Several persons among us, who were made disciples to Christ in their childhood, do continue incorrupted. It is to be observed here that the word *Emathetesate*, made use of by

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Justin Martyr, made disciples, is the very same word that is used by Matthew in recording the institution of baptism, when our Lord commissioned his apostles to disciple all nations. And this was done to them in their childhood Justin tells us. And I cannot see how they could be made disciples at that time of life otherwise than by baptism; and in this sense we understand Justin. This Justin Martyr wrote about ninety years after Matthew, who wrote fifteen years after Christ's ascension. Then those who were about seventy years old when he wrote, and had been made disciples to Christ in their childhood, must have been so made about thirty-six years years after Christ's ascension, that is, in the middle of the Apostles days, and within twenty years of the time Matthew wrote, or nearly above forty years after the Apostles, so that so near as that to the Apostles days do we find infant baptism practised by the church.

2. The next Christian Father I shall mention is Irenæus: speaking of Christ he saith: Therefore, as he was a master, he had the age of a master; not disdain- ing or going in a way above human nature, nor break- ing, in his own person, the law which he had set for mankind: but sanctifying every age by the likeness it has to him: for he came to save all persons by himself: all I mean, who by him are regenerated, or in other words baptised, unto God; infants and little ones; and children and youths; and elder persons; therefore he went through the several ages. For infants being made an infant, sanctifying infants; to little ones, he was made a little one, sanctifying those of that age; and also giving them an example of godliness, justice and duti- fulness: to youths he was a youth, &c. This testimo- ny, which reckons infants among those that are regener- ated, is much to the point, provided the reader is satisfi- ed that the word "regeneration," doth signify bap- tism. And this cannot be doubted by any that are the

least acquainted with the writings of those times, which use the word in this sense for common. And this Dr. Wall shews in a variety of instances. So that we need not in the least doubt but it was used in this sense. Of course infant baptism was practised in the Christian church in the earliest times. Since this is the first time wherein express mention is made of infant baptism by the Christian Fathers, it is proper to look back, and to enquire, how near Irenæus was to the times of the Apostles. Mr. Dodwell, who hath, with the utmost care and skill, computed his age, makes it out that he was born in the Apostolic age, in the year 97 after the birth of Christ, and four years before St. John's death, and that he was chosen bishop of Lyons, in the year of our Lord 167, which is 66 after the apostles. So much is plain that he wrote the book from which the quotation concerning infant baptism is taken, within eighty years of the Apostles, and that then he was a very old man, for he wrote the two first of his five books against heresies first, and published them in which these words are; and he published his third book in the time of Eleutherus, Bishop of Rome, for he mentions him as then Bishop. Eleutherus' time is placed by Bishop Pearson, from the year of Christ 170 to 185, but by Mr. Dodwell, from 162 to 177, so that the year of Christ 180, is the latest that the two books can be supposed to have been written. Therefore, whether we agree with Mr. Dodwell or not, that he was born before the death of St. John, yet it could be but very little after it, by the age he must have been when he wrote, besides he himself tells us that the Revelation made to John, in Patmos, was but a little before his time. And that revelation was made, according to some, five or six years before John died. And the person that hath given the last edition of his works, though he differs from Mr. Dodwell, yet makes him to have been born but six years after the death of St. John. Then every person who was at this time eighty years old must have

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been born in the times of the Apostles : Irenæus' parents must have been born, if not himself. Then it was not possible for the Church to be ignorant of what was done in the Apostolic age, as to the baptising infants, when many of them then living, and the parents of most of them then living, were themselves infants in that time. And this may be added, that Irenæus though he lived this time in France, being Bishop of Lyons, yet he was brought up in Asia, where John died a little before, and probably born of Christian parents : for in his younger years he often heard Polycarp (who was St. John's acquaintance, and was chosen by him Bishop of Smyrna, and was probably that Angel or Pastor of the Church of Smyrna, so much commended, Rev. 2. 8.) discourse of St. John and his doctrine. This he relates of himself, in his epistle to Florinus, and says that he remembers the thing as it were but yesterday. For says he, I remember the things that were done then, better than I do those of latter times, so that I could describe the place where he sat, and his going out and coming in, the conversation he had with John and others, that had seen our Lord, and of his miracles and doctrine ; all agreeable to the scriptures. Therefore, in an age so nigh the Apostles, and in a place where one of them had so lately lived, the Christians could not be ignorant of what had been done in their time, in a matter of so much public concern as the baptising, or non-baptising infants. Irenæus was the disciple of Polycarp, and Polycarp the disciple of John the apostle. Irenæus could not mis take John's practice in that of infant baptism. Therefore, as this Christian Father speaks of it, though under the term to regenerate, which was the name baptism commonly went by in those days, we may so far firmly believe infant baptism to have been practised by the church. He speaks of it as a thing to have been believed, taught and practised by the church. He speaks of it as a thing generally known that children were then usually regenerated or baptised. This, ac-

ording to Dr. Wall, was about the year 66 or 67 after the apostles, or nearly about the middle of the second century.

3. With respect to what Tertullian says concerning infant baptism, but they whose duty it is to administer baptism are to know that they are not to do it rashly. Give to every one that asketh thee, hath its proper subject, and relates to thanksgiving. But that command rather here to be considered, Give not that which is holy to dogs; neither cast your pearls before swine; and to lay hands suddenly on no man; neither be partaker of other men's faults. Therefore, according to every man's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children: for what need is there that the god-fathers should be brought into danger? Because they may either fail of their promises by death, or they may be mistaken by the child's proving of a wicked disposition. Our Lord says indeed, Do not forbid them to come unto me; therefore let them come when they are grown up; let them come when they understand; when they are instructed whither it is they come. Let them be made Christians when they come up, when they come to know Christ. What need their guiltless age make such haste to the forgiveness of sins? Men will be more wary in worldly matters; and he that should not have earthly goods committed to him, yet shall have heavenly. Let them know how to desire salvation, that you may appear to have given to one that asketh. For no less reason, unmarried persons ought to be kept off who are likely to come into temptation; also those in widowhood until they either marry or be confirmed in continence. They that understand the weight of baptism will rather dread the receiving than the delaying it: an entire faith is sure of salvation. Though it be difficult to come at what his fixed opinion concerning this ordinance was, yet thus much may be inferred from what he says in the

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words quoted, that infant baptism was then practised by the church, otherwise he would not have insisted upon its being delayed until they were grown up. His arguments, poor as they are, would in my opinion have been unnecessary, or he would have employed his time to no purpose, had not infant baptism been in practise in his day. And though he might in some good measure be for the delaying it, yet his opinion is singular, and which none of the Ancients did approve of. Then we justify ser from his words that it was the practice of the church to baptise infants in his time, otherwise he would not so strenuously have urged the delay thereof. He flourished about an hundred years after the apostles, and was cotemporary with the last days of Irenæus, the last mentioned Christian Father. Therefore we learn that infant baptism was practised in his time, only he dislikes the custom or practice of baptising them. But I am at present setting before you the practice of the church respecting infant baptism, not any one Doctor's opinion, especially when it doth not appear that any one was prevailed upon by him to alter the practice: for there is no appearance that either the Montonists, to whom he turned, or the Tertullians, whom he set up, were ever against it; on the contrary, St. Austin, relating the opinion of both sects, does not mention any such thing held by either of them, and says in other places, that he never read of any sect that did deny infant baptism.

4. With respect to what Origen says, concerning the practice of the Church in baptising infants. Origen flourished about 110 years after the apostles, or within fifteen years after the death of Tertullian, the last mentioned Christian Father. Saith Origen, speaking of original sin, Hear what David says, I was conceived in iniquity, and in sin did my mother conceive me. Shew that every soul that is born in the flesh is polluted with the filth of sin and iniquity; and that none is clean from pollution, though his life be but the length of one day. Besides let it be considered what is the reason, that

whereas the baptism of the Church is given for the forgiveness of sins; infants also are by the usage of the church baptised: when if there was nothing in infants which wanted forgiveness and mercy, the grace of baptism would be needless to them. Another thing he says, I will mention one thing which causes frequent enquiries among the brethren: infants are baptised for the forgiveness of sins. Of what sins? Or in what have they sinned? Or how can any reason of the laver in their case hold good, but according to that sense which we mentioned even now; that none is free from pollution, though his life be but one day upon the earth? And it is because of the sacrament of baptism the pollution of our birth is taken away, that infants are baptised. He further adds, that for this also, to wit, that of original sin; that the church had from the apostles tradition, or order, to baptise infants. For they to whom the divine mysteries were committed, knew that there is in all persons the natural pollution of sin, which must be done away by water and the spirit: by reason of which the body itself is called the body of sin. These testimonies in favour of infant baptism are full and plain to the point, so that nothing needs to be said or added to them, nor admits any thing to be said against the practice. They do not only suppose the practice to be generally known and practised, but also mention that it was ordered by the apostles. The authenticity of some of these testimonies of Origen have been called in question by some, but whatever may be the case with respect to some of the sayings of Origen, yet his writings, with respect to infant baptism, are plain and may be depended upon, and this may be given for a reason. St. Hierom (who was of all the Latin Fathers, the greatest reader of all Origen's works in their original language) doth tell us that he did so, and also that he built his false hypothesis of the pre-existence of souls upon this ground partly, by which he might the better account for the sins for which infants are to be baptised. For St. Hierom,

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in his Third Dialogue against the Pelagians, having up-
 braided them that they could not apprehend what the
 scriptures teach of original sin in infants as derived from
 Adam, for the forgiveness thereof they should be bap-
 tised, says to them, in the last words of that book: And
 if the forgiveness of sins which are the sins of another,
 seem unjust to you, or such as he, an infant, who could
 commit no sin himself, has no need of; then march
 over to your beloved, (plainly meaning Origen) who
 holds that in baptism are forgiven those sins which have
 been committed in a former state in the celestial regions;
 and as ye are influenced by his authority, partake of
 his error in this too. Now Origen, or any of the an-
 cient Fathers, mentioning a practice, as received and yet
 giving a false ground for it, is as good an evidence of
 the practice itself as the most orthodox person who men-
 tions it.

There is another circumstance that makes Origen a
 more competent witness in evidencing whether the bap-
 tism of infants had been in use time out of mind or not,
 than most other authors that have left us any thing, of
 that age, respecting the matter. Because he was him-
 self of a family that had been Christian for a long
 time. Tertullian and the others we have mentioned,
 except Irenæus, must have been themselves baptised in
 adult age; because they were of Heathen parents; and
 were the first of their family that turned Christians.
 But Origen's father was a martyr for Christ in the per-
 secution under Severus, the year after the apostles 102.
 And Eusebius assures that his fore-fathers had been
 Christians for several generations. The Christian doc-
 trine was conveyed to them by his fore-fathers, or as
 Rufinus renders it, from his grand-fathers and great
 grand-fathers.

What gave occasion to Eusebius to enquire into his
 pedigree, was the slander of Porphyrius: for he endea-
 vouring to shew that the Christian religion had nothing
 in it of learning or science; and had none but illiterate

followers: and not being able to deny or conceal the great repute of Origen for skill in human literature, had feigned that he was first an Heathen, and having learned their philosophy, and then turning Christian had endeavoured to transfer and apply it to trim up the Christian fables. In confutation of this lye, Eusebius, as was said, sets forth Origen's Christian descent. Therefore, since Origen was born in the year of our Lord, 185, that is the year after the apostles 85, (for he was 17 years old when his father died, or rather suffered) his grand-father, at least, his great-grand-father, must have lived in the days of the apostles; and as he could not be ignorant whether he himself was baptised in infancy, so he had no farther than his own family to go to in inquiry or information how it was practised in the times of the apostles. Besides he was a very learned man, and could not be ignorant of the practice of the churches, in most of which he had travelled: for as he was born and bred at Alexandria, so it appears by Eusebius, that he had lived in Greece, and at Rome, and in Capadocia, and Arabia; and spent the most of his time in Syria and Palestine, so that he must have been acquainted with the practice of the several churches with respect to the baptism of infants, and as he mentions their baptising them in different parts of his writings, which are proved to be his by different persons, especially by Dr. Wall, a diligent, faithful and impartial enquirer into these matters, therefore, we have the greatest reason to believe that it was the practice of the church both before and in his time. Then Origen flourished within 15 years after Tertullian's death, or about 110 after the apostles, according to Dr. Wall.

5. With respect to what St. Cyprian saith of infant baptism. This Cyprian was co-temporary with the latter days of Origen, and was bishop of Carthage; and it was the custom or practice in this, as in all other Metropolitcal cities, for the neighbouring bishops to meet at certain times to consult of, and to determine, impor-

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tant affairs of the church. Accordingly in the year of our Lord 253, there were sixty-six bishops in council: and one Fidus, a country bishop, sent a letter with this question, whether an infant before it was eight days old might be baptised, if need required, desiring their resolution thereupon. In answer to which they return the following Letter, which I shall lay before you:

Cyprian, and the other Bishops, who were present at the Council, 66 in number, to Fidus, our brother, greeting:

We read your Letter, most dear brother, in which you wrote respecting the case of infants. Whereas you judge that they must not be baptised within two or three days after they are born, and the rule of circumcision is to be observed, so that none should be baptised before the eighth day after he is born, we are all in our opinion contrary thereto. As for what you thought fitting to be done, there was not one of your mind; but all of us to the contrary judged that the grace and mercy of God is to be denied to no person that is born. For whereas our Lord says in his gospel, The Son of Man came not to destroy men's lives, but to save them, as far as in us lies no soul is to be lost. For what hath been deficient in him who hath been once formed in the womb by the hand of God? They appear to us, and in our eyes, to have attained to perfection, or increase, in a few days of the world. But all things that are made by God are perfect by the work and power of God, their maker. The scripture gives to understand the equality of the divine gift on all, whether infants or grown persons. Elisha, in his prayer to God, stretching himself on the infant son of the Shunamite woman, that lay dead in such a manner, that his hand and face, and limbs, and feet, were applied to the head, face, limbs, and feet of the child, which if it be understood of the equality of our body and nature, the infant could not hold measure with the grown man, nor its little limbs fit to reach to his great ones. But

in that place a spiritual equality, and such in the efficacy of God is intimated to us, by which persons that are once made by God are alike and equal, and our growth of body by age, makes difference in the sense of the world, but not of God, unless you will think the grace itself, which is given to baptised persons, is greater or less according to the age of those that receive it; whereas the Holy Spirit is given not by different measures, but with fatherly affection and kindness, equal to all. For as God accepts no man's person, so not his age, but with an exact equality shews himself a father to all for their obtaining the heavenly grace. And whereas you say that an infant in the first days after its birth is unclean, so that any of us abhors to kiss it, we do not think this any reason to hinder the giving it the heavenly grace. For it is written, to the clean all things are clean: nor ought any of us to abhor that which God hath vouchsafed to make. Though an infant come fresh from the womb none ought to abhor to kiss it, at the giving of the grace, and owning the peace or brotherhood, when as kissing the infant every one of us ought, out of devotion, to think of the fresh handy work of God: for we do, in some sense, kiss his hands in the person newly formed, and but new born, when we embrace what is of his making. That the eighth day was observed in the Jewish circumcision was a type, going before in show and resemblance, but on Christ's coming was fulfilled in substance. For because the eighth day, that is the next to the Sabbath, was to be the day on which our Lord was to rise from the dead, and to quicken us, and to give us the spiritual circumcision, this eighth day, to the Sabbath, or Lord's Day, was signified in the type before, which type ceased when the substance came, and the spiritual circumcision given us, that we judge that no person is to be hindered from obtaining the grace, by the law that is now appointed, and that the spiritual circumcision ought not to be restrained by the circumcision that was according

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to the flesh; but all are to be admitted to the grace of Christ. Peter speaks in the Acts of the Apostles, that the Lord hath shewn me that no person is to be called common or unclean. If any thing could be an obstacle to persons against obtaining the grace, the adult or grown up, would be rather hindered, by their more grievous sins. If then the greatest offenders, and they that have grievously sinned against God before, have, when they came afterwards to believe, forgiveness of their sins, and no person is kept off from baptism and the grace; what reason then to refuse an infant, who being newly born, having no sin, save that being descended from Adam according to the flesh, he has from his very birth contracted the contagion of death anciently threatened? Who comes for this reason more easily to receive forgiveness of his sins, because they are not his own, but other sins that are forgiven them.

This, dear brother, was our opinion in the Assembly; that it is not for us to hinder any person from baptism and the grace of God, who is merciful and kind, and affectionate to all, which rule, as it holds for all, so we think it more especially to be observed in reference to infants and persons newly born, to whom our help and divinemeracy is rather to be granted, because by their weeping and wailing at their first entrance into the world, they intimate nothing so much as that they implore compassion. Dear brother, we always wish you good health.

This Letter is a plain proof of Infant Baptism being taken for granted at that time, seeing that both Fidus, who puts the question, and the Council that resolves, do shew by their words, their sense to be, that infants are to be baptised, only Fidus thought not until the eighth day. And from hence we may justly infer, that those reckoned baptism to have come in the room of circumcision; and if we look back from the time that this Letter was wrote, to the time that had passed from the days of the apostles, which was about one hundred and fifty years, we must conclude, that it was easy.

for them to know the practice of Christians in the apostles days for some of these sixty-six Bishops may be supposed at this time to have been sixty, or seventy, if not eighty, years of age, which reaches to half the space; and at that time they were infants, there must have been divers alive that were born within the age of the apostles, and such persons could not be ignorant whether infants were baptised in that age or not, whether they themselves were some of those infants. This epistle to Fidus is such an account of infant baptism, as is sufficient to prove that it had been the practice of the church always to baptise infants. The African church was one of the most flourishing, strict and pious of all the primitive churches; and this resolution of the Council was no new decree, and supposes that infant baptism had been the original immemorial practice of the church; and as the Letter is genuine, and hath been proved to be so, therefore we look upon it as a strong and convincing proof that it was the constant practice of the church to baptise infants. For it is plain that there was no dispute or difference of opinion among the whole of the Council about the baptism of infants, nor even about deferring it until the eighth day. They appear to have been unanimous, or all of them agreed in the baptism of infants, and so many being of one mind in the matter, would lead us justly to conclude that the practice had been general. This Council sat in the year of our Lord 253. or about 150 after the apostles. There are more of Cyprian's writings which speak of infant baptism, at least from which infant baptism may be inferred. Speaking of those that had fallen from the Christian religion on account of persecution, he says of them: And that nothing might be wanting to the measure of their wickedness, their little infants being brought in their parents arms, lost what they had presently obtained after they were born. When he says, that their children had lost that which they had presently obtained after they were born, it is clear that he means their baptism, or the benefit there-

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 Cyprian was cotemporary with the latter days of Origen.

6. With respect to what the Council of Elebris says,
 from whence infant baptism may be justly inferred,
 that Council sat in the year of our Lord 305, or about
 205 after the apostles. The quotation is as follows :
 If any go over from the Catholic to hear, see, and re-
 turn to the church again, it is resolved that penance be
 not denied to such an one; because he acknowledges his
 fault. Let him be in the state of penance for ten years,
 he ought to be admitted into communion. But if they
 were infants when they were carried over, inasmuch as
 it was not their own fault that they sinned, they ought
 to be admitted presently. Here, it is true, that there is
 no mention made of baptism, or that those infants were
 baptised in the Catholic Church before they were carri-
 ed over to any sect; but, as they are said to be carried
 over from the Catholic Church, it is fairly inferred, or
 plainly implied: for the phrase of all antiquity is not
 to call any person of the church until he is baptised. Be-
 lie infant or adult that is designed to be a Christian,
 they call him a catechumen, until such time as he is
 baptised: and a catechumen is not of the church.
 Therefore we infer, that those children carried over from
 the church by their parents or guardians, who were to
 be received upon their return, were baptised previous
 to their being carried over.

7. With respect to what Optatus Milevitanus, a bishop
 in Africa, in his fifth book of the Schism of the Dona-
 tists, near the end, says, of infant baptism: He had been
 comparing a Christian, putting on Christ in baptism, to
 the putting on a garment; and had Christ so put on
 a garment swimming in water; and then says: But lest
 any one should say I speak irreverently in calling Christ
 a garment, let him read what the apostle says: That as
 many of you as have been baptised in the name of
 Christ, have put on Christ. Oh! What a garment is
 this, that is always on and never renewed; that decent-

ly fits all ages and all shapes ! It is neither too big for infants, nor too little for men, and, without any alteration, fits women. He goes on to shew how it may be compared to a wedding garment. What may be justly inferred from this passage is, that the ordinance of baptism is fit to be dispensed to infants, or to men, or to women in adult state : or that Christ may be put on in baptism by infants, or persons grown up, whether men or women ; and of course that infant baptism is approved of by him, and that it was then in practice. He flourished about 260 years after the apostles.

8. With regard to Infant Baptism, by St. Gregory Nazianzen, who flourished much about the time the last person mentioned did, or about 260 years after the apostles, in speaking of infant baptism, says : Hast thou an infant child ? Let not wickedness have the advantage of time. Let him be sanctified from his infancy. Let him be dedicated to God from his cradle by the Spirit. Thou, as a faint hearted mother, and of little faith, art afraid of giving him the seal, because of the weakness of nature. Hannah, before Samuel was born, devoted him, and as soon as he was born consecrated him, and brought him up from the first in a priestly garment, not fearing human infirmities, but trusting in God, thou hast no need of amulets or charms ; together with which the devil slides into the minds of shallow persons, drawing to himself the veneration due to God. Give to him the Trinity, that great and excellent preservative. In another place he saith : What say you to those that are infants, who are not in a capacity to be sensible either of the grace or the miss of it ? Yes, by all means, if any danger make it requisite. For it is better they be sanctified without the sense of it, than that they should die unsealed and uninitiated ; and a ground of this to us is circumcision, which was given on the eighth day, and was a typical seal of baptism, and was practised on those that had no use of reason ; as also the anointing of the door posts, which preserved the first born by

by things that have no sense. As for others, I give it as my opinion, that they shall stay three years or there about, when they are capable to hear and to answer some of the holy words; and though they do not perfectly understand, yet they form them; and that you then sanctify them in soul and body with the great sacrament of initiation. For though they are not capable to give an account of their life before their reason be come to maturity, (they have this advantage of their age that they are not forced to give an account of the faults which they have committed in ignorance) yet by reason of those sudden and unexpected assaults of dangers, that are by no endeavour to be prevented, it is by all means adviseable that they be secured by the laver of baptism. It is plain in these two passages in his writings that he approved of infant baptism, though in certain cases of danger, that it should be delayed for three years, or thereabout, which doth not anywise mend the matter. Because at that age they were unfit, in a manner, of being sponsors for themselves, as when they were infants. This Gregory Nazianzen, and Tertullian, are the only two that speak of having it delayed at all, the one until the age of reason, the other, until three years; both are to be understood where there is no danger of death in the mean time, which is plainly expressed in Gregory's speech, and also in the writing of Tertullian, so that upon the whole, these two, though they were for delaying baptism in certain cases, yet upon the whole they approved of infant baptism and enforced it. From hence we may conclude, that it was then the practice of the church, otherwise they would have supported the argument for delaying baptism by the practice of the church, had not the church allowed of infant baptism. We may farther observe from this speech of Gregory's, that he believed that baptism was come in the room of circumcision, and which was given on the eighth day, and was a typical seal, or baptism. This Gregory flourished about 260 years after

the apostles, or much about the same time with Milevanus, a Bishop in Africa, both which appear to have approved of infant baptism, and lead us to understand that it was then the practice of the church to baptise infants.

9. With respect to what St. Ambrose saith respecting Infant Baptism, (he flourished about 274 years after the apostles, or 14 years after the other two last mentioned.) in his commentary upon Luke 1. 17. where the Angel prophesies of John the Baptist, that he should go before Christ, in the power and spirit of Elias, and after having shewn in divers particulars, how John, in his office, did resemble Elias, and having mentioned that miracle in dividing the river Jordan, he adds these words: But perhaps this may be fulfilled in our time, and in the apostles time, in returning the water of the river backward, towards the spring head, which was caused by Elias, when the river was divided, (as the Scripture says Jordan was driven back) signified the laver of salvation, which was afterwards to be instituted: by which those infants which are baptised, are reformed back again from wickedness, or a wicked state, to the primitive state of their nature. He means that they were freed from original guilt, or of original sin, and in some sense reduced back to the primitive state before the fall. He here plainly speaks of infants being baptised in the days of the apostles, as well as in his own, and is evidently of opinion, that the church practised infant baptism all along.

10. With regard to what St. John Chrysostom saith respecting Infant Baptism, (Chrysostom flourished 280 years after the apostles, and nearly after Ambrose.) Speaking of the advantages of baptism, he says: Blessed be God, who only does wonders, who has created, and ordered, and ordained all things. Lo, they do enjoy the serenity of freedom, who but even now were held in captivity. They are become citizens of the church, who were in the vagabond state of aliens; and they

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are entered into the lot of the righteous, who were un-
 der the confusion of sin: for they are not only free,
 but saints; nor saints only, but justified; and not only
 justified, but sons; and not only sons, but heirs; not
 only heirs, but brothers of Christ; and not only his bre-
 thren, but co-heirs with him; and not only co-heirs,
 but members of him; and not only members of him,
 but his temple; and not his temple only, but organs
 of his spirit. You see how many are the benefits of
 baptism; but some think that the heavenly grace con-
 sists in the forgiveness of sins; but I have reckoned up
 ten of them, all coming from baptism; for this cause we
 baptise infants also, although they are not defiled with
 sin or have not any sins of their own, that these may
 be superadded unto their sainship, righteousness, a-
 doption, inheritance, brotherhood with Christ, and to
 be made members of him. This passage from Chryso-
 tom, is a plain proof that infant baptism was practised
 by the church in his day. There is another passage from
 him to the same purpose, which is as follows: That those
 that are baptised, some of them forasmuch as they were
 children when they received it; and some who received
 in a fit of sickness, having no mind to live godly, shew
 no good inclination; and they that received it in
 their health, appear zealously affected at first, yet suffer
 their zeal to cool afterwards. It is also evident from
 this passage, that a part of such, as he speaks of here that
 were baptised, were baptised in their infancy, or when
 they were children.

11. With respect to what St. Austin saith respecting
 Infant Baptism. (He flourished after the apostles about
 28 years, or a few years after Chrysoftom.) Some
 men, saith he, are wont to ask this question: What
 good can the sacrament of baptism do infants? As after
 they have received it, they often die before they are
 able to understand any thing of it. As to which matter,
 it is piously and truly believed, that the faith of those,

by whom the child is offered to consecration, profits the child; and this is the most sound authority of the church; does comment, that hence every man may judge how profitable his own faith may be to himself, when even another person's faith is useful, for the advantage of those that have as yet none of their own: For how could the widow's son be helped by his own faith; when dead, he had none? And yet his mother's faith was useful for his being raised to life again. It would appear from hence that infant baptism was in use, otherwise there could have been no question about its being serviceable or unserviceable unto them. Another passage is as follows: So that many persons, increasing in knowledge after their baptism, especially those that have been baptised, either when they were infants or when they were youths, as their understanding is cleared and enlightened, and their inward man renewed day by day, do themselves deride, and with abhorrence and confession renounce the former opinions they had of God when they were imposed upon by their own imaginations; and yet are not accounted either not to have received baptism, or to have received baptism of that nature, that their error was. But in this case the validity of the sacrament is acknowledged, and the vanity of their understandings is rectified. Though the persons here mentioned, made a bad use of their baptism, yet it is evident that some of them were baptised when infants; which proves that the church practised infant baptism at that time.

Another passage from St. Austin, in support of infant baptism being the practice of the church, not only in those times, but also in the days of the apostles, is as follows: And as the thief, by necessity, went without baptism, was saved, because, by his piety, he had it spiritually, so, where baptism is had, though the party by necessity go without that faith which the thief had, yet he is saved; which the whole body of the church holds as delivered unto them in the case of little infants

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bptise1, who certainly cannot believe with the heart to righteousness, nor confess with the mouth to salvation, as the thief could : nay, by their crying and noise while the sacrament is administering, they disturb the holy mysteries ; and no Christian man, notwithstanding, will say that they are baptise1 to no purpose : and if any one ask for divine authority in this matter, though that which the whole church practises, and which has not been instituted by Councils, but was ever in use, is very reasonably believed to be none other than a thing delivered, or ordered, by the authority of the apostles. Yea, we may estimate how much the sacrament of baptism avails infants by the circumcision which God's former people received : for Abraham was justified before he received that, as Cornelius was endued with the Holy Spirit before he was baptise1 ; and yet the apostle says of Abraham, that he received the sign of circumcision, a seal of the righteousness of the faith, by which he had in heart believed, and had been counted unto him for righteousness. Why then was he commanded henceforward to circumcise his male infants on the eighth day when they could not then believe with the heart, that it might be counted to them for righteousness, but for this reason itself, which of itself, is of great import. Therefore, as in Abraham, the righteousness of faith went before, and circumcision, the seal of the righteousness of faith, followed after, so in Cornelius the spiritual sanctification by the Holy Ghost went before, and the sacrament of regeneration followed after by the liver of baptism. And as in Isaac, who was circumcise1 the eighth day, the seal of the righteousness of faith went before, (and as he was the follower of his father's faith) the righteousness itself, (the seal whereof, had gone before, in his infancy) came after. So in infant baptism, the sacrament of regeneration goes before, and (if they put in practice the Christian religion), conversion of the heart, the mystery whereof went before in their body, comes after. And, as in the thief's

case, what was wanting in the sacrament of baptism, the mercy of God made up, because it was not out of pride or contempt, but of necessity that it was wanting. So in infants who die after they are baptized, it is to be believed, that the same grace of the Almighty does make up that defect, that by reason, not of a wicked will, but for want of age, they can neither believe with the heart to righteousness, nor confess with the mouth to salvation. So that when others answer for them, that they may have this sacrament administered unto them, it is valid for their consecration, because they cannot answer for themselves: but one that is able to answer for himself, and another answers for him, it would not be valid. By which it appears, that the sacrament of baptism is one thing, and conversion of the heart another; but that the salvation of a person is complete by both of them; and if one of these is wanting, we are not to think it follows that the other is wanting also. Since the one may be where the other is not, to wit — with respect to an infant, the one and the other was wanting, in the case of the thief, God Almighty making up in both, in one, and in the other case, that which was not wilfully wanting.

Though St. Austin be not speaking directly of infant baptism, in the passages quoted, not even in the last of them, yet his words are a full proof that infant baptism was then universally practised, and that it had been so beyond the memory of man, or any record; that they took it to be a thing which had not been enacted by any Council, but had been in use from the beginning of Christianity. There are other parts of this ancient Father's writings, which lead us to understand that infant baptism was practised in his time, but shall content myself with adding this one passage more: in his writing to Boniface, says he: I would not have you to mistake so as to think that a bond of guilt derived from Adam cannot be broken unless the children be offered for the receiving the grace of Christ by their parents:

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for so you speak in your letter: that as their parents were authors of their punishment, so they may be also justified by the faith of their parents; whereas you see that a great many are offered not by their parents, but by some other person: as the infant slaves are sometimes offered up by their masters; and sometimes when their parents are dead, the infants are offered by any that will shew this compassion to them; and some infants, whom the parents have cruelly exposed, to be brought up by those that have found them, are now and then taken up by the holy virgins, and offered to baptism by them who have no children of their own, and desire to have none. And in all this there is nothing else done than what is written in the gospel when our Lord asked, who was neighbour to him that fell among thieves? It was answered, he that shewed mercy. This St. Austin flourisheth, as was said, 288 years after the apostles, and soon after Chrysostom.

13 With respect to what the Council of Carthage says in support of Infant Baptism being the practice of the church, in the 48th canon of the Council of Carthage: About this time the schism of the Donatists began to break out, and those that had been brought up in that schism came over in great numbers to the communion of the church. This party of men differed nothing either in doctrine, in ceremonies, or in the sacraments, but only they accounted that party in Africa, which was called Catholic church, impure, by reason of some ill men that were among them, or by reason of some ministers thereof, deriving their ordination from bishops, who had been guilty of apostacy in times of persecution; and all who came over to them from the Catholics they used to re baptise as coming out of an impure church. Now the bishops of this church had debated among themselves, how far it was expedient to admit any that had returned from this schism into the church, into holy orders, and as for those that had been once baptised in the Catholic church, did, af-

ter they came to years, revolt to the Donatists, and were baptised by them; they agreed that such as returned to the church, might thereupon be admitted into lay communion, but never to bear any office in the church: but the case of the Donatists, who had in their infancy been baptised by them, and, after they came to the years of discretion dissolved the schism, and came over to the church, seemed very different. Concerning these they could not come to any resolution at that time, any farther than to agree to ask the advice of the most noted neighbouring churches, and therefore made a canon as follows: In reference to the Donatists, it is resolved that we ask the advice of our Brethren and fellow bishops Siricius and Simplicianus, concerning those only who are baptised in their infancy among them, whether (that which they have not in their own judgment,) the error of their parents shall hinder them, that when they by a wholesome purpose shall be converted to the church of God, they may not be promoted to be ministers of the holy altar. This canon was made in the year of our Lord 397. Siricius at this time was Bishop of Rome, and Simplicianus was Bishop of Milan, and made Bishop thereof in the room of St. Ambrose, who died at that time; and in the beginning of next year Siricius, Bishop of Rome, died. The answer of these two Bishops seems to have favoured those concerning whom their opinion was asked, for four years after the Council of Carthage determines the point absolutely, that such persons may be promoted to the ministry, should there be occasion for it. The canon is as follows:

You remember in a former Council it was resolved, that they who were baptised in their infancy among the Donatists, before they were able to understand the mischief of that error, and when they came to the years of understanding acknowledged the truth, &c. were received by us. All will grant that such undoubtedly be promoted to church orders, or offices, especially in

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the Donatists, and that such as religion be admitted in any office in the church, who had in the past, and, after; they had the schism, and were different. Contrary resolution at to ask the advice of the arches, and therefore to the Donatists. The advice of our brethren, impious, concerning their infancy have not in their hands shall hinder purpose shall be may not be promoted.

This canon was made by Siricius at this time. Siricius was Bishop of Rome in the room of St. Damasus, at the beginning of the fourth century, and died. The canon was not to have favoured. The canon was asked, for the sake determines as may be promoted for its occasion for it.

It was resolved, in the infancy among the church, and the mischief, and the years of the church, &c. were re-undoubtedly be, especially in

times of so great need. Some that have been teachers in that sect would come over with their congregations if they might have places among us. I leave the farther consideration of this to the brethren, &c. only that they consent to our determination, that such as were baptised in infancy be admitted to orders. This shews plainly that both the Donatists and the Catholics, or church, baptised infants; only those that had been baptised by the church party, whether in infancy or at full age, they would not receive into their sect without baptising them anew, because they judged baptism in an impure church, void, though given in a right form, and to a subject never so capable: for which the church charged them with the crime of Anabaptism, and they were by this time reduced and came over to the church.

14. With regard to what Pope Siricius says concerning Infant Baptism (who was made bishop in the year of our Lord 384 or 284 after the apostles.) In writing to Hemerius, Bishop of Arragon, in Spain, he expresses himself as follows:

Says he, There is a blameable disorder which ought to be amended in baptising at various times as every one fancies, which our fellow Bishops among us adventure to practice, as I am something vexed to hear, not by the rule of any authority, but by mere rashness. So that great numbers of the people do as you say receive their baptism, some at Christmas, some at the Epiphany, and others on the holy days of the Apostles and Martyrs. Whereas, not only in our church, but in all churches, our Lord's Passover, to wit, Easter, together with its Pentecost, does particularly challenge this privilege to itself, on which days of the year alone it is fitting that the common sacraments should be given to those that come to the faith; and that those should be admitted in their names forty days before or more; or have been cleansed by exorcisms. (or of the renunciations of the devil and of wickedness) and daily prayers and fastings, to the end that the precept of the apostle may be ful-

filled, of purging out the old leaven, that ye may be a new lump. As therefore I affirm that the respect due to Easter is not to be diminished, so in like manner, or my meaning is, that as for infants, who by reason of their age are not yet able to speak, or others, that are in any case of necessity, they ought to be relieved with all speed possible, lest it turn to the perdition of our souls, if we deny the water of salvation to those that stand in need of it, and they departing this life, lose their kingdom and their life. Whosoever shall be in danger of shipwreck, or of the assaults of enemies, or of a siege, or shall be likely to die of any bodily sickness, and desire to be assisted with that which is the only armour, faith, (or religion) that they have the gift of regeneration which they desire, the same moment, that they desired it. Here it is to be observed, that with regard to the time that Siricius insisted upon the preparations and personal qualifications of adult persons, yet infants are excepted and were baptised.

It is common, saith Dr. Wall, for Antipælohaptist writers to quote such passages as the fore part of this Letter would be by itself as testimonies, that such authors allowed no baptism to infants, because they require those preparatory exercises of all that are to be baptised. This, says he I have seen done an hundred times, when the same author that is quoted does sometimes in the same Treatise as here, and in some other part of his works shew, that infants are to be baptised, as being a case that is exempted from the general rule, which requires faith, prayer, repentance, and other personal preparation; and adds, No wonder that they do it with other books when they can hardly forbear doing it with the Church of England's catechism, which requires repentance and faith of persons to be baptised; but shews, by the next words, that the case of infants is an exempt case. Doing so with any author is dealing unfairly, and doing the author injustice whatever he be, and doing themselves

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 sage quoted from Siricius, it is evident that infant baptism
 was practised by the church. There is another passage
 from an epistle of his, wherein he blames the people
 of Spain for putting some into the ministry that had
 been but lately converted to the Christian religion; and
 gives them the following direction, to wit, that he who
 devotes himself to the service of the church ought to
 be baptised in his infancy, and employed in the office of
 readers.

15. With respect to what Innocent, the bishop of
 Rome, the first of that name, says, in support of Infant
 Baptism, who flourished about 300 years after the
 apostles. Says he, with regard to the qualifications of
 such as are to be chosen into the ministry, there is a
 certain rule, to wit, that such as have been bap-
 tised from their infancy, and have been educated in
 the office of readers.

Thus I have followed Dr. Wall in his History of In-
 fant Baptism, and have carefully transcribed from him
 those authorities from whom he hath taken the mate-
 rials of his history. I have not taken all the evidences
 which he hath brought forward to prove that both in
 the days of the apostles, and three centuries after the
 apostles, it was the practice of the church to baptise
 infants; but have selected such, and so many, as are
 sufficient to shew, that the church practised infant bap-
 tism during the four first centuries of the Christian
 Church, or the first four hundred years, and afterwards
 it hath not been dispensed. The authors Dr. Wall hath
 quoted, to shew that the church practised infant bap-
 tism during the first four hundred years of the Christian Do-
 minion, and I from him, are as follow: And

1. Justin Martyr, who flourished about 40 years
 after the apostles. 2. Irenæus, 67 years after the a-

3. Tertullian about 100 years after the apostles.
 4. Origen about 110 years after the apostles. 5. Cy-
 prian 150 years after the apostles. 6. The Council of
 Elibris 205 years after the apostles. 7. Milevetanus
 260 years after the apostles. 8. St. Gregory Nazian-
 zen 260 years after the apostles. 9. St. Ambrose 274
 years after the apostles. 10. St. John Chryostom 280
 years after the apostles. 11. Austin 288 years after
 the apostles. 12. The Council of Carthage, 297 years
 after the apostles. 13. Siricius 284 years after the
 apostles. 14. Innocent the First about 300 years
 after the apostles. All these, and some others beside,
 mention infant baptism to have been the practice of the
 church during the period of the first 400 years of the
 Christian dispensation; and some of them so near to
 the apostles days, that they could not but know the
 practice of the apostles with respect to infant baptism,
 whether they observed it or not, for Irenæus was the
 disciple of Polycarp, and he again the disciple of John;
 so that Polycarp could inform Irenæus what the prac-
 tice of the apostle John was respecting infant baptism;
 and Tertullian was co-temporary with Irenæus, or in
 the latter part of Irenæus' life; so that he could know
 what Irenæus did with respect to infant baptism. And
 Origen flourished at least within fifteen years after the
 death of Tertullian; so that he could easily know what
 the practice of the church was in his time, And St.
 Cyprian was co-temporary with the latter days of
 Origen; and his epistle to Fidus, upon the subject of
 infant baptism, is well known. Yea, the generality of
 them lived so nigh the time of each other, that they
 could not be ignorant what each other had done with
 respect to infant baptism, or what had been the prac-
 tice of the church in their time. And we have reason
 to depend upon their testimonies as good, being honest,
 undesigning men, who would not write falsehoods; and
 he, who hath handed down their testimonies to us, ap-
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his testimony, as quoting from them, may also be depended on. Moreover, these ancient Christian Fathers, at least some of them, not only mention infant baptism to have been the practice of the church, but also speak of baptism as come in the room of circumcision, as Justin Martyr, Cyprian, Nazianzen, Basil, Chryllostom, and Austin, the three last calling in St. Paul's phrase the circumcision made without hands, and Cyprian, the spiritual circumcision. Origen says, Christ gives us circumcision by baptism, so that they believed that baptism had come in the room of circumcision. Moreover, Origen, Ambrose, and Austin, expressly affirm that baptising infants was ordered by the apostles, and practised in their time ; and Ambrose takes it as a thing for granted that John baptised infants. Of these, Origen had both his father and grand-father Christians, and he himself was born but 86 years after the apostles, so that it is very probable that his grand-father was born in the days of the apostles. Tertullian, though he was inconsistent in his opinion, and in one place advises the delay of infant baptism, yet notwithstanding speaks of it as customarily received. The Council of sixty six Bishops in Cyprian's time were universally for it ; and for its being administered before the eighth day. These, and many others, shew that infants were baptised in their times, and that without controversy. Austin mentions it as a thing that hath not been instituted by any Council, but hath been ever in use, and that the whole church of Christ constantly held that infants are to be baptised for the forgiveness of sins ; that he never heard or read of any Christian, Catholic or Sectary, that held otherwise, and expressly says that no Christian man of any sort ever denied it to be useful or necessary, meaning those that allowed of any baptism at all. The Pelagians, that deny having any need of the forgiveness of sin, and were most pressed with that question, Why then are they baptised ? never offered to deny that they are to be baptised, but expressly grant-

ed that they were constantly or usually baptised; and that no Christian, not any Sectary, did ever deny it. And it is farther to be observed, there were no other Heretics of these times, to wit. from 60 years after the apostles to the year 300. after the apostles, who used any baptism at all, that denied it to infants.

Moreover it is to be observed from these ancient Fathers, that they speak of it as a great sin in parents, or others, that have opportunity, to suffer any child under their care, or any other person, to die unbaptised. And on the other hand they represent it as a great pety and compassion in those that procured an infant that had been exposed in the streets by an unnatural mother, to be baptised.

It is farther to be observed from these ancient Fathers, that they had considered those reasons which Antiquè baptists make now use of as objections against infant baptism, that infants have no sense, no faith, no actual sin, &c. and yet do not judge them as lawful or sufficient reasons to make them forbear baptising infants.

But, to come to a conclusion, the evidences for baptising infants for the first four hundred years of the Christian church have been laid before you, and during that time in which there appears only one man, to wit, Tertullian, that advised the delay of infant baptism, in some cases, and one Gregory, that perhaps practised such delays in case of his children, but no society of men so thinking, or so practising, nor no man saying it was unlawful to baptise infants. So in the next seven hundred years there is not so much as one man to be found that spoke for or practised such delay, but all of them the contrary: and when about the year 1130, one sect, among the Waldenses, declared against infant baptism, as being incapable of salvation, the main body of that people rejected their opinion, and they that held it dwindled away and disappeared, there being no more heard of holding that opinion, until the rising of the Antipœdobaptists in Germany, in the year of our Lord

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1522 a brief account of which we have given us by Dr. Robertson, History of Charles the Fifth.

Still farther, the testimonies of these Fathers of the church make manifest that the objection which those opposed to infant baptism make, is without foundation, or groundless, that infant baptism was an error which had crept into the Christian church in the fourth or in the beginning of the fifth century, whereas it had been the practice of the Christian church during the first four hundred years as well as afterwards, so that this objection is of no advantage to their cause, and should teach people to be careful in making their objections to any doctrine, and be careful to found them on truth, if otherwise, they may and certainly make them to their hurt when the real state is discovered, which it will be, sooner or later, as in the present case; for all these ancient Fathers of the church, are so many creditable witnesses to prove that there is no truth in the objection made by Antipælobaptists to infant baptism, that it was an error which had crept into the church as was said in the fourth or in the beginning of the fifth century, whereas it had been the practice of the Christian church from the beginning.

I have thus endeavoured to set Infant Baptism in the clearest light I possibly could, in offering such considerations or arguments as appear to have great weight in them, as being practised by the apostles, and ever since, or that infants were baptised in the apostles days, and every age of the Christian church.

I have now shown that grown up persons, upon a profession of their faith in Christ and obedience to him, are to be baptised; also the infants of believing parents, and that we agree with those that are opposed to infant baptism, with respect to grown up persons, and with respect to the baptism of the children of believing parents. I hope the reader will see that we have good reason for our so doing.

Having shewn who are the subjects of Baptism, I

shall proceed to shew in whose name they are to be baptised; and what may be implied therein, or intended thereby.

We are informed that some of those opposers to Infant Baptism, baptise only in the name of the Lord Jesus, instead of the Father, Son, and Holy Ghost, founded upon the two following texts: Acts 8. 16. Whereas yet he was fallen upon none of them, only they were baptised in the name of the Lord Jesus. Chap. 19. 5. When they heard this, they were baptised in the name of the Lord Jesus. Upon these two texts it appears they found this practice of baptising in the name of Jesus only. But we are not to suppose that the apostles would recede from the commission they had lately received to baptise in the name of the Father, Son, and Holy Ghost. It is thought that the Jews already believed in God the Father, and in the Holy Ghost, as speaking in and by the prophets. Some suppose that they were baptised in the name of Jesus, in testimony of their believing him to be a divine person, and the true Messiah, the grand point to be gained upon them. But as the great question about the true God, they were to be baptised in the name of the Father, Son, and Holy Ghost, in opposition to idols, according to Christ's commission in the words of institution relating to the Gentiles. But as this ordinance was administered by the authority and command of Christ; and upon the footing of faith in him, and obedience to him, as a divine person, and the true Messiah: it is usually expressed in baptising Gentiles as well as Jews, in the name of Christ, and this supposes that it was administered according to his express institution, which was to be not only in his own name, but also in the name of the Father, and Holy Ghost, together with his own; and therefore it is thought not to be expressive of the form of baptism, but the special regard which was to be had to Christ in it, which I apprehend is the true sense and meaning of the passage be-

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ing baptised in the name of Jesus, because this was a point hard to be admitted by the Jews, at least by many of them, to wit, that Jesus Christ was the true Mes- siah, and a divine person, and it was necessary at that time to be very particular in this important point of baptising in his name. But that they left out the name of the Father, and Spirit, in admitting this ordi- nance, and only baptised the person in Christ's name, that we cannot admit, though they might be more par- ticular in this for the reason assigned. However, it ap- pears some have founded their practice of baptising in the name of Jesus upon these texts, by mistaking the sense. But I believe these are now but few, and we are sure that the ordinance of baptism instituted by our Lord, enjoins the administrators of this ordinance to baptise persons in the name of the Father, Son, and Holy Ghost, or in the name of the Holy Trinity, three distinct personalities, but one God; and in baptising them in the name of the Father, Son, and Holy Ghost, will imply the following things:

1. That the apostles had, and the faithful ministers of the gospel, their successors in office of the holy mi- nistry, have authority from Christ not only to admin- ister this ordinance, but to baptise in the name of the Holy Trinity. This they have full warrant to do, by the commission which Christ the Great King and Head of his Church hath given them. He, as Mediator, had all power in heaven and earth given him by the Fa- ther, and they from him; so that the ordinance of baptism is not the invention of men, but an institution of Christ, the Great King and Head of his Church, whose right it is to appoint such ordinances and laws whether as he saw meet, and the faithful ministers of the Gospel are warranted to dispense it by his authori-

2. It will imply that such persons as are to be bap- tised are to be baptised, not only in the name of the Holy Trinity, but also into the faith of three distinct Personali-

ties in one Godhead, or undivided Essence, into the faith of the Eternal Father, Son, and Spirit, one God, as an important article of their faith. This seems to have been intended.

3. It will not only imply that they are baptised into the faith of the Trinity, Father, Son, and Spirit, one God, but also into the open profession of these three distinct personalities, in one undivided essence, as the ordinance in common is administered in public, and by their being baptised, they make an open and public profession of them in their order, and the part they act in the economy of man's salvation. In their baptism they enter upon a public profession of religion, declaring that they are not ashamed of the Eternal Three.

4. In being baptised, in the name of the Father, Son, and Holy Ghost; will imply that such persons are thereby bound to worship these three distinct Personalities, one God with the same divine worship for the same regard is paid to the one as the other in administering the ordinance according to the institution, and we are desired to honour the Son even as we honour the Father; so are we to honour the Spirit with divine worship; and as baptism may be called an act of worship, and they equally mentioned, leads me to conclude, that they are to be equally honoured and worshipped.

5. It will imply that such baptised persons approve of the part each Person of the glorious Trinity have to act in the economy of man's salvation, as the Father devising the plan, the Son executing it, and the Holy Spirit applying the benefits arising therefrom, and accordingly do accept of God as their Father and their God; the Son as their Saviour and Redeemer; and the Holy Ghost as their Sanctifier, Comforter, and Guide. That such baptised persons do heartily accept of these three distinct Personalities in these particular points of view, and are willing to be saved in this way, otherwise they would not have been willing to have been baptised, and their being baptised in the name of the Holy Trinity, will im-

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6. Being baptised in the name of the Father, Son, and Holy Ghost, will imply that such baptised persons do hereby renounce the three great enemies of our salvation, and of God's glory, to wit, the devil, the world, and the flesh, and that whether grown up persons or infants. For although infants cannot then understand these things, or act for themselves, yet when they come to the years of understanding they are to know and consider these things, and to look upon themselves to have renounced these enemies of God's glory, and their own precious and immortal souls, these enemies, the devil, the world, and the flesh, and to renounce them with all the heart.

7. Our being baptised in the name of the Father, Son, and Holy Ghost, will imply our being devoted to God, or to the Trinity of persons, because in this ordinance, we offer up ourselves, soul and body, as our reasonable service holy and acceptable to God, through Christ; giving up ourselves to the Lord in a perpetual covenant not to be forgotten. We give up ourselves to his service and obedience, agreeable to the words of institution, to observe his ordinances, and to obey his laws, and carefully to observe, in faith and practice, all the doctrines and duties, both moral and positive, which Christ hath commanded or enjoined. This is in the very body of the institution: Teaching them to observe all those things which I have commanded you. These things are implied and intended by being baptised in the name of the Father, Son, and Holy Ghost. This is the belief in the Holy Trinity, Father, Son, and Spirit; and that they are devoted to God, and therefore to walk with him in newness of life, as their being baptised enters them in a public manner upon the service of God; and they are henceforward to walk worthy of that vocation wherewith they are called.

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V. The next thing proposed in the method, was to shew the mode of administering the ordinance of baptism: whether by immersion or sprinkling; whether applying water only, or adding other things; moreover the manner in which it is to be administered.

As there hath been great dispute about the subjects of baptism; so hath there been, and still is, about the mode of administration: some warmly contending for immersion, others again for sprinkling, and some for either way, counting them indifferent. But my design is to endeavour to come at the mode the scripture will support, and in the prosecution of this my design, I shall avail myself of what light or assistance I can have from the Greek language made use of by the penmen of the sacred scriptures, when writing or speaking of baptism; also the places where this ordinance was administered, what assistance they can afford me; and the circumstances attending the administration thereof: all which will serve to cast light upon the subject, and will tend to set the matter in its true light; and I hope will prove satisfactory. And as the sense of an author is better known from the language in which he wrote, than from any translation whatever, I shall therefore candidly and fairly examine the Greek words made use of by the penmen of the sacred scriptures when writing upon the ordinance of baptism, and see what sense they will bear. And

1. With respect to the verb *Baptizo*, which is always made use of by the writers of the New Testament when writing upon the subject of baptism. This verb *baptizo*, and not *bapto*, is constantly used by them, as will appear from what follows, and is carefully to be attended to. I shall mention a few places of scripture, wherein we meet with the Greek verb *Baptizo*, as also the verb *Bapto*, and endeavour to give their meaning, or what we may safely understand by them. And, in the first instance, with respect to the verb *Baptizo*. Matth. 3. 11. *Baptizo*, I baptise you with water unto

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 bear, he shall baptise, baptise, you with the Holy
 Ghost and with fire. V. 23. Then Jesus cometh from
 Galilee to Jordan baptisthenai, to be baptised of him.

V. 14. But John said unto him, I have need to be bap-
 tised, baptisthenai, of thee, and comest thou to me? And
 Jesus when baptistheis, was baptised, went straightway
 out of the water.

Mark 1. 4. John baptison, was baptising, in the
 wilderness, and preaching the baptism of repentance for
 the remission of sins. V. 5. And there went out unto
 him all the land of Judea, and they of Jerusalem, and
 ebaptisonto were baptised of him in the river Jordan,
 confessing their sins. Chap. 10. 38-39. But Jesus
 said unto them, Ye know not what ye ask: can ye
 drink of the cup that I drink of, or baptisthenai, be
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 mac, with? Ye shall indeed drink of the cup that I
 drink of, and with the baptism, baptizomai, I am bap-
 tised with baptisethe shall ye be baptised with.

John 3. 23. And John also was baptison, baptising, in
 Enon, because there was much water there. And they
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 yeshall be baptised with the Holy Ghost, as with fire, not
 many days hence. Acts 8. 36. And as they went on
 their way they came to a certain water; and the eunuch
 said, here is water, what doth hinder me, baptisthenai,
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tism, but never the verb Bapto, as far as I know, and to confirm what I here write, I shall mention a few of the texts wherein Bapto is used by the penmen of the scriptures without the most distant reference to the ordinance of baptism, and are as follow :—

Matthew 26, 23. He that embapfas, dippeth, his hand with me in the dish, the same shall betray me. Mark 14, 20. And he said unto them, it is one of the twelve, embaptomenos, dippeth, with me in the dish. Luke 16, 24. Send Lazarus that he may bapfe, dip, the tip of his finger in water and cool my tongue : for I am tormented in this flame. John 13, 26. He it is to whom I shall give a sop when embapfas I have dipt it. And when embapfas he dipt it he gave it to Judas Iscariot. Rev. 19, 13. And he was clothed with a vesture dipt bebaminenon in blood. In these passages where bapto is mentioned and rendered dip or dipt it is to be taken notice of that it hath not the least reference to baptism, but to something else, as may be seen ; and will more fully appear in the Appendix, upon the word Bapto, to which I refer the reader. And, as this verb hath no reference to the ordinance of baptism, though it be rendered dip or dipped, it can give no countenance or support to immersion in that ordinance. On the other hand it is to be observed, that the verb Baptizo, which is mentioned about eighty times in the New Testament, (see the Appendix upon the verb Baptizo) is always used by the inspired writers when writing upon the ordinance of baptism, and when it refers to baptism is never rendered to dip, or dipped, by our translators of the scriptures ; nor is the word immersion to be found in the word of God, as far as I remember, nor the term under water ; and if the translators of the scriptures had thought that it bore such a sense as dipping, or immersion, it is to be wondered that they did not use them or something similar thereto, seeing this verb so often occurs in the New Testament. But in their translating the New Testament, they keep to the

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English word to baptise, when it refers to baptism: It is twice rendered to wash, Mark 7. 4. And when they come from the market except baptisfontai, they wash, they eat not. Luke 11. 38. And when the Pharisee saw it, he marvelled that first ebaptishe, he had not washed. These are the two places where baptizo is rendered washing, but have no referene to baptism, yet cast some light upon the word, or what sense it is to be taken in; and in these two places where it is rendered to wash, will not support the mode of baptism by immersion; for it appears that this washing did not extend to the whole body, but more particularly confined to the hands. Mark 7. 3. For the Pharisees and all the Jews, except they wash their hands eat they eat not, holding the tradition of the Elders. V. 2. And when they saw some of the Disciples eat bread with defiled, that is to say with unwashten hands, they found fault. From hence it would appear that the washing here regarded the hands only, and not the whole body, and it is nowise probable that the Pharisee would have marvelled at our Lord not immersing himself under water before dinner, but that he did not wash his hands before dinner, according to the tradition of the Elders, so that a partial wetting, and not the whole body, can be inferred from these texts quoted. This verb is once made use of by the Seventy, for washing, and is rendered dipped: 2. Kings, 5. 14. Then he went down, ebaptisan, to dip himself, in Jordan seven times, according to the man of God. The prophet's direction to him was to go wash in Jordan seven times, and both he himself, and servants understood him so, as appears from the foregoing context. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel; may I not wash in them and be clean? So he turned, and went away in a rage. And his servants came near and spake unto him, and said My father, if the prophet had bid thee do some great thing wouldst not thou have done it? How much rather

then when he saith unto thee, wash and be clean? Then the prophet's direction to him was to go wash and be clean, so he and his servants understood the prophet. But the verb made use of by the Seventy, in the three places of the foregoing context is Louo, to wash. Whether the Seventy in using the verb Baptizo, in the same subject, and on the same occasion, to be of the same meaning with Louo, I am uncertain, but it is most likely they did. The verb bapto, in this place, is rendered to dip, but whether the dipping in this place be really meant immersion, or partial wetting, or washing, to me is uncertain; and I apprehend it cannot positively be affirmed which of these two is the real sense or meaning of the passage: whatever of them be the true sense, this is the only place in the Old or New Testament where bapto is rendered to dip as far as I know; but the word dip is not always taken for immersion, or putting wholly under water, but for a partial wetting, or washing, as may be seen upon the verb bapto, as hath already been laid before you, and will more fully appear in the Appendix, to which I refer the reader on that verb. It is true, as hath been already said, that this verb bapto, is never made use of by inspired writers when writing upon the ordinance of baptism; however, when used by them on other subjects, is commonly rendered to dip; yet, notwithstanding, it cannot be taken for immersion, or putting under water wholly, as in the following instances: And the priest shall dip his finger in the blood; and again he shall dip his finger in some of the blood; and the priest shall dip his right finger in the oil that is in his hand; and he dipt his finger in the blood, and put it upon the horns of the altar; and he dipt the end of the rod in the honey comb; and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. In all these, and in other places, even bapto itself is taken for a partial wetting or washing.—(See the Appendix.) So that neither the verb baptizo, nor

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baptō, can support the mode of baptism by immersion, or being wholly under water. But as baptō is never used by inspired men when writing upon baptism, therefore cannot affect the case in dispute, any farther than some that are opposed to sprinkling, make use of it in favour of immersion, which it cannot support: for though it did refer to that ordinance, which it doth not, so far as I know, and should it do, and be rendered to dip, yet dipping doth not always, and but seldom, signify immersion, as hath been already shewn. Our present business is with the verb baptō, which is always used by the writers of the scriptures, and is rendered to baptise only twice for washing, and once for dipping, in the Old Testament. I have, in course of my reading the Septuagint, or the Bible translated into Greek, fallen in with baptizo, once when rendered to dip, but even then it cannot be said that the person was put wholly under water; and when it is rendered washing, it doth not refer to the washing the whole body, but the hands are intended. And as for the other places where it occurs in the New Testament, and is always translated to baptise, we cannot inter from these places that the mode of administering the ordinance of baptism, was by immersion, but by washing or sprinkling. And the Greek noun baptismos, which signifies washing, as in the following places: Mark 7, 4. As baptismos the washing of cups, pots, brazen vessels, and tables. Heb. 9. 10. Which stood in meats and drinks, and divers baptismos, washings. In these two places, baptismos is rendered washing or washings of divers things: such as the washing of cups, pots, brazen vessels, and tables, and refers to the divers washings among the Jews. And the forecited text from the Hebrews, the Greek is divers washings or baptisms, that the washings and purifications under the law, are particularly intended, for he adds with a plain reference to, and as an illustration of, what he had just said. If the blood of bulls and of goats, and the ashes of an heif-

fer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself up to God without spot, purge your consciences from dead works to serve the living God? Which shews that these purifications by sprinkling, are instances of these washings or baptisms which he had mentioned, and indeed some of the chief instances, otherwise it would not have been to his purpose to have taken notice of them, a plain proof that washing or sprinkling, is true baptism; and these washings referred to, as the washing of pots, cups, brazen vessels, and tables, cannot be understood that in washing the whole of these mentioned, that they were all of them put wholly under water. I leave the reader to make his own observations, and to see if he can bring himself to think so, or that they must have been washed some other way, than being put wholly under water, or by wetting or sprinkling. The latter appears to be the more natural inference, and of course baptism by sprinkling, is true baptism.

Thus I have endeavoured so far, to ascertain the true meaning of the verb *Baptizo*, to baptise; that in a general way it is rendered, to baptise, and in a few instances for washing, and that only a part of the body, particularly the hands. That *Baptismos*, baptism, is also taken for washing or sprinkling, so that we justly so far conclude, that washing a part of the body, or sprinkling, is true baptism.

Secondly, I shall farther enquire into the sense and meaning of the verb *Baptizo*, by its connection with other Greek words, which may be thought to give it a sense different from that which I have assigned it, as for instance, Matth. 3-16. And Jesus when *Baptistheis*, was baptised, went up straight out of the water. They who are opposed to sprinkling, as the mode in baptism, and who favour immersion, think this text makes much for them, and gives another sense to the verb *Baptizo* than I have assigned it—that if he came out of the wa-

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ter he must certainly have been in it. But every person who knows any thing of the Greek language, knows that the Greek preposition here rendered, out of, is Apo, and it occurs in the New Testament about 585 times, (see the Appendix on the preposition Apo) and 357 times it is rendered from, and only 39 times out of throughout the whole of the New Testament, so that there are 317 of a majority; therefore, with great propriety, and agreeably to the Greek language, may Christ have been said, instead of coming out of the water, to have come *from* the water, and of this the reader will be convinced by carefully looking over the Appendix upon the Greek preposition Apo, to which I refer him. Then the Greek verb cannot be said to immerse or dip, as Christ with great reason, justice and propriety, may be said to come from the water, and not out of it. Of course immersion in baptism cannot positively be founded on this text, which those that are opposed to sprinkling, put great stress upon, and think that it puts immersion, as the mode in baptism, beyond a doubt—that as he came out of the water, he must certainly have been in it. But allowing our Lord had been in the water, which the text for certain will not lead us to understand, yet he might have been in the water, and not wholly under water, which he must have been, had he been immersed in baptism. He might have been to the ankles in water, to the knees, and even to the loins, and not wholly under water, allowing that out of the water was the real, the true, and only translation, and not another, which certainly is not the case, but quite otherwise, as Apo is much oftener rendered from, than out of, as hath been shewn. Therefore we are still left in the possession of the sense given to the verb Baptizo, which was to wash, or sprinkle.

Thirdly—I shall farther enquire into the meaning of this verb, connected with other Greek words, which may seem to change or alter the sense I have given, and

strongly to favour immersion, and is Acts 8. 38. And he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch, and ebaptizen, baptised him. What they put the stress upon here, who favour immersion, and what they think gives sufficient ground for immersion in baptism, is, that they went down into the water. It is well known that the Greek word here rendered into, is Eis, which occurs in the New Testament about fifteen hundred and eight times, and about five hundred and eighty times it is rendered into. But in opposition to this number it is rendered unto, about one hundred and seventy times; to, about two hundred and forty seven times; towards, twenty-four times, which are of the like signification, motion towards a place, and amount to about four hundred and forty-one times, to which if we add the number of times the word is rendered at, it will raise the number still higher, so that it will deeply affect the matter in dispute: for if Eis is so often rendered unto, to, towards, and at, then it may be said with great propriety, that they went down from the chariot to the river, and he baptised him at the river, instead of going into the river. This is no strained sense, as the word is so often rendered unto, to, towards; and at. (See the Appendix) Therefore, we safely stand to the sense given to the verb Baptizo, which is to wash or sprinkle, as the different translations of the preposition Eis will support. But should those that favour immersion still adhere to the present translation, into, instead of the other translations made of it by the same persons, such as unto, to, towards, and, at, then it would lead them into what they do not admit nor practice, to wit, that the baptiser, as well as the person to be baptised, is put under water; for there is no difference between them in the translation: it is expressly said, and they went down both into the water; both Philip and the eunuch, and he baptised him; so that if the eunuch was immersed, so was Philip: for there is no difference specified: and

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this leads me to conclude that the proper tranſlation of
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 which is certainly true of them both, but in the other
 is not, nor will thoſe in favour of immerſion admit of
 it, neither doth their practice ſay that they do. But if
 they will ſtill hold to the preſent tranſlation, which they
 cannot do conſiſtent with themſelves, then I would add,
 as in the former particular, that they might go into the
 water to the ancles, to the knees, or even up to the
 loins, and not be wholly under water, and with
 great propriety be ſaid to be in the water ; nor will
 the place where the eunuch was baptiſed admit of im-
 merſion, but this will more naturally fall in when I
 come to conſider the places where the ordinance of bap-
 tiſm was adminiſtered.

Fourthly—I ſhall conſider ſtill farther the meaning of
 Baptizo along with other Greek words connected with
 it, and have a tendency to affect its ſenſe : In Acts 8.
 39. And when they were come up out of the water.
 They that favour immerſion, as the mode in baptiſm,
 think that this text makes for them equally with the
 former. They that know any thing of the Greek
 language, know that the prepoſition here rendered
 out of, is Ek, which occurs in the New Teſtament about
 810 times, and is rendered out of, about 164 times, and
 from, 174 or 175 times. (ſee the Appendix upon the
 prepoſition Ek) We may therefore obſerve here, that
 this word is oftener rendered from, than out of, as well
 as the word Apo, which hath been conſidered already,
 and makes me think that the tranſlation here, and in
 that place too, ſhould be from, and not out of, that is,
 they came from the water. But if the other is con-
 tended for, then it will lead, as was formerly obſerved,
 into this, that the baptiſer was under the water, as
 well as the perſon to be baptiſed, which thoſe that are
 oppoſed to ſprinkling will not grant.

In the fifth place it is ſaid, that they were all baptiſed
 by John in Jordan. Mark 1. 5. Here we are told

that they were baptised of John, in the river Jordan. The preposition in this place is *En*, which is often rendered in, but is also translated at, about seventy times in the four Gospels, Acts of the Apostles, and Epistle to the Romans, for I did not prosecute it farther. (See the Appendix upon the preposition *En*.) And though it be rendered in, much oftener by far than it is rendered at, yet its being so often as seventy times in these six Books, it is no small matter, and may lead us to conclude that they were baptised at, and not in, the river Jordan, and of course not immersed. And should they have been baptised in the river, it doth not follow of course, that they were put wholly under water in being baptised, as they might be baptised otherwise.

In the sixth place—It is said that Jesus was baptised in Jordan, Mark 1. 9. And it came to pass, in those days, that Jesus came from Nazareth, of Galilee, and was baptised of John, in Jordan. The preposition here rendered in, is *Eis*, which hath been already considered; but there is this to be attended to, that though it is often rendered in, yet it is rendered at also, about seventeen or eighteen times in the New Testament, which gives some ground to think that he was baptised at, and not in, the river. See the Appendix on the word *Eis*. Thus I have considered the Greek verb *Baptizo*, and the several prepositions connected with it, and with the subject or ordinance of baptism, and in summing up the whole, and agreeable to the original Greek, the true translation will run thus: the persons to be baptised came to, unto, or towards the water or river, were baptised at; and when baptised came from the water or river; and this is no forced nor strained translation, as appears from the numerous translations which we have been considering, and are laid before you at great length in the Appendix: for *Eis* is rendered to, towards, and unto, which are all of the same import; motion towards a place, about four hundred and forty times, besides the number of times it might

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the river Jordan, which is often rendered about seventy times, and Epistle to Titus, and Epistle to the Hebrews, and it farther. (See the Appendix on the word.) And though it is rendered seventy times in these places, and may lead us to think that it is rendered, and not in, the river, and immersed. And in the river, it doth not wholly under water, but baptised otherwise. Jesus was baptised to pass, in those parts, of Galilee, and the preposition here already considered, that though it is rendered at also, about the New Testament, he was baptised in the river. Appendix on the Greek verb Baptizo, rendered with it, and in the original Greek, the persons to be baptised, whether in water or river, or in the sea, came from the river, and nor strained, and various translations are laid before us, for Eis is rendered all of the same, and about four hundred times it might

be rendered unto, when it is translated into. The preposition Eis is also rendered at, about seventeen or eighteen times, and the preposition En is rendered at, about seventy times, and the preposition Ek is rendered from, about one hundred and seventy-four or one hundred and seventy-five times, and the preposition Apo is rendered from, three hundred and fifty-seven times; of course it is no forced translation: therefore there is ground to think that Baptizo means washing, or sprinkling, rather than immersion.

I shall in the next place examine the places where the ordinance of baptism was administered. We find John baptising at Jordan, but that hath been considered already, and I shall not resume the subject.

2. He is said to baptise in Enon, and the reason is added, because there was much water there. John 3: 23. And they came and were baptised. Here it may be said that there was not need for much water for baptising persons, if immersion was not the mode of administration. Was sprinkling the manner of doing it, a small quantity would do the business. In answer to this every person that knows any thing of the Greek language, knows that in the original it is, *udata polla*, many waters. Now it is carefully to be observed, that in common there are not many places of water contiguous to one another of any considerable depth, or that would be fit for immersing a person. There were many springs and rivulets of water there, as travellers have related: for they have told us that there are only springs and rivulets to be found in that place. And as multitudes resorted to John, a place that was well watered, or had springs and rivulets as Enon seems to have had, would be most convenient for refreshing the people with drink, as well as for baptising of such as desired it; and this might have been one chief reason why John baptised in Enon, though it doth not appear that there was such a depth of water in these springs and rivulets as would admit of immersing a person;

nor doth it appear, neither is there any certainty, that any of the people were immersed in their being baptised at this place.

3. John is said to baptise at Bethabara, John 1. 28. These things were done in Bethabara, beyond Jordan, where John was baptising. Chap. 10. 40. And went away beyond Jordan, unto the place where John at first baptised, which appears to have been Bethabara. Here John baptised, but there is so little said of the place in the scriptures, that we cannot say whether it favoured immersion or was against it, only we may learn something from the name Bethabara, which signifies the house of passage, where people used to cross or go over the river Jordan. But it appears that it was some distance from the river where the people crossed; and should he have baptised here on account of the river being nigh, which is doubtful, yet still it doth not support immersion; for as, hath been observed already, he might have baptised at, and not in, the river; and he might have baptised in the river, and not have put the person to be baptised wholly under water; and if it was any considerable distance from the river, it is not likely that he would come to the river to baptise such multitudes as came to him.

4. John is also said to baptise in the wilderness, Mark 1. 4. John did baptise in the wilderness, and preached the baptism of repentance for the remission of sins. This of baptising in the wilderness or desert, was nowise favourable for immersion, as it is not a place well supplied with water. It is true the Hebrews called it a wilderness, when cities and towns were more remote or distant from one another, as well as where there were no towns at all. In either case according to the idea we have of a wilderness, it is seldom well watered, and of course seldom favourable to immersion, if favourable to it at all, especially where multitudes were to be baptised. And should it be said that this desert was in the neighbourhood of Jordan, and therefore he might baptise them

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in the river—that he baptised in the river is granted,
and hath been already considered. But it would appear
that John baptised in this desert or wilderness, agreeable
to the Evangelist, and leads us to have no favourable
idea of the place, as being convenient for immersion in
baptism.

5. Philip baptised the eunuch at certain waters, Acts
8. 36-39. And as they went on their way, they came
unto a certain water: and the eunuch said here is wa-
ter, what hinders me to be baptised? And he answered
and said, if thou believest with all thine heart thou
mayst; and he answered and said, I believe that Jesus is
the Son of God. And he commanded the chariot to
stand still, and they went down both into the water,
both Philip and the eunuch, and he baptised him at
this certain water. Here it is termed a certain water,
without farther specifying it, without telling us whe-
ther it was a lake, pond, river, brook or spring. The
word in the original is *Ti*, a diminutive expression, so
that we are not to look for a large river here such as Jor-
dan; for *ti udor* will not lead us to expect it: and if
Jerome and Sandys, and other travellers are to be de-
pended upon, they speak of it as a certain spring or
fountain, which rises at the foot of a mountain in the
Tribe of Judah or Benjamine, whose waters were suck-
ed in by the same ground that produced them, and
report that this was the place where Philip baptised the
eunuch. And if their testimony is to be believed, and
we believe them to be honest, undesigning men, then
the eunuch could not be immersed or put under water
when baptised, because according to their testimony the
water did not admit of it. And this account of theirs
corresponds with the original, *ti udor*, a certain wa-
ter; therefore we may conclude that the eunuch was
not put under water in baptism, but must have been
baptised some other way; and that there can be no
ground for immersion in baptism, from the baptism of
the eunuch.

6. All the House of Cornelius, Acts 10. 33. to the end—Can any one forbid water that these should not be baptised, who have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord. Here those that were along with Cornelius, gathered together in his house, appear to have been baptised in his house also. Assembled there they certainly were, and we do not read of their leaving the house to go to any place else where they might be baptised by immersion. The question put by Peter when he says, What hinders water that these may not be baptised? would lead us to infer rather that water was brought for the purpose, than that they should have gone from the house of Cornelius to some other place to have the ordinance administered to them; therefore we have just reason to infer that immersion was not the mode in which they were baptised.

The seventh place—Where the jailor was baptised. Acts 16. 33. And he took them the same hour of the night and washed their stripes, and was baptised, he and all his straightway. At some hour in the night the jailor and his whole family were immediately baptised. Where the jailor then was it is most reasonable to suppose that it was some apartment in the prison assigned him for his place of residence with his family; that he might be at hand to perform the duties of his office. If this is the case, as it is most probable to be so, then there was not time sufficient for Paul and Silas, together with the jailor and his household, to have gone any distance to administer this ordinance, or to have it administered to them; for he and his family were baptised immediately. Nor can it be supposed that it would have been safe for the jailor to have left his charge at that hour of the night, when the prison was in the situation it was then in, by reason of the late earthquake. Nor is it probable that it would have been safe for Paul and Silas, in their mangled condition, being severely scourged the day before, to have gone

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any distance to any place of water so deep as the mode of immersion would require, and that at midnight, to have baptised the jailor and his family, nor is it to be supposed that there was any place at hand fit for baptising them by immersion: all these taken together give us good reason to conclude, that the jailor and his family were not baptised by immersion.

In the eighth place—Paul was baptised. Acts 9. 18. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptised. The place where Saul was then was in the house of one Judas, in one of the streets of Damascus called Straight. With respect to the baptism of Saul of Tarsus, it appears to have been in the house of Judas aforesaid, where he had been for a few days: for we have not the least hint of his leaving the house to go somewhere else to be baptised; and it would also appear that he was baptised standing: for he was ordered to rise and be baptised, and he arose accordingly and was baptised. Then we have reason to conclude that there is no appearance of his leaving the room to go any distance to be baptised; and as it would appear that he was baptised standing, therefore we have no ground to believe that it was done by immersion.

9. It appears there were numbers of men and women baptised, but the place where is not particularly specified; only that it was in the city of Samaria. But as we cannot learn any thing of the mode of baptism, either for or against immersion, I shall not further insist.

10. There were great numbers upon the day of Pentecost. Acts 2. 41. Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls. It is not particularly specified where they were baptised, but from the account of other matters here recorded by the sacred historian, we are led to conclude that it was in Jerusalem

where vast numbers were assembled at the feast of Pentecost, which was one of the three annual feasts upon which all the males were obliged to appear at Jerusalem, Ex. 23. 17. At Jerusalem, upon this solemn feast day, was the down-pouring of the Holy Ghost, both in a miraculous and saving manner, so that no less than three thousand souls believed and were baptised. It is not said that they left the city to go and to be baptised, and therefore unlikely they were baptised by immersion. It is true they might have been baptised by immersion in the city, providing the stream of Gihon, which Hezekiah brought into the city, still continues to run through the city, might render it convenient for them all to be baptised by immersion; but other considerations make it improbable, especially when we consider the vast numbers to be baptised, and the few that were authorised to administer the ordinance to them. Those that were appointed by Christ to administer this ordinance were the eleven Apostles, as appears from the words of institution, or to whom our Lord addresses himself on that occasion. Matth. 28. 16. Then the Eleven went away into Galilee, unto a mountain where Jesus had appointed them; and when they saw him they worshipped: but some doubted. And Jesus came and spake unto them, saying, all power and authority is given me in Heaven and earth; go therefore, and teach all nations, baptising them in the name of the Father, the Son, and Holy Ghost. Here the eleven disciples were commissioned or authorised to administer the ordinance of baptism; but as to the seventy disciples they are not mentioned in the commission; nor is there the least mention made of them on this memorable day of Pentecost, or on this solemn occasion; nor in any part of the New Testament, but in the two following places. Luke 10. 1. And after those things the Lord appointed other seventy also, and sent out two and two before his face into every city and place, where he himself would come. V. 17. And the seventy returned with joy. Lord,

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t the feast of Pentecost, annual feasts upon which appear at Jerusalem. This solemn feast day, the Holy Ghost, both in a manner no less than three hundred years ago, was first used. It is not said that the twelve were baptised, and therefore by immersion. It is not said that the eleven by immersion in the name of the Father, which Hezekiah saw the angels do to run through the streets, and baptise them all to be baptised. The apostles and their followers make it evident that the eleven were authorised to baptise. Those that were baptised by this ordinance were baptised in the words of infinite wisdom, which he himself on that day baptised the eleven, and went away with the eleven, as Jesus had appointed the eleven to be worshipped: but the eleven spake unto them, and said, I will send me in Heaven, and baptise all nations, baptising in the name of the Father, the Son, and the Holy Ghost. The ordinance of baptism was not mentioned in the least mention of Pentecost, or of the feast of the New Testament. Luke 10. 1. appointed other disciples before his face, and said, I myself would come. And he said, with joy. Lord,

even the devils are subject unto us through thy name. The seventy were commissioned to preach the gospel, to heal the sick, and to cast out devils, as appears and runs parallel with the commission which our Lord gave the twelve apostles, which we find Matth. 10. 7. 8. And these twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but rather go ye to the lost sheep of the house of Israel; and as ye go preach, saying, The kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. The commission of the twelve apostles, and that of the seventy disciples, are much alike; but the commission of the apostles was greatly enlarged by our Lord after his resurrection, which that of the seventy disciples was not, as far as I know. The apostles, in their first commission, were forbid to go into the way of the Gentiles, and from entering into any city of Samaria, but to confine their ministry to the lost sheep of the house of Israel; but afterwards our Lord enlarged their commission, extending it to all nations, Gentile as well as Jews, to make disciples of all nations, baptising them in the name of the Father, Son, and Holy Ghost. But this enlargement of commission did not extend to the seventy disciples: for they do not appear to have been present; and if they were, they are not mentioned, as the eleven were, nor authorised to baptise as they were; nor have we any account of their assisting the eleven or twelve apostles in their baptising the three thousand. There is not the least hint of it in the second chapter of Acts of the Apostles, where we have the whole matter related. We have an account of the twelve being employed upon this occasion. Acts 2. 14. But Peter stood up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. Afterwards he delivered a discourse concerning the

miracles, death and resurrection of Jesus Christ, which was greatly blessed to thousands of his hearers, so that they believed and were baptised; and as the apostles had been authorised a few days before to administer this ordinance, it is not to be doubted but that they obeyed his order and followed his direction—then administering the sacrament of baptism to three thousand in one day, and after a great part of the day had been spent about other matters, such as Peter's sermon, and likely the other apostles preached also; and we are told that Peter counselled, testified and exhorted them with many words; and after this the apostles had to receive a confession of faith from each of them distinctly, and then to baptise them severally, which, though done in the quickest manner it could be administered, even by sprinkling, would require the remainder of the day; whereas in the slower way of baptising, by immersion, we cannot conceive how it could be done without a miracle, especially when they were not assisted by the seventy, which they appear not to have been, and they appear to have been baptised that day all of them. Acts 2. 41. Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls.

Thus I have examined the several places where the ordinance of baptism was administered to people and individuals, and cannot find sufficient reason to believe, that John the Baptist, or the Apostles of our Lord, baptised by immersion.

I shall now examine the circumstances attending these baptisms, administered by John the Baptist, and the apostles of our Lord, and see if they will support the mode of baptism by immersion. And

1. With respect to those John baptised. They came to him in great multitudes, and were baptised. It cannot be reasonably supposed that John could stand the fatigue of baptising such multitudes as resorted to him in the way of immersion; nor can we think that it would

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have been safe for him to have stood so long in water,
 and in such a depth of water, until he had baptised so
 many as were baptised by him. Moreover, as some, if
 not many, had come some considerable distance, and
 possibly without any design of being baptised when they
 left home, and that without any change of raiment;
 therefore could not conveniently be immersed with
 their clothes upon them, and far less convenient to have
 been immersed naked, especially before so many as
 would be present there. Whether women came to be
 baptised of John or not, I cannot affirm; but we are in-
 formed by the sacred historian, Acts 8, 12, that those
 who believed Philip preaching the things concerning the
 kingdom of God, and the name of Jesus Christ, they
 were baptised, both men and women. And whatever
 hath been said in vindication of being baptised naked,
 even women, yet doubtless it is indecent; nor do I
 think that Christ, by any institution of his, puts us to
 that necessity. These circumstances considered, give no
 ground to think that immersion was the mode of ad-
 ministering the ordinance of baptism, either by John,
 the Baptist, nor Philip, neither by any of the Apostles.
 The generality, if not the whole, of these baptised up-
 on the day of Pentecost, came there without any pre-
 vious design of being baptised, of course cannot be sup-
 posed to have been provided with change of raiment
 for the purpose, and it would have been very inconveni-
 ent for them to be immersed in their clothes; and some
 of them at considerable distance from home, and highly
 indecent to have been immersed naked, in such a popu-
 lous place as the city of Jerusalem; and where and
 when we may suppose many to have been present; for
 the city at that time seems to have been in a great stir,
 and no doubt but what had happened on that solemn
 day would bring many together, besides them that were
 to be baptised. There is another circumstance attend-
 ing the baptisms mentioned: of those who were
 to be baptised, we never read that any went from the

place where they were, when they resolved upon being baptised, or proposed it, to any river or stream to be baptised in or at it, but all who were baptised in any stream or river were by it when they first offered themselves to be baptised. Saul, of Tarsus, was baptised in the house wherein he had been for a few days, and appears not to have moved from the spot where he was when proposed to him. The jailor and his family appear to have been baptised at his house—so were Cornelius and his company baptised at his house. It appears they were baptised where they were when proposed, which circumstance doth not favour immersion; and from the circumstances mentioned, which I have plainly laid before you, we have no ground to infer that immersion was the mode of administering baptism.

Putting all together, the general and particular signification of the verb *Baptizo*, and the divers prepositions connected with it, upon the subject of baptism, as *Eis*, *Ek*, *Apo*, and *En*; the places where the ordinance of baptism were administered, and other circumstances, make it very improbable that John, the Baptist, or the apostles of our Lord, baptised by immersion, but some other way, and the most probable way was by pouring water upon the person, or rather sprinkling some part of the body most convenient for that purpose, according to that well known prophecy Isa. 52 12. So shall he sprinkle many nations. And though the prepositions *Eis*, and *Ek*, should always mean into, and out of, which they certainly do not, yet this will not prove that such persons as were baptised were immersed, either naked, or in their clothes, but, according to custom, going into the water up to the ancles, or mid-leg, the baptiser sprinkling water upon them. I would further add in support of sprinkling in baptism, that sprinkling more fitly represents the thing signified in baptism than dipping. Baptism is the outward sign and token of the application of the benefits of redemption to believers in their justification and sanctification. Christ washes us

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from our sins in his own blood. And how then is the application represented? By the blood of sprinkling, not by dipping: Heb. 12. 24. We are come to the blood of sprinkling, which speaketh better things than that of Abel. 1. Pet. 1. 2. And sprinkling of the blood of Jesus Christ. Moreover, with respect to our sanctification, it is also represented by sprinkling, not by dipping: Heb. 10. 22. Having our hearts sprinkled from an evil conscience; and our bodies washed with pure water. Ezek. 36. 25. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness; and from all your idols will I cleanse you. In these texts both our justification and sanctification are represented or held forth by sprinkling, and not by dipping, which so far lead us to conclude that sprinkling, and not immersion, is the mode in the administration of baptism; and what further leads us to the same conclusion is the baptism of the Israelites in the cloud, and in the sea. 1. Corinth. 10. 2. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers passed under the cloud, and all passed through the sea, and were all baptised unto Moses, in the cloud and in the sea. But how were they baptised? Certainly not by immersion, or being dipped: for they went on dry ground through the sea, which stood as a wall on each hand. It was the Egyptians that were immersed, agreeably to the account which Moses gives us of the matter. The Israelites could none otherwise be baptised in the cloud, and in the sea, than being sprinkled with rain from the one, and spray from the other, as they passed along. This is a natural, and plain easy account of the matter, and a just one, and from whence we may infer that sprinkling is the mode in baptism, and not immersion. Moreover, with respect to pouring or sprinkling to be the mode in baptism, I would observe from the Reverend Peter Edwards, upon baptism, that according to the communicating the grace of the Holy Spirit unto the soul, and that of applying

the baptismal water to the body, are viewed as corresponding with each other. The considerations which lead to this are such as follow: 1. They agree in name. The influences of the Holy Spirit upon the soul are called Baptism, and so likewise is the external application of water. The term Baptism, when used to express the influences of the Holy Spirit, takes in both his extraordinary and saving influences. Acts 1. 5. For John truly baptised with water, but ye shall be baptised with the Holy Ghost, not many days hence. 11. Corinth. 12. 13. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free. And as these have taken place in the same persons, the term Baptise has been used to express both. Acts 10. 44-47. While Peter yet spake these words, the Holy Ghost fell on all these which heard the word, and they of the circumcision which had believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues and magnify God. Acts 11. 16. Then remembered I the word of the Lord; how that he said John indeed baptised with water, but ye shall be baptised with the Holy Ghost. 2. Moreover they are associated in scripture. We commonly read such words as these: I indeed baptise you with water; but he shall baptise you with the Holy Ghost. 3. Still farther: their mode of communication is expressed in the same manner: I baptise you with water, but he shall baptise you with the Holy Ghost. 4. Baptism with water is an emblem of the baptism with the Holy Ghost. Now if these two pass under the same name; if both are frequently united in scripture; if the one be an emblem of the other; and if the mode of communication in each baptism be expressed in the same way: then the way to come at a clear view of the mode of outward baptism is to observe in what manner the baptism of the Holy Ghost is described. This will lead us to understand the

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mode of outward baptism, or water baptism. The manner the baptism of the Holy Ghost is expressed in scripture, is—by coming upon—Acts 1. 8: But ye shall receive power after that the Holy Ghost is come upon you. To shed forth. Acts 2. 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth these which ye now see and hear. To pour out. Acts 2, 17. And it shall come to pass in the last days (saith God) I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and upon my servants, and on my hand-maidens will pour out in those days of my Spirit. And they shall prophesy. Acts 10. 45. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Acts 11. 15. And as he began to speak, the Holy Ghost fell upon them as upon us at the beginning. Then the manner, by which the Holy Ghost comes upon persons, is expressed by coming upon; falling upon; shedding forth; and pouring out. This is the manner in which baptising with the Holy Ghost is expressed in scripture. Therefore, as baptism with water is similar thereto, then we may infer the mode in which outward baptism, or baptism with water, is to be administered: of course not by immersion; not by dipping; not applying the subject to the water—but the water to the subject; not by dipping the person in the water, but pouring water upon him. Then we have witness on the side of pouring, and sprinkling in water baptism; and this pouring or sprinkling in baptism, is to be with water, and water only: nothing else is to be added thereto, as nothing else was added by John the Baptist, nor by the apostles of our Lord: both baptised with water, without the addition of oil, spittle, or grease, and without crossing or exorcisms, as

used by some. There is no account of any other thing than water made use of in all the instances of baptism administered by them, which people may satisfy themselves in by looking over these instances of baptisms left upon record, where they will find that John the Baptist, nor the apostles of our Lord, used any other thing in baptism but water only. And we find them in common baptising in public, unless when circumstances required otherwise. Paul seems to have been privately baptised, or baptised in the house, if not in the room, where he had staid for a few days: and the family of the jailor could not be said to be any other than private baptism. But the many others were baptised in the most public manner, leading us to understand that the ordinance of baptism should be administered publicly, unless that circumstances require it to be otherwise; and when circumstances require it, it should be complied with, as God prefers mercy to sacrifice; and as it is publicly administered, so is it to be seriously and devoutly gone about, both by the administrator and the sponsor, or the person to be baptised if grown up. A minister of the gospel ought to be duly affected when about to administer the ordinances of religion, especially one of the sealing ordinances of the New Testament, and to introduce a person into the church of Christ, and devoting him to the service of God and religion; and the administrator ought not only to be properly disposed in discharging his duty, but also to stir up others to the right performance of theirs; the sponsors seriously to consider the strong obligations they are coming under, to train up these in the fear of God, whom they are becoming bound for, or offering up to the Lord. And if they are grown up person or persons desiring baptism for themselves, then they ought seriously to consider, and lay it to heart, and to count the cost, before they take the vows of God upon them; and if faith and repentance are indispensably necessary to baptism in grown up persons, seriously to enquire, whether they are pos-

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fessed of these saving graces, which are required in order to baptism, before they proceed to have the ordinance administered unto them; this will be taking the proper steps in the matter, and laying a good foundation for the time to come. There are some, if not many, that go about this ordinance with little concern; and of course are apt to make shipwreck of the faith and a good conscience; and often do it as Simon Magus did, though they may not go the lengths in wickedness which he did; yet still they make shipwreck of the faith and perish in the end; therefore they ought seriously to consider what they are going about: they are about to take upon them a public profession of God and religion, and solemnly to enter into a covenant, never to be forgotten; that they are now to put their hand to that plough, from which they are not to look back; that they are about to open their mouth to the Lord, and to lift up their hand to the Most High, and to set their faces Zionward, and Godward, and must not turn back; and if they sin wilfully after they have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries, and that if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, and are again entangled therein, and overcome, that their latter end will be worse than the beginning, and that it would have been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. Therefore they ought to take great care in going about the sacrament of baptism, and see that they be sincere and serious in the matter; it will tend much to their present comfort and future happiness. They that enter upon a public profession of religion in sincerity and in good earnest, will doubtless persevere to the end and be saved; but they who begin it in hypocrisy will doubtless end in apostacy. There-

fore let them duly consider what they are going about ; and to endeavour, through the strength of divine grace, to go about this ordinance in as proper manner as they can, or as the word of God directs in such cases. Therefore let them go about it in the strength of God, in sincerity, seriousness, and solemnity ; and with fixed purposes and resolutions to perform the vows they are about to make. Thus I have endeavoured to shew the mode of administering the ordinance of baptism ; that it is by pouring or sprinkling water upon some part of the body of the person most convenient for the purpose ; and not any thing made use of but purely water ; and that both the administrator and the persons to be sponsors, and they to be baptised, are to go about it with seriousness and solemnity.

VI. The next thing proposed in the method was to shew the element made use of in the baptism ; and what it signifies and supposes.

The element made use of in administering this ordinance is water, as appears by the following texts of scripture : Math. 3. 11. I indeed baptise you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear ; he shall baptise you with the Holy Ghost and with fire. Mark 1. 8. I indeed have baptised you with water ; but he shall baptise you with the Holy Ghost. Luke 3. 16. John answered, saying unto them all, I indeed baptise you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose ; he shall baptise you with the Holy Ghost and with fire. Acts 1. 5. For John truly baptised with water ; but ye shall be baptised with the Holy Ghost not many days hence. Acts 11. 16. Then remembered I the word of the Lord, how that he said John did indeed baptise with water : but ye shall be baptised with the Holy Ghost. Acts 8. 36. And the eunuch said, here is water, what doth hinder me to be baptised ? V. 36. And they went down into the water, both Philip and

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the eunuch, and he baptised him. Acts 10. 47. Can any forbid water that these should not be baptised, which have received the Holy Ghost as we? And he commanded them to be baptised in the name of the Lord. In these texts we find that water is the element made use of by John the Baptist, and the Apostles of our Lord in administering the ordinance of baptism, and water only ; and this consideration seems to correct two errors respecting this ordinance : the first, by those who deny water baptism, and only admit the baptism of the Holy Ghost : for water baptism is strongly held forth in these texts, and especially in the text last quoted, wherein we find it administered to those who had already received the Holy Ghost ; therefore the texts mentioned clearly lay before us water baptism, and prove those to be in error who deny it ; and as they withhold what is due, so there are others again who add thereto what is neither required nor practised by John the Baptist, nor the Apostles of our Lord, as oil, spittle, grease, crossing, and exorcisma. So baptism by water only corrects these two errors, to wit, that in those who reject water baptism altogether, as it is so clearly held forth in the texts mentioned : and that in those who add the things mentioned to water baptism, which were not added by John the Baptist, neither by the Apostles of our Lord, nor required. Then water, and water only is the element made use of in administering the ordinance of baptism.

2. The next thing to be considered, what the water in baptism represents, signifies or supposes ; and as water is of a purifying, cleansing nature, so in the first instance it represents the blood of Christ, which cleanseth from all sin : 1. John, 1. 7. And the blood of Jesus Christ, his Son, cleanseth us from all sin. Rev. 1. 5. Unto him who loved us, and washed us from our sin, in his own blood. In these two texts we understand the guilt of sin being washed away by the blood of Christ, just as the filth of the body is taken away by the washing with water ; and what the Apostle saith in Acts

22. 16. And now why tarriest thou; arise and be baptised, and wash away thy sins, calling upon the name of the Lord. So that the water in baptism will denote, or hold forth unto us, the blood of Christ cleansing us from the guilt of sin; so also a cleansing us from the pollution and defilement of sin, as will appear from the following texts of scripture: Heb. 9. 13. 14. For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifying to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself, without spot, to God, purge your conscience from dead works, to serve the living God? 1. Pet. 1. 18. 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but by the precious blood of Christ, as a lamb, without blemish, and without spot. In these two texts the blood of Christ is held forth as washing and cleansing us from the pollution of sin, cleansing us from all filthiness, both of the flesh and spirit, perfecting holiness, in the fear of God. Then the water in baptism represents the blood of Christ, which cleanseth from all sin, both from the guilt and pollution of sin. Though the wine in the Lord's Supper more strongly represents the blood of Christ than the water in baptism, yet as water is of a cleansing, purifying nature, it fitly represents the blood of Christ, which cleanseth from all sin. But; in the second place, the water in baptism more particularly represents the renewing and sanctifying influences of the Holy Spirit, renewing and sanctifying our corrupt and defiled natures. Titus 3. 5. Not by works of righteousness, which we have done, but according to his mercy, he saves us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ, our Saviour. The renewing and sanctifying influences of the spirit of all

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grace, renewing and sanctifying our defiled natures. These two things in a particular manner are represented and held forth by water in baptism, especially the sanctifying influences of God's spirit, and of course will imply that we are both guilty and polluted creatures, otherwise we would not have stood in need of the means of cleansing in these respects, as we certainly have, had we not been guilty before God, and unclean in his sight: for God does nothing in vain; and it is farther to be observed how much we mankind, sinners, are indebted to God for providing a remedy, for removing two so great evils as the guilt and pollution of sin, which would have ruined us for ever and ever, had he not opened up this fountain or fountains for washing away sin and uncleanness, and that out of his own free goodness, love, mercy and grace, and therefore we ought sincerely and heartily to thank and praise him for so great mercies.

VII. The next thing proposed in the method, was to shew whether baptism is essentially necessary to salvation, and may not a person be saved without it? What the assembly at Westminster say upon the subject. That though it be a great sin to contemn or to neglect this ordinance; yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it; or that all who are baptised, are undoubtedly saved: for it is not the want of baptism, but the want of faith, that exposes to damnation. Mark 16. 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptised, shall be saved; but he that believeth not, shall be damned. John 3. 18. He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God. V. 36. He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. So from

these texts we learn, that it is the want of faith, not the want of baptism, that exposes to damnation. Neither does the receiving of baptism secure our salvation, but our believing on Christ in a saving manner. Acts, 8. 13. Then Simon himself believed also, and when he was baptised he continued with Philip, and wondered, beholding the miracles and signs which were done. V. 23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Simon was baptised it is true, and had baptism secured to him, regeneration or salvation, he had been both regenerate and saved, neither of which he was, for he was then in the gall of bitterness, and in the bond of iniquity; and grew worse and worse, as appears by his after life and conversation: For it appears afterwards he did what he could, to oppose the gospel and the preachers of it; abandoned himself to the vilest whoredoms, and is said to have founded the sect of the Gnostics, who believed that men would be saved by their knowledge, be their lives as vicious as they would; and held a vast number of inferior gods. It is also said that he gave himself out for a divine person, and the Messiah, sent to the Samaritans, as Jesus, of Nazareth, was to the Jews, and that Helena, his whore, was the Holy Ghost; and yet this man was baptised, and yet in the gall of bitterness, and in the bond of iniquity, as his after life shewed and confirmed; and we see many, who have been baptised in their infancy, vicious in their lives, and whose conversation is not becoming the gospel of Christ, and whose practice witness against them, or is rather an evidence that they are in the gall of bitterness and in the bond of iniquity, and this is not only the case with many of those baptised in their infancy, but also the case with some others, who have been baptised after they have grown up, and have been baptised at their own desire. It is a melancholy truth, which we know by our attending to their life and conversation, which is the best proof; so that charity itself will not support us to think that they are

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born again, or actually among the saved of the Lord ; and had they been regenerate by being baptised, and actually saved by having the ordinance administered unto them, they would not have turned out so in their after-life and conversation, or had it secured their salvation ; and as they are not all saved that are baptised, neither do they all perish who are without it. We are not to suppose that God is an hard Man, reaping where he hath not sown, and gathering where he hath now strewed, or requiring brick where he gives not straw ; or requiring what they can have no opportunity to perform, or to be performed for them, as, for instance : many children die in the womb, and never see the light ; and others again soon after they are born, when there cannot be an opportunity of having the ordinance regularly, or according to divine appointment, administered unto them, and so may be the case with grown up persons, that after they have desire to be baptised, may not find a proper or fit opportunity of being baptised ; such cases may and do occur. Then we are not to think all these are utterly lost who die without baptism, or without what they could not obtain, nor be obtained for them. We have no reason to think that God will so punish his creatures, so circumstanced. And we are told that he, who believeth and is baptised, shall be saved ; but he that believeth not, shall be damned. Here they are said to be damned for not believing, but not for want of baptism ; and were they to be damned for want of it, it is reasonably to be supposed that we would have been told of it in this place as soon as in any other, when our Lord is telling us who shall be saved, and who shall be damned ; and it is carefully to be observed that he leaves out the word baptism, when he informs us who shall be damned, which leads us to understand, that if a person believes he may be saved, though he be not baptised. It is said, he that believeth not shall be damned, but it is not said that he who is not

baptised, shall be damned : of course we infer, that if a man believes he shall be saved, even should he not be baptised. Therefore, grace and salvation are not so closely connected with baptism as that a person may not be regenerated and saved without it. And if we could not be saved without, our salvation would be upon a very precarious footing, because often it cannot properly be had ; and it would be putting our salvation into the hands of church rulers, who are to administer this ordinance, and may deny it to persons upon very frivolous pretences, as hath sometimes been the case. However, we are not to infer from what hath been said, that all are not saved, who are baptised ; neither are all damned that die without, that baptism is nowise essential or necessary : for there is no divine ordinance, but is highly proper and necessary. Neither are we to neglect nor despise it ; which leads me to the next thing proposed.

VIII. The next thing proposed in the method, was to shew the sin and danger of neglecting and despising this ordinance of baptism, when it can conveniently be had, and regularly administered : for though grace and salvation be not so inseparably connected with baptism as that no person can be regenerated or saved without it, or that all who are baptised are undoubtedly saved, yet there is great sin in neglecting and despising it, as will appear : We are to consider that baptism is an ordinance of Christ Jesus, the Great King and Head of his Church, whose right it is to appoint her ordinances and laws, and which he hath done ; and appointed her such as are just and good ; and hath strictly enjoined the conscientious observance of them in this very institution of baptism ; and we know how severely he hath punished those that neglected doing their duty, and those who transgress his commandments, and still more at the great and solemn day, when he will severely punish every person who neglects the doing his duty, as appears from that awful sentence which

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he will pronounce upon all who do not their duty, saying: depart ye cursed into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick and in prison, and ye visited me not. And if he so severely punish these for neglect of such things as these, much more for the neglect of having this ordinance administered unto them, when they conveniently can, and in a regular manner. We may rest assured that Christ will not suffer persons to neglect or despise his ordinances with impunity, that we may be fully convinced of, but will in due time punish them severely. We see God was so much displeas'd with Moses for not having his son circumcised, that he sought to kill him. Ex. 4. 23-27. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said: a bloody husband art thou to me: so he let him go. Then she said: a bloody husband thou art, because of the circumcision. So that we learn from this text how much the Lord was offended with Moses for neglecting to circumcise his child, or son; that he threatened to kill him, though he had chose him to be the deliverer of his people. So that he will not suffer sin in those who are otherwise dear to him. We also see how our Lord appears to have been offended with the Pharisees and Lawyers, who rejected the counsel of God against themselves, in not being baptised of John. Luke 7. 30. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptised of John. By their refusing and despising John's doctrine and baptism, they turned that dispensation of God's wisdom and grace toward them, into an aggravation of their own guilt and condemnation, and for which they would meet with condign punishment; so that neglecting this ordinance, or despising it, is a great sin, and expos

the neglectors of it to the greatest danger, incurring the displeasure of the Great King and Head of his Church, whose right it is to appoint ordinances and laws for her, agreeable to his pleasure and wisdom; and we may rest satisfied that he will severely punish all who despise his ordinances, and who neglect to observe them, and this ordinance of baptism in a special manner, as being among the last things he did before his ascension to his God, and our God; to his Father, and our Father; and as it was among the last things he did while he was bodily present in this world, it is to be supposed that he would have it carefully observed. There are some instances wherein the fourth generation running, or one generation following one after another to fourth generation, have not been baptised, though they profess the Christian religion, and also believe baptism to be a divine ordinance. How they can justify their conduct, in their neglecting their duty, I know not; but surely God will not wink at it, or overlook the matter, but will certainly punish such neglectors, or rather despisers of his ordinances, in due time, without timely repentance and reformation. Others again neglect this ordinance, being unwilling to comply with the rules of the church in admitting persons to sealing ordinances. But they ought to consider that herein they are doubly guilty: first, when they render themselves obnoxious to church censure, and will not be subject to the laws of the church in such cases; and secondly, in neglecting their duty in having their children baptised: the one a consequence of the other. Now it is a sin to omit what Christ enjoins, and to live in the neglect of doing what he commands, exposes to the utmost danger; and it is what he will severely punish in his own time, and especially at that awful day when he comes to judge the world in righteousness, and to render to every one according to his works, when he comes in flaming fire to take vengeance on them that know not God, and who obey not the gospel of his Son.

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It is then that he will punish the neglectors and de-
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IX. The next thing proposed in the method was
 to shew the advantages arising from this ordinance, or
 attending thereupon, if rightly improved, and

First, we may observe of those who seriously and
 conscientiously do their duty, that the Lord will re-
 ward them, though of grace, and not of debt. This
 he hath promised to do, as in the following things:
 Matth. 6. 4. That thine alms may be in secret ; and thy
 Father who seeth in secret, will reward thee openly.
 V. 6. And thou, when thou prayest, enter into thy clo-
 set ; and when thou hast shut the door, pray to thy Fa-
 ther who seeth in secret ; and thy Father, who seeth
 in secret, shall reward thee openly. V. 18. That thou
 appear not to men to fast, but unto thy Father, which
 is in secret ; and thy Father, which seeth in secret, shall
 reward thee openly. In these places he promises to re-
 compensate such as do their duty in a proper manner,
 whether in fasting, prayer, or alms-giving ; and as he
 promises to reward such as do their duty in these res-
 pects, so will he also those that do it in other respects :
 for none shall seek his face in vain ; nor serve him in
 vain, or for nothing. I t. with respect to the advan-
 tages which may arise in a particular manner from this
 ordinance rightly performed and rightly improved, and
 are such as are promised, connected with the ordi-
 nance, signified and settled thereby : and 1.—The par-
 don of sin.—Acts 2. 38. Then he said unto them, re-
 pent and be baptised, every one of you, in the name of
 Jesus Christ, for the remission of sins, and ye shall re-
 ceive the gift of the Holy Ghost. Chap. 22. 16. And
 now, why tarriest thou, arise and be baptised, and wash
 away thy sins, calling upon the name of the Lord.
 This ordinance is called baptism for forgiveness and
 washing away of sin, as it solemnly represents and seals
 the remission of all their sins to such as receive it in
 faith ; and there is not the least doubt but this shall be

the case with all who improve their baptism aright, as the blood of Christ, which cleanseth from all sin, is represented by the water in baptism, so that by the application of the water to the person, so the thing signified thereby shall also be applied to the soul: for taking away the guilt of sin, or for granting pardon and forgiveness to the person, therefore we may expect this singular blessing to attend this ordinance to the person who makes the proper improvement of his or her baptism. 2.—It is said to be the washing of regeneration—Tit. 3. 5. Not by works of righteousness, which we have done, but according to his mercy, he saved us by the washing of regeneration, and pouring out or renewing of the Holy Ghost. As the symbol of water represents the renewing and sanctifying influences of the Holy Ghost, therefore what is signified by the outward sign, will in due time be bestowed upon all who make a proper use of their baptism; and this, another very great advantage arising from our baptism, rightly improved. 3.—Baptism is also said to save us—1. Pet. 3. 21. The like figure whereunto even baptism doth now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ from the dead. That is, it is a mean of salvation, when it is conscientiously received and improved, to lead men to apply the blood and resurrection of Jesus Christ; so that we have deliverance from sin and wrath by the means of the gospel ordinance of baptism, through faith in the resurrection of Jesus Christ, as he was delivered for our offences, and raised again for our justification, which is a very great blessing, or advantage. Moreover, it is a sign and seal of our adoption into the number of his children, sons and daughters—Gal. 3. 26. 27. For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptised into Christ, have put on Christ. Hereby are we admitted into the number of God's children, and of course dealt with as such, having the privileges of his

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children bestowed upon us, which are singular blessings.
 Still farther, our being ingrafted into Christ, or made
 one with him, as in the text forecited—for as many of
 you as have been baptised into Christ, have put on Christ.
 So also does this ordinance signify and seal our being
 ingrafted into Christ as was said; so also our resurrecti-
 on into eternal life—Rom. 6. 5. For if we have been
 planted together in the likeness of his death: we
 shall be also in the likeness of his resurrection. So
 that we have our resurrection into eternal life, sig-
 nified and sealed to us in this ordinance in due
 time, which is also a singular blessing. These are the
 blessings that are represented and sealed to persons in
 this ordinance in due time: for the efficacy of baptism,
 though not tied to that moment of time, wherein it is
 administered, yet notwithstanding, by the right use and
 improvement of the ordinance, the grace and blessings
 promised are not only offered, but really exhibited and
 conferred by the Holy Ghost to such (whether of age or
 infants) as these promised blessings belong to, accord-
 ing to the counsel of God's own will, in his appointed
 time. And we may rest assured, that whatever bless-
 ings the author of the ordinance designed to convey
 to persons through the channel of this ordinance, shall
 be made good in their season: for he hath not en-
 joined us the observance of one ordinance, nor the per-
 formance of one duty, but what is for our interest to
 observe and do; and when rightly performed through
 divine grace, shall be abundantly rewarded, though of
 grace and not of debt: for he hath closely connected
 our duty and interest together, and when we do our
 duty we are sure of the promised reward; and what-
 ever blessings are annexed to this sacrament upon our
 right observing it, we shall certainly have them in due
 season, which is a strong inducement for persons care-
 fully and conscientiously to observe it.

X. The next thing proposed in the method, was to
 shew the duty of the baptised; or how they ought to

improve their baptism. And in short, their duty is laid before them in few words in the institution, and as the teaching them to observe whatsoever Christ hath commanded, then a sincere and universal obedience to the ordinances and laws of Christ Jesus is the duty of the baptised, agreeable to the words of institution; a strict attendance upon the public ordinances, such as the preaching of the word, and the partaking in the sacrament of the Lord's Supper, when opportunity offers, and health permits; and to be punctual in the duty of secret prayer, to enter their closet, and to shut the door, and to pray to their Father, who is in secret, and their Father, who seeth in secret, shall reward them openly. Not only to be careful in the observance of secret prayer, but also to fasting, when circumstances require it, and to abound in alms deeds, feeding the hungry, clothing the naked, giving drink to the thirsty, visiting the sick, and those in prison, sympathising with them in their afflicting circumstances, and to relieve their wants, and alleviating their distressing circumstances as much as in them lie; doing good to all men, but especially to those of the household of faith; and to do justly and love mercy, and to walk humbly with their God; to be careful both tables of the law be conscientiously observed, the duty they owe to God, and the duty they owe to their fellow men, in which station they stand, to be strictly attended to and carefully observed, and to be careful to commit no known sin, nor to omit no known duty. Yea, in short, the whole ordinances and laws of Christ Jesus are to be carefully observed by baptised persons, as they have vowed and promised, and undertaken to do, or has been undertaken for them. These things are briefly their duty, which they have undertaken and promise to do, and lie under the strongest obligation to perform in the strength of God. They are to consider that now they have taken upon them a public profession of religion, and have opened their mouth to the Lord, to serve and obey him, so that they cannot go back,

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nor depart from what they have vowed and sworn to
 the Most High. Briefly, this is their duty, whether
 they have been baptised when grown up, or when in-
 fants: for those that have been baptised when infants,
 when come to the years of discretion are under the same
 obligations to lead holy lives, as those who have been
 baptised at their own desire; and the way they are
 rightly to improve their baptism, both of them are to
 consider seriously to walk worthy of that vocation
 wherewith they are called, or that their baptismal en-
 gagement binds them to lead holy lives, and therefore
 they ought to make their baptism an argument to dis-
 pose them thereto, to prevent them from doing what
 God forbids, and readily to do what he enjoins. When
 tempted to sin, as they doubtless will, they ought to
 remember that they were devoted to God in baptism,
 and therefore cannot yield nor consent thereto. We
 therefore rightly improve our baptism, when it prevents
 us from sin when tempted thereto; or when a mean
 of disposing and inclining us to the ready and chearful
 discharge of our duty, or the strict observance of
 Christ's ordinances, and obedience to his laws. 1. Pet.
 3. 21. The like figure whereunto even baptism doth
 now save us, (not the putting the filth of the flesh away,
 but the answer of a good conscience towards God) by
 the resurrection of Jesus Christ from the dead. Col.
 2. 11. In whom also ye are circumcised with the cir-
 cumcision made without hands. in putting off the sins
 of the flesh, by the circumcision of Christ. V. 12.
 Buried with him in baptism, wherein also you are risen
 with him, through the faith of the operation of God,
 who raised him from the dead. Rom. 6. 4. Therefore
 we are buried with him by baptism into death, that like
 as Christ was raised up from the dead, by the glory of
 the Father, even we also should walk in newness of life.
 V. 6. Knowing this, that our old man is crucified with
 him, that the body of sin might be destroyed, that

henceforth we should not serve sin. Therefore baptized persons are not only to improve their baptism, as a preventive against sin when tempted thereto, as they are solemnly devoted to God in that ordinance; but also to make an argument of it to dispose them to newness of life and holiness of conversation, as this is one great design of the ordinance, to promote the sanctification and purity of the baptized persons, and therefore they ought to use and improve it for this important purpose, and strive to be holy in heart and in all manner of conversation; and not only so, but to strive also to improve in holiness, as the morning light which shineth more and more unto the perfect day, that they may manifest that they have not only the sign, but also the thing signified, that they are born again, made new creatures, with whom old things are done away and things become new. Still farther, they ought to improve their baptism in a way of gratitude and thankfulness to God and Christ, for so great a blessing as the ordinance of baptism, and the blessings connected with it, and are made good in their proper season; that God should have opened up a fountain for washing away sin and uncleanness, for taking away the guilt of sin, and removing the pollution of our natures, two great and inseparable blessings, and for which we cannot be sufficiently thankful, and when we think upon our baptism, we are also to consider the blessings connected with it, and be thankful to God and Christ on that account. Moreover, we are to improve our baptism, in order to make us humble, when we consider what we were, that we were guilty, polluted creatures, and that sin remains with us still, in some, if not in a great measure, both in guilt and pollution. Moreover, our baptism may tend to humble us, when we consider how far short we come in our baptismal engagements, or in what we promised, or was promised for us. When we think on these things we should humble ourselves before God, in coming so far short in our duty in these, and in other things, which

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might be mentioned, we are to improve our baptism.

XI. The next thing proposed in the method, was to remove some mistakes concerning the ordinance, and answer some objections made to it. And

1. There is no virtue in this ordinance, purely in itself considered, so as to make it saving, and those who think it is saving, labour under a mistake: for had there been virtue in it to produce this effect, then Simon Magus would have certainly been saved: for doubtless, he was baptised, and not he only, but many others who have been baptised, and have continued in the gall of bitterness, and in the bond of iniquity, as well as he did, would also be saved. It is indeed said that baptism saves us: 1. Pet. 3. 21. The like figure whereunto even baptism doth also now save us. That is, it is a mean of our salvation, when it is conscientiously received and improved, but no virtue in the ordinance itself purely considered, as to make it saving to all who have it administered unto them; it implants no principle of grace effectually in the heart: for the heart of Simon Magus continued as bad as ever, in the gall of bitterness and in the bond of iniquity, void of every principle of saving grace: from whence we may infer that it doth not operate savingly upon the hearts of all who are baptised.

2. Neither is there any virtue to be derived from the piety and intention of the persons by whom it is administered, so as to make the ordinance effectual to salvation. Had this been the case, then we need not doubt but it would have had that good effect upon the mind of Simon Magus, baptised by Philip, a man of piety and good intention, there is no room to doubt; yet Simon derived no saving benefit from his being baptised by this good man and good intention; and we find the apostle Paul disclaiming any virtue in himself, or in his fellow labourers, in giving virtue and efficacy to the ordinance administered by them. 1st Corinth. 3. 6-7.

I have planted and Apollos watered; but God gave the increase. So, then, neither is he that planteth any thing, nor he that watereth: but God who giveth the increase. So that it is not the piety of the administrators, nor their good intentions in dispensing this ordinance, which make it an effectual mean of salvation; otherwise such ordinances as were administered by these good and pious men, especially the ordinance of baptism, would have proved an effectual mean of salvation of itself. But the apostle ascribes nothing to the administrators; but ascribes all to the blessing of God. Therefore those that think there is virtue and efficacy derived from the piety and intention of the administrator of this ordinance, so as to have a saving effect upon the person baptised, seem to labour under a mistake.

3. Neither is grace or salvation so inseparably annexed to the ordinance of baptism, so as that no person can be regenerated or saved without it: for it is not the want of baptism, but the want of faith which exposes to damnation. Mark 16. 16. He that believeth, and is baptised, shall be saved; but he who believeth not, shall be damned. So that baptism is here omitted, and unbelief mentioned, as exposing to damnation. Rom. 4. 9-12. Cometh this blessedness then, upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or uncircumcision? Not in circumcision, but in uncircumcision; and he received the sign of circumcision, a seal of the righteousness of faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also. It is here to be observed, that Abraham was blessed, pardoned, and accepted of God, a considerable time before he was circumcised, at least fourteen years; and therefore the favour bestowed upon him, was not annexed to circumcision; so that he was in a justified

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state without it. So also in the text before quoted, wherein baptism is omitted, while unbelief is mentioned, as exposing persons to damnation; so that grace and salvation are not so closely connected with baptism, as that a person cannot be saved without it. But it may be objected to what hath been said, that if a person may be saved without it, and that there is no virtue in the ordinance itself, purely considered, to make it saving; and if there is no virtue in the piety and good intention of administrators to make it saving, then why administer it at all? and why be particular in the administrator? if his piety and good intention be not effectual to make the administration of it saving to the person baptized? To which I answer, that baptism is an ordinance of Christ's appointment, and therefore is to be carefully observed. Moreover, hath annexed the blessing to the ordinance when rightly administered and improved; but still reserving the power of blessing it, or making it a mean of salvation, or the administrator the instrument of conveying the blessing. God reserves the making the ordinance the mean of salvation, or the administrator the instrument, at the same time that he will have the ordinance conscientiously observed, and the administrator to be pious, and his intention in dispensing the ordinance well designed; yet still the blessing is his: for neither is he that planteth any thing, nor he that watereth, but God that giveth the increase. Therefore, we are by all means to observe this ordinance, and that in a conscientious manner, and to have it administered by pious good men, who will have right ends in view in dispensing it, yet still we are to look up to God for the blessing: for without his blessing it will be of no service to us, nor can we think to reap any benefit from it; and we are to endeavour to have right views of the ordinance. I now come to answer some objections made to this ordinance, especially made to infant baptism, and to sprinkling. And:

1. Those that are opposed to infant baptism object

and say that the scriptures require faith and repentance in order to baptism: but infants can neither repent nor believe, therefore are not proper subjects of baptism, or are not to be baptised. I grant that faith and repentance are required in order to baptism, as in the two following texts of scripture, the one requiring faith—and the other repentance. The one requiring faith, Acts 8 37. And the eunuch said, here is water, what doth hinder me to be baptised? And Philip said, if thou believest with all thine heart, thou mayst. And he said, I believe that Jesus is the Christ, the Son of God. And he commanded the chariot to stand still; and they went both down into the water, both Philip and the eunuch, and he baptised him. This is the only place I know of where faith is required in order to baptism. But of whom is it required? It is not of children, but of a grown up person. It hath not the most remote reference to children, and I readily grant that faith is necessary to baptism in persons grown up. The text requiring repentance we find, Acts 2 38. Then Peter said to them, repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost: for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call. This is the only place I know of in all the New Testament which requireth repentance in order to baptism. And of whom is it required? Of infants? Surely not, but of grown up persons—that large Assembly to which Peter had been addressing himself, and those who had been exceedingly affected with his discourse. Therefore, it is of adult persons—not of infants, that repentance is required in order to baptism, and that repentance is indispensably necessary with respect to grown up persons, in order to baptism, I readily grant, so that I have no dispute with those that are opposed to infant baptism on this head, but am perfectly agreed with them: but I apprehend that they have stated their objection against in-

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but baptism unfairly—contrary to scripture and sound reasoning. Their argument or objection against infant baptism runs thus: the scriptures require faith and repentance in order to baptism; but infants have neither faith nor repentance, therefore they are not to be baptised.

This argument, as they have stated it, is unfair with respect to infants, in keeping out of sight the persons of whom faith and repentance are required, in order to baptism: for, as hath been already shewn, the scriptures do not require faith and repentance of infants but of grown up persons. Had the scriptures required these of infants, then it would have been fair in saying that they ought not to be baptised, because that which was wanting in them, was necessary to their being baptised. Therefore their argument is contrary to scripture, requiring of infants what the word of God doth not require. Their reasoning is unfair, as well as antisciptural, for this reason, that they have put into the conclusion what is not in the premises. They have brought children into the conclusion who are not in the premises: for faith and repentance are not required of infants; therefore they ought not to be either in the premises or in the conclusion. Children are not concerned in this matter: for had the matter been fairly stated the argument would have run thus:

Faith and repentance are required of grown up persons in order to baptism: but all grown up persons have not faith and repentance; therefore all are not to be baptised: Here the case is fairly stated: because there is nothing more in the conclusion than in the premises; so that upon the whole, their argument is contrary to scripture and sound reasoning; and by this mode of reasoning of theirs, they would deprive children of natural food or nourishment: for it is said, they who do not work should not eat; but children cannot work, neither should they eat. Therefore, by this mode of reasoning, they deprive children of their natural food,

which is certainly allowed them. And by the same way of reasoning they deprive children of what is dearer unto them; and that is—their salvation: for faith and repentance are necessary to salvation. But children have neither faith nor repentance; therefore they are damned, or cannot be saved, if they die when children, which many of them do; and it would be very uncharitable to think that such are utterly lost. Moreover their mode of reasoning would also invalidate our Lord's baptism, for he had neither faith nor repentance; neither did he need them: of course his baptism was not valid. Their reasoning is also against circumcision of infants, as well as the baptism of infants, as they could do nothing that could qualify them for that ordinance, any more than infants could do to fit themselves for baptism. So that upon the whole, by their mode of reasoning you may prove any thing the most absurd, putting into the conclusion what is not in the premises. I would gladly hope that it was an over-sight in those who framed the argument, in so framing it, that they did not attentively consider where it would lead them: for instead of supporting it hurts their cause, and would lead a person to conclude that they were hard put to to maintain it, when they lay hold on a sophism or false reasoning to support it, and should teach all who frame an argument in support of their cause, to lay its foundation in truth and sound reasoning: for however wise we may be in our own eyes, our neighbour comes and finds us out, and instead of bettering our cause we hurt it, as in the present case: for it is not framed according to scripture nor sound reasoning, nor doth it in the least overturn the practice of infant baptism, nor in the least weaken it: for faith or repentance is not required of infants, neither are they at all concerned in the argument. But to conclude, that such grown up persons as have not faith and repentance are not to be baptised, to which I readily agree, but still insist that infants are to be baptised; and the argument of those opposed to infant

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2. Another objection which they make that are op-
posed to infant baptism, that there is neither precept nor
example in scripture for baptising infants; and how
then can it be a divine ordinance? That there is express
account of men and women being baptised, but not of
infants. Moreover, that a person who hath a right to
a positive institution, must be expressly mentioned as
having that right. These the objections and argument
formed against infant baptism. The objections are no
precept for, nor example of, Infant Baptism, and there-
fore they can have no right to baptism; and hereby all
consequential proof is set aside. And with respect to
express precept, I would ask such persons as make the
objections, whether there is any express precept in the
word of God enjoining us to observe the first day of
the week for the Sabbath, instead of the seventh, which
was formerly observed for the Sabbath? I do not re-
member one text of scripture, or command of our Lord
and his apostles, enjoining us to keep the first day of the
week for the Sabbath, instead of the seventh; and yet
the generality, professing Christianity, do observe it, a
few excepted; and the greater part of those who
make the objection do observe it. Now if they have
no express command, no particular precept for it, upon
their own principles, why do they observe it? and not
keep the seventh, that they may be consistent with
themselves? This they should be aware of in framing
their argument, or making their objection, so as not
to have entangled themselves: for, as far as I remember,
there is not a precept in all the New Testament expres-
sly enjoining us to observe the first day of the week for
the sabbath instead of the seventh. It is true Christ
rose from the dead in the morning of the first day of
the week; on this day of the week after his resurrecti-
on, he made his disciples repeated visits, and thereon the

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primitive Christians met for public worship, and made their collections for the Poor : and it is called the Lord's Day ; but still it is to be attended to, that there is no command or precept in all the New Testament that expressly or in so many words enjoins us to keep the first day of the week for the Sabbath ; and yet the first day of the week was all along kept by Christians for the Sabbath, for almost sixteen hundred years, before any pretenders to the Christian name opposed, as far as I know, and these few that did, by all accounts, were no ornament to Christianity.

I would further ask such persons as are for particular precept, expressly enjoining a thing, or giving a right to any positive institution, whether there is any express command enjoining women to partake of the Lord's Supper, or which gives them a right to sit down at the Lord's Table ? We read, let a man examine himself, and let him eat of that bread, and drink of that cup, but no word of the woman : she is omitted : and according to the requisition and precision of the objectors, the injunction of the apostle should have been : let every man and woman examine him and herself, and then let them eat of that bread, and drink of that cup, before she could have a right to this positive institution. But this is not said, only, let a man examine himself, and so let him eat of that bread, and drink of that cup, so that there is no express precept enjoining or commanding a woman to partake of the Lord's Supper, or that gives her a right to that ordinance.

As the objectors to infant baptism are for express precepts and precedents, I would ask them, how many express instances or examples of male circumcision, or the circumcision of male infants on the eighth day, they can produce in the Old Testament. This was a rite which continued in the church of God for near two thousand years, at least about nineteen hundred and thirty years, and sure, according to the law of circumcision, many instances during that time of male infants

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being circumcised on the eighth day must have taken place, seeing the law was so express, that such as neglected it were to be cut off.

I shall lay the institution, ordinance or command, for circumcision before you, as given to Abraham, Gen. 17. 9-15. And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which thou shalt keep between me and thee, and thy seed after thee; every man child among you shall be circumcised; and ye shall circumcise the flesh of your foreskin, and it shall be for a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with thy money, of any stranger, which is not of thy seed. He that is born in thine house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant; and the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant. Here we have an express and particular command to circumcise a male-child upon the eighth day; and this rite of circumcision was continued in the Church during the time specified; and certainly there must have been many instances of male-children being circumcised upon the eighth day: this our opponents must, and doubtless will, allow. Then I would be glad to know of them, how many instances or examples of the circumcision of male infants on the eighth day they can produce in the Old Testament. There is only one I can find, which is the circumcision of Isaac, Gen. 21. 4. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. This is the only example of a male-child being circumcised on the eighth day left upon record in the Old Testament as far as I know, yet no doubt but it was practised every

day; and this the opponents to infant baptism will grant no doubt. Whether this one precedent, during nearly two thousand years, will satisfy them respecting circumcision. I know not, but scarce would with regard to infant baptism. But as there is but one example on record of male circumcision on the eighth day in the Old Testament, during a period of nearly two thousand years, and yet it may justly be supposed to have happened every day, then how much more may it happen, in so short a history of the Christian church as we have given us in the Acts of the Apostles, that there is so little said of infant baptism, which was only a period of about thirty years. As there is but one example of male circumcision on the eighth day, during so long a period of near two thousand years, and yet most likely happening every day, and possibly many on one day, it is not at all to be wondered at that there is so little said about the baptism of infants, in such a short period as that of thirty years, or thereabout, and yet many examples to have taken place. I would further ask those that are for precedents, how many examples they can produce of female baptism, and female communion. With respect to female baptism, we have the baptism of Lydia upon record: and at another time, Acts 8. 12. They were baptised both men and women. These are the only places where the baptism of women are spoken of, and it is not to be doubted, but that during the space of thirty years many instances happened, though not recorded. But with respect to female communion, there is not any example in all the Testament, of a woman partaking in the Lord's Supper, and yet it is not to be doubted but they were admitted to the Lord's Table during the period of thirty years of the Acts of the Apostles, as well as afterwards, though not left upon record; and though there be no example upon record of female communion, yet those who are opposed to infant baptism admit them to the Lord's Table, but inconsistent with themselves, because so tenacious of precedents, and as

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 the Acts of the Apostles; also inconsistently with them-
 selves in keeping the first day of the week for the Sab-
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 ror who keep the first day of the week for the Sabbath,
 instead of the seventh, and who admit women to the
 Lord's Table and also themselves along with them, and
 all with a view to get rid of infant baptism, which ap-
 pears to be offensive unto them, and when they have
 done all they can, infant baptism cannot be said
 to be without precept or precedent altogether. Not
 altogether without a precept: for the words of in-
 stitution are so far an injunction to baptise infants, as
 they are a part of all nations: as also the text: Arise
 and be baptised every one of you, for the promise is to
 you and to your children. The promise is connected
 with baptism and respected both parents and children,
 and the command or injunction is of course to both, as
 if the apostle had said, Arise and be baptised you and
 your children, for the promise is to both. And this
 is no forced sense at all: and this text continues the
 right of children to the privileges of the church in or
 under the Christian dispensation, as it was under the
 Jewish, though in a different manner. Then we cannot
 positively say that infant baptism is without a precept
 enjoining it; neither can it be said to be altogether
 without a precedent, as there were divers whole fa-
 milies baptised, as the family of Lydia, the jailor and
 his family, the household of Stephanas; and it is not
 to be supposed that these three families were wholly with-
 out children, or that they were all fit to be sponsors

for themselves. This cannot well be supposed, as in common you cannot find one family among thirty, yea, among forty, wherein they are all fit to be sponsors for themselves; therefore we may safely conclude, that infant baptism is not without a precedent or example, nor altogether without a precept enjoining it, though not so clearly specified as some other doctrines in the word of God.

3. Those opposed to infant baptism object to infants being baptised, alleging for reason, that, being but infants, they can receive no benefit from the ordinance being administered unto them. According to this, the male infants of the Jews could receive no benefit from having the ordinance of circumcision administered unto them upon the eighth day; but, as Christ, the great King and Head of the Church, hath appointed ordinances for her, and also the subjects of these ordinances, we make no doubt but he will bless these ordinances to such as have them rightly administered unto them, and properly receive them—baptised infants not excepted. I cannot but wonder that persons would make this an objection to infant baptism, as the same objection lies against infant circumcision, and the consequence will then be the charging God with appointing ordinances in his church of no service to the subjects thereof, which would be absurd, yea, blasphemy to affirm; therefore the objection is of no weight.

4. They that are opposed to infant baptism object, and say, that Christ himself was not baptised until of adult age, and we herein ought to follow his example. In answer to this objection, I would observe, that John's baptism, wherewith our Lord was baptised, was not instituted until our Lord was of adult age, and of course could not be baptised until the ordinance of baptism was instituted: and we are sure he was circumcised the eighth day: for we read Luke 2. 21: When eight days were accomplished for the circumcision of the child, his name was called Jesus, who was so named of the angel

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before he was conceived in the womb, and circumcision was the initiating rite then in use, and which was accordingly administered unto him. But as for baptism, it was not then appointed; but when it became a divine ordinance, he took an early opportunity of having it administered unto him, but could not do it before it became one. Therefore, as he had circumcision administered to him on the eighth day, the rite of induction into the church then in use, and also the ordinance of baptism administered when it became a divine institution, there can be nothing inferred, from Christ not being baptised, till of age against infant baptism, nor any thing to militate against it.

5. Another objection which some persons make to infant baptism, That it cannot have come in the room of circumcision, for this reason, that it was instituted by John, and by Christ himself, some time before circumcision was abolished. That Judaizing Christians, or teachers rather, continued circumcision after the ordinance of baptism was instituted, I grant, and taught that even those that had embraced Christianity, unless they were circumcised, could not be saved; but this doctrine was condemned by the Synod at Jerusalem, and rejected by the apostles, who taught the people that if they were circumcised, Christ could profit them nothing. So that circumcision was early rejected in the Christian Church. Christ instituted the ordinance of baptism immediately before his ascension; and in a few days after, or on the day of Pentecost, we find the apostles dispensing the ordinance of baptism as the rite of induction into the church of Christ, and not that of circumcision; from which it is justly to be inferred, that baptism had come in the room of circumcision, as the apostles took the earliest opportunity they had of administering the ordinance of baptism according to Christ's appointment, and laying aside circumcision. So that we are certain that early did the Christian Church discontinue the rite of circumcision, and practice baptism, as the initiating or-

dinance into the church ; which leads us to conclude, that they understood the one to come in the room of the other, and if not, there is none other come in its place ; for, certainly, the rite of circumcision is laid aside with all professing Christianity, as far as I know ; and that in the earliest period of the church, and that as early as it could well be done, consistent with prudence, and the then existing circumstances. So that their objection is of no weight, nor the inference they would draw from it, of any force, as baptism is now the initiating rite into the Christian Church, and circumcision laid aside by those professing Christianity. Therefore we conclude, that the one is come in the place of the other ; and that the children of believing Christian parents have the same right to baptism that the male infants of the Jews had to circumcision.

6. Another objection our opponents make to baptism of infants, that the answer of a good conscience towards God is required in baptism, in order to its being of any saving advantage, therefore children are not fit subjects of baptism. This objection is similar to one made before, that faith and repentance are necessary to baptism—so is a good conscience—But of whom are these required ? Not of infants, but of grown up persons : for it is adults the apostle is addressing himself to in that place, and of course it can make nothing against infant baptism. I readily grant that those baptized in their infancy, are bound to the answer of a good conscience when come to the years of discretion, or when come to distinguish between good and evil ; but that the text upon which the objection is founded hath any respect to children, is denied : for, as was said, the apostle is addressing himself to people grown up, and it is of them a good conscience is required : so that the objection is of no weight.

7. It is farther objected by those opposed to infant baptism, that if children are to be baptized, they ought to be admitted to the Lord's Table also ; and were

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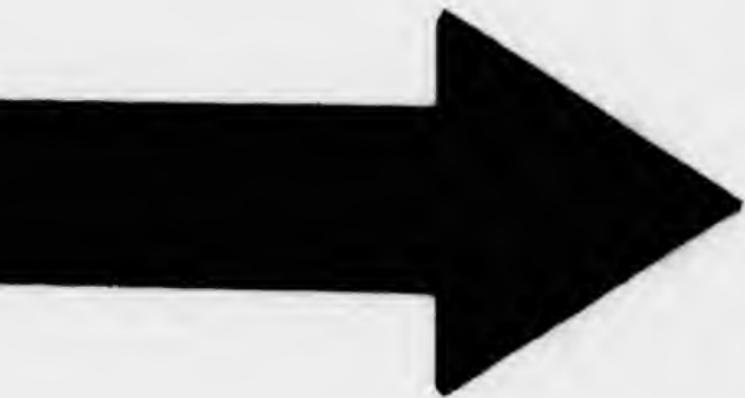
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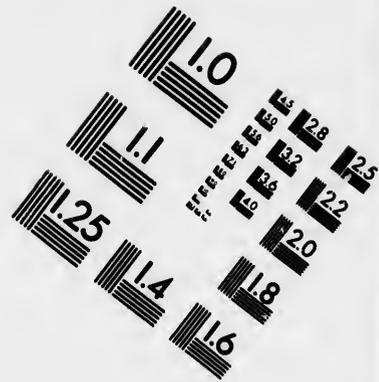
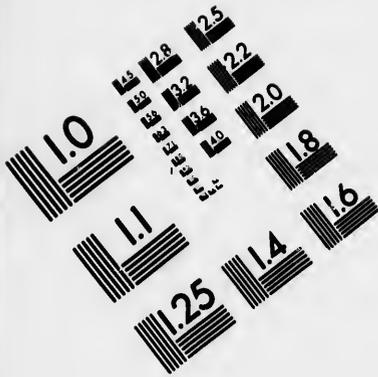
those who favour infant baptism consistent with them-
selves, they would either disallow infant baptism, or
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lieving parents have a right to baptism, hath been al-
ready proved and that they have a right to the Lord's
Supper, and that they ought to observe it, when they
are capable of examining themselves to discern the
Lord's Body, and not till then; and we think that we
act consistently when we hold to infant baptism, and
deny them the Lord's Supper till they are capable of
examining themselves, and discerning the Lord's Body,
and that for the following reasons: 1. Because we are
supported by scripture in baptizing them; and also up-
held by the same authority in denying them the Lord's
Supper until they are capable of receiving it; and it is
plain that they may be fit for having one ordinance ad-
ministered to them and not be meet to have another
dispensed unto them; therefore we conclude, that
there is no weight in the objection made against infant
baptism, as they are as capable of baptism now as they
were of circumcision under the Old Testament Dispen-
sation.

8. In proof of infant baptism, it was said that whole
households were baptized, as the household of Stephanas,
1st, Corinth. i. 16. The household of Lydia. Acts 16:
15. As also the jailor and his household. But they
that are opposed to infant baptism object and say, That
with respect to the jailor's family that he rejoiced, be-
lieving with all his house, that his whole family believ-
ed as well as himself, and of course had a right to bap-
tism: to which I answer with Dr. Guse, in a note
upon the place. That it is evident that the words Ege-
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ses his own only, and not his family's faith and joy.

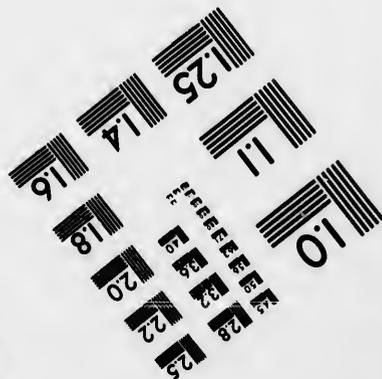
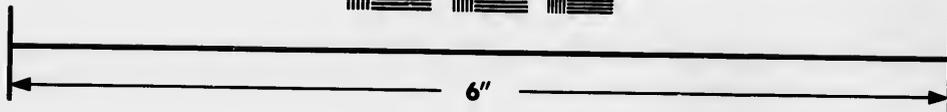
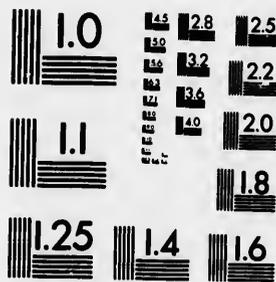




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And according to Mr. Henry's observation that it may be read, He believed in God, rejoiced all the house over. (Panoiki). He went to every apartment, expressing his joy. The original will bear such a sense; and the more so when we consider that there are few families without children in them, or such as are not fit to be sponsors for themselves; and it is most likely that the faith and joy here mentioned respects his own only, and not his family's faith and joy; and yet we are told in the preceding verse, that he and his whole family were baptised; and this was done not on account of their own faith, but according to the tenor of God's covenant with Abraham and his seed; in token whereof, both Abraham himself and all the males, whether older or younger, in his house were circumcised: so in like manner, the jailor having believed, he himself and whole family were baptised, whether older or younger. It is further urged by those opposed to infant baptism, that Paul and Silas spake the word of the Lord to the jailor's household as well as himself. This is granted; but still it doth not prove that there were no children in the family, as we well know that a family for common is made up of older and younger, and while some may be children, others of them may be grown up persons, fit to be spoke to; and for the sake of the jailor himself, and those of his family capable of understanding, might make it necessary to preach Jesus Christ, and salvation through him; but, still, it doth not hold good that the whole family believed and were baptised upon their own faith. That the whole family was baptised, is evident, but to suppose that there were no children in the household of Stephanas, nor in the household of Lydia, nor in the jailor's household, they take it for granted, which it is now impossible to prove, and the greater probability is there were children in those families, than that there were none; thirty, yea, forty to one that there were children in these families, than that there were none. This we may know from the state of fa-

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is to be supposed that the state of families then was
similar to what they are now, as to children being in
them. And should there be families in particular with-
out children, or that could be all sponsors for them-
selves, which is very rare, yet it is something strange
that all these household baptisms should happen where
there were no children, but that all in them could un-
dertake for themselves; and it is certain that the term
Household generally includes the children of the family.
And with respect to Lydia's family, the Syriac version
has it the children of her house were baptised. And
there is no circumstance attending the baptism of the
jailor's family which makes it evident or probable that
there were no children in it; and that his believing and
rejoicing was peculiar to himself and not to his family,
according to the opinion of those I have mentioned, and
the original will bear the sense given.

Thus I have considered a few objections made to infant
baptism with as much attention, impartiality and weak-
ness, as I possibly could, and have treated them with
as much fairness and candor as it was in my power
to do, and I hope the reader will see it to be so; and
will see that there is no weight in the objections made
against infant baptism when duly considered. And, if
infant baptism be no baptism, then the greater part by
far of those that bear the Christian name have no bap-
tism: and I may further add, that since ever Chris-
tianity commenced, the greater part of those that
called themselves Christians, have been without bap-
tism, as the greater part was baptised in their infancy,
as they do in the present day. There were many grown
up persons baptised at the commencement of Christi-
anity, and some time afterwards, but still they bear no
proportion to those baptised in their infancy; and this
will appear from what follows: that for the first four
hundred years of the Christian church there was only
but one man, to wit, Tertullian, who advised the delay

of infant baptism in some cases; and only one Gregory, that, perhaps, practised such delay in case of his children; but no society of men so thinking or so practising, nor no man saying that it was unlawful to baptise infants. So in the next seven hundred years, there is not so much as one man to be found who spoke of, or practised, such delay, but all of them to the contrary. And when about the year 1130, one sect among the Waldenses declared against the baptism of infants, as being incapable of salvation, the main body of that people rejected their opinion, and they that held it dwindled away and disappeared, there being no more heard of holding that opinion until the rising of the Antipædobaptists, in the year of our Lord 1522, and they are but a small proportion of those that bear the Christian name; so that the greater part by far of Christians have had none other than infant baptism; and the greater numbers of Christians now living have had nothing more than infant baptism; and if it is not baptism, they are without baptism, and the whole of the Church without it, for hundreds of years: for they practised nothing else, and those opposed to infant baptism will set aside the whole of those professing Christianity from having any baptism but themselves. Moreover, if infant baptism is not admitted as an initiating rite, then children are entirely excluded from the privileges of the church, and their privileges greatly abridged from what they were under the Jewish dispensation, as there is none other ordinance come in the room of circumcision, which was the initiating rite for children under that dispensation, but baptism; and we may add, that children of Jewish parents enjoyed greater privileges under the law than the children of Christian parents under the gospel, which it is not reasonable to suppose, but would really be the case was baptism denied to infants.

I shall now endeavour to remove an objection Antipædobaptists make to sprinkling in baptism, and what

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they think is in favour of immersion as the mode. The text upon which they found their opinion is, Rom. 6. 4. Therefore we are buried with him by baptism into death; like as Christ was raised from the dead, by the glory of the Father, so we also should walk in newness of life. They that favour immersion as the mode in baptism, think that this portion of scripture mightily supports them in this their opinion, that the Apostle alludes to the burying the subject under water in baptism. To come to the true meaning or sense of an author, we must in the first instance see to find out his scope and design, or what he means to prove. 1. To consider attentively the argument or arguments he makes use of in order to prove his point; and if he reasons fair, they will prove what he had in view. 2. That we are to take them in close connection, and not detached from one another, or to wrest them from the sense, the sense designed by the writer, to support our opinions, or to answer our purpose. These things are to be attended to in our coming at the true sense of an author or writer, whether sacred or profane. Then, upon this portion of scripture, which the Antipædobaptists bring forward in support of immersion, there is, in the first instance, the Apostle's scope or design, and for this we must look back to the beginning of this 6th chapter, and there we will find what he intends. He had before that been establishing the fundamental principles of the gospel, to wit, the justification of a sinner in the sight of God, by free and sovereign grace, through faith in Jesus Christ; but as some might be apt to think that this doctrine tended to licentiousness, he then proceeds to shew the contrary, and his scope now is to vindicate the doctrine he had been establishing—to shew the necessity of Believers dying unto sin, and living unto God. This I take to be his intention and design, and not the mode of baptism, and therefore this cannot lead to the conclusion which they draw from it, that burying with Christ by baptism, alludes to immersing the

whole body under water. 2. We are to take the arguments in connection which he takes or makes use of to prove his point, and they in connection with—being buried with him in baptism, are as follow: Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life: for if we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Here we have baptism connected with these three things, a being baptised into Christ Jesus; secondly—into his death; thirdly—into his burial. As the Reverend Peter Edwards, in his Treatise on Baptism, and on this place, gives my sentiments, I shall give them also in his words. I observe, that these words, says he, to wit, therefore we are buried with him in baptism, that these words are an inference from the third verse, in which the Apostle saith, Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism. We have here three things: 1. A baptising into Jesus Christ. 2. Into his death. 3. Into his burial: and the last is made the consequence of the first; therefore we are buried with him, because we were baptised into him. To form the antithesis we must distinguish between the life and death of Christ, and then it will be, we are baptised into the life of Christ, then into the death of Christ, and last of all into his burial. By baptism we are brought into his life, into his death, and into his burial. Now, if baptism brings us into each of these, and one of them, as the Baptists say, is an allusion to the mode of baptising, then, for the same reason, so must the other two: that is, his life must allude to the mode, and so must his death, and so must his burial; and the reason is, because baptism unites us to him in each of these; and if all these are to allude to the mode, I should be

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glad to know what kind of a mode it must at last be, which is to bear a resemblance to every one. The life of Christ was action, his death was crucifixion, his burial was the enclosing of his body in the cavity of the rock. The mode, therefore, must be three fold ; it must represent action, crucifixion, and enclosing in a rock, because, to pursue the notion of the Baptists, his life, death, and burial, must all have an allusion to the mode of baptism. Thus far Mr. Edwards. So that if the apostle alludes to the mode of baptism when he says we are buried with him in baptism, then he must also allude to the other two particulars mentioned, and then we should have a variety of modes, as would appear from the connexion and dependance the words of the text have to and with one another, and would lead the apostle from his scope and design, which I have already mentioned, to wit, to shew the necessity of believers dying unto sin and living unto God, or unto holiness, and what he here delivers, in order to maintain his point, is to his purpose : for it is not the sign, but the thing signified, which is here understood : for it signifies our being dead to, or cut off from, a life of sin, that we may rise again to a new life of faith and holiness. In resemblance to Christ, should walk in the whole tenor of our conversation, with freedom, constancy, and progressiveness, in all holy obedience, with new principles, motives and ends, and by a new rule, to the praise and glory of God, as those that are made alive to him by his Almighty power and grace. This the thing signified ; but no mode of baptism can be signified in either of these. But the things signified thereby, are our dying to sin and living unto righteousness. And these are agreeable to the apostle's scope and design, which was to vindicate the doctrines of grace from being prejudicial to holiness. And he pursues his design through the whole of the sixth chapter to the Romans in a manner. But no mode of baptism seems to be intended by him, and we are not to wrest his

words in order to support our opinion, or to turn them from his intended purpose, in order to favour our designs, but to do the utmost justice to the word of God: for neither our purposes, nor our prepossessions, nor prejudices, will alter or turn the word of God from its real meaning. Then our being buried with Christ in baptism, has no allusion to the mode of baptism; so that there is hereby a foundation laid for immersion: for if there is, then the allusion must be three-fold: it must represent action, crucifixion, and enclosing in a rock; because that, if our being buried with him in baptism, have an allusion to the mode of baptism, so must the other two, and then there will be three modes, which would lead us to administer the ordinance different ways, which cannot be the case. Therefore we conclude, that the apostle hath no allusion to the mode of baptism in these words.

I have now endeavoured to remove some objections made to infant baptism, and to sprinkling; and also have offered a variety of arguments and considerations in support of infant baptism, and the mode of administration by sprinkling.

I shall, in concluding this part of the subject:

1. Briefly set before you the objections which our opponents make to infant baptism, and to sprinkling, and what they offer in support of immersion.

2. I shall briefly lay before you the arguments in support of infant baptism and sprinkling.

3. Compare these two together, so that we may see upon which side the truth lies. This is as fair a way as I know of, in coming at the truth.

Then I shall briefly recapitulate in laying the objection, of those opposed to infant baptism, and to sprinkling, and what they offer in support of immersion, before you. And

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2. That there is neither precept nor example for, or of, infant baptism, in the word of God ; moreover, that a person having a right to a positive institution, must be expressly mentioned as having that right.

3. That being infants they can receive no benefit from having the ordinance administered to them.

4. That Christ himself was not baptised until of age.

5. That baptism has not come in the room of circumcision, as it was instituted before circumcision was abolished.

6. That the answer of a good conscience is required in baptism, in order to receive any benefit thereby, therefore infants are not the subjects of baptism.

7. That if children are to be baptised, they ought also to be admitted to the Lord's Supper.

8. In order to evade the force of household baptism, they alledge that the jailor's household believed as well as himself.

Thus far with regard to the objections which they make to infant baptism. Though these are not the whole they make thereto, yet the chief of them. I shall next, in the same brief manner, lay before you what they offer in support of immersion ; and, first :

They ground immersion on this text of scripture, Matth. 3. 16. And Jesus when he was baptised, went up straightway out of the water.

2. Acts 8. 38. 39. And they went down both into the water, both Philip and the eunuch ; and he baptised him. And when they were come up out of the water, the Spirit of God caught Philip, that the eunuch saw him no more.

3. John 3. 23. And John was also baptising in Enon, because there was much water there.

4. Matth. 3. 6 And they were baptised of him in Jordan, confessing their sins.

5. Rom. 6. 4 Therefore we are buried with him by baptism unto death ; that like as Christ was raised from

the dead by the glory of the Father, even so we also should walk in newness of life.

6. That the verb *Baptizo*, rendered, to baptise, and always used in writing upon the ordinance, signifies immersion, and immersion only. These are the texts of scripture which they think sufficiently support them in the practice of immersion in baptism.

Secondly—I shall, in like manner, lay before you the arguments in support of infant baptism and sprinkling; and

1. From the words of institution—the baptising all nations, of which children are a part: for though it may refer to adult persons in the first instance, yet children of course are included with the parents, agreeable to a long received practice in the Church, in taking in children with the parents.

2. That children are comprehended in the covenant along with their parents, in their successive generations, and the outward sign or token of an interest in the covenant was to be applied to infants: this is manifest in the covenant which God made with Abraham.

3. That which Peter urged upon the Day of Pentecost, Rise and be baptised every one of you for the remission of sin, and ye shall receive the gift of the Holy Ghost: for the promise is to you and to your children, to all that are afar off, even as many as the Lord our God shall call.

4. That the ordinance of baptism is come in the room of circumcision; and of course the children of believing Christian parents, have as much right to baptism, as the male children had to circumcision.

5. The great regard, which the Lord Jesus Christ paid to children, especially to those that were brought to him in order to bless them, and, though this consideration may not directly refer to the baptism of infants, yet it is in favour of it.

6. That children are holy. 1st Corinth. 7. 14. For the unbelieving husband is sanctified by the wife; and

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the unbelieving wife is sanctified by the husband, else
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7. The baptism of whole families or households.

8. The practice of the church, from the earliest ages
of Christianity, to the present day.

With respect to sprinkling, as the mode of administra-
tion in baptism, the greater probability, and more na-
tural, and just inference or consequence lies upon the
side of washing, or sprinkling rather, than immersion,
as appears from the following considerations, which
have been more at large laid before you in the foregoing
part of this Treatise, which I shall but briefly recapitu-
late. And

1. The original language, in which matters are writ-
ten concerning baptism, lead us to conclude, that sprin-
kling rather than dipping, was the mode of adminis-
tering the ordinance of baptism by John the Baptist and
the Apostles of our Lord.

2. The places where baptism was administered by
them, make it more probable, that sprinkling was the
mode than dipping.

3. The circumstances attending the administration of
baptism, make it more probable that sprinkling was the
manner of baptism, rather than immersion.

Thirdly. I now come to compare what each party
have to say in their own behalf; or, what is said against
infant baptism and sprinkling; and those on the other side
of the question have to say in vindication and support of
the practice of infant baptism and sprinkling, as the mode
of administration. And

1. As hath been mentioned, that faith and repentance
are necessary to baptism: but infants have neither faith
nor repentance, therefore cannot be baptised. Answer.
That this objection is contrary to scripture and sound
reasoning. 1. Contrary to scripture, because the word
of God doth not require faith nor repentance of chil-
dren; and that grown up persons are alluded to, of
whom such things are required. 2. Because it is con-

trary to sound reasoning in putting more in the conclusion than in the premises. But the framers of this objection have put children into the conclusion which are not in the premises, therefore it is false reasoning, and proves nothing. Then this objection is fairly removed out of the way.

2. That any person having a right to a positive institution, must be specially mentioned as having that right; and that there is neither precept nor example in the word of God for infant baptism. Answer. That adhering to express and positive proof, and rejecting just and natural consequence, then women must be denied the Lord's Supper; and we must not keep the first day of the week instead of the seventh for the Sabbath day, as neither of these are expressly commanded, yet both are done. Women are even admitted to the Lord's Supper, and by the very persons who make the objection; and, also, the first day of the week is observed by the greater number, by far, of the very same persons who require express and positive proof, and, of course, they themselves put no great stress upon the objection they make, as they make it void by their own conduct, which certainly is the case, and hereby act inconsistent with themselves. And though they make it, they do it to serve a turn, and put no real confidence in it, nor believe it to be of any weight, and it is not to be wondered at, for it is false: for as far as I am acquainted with the word of God, the admission of a person to any positive institution is not entirely restricted to being specified as having that right, otherwise women are not to be admitted to the Lord's Supper, as they are not particularly specified as having that right. Neither can we observe the first day of the week for the Sabbath day, as we are not particularly commanded to do it. And with respect to no express precept for infant baptism we have what amounts to it, in these words of the apostle: Then Peter said unto them, repent and be baptized every one of you, in the name of

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Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. This we think an express command to baptise children as well as grown up persons: for the promise is to the children with the parents, and of course if the parents are hereby commanded to be baptised, which they certainly are, so certainly also are their children: therefore we have an express precept for baptising infants of believing parents; and we have also examples of infant baptism, at least a great probability that there were infants in these different families who were baptised, and if our opponents deny it, it is what they cannot prove; and if the whole rests upon a probability, the greater probability by far is on the side of infant baptism, yea thirty, if not forty, to one. Then I hope that this objection is fairly removed out of the way also: for, as it may rest on a probability on both sides, yet the greater probability by far is on the side of infant baptism.

3. That being infants they can receive no benefit from the ordinance of baptism being administered unto them. Answer, as much as the male children of the Jews would have, being circumcised the eighth day. So this objection is of no weight, and would have a tendency to bring a reproach upon God, for instituting an ordinance which could be of no service to persons for whom it was intended.

4. That Christ was of full age before he was baptised. Answer, he was circumcised the eighth day, when circumcision was the initiating rite into the church; and as soon as it was expedient, after baptism became the rite of introduction into the church, he was baptised. This ordinance of baptism does not seem to have been instituted before Christ had arrived at manhood, therefore he could not have it administered to him prior to its being appointed; of course this objection is removed.

5. That baptism is not come in the room of circum-

cision, because it was instituted before circumcision was abolished. Answer, that for prudential reasons, there might be some instances of circumcision after the ordinance of baptism was appointed; but in a few days after baptism was instituted by our Lord, it was put in practice by his apostles, to wit, on the day of Pentecost, and circumcision was discontinued by them. Therefore there can be no weight in the objection.

6. That the answer of a good conscience is required, in order to receive any benefit from the ordinance of baptism. Answer, but of whom is it required? Of adult persons, not of infants. Therefore it cannot militate against infant baptism. They are not concerned in this matter; of course the objection is of no weight, and is removed out of the way.

7. That the household of the jailor believed as well as himself. Answer, that the best of interpreters of the text agree in saying that his faith and joy was peculiar to himself, and did not extend to the several branches of his family.

8. That if children are admitted to baptism, they ought to be admitted to the Lord's Table also. That they have a right to baptism has in a great measure been proved already; and are, notwithstanding, to be kept from the Lord's Table till they are capable of examining themselves, and be able to discern the Lord's Body: so that this objection hath not the least weight with it.

9. That infant baptism is an error that crept into the church in the four first centuries. Answer, It was the practice of the church in the apostles' days, and ever since, as hath been shewn at large from the Fathers of the Church; therefore, there is not the least weight in this objection, and it is removed out of the way.

The objections they have to sprinkling, and in support of immersion, as the mode in baptism. And

1. Jesus, when he was baptised, went up straight way out of the water. Answer, The word here rendered

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Out of, is Apo, which is rendered From, 357 times, and Out of, only 39 or 40 times in the New Testament ; so that there is 317 of a majority. Then it is more likely Christ came from the water, than out of it ; but, allowing the present translation to stand, yet he might have been in the water, and not wholly under it.

2. They went down into the water both Philip and the Eunuch, and he baptised him ; and when they were come up out of the water, the Spirit of God caught Philip, that the Eunuch saw him no more. Answer, The word in the original here translated Into, is Eis, and is translated unto, 170 times, to, about 247 times, and towards, all which signify motion towards a place, and amount about 441 ; besides many places where the word, with greater propriety, might be rendered Unto, and not Into. Therefore it may be said, with great propriety, that they went unto, to, or towards the water : and he baptised him : for, though this word be oftner rendered Into than Unto, yet it is probable that Unto is the more proper translation, for these two reasons. 1. That if it is Into, and according to the sense they that are in favour of immersion put upon it, the baptiser, or Philip, was put under water, as well as the Eunuch, there is no difference, the one was as far into the water as the other. 2. That, allowing Into was the only translation, and not another, yet, still, they might go into the water unto the ancles, unto the knees, or loins ; and not under the water : therefore there can be no just ground for immersion from this text.

3. They came out of the water. This exactly corresponds with their going into the water ; but, as was said upon the last particular, they might go into the water to the ancles, knees, and even unto the loins, and accordingly to come out of the water, as really as if they had been under the water ; and according to the meaning which they, who are opposed to sprinkling, and in favour of immersion, put upon it—that the Eunuch must have been dipt. So then I say was Philip,

for there is no difference between their going into, or coming out of, the water; besides, the word in the original rendered Out of, is Ek, which is rendered From about 174 or 175 times, while it is rendered Out of, 164 times: so that, taking all these together, leaves no ground for immersion in baptism, for the reasons assigned.

4. That they were all baptised of John in Jordan. Answer, That the preposition in this place is En, which is often rendered In, and much oftner than it is rendered any thing else; but still it is rendered At, about 70 times in the four Gospels, Acts of the Apostles, and Epistle to the Romans, for I did not prosecute it any farther; and it being so often rendered At, gives some ground to conclude, that they were baptised at, instead of in the river; and should it have been in the river, yet still they might not be immersed in their being baptised, but sprinkled still.

5. Jesus came from Nazareth of Galilee, and was baptised of John in Jordan. The word here rendered In is Eis, and though it may be often translated In, yet is rendered At, about 17 or 18 times in the New Testament, which gives ground to think that he was baptised at, and not in the river; and should it have been in the river, that does not absolutely lead us to conclude that he was put wholly under water.

6. He was baptising in Enon, because there was much water there. Answer, The words in the original, rendered much water, are udata polla, many waters. It is to be observed here, that for common, there are not many places of water contiguous to one another, of any considerable depth, which would be fit for immersing people in baptism, and it is probable that he baptised here for other reasons, than that there might be water sufficient or fit for immersion, to wit, for refreshing the many that attended his ministry; and travellers inform us that there are springs and rivulets in this place, which give not sufficient ground for the conclusion which those draw, who are in favour of immersion.

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12. I now come to offer some arguments or considerations to dispose and induce persons to comply with their duty, either to have the ordinance administered unto them, or, when administered, to improve it in a proper manner, or to walk worthy of that vocation wherewith they are called. And

In the first place, with respect to persons grown up or come to the years of understanding, and are not baptized, and of this description there are numbers in the Province, young men and young women, and married persons with their children, and even some aged even to grey hairs. Then I would ask such as have come to the years of discretion, whether they are considering the matter or laying it to heart? or whether they are inquiring into upon what ground they stand while they remain unbaptized. My friends where is your standing place within or without the pale of the visible Church? surely without the pale of the visible Church as long as ye remain unbaptized: for baptism is the initiating or introductory rite into the Church of Christ, as circumcision was into the Church of God under the old Testament, or the door by which we must enter, so that persons cannot be looked upon within the pale of the Church while unbaptized. Then ye are not within but on the outside of the Church of God or Christ. Then your standing is very dangerous and disagreeable: for the Church of God is like a strong walled and fortified city which God hath promised to defend and protect. For he promises, Zachariah 2, 5, That he will be as a wall of fire round about her, and the glory in the midst of her: and he that toucheth her toucheth the apple of his eye. Moreover, that no weapon formed against her shall prosper. That he is in the midst of her and will prove an helper, and that right early. But to this safety, protection and defence, ye can have no claim: for ye are on the outside of this sacred inclosure, and therefore can reap no benefit by it: ye no doubt have been invited to come in and to take the benefit it affords,

but have hitherto slighted the offer and stand in an open court or fenceless void place, affording no shelter, but exposed to the darts and arrows, or all the threatenings and denunciations, and down pouring of God's wrath, fury and vengeance, while those who have taken shelter within this sacred inclosure are exceedingly safe, ye have no right so much as to external privileges of the Church while ye remain unbaptised: nor have ye a right to the Name of Christians while without the pale of the Church of Christ, nor do ye seem to desire it, and I am at a loss what Name to give you: for in strict speaking, or with propriety, I cannot call you Christian, and therefore leave you Nameless. But I am sure God will find you one and punish you accordingly; punish you as neglecters, and despisers of his ordinances, and disobedient to his commands, all these ye are chargeable with: for it is certain ye are not baptised. Therefore neglecters of the ordinance of baptism: and it is also certain that neglecters are despisers also in a certain degree, and it is also true that ye are disobedient, as Christ instituted this ordinance and desired that all nations should observe it, which amounts to a command. Then ye are guilty of disobedience to a command of the Great King, and head of his Church, an ordinance which he instituted a little before his ascension to his God and our God, to his Father and our Father, and among the last public things he did in person while in this world, and therefore we may infer that he is very desirous it should be carefully observed: and also that he will severely punish the non-observance of it. Then I would have you to consider your character that ye are disobedient to the divine command, are slighters and despisers of a divine ordinance, and without the Name of Christian, and also on the outside of the Church of Christ; Moreover, may be said to be wearers out of the ordinance of baptism, out of the country, as so many omit and neglect it, and that from generation to generation I have myself known an instance of the third of

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fourth generation unbaptised, and yet to allow of bap-
 tism. This may be said to be a wearing out of the
 ordinance out of the country and out of the Church,
 and the neglect seems to increase, arising from careless-
 ness. From carelessness in the first instance: for those
 that are unbaptised appear to be careless and unconcern-
 ed as well as the neglecting the ordinance: and I make
 no doubt but that is in a great measure the cause of
 the omission. Moreover, owing to pride, because they
 have been guilty of some public offence to the Church
 which requires public rebuke, which their pride will not
 suffer them to give, so that they rather remain unbap-
 tised themselves, if not baptised before this happened, and
 also their children rather than submit, and pride lies at
 the bottom of this refusal, and is making bad worse,
 adding one sin unto another and rendering God more
 displeased. I wish persons would lay these things
 seriously to heart, and that they will not avail them
 any thing at the tribunal of Christ where carelessness
 in matters of religion, and omission of duty, will be
 tried and condemned as well as the commission of sin.
 How do ye think to meet the great King and head of
 his Church when he comes with flaming fire to take
 vengeance on them that know not God and who
 obey not the Gospel of his Son; Do ye think to meet
 him with confidence, comfort and joy? By no means
 but the contrary. Ye will be so much confounded and
 dismayed as to call upon the rocks and mountains to
 fall upon you, and to hide you from the face of him
 that sits upon the Throne, and from the wrath of the
 Lamb; for the great day of his wrath is come and
 who shall be able to stand? Then will ye ye carelessness
 and indifference forsake, and your fool hardiness desert
 you; and the utmost anxiety, care and concern, take
 place though too late to be of any service to you then.
 Then ye thoughtless and unconcerned; ye neglect-
 ers and despisers of the ordinances of Christ Jesus: ye
 disobedient to the divine command, and who cannot be

called Christians with any degree of propriety, ye who are without God's Sacred Inclosure, the Church, which he promises to protect and defend against all her Enemies: while ye are exposed to all the arrows and darts of the Almighty; to all the threatenings and denunciations of the most High; to the wrath, fury and vengeance, of God. Be roused up and convinced of the dangerous state in which ye are, and make haste and flee from the wrath to come, by actually believing in the Lord Jesus Christ, and then come and be baptised. Come within God's Sacred Inclosure, the Church, and ye shall have the benefit of protection along with her other Members; and other Blessings in common with them; ye may be endeavouring to excuse or to justify yourselves in your continuing unbaptised, and in a special manner that ye judge yourselves unfit, which may no doubt be true. But any serious concern about the matter, or a conscious concern of unworthiness, is the case but with the fewest part of you I am afraid, and rather as hath been said carelessness and pride. But if it is a sense of unworthiness which keeps you back, this rather ought to bring you forward, as a sense of unworthiness is a proper disposition for receiving the ordinance of baptism, and administrators of baptism will be ready to admit you. May God dispose and enable you to do your duty,

To persons baptised in their infancy and now grown up to man and womanhood, of these are many in this Province.

The question is, whether they have rightly improved their baptism, or walked worthy of that vocation wherewith they are called? In their baptism they were early devoted to God, through Christ, to walk in newness of life when capable of it. In baptism they renounced the devil, the world, and the flesh, these things their parents or sponsors undertook for them. And as a person is to be but once baptised, or but once to have the ordinance administered unto him, therefore what his pa-

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rents or sponsors became bound for him, such when
 come to the years of understanding is he bound to ob-
 serve, or the vows devolve upon him. Then if this
 is the case, let us enquire, whether these baptised in their
 infancy, when grown up to the years of discretion are
 careful to walk agreeable to these engagements. Their
 life and conversation is the best proof. By these fruits
 ye shall know them. Then do the generality of young
 men and young women, or such as have come to the
 years of discretion, and that have been baptised in their
 infancy, walk agreeable to these engagements, or rather
 in general, act the direct contrary? A person who
 would carefully observe their conduct and behaviour
 would be led to conclude that instead of being baptised
 in the Name of the Father, Son, and Holy Ghost, or in-
 to the Name of the Sacred Three, devoted to God; to
 serve him in newness of life, and to observe all that
 Christ commanded, that they had rather been devoted
 to the service of the opposite Three, the Devil, the
 World, and the Flesh. For their conduct, corresponds
 more thereto, or is agreeable therewith. For they are led
 captive by Satan at his will, are conformed to the world,
 and follow their pleasures, their youthful lusts, that war
 against the soul. Bent upon gratifying their sensual ap-
 petites and passions, or following their pleasures both of
 body and mind, and I may farther add with respect to not a
 few of them, that they are like the unjust Judge, neither
 fear God nor regard man, nor have any sense of honour,
 or goodness; proud, conceited, self-willed, without na-
 tural affection, disobedient to parents, obstinate and per-
 verse, light and vain, destitute of any thing truly serious,
 some of them belong to no religious society, put them-
 selves under the care of no minister of the gospel to take
 care of them and to break the bread of life unto them;
 neither in the least do they endeavour to support the
 ordinances of religion, and seldom attend public
 worship, rather pursue their worldly business or their
 sinful pleasures on the Lord's Day, and in flustering

about from place to place. These things may be said to bear hard upon them, and may be said to be carrying matters high, which I grant: but it is not beyond the bounds of truth, and they should be careful not to put it in my power to say hard things of them; for it is not agreeable to my nature to say hard things of any, and I would much rather commend thousands than have occasion to reprove one. And I have not been hunting for hard things; their conduct is too manifest to be concealed; evident to the slightest observer. Their own behaviour publishes them to the world more than I can do; and shews what kind of persons they are. And ministers of the Gospel are to be faithful to the souls of men, to cry aloud and not spare; to lift up their voice like a trumpet to shew his people their sins, and to make them know their abominations: and not to suffer their blood to be found in the skirt of their garments. Then if this is the case, which it truly is, what a great perversion or misimprovement of the ordinance of baptism ye have made: and what reproach ye bring upon it and upon yourselves by your unworthy conduct—Hereby give yourselves the name of baptised Infidels. That you were baptised is granted: and that ye have walked contrary to your baptismal engagements your outward conduct witnesses against you, and your behaviour evidences your want of faith. That though ye have been baptised, you have not believed: and you are in a worse condition in a manner, than if ye had not been baptised. For having a blessing bestowed, and then misimproved, heightens a person's condemnation greatly, by your unbecoming behaviour you have undone what your parents did for you, who were so kind and good to you as to bring you within the pale of the visible church, devoted you to God and his service, to walk with him in newness of life, and put you in a fair way of having your souls saved. And ye have undone all, paid no regard to your baptismal engagements, but have been and are serving the devil, the world, and the flesh. I would

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urge you seriously to consider and lay to heart the shame-
 ful part you are acting, and the injury ye do religion; and
 the hurt ye do to your own souls. Call to mind that
 ye were solemnly baptised, solemnly devoted to God, and
 his service, and as ye are now come to the years of
 discretion, that ye are bound to observe these things,
 and to walk worthy of that vocation wherewith ye are
 called. I beg it of you in the most serious manner to lay
 these matters deeply to heart, and cease to do evil, and
 learn to do well: matters are not yet irretrievable or past
 recovery, there is yet hope concerning this thing, then
 turn ye to your strong hold, ye prisoners of hope, fly
 from the wrath to come, and that quickly, quicker
 still, as quick as possible, it is for your life, yea, for the
 life of your souls. Mourn over your evil past conduct,
 for inconsistent with your devotedness to God, and sin-
 cerely repent of your evil ways, and amend your ways
 and doings that are not good, and turn to the Lord,
 with the whole heart. Let the wicked forsake his way,
 and the unrighteous man his thoughts, and let him turn
 to the Lord who will have mercy upon him, and to our
 God who will abundantly pardon.

A few words jointly to both the neglecters and des-
 pisers of the ordinance of baptism; and those who misim-
 prove:

1. There are a few things common to them both
 which I would have them seriously to consider, and are
 the arrainging the consummate wisdom of the great King
 and head of the Church, in appointing an ordinance
 which she one despises and the other abuses.

2. That thereby they cast reproach upon the ordi-
 nance itself.

3. By their so doing deprive themselves of the great-
 est of blessings.

4. And bring upon themselves the greatest of evils.

These are common, both to the despisers and abusers
 of the institution of baptism, and which they ought seri-
 ously to consider. For Christ the King and head of his

Church, will support and vindicate his own cause; will severely punish those who neglect and despise his ordinances; and also, those who abuse his institutions. But on the other hand will amply reward such as are careful to observe his ordinances and laws, though of grace and not of debt; then let these considerations have their due weight with you, let that punishment which Christ will certainly inflict upon the profaners of his institutions, rouse you up to a sense of your danger, and stir you up to fly to Christ for safety, and let the reward which he will certainly bestow upon those who respect his institutions, engage you to comply with your duty; those that have never been baptised to prepare for baptism, and be baptised; and those that are already baptised, whether in their infancy or when come of age, to be very careful to walk worthy of that vocation wherewith they are called; and to adore the doctrine of God their Saviour in all things, by well ordered lives and conversations.

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POSTSCRIPT.

A SHORT ADDRESS

To those opposed to Infant Baptism, and to Sprinkling,
and in favour of Adult Baptism, and Immersion.

MY FRIENDS,

FOR some of you I look upon as such, I do not find fault with you for your opinion respecting baptism, as ye have a right to judge for yourselves as I have for myself; and it is not likely that we shall see eye to eye, in religious matters, while in this world; though christians in a future day, and better state of the Church, may see more alike; but what I would recommend and urge upon you, is to take a fair and just way to vindicate and support your opinions. As some of your authors upon baptism have been charged with dealing unfairly with authors on the opposite side, in making them concede or grant what they never did. Let me therefore admonish you to refrain from such practices for the future, whether ye be authors or readers; never attempt to wrest the sense of an author, or to turn his meaning to another sense than what he intends. This instead of bettering, will hurt your cause, and will lead us to conclude, that it is bad when falsehood is made use of to support it; and ye may be assured that we have penetration sufficient to see into, and discover the fault, and inclination enough to make it manifest to the eyes of the world, and to turn it to our own advantage; therefore be careful to give the author his due for your own sake as well as his.

2d. I would recommend to you, when ye bring forward an argument in favour of your opinion, let it be founded upon the genuine sense of Scripture, and do not wrest it in order to make it speak the sense ye put upon it, in order to make it answer your purpose. If ye are capable of reading the text in the original, upon which ye

found your argument ; then carefully examine what the original will bear ; hereby ye may come at the sense of the passage ; but if ye cannot do it, then consider well the foregoing, and following context, and by this means ye will come at the sense of the passage under consideration ; and hereby ye support your argument, and gain the victory over your opposers. And it is owing to your mistaking the true sense of Scripture, that hath been the occasion of your losing so much in the arguments ye have made use of in the dispute, and given those that were oppos'd to your opinions, the victory over you.

3d. I would further recommend to you, to found such arguments as ye may offer in support of your opinion upon sound reasoning, which is consistent with truth : for false reasoning will rather betray than support your cause. A sophism will not support but hurt a cause, and it is owing to this that your cause hath suffered already, by putting more into the conclusion than was in the premises ; And I would have you to consider, that those persons who are of different sentiments from you upon those matters in dispute, know something of sound reasoning, and the genuine sense of Scripture, and will turn both to their own advantage. Therefore for your own sake, and for the sake of truth, and sound reasoning, be careful to find out the genuine sense of Scripture, and to reason fairly ; and then ye need not fear your cause, however powerful your antagonists may be : for truth and sound reasoning will prevail and triumph at last.

4th. Moreover, if your arguments in favour of your opinion be founded upon history, see that it be authentic or genuine so that it may be depended upon, otherwise ye lose your cause. What I have reference to is, what ye have advanced respecting the introduction of Infant Baptism into the Church, that it was an error which crept into the Church in the fourth century, or the beginning of the fifth. If this is true, then your cause is good ; but if divers of the christian Fathers

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whose writings can be proved to be genuine, are brought forward, evidencing the contrary to what ye assert, then this weakens your cause, if not wholly overturns it, which happens to be the case in the present dispute; as a number of the christian fathers witness the contrary to what ye assert, as hath been shewn. Therefore, bring nothing forward but the truth to support your cause.

5th. I would farther recommend to you to have more christian charity towards those who differ from you respecting baptism, than the generality of you seem to have. You see they have arguments of considerable weight to offer in support of their opinions, though you may not think them conclusive. And therefore are intitled to your Christian charity, which is an excellent grace, and strongly enforced upon Christians, and highly becomes them. Therefore I would strongly recommend more christian charity, and less spiritual pride, which would be for your spiritual good; and would render you more agreeable to such christians as may differ from you in some things.

6th. I would farther recommend to you, seriously to consider your standing in religion. Some of you have made great professions of religion, and arrived at great attainments in grace, and also numerous conversions of late have taken place among you. See that these things be real, otherwise they will be of no service to you, but miserable disappointment. This much I know about religion, that it is not an easy matter to be a real christian; and short of that is of no consequence. Therefore look seriously to it, that these conversions and professed attainments be such as will stand the test at the hour of trial, when God will judge the secrets of men's hearts by Jesus Christ. If not it will be a miserable disappointment to such as supposed their state to be good when otherwise; then take these advices in good part from a friend, they are sound and good you must allow, and in them I have been pleading your cause, as well as my

own, and they are not only sound and good, but also delivered or given in such meekness as entitles them to some degree of reception and acceptance from you; as also the treatise itself. I shall close this Postscript with wishing you farther knowledge of the truth, and every thing truly and spiritually good.

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APPENDIX:

IN WHICH THERE IS A CANDID ENQUIRY OR

EXAMINATION OF DIVERS TEXTS, WHICH

THOSE THAT ARE OPPOSED TO IN-

FANT BAPTISM AND SPRINKLING,

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verse 29, *e*
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13, *eis* into
the air; *eis*
verse 34, *e*
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the fire; ve
Chapter 8,
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verse 14, *e*
other side;
a ship; ver
Country; v

A fair and candid Enquiry into divers Texts of Scripture, that those who are opposed to Infant Baptism, and to Sprinkling, think make for them : such as the Greek Prepositions, *Eis*, *Ek*, *Apo*, and *En* ; as also the noun *Baptisma* ; and the verbs *Baptizo*, and *Bapto*. I shall lay them before you as they lie in order in the Scriptures, with their divers translations, or by what English word they are rendered.

First with respect to the preposition *Eis*.

Mathew 2, 1, From the east *eis* to Jerusalem ; Chapter 2, 8, *eis* to Bethlehem ; verse 11, *eis* into the House ; verse 12, *Eis* into their own Country ; verse 13, *Eis* into Egypt ; verse 14, *eis* into Egypt ; verse 20, *eis* into the Land of Israel ; verse 21, *eis* into the land of Israel ; verse 22, *Eis* into the parts of Galilee ; verse 23, *eis* in a City called Nazareth. Chapter 3, 10, *eis* into the fire ; verse 11, *eis* into repentance ; verse 12, *eis* into the garden. Chapter 4, 1, *eis* into the wilderness ; verse 5, *eis* into the Holy city ; verse 8, *eis* into an exceeding high mountain ; verse 12, *eis* into Galilee ; verse 13, *eis* in Capernaum ; verse 18, *eis* into the Seas ; verse 24, *eis* throughout all Syria. Chapter 5, 1, *eis* into a mountain ; verse 13, *eis* thenceforth good for nothing ; verse 20, *eis* into the Kingdom of Heaven ; verse 22, *eis* of Hell fire ; verse 25, *eis* into prison ; verse 29, *eis* into Hell ; verse 38, *eis* into Hell ; 35, *eis* by Jerusalem. Chapter 6, 6, *eis* into thy closet ; verse 13, *eis* into temptation ; verse 26, *eis* into the fowls of the air ; *eis* into barns ; verse 30, *eis* into the oven, verse 34, *eis* for to-morrow. Chapter 7, 13, *eis* to destruction ; verse 14, *eis* into life ; verse 19, *eis* into the fire ; verse 21, *eis* into the Kingdom of Heaven. Chapter 8, 4, *eis* for a testimony unto them ; verse 5, *eis* into Capernaum ; verse 12, *eis* into utter darkness ; verse 14, *eis* into Peter's House ; verse 18, *eis* into the other side ; verse 19, came *eis* to him ; verse 22, *eis* into a ship ; verse 28, *eis* to the other side ; *eis* into the Country ; verse 31, *eis* into the herd of Swine ; verse

32. *eis* into the herd of Swine; verse 33, *eis* into the Sea; *eis* into the City; verse 34, *eis* to meet him. Chapter 9, 1, *eis* into a ship; *eis* into his own City; verse 6, *eis* into thine Houle; verse 7, went *eis* into his Houle; verse 13, *eis* to repentance; verse 17, *eis* into old bottles; *eis* into new bottles; verse 23, *eis* into the Ruler's Houle; verse 26, *eis* into all that land; verse 28, *eis* into the Houle; verse 38, *eis* into his harvest. Chapter 10, 5, *eis* into the way of the Gentiles; *eis* into any City of the Samaritans, enter ye not; verse 9, *eis* in your purses; verse 10, *eis* for your journey; verse 11, *eis* into whatsoever Town ye enter; verse 12, *eis* into an Houle, salute it; verse 18, *eis* for a testimony unto them; verse 21, the Brother *eis* to death; verse 22, *eis* to the end, shall be saved; verse 23, see *eis* into another; verse 27, what ye hear *eis* in the ear; verse 41, *eis* in the name of a Prophet; *eis* in the name of a righteous man. Chapter 11, 7, *eis* into the wilderness to see? Chapter 12, 4, *eis* into the Houle of God; verse 9, *eis* into their Synagogue; verse 11, *eis* into a pit; verse 20, *eis* into victory; verse 29, enter *eis* into a strong man's Houle; verse 41, *eis* at the preaching of Jonas; verse 44, *eis* into mine Houle. Chapter 13, 2, *eis* into a ship; verse 42, *eis* among thorns; verse 39, *eis* in bangles to burn them; *eis* into my barn; verse 33, *eis* in three measures of meal; verse 36, went *eis* into the Houle; verse 42, *eis* into a furnace of fire; verse 47, that was cast *eis* into the Sea; verse 48, *eis* into Vessels; verse 50, *eis* into a furnace of fire; verse 52, instructed *eis* into the Kingdom of Heaven; verse 54, *eis* into his own Country. Chapter 14, 13, *eis* in a desert place; verse 15, *eis* into the Villages; verse 19, look up, *eis* to Heaven; verse 22, to get *eis* into a ship; *eis* into the other side; verse 23, *eis* into a mountain apart; verse 32, *eis* into the ship; the wind coasted; verse 35, sent out *eis* into all that country. Chapter 15, 11, goeth *eis* into the mouth, defileth the man; verse 14, fall *eis* into the ditch;

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eis into the Sea ;
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 hat land ; verse
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 he Gentiles ; *eis*
 ye not ; verse 9,
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 23, flee *eis* into
 the ear ; verse
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 e ; verse 11, *eis*
 rse 29, enter *eis*
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 natry. Chapter
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 into the ship ;
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 into the mouth ;
 into the ditch ;

verse 17, *eis* in at the mouth ; *eis* into the belly ; *eis*
 into the draught ; verse 21, *eis* into the coasts of Tyre
 and Sidon ; verse 29, went *eis* into a mountain, and sat down
 there ; verse 39, went *eis* into a ship ; came *eis* into the
 coast of Magdala. Chapter 16, 5, *eis* to the other side ;
 verse 13, came *eis* into coasts of Caesarea ; verse 21, up
eis to Jerusalem. Chapter 17, 1, *eis* into an high moun-
 tain apart. Chapter 17, 15, *eis* into the fire ; oft *eis*
 into the water ; verse 22, *eis* into the hands of sinners ;
 verse 24, *eis* to Capernaum ; verse 27, *eis* to the Sea.
 Chapter 18, 3, *eis* into the Kingdom of Heaven ; verse
 6, believe *eis* in me ; verse 8, *eis* into life ; *eis* into
 everlasting fire ; verse 9, *eis* into life ; *eis* into Hell
 fire ; verse 14, that one *eis* of these little ones should not
 perish ; verse 15, Trespas *eis* against thee ; verse 20, *eis*
 in my name ; verse 21, sin *eis* against me ; verse 29,
 fall down *eis* at his feet ; verse 30, cast him *eis* into
 prison. Chapter 19, 1, *eis* into the coasts of Judea ;
 verse 17, *eis* into life ; verse 23, *eis* into the Kingdom
 of Heaven ; verse 24, *eis* into the Kingdom of Heaven.
 Chapter 20, 1, *eis* into his vineyard ; verse 2, *eis* into
 his vineyard ; verse 4, go also *eis* into the vineyard ;
 verse 17, going up *eis* to Jerusalem. Chapter 21, 1,
eis unto Jerusalem ; *eis* to Bethphage ; verse 10, *eis* into
 Jerusalem ; verse 12, *eis* into the temple of God ; verse
 17, *eis* into Bethany ; verse 18, *eis* into the city ; verse
 19, *eis* for ever ; verse 21, *eis* into the sea ; verse 23, *eis*
 into the temple ; verse 31, *eis* into the Kingdom of
 God. Chapter 22, 4, come *eis* into the marriage ;
 verse 5, one *eis* to his farm ; another *eis* to his merchan-
 dize ; verse 9, *eis* to the marriage ; verse 10, *eis* into
 the high-ways ; verse 13, cast them *eis* into utter dark-
 ness ; verse 16, *eis* to the persons of men. Chapter 24,
 9, *eis* to affliction ; verse 13, *eis* to the end ; verse 14, *eis*
 for a witness unto all nations ; verse 38, *eis* into the
 ark. Chapter 25, 1, *eis* to meet the bridegroom ; verse
 5, *eis* to meet him ; verse 10, went *eis* into the marri-

age; verse 23, *eis* into the joy of the Lord; verse 30, *eis* into utter darkness; verse 41, *eis* into everlasting fire; verse 46, *eis* into everlasting punishment; *eis* into life eternal. Chapter 26, 2, *eis* to be crucified; verse 3, *eis* into the palace of the High Priest; verse 8, *eis* to what purpose is this waste? verse 10, *eis* upon me; verse 13, *eis* for a memorial of her; verse 18, *eis* into the city; verse 28, *eis* for the remission of sin; verse 30, *eis* into the mount of Olives; verse 32, *eis* into Gallilee; verse 36, *eis* into a place called Gethsamane; verse 41, *eis* into temptation; verse 45, *eis* into the hands of sinners; verse 52, *eis* into its place; verse 67, spit *eis* in his face; verse 71, *eis* into the porch. Chapter 27, 6, *eis* into the treasury; verse 10, *eis* for the potter's field; verse 27, *eis* into the common hall; verse 30, spit *eis* upon him; verse 31, *eis* to be crucified; verse 33, *eis* into a place called Golgotha; verse 51, *eis* in twain; verse 53, *eis* into the holy city. Chapter 28, 1, *eis* towards the first day of the week; verse 10, *eis* into Galilee; verse 11, *eis* into the city; verse 16, *eis* into Galilee; *eis* into a mountain; verse 19, baptising them *in* the Name of the Father, Son, and Holy Ghost.

Thus I have endeavored to shew how often the Greek preposition *eis* is mentioned in the Gospel according to Matthew, and the divers translations, by which it is rendered. And we find the expression to occur in this Gospel about two hundred times, as appear by the mentioned quotations. And is rendered—into, to, unto, in, for, against, by, at, on, and towards; as may also be seen by looking over the Texts foregoing. It is rendered—into, about one hundred and thirty-five times—to, twenty-six—unto, eight—in, six—for, four times, and so of the rest. I will not affirm that these numbers are perfectly exact, but will be found to be nearly so.

Gospel according to Mark.

Mark 1, 4, *eis* for the remission of sins; verse 9, *eis* in Jordan; verse 12, *eis* into the wilderness; verse 14,

eis into G
eis through
 he entered
 a desert pl
 39, *eis* th
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 ter 2, 1, *ei*
 verse 17, *e*
eis into ne
 Chapter 3,
 the midst;
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 1, *eis* unto t
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 verse 13, *ei*
eis in the c
 the ship; v
 the other fi
 the house.
 verse 8, *eis*
 house; ve
 verse 31, *ei*
 fert place;
 verse 41, *ei*
 into the oth
eis into the
 verse 17, *e*
 man; vers
 belly; *eis* i
 coasts of Tyr
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 to their own
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d; verse 30,
 to everlasting
 ment: *eis* into
 ucified; verse
 verse 2; *eis* to
 upon me;
 e 18; *eis* into
 in; verse 30,
 s into Galli-
 amane; verse
 the hands of
 67, spit *eis* in
 Chapter 27, 6,
 otter's field;
 30, spit *eis*
 verse 33, *eis*
 s in twain;
 r 28, 1, *eis*
 ; *eis* into Ga-
 e 16, *eis* into
 ptising them
 y Ghost.
 w often the
 e Gospel ac-
 illations, by
 expression to
 es, as appear
 dered—into;
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 foregoing.
 and thirty-
 n, six—for,
 affirm that
 be found to
 verse 9, *eis*
 s; verse 14,

eis into Galilee; verse 21, *eis* into Capernaum; verse 28,
eis throughout all the region round about; verse 29, and
 he entered *eis* into the house of Simon; verse 35, *eis* into
 a desert place; verse 38, *eis* into the next Towns; verse
 39, *eis* throughout all Galilee; verse 44, *eis* for a testi-
 mony towards them; verse 45, *eis* into the city. Chap-
 ter 2, 1, *eis* in the house; verse 11, *eis* into thine house;
 verse 17, *eis* to repentance; verse 22, *eis* into old bottles;
eis into new bottles; verse 26, *eis* into the house of God.
 Chapter 3, 1, *eis* into the Synagogue; verse 3, *eis* in
 the midst; verse 13, *eis* into a mountain; verse 19, *eis*
 into the house; verse 27, *eis* into the house; verse 29,
eis against the Holy Ghost. Chapter 4, 1, *eis* into a
 ship; verse 7, *eis* among thorns; verse 8, *eis* on good
 ground; verse 18, *eis* among thorns; verse 35, *eis* unto
 the other side; verse 37, *eis* into the ship. Chapter 5,
 1, *eis* unto the other side; *eis* into the country of the
 Gadarenes; verse 12, *eis* into the Swine; *eis* into them;
 verse 13, *eis* into the Swine; *eis* into the Sea; verse 14,
eis in the city; and *eis* in the country; verse 18, *eis* into
 the ship; verse 19, *eis* into thine house; verse 21, *eis* into
 the other side; verse 34, *eis* in peace; verse 38, *eis* into
 the house. Chapter 6, 1, *eis* into his own country;
 verse 8, *eis* for their journey; verse 10, *eis* into a
 house; verse 11, *eis* for a testimony against them;
 verse 31, *eis* into a desert place; verse 36, *eis* into a de-
 sert place; verse 36, *eis* into the country round about;
 verse 41, *eis* to Heaven; verse 45, *eis* into a ship; *eis*
 into the other side; verse 51, *eis* into a ship; verse 56,
eis into the Villages. Chapter 7, 15, *eis* into him;
 verse 17, *eis* into the house; verse 18, *eis* into his
 man; verse 19, *eis* into his heart; but *eis* into the
 belly; *eis* into the draught; verse 24, *eis* into the
 coasts of Tyre; *eis* into an house; verse 30, *eis* into the
 house; verse 34, *eis* to Heaven. Chapter 8, 3, *eis* in-
 to their own houses; verse 10, *eis* into a ship; *eis* into
 the parts of Dalmanutha; verse 13, *eis* into a ship; *eis*
 to the other side; verse 19, *eis* among five thousand;

verse 20, *eis* among four thousand ; verse 22, *eis* to Beth-
 saida ; verse 23, *eis* on his eyes ; verse 26, *eis* into his
 house ; *eis* into the town ; verse 27, *eis* into the
 towns of Cæsarea Philippi. Chapter 9, 2, *eis* into an
 exceeding high mountain ; verse 22, *eis* into the fire
 and oft ; *eis* into the water ; verse 25, *eis* into him ;
 verse 28, *eis* into the house ; verse 31, *eis* into the
 hands of man ; verse 33, *eis* into Capernaum ; verse
 42, *eis* in me ; *eis* into the sea ; verse 43, *eis* into life ;
eis into hell ; *eis* into the fire that shall never be quenched ;
 verse 45, *eis* into life halt ; *eis* into hell ; *eis* into the
 fire that shall never be quenched ; verse 47, *eis* into the
 Kingdom of God ; *eis* into hell fire. Chapter 10, 1,
eis into the coasts of Judea ; verse 15, *eis* therein ;
 verse 17, *eis* into the way ; verse 23, *eis* into the
 Kingdom of God ; verse 25, *eis* into the Kingdom of
 God ; verse 32, *eis* to Jerusalem ; verse 46, *eis* to Je-
 rusalem. Chapter 11, 1, *eis* to Jerusalem ; *eis* unto Beth-
 phage ; verse 2, *eis* into the village ; *eis* into it ; verse
 8, *eis* in the way ; *eis* in the way ; *eis* in the way ;
 verse 11, *eis* into Jerusalem ; *eis* into the temple ; *eis* into
 Bethany ; verse 15, *eis* to Jerusalem ; *eis* into the tem-
 ple ; verse 23, *eis* into the sea ; verse 27, *eis* to Jerusa-
 lem. Chapter 12, 41, *eis* into the treasury ; verse 43,
eis into the treasury. Chapter 13, 3, *eis* upon the
 mount of Olives ; verse 9, *eis* to the council ; and *eis*
 in the synagogues ; *eis* for a testimony against them ;
 verse 10, *eis* among all nations ; verse 12, *eis* to death ;
 verse 13, *eis* to the end ; verse 14, *eis* to the mountains ;
 verse 15, *eis* into the house ; verse 16, *eis* in the field.
 Chapter 14, 8, *eis* to the burying ; verse 9, *eis* through-
 out the whole world ; *eis* for a memorial of her ; verse
 13, *eis* into the city ; verse 16, *eis* into the city ; verse
 20, *eis* in the dish ; verse 26, *eis* into the mount of
 Olives ; verse 28, *eis* into Galilee ; verse 32, *eis* into a
 place called Gethsemane ; verse 38, *eis* into temptation ;
 verse 41, *eis* into the hands of sinners ; verse 54, *eis* into
 the palace of the High Priest ; verse 60, *eis* in the midst

22, *eis* to Beth-
 26, *eis* into his
 7, *eis* into the
 2, *eis* into an
 3 into the fire
 1, *eis* into him;
 1, *eis* into the
 ernaum; verse
 3, *eis* into life;
 ever be quench-
 ell; *eis* into the
 7, *eis* into the
 Chapter 10, 1,
 7, *eis* therein;
 3, *eis* into the
 e Kingdom of Je-
 46, *eis* unto Beth-
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 in the way;
 temple; *eis* into
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 ry; verse 23,
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 ncil; and *eis*
 against them;
eis to death;
 he mountains;
 in the field.
eis through-
 of her; verse
 e city; verse
 he mount of
 2, *eis* into a
 temptation;
 se 54, *eis* into
 in the midd

of them; verse 68, *eis* into the porch. Chapter 15, 38,
eis in two; verse 41, *eis*, unto Jerusalem. Chapter 16,
 13, *eis* into the Sepulchre; verse 7, *eis* into Galilee;
 verse 12, *eis* into the country; verse 15, *eis* into all
 the world; verse 19, *eis* into Heaven.
 And thus I have collected the divers Texts wherein the
 Greek preposition *eis* is to be found in the Gospel ac-
 cording to the Evangelist Mark, which is to be found about one
 hundred and forty-four times, ninety times it is rendered
 into seventeen times rendered in fifteen times to-
 the times unto five times throughout four times
 rendered for it is also rendered on, upon, against,
 and therein.
 Luke 1, 9, *eis* into the Temple of the Lord; verse
 20, *eis* in their season; verse 23, *eis* into his own
 house; verse 26, *eis* unto a city of Galilee named Na-
 zareth; verse 33, *eis* for ever; verse 39, *eis* into the
 hill country; *eis* into a city of Judah; verse 40, *eis* into
 the house of Zacharias; verse 44, *eis* in my ears; verse
 55, *eis* for ever; verse 56, *eis* to her own house; verse
 57, *eis* into the way of peace. Chapter 2, 3, *eis* into
 his own city; verse 4, *eis* into Judah; *eis* into the city
 of David; verse 15, *eis* into Heaven; verse 22, *eis* to
 Jerusalem; verse 27, *eis* into the Temple; verse 28,
eis in his arms; verse 32, *eis* to enlighten the Gen-
 tiles; verse 34, *eis* for the fall and raising again of
 many; *eis* for a sign that shall be spoken against; verse
 39, *eis* into Galilee; *eis* into their own city; verse
 41, *eis* to Jerusalem; verse 45, *eis* to Jerusalem.
 Verse 51, *eis* into Nazareth. Chapter 3, 1, *eis* into all
 the country about Jordan; *eis* for the forgiveness of
 sins; verse 11, *eis* into the fire; verse 17, *eis* into the
 desert. Chapter 4, 1, *eis* into wilderness; verse 5,
eis into an high mountain; verse 9, *eis* to Jerusalem;
 verse 14, *eis* to Galilee; verse 16, *eis* to Nazareth; *eis*
 into the Synagogue; verse 20, *eis* in the midst; verse
 22, *eis* to Capernaum; verse 23, *eis* in the midst;

verse 37, *eis* into every place; verse 38, *eis* into Simon's House; verse 42, *eis* into a desert place; verse 43, *eis* for that I am sent. Chapter 5, 3, *eis* into one of the ships; verse 4, *eis* into the deep; *eis* for a draught; verse 14, *eis* for a testimony unto them; verse 17, *eis* to heal them; verse 24, *eis* into thine house. Chapter 5, 25, *eis* into his house; verse 32, *eis* to repentance; verse 37, *eis* into old bottles; verse 38, *eis* into new bottles. Chapter 6, 4, *eis* into the house of God; verse 6, *eis* into the Synagogue; verse 8, *eis* in the midst; verse 12, *eis* into the mountain to pray; verse 20, *eis* on his Disciples; verse 38, *eis* into your bosom; verse 39, *eis* into the ditch. Chapter 7, 1, *eis* in the audience of the people; *eis* into Capernaum; verse 10, *eis* to the house; verse 11, *eis* into the city; verse 24, *eis* into the wilderness; verse 30, *eis* against themselves; verse 36, *eis* into the Pharisees' house; verse 44, *eis* into thine house; Chapter 8, 14, *eis* among thorns; verse 17, *eis* into light; verse 22, *eis* into a ship; *eis* unto the other side of the lake; verse 23, *eis* upon the lake; verse 26, *eis* at the country of the Gadarees; verse 29, *eis* into the wilderness; verse 30, *eis* into him; verse 31, *eis* into the deep; verse 32, *eis* into them; verse 33, *eis* into the swine; *eis* into the lake; verse 34, *eis* in the city; *eis* in the country; verse 37, *eis* into the ship; verse 39, *eis* into thine house; verse 41, *eis* into the house; verse 48, go *eis* in peace; verse 51, *eis* into the house. Chapter 9, 3, *eis* for your journey; verse 4, ye enter *eis* into there abide; verse 10, *eis* into a desert place; verse 12, *eis* into the towns; verse 13, *eis* for all this people; verse 18, *eis* to heaven; verse 28, *eis* into a mountain to pray; verse 34, *eis* into the cloud; verse 44, *eis* into your ears; *eis* into your ears; *eis* into the hands of men; verse 51, *eis* to Jerusalem; verse 52, *eis* into a village of the Samaritans; verse 53, *eis* to Jerusalem; verse 56, *eis* to another village; verse 61, *eis* at my house; verse 62, *eis* for the Kingdom of God. Chapter 10, 1, *eis* into every

city; ver
 whatsoever
 to house;
eis into the
 into an inn
 into a cert
 tion; vers
 verse 32,
 in a secret
 3, *eis* into
 against the
 verse 21, *ei*
 verse 49, *ei*
 13, 9, *eis* in
 a great tre
 verse 22, *e*
 into the ho
 a wedding;
 the streets
eis to war w
eis for the
 house; vers
 into his fiel
 verse 18, *ei*
eis on his hi
 16, 4, *eis* in
 tion; vers
 ham's bosom
 verse 28, *ei*
eis into t
eis against th
 to Jerusalem
 verse 14, *ei*
eis into the
 weary me;
 verse 13, *ei*
 house; ver
 Kingdom of

into Simon's
 verse 43; *eis*
 one of the
 draught;
 verse 17; *eis*
 house. Chap-
eis to repen-
 verse 38; *eis*
 the house of
 verse 8; *eis* in
 in to pray;
eis into your
 pter 7, 1, *eis*
 Capernaum;
 to the city;
 2, *eis* against
 fees' house;
 4, *eis* among
 into a ship;
 23, *eis* upon
 Gadarenes;
 30, *eis* into
 32, *eis* into
 the lake;
 y; verse 37,
 house; verse
 in peace;
eis for your
 bid; -verse
 the towns;
eis to hea-
 ray; verse
 your ears;
 ; verse 51,
 age of the
 se 56, *eis* to
 verse 62 - *eis*
 into every

city; verse 2, *eis* into his harvest; verse 5, *eis* into
 whatsoever house ye enter; verse 7, not from house *eis*
 to house; verse 8, *eis* into whatsoever city ye enter;
eis into the streets; verse 30, *eis* to Jericho; verse 34, *eis*
 into an inn; verse 36, *eis* among thorns; verse 38, *eis*
 into a certain village; Chapter 11, 4, *eis* into tempta-
 tion; verse 7, *eis* in bed; verse 24, *eis* into my house;
 verse 32, *eis* at the preaching of Jonas; verse 33, *eis*
 in a secret place; verse 49, *eis* to them. Chapter 12,
 5, *eis* into hell; verse 10, *eis* against the Son of man; *eis*
 against the Holy Ghost; verse 19, *eis* for many years;
 verse 21, *eis* towards God; verse 28, *eis* into the oven;
 verse 49, *eis* on earth; verse 58, *eis* into prison. Chapter
 13, 9, *eis* in future; verse 19, *eis* into his garden; *eis* into
 a great tree; verse 21, *eis* in three measures of meal;
 verse 22, *eis* towards Jerusalem. Chapter 14, 1, *eis*
 into the house; verse 5, *eis* into a pit; verse 8, *eis* to
 a wedding; *eis* in the lowest room; verse 21, *eis* into
 the streets; verse 23, *eis* into the high ways; verse 31,
eis to war with another King; verse 35, *eis* for the land;
eis for the dung hill. Chapter 15, 6, *eis* into his
 house; verse 13, *eis* into a far country; verse 15, *eis*
 into his fields to feed swine; verse 17, *eis* to himself;
 verse 18, *eis* against Heaven and before thee; verse 22,
eis on his hand and shoes; *eis* on his feet. Chapter
 16, 4, *eis* into their houses; verse 8, *eis* into their genera-
 tion; verse 16, *eis* into it; verse 22, *eis* into Abra-
 ham's bosom; verse 27, *eis* to my Father's house;
 verse 28, *eis* into this place of torments. Chapter 17,
 2, *eis* into the sea; verse 3, *eis* against thee; verse 4,
eis against thee seven times in a day; verse 11, *eis*
 to Jerusalem; verse 12, *eis* into a certain village;
 verse 14, *eis* into the other part of Heaven; verse 27,
eis into the ark. Chapter 18, 5, *eis* in the end she
 weary me; verse 10, *eis* into the temple to pray;
 verse 13, *eis* to Heaven; verse 14, *eis* into his
 house; verse 17, *eis* into it; verse 24, *eis* into the
 Kingdom of God; verse 25, *eis* into the King-

of God ; verse 31, *eis* to Jerusalem ; verse 35, *eis* unto Jericho. Chapter 19, 12, *eis* into a far country ; verse 28, *eis* to Jerusalem ; verse 29, *eis* to Bethphage ; verse 30, *eis* into the village ; verse 45, *eis* into the temple. Chapter 20, 17, *eis* into the head of the corner. Chapter 21, 1, *eis* into the Treasury ; verse 4, *eis* into the offerings of God ; verse 12, *eis* to the Synagogues ; verse 13, *eis* for a testimony ; verse 14, *eis* in your hearts ; verse 21, *eis* into the mountains ; *eis* into it ; verse 24, *eis* into all nations ; verse 37, *eis* in the mount. Chapter 22, *eis* into Judas ; verse 10, *eis* into the city ; *eis* into the house ; verse 19, *eis* in remembrance of me ; verse 33, *eis* into prison ; *eis* into death ; verse 39, *eis* to the mount of Olives ; verse 40, *eis* into temptation ; verse 46, *eis* into temptation ; verse 54, *eis* into the house ; verse 65, *eis* against him ; verse 66, *eis* into their council. Chapter 23, 19, *eis* into prison ; verse 25, *eis* into prison ; verse 46, *eis* into thine hands I commend my spirit. Chapter 24, 5, *eis* to the earth ; verse 7, *eis* into the hands of sinful men ; verse 13, *eis* to a village called Emmaus ; verse 30, *eis* to be condemned ; verse 26, *eis* into his Glory ; verse 28, *eis* unto a village ; verse 33, *eis* to Jerusalem ; verse 47, *eis* among all nations ; verse 50, *eis* to Bethany ; verse 51, *eis* into Heaven ; verse 52, *eis* to Jerusalem with great Joy.

Thus I have collected the many Texts where we meet with the Greek Preposition *eis* in the Gospel according to Luke, with its various Translations. In this Gospel it occurs about two hundred and nine times, and is rendered—into, one hundred and fifteen times—to, thirty six—in, nineteen—for, fourteen—unto, five—on, four—against, five—among, six—at, four times—upon, once—towards twice. This nearly, I will not say perfectly, exact.

John 1, 7, *eis* for a witness ; verse 9, *eis* into the world ; verse 12, *eis* on his name ; verse 18, *eis* in the bosom of the Father ; verse 44, *eis* into Galilee. Chap.

ter. 2, 2,
verse 12
lem ; ve
his Moth
God ; ve
verse 17.
10, *eis* int
Judea ; v
Son hath
of Samari
life etern
into life
verse 39
verse 45
verse 54.
salem ; ve
judgment
rection of
tion ; ver
eis into a
verse 14
mountain
Capernaum
into the bo
pernaum ;
eis on him
verse 40,
eis for ever
into Judea
least ; *eis*
least. Cha
eis on him
the Gentile
him ; vers
own house.
Olives ; ve
the ground

usalem ; verse
 , *eis* into a far
 erse 29, *eis* to
 lage ; verse 45,
eis into the head
 the Treasury ;
 ; verse 12, *eis*
 testimony ; verse
 into the moun-
 all nations ;
 a ; *eis* into Ju-
 into the house ;
 erse 33, *eis* into
 the mount of
 erse 46, *eis* into
 ; verse 65, *eis*
 ancil. Chapter
 prison ; verse
 spirit. Chap-
 into the hands
 led Emmaus ;
 6, *eis* into his
 erse 33, *eis* to
 ons ; verse 50,
 en ; verse 52,
 ts where we
 the Gospel ac-
 tions. In this
 ine times, and
 en times—to,
 unto, five—
 four times—
 y, I will not
eis into the
 8, *eis* in the
 allice. Chap-

ter 2, 2, *eis* to the marriage ; verse 11, *eis* on him ;
 verse 12, *eis* to Capernaum ; verse 13, *eis* to Jerusa-
 lem ; verse 23, *eis* in his name. Chapter 3, 4, *eis* into
 his Mother's Womb ; verse 5, *eis* into the Kingdom of
 God ; verse 13, *eis* into Heaven ; verse 15, *eis* in him f
 verse 17, *eis* into the world ; verse 18, *eis* on him ; verse
 19, *eis* into the world ; verse 22, *eis* into the land of
 Judea ; verse 24, *eis* into prison ; verse 36, *eis* on the
 Son hath everlasting life. Chapter 4, 5, *eis* to a city
 of Samaria ; verse 8, *eis* into the city ; verse 14, *eis* into
 life eternal ; verse 28, *eis* into the city ; verse 36, *eis*
 into life eternal ; verse 38, *eis* into their labours ;
 verse 39, *eis* on him ; verse 43, *eis* into Galilee ;
 verse 45, *eis* into Galilee ; verse 47, *eis* into Galilee ;
 verse 54, *eis* into Galilee. Chapter 5, 1, *eis* to Jeru-
 salem ; verse 7, *eis* into the pool ; verse 24, *eis* into
 judgment ; *eis* unto life ; verse 29, *eis* unto the Resur-
 rection of life ; *eis* unto the Resurrection of Damna-
 tion ; verse 45, *eis* in whom ye trust. Chapter 6, 3,
eis into a mountain ; verse 9, *eis* among so many ;
 verse 14, *eis* into the world ; verse 15, *eis* into a
 mountain alone ; verse 17, *eis* into a ship ; *eis* into
 Capernaum ; verse 21, *eis* into the ship ; verse 22, *eis*
 into the boat ; verse 24, *eis* into a ship ; *eis* to Ca-
 pernaum ; verse 27, *eis* into everlasting life ; verse 29,
eis on him whom he hath sent ; verse 35, *eis* on me ;
 verse 40, *eis* on him ; verse 47, *eis* on me ; verse 51,
eis for ever ; verse 58, *eis* for ever. Chapter 7, 3, *eis*
 into Judea ; verse 5, *eis* in him ; verse 8, *eis* unto this
 feast ; *eis* unto this feast ; verse 10, *eis* unto this
 feast. Chapter 7, 14, *eis* into the Temple ; verse 31,
eis on him ; verse 35, *eis* into the dispersed among
 the Gentiles ; verse 38, *eis* on him ; verse 39, *eis* on
 him ; verse 48, *eis* on him ; verse 53, *eis* into his
 own house. Chapter 8, 1, *eis* unto the mountain of
 Olives ; verse 2, *eis* into the Temple ; verse 6, *eis* on
 the ground ; verse 26, *eis* to the world ; verse 30, *eis*

on him ; verse 35, *eis* for ever ; *eis* for ever. Chapter 9, 7, *eis* in the pool of Siloam ; verse 11, *eis* to the pool of Siloam ; verse 35, *eis* on him ; verse 39, *eis* for judgment ; am I come *eis* into this world. Chapter 10, 1, *eis* into the sheep fold ; verse 36, *eis* into the world ; verse 40, *eis* into the place where John at first baptised ; verse 42, *eis* on him there. Chapter 11, 7, *eis* into Judea again ; verse 25, *eis* in me ; verse 26, *eis* in me ; *eis* for ever ; verse 27, *eis* into the world ; verse 30, *eis* into the town ; verse 31, *eis* to the grave ; verse 32, *eis* at his feet ; verse 38, *eis* to the grave ; verse 45, *eis* on him ; verse 52, *eis* into one the Children of God ; verse 54, *eis* into the country ; *eis* into a city called Ephraim ; verse 55, *eis* to Jerusalem ; verse 56, *eis* to the feast. Chapter 12, 1, *eis* into Bethany ; verse 7, *eis* against the day of my burying ; verse 11, *eis* on Jesus ; verse 12, *eis* to the feast ; *eis* to Jerusalem ; verse 24, *eis* into the ground ; verse 25, *eis* unto eternal life ; verse 27, *eis* into this hour ; verse 34, *eis* for ever ; verse 36, *eis* in the light ; verse 37, *eis* on him ; verse 42, *eis* on him ; verse 44, *eis* on me ; *eis* on him that sent me ; verse 46, *eis* into the world ; *eis* on me. Chapter 13, 1, *eis* to the end ; verse 2, *eis* into the heart of Judas ; verse 3, *eis* into his hands ; verse 5, *eis* into a basin ; verse 22, *eis* on one another ; verse 27, *eis* into him ; verse 29, *eis* against the feast. Chapter 14, 1, *eis* in God ; *eis* in me ; verse 12, *eis* on me ; verse 16, *eis* for ever. Chapter 15, 6, *eis* into the fire. Chapter 16, 9, *eis* on me ; verse 13, *eis* into all truth ; verse 20, *eis* into joy ; verse 21, *eis* into the world ; verse 28, *eis* into the world ; verse 32, *eis* to his own ; Chapter 17, 1, *eis* to Heaven and said ; verse 18, *eis* into the world ; *eis* into the world ; verse 20, *eis* on me ; verse 23, *eis* in one. Chapter 18, 1, *eis* into the which he entered ; verse 11, *eis* into the sheath ; verse 15, *eis* into the palace of the High Priest ; verse 28, *eis* into the hall of Judgment ; *eis* into the Judgment ; verse 37, *eis* to this end was I born ; *eis* for this cause came I *eis* into

the world.
verse 13, *eis*
eis into a
eis unto h
they have
chre ; vers
the Sepulc
eis in a plac
verse 11, *e*
midst ; ver
his side ; v
my side. C
on the righ
to land ; v
Thus I h
the Greek
ding to Joh
with it in t
times, and i
thirty-four
times—ten
against, and
Acts 1, 1
Heaven ; *eis*
eis into Jeru
verse 26, *eis*
in his own
eis into blood
concerning h
hell ; verse 3
million of sin
2, *eis* into t
verse 4, *eis* o
Temple. Ch
day ; verse 5
of the corner
30, *eis* to he
verse 21, *eis*

ever. Chap-
 rse 11, *eis* to
 m; verse 39,
 world. Chap-
 e 36, *eis* into
 here John at

Chapter 11,
 ne; verse 26,
 o the world;
 o the grave;
 o the grave;
 ne the Chil-
 try; *eis* into
 o Jerusalem;
 e 1, *eis* into
 my burying;
 feast; *eis* to
 verse 25, *eis*
 hour; verse
 verse 37, *eis*
 on me; *eis* on
 ld; *eis* on me.
eis into the
 ; verse 5, *eis*
 er; verse 27,
 feast. Chap-
 e, *eis* on me;
 nto the fire.
 o all truth;
 the world;
 o his own;
 verse 18, *eis*
 ; *eis* on me;
 o the which
 verse 15, *eis*
eis into the
 verse 37, *eis*
 me I *eis* into

the world. Chapter 19, 9, *eis* into the Judgment hall; verse 13, *eis* in a place called the pavement; verse 17, *eis* into a place called the place of a scull; verse 27, *eis* unto his own home; verse 37, *eis* on him whom they have pierced. Chapter 20, 1, *eis* unto the Sepulchre; verse 3, came to the Sepulchre; verse 4, *eis* to the Sepulchre; verse 6, *eis* into the Sepulchre; verse 7, *eis* in a place by itself; verse 8, *eis* to the Sepulchre; verse 11, *eis* into the Sepulchre; verse 19, *eis* in the midst; verse 25, *eis* into the print of the nails; *eis* into his side; verse 26, *eis* in the midst; verse 27, *eis* into my side. Chapter 21, 3, *eis* on the shore; verse 6, *eis* on the right side; verse 7, *eis* into the sea; verse 9, *eis* to land; verse 23, *eis* among the Brethren.

Thus I have collected the most of the places wherein the Greek Preposition *eis* occurs in the Gospel according to John, with its divers Translations, and we meet with it in this Evangelist about one hundred and seventy times, and is rendered—into, seventy-three times—in, thirty-four—to, twenty—in, seventeen—unto, fifteen times—ten times for. It is also rendered—among, against, and at a few times.

Acts 1, 10, *eis* towards Heaven; verse 11, *eis* into Heaven; *eis* into Heaven; *eis* into Heaven; verse 12, *eis* into Jerusalem; verse 13, *eis* into an upper room; verse 16, *eis* into his own place. Chapter 2, 6, *eis* in his own language; verse 20, *eis* into darkness; *eis* into blood; verse 22, *eis* among you; verse 25, *eis* concerning him; verse 27, *eis* in hell; verse 31, *eis* in hell; verse 34, *eis* into Heaven; verse 38, *eis* for the remission of sins. Chapter 3, 1, *eis* into the Temple; verse 2, *eis* into the Temple; verse 3, *eis* into the Temple; verse 4, *eis* on him; *eis* on us; verse 8, *eis* into the Temple. Chapter 4, 3, *eis* in hold; *eis* unto the next day; verse 5, *eis* at Jerusalem; verse 11, *eis* for a head of the corner; verse 17, *eis* among the people; verse 30, *eis* to heal. Chapter 5, 16, *eis* unto Jerusalem; verse 21, *eis* into the Temple; *eis* into the prison to

have them brought ; verse 36, *eis* to nought. Chapter 6, 11, *eis* against Moses and against God ; verse 12, *eis* into the council ; verse 15, *eis* on him. Chapter 7, 3, *eis* into the land that I shall give thee ; verse 4, *eis* into this land ; verse 5, *eis* for a possession ; verse 9, *eis* into Egypt ; verse 16, *eis* into Sechem ; verse 17, *eis* into Egypt ; verse 21, *eis* for her Son ; verse 34, *eis* into Egypt ; verse 39, *eis* into Egypt ; verse 53, *eis* by the disposition of Angels ; verse 55, *eis* to Heaven. Chapter 8, 3, *eis* into prison ; verse 5, *eis* into the city of Samaria ; verse 16, *eis* in the name of Jesus ; verse 25, *eis* to Jerusalem ; verse 26, *eis* into Gaza ; verse 27, *eis* to Jerusalem ; verse 38, *eis* into the water ; verse 40, *eis* into Azotus ; *eis* to Cesarea. Chapter 9, 1, *eis* against the Disciples of our Lord ; verse 2, *eis* unto Jerusalem ; verse 6, *eis* into the city ; verse 8, *eis* to Damascus ; verse 17, *eis* into the house ; verse 26, *eis* to Jerusalem ; verse 30, *eis* to Cesarea ; *eis* to Tarsus ; verse 39, *eis* into an upper chamber. Chapter 10, 4, *eis* for a memorial before God ; verse 5, *eis* to Joppa, verse 8, *eis* to Joppa ; verse 22, *eis* into his house ; verse 24, *eis* into Cesarea ; verse 32, *eis* to Joppa. Chapter 11, 2, *eis* to Jerusalem ; verse 12, *eis* into the man's house ; verse 13, *eis* to Joppa, verse 18, *eis* unto life ; verse 20, *eis* to Antioch ; verse 22, *eis* unto the ears of the Church ; verse 25, *eis* to Tarsus ; *eis* into Antioch ; verse 27, *eis* unto Antioch. Chapter 12, 4, *eis* into prison ; verse 10, *eis* into the city ; verse 17, *eis* into another place ; verse 19, *eis* to Cesarea. Chapter 13, 2, *eis* for the work whereunto I have called them ; verse 4, *eis* unto Selucia ; *eis* to Cyprus ; verse 9, *eis* upon him ; verse 13, *eis* to Perga ; *eis* to Jerusalem ; verse 14, *eis* to Antioch ; *eis* into the Synagogue ; verse 22, *eis* to be their King ; verse 29, *eis* in a Sepulchre ; verse 31, *eis* to Jerusalem ; verse 46, *eis* to the Gentiles ; verse 47, *eis* of the Gentiles ; *eis* for Salvation to the ends of the earth ; verse 48, *eis* to eternal life believed. Chapter 14, 1,

eis into the
14, *eis* in a
city ; *eis* to
into the Kir
they had
verse 25, *ei*
a for the wo
2, *eis* to Jer
eis to Antio
ei to the wo
16, 1, *eis* in
9, *eis* into
verse 11, *ei*
lippe ; verse
prayer ; vers
eis into the
into the inner
37, *eis* into
Lydia. Cha
eis to the ve
Synagogue ;
18, 1, *eis* in
tiles ; verse
into Syria ; ve
rusalem ; ve
verse 24, *eis* to
Chapter 19,
were ye baptis
on him who sh
Chapter 19,
verse 8, *eis* in
Jerusalem ; ve
verse 27, *eis* to
Theatre ; vers
into the theatr
verse 2, *eis* into
6, *eis* to Troas ;

eis into the Synagogue ; verse 6, *eis* unto Lystra ; verse
 14, *eis* in among the people ; verse 20, *eis* into the
 city ; *eis* to Derbe ; verse 21, *eis* to Lystra ; verse 22, *eis*
 into the Kingdom of God ; verse 23, *eis* on whom
 they had believed ; verse 24, *eis* into Pamphileia ;
 verse 25, *eis* into Attalia ; verse 26, *eis* into Antioch ;
ei for the work which they had fulfilled. Chapter 15,
 2, *eis* to Jerusalem ; verse 4, *eis* to Jerusalem ; verse 22,
eis to Antioch ; verse 30, *eis* to Antioch ; verse 38,
eis to the work ; verse 39, *eis* unto Cyprus. Chapter
 16, 1, *eis* into Derbe ; verse 8, *eis* to Troas ; verse
 9, *eis* into Macedonia ; verse 10, *eis* into Macedonia ;
 verse 11, *eis* to Samothracia ; verse 12, *eis* to Phil-
 lippe ; verse 15, *eis* into my house ; verse 16, *eis* to
 prayer ; verse 19, *eis* into the market place ; verse 23,
eis into the prison ; verse 24, *eis* in the stocks ; *eis*
 into the inner prison ; verse 34, *eis* into his house ; verse
 37, *eis* into prison ; verse 40, *eis* into the house of
 Lydia. Chapter 17, 1, *eis* to Thessalonica ; verse 5,
eis to the people ; verse 10, *eis* into Berea ; *eis* into the
 Synagogue ; verse 21, *eis* into nothing else. Chapter
 18, 1, *eis* into Corinth ; verse 6, *eis* unto the Gen-
 tiles ; verse 7, *eis* into a certain house ; verse 18, *eis*
 into Syria ; verse 19, *eis* to Ephesus ; verse 21, *eis* in Je-
 rusalem ; verse 22, *eis* at Cesaria ; *eis* to Antioch ;
 verse 24, *eis* to Ephesus ; verse 27, *eis* into Achala.
 Chapter 19, 1, *eis* to Ephesus ; verse 3, *eis* into what
 were ye baptised ; *eis* into John's baptism ; verse 4, *eis*
 on him who should come after him ; *eis* on Jesus Christ.
 Chapter 19, 5, *eis* in the name of the Lord Jesus ;
 verse 8, *eis* into the Synagogue ; verse 21, *eis* for
 Jerusalem ; verse 22, *eis* into Macedonia ; *eis* in Asia ;
 verse 27, *eis* to be set at nought ; verse 29, *eis* into the
 Theatre ; verse 30, *eis* unto the people ; verse 31, *eis*
 into the theatre ; Chapter 20, 1, *eis* into Macedonia ;
 verse 2, *eis* into Greece ; verse 3, *eis* into Syria ; verse
 6, *eis* to Troas ; verse 13, *eis* unto Assos ; verse 14, *eis*

at Aſſos ; *eis* to Mitylene ; verſe 15, *eis* at Samos ;
eis to Miletus ; verſe 16, *eis* at Jeruſalem ; verſe 17,
eis to Ephelus ; verſe 18, *eis* into Aſia ; verſe 21, *eis*
 towards God ; *eis* towards our Lord Jeſus Chriſt ; verſe
 22, *eis* unto Jeruſalem ; verſe 29, *eis* among you ;
 verſe 38, *eis* into the ſhip. Chapter 21, 1, *eis* unto
 Coos ; *eis* unto Rhodes ; *eis* unto Patara ; verſe 2, *eis*
 unto Phenicia ; verſe 3, *eis* into Syria ; *eis* at Tyre ;
 verſe 4, *eis* to Jeruſalem ; verſe 6, *eis* into the ſhip ;
 verſe 7, *eis* to Ptolemais ; *eis* unto Ceſarea ; *eis* into the
 houſe ; verſe 11, *eis* into the hands of the Gentiles ;
 verſe 12, *eis* to Jeruſalem ; verſe 13, *eis* at Jeruſalem ;
 verſe 15, *eis* to Jeruſalem ; verſe 17, *eis* to Jeruſalem ;
 verſe 26, *eis* into the Temple ; verſe 28, *eis* into the
 Temple ; verſe 29, *eis* into the Temple ; verſe 37, *eis*
 into the Temple or Caſtle ; verſe 38, *eis* into the wil-
 derness. Chapter 22, 4, *eis* into priſon ; verſe 5, *eis*
 to Damascus ; *eis* unto Jeruſalem ; verſe 7, *eis* into the
 ground ; verſe 10, *eis* into Damascus ; verſe 13, *eis*
 upon him ; verſe 17, *eis* to Jeruſalem ; verſe 21, *eis* unto
 the Gentiles, verſe 23, *eis* into the air ; verſe 24, *eis*
 into the Caſtle ; verſe 30, *eis* before them. Chapter
 23, 10, *eis* into the Caſtle ; verſe 11, *eis* in Jeruſalem ;
eis at Rome ; verſe 16, *eis* into the Caſtle, verſe 20, *eis*
 into the Council ; verſe 28, *eis* into their Council ; verſe
 31, *eis* to Antipatris ; verſe 32, *eis* to the Caſtle ;
 verſe 33, *eis* to Ceſarea. Chapter 24, 15, *eis* towards
 God ; verſe 17, *eis* to my nation ; verſe 24, *eis* in
 Chriſt. Chapter 25, 1, *eis* to Jeruſalem ; verſe 3, *eis*
 to Jeruſalem ; verſe 6, *eis* unto Ceſarea ; verſe 8, *eis*
 againſt the law ; *eis* againſt the Temple ; *eis* againſt
 Ceſar ; verſe 9, *eis* to Jeruſalem ; verſe 13, *eis* to Ce-
 ſarea ; verſe 15, *eis* at Jeruſalem ; verſe 16, *eis* to die ;
 verſe 20, *eis* to Jeruſalem ; verſe 21, *eis* unto the
 hearing of Agullus ; verſe 22, *eis* into the place of hear-
 ing. Chapter 26, 7, *eis* unto which promiſe. verſe
 11, *eis* unto ſtrange Cities ; verſe 12, *eis* to Damascus ;
 verſe 14, *eis* to the earth ; verſe 17, *eis* unto whom now

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 20, *eis* to
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 lem ; verse 17,
 ; verse 21, *eis*
 us Christ ; verse
 among you ;
 21, 1, *eis* unto
 a ; verse 2, *eis*
 ; *eis* at Tyre ;
 into the ship ;
 a ; *eis* into the
 the Gentiles ;
 at Jerusalem ;
 to Jerusalem ;
 8, *eis* into the
 ; verse 37, *eis*
 into the wil-
 n ; verse 5, *ei*
 e 7, *eis* into the
 ; verse 13, *eis*
 verse 21, *eis* unto
 ; verse 24, *ei*
 hem. Chapter
 s in Jerusalem ;
 e ; verse 20, *ei*
 Council ; verse
 to the Castle ;
 5, *eis* towards
 verse 24, *eis* in
 ; verse 3, *ei*
 a ; verse 8, *ei*
 ble ; *ei* against
 13, *eis* to Ce-
 16, *eis* to die ;
eis unto the
 e place of hear-
 promise. verse
 to Damascus ;
 unto whom now

I send you ; verse 18, *eis* to light ; *ei* in me ; verse
 20, *eis* through every coast. Chapter 27, 1, *ei* into
 Italy ; verse 3, *eis* at Sidon ; verse 5, *eis* to Myra ;
 verse 6, *eis* into Italy ; *ei* therein ; verse 8, *ei* into
 a place called the fair Haven ; verse 12, *eis* to Phe-
 nice ; verse 17, *eis* into the quicksands ; verse 29, *eis*
 upon a rock ; verse 30, *ei* into the sea ; verse 38, *ei*
 into the sea ; verse 39, *eis* into which ; verse 40, *ei* in-
 to the sea ; *eis* towards the shore ; verse 41, *ei* into a
 place where two seas met. Chapter 28, 5, *ei* into the
 fire ; verse 12, *eis* at Syracuse ; verse 13, *eis* to Rhe-
 gium ; *ei* to Puteoli ; verse 14, *ei* towards Rome ;
 verse 16, *eis* to Rome ; verse 17, *ei* into the hands of
 the Romans ; verse 23, *ei* into his lodgings.

Thus I have collected the different Texts wherein we
 meet with the Greek Preposition *eis* in the Acts of the
 Apostles, with its various Translations, and we find it
 to occur about two hundred and seventy-two times —
 seventy-eight times it is rendered into—*to*, sixty-seven
 —*unto*, thirty—*in*, eleven—*towards*, six—*on*, six—
 —*against*, five—*at*, eleven times—*for*, seven times—*a-*
 —*mong*, twice—*therein*, once—*upon*, once—*concern-*
 —*ing*, once—*by*, once—*from*, once—*of*, once—*before*,
 once—*and* throughout, once.—These, nearly the
 number of times, with its divers Translations,

Romans 1, 1, *eis* to the Gospel of God ; verse 5, *eis*
 for obedience ; verse 11, *ei* to the end ; verse 16, *eis*
 unto Salvation ; verse 17, *eis* to faith ; verse 24, *eis* to
 dishonour ; verse 25, *eis* for ever ; verse 26, *eis* unto vile
 affections ; verse 27, *eis* towards another ; verse 28, *eis*
 to a reprobate mind. Chapter 2, 4, *ei* to repentance ;
 verse 26, *eis* for circumcision. Chapter 3, 7, *ei* unto
 his glory ; verse 22, *eis* unto all ; verse 25, *eis* for the
 remission of sins. Chapter 4, 3, *eis* for righteousness ;
 verse 5, *eis* for righteousness ; verse 9, *eis* for righteousness ;
 verse 22, *eis* for righteousness. Chapter 5, 2, *ei* into
 this grace ; verse 12, *eis* into the world ; *ei* upon all
 men ; verse 15, *eis* unto many ; verse 16, *eis* to condem-

nation; verse 18, *eis* upon all men; *eis* upon all men; *eis* unto justification; verse 21, *eis* unto eternal life. Chapter 6, 3, *eis* into Jesus Christ; *eis* into his death; verse 4, *eis* into death; verse 16, *eis* into death; *eis* unto righteousness; verse 17, *eis* unto you; verse 19, *eis* unto iniquity; *eis* unto holiness. Chapter 7, 10, *eis* to life; *eis* unto death. Chapter 8, 7, *eis* against God; verse 15, *eis* to fear; verse 18, *eis* in us; verse 21, *eis* into the glorious liberty of the children of God; verse 28, *eis* for good. Chapter 9, 8, *eis* for the seed; verse 17, *eis* for this same purpose; verse 21, *eis* unto honour; *eis* unto dishonour; verse 22, *eis* to destruction; verse 23, *eis* to glory; verse 31, *eis* to the law. Chapter 10, 4, *eis* for righteousness; verse 7, *eis* into the depth; verse 6, *eis* into Heaven; verse 10, *eis* unto righteousness; *eis* unto salvation; verse 12, *eis* unto all; verse 14, *eis* in whom; verse 18, *eis* into all the earth; *eis* unto the end of the world; verse 24, *eis* into a good olive tree. Chapter 12, 10, *eis* towards another; *eis* upon this very thing. Chapter 15, 2, *eis* for good; verse 4, *eis* for our learning; verse 7, *eis* to the glory of God; verse 16, *eis* to the Gentiles; verse 24, *eis* into Spain; verse 25, *eis* unto Jerusalem; verse 26, *eis* for the poor saints; verse 28, *eis* into Spain; verse 31, *eis* for Jerusalem. Chapter 16, *eis* unto Christ; verse 6, *eis* on us; verse 19, *eis* unto all men; *eis* unto that which is good; *eis* concerning that which is evil.

Thus I have collected the different Texts wherein we meet with the Greek Preposition *eis* in the Epistle to the Romans, and there we find it about seventy-five times, with its divers Translations, and it is rendered, twenty-two times unto,—twelve, to—into, about twelve times—for, fifteen times—towards, twice—upon, thrice.—Besides some others, this, nearly the number.

1st Corinthians, 1, 9, *eis* unto the fellowship of his Son; verse 13, *eis* in the name of Paul; verse 13, *eis* in my own name. Chapter 2, 7, *eis* to our glory. Chapter

4, 6, *eis* to of the flesh body. Chapter verse 12, Chapter 10, ry of God; the worshipping; demination to one spirit; *eis* into the unto you Chapter 54, *eis* in verse 3, *eis*

Thus I meet with to the Corinthian seven times unto, four in, about five

2d Corinthian verse 11, *eis* towards Judea. Corinthian. Chapter him; verse *eis* to Troas 16, *eis* unto *eis* to the to death; verse 5, 5, *eis* for vain. Chapter repentance; towards you. liberality; *eis* for your concerning you 5, *eis* unto you good work

4, 6, *eis* to myself. Chapter 5, 5, *eis* for the destruction of the flesh. Chapter 6, 18, *eis* against his own soul or body. Chapter 8, 6, *eis* in him; verse 10, *eis* to idols; verse 12, *eis* against the Brethren; *eis* against Christ. Chapter 10, 2, *eis* unto Moses; verse 31, *eis* to the Glory of God. Chapter 11, 17, *eis* for the better; *eis* for the worse; verse 25, *eis* of me; verse 34, *eis* to condemnation. Chapter 12, 13, *eis* into one body; *eis* into one spirit. Chapter 14, 8, *eis* to the battle; verse 9, *eis* into the air; verse 22, *eis* for a sign; verse 36, *eis* unto you only. Chapter 15, 10, *eis* upon me; verse 54, *eis* in victory. Chapter 16, 1, *eis* for the Saints; verse 3, *eis* unto Jerusalem.

Thus I have collected the divers Texts, wherein we meet with the Greek Preposition *eis* in the first Epistle to the Corinthians, and there we find it about twenty seven times with its various translations: and is rendered unto, four times; to, six; into, three; for, four; and in, about five times, &c.

2d Corinthians, 1, 5, *eis* in us; verse 10, *eis* in whom; verse 11, *eis* upon; verse 16, *eis* into Macedonia; *eis* towards Judea; verse 21, *eis* in Christ; verse 23, *eis* unto Corinth. Chapter 2, 4, *eis* unto you; verse 8, *eis* towards him; verse 9, *eis* to this end; *eis* in all things; verse 12, *eis* to Troas; verse 13, *eis* into Macedonia; verse 16, *eis* unto death; *eis* unto life. Chapter 3, 13, *eis* to the end; *eis* to glory. Chapter 4, 11, *eis* unto death; verse 15, *eis* to the glory of God. Chapter 5, 5, *eis* for the self same thing. Chapter 6, 1, *eis* in vain. Chapter 7, 5, *eis* into Macedonia; verse 9, *eis* to repentance; verse 10, *eis* to salvation; verse 15, *eis* towards you. Chapter 8, 2, *eis* unto the riches of their liberality; verse 4, *eis* to the saints; *eis* in you; verse 14, *eis* for your want; verse 22, *eis* in you; verse 23, *eis* concerning you. Chapter 9, 1, *eis* to the saints; verse 5, *eis* unto you; verse 8, *eis* toward you; *eis* to every good work; verse 10, *eis* to the slower; verse 9, *eis* for

ever; verse 11, *eis* to all bountifulness; verse 13, *eis* unto the Gospel of Christ; *eis* unto them; *eis* unto all. Chapter 10, 1, *eis* towards you; verse 5, *eis* to the obedience of Christ; verse 8, *eis* for edification; *eis* for destruction; verse 13, *eis* without our measure; verse 14, *eis* unto you; verse 15, *eis* without our measure. Chapter 11, 3, *eis* in Christ; verse 6, *eis* among you; verse 13, *eis* into the Apostles; verse 14, *eis* into an Angel of Light; verse 31, *eis* for evermore. Chapter 12, 1, *eis* to visions; verse 4, *eis* into Paradise; verse 6, *eis* of me. Chapter 13, 3, *eis* toward you; verse 10, *eis* to edification; *eis* to destruction.

I have now collected the divers Texts wherein the Greek Preposition *eis* occurs in the Second Epistle to the Corinthians, and find it to occur about fifty-six times, with its various translations, and is rendered:—to, fourteen times; unto, eleven; for, seven; towards, six; into, six; in, ten; upon, twice; and with, twice.

Galatians, 1, 5, *eis* forever; verse 6, *eis* unto another Gospel; verse 17, *eis* unto Arabia; *eis* unto Damascus; *eis* to Jerusalem; verse 18, *eis* to Jerusalem; verse 21, *eis* into the regions of Syria; Chapter 2, 1, *eis* to Jerusalem; verse 2, *eis* in vain; verse 8, *eis* to the Apostleship; *eis* towards the Gentiles; verse 9, *eis* unto the heathen; *eis* unto the circumcision; verse 11, *eis* to Antioch; verse 16, *eis* in Christ. Chapter 3, 14, *eis* on the Gentiles; verse 17, *eis* in Christ; verse 24, *eis* to Christ; verse 27, *eis* into Christ. Chapter 4, 6, *eis* unto your hearts; verse 11, *eis* upon you in vain; verse 24, *eis* to bondage. Chapter 5, 10, *eis* in you; verse 13, *eis* for an occasion to the flesh. Chapter 6, 4, *eis* in himself; *eis* in another; verse 8, *eis* to the flesh; *eis* to the flesh; *eis* to the spirit.

Thus I have collected the several Texts wherein the Greek Preposition *eis* occurs in the Epistle to the Galatians, and we find it about twenty-seven times; and rendered:—to, ten times; in, six; into, three; unto, three; for, twice; towards, once; on, once; and, upon, once.

Ephesians, Chapter 1, 5, *eis* unto the adoption of chil-

dren; *eis* toward of time; v redemption of his glor *eis* toward verse 22, *eis* toward 19, *eis* tow verse 21, *eis* on high verse 12, *eis* fying of th faith; *eis* v verse 15, of itself; v unto the sweet smell or Church. severance;

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 verse 14, *eis*
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dren ; *eis* to himself ; verse 6, *eis* to the praise ; verse 8,
eis towards us ; verse 11, *eis* indispenation of the fulness
 of time ; verse 12, *eis* to the praise of ; verse 14, *eis* until the
 redemption of the purchased possession ; *eis* to the praise
 of his glory ; verse 15, *eis* to all the saints ; verse 19,
eis toward us. Chapter 2, 21, *eis* unto an holy temple ;
 verse 22, *eis* for an habitation of God. Chapter 3, 2,
eis toward you ; verse 16, *eis* in the inner man ; verse
 19, *eis* towards us ; *eis* with all the fulness of God ;
 verse 21, *eis* throughout all generations. Chapter 4, 8,
eis on high ; verse 9, *eis* into the lower parts of the earth ;
 verse 12, *eis* for the work of the ministry ; *eis* for the edi-
 fying of the body of Christ ; verse 13, *eis* in unity of the
 faith ; *eis* unto a perfect man ; *eis* unto the measure ;
 verse 15, *eis* unto him ; verse 16, *eis* unto the edifying
 of itself ; verse 19, *eis* unto lasciviousness ; verse 30, *eis*
 unto the day of redemption. Chapter 5, 2, *eis* for a
 sweet smelling savour ; verse 32, *eis* concerning Christ
 or Church. Chapter 6, 18, *eis* thereunto with all per-
 severance ; verse 22, *eis* for the same purpose.

Thus I have collected the divers Texts wherein we find
 the Greek Preposition *eis* in the Epistle to the Ephesians,
 and its divers translations, and occurs about twenty seven
 times in this Epistle, and is rendered :—unto, seven times ;
 to, four ; towards, five ; for, five ; in, three ; and so of
 others, as may be seen.

Phillippians, 1, 5, *eis* in the Gospel ; verse 10, *eis* till
 the day of Christ ; verse 11, *eis* unto the praise of God ;
 verse 12, *eis* unto the furtherance of the Gospel ; verse
 17, *eis* for the defence of the Gospel ; verse 19, *eis* to
 my salvation ; verse 25, *eis* for your furtherance ; verse
 29, *eis* on him. Chapter 2, 11, *eis* to the glory of the
 Father ; verse 16, *eis* in the day of Christ ; *eis* in vain.
 Chapter 3, 11, *eis* unto the resurrection of the dead.
 Chapter 4, 16, *eis* to my necessity ; verse 17, *eis* to your
 account ; verse 20, *eis* forever.

I have collected the divers Texts wherein we meet
 with the Greek Preposition *eis* in the Epistle to the Phil.

ipians, with its translations, and we find it about sixteen times, and is rendered:—In, four times; to, four; unto, three; for, three; till, once; on, once.

Colossians, 1, 4, *eis* to all the saints; verse 6, *eis* to you; verse 10, *eis* unto all pleasing; *eis* in the knowledge of God; verse 11, *eis* unto all patience; verse 12, *eis* to be made partakers of the saints in light; verse 13, *eis* into the Kingdom of his dear Son; verse 16, *eis* for him; verse 20, *eis* unto himself; verse 25, *eis* for you. Chapter 2, 2, *eis* unto all; *eis* to the acknowledgment; . verse 5, *eis* in Christ; verse 22, *eis* to perish; *eis* in knowledge; verse 15, *eis* to the which. Chapter 4, 8, *eis* for the same purpose; verse 11, *eis* unto the Kingdom of God.

In the above it occurs about eighteen times, and is rendered unto, five times; four times to; for, twice; &c.

1st Thessalonians, 1, 5, *eis* unto you. Chapter 2, 9, *eis* unto you; verse 12, *eis* unto his glory; verse 16, *eis* to the uttermost. Chapter 3, 5, *eis* in vain; verse 12, *eis* towards all men; *eis* towards you. Chapter 4, 8, *eis* to us; verse 9, *eis* to love one another; verse 10, *eis* towards all the brethren; verse 15, *eis* unto the coming of the Lord; verse 17, *eis* to meet the Lord; *eis* in the air. Chapter 5, 9, *eis* to wrath; *eis* to obtain salvation; verse 15, *eis* unto all men; verse 18, *eis* concerning you.

2d. Thessalonians 2, 4, *eis* in the temple of God; verse 13, *eis* to salvation. Chapter 3, 5, *eis* into the love of God; *eis* into the patient waiting for Christ.

Thus I have collected the few Texts wherein we meet with the Greek Preposition *eis* in the two Epistles to the Thessalonians, and amount to about twenty times, and is rendered—five times unto; seven to; towards, three times; into, twice; in, twice; concerning.

1st Timothy, 1, 3, *eis* into Macedonia; verse 12, *eis* into the ministry; verse 15, *eis* into the world; verse 16, *eis* to life eternal; verse 17, *eis* for ever. Chapter 2, 4, *eis* unto the knowledge of the truth. Chapter 3, 6,

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verse 21, *eis*
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eis into condemnation; verse 7, *eis* into reproach. Chapter, 5, 24. *eis* to judgment. Chapter 6, 7. *eis* into this world; verse 9, *eis* into temptation; verse 12, *eis* whereunto; verse 19. *eis* for the time to come.

2d Timothy, 2, 20, *eis* to honour; *eis* to dishonour; verse 21, *eis* unto honour; *eis* unto every good work; verse 25, *eis* to the acknowledging of the truth; verse 26, *eis* at his pleasure. Chapter 3, 6, *eis* into houses; verse 7, *eis* to the knowledge of the truth. Chapter 4, 10, *eis* unto Thessalonica; *eis* to Galatia; *eis* unto Dalmatia; verse 12, *eis* for the ministry; verse 13, *eis* to Ephesus; verse 18, *eis* unto his Heavenly Kingdom; *eis* forever.

Thus I have collected the divers Texts in the two Epistles to Timothy, where we meet with the Greek Preposition *eis*, with its different translations, and find it about twenty-seven times, and is rendered—into, eight times; unto, seven; to, eight; at, once; for, twice.

Titus, 3, 12, *eis* to Nicapolis; verse 14, *eis* for necessary uses.

Philemon, verse 5, *eis* toward all Saints; verse 6, *eis* in Christ Jesus.

Hebrews, Chapter 1, 6, *eis* into the world; verse 8, *eis* forever; verse 14, *eis* to minister for them. Chapter 2, 3, *eis* to us by them; verse 10, *eis* unto glory. Chapter 3, 5, *eis* for a testimony; verse 11, *eis* into my rest; verse 18, *eis* into his rest. Chapter 4, 1, *eis* into his rest; verse 3, *eis* into rest; *eis* into my rest; verse 5, *eis* into my rest; verse 6, *eis* therein; verse 10, *eis* into his rest; verse 11, *eis* into that rest; verse 16, *eis* in time of need. Chapter 5, 6, *eis* forever. Chapter 6, 6, *eis* unto repentance; verse 8, *eis* to be burned; verse 10, *eis* toward his name; verse 20, *eis* forever. Chapter 7, 14, *eis* of which Tribe; verse 17, *eis* forever; verse 21, *eis* forever; verse 24, *eis* forever; verse 25, *eis* to the uttermost; *eis* to make intercession for them; *eis* for evermore. Chapter 8, 10, *eis* into their minds; *eis* to

them ; *eis* to me a people. Chapter 9, 6, *eis* into the first tabernacle ; verse 7, *eis* into the second ; verse 9, *eis* for the time then present ; verse 12, *eis* into the holy place ; verse 14, *eis* to serve the living God ; verse 15, *eis* for the redemption of the transgressors ; verse 24, *eis* into the holy place ; *eis* into Heaven itself ; verse 25, *eis* into the holy place ; verse 26, *eis* to put away sin ; verse 28, *eis* to bear the sins of many ; *eis* unto salvation. Chapter 10, 5, *eis* into the world ; verse 12, *eis* forever ; verse 14, *eis* forever ; verse 31, *eis* into the hands of the living God ; verse 39, *eis* unto perdition ; *eis* to the saving of the soul. Chapter 11, 7, *eis* to the saving of his house ; verse 8, *eis* into a place ; *eis* for an inheritance ; verse 9, *eis* in the land of promise ; verse 11, *eis* to conceive seed ; verse 27, *eis* to the recompence of reward. Chapter 12, 2, *eis* of our faith ; verse 3, *eis* against himself. Chapter 13, 8, *eis* forever ; verse 11, *eis* into the holy place ; verse 21, *eis* for ever ; verse 25, *eis* into the perfect law of liberty.

Thus I have collected the divers Texts, wherein we meet with the Greek Preposition *eis* in the Epistle to the Hebrews, with its divers translations : and we find it about sixty times, and is rendered about nineteen times into ; for, sixteen ; to, fourteen ; unto, four ; and, in, four times ; therein, once ; of, twice ; and, against, once.

James, 2, 2, *eis* unto your Assembly ; verse 6, *eis* before your judgment seats ; verse 23, *eis* for righteousness. Chapter 3, 3, *eis* in the horses mouths. Chapter 4, 9, *eis* to mourning ; *eis* to heaviness ; verse 13, *eis* into such a city. Chapter 5, 12, *eis* into condemnation. 1st Peter, 1, 2, *eis* unto obedience ; verse 3, *eis* unto a lively hope ; verse 4, *eis* to an inheritance incorruptible ; *eis* for you ; verse 5, *eis* unto Salvation ; verse 7, *eis* unto praise ; verse 8, *eis* in whom ; verse 10, *eis* unto you ; verse 11, *eis* of Christ ; verse 21, *eis* in God ; *eis* in God ; verse 22, *eis* unto unfeigned love of the Brethren ; verse 23, *eis* for ever ; verse 25, *eis* for ever ; *eis* unto you ; Chapter 2,

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verse 13, *eis*
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verse 7, *eis* unto
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verse 23, *eis* for
; Chapter 2,

9, *eis* into his marvellous light; verse 14, *eis* for the pu-
nishment of evil doers. Chapter 3, 12, *eis* unto their
prayers; verse 21, *eis* towards God; verse 22, *eis* into
Heaven. Chapter 4, 4, *eis* to the same excess of riot;
verse 7, *eis* unto prayer; verse 8, *eis* among your-
selves; verse 11, *eis* for ever. Chapter 5, 10, *eis* unto
his eternal glory.

2d Peter, 1, 8, *eis* in the knowledge of our Lord;
verse 11, *eis* into the everlasting kingdom; verse 17,
eis in whom I am well pleased. Chapter 2, 4, *eis* unto
Judgment; verse 9, *eis* unto the day of Judgment;
verse 17, *eis* for ever; verse 22, *eis* to her wallowing in
the mire. Chapter 3, 7, *eis* against the day of Judg-
ment; verse 9, *eis* toward us; *eis* to repentance;
verse 18, *eis* for ever.

Thus I have collected the divers Texts wherein the
Greck Preposition *eis* occurs in the two Epistles of Peter,
with its various translations, and we meet with it in them
about thirty five times, and is rendered:—unto, thir-
teen times; for, seven; in, five; to, four; into, three;
towards, twice; against, once; and among, once.

1st John, 2, 17, *eis* forever. Chapter 3, 8, *eis* for this
purpose; verse 14, *eis* unto life. Chapter 4, 1, *eis* into
the world; verse 9, *eis* into the world. Chapter 5, 17,
eis on the Son; verse 13, *eis* on the name of the Son of
God.

2d John, verse 2, *eis* forever; verse 7, *eis* into the
world; verse 10, *eis* into your house.

3d John, verse 5, *eis* to the brethren; *eis* to strangers.
Jude, verse 4, *eis* to this condemnation; *eis* into lascivi-
ousness; verse 6, *eis* unto the judgment of the great day;
verse 13, *eis* forever; verse 21, *eis* unto eternal life;
verse 25, *eis* forever.

Revelations, 1, 6, *eis* forever; verse 11, *eis* in a book;
eis unto Ephesus; *eis* unto Smyrna; *eis* unto Pergamos;
eis unto Thlattyra; *eis* unto Sardis; *eis* unto Philadel-
phia; *eis* unto Laodicea; verse 18, *eis* forever. Chapter
2, 10, *eis* into prison; verse 22, *eis* into a bed; *eis* into

great tribulation. Chapter 4, 9, *eis* forever. Chapter 5, 6, *eis* into all the world or earth; verse 13, *eis* forever; verse 14, *eis* for ever. Chapter 6, 13, *eis* unto the earth; verse 15, *eis* in dens; *eis* in the rocks of the mountains. Chapter 7, 12, *eis* for ever. Chapter 8, 5, *eis* into the earth; verse 7, *eis* upon the earth; verse 8, *eis* into the sea. Chapter 9, 1, *eis* into the earth; verse 3, *eis* upon the earth; verse 7, *eis* unto battle; verse 9, *eis* to battle; verse 15, *eis* for an hour. Chapter 10, 5, *eis* to Heaven; verse 6, *eis* for ever. Chapter 11, 6, *eis* to blood; verse 9, *eis* in graves; verse 12, *eis* to Heaven; verse 15, *eis* for ever. Chapter 12, 9, *eis* into the earth; verse 13, *eis* into the earth; verse 14, *eis* into the wilderness; *eis* into her place. Chapter 13, 3, *eis* to death; verse 6, *eis* in blaphemy; verse 10, *eis* into captivity; verse 13, *eis* on the earth. Chapter 14, 11, *eis* for ever; verse 19, *eis* into the earth; *eis* into the great wine-press. Chapter 15, 7, *eis* for ever; verse 8, *eis* into the temple. Chapter 16, 1, *eis* upon the earth; verse 2, *eis* upon the men; verse 3, *eis* upon the sea; verse 4, *eis* upon the rivers; *eis* upon the fountains; verse 14, *eis* to the battle of that great day; verse 16, *eis* into a place; verse 17, *eis* into the air; verse 19, *eis* into three parts. Chapter 17, 3, *eis* into the wilderness; verse 8, *eis* into perdition, verse 11, *eis* into perdition; verse 17, *eis* into their hearts. Chapter 18, 21, *eis* into the sea. Chapter 19, 3, *eis* for ever; verse 19, *eis* unto the marriage supper; verse 17, *eis* into the supper of the Great God; verse 20, *eis* into the lake of fire. Chapter 20, 3, *eis* into the bottomless pit; verse 8, *eis* to battle; verse 10, *eis* into the lake of fire; *eis* for ever; verse 14, *eis* into the lake of fire; verse 15, *eis* into the lake of fire. Chapter 21, 24, *eis* into it; verse 6, *eis* into it; verse 27, *eis* into it. Chapter 22, 2, *eis* for the healing of the nations; verse 5, *eis* for ever; verse 14, *eis* into the city.

Thus I have collected the several Texts wherein we find the Greek Preposition *eis* in the Book of Revelation, with its divers translations; and is to be met with

in that Book into, about t
teen; to, sev

I have no where we me
New Testam
which it is re
signedly to f
both as to th
the translatio

In the seco
Greek Prepo
and its diver
themselves.

Matthew,
15, *ek* out of
16, *ex* of who
of thee shall
Chapter 6, 27
own eye; *ek*
Chapter 10,
you; verse 3
the abundanc
ek out of the
thou shall be
condemned;
the earth. C
verse 52, *ek*
the just. Ch
of the heart.
ter 17, 4, *ek*
dead. Chapt
10, *ek* from th
my youth.
21, *ek* on thy
on my right h
out of the mo

Chapter 5,
eis forever ;
 to the earth ;
 mountains.
eis into the
eis upon the
 to battle ;
 to Heaven ;
 1 ; verse 9,
 e 15, *eis* for
 verse 13, *eis*
 ; *eis* into
 e 6, *eis* in
 e 13, *eis* on
 19, *eis* into
 pter 15, 7,
 chapter 16,
 the men ;
 he rivers ;
 ttle of that
 17, *eis* into
 pter 17, 3,
 tion , verse
 eir hearts.
 3, *eis* for
 verse 17,
eis into the
 mless pit ;
 ke of fire ;
 ; verse 15,
eis into it ;
 Chapter 22,
eis for ever ;
 herein we
 of Revela-
 met with

in that Book about seventy-six times, and is rendered :
 into, about thirty-four times ; for, fourteen ; unto, thir-
 teen ; to, seven ; upon, seven ; in, five times.

I have now collected nearly the number of times
 where we meet with the Greek Preposition *eis* in the
 New Testament, as also the divers translations by
 which it is rendered, without deviating in the least de-
 signedly to favour either side ; There may be mistakes
 both as to the exact number of times it occurs, or in
 the translations, but neither was intended.

In the second place I shall fairly set before you the
 Greek Preposition *ek* or *ex*, the places where it occurs,
 and its divers Translations, so that people may judge for
 themselves.

Matthew, 1, 20, *ek* of the Holy Ghost. Chapter 2,
 15, *ek* out of Egypt have I called my son. Chapter 1,
 16, *ex* of whom Jesus was born. Chapter 2, 6, *ek* out
 of thee shall come a Governor. Chapter 5, 37, *ek* of evil.
 Chapter 6, 27, *ex* of you. Chapter 7, 5, *ek* out of thine
 own eye ; *ek* out thy brother's eye ; verse 9, *ex* of you.
 Chapter 10, 29, *ex* of them. Chapter 12, 11, *ex* among
 you ; verse 33, *ek* by his fruits ; verse 34, *ek* out of
 the abundance ; verse 35, *ek* out of the good treasure ;
ek out of the evil treasure ; verse 37, *ek* by thy words
 thou shall be justified ; *ek* by thy words those shall be
 condemned ; verse 42, *ek* from the uttermost parts of
 the earth. Chapter 13, 41, *ek* out of his Kingdom ;
 verse 52, *ek* of his treasure ; verse 49, *ek* from among
 the just. Chapter 15, 5, *ex* by me ; verse 19, *ek* out
 of the heart. Chapter 16, 1, *ek* from Heaven. Chap-
 ter 17, 4, *ek* out of the cloud ; verse 9, *ek* from the
 dead. Chapter 18, 12, one *ex* of them. Chapter 19,
 10, *ek* from their Mother's womb ; verse 20, *ek* from
 my youth. Chapter 20, 2, *ek* for a penny a day verse
 21, *ek* on thy right hand ; *ex* on thy left ; verse 23, *ek*
 on my right hand ; *ek* on my left. Chapter 21, 16, *ek*
 out of the mouth of Babes : verse 19, *ek* on thee ; verse

25, *ex* from Heaven ; or *ex* of men ; *ex* from Heaven ;
 verse 26, *ex* of men ; verse 31, *ek* of the twain. Chap-
 ter 22, 35, one *ex* of them ; verse 44, *ek* on my right
 hand. Chapter 23, 25, *ex* of extortion ; verse 34, some
ex of them. Chapter 24, 17, *ek* out of his house ; Chap-
 ter 25, 2, five *ex* of them , verse 8, *ek* of your oil ;
 verse 33, *ek* on his right hand ; *ex* on the left ; verse 34,
ek on his right ; verse 41, *ex* on the left hand. Chap-
 ter 26, 21, one *ex* of you ; verse 27, *ek* of this fruit of
 the wine ; verse 64, *ek* on the right hand of power ;
 verse 73, art *ex* of them, Chapter 27, *ex* with them
 the potters field ; verse 29, a crown *ex* of thorns ; verse
 38, *ek* on the right hand ; *ex* on the left ; verse 48, one
ex of them ran ; verse 53, come out *ek* of their graves.
 Chapter 28, 2, *ex* from Heaven.

Thus I have collected the different Texts wherein we
 meet with the Greek Preposition *ek* or *ex* in the
 Gospel according Matthew, with its divers Translations ;
 in that Gospel we meet with it about sixty-five times,
 it is rendered : of, twenty-two times ; out of, four-
 teen ; from, 10 ; on, thirteen ; by, three times ; among,
 once ; for, once ; and without, once.

Mark, 1, 7, *ek* from Heaven ; verse 25, *ex* of him ;
 verse 29, *ek* of the Synagogue. Chapter 5, 2, *ek* of the
 ship ; verse 30, *ex* out of him. Chapter 6, 14, *ek* from
 the dead ; verse 16, *ek* from the dead ; verse 54, *ek* out
 of the ship. Chapter 7, 11, *ex* by me ; verse 21, *ek* out
 of the heart ; verse 26, *ek* out of his daughter ; verse
 29, *ek* out of thy daughter ; verse 31, *ek* from the coasts
 of Tyre. Chapter 9, 7, *ek* out of the cloud ; verse 9,
ek from the dead ; verse 10, *ek* from the dead ; verse 17,
ek of the multitude ; verse 25, *ex* out of him. Chapter
 10, 20, *ek* from my youth ; verse 37, *ek* on the right
 hand ; *ex* on the left hand ; verse 40, *ek* on my right
 hand ; *ex* on my left. Chapter 11, 14, *ek* of thee here-
 after ; verse 20, *ek* from the roots ; verse 30, *ek* from
 Heaven ; *ex* of men ; verse 31, *ex* from Heaven ; verse
 32, *ex* of men. Chapter 12, 25, *ek* from the dead ;

verse 30, *ex* v
ex with all th
ex with all th
 with all the f
ex on my rig
ek of her wan
 verse 15, *ek* c
 four winds.
 verse 20, *ek* o
ek of the vine
 er ; verse 70,
 right hand ;
 rock. Chapt
 chre ; verse 1
 hand of God.

Thus I have
 meet with Gr
 Mark, with its
 this Gospel abo
 of, about twelv
 on, nine ; with

Luke 1, 5, e
 ters of Aaron fr
 verse 15, *ek* fr
 the house of D
 our enemies ; e
 verse 74, *ek*. ou
ex from on hig
 verse 4, *ex* of t
ek of many hear
 tribe of Asher
 verse 22, *ek* fro
 his mouth ; ver
 of the Synagogu
 vers 17, *ek* out
 of thine own ey
 thorns ; *ek* of
 the good treasu

Heaven ;
 n. Chap-
 my right
 : 34, some
 use ; Chap-
 your oil ;
 ; verse 34,
 d. Chap-
 is fruit of
 f power ;
 with them
 rns ; verse
 e 48, one
 ir graves.

herein we
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 nslations ;
 ve times,
 of, four-
 ; among;

of him ;
 ek of the
 4, ek from
 4, ek out
 1, ek out
 er ; verse
 he coasts
 verse 9,
 verse 17.
 Chapter
 the right
 my right
 hee here-
 ek from
 n ; verse
 e dead ;

verse 30, *ex* with all thy heart ; *ex* with all thy soul ;
ex with all thy mind ; *ex* with all thy strength ; verse 33,
ex with all the heart ; *ex* with all the understanding ; *ex*
 with all the soul ; *ex* with all the strength ; verse 36,
ex on my right hand ; verse 44, *ek* of their abundance ;
ek of her want. Chapter 13, 1, *ek* out of the temple ;
 verse 15, *ek* out of the house ; verse 27, *ek* from the
 four winds. Chapter 14, 18, *ex* of you shall betray me ;
 verse 20, *ek* of the twelve ; verse 23, *ex* of it ; verse 25,
ek of the vine ; verse 62, *ek* on the right hand of pow-
 er ; verse 70, *ex* of them. Chapter 15, 27, *ek* on the
 right hand ; *ex* on the left ; verse 46, *ek* out of the
 rock. Chapter 16, 3, *ek* from the door of the Sepul-
 chre ; verse 12, *ex* of them ; verse 19, *ek* on the right
 hand of God.

Thus I have collected the divers Texts wherein we
 meet with Greek Preposition *ek* or *ex* in the Evangelist-
 Mark, with its several translations, and we find them in
 this Gospel about fifty-six times, and is rendered : —
 of, about twelve times ; out of, sixteen ; from, twelve ;
 on, nine ; with, nine times.

Luke 1, 5, *ex* of the course of Abia ; *ek* of the daugh-
 ters of Aaron ; verse 11, *ek* on the right side of the altar ;
 verse 15, *ek* from his mother's womb ; verse 27, *ex* of
 the house of David ; verse 71, *ex* from the hands of
 our enemies ; *ek* from the hands of all that hate us ;
 verse 74, *ek*, out of the hands of our enemies ; verse 78,
ex from on high. Chapter 2, 4, *ek* out of the city ;
 verse 4, *ex* of the house and lineage of David ; verse 35,
ek of many hearts may be revealed ; verse 36, *ek* of the
 tribe of Asher. Chapter 3, 8, *ek* of these stones ;
 verse 22, *ek* from Heaven. Chapter 4, 22, *ek* out of
 his mouth ; verse 35, *ex* out of him ; verse 38, *ek* out
 of the Synagogue. Chapter 5, 3, *ek* out of the ship ;
 verse 17, *ek* out of every town. Chapter 6, 42, *ek* out
 of thine own eye ; verse 44, *ek* by his own fruit ; *ex* of
 thorns ; *ek* of a bramble bush ; verse 45, *ek* out of
 the good treasure of his heart ; *ek* out of the evil trea-

sure of his heart. Chapter 8, 27, *ek* out of the city. Chapter 9, 9, *ek* from the dead; verse 35, *ek* out of the cloud. Chapter 10, 7, *ex* from house to house; verse 11, *ek* of your city; verse 18, *ek* from Heaven; verse 27, *ex* with all thy heart; *ex* with all thy soul; *ex* with all thy strength; and *ek* with all thy mind. Chapter 11, 5, *ex* of you shall have a friend; verse 6, *ek* in his journey; verse 13, *ex* of Heaven; verse 15, *ex* of them; verse 16, *ex* from Heaven; verse 27, *ek* of the company; verse 31, *ek* from the uttermost parts of the earth; verse 49, *ex* of them they shall slay. Chapter 12, 6, one *ex* of them; verse 15, *ek* of the things which he possesseth; verse 25, which *ex* of you by taking thought; verse 36, *ek* from the Wedding. Chapter 14, 28, which *ek* of you; verse 33, of you which forsaketh not all. Chapter 15, 4, *ex* of you having an hundred sheep; one *ek* of them. Chapter 17, 7, which *ex* of you having a servant; *ek* from the field; verse 15, one *ex* of them; verse 24, *ek* out of one part of Heaven. Chapter 20, 4, *ex* from Heaven; or *ex* of men; verse 5, *ex* from Heaven; verse 6, *ex* of men; verse 35, *ek* from the dead; verse 42, *ek* on my right hand. Chapter 21, 4, she *ek* of her penury; *ek* of their abundance; verse 16, some *ex* of you; verse 18, one hair *ek* of your head. Chapter 22, 3, being *ek* of the number; verse 16, not eat *ex* of it; verse 23, which *ex* of them; verse 50, one *ex* of them; verse 58, also *ex* of them; verse 69, *ek* on the right hand of power. Chapter 23, 7, *ek* of Herod's jurisdiction; verse 8, *ex* of a long season; verse 33, *ek* on the right hand; *ex* on the left; verse 55, *ek* from Galilee. Chapter 24, 13, two *ex* of them; verse 22, certain women *ex* of our company; verse 46, *ek* from the dead; verse 49, *ex* from on high.

Thus I have collected the divers Texts wherein we meet with the Greek Preposition *ek* or *ex* in the Gospel according to Luke, and find to occur about seventy-eight times, and is rendered—of; thirty-seven times; out of,

fifteen; from
and, in, on
John, 1,
verse 24, *ek*
verse 35, tw
Chapter 2,
verse 22, *ek*
the Pharisees
flesh; *ek* of t
13, *ek* from
ples; verse 2
earth; *ek* of
6, *ek* with hi
12, *ex* of it;
of the water
out of the ci
47, *ek* out of
5, 23, *ek* from
ples; verse
barley loaves
of the loaves
from Heaven
from Heaven
from Heaven
of this bread
of his disciple
my Father;
one *ek* of the
19, none *ex*
Fathers; vers
people; vers
ek of the peop
the seed of Da
ek of the ruler
them; vers
ter 8, 23, *ek* f
world; not a

fifteen ; from, fifteen ; on, five ; with, four ; by, once ; and, in, once.

John, 1, 16, *ek* of his fulness ; *ex* from Jerusalem ; verse 24, *ek* of the Pharisees ; verse 32, *ex* from Heaven ; verse 35, two *ek* of his disciples ; verse 40, *ek* of the two. Chapter 2, 15, *ek* of small cords ; *ek* out of the temple ; verse 22, *ek* from the dead. Chapter 3, 1, a man *ek* of the Pharisees ; verse 5, *ex* of water ; verse 6, *ek* of the flesh ; *ek* of the spirit ; verse 8, *ek* of the spirit ; verse 13, *ek* from Heaven ; verse 25, some *ek* of John's Disciples ; verse 27, *ek* from Heaven ; verse 31, *ek* of the earth ; *ek* of the earth ; *ek* from Heaven. Chapter 4, 6, *ek* with his journey ; verse 7, *ek* of Samaria ; verse 12, *ex* of it ; verse 13, *ex* of this water ; verse 14, *ek* of the water ; verse 22, *ex* of the Jews ; verse 30, *ek* out of the city ; verse 39, *ek* out of that city ; verse 47, *ek* out of Judea ; verse 54, *ek* out of Judea. Chapter 5, 23, *ek* from death. Chapter 6, 8, one *ek* of his disciples ; verse 11, *ek* of the fishes ; verse 13, *ek* of the five barley loaves ; verse 23, *ek* from Tiberius ; verse 26, *ek* of the loaves ; verse 31, *ek* from Heaven ; verse 38, *ek* from Heaven ; verse 39, nothing *ex* of it ; verse 41, *ek* from Heaven ; verse 42, *ek* from Heaven ; verse 50, *ek* from Heaven ; *ex* of it ; verse 51, *ek* from Heaven ; *ek* of this bread ; verse 58, *ek* from Heaven ; verse 60, *ek* of his disciples ; *ex* from the beginning ; verse 65, *ek* of my Father ; verse 70, one *ek* of you is a devil ; verse 71, one *ek* of the twelve. Chapter 7, 17, *ek* of God ; verse 19, none *ex* of you ; verse 22, *ek* of Moses ; *ek* of the Fathers ; verse 25, some *ek* of them ; verse 31, *ek* of the people ; verse 38, *ek* out of his belly ; verse 40, many *ek* of the people ; verse 41, *ek* of Galilee ; verse 42, *ek* of the seed of David ; verse 44, some *ex* of them ; verse 48, *ek* of the rulers ; *ek* of the Pharisees ; verse 50, one *ex* of them ; verse 52, *ek* of Galilee ; *ek* out of Galilee. Chapter 8, 23, *ek* from beneath ; *ek* from above ; *ek* of this world ; not *ek* of this world ; verse 42, *ek* from God ;

verse 44, *ek* of his own ; verse 46 ; who *ex* of you ; verse 47, *ek* of God ; not *ek* of God ; verse 59, *ek* out of the temple. Chapter 9, 1, *ek* from his birth ; verse 6, *ek* of the spittle ; verse 16, some *ek* of the Pharisees. Chapter 10, 16, *ek* of this fold ; verse 20, many *ex* of them ; verse 26, *ek* of my sheep ; verse 28, *ek* out of my hands ; verse 29, *ek* out of his hand ; verse 32, *ek* from my Father ; verse 39, *ek* out of their hands. Chapter 11, 1, *ek* of the town of Mary ; verse 19, *ek* of the Jews ; verse 46, some *ex* of them ; verse 49, one *ex* of them. Chapter 12, 1, *ek* from the dead ; verse 3, *ek* with the odour of the ointment ; verse 4, one *ek* of the disciples ; verse 9, *ex* of the Jews ; *ek* from the dead ; verse 17, *ek* out of his grave ; *ek* from the dead ; verse 27, *ek* from this hour ; verse 28, *ek* from Heaven ; verse 32, *ek* from the earth ; verse 34, *ek* out of the law ; verse 42, *ex* among the chief rulers ; *ex* of myself. Chapter 13, 1, *ek* out of this world ; verse 4, *ek* from supper verse 21, one *ex* of you. Chapter 15, 19, *ex* of the world ; *ex* out of the world. Chapter 16, 4, *ex* at the beginning ; verse 5, none *ex* of you ; verse 14, *ex* of mine ; verse 15, *ek* of mine ; verse 17, some *ek* of his disciples. Chapter 17, 6, *ek* out of the world ; verse 12, none *ex* of them ; verse 14, *ek* of the world ; *ek* of the world ; verse 15, *ek* out of the world ; *ek* from the evil ; verse 16, *ek* of the world ; not *ek* of the world. Chapter 18, 3, *ek* from the chief priests ; verse 9, *ex* of them thou hast given me ; verse 17, *ek* of this man's disciples ; verse 25, *ek* of this man's disciples ; verse 26, one *ek* of the servants ; verse 36, *ek* of this world ; verse 37, *ek* of the truth. Chapter 19, 2, crown *ex* of thorns ; verse 12, *ek* from that time ; verse 23, *ex* from the top. Chapter 20, 1, *ek* from the sepulchre ; verse 2, *ek* out of the Sepulchre ; verse 9, *ek* from the dead ; verse 24, one *ek* of them. Chapter 21, 2, *ek* of his disciples ; verse 14, *ek* from the dead.

Thus I have collected the various Texts wherein we meet with the Greek Preposition *ek* or *ex*, in the Gospel

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dred and four
eighty times ;
and some tim

Acts, 1, 18
verse 25, *ex* by
Heaven ; verse
ek from his
dead ; verse
among the pe
verse 6, *ek*
dead. Chapte
among you ; v
3, *ex* out of th
4, *ek* out of th
verse 3, *ex* of
land of Egypt
verse 56, *ek* on
ex with all thin

Chapter 10,
41, *ek* from the
circumcision ;
ex of them. C
11, *ek* out of the
prison ; verse 2
ex out of it ; ver
from the dead
Chapter 15, 2, e
ple ; verse 21, M
company ; verse
out from us ver
selves. Chapter
3, *ek* from the d
12, *ex* of them ;
1, *ex* from Athe
19, 25, *ek* by thi
ek out of the m
own selves. C

according to John, and there we find it about one hundred and forty five times ; and is rendered :—of, about eighty times ; from, thirty-eight ; out of, twenty times ; and some times with, among, and at.

Acts, 1, 18, *ek* of mighty ; verse 24, *ex* of these ; verse 25, *ex* by transgression fell. Chapter 2, 2, *ek* from Heaven ; verse 25, *ex* on my right hand. Chapter 3, 2, *ek* from his mother's womb ; verse 15, *ek* from the dead ; verse 22, *ex* of your brethren ; verse 33, *ek* from among the people. Chapter 4, 2, *ek* from the dead ; verse 6, *ek* of the kindred ; verse 10, *ex* from the dead. Chapter 5, 38, *ek* of men. Chapter 6, 3, *ex* among you ; verse 9, *ek* of the Libertines. Chapter 7, 3, *ex* out of thy country ; *ex* from thy kindred, verse 4, *ek* out of thy land ; verse 10, *ek* out of his affection ; verse 37, *ex* of your brethren ; verse 40, *ek* out of the land of Egypt ; verse 55, *ek* on the right hand of God ; verse 56, *ek* on the right hand of God. Chapter 8, 37, *ex* with all thine heart ; verse 39, *ex* out of the water. Chapter 10, 1, *ek* of the band called Italian, verse 41, *ek* from the dead. Chapter 11, 2, they *ex* of the circumcision ; verse 20, some *ex* of them ; verse 28, one *ex* of them. Chapter 12, 7, *ex* from his hands ; verse 11, *ek* out of the hands of Herod ; verse 17, *ek* out of prison ; verse 25, *ex* from Jerusalem. Chapter 13, 17, *ex* out of it ; verse 30, *ex* from the dead ; verse 34, *ex* from the dead ; verse 42, *ek* out of the Synagogue. Chapter 15, 2, *ex* of them ; verse 14, *ex* of them a people ; verse 21, Moses *ex* of old ; verse 22, *ex* of their own company ; verse 23, *ex* of the Gentiles ; verse 24, *ex* out from us ; verse 29, *ex* from which if ye keep yourselves. Chapter 16, 40, *ex* out of prison. Chapter 17, 3, *ek* from the dead ; verse 4, some *ex* of them ; verse 12, *ex* of them ; verse 31, *ek* from the dead. Chapter 18, 1, *ex* from Athens ; verse 2, *ex* from Rome. Chapter 19, 25, *ek* by this craft we have our wealth ; verse 33, *ek* out of the multitude. Chapter 23, 3, *ex* of your own selves. Chapter 23, 18, *ex* out of Jerusalem.

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se 6, *ek* of
Chapter
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y hands ;
n my Fa-
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odour of
verse 9,
ek out of
his hour ;
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ut of this
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t of ; the
verse 5,
5, *ek* of
er 17, 6,
n ; vers
ek out
ek of the
ek from
st given
e 25, *ek*
the ser-
of the
erse 12,
Chapter
the Se-
one *ek*
erse 14,
ein we
Gospel

Chapter 23, 21, *ex* of them; verse 34, *ex* of what Province. Chapter 24, 7, *ek* out of our hands; verse 10, *ex* of many years. Chapter 26, 17, *ex* from the people; verse 23, *ek* from the dead; verse 27, 22, *ex* among you; verse 29, *ek* out of the stern; verse 30, *ex* out of the ship; *ek* out of the fore ship. Chapter 27, 34, *ex* from the head of any of you. Chapter 28, 3, *ek* out of the heat; verse 4, *ek* from the sea; verse 17, *ex* from Jerusalem.

I have collected the several Texts wherein we find the Greek Preposition *ek* or *ex* with its divers translations in the Acts, and find it about seventy-two times, and is rendered:—from, twenty-five times; of, twenty: out of, eighteen; on, four times, also among, twice; by, once, &c.

Romans, 1. 3, *ek* of the seed of David; verse 4, *ex* by the resurrection from the dead; verse 17, *ex* from faith to faith; *ex* by faith. Chapter 2, 8, *ex* of contention; verse 18, *ek* out of the law; verse 27, *ek* by nature; verse 29, not *ex* of men; *ex* of God. Chapter 3, 20, *ex* by the deeds of the law; verse 26, *ek* in Jesus; verse 30, *ek* by faith. Chapter 4, 2, *ex* by works; verse 12, *ex* of the circumcision; verse 13, *ek* of the law be heir; verse 16, *ex* of the law; *ek* of the faith of Abraham; verse 24, *ek* from the cloud. Chapter 5, 16, *ex* to condemnation. Chapter 6, 9, *ek* from the dead; verse 13, *ek* from the dead; verse 17, *ek* from the heart. Chapter 7, 4, *ek* from the dead. Chapter 8, 11, *ek* from the dead. Chapter 9, 5, *ex* of whom Christ came; verse 6, are *ex* of Israel; verse 10, conceived *ex* by one; verse 11, not *ex* of works; verse 21, *ek* of the same lump; verse 24, *ek* of the Jews; *ex* of the Gentiles; verse 30, is *ek* of faith; verse 32, *ex* by faith; verse 32, *ek* by faith; *ex* of the law. Chapter 10, 5, *ex* of the law; verse 6, *ek* of faith; verse 7, *ex* from the dead; verse 9, *ek* from the dead; verse 17, *ex* by hearing. Chapter 11, 1, of the seed of Abraham; verse 6, *ex* of works; *ex* of works; verse 14, some of them; verse

15, *ek* from Tree; verse *ex* of him.

3, *ex* of the
14, 23, *ek* of
the Holy G

Thus I ha
meet with t
Translations

and is rende
ten; out of

1st. Corin
ek of God

13, *ex* from
ter. 7, 5, *ek*

8, 6, *ex* of w
fruit thereof

temple; vers
ek of that on

ek of the man
verse 28; *ek* o

15, *ek* of the
body; *ek* of v

greater part
verse 27, *ek* o

Thus I ha
meet with th

Epistle to the
eight times; a

six times; wit
2d. Corin

death; vers
ex by me; ver

you; verse 5,
6, *ek* out of d

ek of God; ve
the body; v

15, *ek* from the dead; verse 24, *ek* out of the Olive Tree; verse 26, *ek* out of Zion the deliveter; verse 36, *ex* of him. Chapter 12, 18, *ex* of you. Chapter 13, 3, *ex* of the same; verse 11, *ex* out of sleep. Chapter 14, 23, *ek* of faith; *ek* of faith. Chapter 15, 16, *ek* by the Holy Ghost. Chapter 16, 11, house *ek* of Narcissus.

Thus I have collected the several Texts wherein we meet with the Greek Preposition *ek* or *ex* and its divers Translations, and we find it about fifty-three times; and is rendered from, ten times; of, twenty-eight; by, ten; out of, five times; in, once; to, once; these nearly.

1st. Corinthians, 1, 3, *ex* of him. Chapter 2, 12, is *ek* of God. Chapter 3, 2, *ek* from among you; verse 13, *ex* from among you; *ek* out of this world. Chapter 7, 5, *ek* with consent; verse 7, *ek* of God. Chapter 8, 6, *ex* of whom are all things. Chapter 9, 7, *ek* of the fruit thereof; *ek* of the flock. Chapter 9, 13, *ek* of the temple; verse 19, *ek* from all men. Chapter 10, 17, *ek* of that one bread. Chapter 11, 8, *ek* of the woman; *ek* of the man; verse 12, *ek* of the man; *ek* of God; verse 28, *ek* of that bread; *ek* of that cup. Chapter 12, 13, *ek* of the body; *ek* of the body; verse 16, *ek* of the body; *ek* of the body. Chapter 15, 6, *ex* of whom the greater part remain; verse 12, *ek* from the dead; verse 47, *ek* of the earth; *ex* from Heaven.

Thus I have collected the divers Texts where we meet with the Greek Preposition *ek* or *ex* in the first Epistle to the Corinthians, and we find it about twenty-eight times, and is rendered, of, twenty times; from, six times; with, once; out of, once.

2d. Corinthians, Chapter 1, 10, *ek* from to great a death; verse 11, *ek* by means of many. Chapter 2, 2, *ex* by me; verse 17, of sincerity. Chapter 3, 1, *ex* from you; verse 5, *ex* of ourselves; *ek* of God. Chapter 4, 6, *ek* out of darkness; verse 7, *ex* of us. Chapter 5, 1, *ek* of God; verse 2, *ex* from Heaven; verse 8, *ek* from the body; verse 18, *ek* of God; *ek* from among.

Chapter 6, 17. Chapter 7, 9, *ex* by us in nothing. Chapter 8, 7, *ex* to us; verse 11, *ek* out of that which ye have. Chapter 9, 7, *ex* of necessity. Chapter 11, 26, *ek* by mine own countrymen; *ex* by the heathen. Chapter 12, 6, *ex* of me.

Here I have collected the several places where we meet with *ek* or *ex* the Greek Preposition, in the second Epistle to the Corinthians, with its divers Translations, and find it about twenty times in the Epistle; and is rendered of, eight times; from, five; by, five times; out of, twice; to, once.

Galations, 1, 1, *ek* from the dead; verse 4, *ek* from this present world; verse 8, *ek* from Heaven; verse 15, *ek* from my mother's womb. Chapter 2, 12, *ek* of the circumcision; verse 15, *ex* of the Gentiles; verse 16, *ex* by the works of the law; verse 16, *ex* by the faith of Christ; *ex* by the works of the law; *ex* by the works of the law; *ex* by the works of the law. Chapter 3, 2, *ex* by the works of the law; *ex* by the hearing of faith; verse 5, *ex* by the works of the law; *ex* by the hearing of faith; verse 7, *ek* of faith; verse 8, *ek* through faith; verse 9, *ek* of faith; verse 10, *ek* of the works of the law; verse 11, *ek* by faith; verse 12, *ek* of faith; verse 13, *ek* from the course of the law; verse 18, *ek* of the law; *ex* of promise; verse 21, *ex* by the law; verse 24, *ek* by faith. Chapter 5, 4, *ek* of a woman; verse 22, *ek* by a bond-maid; *ek* by a free woman; verse 23, *ek* of the bond-woman; *ek* of the free woman; verse 23, *ek* of the bond-woman; *ek* of the free woman. Chapter 5, 5, *ek* by faith; verse 8, *ek* of him that calleth. Chapter 6, 8, *ek* of the flesh; *ek* of the spirit.

Thus I have collected the several Texts where we find the Greek Preposition *ek* or *ex* in the Epistle to the Galations, with its divers Translations, and find it in this Epistle about thirty-six times; and is rendered of, about fifteen times; by, twelve; and, from, five times; through, once.

Ephesians
ex of yourself
of whom.

out of you
dead; verse
6, 6, *ek* from

In this Ep
ed of five tin

Philippians
love; verse 2
the flock; *ex*

20, *ex* from
household.—

Colossians,
ek from the d

19, *ex* from v
of your mou

4, 9, one *ex* o
verse 12, one

1st. Thessal
dead. Chap

cleanness; ve
2d. Thessal

1st. Timot
6, 4, *ex* of wh

2d. Timot
of David; ve

ek out of the
this sort; ver

of the mouth

Titus, 1, 1
selves. Chap

ter 3, 5, not
Hebrews, 1

all *ex* of one.

ex out of Egy
you. Chapte
from death.

Ephesians, 1, 20, *ek* from the dead. Chapter 2, 8, *ex* of yourselves; verse 9, *ex* of works. Chapter 3, 15, *ex* of whom. Chapter 4, 16, *ex* from whom; verse 29, *ek* out of your mouth. Chapter 5, 14, *ek* from the dead; verse 36, *ek* of his flesh; *ek* of his bones. Chapter 6, 6, *ek* from the heart.

In this Epistle it occurs about ten times, and is rendered of five times; from, four times; out of, once.

Philippians, 1, 16, *ex* of contention; verse 17, *ex* of love; verse 23, *ex* betwixt two. Chapter 3, 5, *ek* of the stock; *ex* of Hebrews; verse 9, *ek* of the law; verse 20, *ex* from whence. Chapter 4, 22, *ek* of Cæsar's household.—eight times.

Colossians, 1, 18, *ek* from the dead. Chapter 2, 12, *ek* from the dead; verse 14, *ek* out of the way; verse 19, *ex* from which all the body. Chapter 3, 8, *ek* out of your mouth; verse 23, *ek* from the heart. Chapter 4, 9, one *ex* of you; verse 11, *ek* of the circumcision; verse 12, one *ek* of you.—nine times.

11. Thessalonians, 1, 10, *ek* from Heaven; *ek* from the dead. Chapter 2, 3, not *ek* of deceit; not *ex* of uncleanness; verse 6, *ex* of men sought we glory.

2d. Thessalonians, 2, 7. *ek* out of the way.

1st. Timothy, 1, 5. *ek* out of a pure heart. Chapter 6, 4, *ex* of which cometh envy.

2d. Timothy, 2, 8, *ek* from the dead; *ek* of the seed of David; verse 22, *ek* out of a pure heart; verse 26, *ek* out of the snare of the Devil. Chapter 3, 6, *ek* of this sort; verse 11, *ek* out of them all; verse 17, *ek* out of the mouth of the lion.

Titus, 1, 10, *ek* of the circumcision; one *ex* of themselves. Chapter 2, 8, *ex* of the contrary party, Chapter 3, 5, not of works.

Hebrews, 1, 3, *ek* on my right hand. Chapter 2, 11, all *ex* of one. Chapter 3, 13, any *ex* of you; verse 16, *ex* out of Egypt by Moses. Chapter 4, 1, one *ex* of you. Chapter 5, 1, *ex* from among men; verse 7, *ek* from death. Chapter 7, 4, *ek* of the spoil; verse 5, *ek*

of the Sons of Levi ; *ex* out of the Sons of Abraham ;
verse 6, *ex* from them ; verse 12, *ex* of necessity ; verse
14. *ex* out of Judah. Chapter 8, 9, *ek* out of the land
of Egypt. Chapter 10, 38, *ek* by faith. Chapter 11, 19,
ek from the dead. Chapter 13, 20, *ek* from the dead.

I have collected the several Texts where we meet
with the Greek Preposition *ek* or *ex* in the Epistle to the
Hebrews, with its divers Translations, and we find it to
occur about sixteen times ; and is rendered from, five
times ; of, five times ; out of, four times ; on, once ; by
once.

James, 2, 16, one *ex* of you ; verse 18, *ek* without
thy works ; *ek* by my works ; verse 21, *ex* by works ;
verse 22, *ek* by works was faith made perfect ; verse 24,
ex by works ; *ek* by faith ; verse 25, *ex* by works.
Chapter 3, 10, *ex* out of the same ; verse 11, *ek* at the
same place ; verse 13, *ek* out of good conversation.
Chapter 4, 1, *ek* of your lusts. Chapter 5, 20, *ek* from
the error of his ways ; *ek* from death.—Here it occurs
about thirteen times.

1st. Peter, 1, 3, *ek* from the dead ; verse 18, *ek* from
your vain conversation ; verse 21, *ek* from the dead ;
verse 22, *ek* with a pure heart ; verse 23, *ek* of corrupta-
ble seed. Chapter 2, 12, *ek* by your good works.
Chapter 4, 11, *ek* of the ability.

2d. Peter, 1, 18, *ex* from Heaven. Chapter 2, 8, *ek*
to day ; verse 9, *ek* out of temptation ; Chapter 2, 21,
ek from the holy Commandment. Chapter 3, 5, *ek*
out of the water.

3d. John, 2, 16, *ek* of the Father ; *ek* of the world ;
verse 19, *ex* from you ; *ex* of you ; *ex* of us ; not *ek* of
us ; verse 29, *ex* of him. Chapter 3, 8, *ek* of the devil ;
verse 9, *ek* of God ; *ek* of God ; verse 10, not *ex* of
God ; verse 12, of that wicked one ; verse 14, *ek* from
death ; verse 19, *ek* of the truth ; verse 24, *ek* by the
spirit. Chapter 4, 1, *ek* of God ; verse 2, is *ek* of God ;
verse 3, not *ek* of God ; verse 4, *ek* of God ; verse 5,
ek of the world ; *ek* of the world ; verse 6, *ek* of God ;

not of God
ek of his s
verse 4, *ek*
verse 19, *ek*
find it in th
2d John
3d John
is of God.
Judg, ve
ek out of th
Revelati
mouth. C
the tree of
the second
22. *ek* of th
life ; verse
from the ho
verse 16, *ek*
Chapter 5,
the throne
the tribe of
him ; verse
one *ek* of th
out of their
5, *ek* of the
of the tribe
tribe of Ne
of the tribe
tribe of Isach
of Joseph ;
nations ; ve
of much trib
hand ; verse
ek from Heav
ek by reason
of the pit ;
Heaven ; ver

Abraham ;
 essity ; verse
 of the land
 pter 11, 19,
 m the dead.
 e we meet
 pistle to the
 e find it to
 from, five
 n, once ; by

ek without
 by works ;
 ; verse 24,
 by works.
 ek at the
 onversation.
 20, ek from
 e it occurs
 8, ek from
 the dead ;
 of corrupta-
 od works.

et 2, 8, ek
 pter 2, 21,
 3, 5, ek

he world ;
 not ek of
 the devil ;
 not ek of
 4, ek from
 ek by the
 t of God ;
 ; verse 5,
 of God ;

not of God ; ek hereby ; verse 7, ek of God ; verse 13,
 ek of his spirit. Chapter 5, 1, ek of God ; ek of him ;
 verse 4, ek of God ; verse 18, ek of God ; ek of God ;
 verse 19, ek of God.—About thirty-two times do we
 find it in this Epistle, and is generally rendered of.

2d John, verse 4, ek of thy children.

3d John, verse 10, ek out of the Church ; verse 11, ek
 is of God.

Judg, verse 5, ek out of the land of Egypt ; verse 23,
 ek out of the fire.

Revelation, 1, 5, ek of the dead ; verse 16, ek out of his
 mouth. Chapter 2, 5, ek out of his place ; verse 7, ek of
 the tree of life ; verse 19, some ek of you ; verse 11, ek of
 the second death ; verse 21, ek of her fornication ; verse
 22, ek of their deeds. Chapter 3, 5, ek out of the book of
 life ; verse 9, ek of the synagogue of Satan ; verse 10, ek
 from the hour of temptation ; verse 12, ek out of Heaven ;
 verse 16, ek out of my mouth ; verse 18, ek in the fire.
 Chapter 5, 5, ek of the Elders. Chapter 4, 5, ek out of
 the throne proceeded lightnings. Chapter 5, 5, ek of
 the tribe of Judah ; verse 7, ek out of the right hand of
 him ; verse 9, ek out of every kindred. Chapter 6, 1,
 one ek of the seals ; one ek of the four beasts ; verse 14, ek
 out of their places. Chapter 7, 4, ek of all the tribes ; verse
 5, ek of the tribe of Judah ; ek of the tribe of Reuben ; ek
 of the tribe of Gad ; ek of the tribe of Aser ; ek of the
 tribe of Nephthalim ; ek of the tribe of Manasseh ; ek
 of the tribe of Simeon ; ek of the tribe of Levi ; ek of the
 tribe of Issachar ; ek of the tribe of Zebulon ; ek of the tribe
 of Joseph ; ek of the tribe of Benjamin ; verse 9, ek of all
 nations ; verse 12, one ek of the elders ; verse 14, ek out
 of much tribulation. Chapter 8, 4, ek out of the Angel's
 band ; verse 5, ek with the fire of the altar ; verse 10,
 ek from Heaven ; verse 11, ek of the waters ; verse 13,
 ek by reason of the other voices. Chapter 9, 2, ek out
 of the pit ; ek by reason of the smoke ; verse 1, ek from
 Heaven ; verse 3, ek out of the smoke ; verse 13, ek from

the four horns of the altar ; verse 17, *ek* out of their mouths ; verse 18, *ek* by the fire ; *ek* by the smoke , *ek* out of their mouths ; verse 20, *ek* of the works of their hands ; verse 21, *ek* of their murders ; *ek* of their forceries ; *ek* of their fornications ; *ek* of their thefts. Chapter 10, 1, *ek* from Heaven ; verse 4, *ek* from Heaven ; verse 8, *ek* from Heaven ; verse 10, *ek* out of the Angel's hand. Chapter 11, 5, *ek* out of their mouth ; verse 7, *ek* out of the bottomless pit ; verse 9, *ek* of the people ; verse 11, *ek* from God ; verse 12, *ek* from Heaven ; verse 15, *ek* out of his mouth water ; verse 16, *ek* out of his mouth. Chapter 13, 1, *ek* out of the sea ; verse 11, *ek* out of the earth ; verse 13, *ek* from Heaven. Chapter 14, 2, *ek* from Heaven ; *ek* with their harps ; verse 8, *ek* of the wine ; verse 10, *ek* of the wine ; verse 13, *ek* from Heaven ; *ek* from their labours ; verse 15, *ek* out of the temple ; verse 17, *ek* out of the temple ; verse 18, *ek* from the altar ; verse 20, *ek* out of the wine-press. Chapter 15, 2, *ek* over the beast ; *ek* over his image ; *ek* over his mark ; *ek* over the number of his name ; verse 6, *ek* out of the temple ; verse 7, one *ek* of the four beasts ; verse 8, *ek* from the glory of God ; *ek* from his power. Chapter 16, 1, *ek* out of the temple ; verse 7, *ek* out of the altar ; verse 10, *ek* for pain ; verse 11, *ek* because of their pains ; *ek* of their sores ; verse 13, *ek* out of the mouth of the dragon ; *ek* out of the mouth of the false prophet ; *ek* out of the mouth of the beast ; *ek* out of Heaven ; *ek* because of the plague. Chapter 17, *ek* of the Seven Angels ; verse 2, *ek* with the wine of her fornication ; verse 6, *ek* with the blood of the saints ; *ek* with the blood of the martyrs ; verse 8, *ek* out of the bottomless pit ; verse 11, *ek* of the seven. Chapter 18, 1, *ek* from Heaven ; *ek* with his glory ; verse 3, *ek* of the wine ; *ek* through the abundance of her delicacies ; verse 4, *ek* from Heaven ; *ek* from out of her ; *ek* of her plagues ; verse 19, *ek* by reason of her costliness ; verse 20, *ek* on her. Chapter 19, 2, *ek* at her hand ; verse 5, *ek* out of the throne ; verse 15, *ek* out of his mouth ; verse 21, *ek*

out of his mouth
from Heaven
out of Heaven
21, *ek* out of
6, *ek* of the
21, *ek* of one
God ; *ek*

Thus I have
meet with the
velations ; an
eight times, a
of, forty-one
over, four tin
on, once ; be

I shall, in t
Greek Prepo

Matthew,
his sleep. C
7, *apo* from t
filee ; verse
up straightw
from that tin
42, *apo* from
16, *apo* by the
verse 20, by t
mountain ; v
out of their c
ment ; verse
apo from them
from the days
verse 25, *apo*
from thee ; v
apo out of the
14, 2, *apo* from
29, *apo* from t
verse 22, *apo* o
crumbs ; verse
16, 6, *apo* of th

out of their
 smoke, *ek*
 of their
 their force-
 ts. Chap-
 Heaven;
 the Angel's
 ; verse 7,
 the people;
 Heaven;
 16, *ek* out
 sca; verse
 Heaven.
 air harps;
 ne; verse
 verse 15, *ek*
 ple; verse
 wine-press.
 amage; *ek*
 ne; verse
 the four
 from his
 verse 7,
 verse 11, *ek*
 13, *ek* out
 uth of the
 t; *ek* out
 17, *ex* of
 of her for-
 saints; *ek*
 at of the
 pter 18, 1,
ek of the
 ies; verse
 r plagues;
 20, *ek* on
ek out of
 verse 21, *ek*

out of his mouth; *ek* with their flesh. Chapter 20, 1, *ek*
 from Heaven; verse 7, *ek* out of his prison; verse 9, *ek*
 out of Heaven; verse 12, *ek* out of those things. Chapter
 21, *ek* out of Heaven; verse 3, *ek* out of Heaven; verse
 6, *ek* of the fountain; verse 10, *ek* out of Heaven; verse
 21, *ex* of one pearl. Chapter 22, *ex* out of the throne of
 God; verse 19, *ek* out of the holy city.

Thus I have collected the divers Texts wherein we
 meet with the Greek Preposition *Ek* in the Book of Re-
 velations; and we find it about one hundred and twenty-
 eight times, and is rendered out of about forty-five times;
 of, forty-one; from, twenty; with, seven; by, five;
 over, four times; for, once; at, once; through, once;
 on, once; because, twice.

I shall, in the third place, carefully set before you the
 Greek Preposition *Apo*, with its divers translations:

Matthew, 1, 17, *apo* from David; verse 21, *apo* from
 his sleep. Chapter 2, 1, *apo* from the east. Chapter 3,
 7, *apo* from the wrath to come; verse 13, *apo* from Ga-
 lilee; verse 16, and Jesus, when he was baptised, went
 up straightway out of the water. Chapter 4, 17, *apo*
 from that time. Chapter 5, 29, *apo* from thee; verse
 42, *apo* from him. Chapter 7, 15, *apo* from them; verse
 16, *apo* by their fruits; *apo* of thorns; *apo* of thistles;
 verse 20, by their fruits. Chapter 8, 1, *apo* from the
 mountain; verse 11, *apo* from the east; verse 34, *apo*
 out of their coasts. Chapter 9, 16, *apo* from the gar-
 ment; verse 22, *apo* from that hour. Chapter 10, 17,
apo from them; verse 28, *apo* of them. Chapter 11, *apo*
 from the days of John; verse 19, *apo* of her children;
 verse 25, *apo* from the wife. Chapter 12, 38, *apo*
 from thee; verse 43, *apo* out of a man. Chapter 13, 1,
apo out of the house; verse 44, *apo* for joy. Chapter
 14, 2, *apo* from the dead; verse 26, *apo* for fear; verse
 29, *apo* from the sheep. Chapter 15, 1, *apo* of Jerusalem;
 verse 22, *apo* out of the same coasts; verse 27, *apo* of the
 crumbs; verse 29, *apo* from that very hour. Chapter
 16, 6, *apo* of the leaven of the Pharisees; verse 11, *apo* of

the leaven of the Pharisees; verse 12, *apo* of the leaven of bread; verse 21, *apo* from that time; *apo* of the elders. Chapter 17, 9, *apo* from the mountain; verse 18, *apo* out of him; *apo* from that hour; verse 25, *apo* of whom; *apo* of their own children; *apo* of strangers; verse 26, *apo* of strangers. Chapter 18, 7, *apo* of offences; verse 8, *apo* from thee; verse 35, *apo* from your hearts. Chapter 19, 1, *apo* from Galilee; verse 4, *apo* at the beginning; verse 8, *apo* from the beginning. Chapter 20, 8, *apo* from the last unto the first; verse 23, *apo* of my father; verse 27, *apo* from Jericho. Chapter 21, 8, *apo* from the trees. Chapter 22, 46, *apo* from that day. Chapter 23, 34, *apo* from city to city; verse 35, *apo* from the blood of righteous Abel. Chapter 24, 1, *apo* from the temple; verse 21, *apo* from the beginning of the world; verse 27, *apo* out of the east; verse 29, *apo* from Heaven; verse 32, *apo* of the fig tree. Chapter 25, 28, *apo* from him the talent; verse 29, *apo* from him; verse 32, *apo* from one another; *apo* from the goats; verse 34, *apo* from the fornication of the world; verse 41, *apo* from me. Chapter 26, 16, *apo* from that time; verse 29, *apo* from henceforth; verse 39, *apo* from me; verse 42, *apo* from me; verse 47, *apo* from the chief priests; verse 58, *apo* at a distance. Chapter 27, 9, *apo* of the children of Israel; verse 21, of the twain; verse 24, *apo* of the blood of this just person; verse 42, *apo* from the cross; verse 51, *apo* from the top to the bottom; verse 55, *apo* at a distance; verse 57, *apo* of Arimathea; *apo* from the dead. Chapter 28, 2, *apo* from the door; verse 7, *apo* from the dead; verse 8, *apo* from the sepulchre.

Thus I have collected the divers places where we meet with the Greek Preposition *apo* in the Gospel according to Matthew: and find it about ninety times—and it is rendered from; about fifty-five times; of, twenty-one; out of, seven; at, three times; by, twice; and for, twice.

Mark, 1, 9, *apo* from Nazareth; verse 10, and straight way coming out of the water; verse 42, *apo* from him;

verse 20, *apo* from
lee; *apo* from
apo from
Chapter 4,
afar off; v
apo of that
35, *apo* from
apo from al
ter 7, 1, *apo*
market; ve
the people;
33, *apo* from
Heaven; ve
verse 31, *apo*
mountain.
verse 46, *apo*
Bethany.
verse 34, *apo*
of the scribes.
verse 27, *apo*
verse 28, *apo*
him; verse 3
verse 54, *apo*
the country;
apo from the
bottom; ver
Arimathea.

Thus I hav
with the Gre
to Mark, and
rendered fron
at, four times

Luke, 1, 2
nesses; verse
henceforth; v
apo from the b
lilee; verse 1

the leaven
the elders.
18, *apo* out
whom; *apo*
26. *apo* of
verse 8, *apo*
Chapter
beginning;
20, 8, *apo*
my father;
apo from the
Chapter 23,
the blood
the temple;
; verse 27,
ven; verse
from him
apo from
apo from the
ne. Chap-
from hence-
from me;
, *apo* at a
n of Israel;
ood of this
verse 51, *apo*
a distance;
nd. Chap-
from the
where we
Gospel ac-
y times—
times; of,
by, twice;
nd straight
from him;

verse 20, *apo* from them. Chapter 3, 7, *apo* from Galilee; *apo* from Judea; verse 8, *apo* from Jerusalem; *apo* from Idumea; verse 22, *apo* from Jerusalem. Chapter 4, 25, *apo* from him. Chapter 5, 6, *apo* afar off; verse 17, *apo* out of their coasts; verse 29, *apo* of that plague; verse 34, *apo* of that plague; verse 35, *apo* from the ruler of the synagogue. Chapter 6, 33, *apo* from all cities; verse 43, *apo* of the fishes. Chapter 7, 1, *apo* from Jerusalem; verse 4, *apo* from the market; verse 15, *apo* out of him; verse 17, *apo* from the people; verse 28, *apo* of the children's bread; verse 33, *apo* from the multitude. Chapter 8, 11, *apo* from Heaven; verse 15, *apo* of the leaven of the Pharisees; verse 31, *apo* of the elders. Chapter 9, 9, *apo* from the mountain. Chapter 10, 6, *apo* from the beginning; verse 46, *apo* out of Jericho. Chapter 11, 12, *apo* from Bethany. Chapter 12, 2, *apo* from the husbandmen; verse 34, *apo* from the kingdom of God; verse 38, *apo* of the scribes. Chapter 13, 19, *apo* from the beginning; verse 27, *apo* from the uttermost parts of the earth; verse 28, *apo* of the fig tree. Chapter 14, 35, *apo* from him; verse 36, *apo* from me; verse 52, *apo* from them; verse 54, *apo* at a distance. Chapter 15, 21, *apo* out of the country; verse 30, *apo* from the cross; verse 32, *apo* from the cross; verse 38, *apo* from the top to the bottom; verse 40, *apo* at a distance; verse 43, *apo* of Arimathea. Chapter 16, 8, *apo* from the sepulchre.

Thus I have collected the divers texts where we meet with the Greek Preposition *apo* in the Gospel according to Mark, and find it occurs forty-eight times—and is rendered from, thirty times; of, nine; out of, five; at, four times.

Luke, 1, 2, *apo* from the beginning were eye witnesses; verse 38, *apo* from her; verse 48, *apo* from henceforth; verse 52, *apo* from their seats; verse 70, *apo* from the beginning. Chapter 2, 4, *apo* from Galilee; verse 15, *apo* from them; verse 36, *apo* from her

virginity ; verse 37, *apo* from the temple. Chapter 3,
 7, *apo* from the wrath to come. Chapter 4, 1, *apo* from
 Jordan ; verse 13, *apo* from him for a season ; verse 35,
apo of him ; verse 41, *apo* of many ; verse 42, *apo* from
 them. Chapter 5, 2, *apo* out of them ; verse 3,
apo from the land, verse 8, *apo* from me ; verse 10, *apo*
 from henceforth thou shall catch men ; verse 13, *apo*
 from him ; verse 15, *apo* of their infirmities ; verse 35,
apo from them ; verse 36, *apo* out of the new. Chapter 6,
 13, *apo* of them he chose twelve ; verse 17, *apo* out of all
 Judea ; *apo* of their diseases ; verse 18, *apo* with unclean
 spirits ; verse 29, *apo* from thee ; verse 30, *apo* of him.
 Chapter 7, 6, *apo* from the house ; verse 21, *apo* of their
 infirmities ; verse 35, *apo* of her children. Chapter 8,
 2, *apo* of evil spirits ; ; verse 3, *apo* of their substance ;
 verse 12, *apo* out of their hearts ; verse 18, *apo* from
 him ; verse 29, *apo* out of the man ; *apo* of the devil into
 the wildernis ; verse 33, *apo* out of the man ; verse 37,
apo from them ; verse 46, *apo* out of me. Chapter 9, 5,
apo out of that city ; verse 22, *apo* of the elders ; verse
 33, *apo* from him ; verse 37, *apo* from the hill ; verse 38,
apo of the company cried out ; verse 39, *apo* from him ;
 verse 35, *apo* from them ; verse 54, *apo* from Heaven.
 Chapter 10, 21, *apo* from the wife and prudent ; verse
 30, *apo* from Jerusalem ; verse 42, *apo* from her. Chap-
 ter 11, 4, *apo* from evil ; verse 24, *apo* out of the man ;
 verse 50, *apo* from the foundation of the world ; *apo* of
 this generation ; verse 51, *apo* from the blood of Abel ;
apo of this generation. Chapter 12, 1, *apo* of the heaven
 of the Pharisees ; verse 4, *apo* of them ; verse 15, *apo*
 of covetousness ; verse 20, *apo* of thee ; verse 52, *apo*
 from henceforth ; verse 54, *apo* out of the west ; ver-
 se 58, *apo* from him. Chapter 13, 15, *apo* from the sea ;
 verse 16, *apo* from this bond ; verse 27, *apo* from the
 east ; verse 29, *apo* from the east ; *apo* from the north.
 Chapter 14, 18, *apo* with one consent. Chapter 15, 16,
apo with the huiks. Chapter 16, 3, *apo* from me ;
 verse 16, *apo* from that time ; verse 18, *apo* from her

husband
 rich man
 verse 30,
 this gener
 Heaven,
 ter 19, 3,
 pound ;
 from him
 verse 42 ;
 t he fruit o
 Chapter 2
 fear. Cha
 verse 41, a
 43, *apo* fro
 for sorrow
 his own m
 verse 26, *ap*
 lilee ; vers
 from the se
 verse 13, *ap*
apo at all th
 verse 42 ; *ap*
 verse 47 ; *ap*
 Thus I h
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 occur about
 is rendered
 fourteen ; w
 after, oucc.
 John 1, 4
 zareth ; ver
 after this.
 17, *apo* of m
apo out of th
 verse 28, *apo*
 ter 10, 5, *apo*
 of myself. C

Chapter 3,
1, *apo* from
1; verse 35,
2, *apo* from
1; verse 3,
verse 10, *apo*
verse 13, *apo*
verse 35,
Chapter 6,
apo out of all
with unclean
apo of him.
apo of their
Chapter 8,
substance;
apo from
the devil into
; verse 37,
Chapter 9, 5,
verses; verse
; verse 38,
from him;
in Heaven;
sent; verse
er. Chap-
f; the man;
old; *apo* of
d of Abel;
the leaven
verse 15, *apo*
verse 52, *apo*
est; vers-
the sta-
from me;
ne no-
ter 15, 16,
from me;
from her

husband; verse 21, *apo* with the crumbs; *apo* from the;
rich man's table; verse 23, *apo* at a distance, or afar off;
verse 30, *apo* from the dead. Chapter 17, 25, *apo* of
this generation; verse 29, *apo* out of Sodom; *apo* from
Heaven. Chapter 18, 3, *apo* of mine adversary. Chap-
ter 19; 3, *apo* for the press; verse 24, *apo* from him the
pound; verse 26, *apo* from him that hath not; *apo*
from him; verse 39, *apo* from among the multitude;
verse 42, *apo* from thine eyes. Chapter 20, 10, *apo* of
the fruit of his vineyard; verse 46, *apo* of the Scribes.
Chapter 21, 11, *apo* from Heaven; verse 26, *apo* for
fear. Chapter 22, 18, *apo* of the fruit of the vine;
verse 41, *apo* from them; verse 42, *apo* from me; verse
43, *apo* from Heaven; verse 45, *apo* from prayer; *apo*
for sorrow; verse 69, *apo* after this; verse 71, *apo* of
his own mouth. Chapter 23, 5, *apo* from Galilee;
verse 26, *apo* out of the country; verse 49, *apo* from Ga-
lilee; verse 51, *apo* of Arimathea. Chapter 24, 2, *apo*
from the sepulchre; verse 9, *apo* from the sepulchre;
verse 13, *apo* from Jerusalem; verse 27, *apo* at Moses;
apo at all the Prophets; verse 31, *apo* out of their sight;
verse 42, *apo* of an honey comb; verse 41, *apo* for joy;
verse 47, *apo* at Jerusalem; verse 51, *apo* from them.

Thus I have collected the divers texts where we meet
with the Greek Preposition *apo*, with its several transla-
tions, in the Gospel according to Luke, and find it to
occur about one hundred and twenty-three times—and
is rendered from, sixty-two times; of, 25; out of,
fourteen; with, four; for, four; and at, three times;
after, once.

John 1, 45, *apo* of Bethsaida; verse 45, *apo* of Na-
zareth; verse 49, *apo* under the fig tree; verse 53, *apo*
after this. Chapter 3, 2, *apo* from God. Chapter 7,
17, *apo* of myself; verse 26, *apo* of myself; verse 42,
apo out of the town. Chapter 8, 9, *apo* at the eldest;
verse 28, *apo* of myself; verse 42, *apo* of myself. Chap-
ter 10, 5, *apo* from him; verse 18, *apo* from me; *apo*
of myself. Chapter 11, 1, *apo* of Bethany; *apo* from

Jerusalem; verse 53, *apo* from that day forth. Chapter 12, 36, *apo* from them. Chapter 13, 3, *apo* from God. Chapter 14, 7, *apo* from henceforth; verse 10, *apo* of myself. Chapter 15, 27, *apo* from the beginning. Chapter 16, 30, *apo* from God. Chapter 18, 25, *apo* from Caiphás. Chapter 19, 27, *apo* from that time; verse 38, *apo* of Arimathea. Chapter 21, 2, *apo* of Tana of Galilee; verse 8, *apo* from land; verse 10, *apo* of the fish.

Thus I have collected the divers texts where we find the Greek Proposition *apo* in the Gospel according to John, with its several translations, and find it about twenty-eight times, and is rendered—from, twelve; of, twelve times; is also rendered out of, at, and after.

Acts of the Apostles, 1, 4, *apo* from Jerusalem; verse 9, *apo* out of their sight; verse 12, *apo* from the Mount; verse 22, *apo* from the baptism of John. Chapter 2, 5, *apo* out of every nation; verse 17, *apo* of my spirit upon all flesh; verse 18, *apo* of my spirit; verse 22, *apo* of God; verse 40, *apo* from this untoward generation. Chapter 3, 19, *apo* from the presence of the Lord; verse 21, *apo* from the beginning; verse 26, *apo* from your iniquities. Chapter 5, 2, *apo* of the price; verse 3, *apo* of the price of the land; verse 38, *apo* from these men; verse 41, *apo* from the presence of the Council. Chapter 7, 45, *apo* from the face of our fathers. Chapter 8, 22, *apo* of, this thy wickedness; verse 33, *apo*, from the earth; verse 35, *apo* at the same scripture. Chapter 9, 3, *apo* from Heaven; verse 8, *apo* from the earth; verse 13, *apo* by this man; verse 18, *apo* from his eyes. Chapter 10, 17, *apo* from Cornelius; verse 21, *apo* from Cornelius; verse 23, *apo* from Joppa; verse 37, *apo* from Galilee; verse 28, *apo* of Nazareth. Chapter 11, 17, *apo* from Jerusalem. Chapter 12, 1, *apo* of the Church. Verse 10, *apo* from him; verse 14, *apo* for gladness; verse 19, *apo* from Judea; verse 20, *apo* by the King's country. Chapter 13, *apo* from Paphos; verse 14, *apo* from Perga; verse 23, *apo* of this man's seed; verse

29, *apo* from
50, *apo* out
Antioch.
of the Phari
verse 19, *apo*
from polluti
from Pamph
16, 11, *apo* fr
ter 17, 2, *apo*
salonica; v
ter 18, 6, *apo*
judgment fe
19, 9, *apo* fr
apo from the
Chapter 20,
third lost;
from the fir
all men. Ch
from Tyre;
Caesarea; ve
from the ear
from his ban
of the night
apo from Asi
7, *apo* from
youth; vers
27, 21, *apo*
Chapter 28,
the law of M
Thus I hav
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times, and is
ten times; o
once.

Romans, 1,
from Heaven

Chapter from God. Chapter 10, *apo* of beginning. Chapter 15, *apo* from me; verse 5, *apo* from the beginning. Chapter 16, *apo* of the beginning. Chapter 17, we find according to it about twelve; of after. Chapter 18, verse 1, *apo* from the Mount; Chapter 19, 5, *apo* of spirit upon 22, *apo* of generation. Chapter 23, *apo* from your verse 3, *apo* of these men; Chapter 24, 1, *apo* from the beginning. Chapter 25, 9, *apo* from the earth; verse 1, *apo* from the beginning. Chapter 26, *apo* from the beginning. Chapter 27, *apo* from the beginning. Chapter 28, *apo* from the beginning. Chapter 29, *apo* from the beginning. Chapter 30, *apo* from the beginning. Chapter 31, *apo* from the beginning. Chapter 32, *apo* from the beginning. Chapter 33, *apo* from the beginning. Chapter 34, *apo* from the beginning. Chapter 35, *apo* from the beginning. Chapter 36, *apo* from the beginning. Chapter 37, *apo* from the beginning. Chapter 38, *apo* from the beginning. Chapter 39, *apo* from the beginning. Chapter 40, *apo* from the beginning. Chapter 41, *apo* from the beginning. Chapter 42, *apo* from the beginning. Chapter 43, *apo* from the beginning. Chapter 44, *apo* from the beginning. Chapter 45, *apo* from the beginning. Chapter 46, *apo* from the beginning. Chapter 47, *apo* from the beginning. Chapter 48, *apo* from the beginning. Chapter 49, *apo* from the beginning. Chapter 50, *apo* from the beginning. Chapter 51, *apo* from the beginning. Chapter 52, *apo* from the beginning. Chapter 53, *apo* from the beginning. Chapter 54, *apo* from the beginning. Chapter 55, *apo* from the beginning. Chapter 56, *apo* from the beginning. Chapter 57, *apo* from the beginning. Chapter 58, *apo* from the beginning. Chapter 59, *apo* from the beginning. Chapter 60, *apo* from the beginning. Chapter 61, *apo* from the beginning. Chapter 62, *apo* from the beginning. Chapter 63, *apo* from the beginning. Chapter 64, *apo* from the beginning. Chapter 65, *apo* from the beginning. Chapter 66, *apo* from the beginning. Chapter 67, *apo* from the beginning. Chapter 68, *apo* from the beginning. Chapter 69, *apo* from the beginning. Chapter 70, *apo* from the beginning. Chapter 71, *apo* from the beginning. Chapter 72, *apo* from the beginning. Chapter 73, *apo* from the beginning. Chapter 74, *apo* from the beginning. Chapter 75, *apo* from the beginning. Chapter 76, *apo* from the beginning. Chapter 77, *apo* from the beginning. Chapter 78, *apo* from the beginning. Chapter 79, *apo* from the beginning. Chapter 80, *apo* from the beginning. Chapter 81, *apo* from the beginning. Chapter 82, *apo* from the beginning. Chapter 83, *apo* from the beginning. Chapter 84, *apo* from the beginning. Chapter 85, *apo* from the beginning. Chapter 86, *apo* from the beginning. Chapter 87, *apo* from the beginning. Chapter 88, *apo* from the beginning. Chapter 89, *apo* from the beginning. Chapter 90, *apo* from the beginning. Chapter 91, *apo* from the beginning. Chapter 92, *apo* from the beginning. Chapter 93, *apo* from the beginning. Chapter 94, *apo* from the beginning. Chapter 95, *apo* from the beginning. Chapter 96, *apo* from the beginning. Chapter 97, *apo* from the beginning. Chapter 98, *apo* from the beginning. Chapter 99, *apo* from the beginning. Chapter 100, *apo* from the beginning.

Thus I have collected the several texts where we meet with the Greek Preposition *apo* in the Acts of the Apostles: and find it occurs in this book about ninety times, and is rendered—from, sixty-five times; out of, ten times; of, ten times; at, twice; for, once; by, once.

Romans, 1, 7, *apo* from God our Father; verse 18, *apo* from Heaven; verse 20, *apo* from the creation of the

world. Chapter 5, 9, *apo* from wrath through him ; verse 14, *apo* from Adam to Moses. Chapter 6, 7, *apo* from sin ; verse 17, *apo* from sin ; verse 22, *apo* from sin. Chapter 7, 3, *apo* from that law ; verse 6, *apo* from the law. Chapter 8, 2, *apo* from the law of sin ; verse 21, *apo* from the bondage of corruption ; verse 35, *apo* from the love of Christ ; verse 39, *apo* from the love of God. Chapter 9, 3, *apo* from Christ. Chapter 11, 26, *apo* from Jacob. Chapter 13, 1, *apo* of God. Chapter 15, 19, *apo* from Jerusalem ; verse 51, *apo* from them ; *apo* from Rome. I have collected the several texts where we find the Greek Preposition *apo*, and we find it to occur about twenty times in this Epistle, and is rendered--from, nineteen times ; and of, once.

I. Corinthians, 1, 3, *apo* from God. Chapter 4, 5, *apo* of God. Chapter 6, 19, *apo* of God. Chapter 7, 10, *apo* from her husband ; verse 27, *apo* from a wife. Chapter 10, 14, *apo* from idolatry. Chapter 11, 23, *apo* of the Lord ; *apo* from Rome. In this Epistle it occurs eight times, and is rendered--from, five times ; and of, three times.

II. Corinthians, 2, 2, *apo* from God the Father ; verse 16, *apo* out of Macedonia. Chapter 3, 17, *apo* from glory to glory ; *apo* by the spirit of the Lord. Chapter 5, 6, *apo* from the Lord ; verse 16, *apo* from henceforth. Chapter 7, 1, *apo* from all filthiness ; verse 13, *apo* by you all. Chapter 11, 3, *apo* from the simplicity that is in Christ ; verse 9, *apo* from Macedonia ; *apo* from Rome. In this Epistle we meet with it eleven times ; and is rendered--from, eight times ; by, twice ; out of, once.

Galatians, 1, 3, *apo* from God ; verse 6, *apo* from him. Chapter 2, 6, *apo* of those who seemed to be somewhat ; verse 12, *apo* from James. Chapter 4, 24, *apo* from Mount Sinai. Chapter 5, 4, *apo* to you ; *apo* from Rome. Seven times : and is rendered--from, five times ; of, once ; to, once.

Ephesians, 1, 2, *apo* from God the Father. Chapter 3, 9, *apo* from the beginning. Chapter 6, 23, *apo*

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4, 15, *apo*
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Chapter 2,
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verse 7, *apo*

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times : an

Titus 1,
all iniquity

from God the Father ; *apo* from Rome. Four times, and rendered from.

Philippians, 1, 2, *apo* from God the Father ; verse 5, *apo* from the first day ; verse 28, *apo* of God. Chapter 4, 15, *apo* from Macedonia ; *apo* from Rome. Five times—four times rendered from ; and of once.

Colossians, 1, 2, *apo* from God ; verse 7, *apo* of Epaphras ; verse 23, *apo* from the hope of the gospel ; verse 26, *apo* from ages. Chapter 2, 20, *apo* from the rudiments of the world. Chapter 3, 24, *apo* of the Lord ; *apo* from Rome. Seven times : and is rendered from, five times ; of, twice.

I. Thessalonians, 1, 1, *apo* from God the Father ; verse 9, *apo* from idols ; verse 10, *apo* from the wrath to come. Chapter 2, 6, *apo* of others. Chapter 4, 3, *apo* from fornication ; verse 16, *apo* from Heaven ; *apo* from Athens. Seven times : and is rendered from, six times ; and of, once.

II. Thessalonians, 1, 2, *apo* from God our Father ; verse 7, *apo* from Heaven ; verse 9, *apo* from the presence of the Lord ; *apo* from the glory of his power. Chapter 3, 2, *apo* from unreasonable men ; verse 3, *apo* from evil ; verse 6, *apo* from every brother that walks disorderly. Chapter 2, 2, *apo* in mind ; *apo* from Athens. Nine times : and always rendered from.

I. Timothy, 1, 2, *apo* from God our Father. Chapter 3, 7, *apo* of them that are without. Chapter 6, 5, *apo* from which withdraw thyself ; *apo* from Laodoea. Four times : and rendered from, three times ; and of, once.

II. Timothy, 1, 2, *apo* from God the Father ; verse 3, *apo* from my forefathers ; verse 19, *apo* from iniquity ; verse 21, *apo* from these. Chapter 3, 5, *apo* from a child. Chapter 4, 4, *apo* from the truth ; verse 18, *apo* from every evil work ; *apo* from Rome. Eight times : and always rendered from.

Titus 1, 4, *apo* from God. Chapter 2, 14, *apo* from all iniquity. Twice : and rendered from.

Hebrews, 3, 12, *apo* from the living God. Chapter 4, 3, *apo* from the foundation of the world ; verse 4 *apo*, from all his works ; verse 10, *apo* from his own works ; *apo* from his. Chapter 5, 7, *apo* in that he feared. Chapter 6, 1, *apo* from dead works ; verse 7, *apo* from God. Chapter 7, 1, *apo* from the laughter ; verse 2, *apo* of all ; verse 26, *apo* from sinners. Chapter 8, 11, *apo* from the least to the greatest. Chapter 9, 14, *apo* from dead works ; verse 26, *apo* since the foundation of the world. Chapter 10, 22, *apo* from an evil conscience. Chapter 11, 34, *apo* out of weakness were made strong. Chapter 12, 5, *apo* of the grace of God ; verse 25, *apo* from Heaven. Chapter 13, 24, *apo* of Italy ; *apo* from Italy. In this Epistle the Greek Preposition *apo* occurs twenty times : and is rendered from about fourteen times ; of, twice ; since, once ; in, once.

James, 1, 13, *apo* of God ; verse 17, *apo* from the father ; verse 27, *apo* from the world. Chapter 5, 19, *apo* from the truth. Four times—and is rendered from, thrice ; and, of, once.

1st Peter, 1, 12, *apo* from Heaven. Chapter 3, 10, *apo* from evil. Chapter 4, 17, *apo* at the house of God.

2d Peter, 3, 4, *apo* from the beginning.—Four times in these two—and rendered from, thrice ; and, at, once.

1st John, 1, 1, *apo* from the beginning ; verse 5, *apo* of him ; verse 7, *apo* from all sin ; verse 9, *apo* from all unrighteousness. Chapter 2, 7, *apo* from the beginning ; *apo* from the beginning ; verse 13, *apo* from the beginning ; verse 14, *apo* from the beginning ; verse 20, *apo* from the hol. one ; verse 24, *apo* from the beginning ; *apo* from the beginning ; verse 27, *apo* of him ; verse 28, *apo* before him. Chapter 3, 8, *apo* from the beginning ; verse 11, *apo* from the beginning ; verse 17, *apo* from him. Chapter 4, 21, *apo* from him. Chapter 5, 21, *apo* from idols.—Eighteen times in this Epistle—and is rendered

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Chapter 13,

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9, 14, *apo*
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24, *apo* of
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Chapter 5,
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verse 5,
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24, *apo*
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verse 11,
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apo from
rendered

from about fifteen times; of, twice; and before, once.
2d John, verse 5, *apo* from the beginning; verse 6,
apo from the beginning.

3d John, verse 7, *apo* of the Gentiles.

Jude, verse 14, *apo* from Adam; verse 23, *apo* by
the flesh.—five times; and is rendered from, three
times; of, once; and by, once.

Revelations, 1, 4, *apo* from him; *apo* from the seven
spirits; verse 5, *apo* from Christ Jesus; *apo* from our
sins. Chapter 2, 17, *apo* of the hidden manna.
Chapter 3, 13, *apo* from God. Chapter 6, 4, *apo* from
the earth; verse 10, *apo* on those; verse 16, *apo* from
the face of him; *apo* from the wrath of the lamb.
Chapter 7, 2, *apo* from the east. Chapter 9, 6, *apo* from
them. Chapter 12, 6, *apo* from the face of the serpent.
Chapter 13, 8, *apo* from the foundation of the world.
Chapter 14, 3, *apo* from the earth; verse 4, *apo* from
among men; verse 20, *apo* by the space of a thousand
and six hundred furlongs. Chapter 16, 12, *apo* of the
east; verse 17, *apo* out of the temple; *apo* from the
throne. Chapter 18, 14, *apo* from thee; *apo* from
thee; verse 15, *apo* by thee. Chapter 20, 9, *apo* from
God; *apo* from whole face the earth fled. Chapter
21, 2, coming down from God; verse 4, *apo* from their
eyes; verse 10, *apo* from God; verse 13, *apo* on the
east; *apo* on the north; *apo* on the south; *apo* on the
west three gates. Chapter 22, 19, *apo* from the words
of this book; *apo* out of the book of life.

Thus I have collected the divers texts where we find
the Greek Preposition *apo* in the Book of Revelation,
and meet with it about thirty-four times: and is ren-
dered—from, twenty-three times; of three times; on,
five times; out of, twice; by, once.

In the fourth place shall set before you the divers
texts where we meet with the Greek Preposition *En*
with its divers translations:

Matthew, 1, 18, *en* with child; verse 20, *en* in her is of

the Holy Ghost ; verse 23, *en* with child. Chapter 2, 1, *en* in the days of Herod ; verse 5, *en* in Bethlehem ; verse 2, *en* in the east ; verse 6, *en* in the land of Judah ; verse 9, *en* in the east ; verse 16, *en* in Bethlehem ; *en* in all the coasts ; verse 18, *en* in Rama. Chapter 3, 1, *en* in those days ; verse 3, in the wilderness ; verse 6, *en* in Jordan ; verse 9, *en* within yourselves ; verse 11, *en* with water ; *en* with the Holy Ghost ; verse 12, *en* in his hand. Chapter 4, 13, *en* in the borders of Zebulon ; verse 16, *en* in darkness ; *en* in the region and shadow of death ; verse 21, *en* in a ship with Zebedee ; verse 25, *en* in their synagogues ; *en* among the people. Chapter 5, 12, *en* in Heaven ; verse 13, *en* wherewith shall it be salted ; verse 15, *en* in the house ; verse 16, *en* in Heaven ; verse 19, *en* in the kingdom of Heaven ; *en* in the kingdom of Heaven ; verse 25, *en* in the way with him ; verse 28, *en* in his heart ; verse 34, *en* by Heaven ; verse 35, *en* by the earth ; verse 36, *en* by thy head ; verse 45, *en* in Heaven ; verse 48, *en* in Heaven. Chapter 6, 1, *en* in Heaven ; verse 2, *en* in the synagogue ; *en* in the streets ; verse 4, *en* in secret ; *en* in secret ; verse 5, *en* in the synagogues ; *en* in the corner of the streets ; verse 6, *en* in secret ; verse 7, *en* for their much speaking ; verse 10, *en* in Heaven ; verse 18, *en* in secret ; *en* in secret ; verse 20, *en* in Heaven ; verse 23, *en* in thee be darkness ; verse 29, *en* in all his glory. Chapter 7, 2, *en* with what judgment ye judge ; *en* in what measure you mete ; verse 3, *en* in thy brother's eye ; *en* in thine own eye ; verse 4, *en* in thine own eye ; verse 6, *en* under their feet ; verse 11, *en* in Heaven ; verse 21, *en* in Heaven ; verse 22, *en* in that day. Chapter 8, 6, *en* at home ; verse 10, *en* in Israel ; verse 15, *en* in the kingdom of Heaven ; verse 13, *en* in the self same hour ; verse 24, *en* in the sea ; verse 30, *en* in the waters. Chapter 9, 3, *en* within themselves ; verse 10, *en* in the house ; verse 31, in all that country ; verse 33, *en* in Israel ; verse 34, *en* through the prince of the devils ; verse 35, *en* in their synagogues ; *en* among the people.

Chapter 1
day of jud
verse 17, *en*
same hour
light ; *en*
33, *en* in
verse 2, *en*
soft raine
kingdom o
verse 20,
done ; ve
verse 22,
thee ; *en* in
ment. Ch
Sabbath ;
verse 19,
verse 24, *en*
by the spir
the world
verse 40, *en*
earth ; ver
ment ; ver
parables ;
bles ; verse
verse 24, *en*
30, *en* in th
verse 32, *en*
bles ; ver
of the wor
Father ; ve
of the wor
57, *en* in h
house. Ch
him ; verse
verse 13, *en*
in the ship.
en in the w
selves ; ver

Chapter 2,
Bethlehem ;
land of Ju-
Bethlehem ;
Chapter 3,
s ; verse 6 ;
 ; verse 11,
verse 12, *en*
ders of Ze-
region and
Zebedee ;
the people,
wherewith
verse 16,
of Heaven ;
en in the
verse 34,
verse 36, *en*
e 48, *en* in
2, *en* in the
secret ; *en*
in the cor-
se 7, *en* for
 ; verse 18,
ven ; verse
his glory.
udge ; *en*
thy bro-
thine own
en in Hea-
that day.
ael ; verse
in the self
en in the
verse 10, *en*
verse 33, *en*
the devils ;
the people.

Chapter 10, 11, *en* in it is worthy ; verse 15, *en* in the
day of judgment ; verse 16, *en* in the midst of wolves ;
verse 17, *en* in their synagogues ; verse 19, *en* in that
same hour : verse 23, *en* in this city ; verse 27, *en* in the
light ; *en* in the dark ; verse 32, *en* in Heaven ; verse
33, *en* in Heaven. Chapter 11, 1, *en* in their cities ;
verse 2, *en* in prison ; verse 6, *en* in me ; verse 8, *en* in
soft raiment ; *en* in King's houses ; verse 11, *en* in the
kingdom of Heaven. Chapter 11, 16, *en* in the market ;
verse 20, *en* wherein most of his mighty works were
done ; verse 21, *en* in you ; *en* in Tyre and Sidon ;
verse 22, *en* at the day of judgment ; verse 23, *en* in
thee ; *en* in Sodom ; verse 24, *en* in the day of judg-
ment. Chapter 12, 1, *en* at that time ; *en* upon the
Sabbath ; verse 5, *en* in the law ; *en* in the temple ;
verse 19, *en* in the streets ; verse 21, *en* in his name ;
verse 24, *en* by Belzebug ; *en* by whom ; verse 28, *en*
by the spirit of God ; verse 32, *en* in this world ; *en* in
the world to come ; verse 36, *en* in the day of judgment ;
verse 40, *en* in the whale's belly ; *en* in the heart of the
earth ; verse 41, *en* in judgment ; verse 42, *en* in judg-
ment ; verse 50, *en* in Heaven. Chapter 13, 3, *en* in
parables ; verse 10, *en* in parables ; verse 13, *en* in para-
bles ; verse 19, *en* in the heart ; verse 21, *en* in himself ;
verse 24, *en* in his field ; verse 27, *en* in thy field ; verse
30, *en* in the time of harvest ; verse 31, *en* in his field ;
verse 32, *en* in the branches of it ; verse 34, *en* in para-
bles ; verse 35, *en* in parables ; verse 40, *en* in the end
of the world ; verse 43, *en* in the kingdom of their
Father ; verse 44, *en* in a field ; verse 49, *en* at the end
of the world ; verse 54, *en* in their synagogues ; verse
57, *en* in him ; *en* in his own country ; *en* in his own
house. Chapter 14, 1, *en* at that time ; verse 2, *en* in
him ; verse 6, *en* before them ; verse 10, *en* in prison ;
verse 13, *en* by ship into a desert place ; verse 33, *en*
in the ship. Chapter 15, 32, *en* in the way ; verse 33,
en in the wilderness. Chapter 16, 7, *en* among them-
selves ; verse 17, *en* in Heaven ; verse 19, *en* in Heaven ;

verse 27, *en* in the glory of his Father ; verse 28, *en* in his Kingdom. Chapter 17, 5, *en* in whom ; verse 12, *en* unto him ; verse 21, *en* by prayer ; verse 23, *en* in Galilee. Chapter 18, 1, *en* at the same time ; *en* in the kingdom of Heaven ; verse 2, *en* in the midst of them ; verse 4, *en* in the kingdom of Heaven ; verse 6, *en* in the depth of the sea ; verse 10, *en* in Heaven ; *en* in Heaven ; verse 14, *en* in Heaven ; verse 18, *en* in Heaven ; verse 19, *en* in Heaven ; verse 20, *en* in the midst of them. Chapter 19, 21, *en* in Heaven ; verse 28, *en* in the regeneration. Chapter 20, 3, *en* in the market place ; verse 17, *en* in the way ; verse 21, *en* in thy Kingdom ; verse 26, *en* among you ; *en* among you ; verse 27, *en* among you. Chapter 21, 8, *en* in the way ; *en* in the way ; verse 9, *en* in the highest ; verse 12, *en* in the temple ; verse 14, *en* in the temple ; verse 15, *en* in the temple ; verse 19, *en* thereon ; verse 22, *en* in prayer ; verse 24, *en* by what authority ; verse 27, *en* by what authority ; verse 28, *en* in my vineyard ; verse 32, *en* in the way of righteousness ; verse 33, *en* in it ; verse 38, *en* among themselves ; verse 41, *en* in their season ; verse 42, *en* in the Scriptures ; *en* in your eyes. Chapter 22, 1, *en* in parables ; verse 15, *en* in his talk ; verse 16, *en* in truth ; verse 30, *en* in the resurrection ; *en* in Heaven ; verse 36, *en* in the law ; verse 37, *en* with all the heart ; *en* with all the soul ; *en* with all the mind ; verse 34, *en* in spirit. Chapter 23, 6, *en* at feasts ; *en* in the Synagogues ; verse 7, *en* in the market place ; verse 9, *en* in Heaven ; verse 16, *en* by the temple ; *en* by the gold of the temple ; verse 18, *en* by the altar ; *en* by the gift that is upon it ; verse 20, *en* by the altar ; *en* by it ; *en* by all things thereon ; verse 21, *en* by the temple ; *en* by it ; *en* by him that dwelleth therein ; verse 22, *en* ho Heaven ; *en* by the throne ; *en* by him that setteth thereon ; verse 30, *en* in the days of our fathers ; *en* in the blood of the Prophets ; verse 39, *en* in the name of the Lord. Chapter 24, 14, *en* in all the world, verse 15, *en* in the holy place, verse 18, *en* in the

field ; ver
verse 20, e
tart ; *en* in
ven ; vers
40 *en* in th
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15, *en* to e
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27, *en* in r
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in the ter
ter 27, 5
verse 56,
60, *en* in l
ter 28, 18
Tha. I
meet with
translation
ording to
three, or
rendered—
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once ; the
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Mark, 1
wilderness ;
in the river
9, *en* in the

field ; verse 19, *en* with child ; verse 16, *en* in Judea ;
 verse 20, *en* on the Sabbath ; verse 26, *en* in the de-
 tart ; *en* in the secret chambers ; verse 30, *en* in Hea-
 ven ; verse 38, *en* in the days before the flood ; verse
 40 *en* in the field ; verse 41, *en* at the mill ; verse 45,
en in due season ; verse 48, *en* in his heart ; verse 50, *en*
 in a day ; *en* in an hour. Chapter 25, 4, *en* in their ves-
 sels ; verse 13, *en* wherein the son of man cometh ; verse
 15, *en* to every man according to his ability ; verse 16,
en with the same ; verse 18, *en* in the earth ; verse 25,
en in the earth ; verse 31, *en* in his glory ; verse 36, *en*
 in prison ; verse 39, *en* in prison ; verse 42, *en* in
 prison. Chapter 26, 5, *en* on the feast day ; verse 6,
en in Bethany ; *en* in the house of Simon ; verse 17,
en in the whole world ; verse 23, *en* in the dish ; verse
 27, *en* in my Father's Kingdom ; verse 31, *en* because
 of me ; verse 33, *en* because of thee ; verse 52, *en*
 with the sword ; verse 55, *en* in that same hour ; *en*
 in the temple ; verse 69, *en* in the palace. Chap-
 ter 27, 5, *en* in the temple ; verse 40, *en* in three days ;
 verse 56, *en* among which was Mary Magdalen ; verse
 60, *en* in his own new tomb ; *en* in the rock. Chap-
 ter 28, 16, *en* in Heaven ; and upon Earth.

Thus I have collected the several texts where we
 meet with the Greek Preposition *en* with its divers
 translations, and find it to occur in this Gospel ac-
 cording to Matthew, about two-hundred and sixty-
 three, or two-hundred and sixty-four times : and is
 rendered—in, about two hundred and four times ; at,
 about eight times ; twenty-one by ; twelve, with ; eight,
 among ; twice, because ; on, once ; unto once ; within,
 once ; these numbers nearly, I will not say exactly
 though so intended.

Mark, 1, 2, *en* in the prophets ; verse 3, *en* in the
 wilderness ; verse 4, *en* in the wilderness ; verse 5, *en*
 in the river Jordan ; verse 8, *en* with water ; verse
 9, *en* in those days ; verse 11, *en* in whom I am well

pleased ; verse 13, *en* in the wilderness ; verse 16, *en* into the sea ; verse 19, *en* in the ship ; verse 20, *en* in the ship ; verse 23, *en* in their synagogues ; *en* with an unclean spirit ; verse 39, *en* in their synagogues ; verse 45, *en* in desert places. Chapter 2, 6, *en* in their hearts ; verse 8, *en* within themselves ; *en* in your hearts ; verse 15, *en* in his house ; verse 20, *en* in those days ; verse 23, *en* on the Sabbath ; verse 24, *en* on the Sabbath. Chapter 3, 22, *en* by the prince of the devils ; verse 23, *en* in parables. Chapter 4, 1, *en* in the sea ; *en* in parables ; *en* in his doctrine ; verse 11, *en* in parables ; verse 15, *en* in their hearts ; verse 17, *en* in themselves ; verse 24, *en* with what measure ; verse 28, *en* in the ear ; verse 30, *en* with what comparison ; verse 36, *en* in the ship. Chapter 5, 2, *en* with an unclean spirit ; verse 3, *en* among the tombs ; verse 5, *en* in the mountains ; *en* in the tombs ; verse 13, *en* in the sea ; verse 20, *en* in Decapolis ; verse 21, *en* by ship ; verse 27, *en* in the press behind him ; verse 30, *en* in the press. Chapter 6, 2, *en* in their synagogues ; verse 3, *en* at him ; verse 4, *en* in his own country ; *en* among his own kindred ; *en* in his own house ; verse 11, *en* in the day of Judgment ; verse 14, *en* in him ; verse 17, *en* in prison ; verse 28, *en* in a charger ; verse 29, *en* in a tomb ; verse 47, *en* in the midst of the sea ; verse 48, *en* in rowing ; verse 51, *en* in themselves ; verse 56, *en* in the streets. Chapter 8, 1, *en* in those days ; verse 3, *en* by the way ; verse 14, *en* in the ship ; verse 26, *en* in the town ; verse 27, *en* by the way ; verse 38, *en* in this sinful generation ; *en* in the glory of his father. Chapter 9, 33, *en* in the house ; *en* by the way ; verse 34, *en* by the way ; verse 36, *en* in the midst of them ; verse 38, *en* in thy name ; verse 41, *en* in my name ; verse 50, *en* in yourselves ; Chapter 10, 10, *en* in the house ; verse 21, *en* in Heaven ; verse 30, *en* in this life ; *en* in the world to come ; verse 32, *en* in the way ; verse

37, *en* in the
mong you :
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Heaven ; v
35, *en* in the
verse 38, *en*
the market
at feasts. C
en in Judea ;
in Heaven
verse 32, *en*
day ; verse 3
mon the leap
verse 27, *en*
verse 49, *en*
lace. Chapt
en in three d
en in a Sep
side : verse
my Name.

Thus I hav
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dered in, ab
times ; with
twice at twi
nearly.

Luke, 1, 1
of Herod ; v
verse 17, *en*

37. *en* in thy glory ; verse 43, *en* among you ; *en* among you ; verse 52, *en* in the way. Chapter 11, 9, *en* in the name of the Lord ; verse 10, *en* in the name of the Lord ; *en* in the highest ; verse 15, *en* into the temple ; *en* in the temple ; verse 23, *en* in his heart ; verse 25, *en* in heaven ; verse 26, *en* in Heaven ; verse 27, *en* in the temple ; verse 28, *en* by what authority ; verse 29, *en* by what authority ; verse 33, *en* by what authority. Chapter 12, 1, *en* in parables ; verse 23, *en* in the resurrection ; verse 25, *en* in Heaven ; verse 26, *en* in the book of Moses ; verse 35, *en* in the temple ; verse 36, *en* by the Holy Ghost ; verse 38, *en* in long clothes ; *en* in his doctrine ; *en* in the market places ; verse 39, *en* in the synagogues ; *en* at feasts. Chapter 13, 11, *en* in that hour ; verse 14, *en* in Judea ; verse 24, *en* in those days ; verse 25, *en* in Heaven ; verse 26, *en* in the Clouds of Heaven ; verse 32, *en* in Heaven. Chapter 14, 2, *en* on the feast day ; verse 3, *en* in Bethany ; *en* in the house of Simon the leaper ; verse 25, *en* in the Kingdom of God ; verse 27, *en* because of me ; verse 39, *en* in this night ; verse 49, *en* in the temple ; verse 66, *en* in the palace. Chapter 15, 7, *en* in the insurrection ; verse 29, *en* in three days ; verse 41, *en* in Galilee ; verse 46, *en* in a Sepulchre. Chapter 16, 5, *en* on the right side ; verse 12, *en* in another form ; verse 17, *en* in my Name.

Thus I have collected the divers texts where we meet with the Greek Preposition *en*, with its several translations, in the Gospel according to Mark : and find it about one hundred and twenty-four times, and is rendered in, about ninety-four times ; by, about seven times ; with, about four times, on, four times ; into, twice at twice ; among, once ; because, once ; these nearly.

Luke, 1, 1, *en* among us ; verse 5, *en* in the days of Herod ; verse 6, *en* in all the commandments ; verse 17, *en* in years ; verse 21, *en* in the temple ;

verse 22, *en* in the temple ; verse 23, *en* in the days ;
en among men ; verse 26, *en* in the sixth month ;
 verse 28, *en* among women ; verse 31, *en* in the
 womb ; verse 36, *en* in her old age ; verse 39, *en* in
 these days ; verse 41, *en* in her womb ; verse 42, *en*
 among women ; verse 44, *en* in mine ears ; *en* in
 my womb ; *en* on the eighth day ; verse 61, *en* of thy
 kindred ; verse 65, *en* on all them that dwelt round
 about ; verse 66, *en* in their hearts ; verse 69, *en* in
 the house ; verse 75, *en* in holiness ; verse 77, *en* by
 the remission of sins ; verse 79, *en* in darkness ;
 verse 80, *en* in the desert. Chapter 2, 1, *en* in those
 days ; verse 7, *en* in a manger ; *en* in the inn ; verse 8,
en in the same country ; verse 11, *en* in the city ; verse
 12, *en* in a manger ; verse 14, *en* in the highest ; *en*
 towards men ; verse 16, *en* in a manger ; verse 19, *en*
 in her heart ; verse 21, *en* in the womb ; verse 23, *en*
 in the law of the Lord ; verse 24, *en* in the law of the
 Lord ; verse 27, *en* by the spirit ; *en* in the temple ;
 verse 29, *en* in peace ; verse 38, *en* in Jerusalem ;
 verse 44, *en* in the company ; *en* among their kinsfolks ;
en among their acquaintance ; verse 46, *en* in the
 temple ; *en* in the midst of the doctors ; verse 49, *en*
 about my father's business ; verse 51, *en* in her heart.
 Chapter 3, 1, *en* in the fifteenth year ; verse 2, *en* in
 the wilderness ; verse 4, *en* in the book of Esais
 the prophet ; *en* in the wilderness ; verse 8, *en* with-
 in yourselves ; verse 15, *en* in their hearts ; verse 16,
en with the Holy Ghost ; verse 17, *en* in his hand ;
 verse 20, *en* in prison ; verse 22, *en* in thee I am well
 pleased. Chapter 4, 1, *en* by the spirit ; verse 2, *en* in
 those days ; verse 5, *en* in a moment of time ; verse
 14, *en* in the power of Elias ; verse 15, *en* to their syna-
 gogues ; verse 16, *en* into the Synagogue ; verse 19, *en*
 at liberty ; verse 20, *en* in the synagogue ; verse 21,
en in your ears ; verse 23, *en* in Capernaum ; *en* in
 thine own country ; verse 24, *en* in his own country ;
 verse 25, *en* in days of Elias ; *en* in Israel ; verse

27, *en* in
 verse 31, *en*
 verse 33, *en*
 thority ;
 Chapter 5
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 17, *en* on
 verse 29,
 the Sabbat
 12, *en* in th
en in thy b
 42, *en* in th
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en among
 21, *en* in t
 25, *en* in so
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en within t
 verse 13, *e*
 good grou
 22, *en* on a
 verse 32, *e*
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the days ;
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en in the
 se 39, *en* in
 verse 42, *en*
 ears ; *en* in
 , *en* of thy
 swelt round
 e 69, *en* in
 e 77, *en* by
 a darkness ;
en in those
 a ; verse 8,
 e city ; verse
 highest ; *en*
 verse 19, *en*
 verse 23, *en*
 law of the
 e temple ;
 Jerusalem ;
 kinsfolks ;
en in the
 verse 49, *en*
 her heart.
 e 2, *en* in
 k of Esais
 8, *en* with-
 verse 16,
 his hand ;
 I am well
 se 2, *en* in
 time ; verse
 their syna-
 verse 19, *en*
 ; verse 21,
 am ; *en* in
 country ;
 ael ; verse

27, *en* in Israel ; verse 28, *en* in their Synagogues ;
 verse 31, *en* on the Sabbath ; verse 32, *en* with power ;
 verse 33, *en* in the Synagogue ; verse 36, *en* with au-
 thority ; verse 43, *en* in the Synagogues of Galilee.
 Chapter 5, 7, *en* in the other ship ; verse 12, *en* in a
 certain city ; verse 16, *en* into the wilderness ; verse
 17, *en* on a certain day ; verse 22, *en* in your hearts ;
 verse 29, *en* in his house. Chapter 6, 2, *en* on
 the Sabbath ; verse 6, *en* on another Sabbath ; verse
 12, *en* in those days ; verse 23, *en* in Heaven ; verse 41,
en in thy brother's eye ; *en* in thine own eye ; verse
 42, *en* in thine own eye ; *en* in thine own eye ; *en* in thy
 brother's eye. Chapter 7, 9, *en* in Israel ; verse 16,
en among us ; verse 17, *en* throughout all Judea ; verse
 21, *en* in that same hour ; verse 23, *en* in me ; verse
 25, *en* in soft raiment ; *en* in King's courts ; verse 28, *en*
 amongst those born of women ; verse 32, *en* in the
 market place ; verse 37, *en* in the city ; *en* in the
 Pharisee's house ; verse 39, *en* within himself ; verse 49,
en within themselves. Chapter 8, 10, *en* in parables,
 verse 13, *en* in time of temptation ; verse 15, *en* on
 good ground ; *en* in an honest and good heart ; verse
 22, *en* on a certain day ; verse 27, *en* in any house ;
 verse 32, *en* on the mountain. Chapter 9, 12, *en* in a
 desert place ; verse 26, *en* in his own glory ; verse 31,
en in glory ; *en* at Jerusalem ; verse 36, *en* in those
 days ; verse 37, *en* on the next day ; verse 46, *en* a-
 mong them ; verse 48, *en* among you all ; verse 57,
en in the way. Chapter 10, 3, *en* among wolves ; verse
 12, *en* in that day ; verse 13, *en* in Tyre and Sidon ;
en in you ; *en* in sack cloth ; verse 14, *en* at the day
 of judgment ; verse 17, *en* through my name ; verse
 20, *en* in this rejoice not ; *en* in Heaven ; verse 21, *en*
 in that hour ; verse 26, *en* in the law. Chapter 11, 1,
en in a certain place ; verse 2, *en* in Heaven ; verse 3, *en*
 in Heaven ; verse 18, *en* through Belzebub I cast out
 devils ; verse 19, *en* by Belzebub ; *en* by whom do

your children cast them out; verse 20, I *en* with the finger of God; verse 21, *en* in peace; verse 31, *en* in judgment; verse 32, *en* in judgment; verse 35, *en* in thee; verse 43, *en* in the Synagogues; *en* in the markets. Chapter 12, 3, *en* in darkness; *en* in the light; *en* in the ear; *en* in closets; verse 12, *en* in the same hour; verse 17, *en* within himself; verse 27, *en* in all his glory; verse 28, *en* in the field; verse 33, *en* in the Heavens; verse 38, *en* in the second watch; *en* in the third; verse 42, *en* in due season; verse 45, *en* in his heart; verse 46, *en* in a day; *en* at an hour; verse 51, *en* on earth; verse 52, *en* in one house; verse 58, *en* in the way. Chapter 13, 1, *en* at that season; verse 4, *en* in Siloam fell; *en* in Jerusalem; verse 6, *en* in his vine-yard; verse 7, *en* on this fig-tree; verse 10, *en* in one of the synagogues; *en* on the Sabbath; verse 14, *en* in which men ought to work; *en* in them therefore come and be healed; verse 19, *en* in the branches; verse 26, *en* in our streets; verse 28, *en* in the kingdom of God; verse 29, *en* in the kingdom of God. Chapter 14, 5, *en* on the Sabbath; verse 14, *en* at the resurrection of the just. Chapter 15, 7, *en* in Heaven; verse 25, *en* in the field. Chapter 16, 10, *en* in that which is least; *en* in the least; verse 11, *en* in the unrighteous mammon; verse 12, *en* in that which is another man's; verse 15, *en* among men; verse 23, *en* in hell; *en* in torments; *en* in his bosom; verse 24, *en* in this flame; verse 25, *en* in thy life time. Chapter 17, 6, *en* in the sea; verse 24, *en* in his day; verse 26, *en* in the days of Noah; *en* in the days of the son of man; verse 28, *en* in the days of Lot; verse 31, *en* in that day; *en* in the house; *en* in the field. Chapter 18, 2, *en* in a city a judge; verse 3, *en* in that city; verse 4, *en* within himself; verse 22, *en* in Heaven; verse 30, *en* in this present time; *en* in the world to come. Chapter 19, 5, *en* at thine house; verse 17, *en* in a very little; verse 20, *en* in a napkin; verse 30, *en* in the which ye shall find; verse 36, *en*

in the way
en in Heaven
 thy day; ve
 stone; verse
 one of those
 authority; v
 resurrection
 46, *en* in lon
 Chapter 21,
 patience poss
 in the midst
 with child; 4
 25, *en* in the
 cloud; verse
 the day time
 ple. Chapt
 verse 20, *en*
 verse 26, *en*
 tion; verse
 me; verse 4
 sword; vers
 the midst of
 verse 7, *en* at
 in many wor
en in the city
 the green tree
 condemnation
 44, *en* in p
 Chapter 24,
 Galilee; ver
 verse 19, *en* i
 the way; ver
 midst of them
en in the law
 Jerusalem.
 I have colle
 with the Gree
 to Luke, with

in the way ; verse 38, *en* in the name of the Lord ; *en* in Heaven ; *en* in the highest ; verse 42, *en* in thy day ; verse 44, *en* within thee ; *en* in the one stone ; verse 47, *en* in the temple. Chapter 20, 1, *en* on one of those days ; *en* in the temple ; verse 2, *en* by what authority ; verse 10, *en* at the season ; verse 33, *en* in the resurrection ; verse 42, *en* in the book of Psalm ; verse 46, *en* in long robes ; *en* in the synagogues ; *en* at feasts. Chapter 21, 6, *en* in the which ; verse 19, *en* in your patience possess your souls ; verse 21, *en* in Judea ; *en* in the midst of it ; *en* in the countries ; verse 23, *en* with child ; *en* in those days ; *en* upon the people ; verse 25, *en* in the sun ; *en* with perplexity ; verse 27, *en* in a cloud ; verse 34, *en* with surfeiting ; verse 37, *en* in the day time ; *en* in the temple ; verse 38, *en* in the temple. Chapter 22, 16, *en* in the kingdom of God ; verse 20, *en* in my blood ; verse 24, *en* among them ; verse 26, *en* among you ; verse 28, *en* in my temptation ; verse 30, *en* in my kingdom ; verse 37, *en* in me ; verse 44, *en* in an agony ; verse 49, *en* with the sword ; verse 53, *en* in the temple ; verse 55, *en* in the midst of the hall. Chapter 23, 4, *en* in this man ; verse 7, *en* at Jerusalem ; *en* at that time ; verse 9, *en* in many words ; verse 14, *en* in this man ; verse 19, *en* in the city ; verse 22, *en* in him ; verse 31, *en* in the green tree ; *en* in the dry ; verse 40, *en* in the same condemnation ; verse 42, *en* into thy kingdom ; verse 44, *en* in paradise ; verse 53, *en* in a sepulchre. Chapter 24, 4, *en* in shining garments ; verse 6, *en* in Galilee ; verse 18, *en* in Jerusalem ; *en* in those days ; verse 19, *en* indeed ; verse 32, *en* within us ; *en* by the way ; verse 35, *en* in the way ; verse 36, *en* in the midst of them ; verse 38, *en* in your hearts ; verse 44, *en* in the law of Moses ; verse 49, *en* in the city of Jerusalem.

I have collected the divers Texts where we meet with the Greek Preposition *en* in the Gospel according to Luke, with its divers translations ; and find it to

occur about two-hundred and eighty times, and is rendered—in, about two-hundred and seven times ; at, eleven times ; on, sixteen ; among, thirteen ; within, eight ; with, four ; by, six times ; through, twice ; about, once ; into, once.

John, 1, 1, *en* in the beginning ; verse 2, *en* in the beginning ; verse 4, *en* in him was life ; verse 5, *en* in darkness ; verse 10, *en* in the world ; *en* among us ; verse 23, *en* in the wilderness ; verse 26, *en* with water ; verse 28, *en* in Bathabara ; verse 31, *en* with water ; verse 33, *en* with water ; *en* with the Holy Ghost ; verse 46, *en* in the law ; verse 48, *en* in whom there is no guile. Chapter 2, 1, *en* in Cana of Galilee ; verse 11, *en* in the temple ; verse 20, *en* in three days ; verse 19, *en* in three days ; verse 23, *en* in Jerusalem ; *en* at the passover ; *en* in the feast day ; verse 25, *en* in man. Chapter 3, 13, *en* in Heaven ; verse 14, *en* in the wilderness ; verse 23, *en* in Enon near to Salem ; verse 35, *en* into his hand. Chapter 4, 14, *en* in him a well of water ; verse 20, *en* in this mountain ; *en* in Jerusalem ; verse 21, *en* in this mountain ; *en* at Jerusalem ; verse 23, *en* in spirit and in truth ; verse 24, *en* in spirit ; verse 45, *en* at Jerusalem ; *en* at the feast ; verse 46, *en* at Capernaum ; verse 53, *en* at the same hour ; *en* in which Jesus said unto him. Chapter 5, 2, *en* at Jerusalem ; verse 3, *en* in these lay a number of impotent folk ; verse 4, *en* into the pool ; verse 9, *en* on the same day was the Sabbath ; verse 13, *en* in that place ; verse 16, *en* on the Sabbath ; verse 26, *en* in himself ; *en* in himself ; verse 28, *en* in the which ; *en* in their graves shall hear his voice ; verse 35, *en* in his light ; verse 38, *en* in you ; verse 39, *en* in them ; verse 42, *en* in you ; verse 43, *en* in my Father's name ; *en* in his own name. Chapter 6, 10, *en* in the place ; verse 31, *en* in the desert ; verse 39, *en* at the last day ; verse 45, *en* in the prophets ; verse 49, *en* in the wilderness ; verse 56, *en* in me ; and I *en* in him ; verse 59, *en* in the synagogue ;

en in Capernaum ;
1, *en* in Capernaum ;
verse 9, *en* in the
en at the feast ;
18, *en* in the
Circumcision ;
ple ; verse 10,
in adultery ;
verse 9, *en* in
verse 17,
fury ; *en* in
verse 24, *en* in
verse 35, *en* in
verse 37, *en* in
5, *en* in the
verse 34, *en* in
Jews ; verse 35,
temples ; *en* in
Father's name ;
in me ; and I
place ; verse 37,
grave four
en in the re
in that place
among the
12, 1, *en* in the
feast ; verse 35,
ness ; verse 38,
the world ;
en in him ;
35, *en* by the
en in my Father's
en in me ; and I
13, *en* in my
name ; verse 43,
en in the Father's
verse 46, *en*

en in Capernaum; verse 61, *en* in himself. Chapter 7, 1, *en* in Galilee; *en* in Jewry; verse 4, *en* in secret; verse 9, *en* in Galilee; verse 10, *en* in secret; verse 11, *en* at the feast; verse 12, *en* among the people; verse 18, *en* in him; verse 23, *en* on the Sabbath receive Circumcision; *en* on the Sabbath; verse 28, *en* in the temple; verse 43, *en* among the people. Chapter 8, 3, *en* in adultery; *en* in the midst; verse 5, *en* in the law; verse 9, *en* in the midst; verse 12, *en* in darkness; verse 17, *en* in your law; verse 20, *en* in the treasury; *en* in the temple; verse 21, *en* in your sins; verse 24, *en* in your sins; verse 31, *en* in my word; verse 35, *en* in the house; verse 44, *en* in the truth; verse 37, *en* in you. Chapter 9, 3, *en* in him; verse 5, *en* in the world; verse 16, *en* among them; verse 34, *en* in sins. Chapter 10, 19, *en* among the Jews; verse 22, *en* at Jerusalem; verse 23, *en* in the temples; *en* in Solomon's porch; verse 25, *en* in my Father's name; verse 34, *en* in your law; verse 38, *en* in me; and I *en* in him. Chapter 11, 6, *en* in the same place; verse 10, *en* in the night; verse 17, *en* in the grave four days; verse 20, *en* in the house; verse 24, *en* in the resurrection; *en* at the last day; verse 30, *en* in that place; verse 31, *en* in the house; verse 54, *en* among the Jews; verse 56, *en* in the temple. Chapter 12, 1, *en* in the name of the Lord; verse 20, *en* at the feast; verse 25, *en* in this world; verse 35, *en* in darkness; verse 46, *en* in darkness. Chapter 13, 1, *en* in the world; verse 23, *en* on Jesus's bosom; verse 31, *en* in him; verse 32, *en* in him; *en* in himself; verse 35, *en* by this shall all men know. Chapter 14, 2, *en* in my Father's house; verse 10, *en* in the Father; *en* in me; verse 11, *en* in the Father; *en* in me; verse 13, *en* in my name; *en* in the son; verse 14, *en* in my name; verse 17, *en* in you; verse 20, *en* at that day; *en* in the Father; and you *en* in me; and I *en* in you; verse 26, *en* in my name. Chapter 15, 2, *en* in me;

verse 4, *en* in me; I *en* in you; *en* in the vine; *en* in me; verse 5, *en* in me; I *en* in him; verse 6, *en* in me; verse 7, *en* in me; *en* in you; verse 9, *en* in my love; verse 10, *en* in my love; *en* in his love; verse 11, *en* in you; verse 16, *en* in my name; verse 24, *en* among them; verse 25, *en* in their law. Chapter 16, 23, *en* in that day; *en* in my name; verse 24, *en* in my name; verse 25, *en* in proverbs; *en* in proverbs; verse 26, *eu* at that day; *en* in my name; verse 33, *en* in me. Chapter 17, 10, *en* in them; verse 11, *en* in the world; *en* through thine own name; verse 12, *en* in the world; *en* in thy name; verse 13, *en* in the world; *en* in themselves; verse 17, *en* through thy truth; verse 19, *en* through the truth; verse 20, *en* in me; and I *en* in thee; *en* in us; verse 23, *en* in them; *en* in me; verse 26, *en* in them; I *en* in them. Chapter 18, 20, *en* in the synagogues; *en* in the temple; verse 26, *en* in the garden with him; verse 38, *en* in him. Chapter 19, 4, *en* in him; *en* in him; verse 6, *en* in him; verse 31, *en* on the Sabbath; verse 41, *en* in the Garden. Chapter 20, 12, *en* in while; verse 25, *en* in his hand the print of the nails; verse 30, *en* in this book; verse 31, *en* through him. Chapter 21, 20, *en* at supper.

Thus I have collected the several Texts where we meet with the Greek Preposition *en* in the Gospel according to John, with its divers translations, and find it about one-hundred and ninety times, and is rendered—in, about one-hundred and fifty times; at, fifteen times; among, six times; on, five times; with, four times; through, thrice.

Acts, 1, 3, *en* by many infallible proofs; verse 5, *en* with the Holy Ghost; verse 6, *en* at this time restore again the Kingdom to Israel; verse 7, *en* in his own power; verse 9, *en* in Jerusalem; *en* in all Judea; verse 10, *en* in white apparel; verse 15, *en* in those days; *en* in the midst of the disciples; verse 20, *en* in the Book of Psalms. Chapter 2, 5, *en* at Jerusalem; verse 17, *en* in the last days; verse 29, *en* with us to this

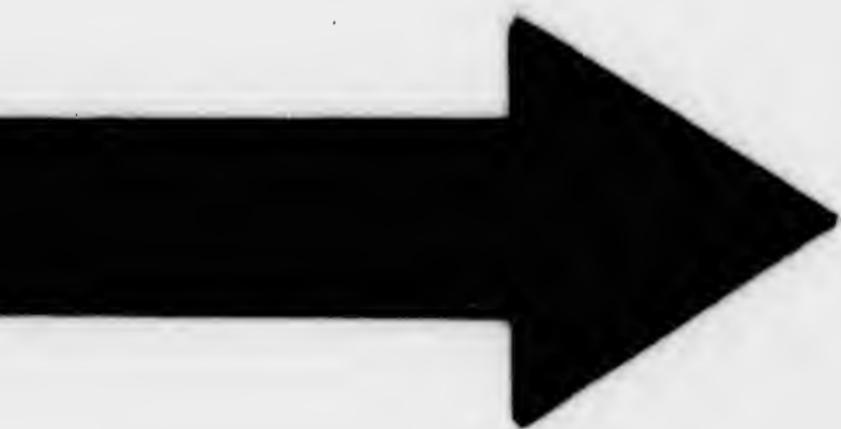
day; verse
Chapter 3
ter 4, 2, *en*
en by what
this; verse
verse 10, *en*
en in any
verse 34, *en*
own power
all the peop
verse 20, *e*
verse 23, *e*
in the temp
34, *en* in th
taxing; ve
en in those
among the
Chapter 7
4, *en* in C
strange lan
Egypt; ve
in a Sepulc
which time
in words;
en in the la
ness; *en* in
35, *en* by th
36, *en* in th
the wildern
the wildern
in those da
verse 42,
the wildern
the Gentile
8, 1, *en* at t
that city; v
at Jerusalem
en in his hu

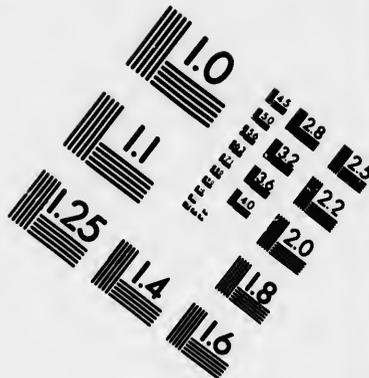
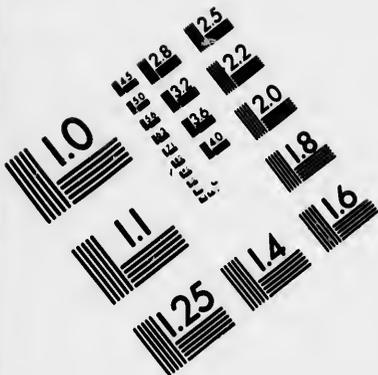
me; *en* in
en in me;
 my love;
 e 11, *en* in
en among
 16, 23, *en*
en in my
 verbs; verse
 , *en* in me.
 he world;
 the world;
en in them-
 verse 19, *en*
 and I *en* in
 me; verse
 20, *en* in
en in the
 ter 19, 4,
 ; verse 31,
 n. Chap-
 d the print
 verse 31, *en*

where we
 Gospel ac-
 ; and find
 s rendered
 at, fifteen
 rith, four
 ; verse 5,
 this time
 , *en* in his
 all Judea;
 those days;
en in the
 em; verse
 s; to this

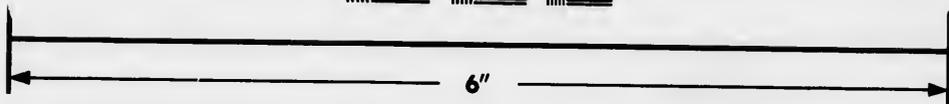
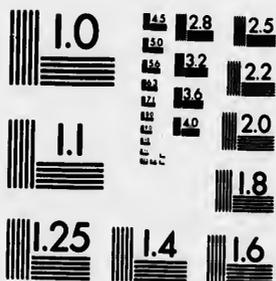
day; verse 46, *en* in the temple; *en* with gladness.
 Chapter 3, 6, *en* in the name of the Lord Jesus. Chap-
 ter 4, 2, *en* through Jesus; verse 7, *en* in the midst;
en by what power; *en* by what name ye have done
 this; verse 9, *en* by what means he is made whole;
 verse 10, *en* by the name of Jesus; *en* by him; verse 12,
en in any other; *en* among men; verse 24, *en* in them;
 verse 34, *en* among them. Chapter 5, 4, *en* in thine
 own power; *en* in thine heart; verse 12, *en* among
 all the people; verse 18, *en* in the common pring;
 verse 20, *en* in the temple; verse 22, *en* in prison;
 verse 23, *en* with all safety; verse 25, *en* in prison; *en*
 in the temple; verse 27, *en* before the counsel; verse
 34, *en* in the council; verse 37, *en* in the days of the
 taxing; verse 42, *en* in the temple. Chapter 6, 1,
en in those days; verse 7, *en* in Jerusalem; verse 8, *en*
 among the people; verse 15, *en* in the council.
 Chapter 7, 2, *en* in Mesopotamia; *en* in Charan; verse
 4, *en* in Charan; verse 5, *en* in it; verse 6, *en* in a
 strange land; verse 7, *en* in this place; verse 12, *en* in
 Egypt; verse 13, *en* at the second time; verse 16, *en*
 in a Sepulchre; verse 17, *en* in Egypt; verse 20, *en* in
 which time; *en* in his Father's house; verse 22, *en*
 in words; and *en* in deeds; verse 29, *en* at this saying;
en in the land of Midian; verse 30, *en* in the wilder-
 ness; *en* in a flame of fire; verse 34, *en* in Egypt; verse
 35, *en* by the hand of the angel; *en* in the bush; verse
 36, *en* in the land of Egypt; *en* in the red sea; *en* in
 the wilderness; verse 38, *en* in the church; *en* in
 the wilderness; *en* in the Mount Sinai; verse 41, *en*
 in those days; *en* in the work of their own hands;
 verse 42, *en* in the book of the prophets; *en* in
 the wilderness; verse 45, *en* into the possession of
 the Gentiles; verse 48, *en* in temples. Chapter
 8, 1, *en* at that time; *en* at Jerusalem; verse 8, *en* in
 that city; verse 9, *en* in the same city; verse 14, *en*
 at Jerusalem; verse 21, *en* in this matter; verse 33,
en in his humiliation. Chapter 9, 10, *en* at Damascus;







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en in a vision ; verse 11, *en* in the house of Judas ;
 verse 12, *en* in a vision ; verse 13, *en* at Jerusalem ;
 verse 17, *en* in the way ; verse 19, *en* at Damascus ;
 verse 20, *en* in the synagogues ; verse 21, *en* in Jerusa-
 lem. Chapter 9, 22, *en* at Damascus ; verse 25, *en* in
 a basket ; verse 27, *en* in the way ; *en* at Damascus ;
 verse 28, *en* at Jerusalem ; verse 29, *en* in the name of
 Jesus ; verse 37, *en* in those days ; *en* in an upper
 room ; verse 43, *en* in Joppa. Chapter 10, 1, in Ge-
 sarea ; verse 3, *en* in a vision ; verse 7, *en* in himself ;
 verse 30, *en* in my house ; verse 32, *en* in the house ;
en by the sea side ; verse 35, *en* in every nation ;
 verse 39, *en* in the land of the Jews ; *en* in Jerusa-
 lem ; verse 48, *en* in the name of the Lord Jesus.
 Chapter 11, 5, *en* in the city ; *en* in a trance ; verse
 13, *en* in his house ; verse 15, *en* at the beginning ;
 verse 26, *en* with the Holy Ghost ; verse 22, *en* in
 Jerusalem ; verse 26, *en* in Antioch ; verse 27, *en* in
 those days ; verse 29, *en* in Judea. Chapter 12, 5,
en in prison ; verse 7, *en* in prison ; verse 11, *en* to
 himself ; verse 18, *en* among the soldiers. Chapter 13,
 1, *en* at Antioch ; verse 5, *en* at Salames ; *en* in the
 synagogue of the Jews ; verse 17, *en* in the land of
 Egypt ; verse 19, *en* in the land of Canaan ; verse 26,
en among you feareth God ; verse 27, *en* at Jeru-
 salem ; verse 33, *en* in the second Psalm ; verse 35, *en*
 in another Psalm ; verse 39, *en* by the law of Moles ;
en by him ; verse 40, *en* in the prophets ; verse 41, *en*
 in your days. Chapter 14, 1, *en* in Iconium ; verse 8,
en at Lystra ; verse 16, *en* in times past ; verse 25, *en*
 in Perga. Chapter 15, 7, *en* among us ; verse 12, *en*
 among the Gentiles ; verse 21, being read ; *en* in their
 synagogues ; verse 22, *en* among the brethren ; verse
 35, *en* in Antioch. Chapter 16, 2, *en* at Lystra ; verse
 3, *en* in those quarters ; verse 4, *en* at Jerusalem ;
 verse 6, *en* in Asia ; verse 13, *en* in that city ; verse
 18, *en* in the name of Jesus Christ ; verse 32, *en* in
 his house ; verse 36, *en* in peac. Chapter 17, 11, *en*

in The
 at Ath
en in
 hill ;
 verse
 that r
 ter 18,
 night ;
 them ;
 scriptu
 19, 1, e
 nus ; v
 rit ; v
 20, 5,
 of the
 verse 1
 16, *en*
 25, *en*
 verse 3
 21, 17,
 tiles ;
 city ;
 22, 3,
 trance.
 in this
 Chapt
 12, *en* l
en in th
 mong t
 in hin
 Jerusa
 lem ; v
 temple
 the mid
 the ship
 a ship o
 verse 2

in Thessalonica; verse 13, *en* at Berea; verse 16, *en*
 at Athens; *en* in him; verse 17, *en* in the synagogues;
en in the market; verse 22, *en* in the midst of Mar's
 hill; *en* in temples; verse 28, *en* in him we live;
 verse 30, *en* in which he will judge the world; *en* by
 that man; verse 34, *en* among the which. Chap-
 ter 18, 4, *en* in the synagogue; verse 9, *en* in the
 night; verse 10, *en* in this city; verse 11, *en* among
 them; verse 18, *en* in Cenchrea; verse 24, *en* in the
 scriptures; verse 26, *en* in the synagogues. Chapter
 19, 1, *en* at Corinth; verse 9, *en* in the school of Tyrann-
 nus; verse 16, *en* in whom; verse 21, *en* in spi-
 rit; verse 39, *en* in a lawful assembly. Chapter
 20, 5, *en* at Troas; verse 7, *en* upon the first day
 of the week; verse 8, *en* in the upper chamber;
 verse 10, *en* in him; verse 15, *en* at Trogyllium; verse
 16, *en* in Asia; verse 19, *en* by lying in wait; verse
 25, *en* among whom; verse 28, *en* over the which;
 verse 32, *en* among them that are sanctified. Chapter
 21, 11, *en* at Jerusalem; verse 19, *en* among the Gen-
 tiles; verse 27, *en* in the temple; verse 29, *en* in the
 city; verse 34, *en* among the multitude. Chapter
 22, 3, *en* in Tarsus; verse 17, *en* in the temple; *en* in a
 trance. Chapter 23, *en* in the council; verse 9, *en*
 in this man; verse 35, *en* in Herod's judgment hall.
 Chapter 24, 11, *en* to Jerusalem for to worship; verse
 12, *en* in the temple; *en* in the synagogue; verse 18,
en in the temple; verse 20, *en* in me; verse 21, *en* a-
 mong them. Chapter 25, 4, *en* at Casarea; verse 5, *en*
 in him; verse 6, *en* among them; verse 24, *en* at
 Jerusalem. Chapter 26, 4, *en* among them; *en* at Jerusa-
 lem; verse 18, *en* among them; verse 21, *en* in the
 temple; verse 26, *en* in a corner. Chapter 27, 21, *en* in
 the midst of them; verse 27, *en* in Adria; verse 37, *en* in
 the ship. Chapter 28, 9, *en* in the island; verse 11, *en* in
 a ship of Alexandria; *en* in the isle; verse 18, *en* in me;
 verse 29, *en* among themselves.

Thus I have collected the several texts wherein we meet with the Greek Preposition *en* in the Acts of the Apostles, with its divers translations: and find it to occur about two hundred and twenty times, and is rendered—in, about one hundred and forty-nine times; at, about twenty-eight times; among, twenty; by, seven times. It is also rendered with, to, over, and upon.

Romans, 1, 2, *en* in the Holy Scripture; verse 4, *en* with power; verse 7, *en* in Rome; verse 8, *en* throughout the whole world; verse 9, *en* with my spirit; *en* in the Gospel; verse 10, *en* by the will of God; verse 12, *en* with you; verse 13, *en* among you; *en* among other Gentiles; verse 15, *en* at Rome; verse 18, *en* in unrighteousness; verse 19, *en* in them; verse 21, *en* in their imaginations; verse 23, *en* into an image; verse 24, *en* unto uncleanness; *en* between themselves; verse 25, *en* into a lie; verse 27, *en* in their lusts; *en* with n *en*; *en* in themselves. Chapter 2, 5, *en* against the day of wrath; verse 12, *en* in the law; verse 15, *en* in their hearts; verse 16, *en* in the day; verse 17, *en* of God; verse 19, *en* in darkness; verse 20, *en* in the law; verse 23, *en* of the law; verse 24, *en* among the Gentiles; verse 28, *en* in the flesh; verse 29, *en* is the spirit. Chapter 3, 4, *en* in thy sayings; verse 7, *en* through my lie; verse 16, *en* in their ways; verse 24, *en* in Christ Jesus; verse 25, *en* in his blood; verse 26, *en* at this time. Chapter 4, 10, *en* in circumcision; *en* in uncircumcision. Chapter 5, 3, *en* in tribulations; verse 5, *en* in your hearts; verse 9, *en* by his blood; verse 10, *en* by his life; verse 11, *en* in God; verse 13, *en* in the world; verse 15, *en* by grace; verse 17, *en* in life; verse 21, *en* unto death. Chapter 6, 4, *en* in newness of life; verse 11, *en* throughout Christ Jesus; verse 12, *en* in your mortal body; verse 23, *en* through our Lord Jesus Christ. Chapter 7, 5, *en* in the flesh; *en* in your members; verse 6, *en* in newness of the spirit; verse 8, *en* in me; verse 17, *en* in me; verse 18, *en* in me; verse 20, *en* in me; verse 23,

en in my
1, *en* in
verse 3,
sinful fle
8, *en* in
spirit; *en*
you; *en*
29, *en* at
things; v
in Christ
verse 17,
22, *en* wi
verse 26,
verse 33,
verse 6,
and *en* in
en in thy
en at thi
Chapter 1
verse 5; *en*
on teachin
plicity; v
21, *en* wit
en in the
verse 14,
things; v
verse 22,
5, *en* towa
verse 9,
believing
the Holy
verse 17, *en*
mighty sign
at Jerusale
en in the f
prayers; v
Chapter 10
Lord; *en* in

wherein we
 acts of the
 find it to
 and is ren-
 e times ;
 y ; by, se-
 ard upon.
 verse 4, *en*
 through-
 irit ; *en* in
 ; verse 12,
en among
 se 18, *en*
 verse 21,
 an image ;
 themselves ;
 lulls ; *en*
en against
 verse 15,
 verse 17,
en in the
 among the
 29, *en* in
 verse 7, *en*
 verse 24,
 verse 26,
 unction ;
 ulations ;
 his blood ;
 ; verse 13,
 se 17, *en*
 4, *en* in
 at Christ
 verse 23, *en*
 7, 5, *en*
en in new-
 17, *en* in
 verse 23,

en in my members ; *en* in my members. Chapter 8,
 1, *en* in Christ Jesus ; verse 2, *en* in Christ Jesus ;
 verse 3, *en* in that it was weak ; *en* in the likeness of
 sinful flesh ; *en* in the flesh ; verse 4, *en* in us ; verse
 8, *en* in the flesh ; verse 9, *en* in the flesh ; *en* in the
 spirit ; *en* in you ; verse 10, *en* in you ; verse 11, *en* in
 you ; *en* in you ; verse 23, *en* within ourselves ; verse
 29, *en* among many brethren ; verse 23, *en* in all these
 things ; verse 39, *en* in Christ Jesus. Chapter 9, 1, *en*
 in Christ ; *en* in the Holy Ghost ; verse 7, *en* in Isaac ;
 verse 17, *en* in thee ; *en* throughout all the earth ; verse
 22, *en* with much long suffering ; verse 25, *en* in Osee ;
 verse 26, *en* in the place ; verse 28, *en* in righteousness ;
 verse 33, *en* in Sion. Chapter 10, 5, *en* by them ;
 verse 6, *en* in thine heart ; verse 8, *en* in thy mouth,
 and *en* in thine heart ; verse 9, *en* with thy mouth ;
en in thy heart. Chapter 11, 2, *en* of Elias ; verse 5,
en at this present time ; verse 17, *en* among them.
 Chapter 12, 3, *en* among you ; verse 4, *en* in one body ;
 verse 5, *en* in Christ ; verse 7, *en* on our ministering ; *en*
 on teaching ; verse 8, *en* on exhortation ; *en* with sim-
 plicity ; *en* with diligence ; *en* with cheerfulness ; verse
 21, *en* with God. Chapter 13, 9, *en* in this ; verse 13,
en in the day. Chapter 14, 5, *en* in his own mind ;
 verse 14, *en* by the Lord Jesus ; verse 18, *en* in these
 things ; verse 21, *en* whereby my brother stumbleth ;
 verse 22, *en* in that which he alloweth. Chapter 15,
 5, *en* towards another ; verse 6, *en* with one mouth ;
 verse 9, *en* among the Gentiles ; verse 13, *en* in
 believing ; *en* in hope ; *en* through the power of
 the Holy Ghost ; verse 16, *en* by the Holy Ghost ;
 verse 17, *en* through Jesus Christ ; verse 19, *en* through
 mighty signs ; verse 23, *en* in these parts ; verse 26, *en*
 at Jerusalem ; verse 27, *en* in carnal things ; verse 29,
en in the fullness of the blessings ; verse 30, *en* in your
 prayers ; verse 31, *en* in Judea ; verse 32, *en* with joy.
 Chapter 16, 1, *en* at Caearea ; verse 2, *en* in the
 Lord ; *en* in whatsoever business ; verse 3, *en* in Christ ;

verse 7, *en* among the Apostles; *en* in Christ; verse 8, *en* in the Lord; verse 9, *en* in Christ; verse 10, *en* in Christ; verse 11, *en* in the Lord; verse 12, *en* in the Lord; *en* in the Lord; verse 13, *en* in the Lord; verse 16, *en* with an holy kiss; verse 22, *en* in the Lord; *en* at Cenchrea.

Thus I have collected the several Texts where the Greek Preposition *en* is to be met with the Epistle to the Romans, with its divers translations, and we find it about one-hundred and fifty-eight times; and is rendered—in, about ninety-four times; among, eight times; by, seven times; with, seven times; throughout, five times; at, six times; unto, twice; into, twice; through, three times; on, three times; of, twice; as also it is rendered—against, between, and towards; these as nearly as I could, I do not say that they are perfectly exact, but they will be found nearly so.

The divers texts where we meet the noun *Baptisma* in the New Testament:

Matthew, 3, 7, many of the Pharisees and Sadducees come *baptisma* to his baptism. Chapter 20, 22, are ye able to drink of the cup that I drink of, and be baptised with the *baptisma* baptism that I am baptised with. Chapter 20, 23, be baptised *baptisma* with the baptism which I am baptised with. Chapter 21, 25, *baptisma* the baptism of John, whence was it.

Mark, 1, 4, and preach *baptisma* the baptism of repentance for the remission of sins. Chapter 10, 38, and be-baptised with *baptisma* the baptism I am baptised with. Chapter 11, 30, *baptisma* the baptism of John was it from Heaven or of men.

Luke, 3, 3, preaching *baptisma* the baptism of repentance. Chapter 7, 29, being baptised *baptisma* with the baptism of John. Chapter 12, 30, I have *baptisma* a baptism to be baptised with. Chapter 20, 4, *baptisma* the baptism of John, whence was it.

Acts, 1, - 2, beginning from *baptismatos* the baptism of John. Chapter 10, 37, after *Baptisma* the baptism which

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John preached. Chapter 13, 24, *baptisma* the baptiſm
of repentance to all the people of Iſrael. Chapter 18,
25, knowing only the *baptisma* baptiſm of John. Chap-
ter 19, 3, unto John's *baptisma* baptiſm ; verſe 4, John
baptiſed *baptisma* with the baptiſm of repentance.

Romians, 6, 4, buried with him *baptismatos* by bap-
tiſm unto death.

Ephesians, 4, 5, one Lord, one Faith, *baptisma* one
baptiſm.

Coloſſians, 2, 12, buried with him *baptismi* in
baptiſm.

1ſt. Peter, 3, 21, even *baptisma* baptiſm doth now
ſave us.

The divers places where the Greek verb *baptiso* oc-
curs in the New Teſtament.

Matthew, 3, 11, I indeed *baptiso* baptiſe you with
water ; *baptisei* ſhall baptiſe you with the Holy Ghoſt ;
verſe 13, to John *baptisbentia* to be baptiſed of him ;
verſe 14, I have need *baptisbentia* to be baptiſed of thee ;
verſe 16, when *baptisbentis* he was baptiſed.

Mark, 1, 4, John *baptizon* was baptiſing in the wil-
dernes ; verſe 8, I indeed *ebaptiso* baptiſe you with
water ; but he *baptiseis* ſhall baptiſe with the Holy
Ghoſt ; verſe 9, and *ebaptisbe* was baptiſed of John in
Jordan ; verſe 5, and *baptizonto* were baptiſed of him
in the river Jordan.

Luke, 3, 16, I indeed *baptiso* baptiſe you with wa-
ter ; he *baptisbei* ſhall baptiſe you with the Holy Ghoſt!

John, 1, 26, *baptiso* I baptiſe with water ; verſe 33,
but he that ſent me *baptizein* to baptiſe with water ;
who *baptizon* baptiſeth with the Holy Ghoſt.

1ſt Corinthians, 1, 17, ſent me not *baptizein* to bap-
tiſe but to preach the Goſpel.

Mathew, 3, 6, *ebaptizonto* were baptiſed of him in Jor-
don confeſſing their ſins ; verſe 13, to John *baptisbentia*
to be baptiſed of him ; verſe 14, *baptisbentis* to be

baptised of thee ; verse 16, and Jesus when *baptistheis* baptised went straight way out of the water.

Mark, 1, 5, *ebaptizanto* were all baptised of him in Jordan, confessing their sins ; verse 9, and *ebaptisthe* was baptised of John in Jordan. Chapter 10, 39, *baptisthenai* be baptised with the baptism *baptizoinai* I am baptised with ; *baptizoinai* I am baptised ; *baptisesthe* shall ye be baptised. Chapter 16, 16, and *baptistheis* is baptised shall be saved.

Luke 3, 7, that came to him *baptisthenai* to be baptised ; verse 12, then came the Publicans *baptisthenai* ; verse 21, when the people *baptisthenai* were baptised ; Jesus also *baptisthentos* being baptised. Chapter 7, 29, 30, *baptisthentes* being baptised with John's baptism ; not *baptisthentes* being baptised of him.

John, 3, 22, 23, and *ebaptison* baptised ; John was *baptison* baptising in Enon ; and *ebaptizanto* were baptised. Chapter 4, 1, 2, and *baptisei* baptised ; though Jesus himself *ebaptisein* baptised not but his disciples. Chapter 10, 40, John at first *baptison* baptised.

Acts, 1, 5, John *ebaptisen* baptised with water ; but ye shall be *baptisesthe* baptised with the Holy Ghost. Chapter 2, 38, and be *baptistheto* baptised every one of you ; verse 41, *ebaptisthesan* were baptised ; Chapter 8, 12, *ebaptizanto* were baptised ; verse 13, and when *ebaptistheis* he was baptised ; verse 16, only be *baptismenoi* were baptised ; verse 36, *baptisthenai* to be baptised ; verse 38, and *ebaptisen* baptised him. Chapter 9, 18, and *ebaptisthe* was baptised. Chapter 10, 47, 48, that there should not *baptisthenai* be baptised ; *baptisthenai* to be baptised in the name of the Lord. Chapter 11, 16, *ebaptisen* baptise with water ; but ye *baptisesthe* shall be baptised with the Holy Ghost. Chapter 16, 15, when she was *ebaptisthe* baptised ; verse 33, and *ebaptisthe* was baptised. Chapter 18, 8, and *ebaptizanto* were baptised. Chapter 19, 3, 5, into what then *ebaptistheto* were ye baptised ; John *ebaptise*

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baptised with the baptism of repentance; *ebaptisthenai* were baptised.

Romans, 6, 3, as *baptisthe* men were baptised into Jesus Christ; *ebaptisthe* men were baptised into his death.

1st. Corinthians, 1, 13, *baptisthe* were ye baptised in the name of Paul; verse 14, *ebaptisa* I baptised none of you but Crispus and Garsus; verse 15, *ebaptisa* I had baptised in my own name; verse 16, *ebaptisa* I baptised the household of Stephanas; whether *ebaptisa* I baptised any other; verse 17, not *baptisein* to baptise but to preach the Gospel. Chapter 10, 2, *ebapsanto* were baptised unto Moses in the cloud and in the sea. Chapter 12, 13, we *baptisthe* men are baptised into one body. Chapter 15, 29, *baptizonenoi* are baptised for the dead; *baptizontai* are they baptised for the dead.

Gallatians, 3, 27, as *ebaptisthete* have been baptised into Christ.

John, 1, 25, why *baptizeis* baptisest thou then; verse 33, *baptisein* to baptise with water; *baptison* baptiseth with the Holy Ghost. Chapter 3, 26, *ebaptisei* baptiseth and all men come to him.

Matthew, 28, 19, *baptisantos* baptising them.

John, 1, 28, *baptizon* baptising; verse 31, *baptizon* baptising with water. Chapter 3, 23, *baptizon* baptising in Enon, near Salem.

These are the divers places wherein the inspired writers mention baptism; and it is to be observed that they make use of the verb *baptizo* on such occasions, and not the verb *bapto* which is rendered dipping. However as it is brought into the dispute concerning baptism, in order to satisfy people I shall mention the places where it is to be met with in the Septuagint, and in the New-Testament, and,

1st. From the Septuagint or Greek Translation of the Bible:

Exodus 12, 22, and *bapsantes* dip it in the blood that is in the basin.

Leviticus, 4, 6, and the Priest *bapsel* dip his finger in

the blood and sprinkle the blood seven times before the Lord ; verse 17, and the priest *bapsai* shall dip his finger in some of the blood. Chapter 14, 16, and the Priest *bapsai* shall dip his right finger in the oil that is in his hand ; verse 6, as for the living bird he shall take it and the cedar wood and hyssop, and *bapsai* shall dip them and the living bird in the blood of the bird that was killed over the running water ; verse 51, and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and *bapsai* dip them in the blood of the slain bird, and in the living water, and sprinkle the house seven times.

Numbers, 1, 19, 10, a clean person shall take hyssop and *bapsai* dip it in the water and sprinkle it upon the tent.

Deuteronomy, 33, 24, Moses said let Acher dip his foot in oil,

Ruth, 2, 14, *Bapsai* dip thy morsel in the vinegar.

Leviticus, 9, 9, *ebapsie* he dipt his finger in the blood and put it upon the horns of the altar.

1st. Samuel 14, 27, *ebapsen* he dipt the end of the rod in the honey comb.

2d. Kings, 2, 15, Hazael took a cloth and *ebapsen* dipt it in water and spread it on his face, so that he died. Thus far with regard to the seventy. Now with respect to the New Testament with which we are particularly concerned at present.

Luke, 16, 24, and send Lazarus that he may *bapsie* dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

Matthew, 26, 23, he that *embapsas* dippeth his hand with me in the dish, the same shall betray me.

Mark, 14, 20, who *embaptamino* dippeth with me in the dish.

John, 13, 26, to whom I shall give a sop when *bapsas* I have dipt it ; and when *embapsas* he dipt it he gave it to Judas.

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Revelations, 19, 13, and he was clothed with a vest-
ture *ebanuenon* dipt in blood.

Joshua, 3, 15, and when they that bore the ark were
come unto Jordan, and the feet of the priests that bore
the ark *ebabbesan* were dipped in the brim of the water,
that the waters which came down from above stood,
and rose up an heap. These are the most of the places,
as far as I know, where the verb *bapta* occurs, both in
the Septuagint and New Testament: and is rendered
dip, dippeth, and dipt; and never refers to baptism, as
may be seen in the several examples adduced, not even
in the most distant respect, so that there was no occasi-
on for bringing it into the dispute at all; as it never re-
fers to baptism, it affords no help to the cause of those
who have used it.

I have with a good deal of labour and care laid before
you the several texts which they who are opposed to
infant baptism and sprinkling think make for them.
And

1. Matthew, 3, 16, And Jesus when he was baptised
went up straightway out of the water—the Preposition
rendered out of is *apo*. So, in order to satisfy people, I
have collected the divers texts where it is to be found in
the New Testament, with its different translations, that
people may judge for themselves.

2. Acts, 8, 38, And they both went down into the
water. The Preposition rendered into is *eis*. I have
collected the numerous texts wherein it occurs in the
New Testament, that you may also judge for yourselves,
or satisfy your own minds.

3. Acts 8, 39, And they were come up out of the
water. The Preposition here rendered out of is *ek*.
So have I collected the many texts where it is to be
met with, and have laid them before you, so that you
may see for yourselves.

4. Matthew, 3, 6, and were baptised of him in Jor-
dan. The Preposition here rendered in is *en*. So have
I collected the divers texts wherein it is to be found in

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.

Mark, See Page 52 }
 See Page 159 }
 See Page 162 }
 See Page 105 }
 By James
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