A

TREATISE

ON

BAPTISM:

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

II. JOHN'S BAPTISM BRIEFLY CONSIDERED.

III. THE BAPTISM OF SUFFERINGS.

IV. THE BAPTISM OF THE HOLY GHOST.

V. 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.

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Acts 2. 38. 39. Then Peter ſaid unto them Repent, and be Baptiſed 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, 19*th July*, 1811.

UPON BAPTISM.

Matth. 28. 19, 20. Go ye therefore and teach all Nations, Baptifing them in the Name of the Father, Son, and Holy Ghoft, teaching them to obferve all thofe things whatfoever I have commanded you : and lo I am with you alway to the end of the world. *Amen.*

IN writing upon the Ordinance of Baptifm it may be thought neceffary to enquire when it was introduced into the Church ; and whether it was ufed as a facred rite appointed of God before John the Baptift was authorized of him to Baptife : and who accordingly adminiftered it. That it was practifed long before John, is affirmed by divers learned men, fuch as Selden, Lightfoot, Spencer, Ainfworth, Wilfius, Grotius, Hammod, Wall and others.

I fhall lay before you what Wall fays upon the fubject. He faith it is evident that the cuftom of the Jews before our Saviour's time (and as they themfeves affirm from the beginning of their law) was to baptife as well as to circumcife any profelyte that came over to them from other nations. This fully appears from the books of the Jews themfelves ; and alfo from others that underftood the cuftom of the Jews, and have written them. They reckoned all mankind, except themfelves, to be in an unclean ftate : and not being capable of being entered into covenant with the Ifraelites without a Wafhing or Baptifm, to denote their purification from their uncleanneffs ;

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 Proſelyte, through all generations by Circumciſion, Baptiſm, and Sacrifice. And what is the Stranger's Sacrifice? A burnt offering of a beaſt, 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 proſelyte, 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 baptſie Servants, that are received from Heathens into the name of Servitude. Maimonides farther mentions, that they baptiſed not a Proſelyte 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

receiving Proſelytes by baptiſm, only Maimonides ſpeaks of three perſons as neceſſary to be preſent at the baptiſing. While the Babylonic Talmud mentions no more than two grave men to be preſent on that occaſion. The words are when a proſelyte 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 proſelyte hath need of three to be preſent on that occaſion; and that they do not baptiſe a proſelyte 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 proſelytes among the Jews, they take him, ſays Modena, and circumciſe him, and as ſoon as he is healed of his ſore, 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 baptiſing ſpeak of it as abſolutely neceſſary to the admiſſion of proſelytes among the Jews, and that none without it could be counted a Proſelyte.

Saith the Babylonian Gemorah, he is no Proſelyte unleſs he is circumciſed, and baptiſed. And if he be not baptiſed he remains a Gentile or Pagan, and the Proſelytes 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 baptiſing of proſelytes 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 proſelytiſm, 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 proſelyte) 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,

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 proſelytes, 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 proſelytes, 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 proſelytes 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 Colloſians, 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

the holy ordinance of the churches, baptiſm, to be derived from thence. But this waſhing of their clothes, not of their bodies, was temporary, never repeated. Neither is there any thing of any ſuch baptiſm or waſhing 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-miſhnical 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 Aaron 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 un o the door of the tabernacle of the congreation, 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.

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 proſelytes.

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 proſelytes.

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 proselytes, 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 proselytes. 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

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 proſelytes 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 ſavour 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 ſavour 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 ſavour 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 proſelytes 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-

ſon ſhall eat thereof. One law ſhall be to him that is home born, and to the ſtranger that ſojourneth among you. Numb. 9. 14. And if a ſtranger ſhall ſojourn among you, and will keep the Paſſover unto the Lord, according 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 admiſſion into the Iſraeliſh 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 divine warrant for the waſhing pleaded for admitting proſelytes among the Jews, but circumciſion only.

That there were ſuch things required of their proſelytes, and that they were received by circumciſion, waſhing, 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 Rabbins did not deſerve much credit, ſuch as their oral traditions, or their oral law, their meſhna's, their talmuds, or gemera; for by their traditions they made void the law of God. A collection of theſe oral traditions they call meſhna. The talmuds, or gemera, were expoſitions 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 traditions, and Rabinical 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

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 authoriſed 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 authoriſed 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 authoriſed of God to baptiſe with water. It doth not remain a doubtful caſe, as the baptiſing the Jewiſh proſelytes did or doth. John was authoriſed 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

was a ſolemn and manifeſt profeſſion of their repentance; 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 Jordan, 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 baptiſed, 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 th's they were baptiſed in the name of the Lord Jeſus. Some think that theſe Diſciples 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 thefe things from John, were baptifed of him, and not by Paul on this occafion, as fome fuppofe, of courfe changed my mind. John's words to the people were, that they fhould believe on him, who fhould come after him, that is, on Jefus Chrift. Thefe are the words of John fpoke to the people, which came to be baptifed 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 fpoken by John, and thofe that came to his Baptifm, upon their hearing of them, were accordingly baptifed by him, and not by Paul as is here fuppofed. All that the Apoftle did to thofe Difciples at Ephefus was the laying of his hands upon them, in doing of which the Holy Ghoft came upon them, in a miraculous manner, as well as gracious; and they immediately fpoke different forts of languages which they had never learned, but to re-baptife them he did not, neither was there any occafion for doing it. For though John baptifed only into the faith of him who was foon to make his appearance in the world; and the Apoftles into the faith of him who was already come, yet it was into the faith of the fame perfon, not into the faith of different perfons, yea into the faith of that perfon whom Chrift commanded it fhould be done. So that there is no effential difference between the baptifm of our Lord's fore-runner, and that of his apoftles. For when Jefus was received, and believed on, as the true Meffiah, the faith of fuch perfons, together with the truth of the doctrine they profeffed, was fignified and fealed by the baptifm that preceded, as well as by that which followed, his appearing. And unlefs thefe baptifms were the fame in fubftance, ours muft be effentially different from what our Lord himfelf received, fince he had none other than John's baptifm, or that he was not baptifed by any other perfon than John, and of courfe the New Teftament Church has not that communion with him in baptifm, which the Old Teftament Church had with him then

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 propheſies, 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,

and ſome of the firſt Chriſtians. 2. The gracious influences of the Holy Spirit common to all true Chriſtians, poured down upon them from on high, for quickening, cleanſing, and comforting them, and rendering them 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 reaſonable 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 waſhings or the baptiſms of the Jews in admitting their proſelytes; 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 baptiſm, or of that baptiſm inſtituted by our Lord himſelf, and in ſo doing ſhall lay down and proſecute the following 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 adminiſtration, to the end of the world; which is an evidence 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 Baptiſm.

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 thereby.

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 wherwith 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

Body of God, or Chrift's profeffing people, and that in the moft folemn manner. Saith the Apoftle, 1ft. Corinth, 12. 13. For by one fpirit are we all baptifed into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been made to drink into one fpirit; that is the baptifed, by his baptifm, is incorporated with Chrift's Church or fpiritual body; and by means of this ordinance is numbered with his profeffing people, whatever had been his former ftanding, whether the perfon had been a Jew or Gentile, bond or free, previous to his baptifm, fo that by baptifm we fafely underftand a folemn admiffion of the perfon baptifed into the vifible church of Chrift, or into the fociety of the faithful, and admitted into the privileges of that body, becaufe he is baptifed into one body, the church.

2. By baptifm we do not only underftand a folemn admiffion of a perfon into the number of Chrift's profeffing people, or into Chrift's fpiritual body, the church, but alfo we underftand thereby a folemn devotednefs of the perfon to God and Chrift, or to his work and fervice. The words of inftitution are, teaching them to obferve all thofe things which I have commanded you. Thefe words lead us to underftand that a careful obfervance of all the ordinances of Chrift Jefus; and obedience to all his laws, are incumbent upon every baptifed perfon, which will imply, that in baptifm perfons are devoted, folemnly devoted to the fervice of God and Chrift, to walk with him in newnefs of life, as the Apoftle faith, They prefent themfelves, foul and body. to God, as their reafonable fervice, holy and acceptable to God, through Chrift; and Rom. 6. 4. Therefore being buried with him in baptifm unto death, that like as Chrift was raifed from the dead by the glory of the Father, even we fhould walk with him in newnefs of life. To walk in newnefs of life will fuppofe that their life and converfation prior to their baptifm 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 an 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

the ordinance of baptiſm may be underſtood to be a ſolemn promiſe made by the baptiſed 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 ordinance of baptiſm we underſtand an inſtitution appointed by the Lord Jeſus Chriſt, by which perſons are introduced 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 profeſſion 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 baptiſed, 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 repreſenting and ſetting forth any thing, and a ſeal is a ratifying 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 uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs may be imputed to them alſo. Compared with Col. 2. 11. In whom alſo ye are circumciſed, with the circumciſion not made with hands, in putting off the body of the ſins of the fleſh by the circumciſion 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 baptiſed 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-

to ſuch a near ſpiritual and indiſſolvable union with himſelf, and into ſuch a dear relation, and we, on our part, are willing and deſirous to become one with Chriſt, members of his myſtical body, the church. We farther openly 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 confirmed 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 meritorious cauſe of the pardon of all our ſins in or by the element 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 righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing the Holy Ghoſt. As the waſhing of the regeneration is here underſtood to be baptiſm, will lead us to conclude that baptiſm repreſents the regeneration or the renovation of our corrupted natures, by the renewing and ſanctifying influences of God's Spirit, purifying and cleanſing 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

into Chriſt or union with him, remiſſion of ſin by the blood of Chriſt, of regeneration by his ſpirit, of our reſurrection 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 careſully and conſcientiouſly 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, entering 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 ſtanding 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

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 baptised.

The third thing proposed in the method was to shew who are the proper administrators of the ordinance of baptism, or who are properly authorised 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 Alpheus; and Lebbeus, whose surname was Thaddeus; Simon, the Canaanite; and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded 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

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 commanded them that they ſhould take nothing for their journey, ſave a ſtaff only, no ſcrip, no bread, no money in their purſe; but be ſhod with ſandals; and not put on two coats. And he ſaid unto them, in what place ſoever 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 unto you, it ſhall be more tolerable for Sodom and Gomorrah 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 ſending 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. Therefore ſaid he unto them, the harveſt truly is great, but the labourers are few; pray ye, therefore the Lord of the harveſt, 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 authoriſed 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

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 ſaith, 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-

en the argument, that persons friendly to Christ, persons who are actual believers in Christ, or are true Christians, 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, otherwise 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 converted 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 gospel. 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 gainsayers: 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

human learning is cried down by ſeveral claſſes of people, and hath been to myſelf; and alſo that theſe illiterate teachers are more acceptable to certain deſcriptions of people, than the ableſt ſcholars or beſt inſtructed teachers, but this is nothing to the purpoſe. Teachers 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 learning 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 propriety, 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 infidels 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 miniſters 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 requires 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, be 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-

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 behaviour, 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 delivering 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 communicate 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 ſound. He muſt not deliver any thing

that is contrary to found 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 found words. 2d Tim. 1. 13. Hold faſt the form of found 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 found doctrine, both to exhort and to convince gainſayers. Chap. 2. 1. But ſpeak thou the things which become found doctrine. Here we have found words and found 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 found knowledge, warning them of their danger, reproving, 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

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 befal 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,

and fit persons so far for preaching the gospel and dispensing 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, considering 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, prudent 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 harmless, 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 preaching 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, unskilfulness, 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, least 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 the visible church, and who wait for the halting of 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 texs, 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 aforegoing 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

that ſex, even in this Province, if I am rightly informed.

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

John 16. 3. Howbeit, when he the ſpirit of truth is come he will guide you into all ttuth : 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 injuſtly. 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 whatſover 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-

rit, who communicates light and knowledge to all under his direction and influence. Thofe taught by him are no novices in the doctrines of Chrift we may be well affured, and that they who profefs to have a great fhare of the fpirit, and yet fo grofsly ignorant of the leading doctrines of religion, as a great many of them really are, have no part nor lot in the matter, otherwife the fcriptures would not have fet forth thofe under the influence of the divine fpirit, to be perfons of extenfive knowledge. Then thofe under the direction of the Holy Ghoft will be well acquainted with the truth as it is in Jefus Chrift, and the truth makes them free.

3. The Spirit of God is an uniform fpirit, confiftent with himfelf, fettled, and fteadily purfuing one uniform plan. Thefe things are evident in the fcriptures, which he moved holy men to write, and though fome of the penmen lived far remote, both with refpect to time and place, yet we fee a wonderful and ftriking uniformity and concord running through the word of God from beginning to end, and one part confiftent with another, and though the fcriptures were long in finifhing, nearly fixteen hundred years, and confiderable intervals or fpaces of time between the writing of fome of the parts; yet during this long fpace of time, and the intermiffions which took place between the writing of the different parts of fcripture, God the Holy Spirit employed different perfons to write the fcriptures, that could have no opportunity for collufion; yet we find the Holy Ghoft uniformly, conftantly, and fteadily purfuing the fame plan, from firft to laft, with the parts which compofe it, whether faith or practice. Thefe things are evident in the word of God, which the Holy Ghoft moved holy men to write. Therefore we may conclude that he is an uniform Spirit, confiftent with himfelf, and fteadily purfuing one uniform plan, and is the fame fpirit as ever, acting in the fame manner upon the minds of men, nor can we fuppofe 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 propheſies, 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

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 spirt 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.

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-

mote 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

blind guides. Matth. 15, 14. Let them alone; they be blind leaders of the blind; and if the blind lead 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 unto him, it appertaineth not unto Uzziah to burn incenſe, but to the prieſts, the ſons of Aaron, that are conſecrated 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 behold 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 priefts' 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 ther 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

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 ennuch'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-

nance to an undeſerving perſon, as the ſame Philip baptiſed Simon Magus. This cannot be altogether avoided: 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 adminiſtrators 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 declaring 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 foundation, 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 baptiſm, 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-

fition. In all thefe things we agree with them ; but go farther in faying that the children of fuch parents as are within the pale of the vifible church, are to be baptifed, even fhould one only of the parents be Chriftian. And this we accordingly practice, and judge ourfelves to be fupported in this practice by fcripture, and the conftant practice of the Chriftian church in all ages, both in the apoftles' days and ever fince : and if thefe things can be fairly made out, which I hope will be done to the fatisfaction of reafonable, unprejudiced perfons, by offering fuch arguments and confiderations as appear to be fatisfactory and conclufive, then we are in the right in practifing infant baptifm, however much it may be cried down by thofe oppofed to it. The arguments I fhall bring forward in proof of, or in favour and fupport of, infant baptifm, fhall be from the fcriptures, and the practice of the Chriftian church in all ages ; and thefe arguments fhall be as fairly ftated, and as candidly difcuffed, and with as much meeknefs, as I poffibly can, and, though a controverted point, fhall endeavour to treat the fubject with coolnefs and moderation. And

The firft argument I would offer in proof and fupport of infant baptifm, fhall be from the words of inftitution itfelf : Go teach all nations, baptifing them. The words in the original are : *Matheteufate panta ta Ethne ;* which may be rendered, Go and difciple all nations, or gather difciples to me out of all nations, as well as to go and teach all nations, as the verb *matheteuo* is fometimes taken. In the words we may obferve in the firft inftance that the commiffion given the apoftles at this time is enlarged by on a former occafion. Their firft commiffion 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 loft fheep of the houfe of Ifrael. The reftraint is now taken off, and the commiffion enlarged : and they are defired to go and make difciples of all hations, Gentiles as well as Jews.

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, 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, 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 foreigner, and an hired servant, shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth aught 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

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 person shall eat thereof; one law shall be to him that is home born, and to the stranger that sojourneth among you. Herein we have a law established for introducing persons into the church of God; the parents with the children, children to be taken in with their parents: and this practice long continued in the church of God; about two thousand years at the time our Lord instituted the ordinance of baptism; 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 baptism, 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 belonging to him; and that they themselves had been reproved 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 nations. Therefore the words of the institution itself favours 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.

And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from among 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 parents.

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

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 thegreateſt 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

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 ſo 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 authoriſed, yea commanded, to have their children baptiſed, by what the apoſtle Peter ſaid on this occaſion. Therefore, we conclude that when we read, Riſe and be baptiſed 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 baptiſed: 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 baptiſed, 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-

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 naturalconſequence, 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 Teſtamennt diſpenſation, otherwiſe the rite of circumciſion is continued, which we know it is not, but ſet aſide long ago, or that there

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 baptiſed 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 baptiſed, 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

ſimilar. Moreover the apoſtle calls Chriſtians the circumciſion under the goſpel, which was the common appellation 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 adminiſter 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 order: ſo, on that account, we are warranted to adminiſter 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 argument 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 diſciples rebuked thoſe that brought them, but when Jeſus ſaw it he was diſpleaſed 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 reproved 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-

lievers, or fit to belong to our ſociety. Whether one or all of theſe were the reaſons for the rebuking thoſe parents who brought their children to Chriſt, not to cure them of any corporeal diſeaſe; for there is not the leaſt hint of that, and if they had the diſciples would not have gone to prevent them, but that he might bleſs them with the bleſſings of his kingdom. But our Lord was far from approving the conduct of his diſciples, as they were againſt the parents of the children: for he diſcovers a holy reſentment, and ſharply reproved them for the ſteps they had taken on this occaſion, ſaying, Let the tender babes have acceſs unto me, and do not any thing to prevent them. Here he manifeſts the greateſt favour for theſe children, and hereby leads us to conclude what his mind is towards children, at leaſt with reſpect to the children of believing parents. And certainly he is himſelf the beſt judge whom he will have admitted into his church, and it is bold in men, and the heighth 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 forbid them not, for of ſuch is the kingdom of God. The kingdom of God and the kingdom of Heaven are ſynonimous terms, and taken in different ſenſes in the New Teſtament. 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 everlaſting 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 king dom 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 king dom 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 who 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

away that which was ſown in his heart. V. 24. Another parable put he forth, ſaying, the kingdom of Heaven is like unto a man who ſowed ſeed in his field. V. 31. Another parable put he forth, ſaying, 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

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

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, as 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,

consider the Apostle and High Priest of our profession, Christ Jesus. 1. Thess. 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 farther 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-

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 besought 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

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 houſholds, 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 houſholds. 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 ſeverl 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 *Ematheteusate*, made uſe of by

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 diſdaining or going in a way above human nature, nor breaking, 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 dutifulneſs: to youths he was a youth, &c. This teſtimony, which reckons infants among thoſe that are regenerated, is much to the point, provided the reader is ſatiſfied that the word "regeneration," doth ſignify baptiſm. 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

been born in the times of the Apoſtles : Iræneus' 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 agreeble 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 miſs to know 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-

cording 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

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 juſtly fer 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,

in his Third Dialogue againſt the Pelagians, having upbraided 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 baptiſed, 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 ancient 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 mentions it.

There is another circumſtance that makes Origen a more competent witneſs in evidencing whether the baptiſm 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 himſelf 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 perſecution under Severus, the year after the apoſtles 102. And Euſebius aſſures that his fore-fathers had been Chriſtians for ſeveral generations. The Chriſtian doctrine 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 endeavouring 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 confuſation 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 grandfather, 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 for 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 faith 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 Metropolitical cities, for the neighbouring biſhops to meet at certain times to conſult of, and to determine, impor-

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 eſteem 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

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 divine mercy 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-

of; at least we have reason so to understand him. This Cyprian was cotemporary with the latter days of Origen.

6. With respect to what the Council of Elèbris 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 heat, see, and return 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 carried 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 he 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 Donatists, 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 uninnitiated; 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 Milevitanus, 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 faith 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 theſe 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 faith 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

are entered into the lot of the righteous, who were under 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 brethren, 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 consists 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 saintship, righteousness, adoption, inheritance, brotherhood with Christ, and to be made members of him. This passage from Chrysostom, 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 goodily, 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 288 years, or a few years after Chrysostom) 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

baptiſed, 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 baptiſed 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 baptiſed; 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 ſanctiſication by the Holy Ghoſt went before, and the ſacrament of regeneration followed after by the laver of baptiſm. And as in Iſaac, who was circumciſed 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 baptised, 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 completed 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;

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 flourished, 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 disliked 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 begginning 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

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 renounciations 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, least it turn to the perdition of our own 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 Antipœdobaptist 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

hurt when discovered, which it will be sooner or later, to their shame and will greatly injure their cause in the eyes of those by whom it is discovered. From this passage 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 baptised from their infancy, and have been educated in the office of readers.

Thus I have followed Dr. Wall in his History of Infant Baptism, and have carefully transcribed from him those authorities from whom he hath taken the materials 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 baptism during the four first centuries of the Christian Church, or the first four hundred years, and afterwards it hath not been disputed. The authors Dr. Wall hath quoted, to shew that the church practised infant baptism during the first four hundred years of the Christian Dispensation, and from him, are as follow: And

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

poſtles. 3. Tertullian about 100 years after the apoſtles. 4. Origen, about 110 years after the apoſtles 5. Cyprian 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 Nazianzen 260 years after the apoſtles. 9. St. Ambroſe 274 years after the apoſtles. 10. St. John Chryſoſtom 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 miſs to know the practice of the apoſtles with reſpect to infant baptiſm, whether they obſerved it or not, for Ireræus was the diſciple of Polycarp, and he again the diſciple of John; ſo that Polycarp could inform Ireræus what the practice of the apoſtle John was reſpecting infant baptiſm; and Tertullian was co-temporary with Ireræus, or in the latter part of Ireræus' life; ſo that he could know what Ireræus 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 practice 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 falſhoods; and he, who hath handed down their teſtimonies to us, appears to me to have been an impartial writer; ſo that

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, Chrysostom, 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 inconstant 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 thoſe 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 piety 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 Antipœdobaptiſts 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

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 Antipædobaptiſts 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 opposed 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-

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 Messiah, 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 administering this ordinance, and only baptised the person in Christ's name, that we cannot admit, though they might be more particular in this for the reason assigned. However, it appears 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 ministry, have authority from Christ not only to administer this ordinance, but to baptise in the name of the Holy Trinity. Thus 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 full power in heaven and earth given him by the Father, 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 for her as he saw meet, and the faithful ministers of the gospel are warranted to dispense it by his authority.

2. It will imply that such persons as are to be baptised 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 Effence, into the faith of the Eternal Father, Son, and Spirit, one God, as an important article of their faith. This feems to have been intended.

3. It will not only imply that they are baptifed into the faith of the Trinity. Father, Son, and Spirit, one God, but alfo into the open profeffion of thefe three diftinct perfonalities, in one undivided effence, as the ordinance in common is adminiftered in public, and by their being baptifed, they make an open and public profeffion of them in their order, and the part they act in the economy of man's falvation. In their baptifm they enter upon a public profeffion of religion, declaring that they are not afhamed of the Eternal Three.

4. In being baptifed, in the name of the Father, Son, and Holy Ghoft, will imply that fuch perfons are thereby bound to worfhip thefe three diftinct Perfonalities, one God with the fame divine worfhip; for the fame regard is paid to the one as the other in adminiftering the ordinance according to the inftitution, and we are defired to honour the Son even as we honour the Father; fo are we to honour the Spirit with divine worfhip; and as baptifm may be called an act of worfhip, and they equally mentioned, leads me to conclude, that they are to be equally honoured and worfhipped.

5. It will imply that fuch baptifed perfons approve of the part each Perfon of the glorious Trinity have to act in the economy of man's falvation, as the Father devifing the plan, the Son executing it, and the Holy Spirit applying the benefits arifing therefrom, and accordingly do accept of God as their Father and their God; the Son as their Saviour and Redeemer; and the Holy Ghoft as their Sanctifier, Comforter, and Guide. That fuch baptifed perfons do heartily accept of thefe three diftinct Perfonalities in thefe particular points of view, and are willing to be faved in this way, otherwife they would not have been willing to have been baptifed, and their being baptifed in the name of the Holy Trinity, will im-

ply their willingneſs to be ſaved in and by the plan wherein each of them hath their part to act.

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 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.

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 Baptiſo. Matth. 3. 11. Baptizo, I baptiſe you with water unto

repentance: but he that cometh afte me is preferred before or mightier than I, whose shoes I am not worthy to bear, he shall baptisei, 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 baptised 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 baptised, with the baptism that I am baptised, baptizomac, with? Ye shall indeed drink of the cup that I drink of, and with the baptism, baptizomai, I am baptised with baptisesthe, shall ye be baptised with.

John 3. 23. And John also was baptison, baptising, in Enon, because there was much water there. And they came ebaptisonto, were baptised. Acts 1. 5. For John truly baptised, ebapisen, with water, but baptisesthe, ye shall 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, to be baptised? V. 38. And he commanded the chariot to stand still, and they went down both into the water, and ebapisen, he baptised, him. I shall not mention here, any more places where the Greek verb Baptizo occurs, when the New Testament writers are speaking of baptism, but shall refer the reader to the Appendix, where he will find a number of texts more to satisfy him that Baptizo is the verb the New Testament writers use when treating upon the ordinance of bap-

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 embapſas, 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. embapromenos, dippeth, with me in the diſh. Luke 16. 24. Send Lazarus that he may bapſe, 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 embapſas I have dipt it. And when embapſas 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 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

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 baptiſontai, they waſh, they eat not. Luke 11. 38. And when the Phariſee ſaw it, he marvelled that firſt ebaptiſthe, he had not waſhed. Theſe are the two places where baptizo is rendered waſhing, but have no referecne 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 oft 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 unwaſhen hands, they found fault. From hence it would appearthat 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

bapto, can support the mode of baptism by immersion, or being wholly under water. But as bapto 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 bapto, 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 Septuagent, 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 infer 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 baptismous the washing of cups, pots, brazen vessels, and tables. Heb. 9 10. Which stood in meats and drinks, and divers baptismois, 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-

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 ancles 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

this leads me to conclude that the proper tranſlation of Eis in this place is, unto, to, or towards the water, 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 immerſion, but this will more naturally fall in when I come to conſider the places where the ordinance of baptiſm 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 contended 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

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 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 deſart, 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 deſart was in the neighbourhood of Jordan, and therefore he might baptiſe them

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 desart 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 water, 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 whether 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 Jordan; for ti udor will not lead us to expect it: and if Jerome and Sandys, and other travellers are to be depended 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 sucked 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 water; 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 houſhold, 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

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,

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

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 informed 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 adminiſtering 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 upon the day of Pentecoſt, came there without any previous deſign of being baptiſed, of courſe cannot be ſuppoſed to have been provided with change of raiment for the purpoſe, and it would have been very inconvenient 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 populous 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 attending 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 prophesy 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 farther 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

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. 1ſt 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

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 thoſe 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-

ſeſſed 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 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, ſerioufneſs, 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 ſerioufneſs and ſolemnity.

I. 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 unloofe; 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

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 was neither required nor practiſed by John the Baptiſt, nor the Apoſtles of our Lord, as oil, ſpittle, greaſe, croſſing, and exorciſms. 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

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-begotton 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 it 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 witnesses 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

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 may not be 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

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 diſpleaſed 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 expoſes

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.

It is then that he will punish the neglectors and despisers of their duty.

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 reward 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 closet; and when thou hast shut the door, pray to thy Father 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 recompense 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 respects, 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. But with respect to the advantages which may arise in a particular manner from this ordinance rightly performed and rightly improved, and are such as are promised, connected with the ordinance, signified and settled thereby: and 1.—The pardon of sin.—Acts 2. 38. Then he 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. 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 ſanctiſying 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

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 reſurrection 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, ſignified 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, according to the counſel of God's own will, in his appointed time. And we may reſt aſſured, that whatever bleſſings 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 enjoined us the obſervance of one ordinance, nor the performance 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 whatever 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 carefully 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 whatſovever 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 houſhold 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,

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 infants: 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 engagement binds them to lead holy lives, and therefore they ought to make their baptiſm an argument to diſpoſe 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 circumciſion 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 baptiſed 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 baptiſed 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

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 ordinances 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

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 baptiſed? 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-

fant 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 antiſcriptural, 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

baptiſm proves nothing to the contrary, for it is a ſophiſm.

2. Another objection which they make that are oppoſed 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 therefore 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 remember 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 expreſsly 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 reſurrection, he made his diſciples repeated viſits, and thereon the

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

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 baptized 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

ſar as I know there is not an inſtance or example of female communion upon record in all the New Teſtament. They act inconſiſtently with themſelves in admitting women to the Lord's Table, as there is no example of it in the Acts of the Apoſtles; alſo inconſiſtently with themſelves in keeping the firſt day of the week for the Sabbath, inſtead of the ſeventh, as there is no expreſs command for it. And, by their ſtrictly adhering to precepts or particular commands, and expreſs examples, they reject and ſet aſide all proof by juſt and natural conſequence, and hereby they bring all thoſe into an error 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 appears 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 inſtitution 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 families 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 without 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, alledging 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

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 baptiſed 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 baptiſed, they ought to be admitted to the Lord's Table alſo; and were

thoſe who favour infant baptiſm conſiſtent with themſelves, they would either diſallow infant baptiſm, or admit them to the Lord's Supper. That children have an external right to all the ordinances of the viſible church, as far and as ſoon as they are capable, and it is meet for them, is granted. That the children of believing parents have a right to baptiſm, hath been already 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 baptiſing them; and alſo upheld 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 adminiſtered 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 Diſpenſation.

8. In proof of infant baptiſm, it was ſaid that whole houſholds were baptiſed, as the houſhold of Stephanas, 1ſt Corinth. 1. 16. The houſhold of Lydia. Acts 16. 15. As alſo the jailor and his houſhold. But they that are oppoſed to infant baptiſm object and ſay, That with reſpect to the jailor's family that he rejoiced. believing with all his houſe, that his whole family believed as well as himſelf, and of courſe had a right to baptiſm: to which I anſwer with Dr. Guiſe, in a note upon the place, That it is evident that the words Egalliaſito pepeſteuxos (he having believed rejoiced) expreſſes his own only, and not his family's faith and joy.

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 houſhold 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 houſhold of Stephanas, nor in the houſhold of Lydia, nor in the jailor's houſhold, 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-

milies with which we ourſelves are acquainted; and it 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 without children, or that could be all ſponſors for themſelves, which is very rare, yet it is ſomething ſtrange that all theſe houſhold baptiſms ſhould happen where there were no children, but that all in them could undertake for themſelves; and it is certain that the term Houſhold 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 meekneſs, 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 baptiſm: and I may farther add, that ſince ever Chriſtianity commenced, the greater part of thoſe that called themſelves Chriſtians, have been without baptiſm, 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 Chriſtianity, 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 Antipœdobaptiſts, 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 Antipœdobaptiſts make to ſprinkling in baptiſm, and what

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 there 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. 2. 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. 3. 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

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

1. That faith and repentance are neceſſary to baptiſm; but infants have neither faith nor repentance, therefore cannot be baptiſed.

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 houſhold baptiſm, they alledge that the jailor's houſhold 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

the unbelieving wife is ſanctified by the huſband, elſe were your children clean, but now they are holy.

7. The baptiſm of whole families or houſholds.

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

With reſpect to ſprinkling, as the mode of adminiſtration in baptiſm, the greater probability, and more natural, 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 recapitulate. And

1. The original language, in which matters are written concerning baptiſm, lead us to conclude, that ſprinkling rather than dipping, was the mode of adminiſtering 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 ſprikling; 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 children; 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 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. 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 houshold 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

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 to 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.

12. I now come to offer ſome arguments or con ſiderations 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 baptiſed, 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 unbaptiſed. 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 unbaptiſed: 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 unbaptiſed. 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 threatnings 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 unbabtiſed: 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 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 or

fourth generation unbaptiſed, and yet to allow of baptiſm. 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 careleſsneſs. From careleſsneſs in the firſt inſtance: for thoſe that are unbaptiſed appear to be careleſs and unconcerned 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 unbaptiſed 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 your 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 neglecters 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-

rents or ſponſors became bound for him, ſuch when come to the years of underſtanding is he bound to obſerve, 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 into 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 appetites 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 natural affection, diſobedient to parents, obſtinate and perverſe, light and vain, deſtitute of any thing truly ſerious, ſome of them belong to no religious ſociety, put themſelves 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 fluttering

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 ordnance 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

urge you ſeriouſly to conſider and lay to heart the ſhameful 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 irretrieveable 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, ſo inconſiſtent with your devotedneſs to God, and ſincerely 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 deſpiſers of the ordinance of baptiſm; and thoſe who miſimprove:

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

2. That thereby they caſt reproach upon the ordinance itſelf.

3. By their ſo doing deprive themſelves of the greateſt 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 ſeriouſly 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 ealled; and to adore the doctrine of God their Saviour in all things, by well ordered lives and converſations.

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 opoſed to your oppinions, 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

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.

APPENDIX:

IN WHICH THERE IS A CANDID ENQUIRY OR EXAMINATION OF DIVERS TEXTS, WHICH THOSE THAT ARE OPPOSED TO INFANT BAPTISM AND SPRINKLING, THINK MAKE FOR THEM.

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 Houſe; verſe 7, went *eis* into his Houſe; verſe 13, *eis* to repentance; verſe 17, *eis* into old bottles; *eis* into new bottles; verſe 23, *eis* into the Ruler's Houſe; verſe 26, *eis* into all that land; verſe 28, *eis* into the Houſe; 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 Houſe, 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, flee *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 Houſe 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 Houſe; verſe 41, *eis* at the preaching of Jonas; verſe 44, *eis* into mine Houſe. Chapter 13, 2, *eis* into a ſhip; verſe 22, *eis* among thorns; verſe 30, *eis* in bundles to burn them; *eis* into my barn; verſe 33, *eis* in three meaſures of meal; verſe 36, went *eis* into the Houſe; 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 ceaſed; 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;

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, *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 Cæſarea; verſe 21, up *eis* to Jeruſalem. Chapter 17, 1, *eis* into an high mountain 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, Treſpaſs *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 merchandize; verſe 9, *eis* to the marriage; verſe 10, *eis* into the high-ways; verſe 13, caſt them *eis* into utter darkneſs; 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 6, *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 Galilee; 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 *eis* 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 aforegoing. 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 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 teſtimony towards them ; verſe 45, *eis* into the city. Chapter 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 an houſe ; verſe 11, *eis* for a teſtimony againſt them ; verſe 31, *eis* into a deſert place ; verſe 36, *eis* into a deſert 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* into 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 Bethſaida ; 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 Jerico. Chapter 11, 1, *eis* to Jeruſalem ; *eis* unto Bethphage ; 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 temple ; verſe 23, *eis* into the ſea ; verſe 27, *eis* to Jeruſalem. 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* throughout 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

of them; verſe 68, *eis* into the porch. Chapter 15, 38, *eis* in two; verſe 41, *eis*, unto Jeruſalem. Chapter 16, 5, *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.

Thus I have collected the divers Texts wherein the Greek prepoſition *eis* is to be found in the Goſpel according 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—ſix 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 Nazareth; 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 79, *eis* into the way of peace. Chapter 2, 3, *eis* into his own city; verſe 4, *eis* into Judea; *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 Gentiles; 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 42, *eis* to Jeruſalem; verſe 45, *eis* to Jeruſalem. verſe 51, *eis* into Nazareth. Chapter 3, 3, *eis* into all the country about Jordan; *eis* for the forgiveneſs of ſins; verſe 9, *eis* into the fire; verſe 17, *eis* into the garner. 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 26, *eis* unto Sarepta; verſe 31, *eis* to Capernaum; verſe 35, *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 Gadarenes; 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 deſart 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; 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 temptation; 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* in their generation; verſe 16, *eis* into it; verſe 22, *eis* into Abraham'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-

dom 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, *eis* to the marriage; verſe 11, *eis* on him verſe 12, *eis* to Capernaum; verſe 13, *eis* to Jeruſalem; verſe 23, *eis* in his name. Chapter 3, 4. *eis* into his Mother's Womb; verſe 5, *eis* into the Kingdom o 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 Jeruſalem; verſe 7, *eis* into the pool; verſe 24, *eis* into judgment; *eis* unto life; verſe 29, *eis* unto the Reſurrection of life; *eis* unto the Reſurrection of Damnation; 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 Capernaum; 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 baſon ; 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 Judgmemt ; *eis* into the Judgment ; verſe 37, *eis* to this end was I born ; *eis* for this cauſe came 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 26, *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 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 Pamphilea ; verſe 25, *eis* into Attalia ; verſe 26, *eis* into Antioch ; *es* 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 Samothraſia ; verſe 12, *eis* to Phillippe ; 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 Gentiles ; verſe 7, *eis* into a certain houſe ; verſe 18, *eis* into Syria ; verſe 19, *eis* to Epheſus ; verſe 21, *eis* in Jeruſalem ; verſe 22, *eis* at Ceſaria ; *eis* to Antioch ; verſe 24, *eis* to Epheſus ; verſe 27, *eis* into Achaia. 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 Ephesus; 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 wilderness. 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 Cæsar; verse 9, *eis* to Jerusalem; verse 13, *eis* to Cesarea; verse 15, *eis* at Jerusalem; verse 16, *eis* to die; verse 20, *eis* to Jerusalem; verse 21, *eis* unto the hearing of Agustus; verse 22, *eis* into the place of hearing. 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

I ſend you; verſe 18, *eis* to light; *eis* in me; verſe 20, *eis* through every coaſt. Chapter 27, 1, *eis* into Italy; verſe 3, *eis* at Sidon; verſe 5, *eis* to Myra; verſe 6, *eis* into Italy; *eis* therein; verſe 8, *eis* into a place called the fair Haven; verſe 12, *eis* to Phenice; verſe 17, *eis* into the quickſands; verſe 29, *eis* upon a rock; verſe 30, *eis* into the ſea; verſe 38, *eis* into the ſea; verſe 39, *eis* into which; verſe 40, *eis* into the ſea; *eis* towards the ſhore; verſe 41, *eis* into a place where two ſeas met. Chapter 28, 5, *eis* into the fire; verſe 12, *eis* at Syracuſe; verſe 13, *eis* to Rhegium; *eis* to Puteoli; verſe 14, *eis* towards Rome; verſe 16, *eis* to Rome; verſe 17, *eis* into the hands of the Romans; verſe 23, *eis* 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—among, twice—therein, once—upon, once—concerning, 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, *eis* 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, *eis* to repentance; verse 26, *eis* for circumciſion. Chapter 3, 7, *eis* 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, *eis* into this grace; verſe 12, *eis* into the world; *eis* 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 15, *eis* in my own name. Chapter 2, 7, *eis* to our glory. Chapter

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 ſower; verſe 9, *eis* for-

ever; verſe 11, *eis* to all bountifulneſs; verſe 13, *eis* uuto 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* with*out* our meaſure; verſe 14, *eis* unto you; verſe 15, *eis* with*out* 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* to himſelf ; verſe 6, *eis* to the praiſe ; verſe 8, *eis* towards us ; verſe 11, *eis* indiſpenſation 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 edifying 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 perſeverance ; 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,

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,

9, *eis* into his marvellous light; verse 14, *eis* for the punishment 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 yourselves; 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 Judgment; verse 9, *eis* toward us; *eis* to repentance; verse 18, *eis* for ever.

Thus I have collected the divers Texts wherein the Greek 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, thirteen 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, 11, *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 lasciviousness; 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 Thiatyra; *eis* unto Sardis; *eis* unto Philadelphia; *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* toHeaven; 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 wilderneis; *eis* into her place. Chapter 13. 3, *eis* to death; verſe 6, *eis* in blaſphemy; 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 about ſeventy-ſix times, and is rendered: into, about thirty-four times; for, fourteen; unto, thirteen; 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 deſignedly 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. Chapter 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; *ex* 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. Chapter 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 ; Chapter 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. Chapter 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, fourteen ; 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 clould ; 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 hereafter ; 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* 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 power; 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 Sepulchre; 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 daughters 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 *ex* with all thy mind. Chapter 11, 5, *ex* of you ſhall have a friend; verſe 6, *ex* 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 *ex* 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, 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 Propoſition *ek* or *ex*, in the Goſpel

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 23, *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 22, 18, *ex* out of Jeruſalem

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, *ex* 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 or the fore ſhip. Chapter 27, 34, *ex* from the head of any of you. Chapter 28, 3, *ek* out of the 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, *ok* 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 the dead; verse 24, *ek* out of the Olive Tree; verse 26, *ek* out of Zion the deliverer; 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 5, 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, 15, *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 so 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 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, 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 30, *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.

1st. 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 corruptable 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, *ex* to day; verse 9, *ek* out of temptation; Chapter 2, 21, *ek* from the holy Commandment. Chapter 3, 5, *ex* out of the water.

1st 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* 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.

Jude, 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 10, ſome *ex* 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, *ex* 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 Nepthalim; *ek* of the tribe of Manaſſeh; *ek* of the tribe of Simeon; *ek* of the tribe of Levi; *ek* of the tribe of Iſachar; *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 hand; 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 sorceries; *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, *ex* of the Seven Angels; verse 2, *ex* 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, *ex* 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 ; *ek* with their flesh. Chapter 20, 1, ... 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 Revelations ; 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 Galilee ; 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 garment ; 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 wise. 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 Pharifees; verfe 12, *apo* of the leaven of bread; verfe 21, *apo* from that time; *apo* of the elders. Chapter 17, 9, *apo* from the mountain; verfe 18, *apo* out of him; *apo* from that hour; verfe 25, *apo* of whom; *apo* of their own children; *apo* of ftrangers; verfe 26, *apo* of ftrangers. Chapter 18, 7, *apo* of offences; verfe 8, *apo* from thee; verfe 35, *apo* from your hearts. Chapter 19, 1, *apo* from Galilee; verfe 4, *apo* at the beginning; verfe 8, *apo* from the beginning. Chapter 20, 8, *apo* from the laft unto the firft; verfe 23, *apo* of my father; verfe 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; verfe 35, *apo* from the blood of righteous Abel. Chapter 24, 1, *apo* from the temple; verfe 21, *apo* from the beginning of the world; verfe 27, *apo* out of the eaft; verfe 29, *apo* from Heaven; verfe 32, *apo* of the fig tree. Chapter 25, 28, *apo* from him the talent; verfe 29, *apo* from him; vere 32, *apo* from one another; *apo* from the goats; verfe 34, *apo* from the fornication of the world; verfe 41, *apo* from me. Chapter 26, 16, *apo* from that time; verfe 29, *apo* from henceforth; verfe 39, *apo* from me; verfe 42, *apo* from me; verfe 47, *apo* from the chief priefts; verfe 58, *apo* at a diftance. Chapter 27, 9, *apo* of the children of Ifrael; verfe 21, of the twain; verfe 24, *apo* of the blood of this juft perfon; verfe 42, *apo* from the crofs; verfe 51, *apo* from the top to the bottom; verfe 55, *apo* at a diftance; verfe 57, *apo* of Arimathea; *apo* from the dead. Chapter 28, 2, *apo* from the door; verfe 7, *apo* from the dead; verfe 8, *apo* from the fepulchre.

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

Mark, 1, 9, *apo* from Nazareth; verfe 10, and ftraight way coming out of the water; verfe 42, *apo* 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 wilderneſs; 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 wiſe and prudent; verſe 30, *apo* from Jeruſalem; verſe 42, *apo* from her. Chapter 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 leaven of the Phariſees; verſe 4, *apo* of them; verſe 15, *apo* of coveteouſneſs; verſe 20, *apo* of thee; verſe 52, *apo* from henceforth; verſe 54, *apo* out of the weſt; verſe 58, *apo* from him. Chapter 13, 15, *apo* from the ſtall; verſe 16, *apo* from this bond; verſe 27, *apo* from me; verſe 29, *apo* from the eaſt; *apo* from the north. Chapter 14, 18, *apo* with one conſent. Chapter 15, 16, *apo* with the huſks. Chapter 16, 3, *apo* from me; verſe 16, *apo* from that time; verſe 18, *apo* 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. Chapter 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 Galilee; 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 translations, 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 46, *apo* of Nazareth; verse 49, *apo* under the fig tree; verse 52 *apo* after this. Chapter 3, 2, *apo* from God. Chapter 7, 17, *apo* of myself; verse 28, *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. Chapter 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 Caiphas. Chapter 19, 27, *apo* from that time; verse 38, *apo* of Arimathea. Chapter 21, 2, *apo* of Cana 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 Preposition *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, 27, *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 the tree; verse 31, *apo* from Galilee; verse 50, *apo* out of their coasts. Chapter 14, 19, *apo* from Antioch. Chapter 15, 1, *apo* from Judea; verse 5, *apo* of the Pharisees; verse 18, *apo* from the beginning; verse 19, *apo* from among the Gentiles; verse 20, *apo* from pollution of idols; verse 38, *apo* from them; *apo* from Pamphilea; verse 39, *apo* from the other. Chapter 16, 11, *apo* from Troas; verse 18, *apo* out of her. Chapter 17, 2, *apo* out of the scriptures; verse 13, *apo* of Thessalonica; verse 27, *apo* from every one of you. Chapter 18, 6, *apo* from henceforth; verse 16, *apo* from the judgment seat; verse 21, *apo* from Ephesus. Chapter 19, 9, *apo* from them; verse 12, *apo* from his body; *apo* from them; verse 13, *apo* of the vagabond Jews. Chapter 20, 6, *apo* from Philippi; verse 9, *apo* from the third loft; verse 17, *apo* from Miletus; verse 18, *apo* from the first day; verse 26, *apo* from the blood of all men. Chapter 21, 1, *apo* from them; verse 7, *apo* from Tyre; verse 10, *apo* from Judea; verse 16, *apo* of Cæsarea; verse 27, *apo* of Asia. Chapter 22, 22, *apo* from the earth; verse 29, *apo* from him; verse 30, *apo* from his bands. Chapter 23, 23, *apo* at the third hour of the night; verse 34, *apo* of Cilesia. Chapter 24, 18, *apo* from Asia. Chapter 25, 1, *apo* from Cæsarea; verse 7, *apo* from Jerusalem. Chapter 26, 4, *apo* from my youth; verse 18. *apo* from darkness to light. Chapter 27, 21, *apo* from Crete; verse 44, *apo* of the ship. Chapter 28, 21, *apo* out of Judea; verse 23, *apo* out of the law of Moses; *apo* from morning to night.

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 Sinae. 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*

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 Laodocea. 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 slaughter; 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 holy 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

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, 12, *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 whoſe 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 rendered—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 Pepoſition *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 11, *en* in the kingdom of Heaven; verſe 13, *en* in the ſelf ſame hour; verſe 24, *en* in the ſea; verſe 32, *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 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 ofjudgment; verſe 23, *en* in thee; *en* in Sodom; verſe 24, *en* in the day of judgment. 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 Belzebub; *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 judgment; verſe 50, *en* in Heaven. Chapter 13, 3, *en* in parables; verſe 10, *en* in parables; verſe 13, *en* in parables; 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 parables; 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 deſart 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 themſelves; 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 22, *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* bo 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 ; verse 19, *en* with child ; verse 16, *en* in Judea ; verse 20, *en* on the Sabbath ; verse 26, *en* in the desart ; *en* in the secret chambers ; verse 30, *en* in Heaven ; 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 vessels ; 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 43, *en* in prison. Chapter 26, 5, *en* on the feast day ; verse 6, *en* in Bethany ; *en* in the house of Simon ; verse 13, *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. Chapter 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. Chapter 28, 18, *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 according 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

pleafed ; verfe 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 ſynagogue ; *en* with an unclean ſpirit ; verſe 39, *en* in their ſynagogues ; verſe 45, *en* in deſart 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 comparifon ; 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 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 30, *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 25, *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 thoſe 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 deſart. 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* within 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 ſynagogues; 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 Ifrael; verfe 28, *en* in their Synagogues; verfe 31, *en* on the Sabbath; verfe 32, *en* with power; verfe 33, *en* in the Synagogue; verfe 36, *en* with authority; verfe 43, *en* in the Synagogues of Galilee. Chapter 5, 7, *en* in the other fhip; verfe 12, *en* in a certain city; verfe 16, *en* into the wilderneffs; verfe 17, *en* on a certain day; verfe 22, *en* in your hearts; verfe 29, *en* in his houfe. Chapter 6, 2, *en* on the Sabbath; verfe 6, *en* on another Sabbath; verfe 12, *en* in thofe days; verfe 23, *en* in Heaven; verfe 41, *en* in thy brother's eye; *en* in thine own eye; verfe 42, *en* in thine own eye; *en* in thine own eye; *en* in thy brother's eye. Chapter 7, 9, *en* in Ifrael; verfe 16, *en* among us; verfe 17, *en* throughout all Judea; verfe 21, *en* in that fame hour; verfe 23, *en* in me; verfe 25, *en* in foft raiment; *en* in King's courts; verfe 28, *en* amongft thofe born of women; verfe 32, *en* in the market place; verfe 37, *en* in the city; *en* in the Pharifee's houfe; verfe 39, *en* within himfelf; verfe 49, *en* within themfelves. Chapter 8, 10, *en* in parables, verfe 13, *en* in time of temptation; verfe 15, *en* on good ground; *en* in an honeft and good heart; verfe 22, *en* on a certain day; verfe 27, *en* in any houfe; verfe 32, *en* on the mountain. Chapter 9, 12, *en* in a defart place; verfe 26, *en* in his own glory; verfe 31, *en* in glory; *en* at Jerufalem; verfe 36, *en* in thofe days; verfe 37, *en* on the next day; verfe 46, *en* among them; verfe 48, *en* among you all; verfe 57, *en* in the way. Chapter 10, 3, *en* among wolves; verfe 12, *en* in that day; verfe 13, *en* in Tyre and Sidon; *en* in you; *en* in fack cloth; verfe 14, *en* at the day of Judgment; verfe 17, *en* through thy name; verfe 20, *en* in this rejoice not; *en* in Heaven; verfe 21, *en* in that hour; verfe 26, *en* in the law. Chapter 11, 1, *en* in a certain place; verfe 2, *en* in Heaven; verfe 3, *en* in Heaven; verfe 18, *en* through Belzebub I caft out devils; verfe 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; verſe 38, *en* in the name of the Lord; *en* in Heaven; *en* in the higheſt; verſe 42, *en* in this 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 Pſalms; 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; 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 myFather'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 white; 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 46, *en* in the temple ; *en* with gladneſs. Chapter 3, 6, *en* in the name of the Lord Jeſus. Chapter 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 priſon ; 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 wilderneſs ; *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 ;

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 Jerusalem. 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 Cesarea; verse 3, *en* in a vsiion; 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 Jerusalem; 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 16, *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 Jerusalem; verse 33, *en* in the second Psalm; verse 35, *en* in another Psalm; verse 39, *en* by the law of Moses; *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 12, *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 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 31, *en* in which he will judge the world; *en* by that man; verſe 34, *en* among the which. Chapter 18, 4, *en* in the ſynagogue; verſe 9, *en* in the night; verſe 10, *en* in this city; verſe 11, *en* mong 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 Tyrannus; verſe 16, *en* in whom; verſe 21, *en* in ſpirit; 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 Gentiles; 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* among them. Chapter 25, 4, *en* at Cæſarea; verſe 5, *en* in him; verſe 6, *en* among them; verſe 24, *en* at Jeruſalem. Chapter 26, 4. *en* among them, *en* at Jeruſalem; 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 men; *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* in 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 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 ministring; *en* on teaching; verse 8, *en* on exhortation; *en* with simplicity; *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 Cencrea; 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, 50, 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

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. Chapter 19, 3, unto John's *baptisma* baptism; verse 4, John baptised *baptisma* with the baptism of repentance.

Romans, 6, 4, buried with him *baptismatos* by baptism unto death.

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

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

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

The divers places where the Greek verb *baptiso* occurs 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 *baptisthenia* to be baptised of him; verse 14, I have need *baptisthenia* to be baptised of thee; verse 16, when *baptistheis* he was baptised.

Mark, 1, 4, John *baptizon* was baptising in the wilderness; verse 8, I indeed *ebaptisa* baptise you with water; but he *baptiseis* shall baptise with the Holy Ghost; verse 9, and *ebaptisthe* 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 water; he *baptisthei* 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 baptise but to preach the Gospel.

Mathew, 3, 6, *ebaptonto* were baptised of him in Jordon confessing their sins; verse 13, to John *baptisthenai* to be baptised of him; verse 14, *baptisthenai* to be

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

Mark, 1, 5, *ebaptizonto* 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 *ebaptisonto* 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, *ebaptisonto* 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 the was *ebaptisthe* baptiſed; verſe 33, and *ebaptisthe* was baptiſed. Chapter 18, 8, and *ebaptisonto* were baptiſed. Chapter 19, 3, 5, into what then *ebaptisthete* were ye baptiſed; John *ebaptise*

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 Garus; verse 15, *ebaptisa* I had baptised in my own name; verse 16, *ebapsa* 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; *baptisontai* 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 Septuagent, and in the New-Testament; and,

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

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

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

the blood and ſprinkle the blood ſeven times before the Lord ; verſe 17, and the prieſt *bapsei* ſhall dip his finger in ſome of the blood. Chapter 14, 16, and the Prieſt *bapsei* 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 hyſop, and *bapsei* 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 hyſop, and the ſcarlet, and the living bird, and *bapsei* 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 hyſop and *bapsei* dip it in the water and ſprinkle it upon the tent.

Deutronomy, 33, 24, Moſes ſaid let Aſher dip his foot in oil.

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

Leviticus, 9, 9, *ebapse* 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, 8, 15, Hazael took a cloth and *ebapson* 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 *bapse* 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 *embaptominos* 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.

Revelations, 19, 13, and he was clothed with a vesture *bebamenon* 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 *ebaphesan* 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 *bapto* occurs, both in the Septuagent 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 occaſion for bringing it into the diſpute at all; as it never refers 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 Jordan. 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 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.

THE

Believer's True Baptism,

OR

JOHN's BAPTISM SUPERSEDED BY CHRIST's;

OR

The Glory of John eclips'd by the Glory of CHRIST,

BEING THE SUBSTANCE OF

SEVEN DISCOURSES

ON BELIEVER'S BAPTISM,

(On Matthew, xi. 11, and xxviii. 19)

DELIVERED AT

Ebenezer Chapel, Dagger Lane, Hull,

(In November and December, 1822,)

TOGETHER WITH SOME

Objections answered, arising in the Mind of those, who through the Influence of a legal spirit, may be led to oppose the Truth of God.

ALSO,

A few of the most prominent Errors connected with Water-Baptism, detected and exposed.

BY S. LANE,

MINISTER OF THE GOSPEL.

In vain do they worship me, teaching for doctrines the commandments of men. CHRIST.

He must increase; but I must decrease. JOHN.

Prove all things; hold fast that which is good.

Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage. PAUL.

HULL:

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Price 3s. 6d.

1823.

PREFACE.

TO THE

SAINTS AND FAITHFUL IN CHRIST JESUS,

who worship God in the SPIRIT, *rejoice in* CHRIST JESUS *the* LORD, *and have no confidence in the flesh, especially those of you, over whom God in his providence, has been graciously pleased to place me an overseer.*

Grace be unto you, and peace from GOD *the* FATHER, *and from the* LORD JESUS CHRIST, *who gave himself for our sins, that he might deliver us from this present evil world, according to the will of* GOD *and our* FATHER, *to whom be glory for ever and ever. Amen.*

Beloved in the Lord,

As it has long been the expressed wish of several of you, that I would give you my free thoughts from the pulpit, on the subject of baptism, and especially the BAPTISM of the SPIRIT, as it stands opposed to that of the *flesh,* the latter of which being so stoutly contended for, and so firmly clung to by many professors in the present awful day, of almost universal *darkness, superstition, delusion* and *folly,* I have at length *(though by no means reluctantly)* complied with

your request, at the same time being well convinced, that such a compliance would subject me to much censure, and unfeeling reproach from those, who are enemies to the naked truth, and so it has turned out, for the children of the bond woman have already made no small stir about it, and have raised no little uproar and outcry amongst themselves, both against me, and the subject-matter of what I have preached and written in the following pages; which certainly is no more than I might expect from that quarter. (See Gal. iv. 29—31.) And were it not for "The powers that be," I know not what would be the consequence.—Some of them have gone so far as to say, that I ought not to have meddled with the subject of baptism at all, and that I could have no business whatever with it, or even so much as to notice the text in question! As if forsooth, (POPE-LIKE) the word of God exclusively belonged to them!! (i. e. the baptists.) But I ask, in the name of toleration, have I not as great a right to give my opinion on the sacred page, as the sage and wise baptists? What! is the *word* and *will* of God under the control and at the disposal of the baptists? are the consciences of individuals to be chained to the legal post of *baptismal infallibility,* and the person, who dares to be sufficiently honest so as to attempt their liberation, to be considered and looked upon for so doing, as a mere monster in human shape! and therefore ought to be shunned as a person would shun the plague? Thank God for a *free country,* so far as it relates to a liberty of conscience.

The doctrine of *water-baptism* has been for ages back a subject of much unpleasant contention, religious bickering, and disagreeable strife in the church of God, hence some have contended for INFANT *sprinkling,* while others with equal warmth, have laboured to vindicate ADULT BAPTISM by *immersion.* Both sides have appeared resolute and determinate: each have manifested fervent *zeal, dauntless*

courage and *equal* strength on the stage of polemical contest, and men of erudition, talent, and grace have displayed an uncommon share of ingenuity in defending the point at issue; yea volumes have been written, on each side of the subject, when each combatant has satisfied himself, that he has gained his point and taken the laurel from the field, while at the same time the scale yet hangs upon its pivot, uncertain on whose side it will at length preponderate.

The great Dr. Wall informs us, that from the year 400 to the year 1150, *infant baptism* was not in all that period so much as once called into question, while on the other hand, the baptists contend that the scriptures in connexion with the conduct of the apostles, have never failed to sanction adult baptism by immersion. If however the Doctor be correct, and our modern baptists be right in their mode and practice of tumbling the subject backwards into material water, and that none but adults are fit and proper subjects for that ordinance, then must the christian world have been peopled for a space of 750 years with mere *fools* and *idiots*, when compared with the wisdom of our modern advocates for the well.—Besides, if plunging be the only scriptural mode to be attended to, in the performance in question, why not let the subject be naked *like* the *passions*, in order to prevent the garments from being baptized or washed instead of the body, as the clothes can have no business whatever in that holy and consecrated element.—However, as in every age there have been, and still are a diversity of opinions on matters of religious form, why may not I with the rest, who stand up for a right of conscience, openly declare my sentiments without being subjected to ill-natured censure and cruel invective? What! is wisdom to die with the baptists? is it treason to differ from them on points that are (even acknowledged by themselves to be) non-essential? is it to be termed slighting the ordinances of God's house, to direct a

poor *sensible broken-hearted* sinner to CHRIST *alone*, for all he needs to make him acceptable to God, and meet for heaven? was the thief on the cross mad for asking for heaven, without consideration of being first baptized in material water? and is the REDEEMER to be charged with folly for taking him to glory, without first sending him down to be baptized, or plunged in corporeal water? thank God that neither our *salvation, justification, sanctification, acceptance* with God, or *glorification,* depends on such a weak and legal ceremony. It is my mercy to know, that with respect to the persecuting language, so illiberally uttered by the inflamed tongue of irritated baptists, that such blessed portions of divine truth remain on sacred record, as Isaiah lv. 8, 9. Jer. i. 19. Isaiah liv. 17. Ezek. ii. 6. Nor have I less cause to be thankful for the visible blessing, that has so conspicuously attended my frail efforts, even in the delivery of the sermons contained in the following pages: several persons have openly confessed, that their minds have thereby been blessedly set at liberty from the fleshly ties of *water-baptism,* which had (previous thereto) so entangled and perplexed them.

Yet the baptists seem mightily displeased, because I dared to preach sermons so inimical to their views and wishes, angrily declaring, "He ought not to have said any thing about baptism, especially at this time." And yet reader, these sound men in the faith, profess themselves to be *calvinists,* or persons who believe in the doctrine of divine predestination! Could the baptists vainly suppose, that I should solicit leave of them, before I made the attempt? Thank the Lord, I am hitherto free from all such *carnal dictation,* and *fear* of man; from the galling trammels of *lordly* deacons, and the hectoring bluster of a few *discontented, unsteady, restless* committee-men, who are never easy but when they can plant snares for the feet of the innocent, and lay hold of some little clew

to draw their already fettered minister more closely under the *thumb-screw*, and if he dares to complain of cruelty, out must be the word, or they will soon *grind* his reputation if *not his* BONES to powder, and then feast their revengeful appetites with the man's imperfections and downfall, and sneeringly cry "So would we have it." But to return, the baptists say, I ought to have delivered my lectures (on the subject in question, if delivered at all) on wednesday evenings, in order that their minister might have had an opportunity to have heard them. Still, reader, these *great men* of *sound faith*, &c. are predestinarians! though if I mistake not, they would much rather be otherwise employed than be obliged to hear the truth from my lips. Besides what obligation could I be under to the baptists, just to preach at certain times or seasons, merely to suit their caprice and cavilling convenience; one slave to a party at a time is quite enough, in a free country. But mark, reader, the wisdom necessary to conceal their craft was evidently wanting, for the plain and undisguised fact was this, they were *sorry*, they were *grieved*, and *pricked* to the *heart*, (nor could the poor things conceal their trouble from observation) to think that I should make choice of sunday evenings, when perhaps, ten times the number of persons would be present, to hear and judge for themselves, of the truth or falsehood of the subject at issue. It was this that unhinged them, and led them to cry out more vehemently against me, than perhaps, they would otherwise have done. If however, *wednesday evenings* were the best time for me to deliver my thoughts on the *baptism* of the *Spirit;* how came Mr. T——n to make choice of sunday evenings to deliver his thoughts on the baptism of the flesh? and to display his shining talents in his pretended reply to my remarks on the former? why not choose thursday evenings for that purpose, in order to give those, who stood opposed to his views

of the subject, an opportunity of hearing and judging for themselves.

The next thing so zealously harped upon by those pious advocates for the *waters* of *strife,* is what they term "church order," this is another IDOL in their *disordered temple,* which they are continually crying up, and religiously bowing down unto; but if *confusion, discord, animosity, bitterness, back-biting, envy, whispering, religious gossiping,* and *devouring each other* be church order, then indeed it must be acknowledged, that some of the sticklers for water-baptism do most conspicuously take the lead in the professing world!

As however there is no rule without an exception, I am happy to say, there are many baptists, who scorn and detest such little mindedness, several of whom I highly esteem, believing such to be men of grace and experience in the better things, yea things that accompany salvation, which I hope ever to love in the Lord, for the Lord's sake; for although I may widely differ from them on some particulars, I nevertheless have the satisfaction to agree with them in the main point, (viz) salvation *by Christ alone,* still neither my agreement with them, nor esteem for them will in the least affect my decided views on the subject either of *water-baptism,* or the *baptism of the Holy Ghost,* and my only end and aim in delivering the following lectures, (so far as I know my own heart,) has been simply to direct the convicted sin-sick soul to Jesus alone for help and ease, and not to send him to John in the wilderness, for consolation, or direct him to the servant when the Master is close at hand, ready to receive him, and kindly invites him. (Matt. xi. 28.) This would indeed be directing the soul FROM Christ instead of TO Christ; I am, however, thoroughly convinced, that for a person to be stripped of every thing but Christ to make him meet and fit for heaven, will cause no small kicking and struggling in the creature, in order to keep pos-

session of some remnant or thread belonging to the old rags of popish ceremonies and carnal ordinances. For the legal heart to part with *all* at once, is too much for proud nature to bear with any degree of patience; to make Christ all and every thing to the soul must be very mortifying indeed to the flesh, this would certainly be "Making too much of Christ," as hinted at by a pretended preacher of the gospel a few days ago!* Yea, a preacher he may be; a man of grace he cannot be, as no gracious man could either *think, hint,* or *assert* so horrid an opinion respecting the blessed God Jesus! As we are, however, commanded to pray for our enemies, I sincerely pray that the Lord may convince him of his error, and that he may be enabled by divine grace to repent of this his wickedness, if perhaps, the thoughts of his heart may be forgiven him, for it is evident that such a man's heart is not right in the sight of God. See Acts viii. 21, 22.

It can hardly be imagined what a *commotion* and *agitation,* the following sermons have occasioned in the *watery element!* I had scarce finished one lecture on the subject, ere a manager of the *water-works* announced to *his* followers his speedy intention to raise the war-hoop and commence an hostile movement both against me and the *truths* I was about to deliver! Hearing of so great a person, determining to become my antagonist, I must have been more than mortal not to have felt some little emotion at the report thereof; as it certainly required somewhat more than the ordinary strength of human nerve to bear up under so weighty and ponderous a threat! however recovering myself a little, and recollecting that TRUTH was on my side, and that TRUTH alone was my only end and aim, I determined at all events, to make a stand in defence thereof, and leave the issue with that God, whose I am, and whom I serve in the spirit of faithfulness and power.

* See note at the bottom of page 113.

No sooner was the declaration of war announced, than one of this gentleman's *aide-de-camps* was despatched with eager haste and strict orders from the commander-in-chief, to collect or muster together *all* the *force* he could meet with, who might feel inclined to enlist into his service! nor did he fail of obtruding himself into every company wherever he could gain admittance; *begging, beseeching,* and even *praying,* that all who were weak enough to listen to his entreaties, would go with him and hear the man of wonders! observing at the same time, "Our minister is going to overturn all the arguments that Mr. Lane intends to bring forward, in support of his cause against *water-baptism!*" This (it must be granted) was a bold assertion, at the same time, nothing could be more *weak, ignorant, childish, silly, ludicrous* or *laughable!!* for how, in the name of common sense and sound reason, was this great man from the north to know *(without either the power of witchcraft or spirit of divination)* the nature and substance of the arguments at that time in embryo? one would almost think it impossible, that any *rational being* could have so foolishly committed himself, in so ridiculously expressing himself, but many men many minds, yet one would think it to be quite time enough to talk of overthrowing arguments, when the said arguments intended to be overthrown become actually in existence. (See Prov. xviii. 13) Nor would any man in the exercise of common sense, either think or speak otherwise. However, such futile anticipations shew what a very *small toy,* or *worthless rattle* will please a *child;* or how a *man of straw* will divert and amuse a person fit only for an asylum for lunatics.

Well reader, the *time* is *fixed* for *action;* the *standard hoisted;* the *gauntlet thrown;* the *sword drawn;* and the *champion* of the *liquid tomb majestically* steps forward in hostile attitude, and takes for his standing, Isaiah lv. 4. "Behold I have given him for a witness to the people, a leader and a com-

mander to the people." But whether he or CHRIST was the leader and commander in question, has been a matter of some little dispute among those who heard him. Some say Mr. T——n took the lead, and some say Christ had the honour to go first. Nevertheless, it is pretty evident the priest was the principle commander in the present engagement, though I am credibly informed, that not much blood was *spilt* on the occasion, as the very appearance of blood is too alarming and terrific for those, whose business is to stab in the dark, and fight as much at a distance as possible, for fear of detection and exposure.—However, like Gideon's disbanded army *(who bowed the knee to the water;* their thirst being so very great for the *legal stream)* they were determined if possible, to squeeze water from the very *post* at which they had made their stand! But the scriptures testify and clearly shew, "That there are some, who being *unlearned* (i. e. untaught by the Spirit) do wrest the scriptures merely to serve themselves, in matters that please the flesh.—Yea, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

But leaving all dabbling in material water out of the question, might not the above passage of sacred truth have afforded this HERO for the WELL an opportunity of showing to *his* followers his credentials for the work of the ministry? which is what every man professing to be a gospel minister ought to do, before any church of God *is*, or *can* be authorized to bid him God speed.—Let him then tell us *from whom*, and *from whence* he came? before he assumes the character (and commences in the exercise) of a religious agonistes, in the city of God, where, if I mistake not, he is yet a stranger (at least) to the *habits, manners, customs, experience, gifts* and *graces* of some of its principal inhabitants.—Let it be asked, and seriously asked too, what it is that this polemical preacher really knows of God for himself? and what

are the *evidences* that he is himself truly *taught* of the Lord?—And then, from what war-office did he receive his commission to enter the field of action? and what are the standing evidences of his call being of God, to be a preacher of righteousness?—Where, I ask, are the *seals* to his ministry? and what are the main proofs that the Holy Ghost has made him a mouth for God? These I conceive to be a few necessary points to be known, and without a satisfactory answer to such queries, we are authorized to say he has laid hold of the ark without any grant from God.

For my part I hesitate not to say, that wherever I have been called in providence to preach CHRIST and him crucified *(not water-baptism, for* JESUS CHRIST *sent me not to baptize but to preach the gospel)* the Lord has abundantly owned and blessed my feeble efforts, to the *conviction* and *conversion* of many precious souls to the knowledge of the truth as it is in Jesus, yea even at HULL, *not a few,* to the no small mortification of my adversaries, whose spleen has been, and is so decidedly and glaringly manifested against me, (coupled with uneasy jealousy, and pointed envy at my evident prosperity) that it has wantonly urged them on to speak evil of me without a cause, (at least any just cause known by them) yet their malignity and hostile treatment of me has neither added to their honour, nor lessened in any shape the given ability, which God has been pleased most graciously to bestow upon me; but as JEHOVAH hath said, "Vengeance is mine and I will repay," I cannot do better than leave them in his hands, who is too wise to err, and too good to be unkind.

Having finished my lectures on the SPIRIT'S BAPTISM, and having also announced my intention of publishing them, Mr. T——n again sallies forth at the head of his own troop, and with redoubled fury again rushes forward, bidding defiance to the armies of the living God, and insinuating and saying at the

same time to his elated followers, (i. e. if I am correctly informed) that "Mr. Lane dare not print what he has preached!" and therefore he should again throw down all that I had advanced in defence of FIRE or SPIRIT baptism! though by the bye, I have strong reason to believe that he himself never heard so much as a single sentence of all that I did say on the subject!! consequently he at best was but combating his own *shadow!* and beating the *air* to amuse his admirers! what a great mind this *dabbling little* man must have!!! There is an old adage which says, "Most people say as they could wish things to be," and this doubtless has been the case with Mr. T——n and his affrighted advocates of the Marah waters.—But why so precipitate Mr. T——n? why in such heedless haste? Festinatio tarda est. Let me therefore entreat you, sir, to be *cool* and *calm,* take your time, sir, and do not hurry yourself, you will be less liable to confuse yourself, and of course you will have a better opportunity of being more collected in future. It ill becomes a man of your *superior talent, brilliant acquirements,* and *nervous* reasoning to be so visibly put out of the way by a person of my humble station and feebleness of judgment in the deep things of God! Though it is nevertheless my mercy to know that the Lord despises not the day of small things.

But may I presume to ask, sir, why you imagined or concluded that I SHOULD not, or DARE not print what I had preached? what in the name of all that is honest *had* I, or *have* I to fear? what is there so tremendously formidable before me? I grant that were I seriously to listen to the intimidating description given (by the *sapient* admirers) of your *gigantic* prowess in religious controversy, I could do no less than to somewhat hesitate; but as I consider the whole of their wordy statement thereof, to be but mere froth, I of course perceive no lion in the way, and for you, sir, to presume or insinuate that I *would* not, or *dare* not publish from the press what

I had delivered from the pulpit, was like shouting before you were out of the wood! How true it is, that "Error in doctrine never fails to lead its blind votaries to error in practice," and hence I conclude that where men have only water to guide them, it is not to be wondered if they should deliberately tell untruths to serve a turn. But your conduct, sir, in this respect, reminds me of a little dog (the great Mr. Toplady somewhere speaks of) upon seeing a gentleman's carriage coming rapidly along, placed itself in a defensive attitude, and perceiving the carriage draw towards him, the enraged animal rushed furiously forward to meet it, and then ran *barking* after the wheels of the vehicle, *vainly* supposing they were alarmed at its *noise*, and consequently hasted with eager precipitation from his formidable appearance; whereas the wheels of the said carriage continued at just the same rapid speed after the dog had done barking, as it had done before it caught the *poor little creature's* eye. But as touching again my supposed fear of printing what I had preached, I wish you, sir, (and others who are deceived with you) to know that the blessed God has long since put me in possession of three particular characteristics, for which, I hope, I am thankful, (viz.)

1. The SPIRIT'S BAPTISM *upon* and *in* my soul has made me FREE from the *fear* of man, so that in point of defending the truth, I no more regard the face of a man, than I do the face of a dog, and especially those beings I have reason to believe know nothing of God for themselves. See 2 Cor. iii. 17. Acts xx. 24.

2. By the same power I am made to *love* and so much *regard* the church of the living God, that I dare not sell any part of it for the sake of filthy lucre, nor leave the poor of the flock of slaughter to starve in the wilderness, for the sake of a golden bribe, though it were held out for my acceptance by a professor of godliness, said to be worth "FIVE

THOUSAND POUNDS a year!" as a bribe from such a quarter would at once convince me, that the person so offering it was destitute of the life of God in his soul. See 1 Tim. iii. 3, 8. Titus i. 7. 1 Peter v. 2.

3. By the same Spirit I am possessed (thank God) of a grateful disposition for kindness shown, let it come from what quarter it may, and I also hope my friend Mr. T—n may never be destitute of those gifts, as they may render him a good citizen, and a worthy member of civil society; and if you, sir, are really and truly sent of God, to preach the everlasting gospel, and thereby feed the Lord's little ones at *Hull*, I am sure your mission will sooner or later be made manifest, when my prayer for you shall ever be, that God may abundantly prosper you, and bless you both in soul and body, nor will any one more cheerfully assist you in the cause of God and truth than myself, that is, should you need it of me.

I hope, ere long, the blessed God himself will decide all differences that have crept into his family, that the peace of the whole household may be finally and for ever established, that the whole glory thereof may redound to himself, and that the reader of the following pages may be divested of all prejudice, weigh the matter well in the balance of the sanctuary, read the whole dispassionately, carefully, and candidly. And may God the Holy Ghost render the following pages useful, profitable, edifying, encouraging and establishing in the weighty matters of salvation and everlasting peace.

Reader, (if thou art truly born again of God) may grace, grace, grace, be with thy spirit,

So prays a willing servant of the
Lord Jesus Christ,

S. LANE.

Hull,
June 25, 1823.

SERMON I.

MATTHEW xi. 11.

Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

THE first verse of this chapter informs us of our dear Lord having finished his instructions, which he had so *affectionately* and *pathetically* given to his beloved disciples in the preceding chapter, relative to their going forth to preach the everlasting gospel. Having told them where they were to go; what they were to say; how they were to behave; and what they *(as servants of his)* were to expect, both from *secret* and *open* enemies to the truths, they were bound to deliver: he assured them that he himself would *go with* them, *constantly stand by* them, *graciously support* them, and *powerfully enable* them cheerfully to perform their arduous, important, yet pleasing and delightful employment.—After he had thus instructed and encouraged them, we are then informed, that he departed thence to teach and to preach in their cities, that is, either the cities of the Jews, or the cities out of which his disciples came, and unto which they might probably belong.

The second verse gives us an account of John's imprisonment for his faithful dealing and upright conduct towards Herod *that mountain of pride!*

who had so *wantonly* and *wickedly* taken his brother Philip's wife to his own bed! and for which, holy John *faithfully reproved* him, *sharply rebuked* him, and *publicly exposed* his vile and licentious conduct, which faithfulness in John so enraged the *besotted* libertine, that he sent and had him beheaded in prison.* However, though John lost his literal head, he lost *not* his *heavenly* Head, nor could he possibly lose his life in Christ.†—Therefore, we are taught to fear not them, which kill the body only, but are not able to kill the soul.‡—But to fear him who hath power to destroy (or cast) both soul and body into hell, I say unto you, saith the Lord, fear him.

We are next informed of John's anxiety to *gratify* and *satisfy* his followers, respecting the Lord Christ, and to give them an opportunity of seeing and hearing for themselves, that Jesus was the true Messiah, and for this end he sent two of *his* disciples to make inquiry of the Lord himself concerning his *person* and *mission?* and our dear Lord as graciously condescended to satisfy *both him* and *them,* (viz.) that he himself was the *real* Messiah so much looked for, and of which the holy prophets so *blessedly* predicted, and so *pointedly* spoke:§ therefore, saith he, "Go and shew John again those things which ye do hear and see: the *blind* receive their sight, and the *lame* walk, the *lepers* are cleansed, and the *deaf* hear, the *dead* are raised up, and the *poor* have the gospel preached unto them—and blessed is he, whosoever shall not be offended in me." And they having *seen* and *heard* this from the person and lips of the Son of God himself, they departed *fully* satisfied in their mind that he was the true Messiah, and when they had left him, he began to address himself to the multitude, that surrounded him, concerning John, saying, what went ye out for to see, a reed shaken with the wind? as much as if

* Matt. xiv. 10. † Col. iii. 3. ‡ Matt. x. 28. Luke xii. 4.
§ Isaiah xxxv. 5, 6. xlii. 7. Dan. ix. 24, 26. Zech. ix. 9, 10. Mal. iv. 2, 3.

he had said, though John, in and of himself, is but a *bruised, shaking, feeble reed,* he is nevertheless, a prophet of considerable magnitude and eminence in the sacred list, yea far greater than all who were before him.—The *harbinger* of Christ; the *forerunner* of the Messiah; the *messenger* of Jesus; and the *preparer* of the way of the Lord.*—And one who faithfully and fearlessly preached Christ, and him crucified.† This leads us to the words of our text, *viz. Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*

In further discoursing on these words, I shall consider,

I. The person spoken of, and

II. What is said of him.

I. The person spoken of, (viz.) John the Baptist, a person highly favoured of God, whose name signifies "God's grace," "gift," "gentle, or agreeable." John was a gracious man, or a partaker of that grace, which enabled him to be a faithful preacher of righteousness, *gentle* in his manners, *mild* in his deportment, and however *rough* and *coarse* in his voice, he was nevertheless, *pleasant* and *agreeable* in his delivery of truth, the application of which, by the power of the Spirit, rendered his message a blessing to all, who feelingly understood the report thereof. Yea, John was a *true, important* and *blessed witness* of that salvation, that was about to break forth‡ as a *burning lamp.*—"There was a man sent from God, whose name was John, the same came for a witness, to bear witness of the Light, that all men through him might believe.—He was *not* that Light; but was sent to *bear witness* of that Light.§" And as a faithful witness of the Light in question, he failed

* Isaiah xl. 2—5. Mal. iv. 5, 6. Matt. xi. 10. † John i. 29.
‡ Isaiah lx. 1. § John i. 6—8.

not to direct the attention of his auditory unto it as the sure road to endless happiness: pointing with his *finger*, and loudly proclaiming with his *lips*, "Behold the Lamb of God, which taketh away the sin of the world," adding thereunto "This is he, of whom I said, after me cometh a man which is preferred before me, for he was before me.*"—"The same is he, which baptizeth with the Holy Ghost."—But this truth (even then) could not be received without the Spirit's application. For a man can receive nothing of himself except it be given him from heaven.†—"Except (says Christ) a man be born of *water* and the *Spirit*, he cannot see (or enter) into the kingdom of God.‡—Thus did Jesus himself, bear evident testimony to this great witness of the power of God, in the constitution of vital godliness in the soul of all those, who through the Spirit's influence *(in his baptizing operation)* are thereby made savingly acquainted with the great Head of the Church.—Now if we turn our mind to the prophetic account we have of this person under consideration, we shall find him spoken of in the sacred page,

First, As a child of prayer, this appears evident from the salutation of the angel to Zacharias, "Fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear a son, and thou shalt call his name John; and thou shalt have joy and gladness, and many shall rejoice at his birth, for he shall be great in the sight of the Lord—and he shall be filled with the Holy Ghost, even from his mother's womb; and many of the children of Israel shall he turn to the Lord their God, and he shall go before him in the spirit and power of Elias—to make ready a people prepared for the Lord.§" In all of which was that scripture fulfilled, (viz.) "The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God."¶

* John i. 30, 33. † John iii. 27. 1 Cor. ii. 14.
‡ John iii. 3, 5. § Luke i. 13—17. ¶ Isaiah xl 3.

Second, John was a child of promise, as appears evident from the above passage, and also from the account stated in the prophecy of Malachi, "Beh old I send my messenger, and he shall *prepare* the way before me,"* which evidently proves that John was divinely appointed, sovereignly ordained, or predeterminated to *prepare* the way of the LORD, and *not* (as *erroneously* stated by the Baptists, of the present day) the Lord to *prepare* the way of John, this would indeed be making Christ the *servant*, and John the *master*, or Christ the *preparer* for the flesh, and John the *finisher* of the Spirit's work! which corruption is too gross an absurdity to be received by any person, who is truly taught of God, and made sensibly acquainted with the Spirit's baptism *in* his own soul, enabling him to give Christ the *whole* glory from first to last. Again,

Third, John was to come in the spirit and power of Elias, and both in measure resembled each other, and it may be truly said, that the *zeal* of each outstretched their knowledge, for both called for fire from heaven to destroy their adversaries,† and both met with a sharp rebuke from their Master for so doing, "Ye know not (said he) what manner of spirit ye are of—the Son of Man came not to destroy men's lives, but to save them.—Both had their appointment in the wilderness, for a season, and both resembled each other in their appearance and dress, both eat *wilderness food*, (which food, was doubtless, typical of better things) and both pointed to one glorious object of faith.—Elijah was a prophet of the Lord, and so was John, yea, saith the Redeemer, "I say unto you and *more* than a prophet." John was greater than the greatest of the prophets, and yet less than the least in the kingdom of heaven; "He that is least in the kingdom of heaven is greater than he." This brings me,

* Mal. iii. 3. † 2 Kings i. 10—12. Luke ix. 54, 55.

II. To notice what is said of him, under which consideration two things present themselves, (viz.)

1. Notice what may be understood by the kingdom here spoken of, and

2. Notice the comparison made, "He that is *least* in the kingdom of heaven is *greater than he.*"

1. Then I am to shew what may be understood by the kingdom of heaven here spoken of, by which I understand

First, The GOSPEL itself to be intended into which no man can *savingly* enter, or *spiritually* understand its *blessed, glorious* and *important* mysteries; but *by* and *through* the Spirit's teaching, or Spirit's baptism of the soul, for the natural man *receiveth* not the things of the Spirit of God, for they are foolishness unto him; neither *can* he know them, because they are spiritually discerned.* Nor is this kingdom meat and drink, or *water baptism*; but righteousness and peace, and joy in the Holy Ghost,† As such, flesh and blood can never enter into it; therefore, saith our Lord, except a man be born of *water* and of the *Spirit,* he cannot *see* the kingdom of God, that is, he cannot see any beauty in it, discover any right or title to the blessings connected with it; nor feel even the least desire of union and communion with the members of it. Nevertheless, this kingdom is to be preached in all the world for a witness unto all nations, and our Lord himself preached it at all places whithersoever he went, as it is written, "He went forth preaching the kingdom of God;"‡ and when he had preached in one city he openly declared that an injunction was laid upon him to preach the same in all other cities, whereunto divine wisdom had appointed him to go, therefore, saith he, "I must preach the kingdom of God to other cities also."§ And again, "The Spirit of the

* 1 Cor. ii. 14. † Rom. xiv. 17. 1 Cor. xv. 50.
‡ Mark i. 14. § Luke iv. 43.

Lord God is upon me; because he hath anointed me to preach good tidings to the meek,"* or, as in Luke, "He hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised; to preach the acceptable year of the Lord, &c." Thus was the gospel in its *power* and *purity* preached by Christ himself, and by him described the *kingdom of God,* and the *kingdom of heaven,* who faithfully declared when he thus preached, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."†

And here I would ask, did any, doth any, or can any person do the will of the Father out of Christ? If true believers be complete in Christ,‡ accepted in the beloved, made meet *by* the Father, in the person of his Son, to be partakers of the inheritance of the saints in light, without any *foreseen good in* them, or any *creature-holiness* to be performed *by* them, i. e. independent of the holiness they have *in* Christ, and performed *by* Christ *for* them, as without Christ they can do nothing acceptable in the Father's sight.—Then must the will of the Father be done by the Church *in* Christ, and not by *herself out* of Christ, who himself hath said, "without me ye can do nothing."—Again, the Lord Jesus, on the behalf of his church, cheerfully volunteered his services, in counsel and covenant, that in the said services, the church itself, which is his body, might be acceptable without fault before God, saying, "Lo, I come to do thy will, O God."—By the which *will* we are *sanctified* through the offering of the body of Christ once for all. And as it was the will of the Father that Christ should fulfil all righteousness *for* his people, he became the end of the law both CEREMONIAL and MORAL, for the express

* Isaiah lxi. 1—3. Luke iv. 18, 19. † Matt. vii. 21.
Col. ii. 10. Eph. i. 6. Col. i. 12.

purpose; therefore, saith St. Paul, "Christ is the end of the law for righteousness to every one that believeth."* Here then I would observe, that if *circumcision* was a *precept* of the ceremonial law, and if to be *circumcised* according to the law in question, was to do the will of the *Father* under the said law of ceremonies, then has the elect of God done the Father's will *in* Christ, their Head and representative, by *their submission* to, and *performance thereof in him,* as saith the apostle, *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.†—In consideration of which, he further adds, "we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

So with respect to baptism, if to be *baptized* with the *baptism* of John was thereby doing the Father's will under the *middle* dispensation between the law and the gospel, and Jesus Christ submitted to that ordinance, in order to fulfil all righteousness for his people; then has the elect of God *done the will* of the Father *in* Christ, *in the ordinance of baptism,* for Jesus Christ, independent of his church, needed neither *circumcision* nor *baptism,* as neither the *one* nor the *other,* could be *for* himself; but for all the elect *in* him, for whom he stood as the Head and representative: therefore, saith the same apostle, speaking of the *same* persons, interested in the *same person* and work, "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,"‡ and when addressing the church at Rome he uses the following *nervous* and *emphatical* way of reasoning on the subject of *union* between Christ and his *church,* thereby proving the essential interest every elect vessel of mercy has in the *person* and

* Rom. x. 4. † Col. ii. 11. Phil. iii. 3. ‡ Col. ii. 12.

work of the Redeemer, "know ye not (saith he) that so many of us as were baptized INTO Jesus Christ, were baptized INTO his death? Therefore we are buried WITH him *by baptism* INTO 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.—For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."* And when writing to the church at Galatia, he uses the same argument as a further proof of the believer's *union to* and *oneness with* Christ, and consequently interested in the performance of baptism by Christ, by which baptism the believer is said to *put on* Christ, "for as many of you as have been baptized INTO Christ have *put on* Christ,"† not by tumbling the subject backwards *into* a cistern, pond, or tub of material water, for to call this *putting on* Christ, is little short (if any thing) of asserting the most profound and consummate blasphemy, and is an open denial of the final perseverance of the saints; because Christ *put on* in this way, may just as easily be *put off* again, as must have been the case with Simon Magus, to say nothing of the thousands of apostates, who have by water baptism, *flimsily* and *ceremoniously* put on Christ since his day.—But be it remembered, that the gospel kingdom can never be *spiritually* entered into by the *water-gate* of baptism, or baptism by water, unless it can be proved, that all who are baptized *into material water*, are truly born again of God, a thing which even I should fondly hope, our modern *putters on* of Christ by that legal ceremony, will not have the hardihood or impiety to assert. "For except a man be born again he cannot enter into the kingdom of God." But sometimes by the kingdom of heaven may be understood,

2. The kingdom of divine grace as appears in Matthew iv. 10—33. The mysteries of which can

* Rom. vi. 2—4. † Gal. iii. 27.

only be known *by* and *through* the Spirit's operation *in* and *on* the soul: therefore said our Lord unto his disciples, "it is given unto you to know the mysteries of the kingdom; but unto them (i. e.) the non-elect) it is not given: that *seeing* they might *not see,* and *hearing* they might *not* understand; for unto them that are without (i. e. *without the pale of election)* all these things are done in parables,"* so that the sovereignty of God gloriously displays itself, even in the enemies' rejection of the truth, as it is written, "the wicked shall do wickedly and none of the wicked shall understand,"† therefore (saith David) "let their eyes be darkened that they may not see." And saith the Lord, by the prophet Esaias, "make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed."—"And (saith the prophet) they have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts that they cannot understand."—"Accordingly (St. Paul saith) God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day."—No wonder then that the letter-learned infidel should call the doctrines of grace and the mysteries of the kingdom, *enthusiasm, licentiousness,* and *antinomianism,* charge the Redeemer with *devilism*‡ for preaching them, the Holy Ghost, with *folly* for revealing them, and the believer with *madness* and *delusion* for receiving them.—But even here the sovereignty of JEHOVAH shines forth blessedly, as it is written, "the Lord hath chosen the foolish things of the world, to confound the wise in their own conceit, i. e. such as have been 'trained (by man) to thought and inquiry,' and God hath

* Matt. xiii. 11. Mark iv. 11. Luke viii. 10. † Dan. xii. 10.—Psalm lxix. 23. Isaiah vi. 10. xliv. 18. Rom. xi. 8—10. Deut. xxix. 4.—Isaiah xxix. 10. ‡ John x. 20 viii. 48, 52.

chosen the weak things of the world, to confound the things that are mighty, and the base things of the world, and things which are *despised,* hath God chosen, yea and things which are not, to bring to nought the things that are: that no flesh should glory in his presence."* Therefore let our wise men after the flesh know, that this wisdom is not attained by a diligent attention to scholastic "training to thought and inquiry," which at best can only be human wisdom, with which the head may be stuffed, while the heart remains untouched, and when put in the place of the Spirit's teaching, is in reality, "*earthly, sensual,* and *devilish.*"

But furthermore, God hath made foolish the wisdom of this world, that the world by wisdom may know not God, that by the foolishness of preaching, salvation may effectually reach the heirs of promise, so that whenever the blessed God calls, fits, and qualifies men for the ministry of the word, he sends them not to college to learn to spout, or to a religious factory to be polished off, or "*trained up to thought and inquiry,*" without such *training* or *human aid,* it has been more than insinuated by an advocate for college divinity, that God himself is not sufficient of himself to qualify a man for the ministry, or that he has not wisdom and power sufficient to make a man wise unto salvation, and invest him with sufficient knowledge so as to make him an able minister of the new testament, *not of the letter,* but *of the Spirit,* for unless a man be regularly "Trained to "thought and inquiry, he must be contented with ig-"norance, become the dupe of vain superstitions, the "prey of palpable errors, enthusiastic emotions, fan-"cied revelations and dreams, antinomian notions of "divine favouritism, supposed deeds of goodness, or a "certain temporary and intermitting passionateness, "which they are tempted to substitute for faith, duty,

* 1 Cor. i. 27—29.

"and devotion."* All this is very *pretty* and *pleasing* for school-boys; but such weak and flimsy trash can never edify men of grace. We read of some in Peter's days, who spake great swelling words of vanity, and who allured through the lusts of the flesh, —those that were clean and had escaped from them, who lived in error, St. Jude tells us, such "walk after their own lusts; and their mouth speaketh great swelling words, having men's *persons in admiration* because of ADVANTAGE." But what has all this *vaunting* and *swaggering* about "human training "to thought and inquiry," or college polishing, to do with the teachings of the divine Spirit? The great apostle of the Gentiles, whose extensive knowledge, refined attainments, and profound literature, which none, I presume, (who profess to believe the statement given of him in the word) would attempt to call into question, accounted all his human acquirements and erudition *(in comparison to the knowledge of Christ and him crucified,)* but loss, and dross and dog's-meat.—Besides the Lord himself declares that all his children shall be taught of him. "All (saith he) shall know me from the least of them unto the greatest."†

St. Paul studied not the enticing words of *man's wisdom,* but spoke the plain homely truth in demonstration of the Spirit and of power, that the faith of those unto whom he preached, might not stand in the wisdom of man but in the power of God, and the blessed God has never failed to set his broad seal to the ministration of his *sacred* yet *despised* truth, though it be spoke or preached, by a *poor* mechanic, an *illiterate* fisherman, an *uncultivated* herdsman, or the still *more rustic* and *uncouthed* labourer.—For the Lord himself hath declared his word shall not return unto him void, and the word of God as-

* See a Sermon written on the occasion of the death of the Rev. John Hawksley, by the Rev. Joseph Gilbert, page 8.

† Isaiah liv. 13. John vi. 45. Heb. viii. 11.

sures us, that those members of the body which we think to be less honourable, even the *uncomely* parts thereof, God himself hath bestowed thereon more abundant honour! therefore, let no man despise what God has honoured; and let not the worldling pride himself in his own greatness, and look with sneering contempt on the humble followers of Jesus, for he may rest assured that the *college training-gate* is not the entrance into God's kingdom, (see Matt. xix. 24.) that entrance being sovereignly hid from the wise and prudent of this world, but graciously revealed unto babes. But,

3. By the kingdom in my text, doubtless is to be understood, the true church of God, as it is described by that name in many parts of the sacred page, one or two passages may be sufficient to prove the truth of this statement.* In this nation or kingdom Christ himself is King, he reigns by divine grace in it, he rules and governs over it, his word is the laws thereof: his covenant promises and blessings, are the inhabitants' inheritance everlastingly secured *for* them, and ultimately given *to* them, and that by sovereign and divine appointment, which kingdom he has founded upon a rock.—The attributes and perfections of God are its mighty bulwarks, "the Lord himself will be a wall of fire round about it and the glory in the midst of it;"† hence it is written, salvation is of the Lord, and salvation will God appoint for walls and for bulwarks, Christ himself is the sure entrance into it, "I am the door, (saith he) by me if any man enter in, he shall go in and out and find pasture."‡ The high and unalterable decrees of God are the *towers* thereof; the doctrines of the gospel are the *palaces*, and the promises and blessings of divine grace treasured up in Christ, are the *food* on which the inhabitants live.—It is in this kingdom where the divine *laws* are instituted,

* Matt. xiii. 38. Mark iv. 26. ix. 47. Col. i. 13. Luke ix. 62.
† Zech. ii. 5. Isaiah xlv. 17. xxvi. 1. ‡ John x. 9.

precepts enforced and *obeyed*, the Head, Surety, Daysman, and *Fulfiller* of all laws, precepts, and institutions clearly pointed out; the gospel in its purity faithfully preached up, and the believer's freedom thereby fully described and established. But even the least in *this* kingdom (according to my text) is greater than John the Baptist, which brings me to consider,

Secondly, The comparison, as it fell from the lips of the great Head of the church, and as it now stands on divine record, and here I must beg leave to notice an existing semblance that cannot fail to strike the christian mind between Moses and John.—We read that the *law* and the *prophets* were until John, so that according to the scripture account given us of him, *his* (John's) ministration was itself the very end of the *prophetic* and *ceremonial* dispensation, and the middle wall of partition between the *law* of *works* and the covenant of grace, or between *ceremonial* bondage and *gospel* liberty; but as touching the simile in question, I observe, when Moses was commanded to go up to Mount Nebo, before his death, standing upon the very pinnacle of Pisgah's lofty top, he viewed the promised land at a distance, but never went there; so John the Baptist marched with a steady step to the end of the *prophetic*, and *ceremonial* path, but never entered into the kingdom spoken of in my text, i. e. he never entered into the full enjoyment of the *privileges* and *benefits* of the visible gospel church, styled by our Lord, "the kingdom of heaven," the least of whom, in the said kingdom was (in this respect) greater than John.

Again, Moses was ordained to appoint cities of refuge, and to direct the Israelites to them for protection and safety; John was appointed to go before the face of Jesus, and direct sinners to him as the antitype of those cities.—Moses was buried by the Lord himself, in order to prevent the children of Israel bowing to his shrine, or worshipping his

dead body; John was figured forth by the star of Bethlehem, which vanished or disappeared the moment it led the WISE men to CHRIST, nor was it ever intended or appointed that he should ever be followed by successors, "I must (says John) *decrease.*" —And I cannot help thinking, but that all, who are faithfully led to CHRIST the *Sun of righteousness,* (in the present day) can very well dispense with John's *star-light* divinity and *legal* ceremonies of *baptizing, sprinkling, plunging, dipping* and *dabbling* performances, in what is called, "the liquid tomb," so eagerly embraced by the vehement advocates for the well; fully *believing,* and *sensibly feeling* that as John was the end of the ceremonial dispensation, so Christ is the end of John's ministration, "he must (says John) *increase,* but I must *decrease.*"

But it may be asked, what are we to understand by John the Baptist being the least in the kingdom of heaven, and at the same time greater than the greatest under the law? I answer, by the least in the kingdom of heaven, may be understood, a young convert or babe in grace. 1 Pet. ii. 3. But then be it remembered, brethren, that John the Baptist, though less than the least in the kingdom here spoken of, he was *not less beloved of God,* than the greatest among the inhabitants thereof; *nor was he less interested* in the divine favour of HIM, who hath blessed the whole election of grace alike with all spiritual blessings in Christ Jesus.—Nor was John *less safe* in the *protection* of God, in the *family* of heaven; in the *hand* of the Father; in *union* with Christ, and in *heirship* with the whole household of faith; nor was he less *elected, adopted, justified, sanctified, preserved, blessed, called,* and in the end glorified, than any of the rest of the family, and yet, saith the Lord, "notwithstanding he that is least in the kingdom of heaven is greater than he. This to the *natural* mind *will* and

must appear a *flat* and palpable contradiction, or a mere paradox wrapped up in perplexity, obscurity, and trackless maze;* nevertheless the thing is true, as will appear obvious from the following considerations.

1. John was under the law of ceremonies, or *legal* covenant, as such he was less privileged than those, who enjoyed the liberty of the gospel, and who had greater opportunities of conversing and holding *personal communion* with Christ himself, such *heard* what John *heard not,* and *saw* what John *saw not,* in the person and work of Jesus, ergo the least among them, or in this visible kingdom, were greater than John, i. e. higher honoured, and greater privileged than he.

2. The inhabitants of the kingdom in question, had the power of working miracles, which John had not, and they had a greater and clearer insight into the mysteries of godliness or gospel truths than John could possibly have at the time our Lord thus spoke, as appears from verse the fifth, so that even in this respect, the least among the disciples of Jesus, was greater than John.

* A female hearer, of a very *restless* and *captious* disposition, took occasion to remark upon this part of the sermon, that she considered it little else than a mere mass of contradiction, (or words to the same meaning) when a person unto whom she more immediately addressed herself, returned for answer, "as for my part, I cannot see even the least appearance of contradiction in the observations unto which you allude." This reply so *enraged* and *roused* the lady's natural temper, irritated the pride of her carnal heart, and so powerfully worked upon the pious principle of her *self-sufficient* judgment, that with an instant air of visible enmity to the truth of God, she *proudly* and *lordly*, (with seeming triumph tauntingly exclaimed, "much good may do you with it." Query, Would not the same lady have treated the great apostle of the Gentiles with just as much religious feeling and candour, had he lived in the present day of glorious light? especially had he committed himself before so WISE a woman! in language like the following, (viz.) "*As deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, &c.*" What a mass of contradiction is here!!! Does not Christ appear as *nothing*, and St. Paul a *madman*, when their wisdom is put in competition with the *deep* and profound *sapience* of this female oracle? I would venture however, for once, to give this sagacious christian, the same advice she is so constantly giving to others, who may be *less wise* and *less holy* than herself, (viz.) let her read her bible more and quarrel with God less, as it may terminate, perhaps, in the end more to her peace and comfort.

3. Their preaching was more successful, and their usefulness more visible than John's ever was; hence they (the disciples) could speak experimentally of the *death* of Christ, his *resurrection, atonement by blood, redemption, righteousness imputed, justification and eternal life, secured* and *established* for them, by him for ever.—The whole being connected with every circumstance of *new-covenant* engagements confirmed and fulfilled *in* and *by* Jesus Christ,* unto the whole of which they were *eye* and *ear* witnesses; which was impossible for John to be so favoured, he having died before the death of Christ, and consequently without visibly seeing and personally witnessing the *death, resurrection,* and *ascension* of him, whose way he came to prepare: therefore with regard to these favours, the very least in the kingdom of heaven was greater than he.—In fact, John's baptism was of much less consequence than the baptism performed in Christ's kingdom, nor does the baptism of John appear at all to belong to it, or to be any part of it, seeing Christ's kingdom is *not* of the *letter* but of the *Spirit;* not of *shadows,* but of *substance;* John's *bounds* and *baptism* reached *unto* Christ's kingdom; but no further, it reached unto it, but entered not into it, therefore it had no part nor place in it.—And as an old wise divine justly remarks, "to bring *signs* and *ceremonies* into the kingdom of truth, is *(rightly understood)* to act in direct opposition to *Christ glorified.*"

4. John was *but a voice,* as he himself acknowledges, and the scriptures declare the same of him. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God."† It was this voice that proclaimed the kingdom of heaven to be at hand,

* Rom. iv. 25. v. 8—11. 1 John i. 7. John i. 29. Gal. iii. 13, Rom. iii. 21—24. Matt. iii. 15. Rom. iv. 6—8. x. 4. Jer. xxiii. 6. 1 Cor. i. 30.—John xvii. 4. xix. 30. † Isaiah xl. 3, 4. John i. 33.

in which kingdom the least inhabitant thereof was greater than John, and who were described in the word to be of themselves, through grace, "both kings and priests unto God."*

5. John was but a *reed* at *best,* and that but a *shaking* one, as in verse seventh; but they of the kingdom are described as pillars in God's *temple* that are to go no more out.† Now, if by the *temple,* and *kingdom of heaven,* we are to understand the church of God under the gospel dispensation, then John the Baptist only shone upon this kingdom as the morning star before sun-rise, who dwindled or vanished away at the sun's approach.—"I must *decrease* (says he) but he must *increase.*

6. John pointed to Christ with his finger, at a distance; they of the kingdom embraced him with open arms, held personal communion with him, received daily instruction from him, were personally encouraged by him, and had *without obstruction,* free access unto him.

7. John after all he said *about* Christ; after all he did as the *forerunner* of Christ; and after all the preparations made by him, in order to *pave* the *way* to Christ; yet he himself remained in *bondage* in the *wilderness,* where all the followers of John are to this day, talk what they may about liberty, they have John's girdle about them, and John's *dispensation* to entangle and perplex them; but they of the kingdom enjoy the liberty of the children of God. "For if the Son make them *free,* they shall be *free* indeed."‡

From the whole then we may learn the truth and justness of our Lord's remark, (viz.) "He that is least in the kingdom of heaven is greater than he." That is to say, he or they had *greater privileges, greater indulgences, greater views* of the *doctrines*

* Peter ii. 9. Rev. v. 10 † Rev. iii. 12.
‡ John viii. 36 Gal. vi. 1.

of the gospel, greater power and *ability* to proclaim them and set them forth, and *greater usefulness* and *blessedness* attended their labours to the glory of God, and the benefit of the church. As such, we will conclude with the words of my text, (viz.) "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

SERMON II.

MATTHEW xxviii. 19.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

THIS chapter gives us an account of the resurrection of the *Son* of *God,* the circumstances attending it; the anxiety manifested in the parties interested in it; the fears with which the enemies thereto were struck at the circumstance of it; the messengers (or angels) dispatched from heaven to confirm and establish it; the conduct of the disciples upon hearing and knowing it; the proclamation concerning it; together with the appearance of Christ himself, as the subject of it, which at once did away with all doubts and disputations respecting it. It also informs us of the deep laid schemes, and hellish stratagems practised by the elders and rulers of the Jews, in order if possible, to prevent it, and of the final overthrow of all inventions and oppositions to it.—The seal broken; —the stone rolled away from the door of the sepulchre;—the guards levelled to the ground and become as dead men, while Jesus the *royal conqueror* of *death, hell,* and the *grave, rises, ascends, intercedes* and *reigns* for ever in glory in the presence of his Father, on behalf of all the chosen seed. "Having spoiled principalities and powers he made a shew

of them, openly triumphing over them in it."* And again, "Having ascended up on high, he led captivity captive, received gifts for men; yea for the rebellious also, that the Lord God might dwell among them."—For Christ hath not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

The sixteenth and seventeenth verses of this chapter informs us of the eleven disciples going to Galilee in obedience to the command of their ROYAL MASTER, in order to witness a further proof of the reality of his resurrection from the dead, and to receive the necessary prerequisites from him to enable them to preach the gospel *scripturally, faithfully,* and *experimentally,* which he also freely and affectionately bestowed upon them; having come to Galilee they ascended the mountain where Jesus had appointed them to worship him. (Ergo there were no *Arians* nor *Socinians* among them.) And while some doubted (viz.) of the reality of the circumstance before them, though they were both *ear* and *eye* witnesses thereto, or as St. Luke expresses it in chapter xxiv. 41. "While they yet believed *not* for joy," thinking or supposing they must have seen a spirit! Jesus himself drew near unto them, and spake saying, "All power is given unto me in heaven and in earth," and then affectionately addressed them in the words of my text, saying, *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*—In discoursing on which words, I shall

I. Notice the characters addressed, (viz.) the disciples of our Lord, &c.

II. The commission given them, "Go ye forth, &c."

III. The nature of their employment, (viz.) *teaching, baptizing,* &c.

* Col. ii. 15. Psalm lxviii. 18. Eph. iv. 8. Heb. ix. 12, 24.

IV. I shall endeavour to answer a few objections arising in the mind of those, who through the influence of a *legal spirit,* may be led to oppose the truth of God, as stated in the doctrine under consideration.—And

V. Endeavour to *point out, detect,* and *expose* some of the most *palpable* and *prominent* errors, so *glaringly* attached unto, and openly manifest in the *modern* system of *water-baptism.*

I. Then I am to notice the characters addressed (viz.) the disciples of our Lord Jesus Christ, who were at the time he thus addressed them, standing by him in order to receive from him their last instructions relative to preaching the everlasting gospel, and that after his departure from them; which important instructions connected with the most forcible injunction, are couched in the words of my text, (viz.) "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Before however, I enter immediately upon the subject, I will endeavour

1. To direct your attention to the path in which I mean to tread or travel. *Jer.* vi. 16.

2. I will endeavour to lead you thereon till we arrive at the WELL'S *mouth. Isaiah* xii. 3.

3. Having brought you to it I will endeavour to *plunge (*or *baptize)* you in thereat. *Ezek.* xlvii. 1—5. And then

4. I will endeavour to lead you so far out thereof, that you may thereby know the safety of your *upper-standing* in the completeness of the Son of God, as existing from *everlasting past,* and remaining *immovable* to *everlasting future,* in which state of perfection, the whole election of grace must ever be considered, i. e. *over* and *above* their fall in Adam-nature, as also *over, above,* and *without any consideration* of the Spirit's work *on* or *in* the soul, as being the cause of their existence in that *perfection*

of *nature,* or *spotless innocence* derived from their exalted *union to,* and *oneness with* the person of Jesus for be it remembered, brethren, that the Spirit's operation on the soul, *gives not* existence to the soul's completeness in the *pure-creature-ship* of Christ, but merely *reveals* and *applies* the said completeness *to the soul,* in order that the subjects of such application may rejoice alone in him, and through the Spirit's teaching be brought off from all confidence in the flesh.*—But to the point in hand.

Now the first of these sub-propositions will be unfolded in the description given of the two first leading or general heads of the subject, (viz.) The characters addressed, and The commission given them, &c.

First, Then I am to notice the characters addressed, by whom we are not to understand merely the disciples of our Lord exclusively considered; but the ministers of the gospel in general, that were to succeed them, and continue in regular succession until the end of time; who are described in the word of God under various *titles* and *offices,* as

1st. Ambassadors of peace, as saith the apostle, "all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God: for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."†—Thus as faithful ambassadors of Zion's King, they will fail not to manifest singleness of heart, earnestness of thought, and readiness of mind, in order to execute with becoming faithfulness, the commission given; at the same time

* Col. ii. 10. Phil. iii. 3. † 2 Cor. v. 18—21.

they will be regardless of all censure or injury to their character, occasioned by wicked and designing men, who are ever seeking, both by secret and open means, to distress, harass, reproach, wound, and if possible, ruin every sent servant of God, who may unfortunately be destined to come within their ungodly grasp.—But the scriptures positively declare that "all who will live godly in Christ Jesus shall suffer persecution."*—Therefore, saith the Lord, "Go your ways, behold I send you forth as lambs among *wolves*."—"Be ye therefore wise as serpents and harmless as doves."†—Nevertheless he graciously adds, "Be not afraid of them, neither be afraid of their words—nor dismayed at their looks though they be a rebellious people."‡ And for their further encouragement, He (in the last verse of this chapter, out of which my text is taken) saith, "Lo, I am with you alway, even unto the end of the world.—But the ministers of the gospel are moreover described in the word of God, as

2d. Witnesses, therefore saith the apostle, when vindicating the *eternal power* and GODHEAD of our adorable JEHOVAH JESUS, and charging the murder of his humanity home upon the very persons by whom it was perpetrated, "ye denied (saith he) the HOLY ONE and the just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead, whereof we are *witnesses*."§ And when St. Paul was going to Damascus to persecute the saints of the MOST HIGH GOD, the LORD CHRIST met him on his way, and thus addressed him, "Saul, Saul, why persecutest thou me?—And I said, who art thou, Lord?—And he said unto me, I am Jesus whom thou persecutest; but rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and

* 2 Tim. iii. 12. † Matt. x. 16. Luke x. 3. ‡ Ezek. ii. 6.
§ Acts iii. 14, 15.

of those things in which I will appear unto thee."* —Thus was Paul an open and faithful witness for God, and thus are all the *real* ministers of the gospel, witnesses *for* and *of* the reality of the truths of God, as they are also to the knowledge of those truths for themselves, for they being made acquainted with them, having felt the power of them, they can do no less than bear a faithful witness to their blessed and saving effects, as *felt, known* and enjoyed in their own souls.—Again, such also are witnesses of the power of God the Spirit, *in* the word, upon the souls of others, through their instrumentality; therefore saith the apostle, "Our gospel came not unto you in word only; but also in power, and in the Holy Ghost."† And when the same apostle preached the *word of life* to Lydia, the *life* of the *word* laid hold of her heart, threw open the doors of her understanding and she also became a witness of the power of divine grace in her own soul, as it is written, "Whose heart the Lord opened, and she attended to the things which were spoken of Paul."‡ Thus the apostle witnessed the power of God mightily attending his labours in the heavenly vineyard, which blessed testimony of his usefulness, was the joy and rejoicing of his heart.

Again, those whom God sends out to preach the gospel, are also witnesses of the real plague of their own hearts, the weakness of human nature, and the prevailing power of temptation, of which they painfully feel themselves the subjects, and with which they are daily harassed and troubled, this makes them groan and cry mightily to God for deliverance, such and *only* such are capable of feeling for others under similar circumstances, thereby knowing how to have compassion on the ignorant, and on them that are out of the way; themselves also being encompassed with infirmities: such can sensibly and feelingly adopt the language of the apostle, where he saith, "I know

* Acts xvi. 14—16. † 1 Thes. i. 5. ‡ Acts xvi. 14.

that in me, that is in my flesh dwelleth no good thing."* And again "For we that are in this tabernacle do groan, being burdened." And again, "O wretched man that I am! who shall deliver me from the body of this death?"—Thus was this man of God (as are all others called and sent forth to preach Christ, and him crucified) made acquainted with the deceitfulness of sin, the plague of the heart, the powerful working of inbred corruption, and the perpetual warfare continually carried on in the soul of every child of God, who is born again of the Spirit.—But the ministers of the gospel are described and called in the word of God,

3d. Servants, all of whom through grace are made *willing* servants of the Lord, and not *less willing* servants of the church (but not *drudges* to the church) therefore saith the apostle, "We preach *not* ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."† And all such, both labour and suffer reproach, and this they do for the church's welfare, and the honour of that God, who commissions them to go forth, at the same time *looking to* him for direction, and *leaning on* him for support, therefore, saith David, "As the eyes of servants look unto the hand of their masters—so our eyes wait upon thee, O Lord our God,"‡ and the promise of God to all such (after they have done their work below) is, that they shall enjoy his presence in glory for ever without interruption, as it is written, "His servants shall serve him and they shall see his face."§ Again, such are by divine grace both made and called

4th. Stewards of the manifold grace of God, that they may be instrumental of loading the family of Jehovah's household with divine favours and benefits, themselves being householders, they bring forth out of their treasure things new and old, and keep no-

* Rom. vii. 18, 24. 2 Cor. v. 4. † 2 Cor. iv. 5. ‡ Psalm cxxiii. 2. 1 Tim. iv. 10. § Rev. xxii. 3, 4.

thing back that is profitable to the heirs of promise,* but boldly declare unto them, all the counsel of God, as far as that counsel is delivered unto them.—God's truths are as a sharp two-edged sword, if they once enter the heart they are sure to make their way through the lips, therefore saith David, "My soul shall be satisfied with marrow and fatness, and my mouth shall praise thee with joyful lips."† Our Lord himself declares, that "Out of the abundance of the heart the mouth speaketh," and "A good man out of the good treasure of his heart bringeth forth good things."—Again, "The priest's lips shall keep knowledge, and they shall seek the law at his mouth: for he is the messenger of the Lord of Hosts."‡ Thus as faithful stewards of the mysteries of the kingdom they bring forward in a preached gospel, every truth revealed to them by the Spirit of God, that they themselves may both *feed* and be *fed* with the same spiritual food, that God may be glorified, and the body (the church) edified and established on the glorious doctrines of the cross of Christ.—But the ministers of the gospel are called in the word of truth,

5th. Angels§.—First, To denote their wisdom in divine things, "Howbeit (saith the apostle) we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Secondly, To denote their swiftness in carrying forth the message of divine grace unto all those unto whom they were commissioned, i. e. to every one *ordained, predestinated,* or *appointed* to salvation, for not a hoof of them shall be left to perish; as such the word of life must either be *sent* to them, or they *brought* to it, in order that all such may believe the divine report and be saved, as it is written, "He that believeth shall be saved;"‖ and as many as are ordained to eternal life *shall* believe: Jehovah, in mercy having formed them for himself,

* Acts xx. 20. † Psalm lxiii. 5. Matt. xii. 34, 35. ‡ Mal. ii. 7.
§ Rev. ii. 1. 1Cor. ii. 7. ‖ John iii. 15, 16. Acts xiii. 48.

to shew forth his praise, he gave them to Christ in covenant to redeem and bring to glory, and they must be given to him in effectual calling, that in every sense of the word, the pleasure of the Lord may prosper in his hands. Thirdly, To denote the pleasure they have in unfolding the mysteries of the cross to others, cheerfully hazarding their lives in the defence thereof, as saith the apostle, "Neither count I my life dear unto 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."* Fourthly, To denote their anxiety to be useful and beneficial to the church at large, and their readiness therein to do the will of God.—But the ministers of the gospel are moreover called,

6th. Stars,† being created and appointed to guide poor sinners to the city, or refuge, i. e. to direct them in the *right* way, to the *right* object, and to the *right* end, emblematically set forth by the Star‡ in the east, that directed the WISE men to Christ, where every WISE man must go for *salvation,* for *righteousness, sanctification, everlasting meetness, ceremonial fitness* and *final completeness,* nor will any man in the exercise of that wisdom which is *from above,* feel even the least inclination or desire after coming to Christ (for all things needful both for time and eternity) to turn his back upon the Master and go to the servant for *example* or *precept* to satisfy his conscience, or feed his pride, well knowing that *blood* and *not material water* must *justify* the one, and effectually *slay* the other.—This leads me

II. To notice the commission given them, viz. *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

* Acts xx. 24. † Dan. xii. 3. Rev. ii. 1. ‡ Matt. ii. 2, 9, 10.

Now, by the term *all nations,* we are not to suppose every individual to be intended thereby, as such a thought must be considered *extravagant, absurd,* and *inconsistent* to *common sense:* therefore by the phrase all nations, *some* of all nations (at most) can only be intended, or some of all tongues and people, and nations, as in Rev. v. 9.—In the gospel by St. Mark, we find the same persons commissioned to go into all the world and preach the gospel unto *every creature;* but this phrase must also be taken in its limited acceptation, as by the *term, all the world* and *every creature, &c.* every individual under heaven cannot possibly be intended thereby, without supposing the bible to contradict itself; and as the term *all the world, the whole world, every creature, &c.* has in many parts of the sacred page, a limited acceptation, we shall briefly consider the scriptural account of the term, which will also serve to throw a light upon the extent of their commission,

1. Then by the term *world,* may be understood the literal inhabitants thereof in general, as in Romans v. 12, "Wherefore, as by one man sin entered into the *world,* and death by sin; and so death hath passed upon all men, for that all have sinned."—Hence the commission was for them to go forth among the fallen sons of Adam, and loudly proclaim the truths of the everlasting gospel to *all* and *every* of them, who might come under the sound of their voice, at the same time studiously keeping nothing back that might be profitable unto the election of grace.*—But

2. By the term *world,* may be understood the unconverted part of mankind, to be intended, as described by the great Head of the church, when graciously conversing with some of its members, telling them not to marvel, if the *world* should hate them; for (saith he) "It hated me before it hated you, if ye were of the *world,* the *world* would love its own;

* Acts xx, 20.

but because ye are not of the *world,* but I have chosen you out of the *world,* therefore the *world* hateth you."*—Thus hath the term *world,* in the word of God, a limited acceptation, if it be right to credit the statement given of it by Christ himself.—Again,

3. By the term *world,* God's elect is sometimes to be understood thereby, as in John iii. 16. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—And again, John, speaking of the extent of the Redeemer's death, thus remarks, "He is the propitiation for our sins, and not for our's only; but for the sins of the *whole world,*"† by which assertion only *a large number* at most can (in strict harmony with the rest of the sacred page) be intended, as in Matthew xx. 28, for if Christ by his sufferings and death, became the propitiation for the sins of the *whole world* without *restriction* or *limitation,* then must the whole of Adam's posterity be saved, or God himself must be unjust! for upon the supposition of Jesus Christ dying and atoning for *all the sins* of *all men in the world,* not an individual of all the human race can possibly be lost, or even charged with any thing in the least amounting to a crime in the sight of God, for to charge them with sin, when Christ *(for them)* was *charged* with it, and by his death *atoned* divine justice for it, would be *unreasonable, unscriptural, unjust* and *cruel.* But God the Father laid *all the sins* of the *whole (elect) world upon him;* the law laid the *charge* thereof *unto* him; justice *exacted satisfaction for sin,* of him; and Jesus himself paid the whole demand when he suffered on the cross, proclaiming at the same time, with a loud voice that shook nature to its centre, and rent the veil of the temple from the top to the bottom, "IT IS FINISHED." Admit this to be strictly true, it will then appear impossible for the blessed God (consistent with his justice) to charge

* John xv. 18, 19. † 1 John ii. 2.

the sinner with what Christ has removed by his death, and as the Surety *for* and *on the behalf of* the sinner, has made more than ample satisfaction.

> "Payment he cannot *twice* demand,
> "First at my bleeding Surety's hand,
> "And then again at mine."

Therefore, if by the term *world,* or *whole world* in the above passage, be really meant every individual in the world, then as before hinted, Christ, by his death has atoned for *all* the *sins* of *all men in the world,* and if he has atoned for *all the sins* of *all men,* then must he have made satisfaction to the law and justice of God, for *all the sins* of *all men,* and if he hath fulfilled the law and satisfied divine justice on the behalf of *all men,* or *every man in the world;* then no one can possibly be damned, according to the strict justice and the unerring law of God, as all such can have no sin to answer for, there being none charged unto them, consequently there can be no punishment inflicted where no crime or sin is imputed!

But Christ hath atoned for *all the sins* of *all the elect,* as such, nothing can be laid to their charge. For "who (saith the apostle) shall lay any thing to the charge of God's elect?"* Who indeed? If Christ stood charged with their sins, it was in order to prevent the said sins being charged upon them, so in like manner, if the sins of the *whole world* were charged upon Christ, not an individual in the world can be condemned for sin, "who is he that shall condemn? it is God that justifieth, it is Christ that hath died." For what, then I ask, do any go to hell? It cannot be for sin, because as the scriptures declare, he (Christ) died to make an atonement (or satisfaction) to the law and justice of God, *for sin,* and if for *one sin,* for *all sins,* or for *no sin at all;*

* Rom. viii. 33. Isaiah liii. 5, 6. 1 Peter i. 7. 1 John i. 7. Heb. ix. 26. 2 Cor. vi. 19—21.

because one sin *unatoned* for, or *unforgiven* would *damn the whole world, (even of believers)* consequently he could not die for *all the sins* of *all men,* unless he *died* and shed his precious blood in vain for some, a thought too absurd and horrid to be received by any man possessing a grain of divine grace in his soul; and yet he died for *all the sins* of some men, as it is written, "Even so then at this present time also, there is a remnant according to the election of grace,"* and it is *their* sins, and their's alone, which "he hath put away by the sacrifice of himself."† Therefore, saith John, "Behold the Lamb of God, which taketh away the sin of the world."—Yet we nevertheless, read "That broad is the road that leadeth to destruction, and many there are that go *in* thereat,"‡ and for to assert that Christ died for the sins of those, who go to hell, is at once to give the lie to the sacred page, (see the following witnesses for the truth of God, Prov. xvi. 4. Isaiah vi. 10. xxvii. 11. Dan. xii. 10. Mal. i. 1—3. Acts iv. 27, 28. Rom. ix. 11. xi. 5—8. 1 Pet. ii. 8. 2 Pet. ii. 12, 14, &c.) these with numberless other passages of sacred truth, evidently prove that Jesus died *not* for *every* individual of mankind; but only for his sheep, as he elsewhere himself declares, "I give (saith he) my life for my sheep."§ He also told the Jews, who were not interested in his death, that they were *not* of his sheep, and therefore they could not believe in him:—"Ye believe not because ye are not of my sheep." ‖

Besides if Christ had died for *all* the sins of *all* men, and all men are not saved, how could it be said with any degree of propriety, that he should see of the travail of his soul and be satisfied? Could Christ be satisfied with seeing a part of the purchase of his blood sink into perdition, or drop into hell? The thought is both too preposterous, *horrid* and *blas-*

* Rom. xi. 5. † Heb. ix. 26. ‡ Matt. vii. 13.
§ John x. 15. ‖ John x. 26—28.

phemous to have any residence in the word of God, or any abiding in the heart of souls that are born again of the Spirit.—Therefore, the commission in question, extends to all divinely *appointed, fore-ordained, predestinated,* or *chosen* of God, to hear the voice of divine truth, attended with a living power to the heart, as it is written, "In that day *shall* the deaf hear the words of the book, and the eyes of the blind *shall* see out of obscurity and out of darkness."*—Our Lord himself also, when speaking of the effects of divine truth upon and in the hearts of his redeemed ones, observes as follows, "Verily, verily I say unto you, the hour is coming and now is, when the dead *shall hear* the voice of the SON of GOD: and they that *hear shall* live." I therefore conclude the present discourse with the language of the psalmist, viz. "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."

* Isaiah xix. 18. Matt. xi. 5. John v. 25.

SERMON III.

MATTHEW xxviii. 19.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

HAVING in a former discourse called your attention to four particulars, which may be denominated *sub-propositions,* or *auxiliary ideas,* which I have deemed necessary to be introduced, in order, instrumentally to keep our minds *steady* and *close* to the point at issue, (viz.) 1. To direct your attention to the path in which I mean to travel, &c.—2. To conduct you safe to the well's mouth —3. Endeavour to plunge (or *baptize)* you in thereat.—And 4. To lead you so far out thereof, that you may be enabled rightly to comprehend your immoveable standing in spotless union to Christ, the Head of all grace and glory to his church, from which the election of grace never could fall, notwithstanding their union to Adam their fallen head.—And as you cannot be ignorant of what is strictly implied in the first of these particulars, considering what has already been advanced on the two first *main points,* or *leading* propositions of my subject: I shall therefore, now call your attention to some further observations thereon, and as I profess not to be floating down the favourite and much admired stream of baptist popularity, I trust you, who are on the opposite side to that on which I profess to

make my stand, will be enabled to exercise a becoming patience and christian forbearance towards me, while I conscientiously differ with you on the subject now in hand.—Having divided my text at the first outset into *five* leading or general particulars, in order thereby to convey my meaning in as *clear* and as *explicit* a manner, as my feeble abilities will admit, (viz.)

I. The characters addressed.

II. The commission given them.

III. Point out the nature of their employment.

IV. Attempt to answer some *objections* that may arise in the mind of those, who through the influence of a *legal spirit,* may be led to *oppose* the *truth of God,* as stated in the doctrine now under consideration. And

V. Endeavour to *point out, detect,* and *expose* some of the most *palpable* and *prominent* errors, so *glaringly* attached unto, and openly manifest in the *modern* system of *water-baptism.*

Having dwelt sufficiently on the two first of these particulars, I come now,

III. To point out the nature of their employment, under which head two things present themselves, viz.

1. *Teaching.*

2. *Baptizing.*

1. *Teaching.* And I consider this part of my text, as essential to be attended to, as a leading step to the latter part thereof, as any other point involved in the subject.—The scriptures unequivocally assert that all the Lord's people shall be taught of him,* and this more or less by and through the ministry of the word, which is said to come with power to all those, who are made savingly acquainted therewith, for all such *are, shall,* and *must* be taught of the Lord.

* Isaiah liv. 13. John vi. 45. 1 Thes. i. 5.

1st. To know themselves to be sinners of the deepest die.* David felt the arrows of conviction sink deep into his soul, which made him openly confess to God, that his sins were more in number than the hairs of his head.†—The publican through grace made sensible of his own wickedness, acknowledges his transgression with bitterness of soul; but found no mercy from a broken law, nor no cure from Moses for a broken heart.‡—The prodigal, when by grace made sensible of his own *misery* and *want*, acknowledged his poverty, and earnestly sought a place, even that of a menial in his father's house.§—The jailer through the power of conviction in his soul, was shook to the very centre of his earthly existence, had all his fleshly confidence thrown down and made to cry out lustily to God for a sense of pardon, or forgiveness of his mighty sins. ‖ When sovereign grace laid hold of Mary Magdalene's heart, the weight of her sins pressed her down at the Redeemer's feet, nor did she cease weeping on account thereof, until the Lord Christ openly forgave her, nor did he *despise* or *reject* her, because, forsooth, she had not been baptized in material water, nor do I recollect of reading that she was ever afterwards baptized in water, yet it must be acknowledged, that she was spiritually baptized with the *Holy Ghost*, and with *fire*.

But Christ receiveth sinners at his feet, and at his TABLE too, (see Luke xv. 2.) though the *more holy* and *pious* baptists reject and forbid them theirs, unless they submit to their mode or form of outward washing, &c.—The apostle Paul, when brought to a sense of his state by nature and practice, openly confessed that no good thing was to be found in his *flesh*, or *carnal* part, and earnestly groaned to be delivered from it, considering it, and calling it a body of sin and death.¶—Again, all such shall be taught

* Isaiah i. 18, 19. † Psalm xxxviii. 1—4. xl. 12. ‡ Luke xviii. 13.
§ Luke xv. 18. ‖ Acts xvi. 30. ¶ Rom. vii. 18, 24.

2d. To know the *plague* of their own heart, experimentally *feel* and openly acknowledge it to be *deceitful* above all things, and *desperately* wicked!* the true portrait of which is accurately drawn by our Lord himself, in the following lines, *out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, all these things come from within, and defile the man.*†—And when once these evils are brought home with power to the conscience, it is sure to make the poor sinner groan heavily, and cry mightily to be delivered therefrom.‡—Such will sensibly feel their heart to be the *hold* of every *foul spirit,* a *cage* of *unclean birds,* and the very *seat of the beast.* Here it is that an elect sinner is brought to know and sensibly to feel the spirituality of God's righteous law, in its *cutting, convincing,* and *killing power* upon his conscience. Here the *filthy secrets* and *hidden evils* of the heart are *fully* and *powerfully* laid open, and the poor trembling sinner finds by painful experience, that the sword of divine justice is not only levelled at a few outward misdemeanours; but that it strikes with irresistible vengeance at the thoughts of foolishness. It is here where he finds his *flesh-props* consumed; his *boasting* excluded; his *mouth* stopped; *condemnation* passed upon him; the sentence of death felt within him; and all hopes *of salvation, justification, pardon, peace,* and *acceptance with God,* upon the footing of creature-obedience to the law of works finally and for ever forsake him. This leads him feelingly to exclaim, "I have seen an end of all perfection: "but thy law is exceeding broad." (See Prov. xxiv. 9. Phil. iii. 3. Rom. iii. 19. 20. 27.) Here all such are taught.

* 1 Kings viii. 38. Jer. xvii. 9. Gen. vi. 5. † Mark vii. 21—23.
‡ 2 Cor. v. 1. Rom. vii. 18, 24.

3d. To know their own *feebleness, impotency* or *perfect helplessness,* so far as it relates to their performing any thing *in* and *of themselves,* so as to render their persons or services *(even in the least)* acceptable to God, or in any respect worthy his notice; and such are made feelingly to cry to God for help, as did Peter, when the winds and the waves overpowered him, saying "Lord, save me," or "Save, Lord, or I perish," so the church of God, under a sense of oppressive guilt, cried unto God, saying "O Lord, I am oppressed, undertake for me," so David, under similar distress of soul, "I sink (saith he) in deep mire, where there is no standing; I am come into deep waters where the floods overflow me." Which open confession evidently proves the entire helplessness of the creature, as well as informs us from whence our help must come, and every child of God will be made to know *sooner* or *later,* that without Christ he can do nothing; this the psalmist well knew, as appears from his own words, (viz.) "When my heart is overwhelmed, lead me to the rock that is higher than I."* Again, all such shall be taught

4th. To know their own *ignorance,* and openly confess themselves to be fools, with respect to their knowledge by nature of any thing that is savingly good, well knowing that to be made wise unto salvation, they must be better taught than nature can possibly inform them, or that man can effectually teach them, whether he be *pope, bishop,* or doctor in divinity, as neither *mitres, titles, education* or *honours* can ever give the persons possessing them a saving knowledge of Christ for themselves, nor render them, even in the least capable of teaching others the way of eternal life by and through Christ alone, as all teaching of this sort must come from a higher source,† in comparison of which, all

* Matt. xiv. 30. Isaiah xxxviii. 14. Psalm lxi. 2. lxix. 2, 14, 15.
† Isaiah liv. 13. Psalm xxv. 5. Job xxxvi. 22.

human wisdom is complete foolishness, as it is written, "The wisdom of this world is foolishness with God," therefore saith he, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."—And again, "Hath not God made foolish the wisdom of this world?* Where then, I ask, is the room for the proud boaster of cultivated intellect, to rear his diminutive head in the face of divine truth, and with hectoring bluster, pervicaciously contend for human "Training to thought and inquiry" as essential to make (or qualify) a person fit for the ministry of the word? or to constitute a person capable of knowing for himself, the way of life and salvation by Jesus Christ? What a mercy for the poor of this world to know, that the true knowledge of salvation is neither locked up in college divinity, or confined to academical "Training to thought and inquiry." For "not many wise men after the flesh, not many mighty, not many noble are called." But "God hath chosen the poor of this world rich in faith, and heirs of the kingdom"†—Again, all such shall be taught

5th. To know by experience the *spiritual* or *internal* warfare, which is so hotly carried on in every soul truly born again of God, as it is written, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that we cannot do the things that we would." And when St. Paul wrote to the church at Rome, he thus expresses himself, "That which I do (saith he) I allow not, for what I *would* that I *do not;* but what I *hate* that *I do.*"‡ Yea, the sensible believer feels with the apostle a law in his members warring against the law of his mind, and bringing him daily into captivity and bondage to the law of sin, he well knows what it is to combat with the internal enemies to his peace, to feel in his soul,

* 1 Cor. iii. 19. i. 18, to the end of the chapter.
† 1 Cor. i. 26. James ii. 5. ‡ Rom. vii. 15, to the end of the chapter.

at one and the same time, *darkness* and *light; flesh* and *spirit; nature* and *grace; carnality* and *spirituality; law* and *gospel; Adam* and *Christ; God* and the *devil,* all up in arms together in his own soul: when he will also feel legal strivings against the *word* of God, and the *work* of God; *despair* and *hope; faith* and *unbelief,* powerfully contending against each other; he will also find and feel, in a lively exercise within, in-bred corruptions, distressing thoughts, perplexing fears, cruel forebodings, powerful temptations, miserable conjectures, awful conclusions, a bewildered mind, a confused judgment, inward leanness, spiritual sloth, backwardness to pray, barrenness of soul, no relish for the word, and at the same time wanting to eat, and yet having no appetite! scarce any desire to attend the word preached, and when under it wearied with hearing it, unhappy when not at the house of God, and miserable when there, and frequently concluding that they have neither part nor lot in the matter.—What a mercy for such poor tempted, tried, weather-beaten wearied followers of the lowly Lamb of God, that such portions of truth is left upon record, as the following! (see Deut. xxxiii. 25. Psalm ix. 9.—Isaiah xli. 10. xliii. 2. liv. 17. lix. 19. Rom. xvi. 20. 2 Cor. xii. 9.) Again, all the Lord's people shall be taught

6th. To know God for themselves, as it is written, "My people (saith the Lord) shall know my name. They shall all know me, from the least of them, unto the greatest of them."* That is to say, such shall know their interest in his everlasting love, as the Father of mercies; in his faithfulness as a friend of sinners in time of need; in his goodness and mercy towards them as they journey below, and as the source of all their happiness in the upper and better world, when time with them is no more. Such shall also be taught

* Isaiah lii. 6. Jer. xxxi. 34. Hosea ii 20 Heb. viii. 11.

7th. To know Christ as the only way and hope of everlasting life, they shall know him to be the only Saviour of lost sinners, for there is no other name given under heaven whereby we can be saved, but the name of Jesus, who himself saves

From the guilt of sin, *Rom.* vi. 2, 6. 1 *John* i. 7.
From the charge of sin, *Rom.* viii. 1, 33. *Isa.* liii. 6.
From the curse of the law, *Gal.* iii. 13. *Zech.* xiii. 7.
From the snares and troubles of the world, *John* [xvi. 33. *Ps.* xci. 3.
From Satan's power,...*Luke* xi. 22. *Isa.* xlix. 24.
From the love of sin in the heart, *Rom.* vi. 18. vii. [13—15.
From the dominion of sin in the life and conversation, [*Rom.* vi. 14. *Col.* i. 13.
From the accusations of Satan, *Zech.* iii. 1, 2. *Rev.* [xii. 10.
From the fear of death, *Heb.* ii. 14. *Hosea* xiii. 14.
And from eternal damnation, *Rom.* vi. 23. 1 *Thes.* i. 10.

Thus shall all the elect of God, be experimentally taught more or less, to know the above blessed and most important truths, and shall furthermore be taught savingly to understand the glorious doctrines of the gospel in their fulness and freeness, as they stand recorded in the word of God, and as they are also revealed and applied to the heart, by the Lord the Spirit, through the preaching of the cross of Christ.

1. They shall be made to know something savingly of the blessed God as he exists in his Trinity of Persons, as it is written, "There are three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, and these Three are One. 1 *John* v. 7.

2. They shall know that this glorious JEHOVAH in his Trinity of Persons was manifest in the flesh, and that in Christ Jesus the fulness of the Godhead dwelt bodily, which rendered the Redeemer what the scriptures fully declare him to be, (viz.) The ALPHA and OMEGA,—the Mighty GOD, the Everlasting FATHER.

God over all blessed for evermore.—The blessed and only Potentate, the King of kings, and Lord of lords.—Jehovah-Jireh,* i. e. *The Lord will see, or be seen; or the Lord will provide.* And thus is *Jehovah Jesus* seen in the gospel, as the *provider* and *fulness* of all the rich provision and blessedness, with which the truths thereof are so replete, such as redemption, salvation, life, light, liberty, pardon, justification, peace, comfort, eternal life, &c. Yea the Lord Christ is his church's

Jehovah-Nissi, i. e. *The Lord my banner.*—Exodus xvii. 15.

Jehovah-Shalom, i. e. *The Lord send peace.*—Judges vi. 24.

Jehovah-Tzidkenu, i. e. *The Lord our righteousness.*—Jeremiah xxiii. 6.

Thus do we fight under his *banner,* we have peace through his blood, and in the Lord have we righteousness and strength.†

2. They shall know Jehovah in covenant, i. e. The Father as the *Creditor*; the Son as the *Surety*; and, the Holy Ghost as witness of the agreement made, and the sealer of all the heirs of eternal redemption.‡

3. They shall know the *sweetness, fulness,* and *preciousness* of all the rich promises of God, called by Peter, "Exceeding great and precious." And St. Paul tells us, that they are "All *yea,* and in Christ, Amen, to the glory of God the Father."—Having thus far advanced on the path unto which I first directed your attention, I shall now consider the point at issue (viz.) to shew what is implied in baptizing them into the name of the *Father,* and of the *Son,* and of the *Holy Ghost,* and if it be admitted, that the ministers of the gospel are capable of *teaching* and *instructing* their hearers in the above truths, in demonstration of the Spirit and of power, whereby they are made wise unto salvation, then there

* Gen. xxii. 14. † 1 Cor. i. 30. Isaiah xlv. 24.
‡ Psalm lxxxix. 3, 34. Isaiah xlii. 6, 7. Heb. vii. 22. Eph. iv. 30.

can be but little, or no difficulty in understanding *how* and by *what way* they are able to baptize the said persons with the SPIRIT and FIRE-BAPTISM.

Here, perhaps, a carnal objection may be raised, (viz.) that as ministers are but men and consequently but instruments in the Lord's hands, of quickening enlightening, comforting, edifying and establishing God's people in the truth, how then can it with propriety be said, that they can *baptize* with the *Holy Ghost,* or *Spirit-Baptism*? Answer. They have just as much power to *baptize* with the *Spirit,* as they have to *preach* the gospel with the *Spirit,* and with *power,* i. e. in order to answer the above end, hence the gospel faithfully preached by the apostles was said to be attended with divine power unto those, who had ears to hear: as it is written, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."*—Again, ministers are called in the word of God, saviours, (see Neh. ix. 27. Obad. 21.) yet it must be acknowledged, that no man can save his brother, or give to God a ransom, nevertheless they are instruments in God's hand of revealing to the heart and understanding that salvation which is by Christ alone, and their labours are thereby owned and blessed to *conviction, conversion,* and *final salvation* of precious and elect souls, therefore, saith St. Paul, "It pleased God through the foolishness of preaching to save them that believe,"† and when writing to Timothy, tells him to "Take heed to himself, and unto the doctrines of the gospel, and continue in them, for in so doing (saith he) thou shalt both save thyself and them that hear thee."‡ Now if God's ministers are instruments in his hand to quicken, enlighten, strengthen, comfort, edify, and establish the church of God with, and in the blessed truths of the everlasting gospel, (as in Eph. iv. 11—13.) I ask what more is wanting in them, to enable them

* 1 Thes. i. 5. † 1 Cor. i. 21. ‡ 1 Tim. iv. 16.

to *baptize* the said persons INTO the name of the FATHER, SON, and HOLY GHOST.

Before however I come direct to the subject matter of *baptizing*, as I consider and believe it to be implied in my text, it may not be amiss to shew what I understand is implied, or may be understood, by the scriptural name of FATHER, SON, and HOLY GHOST, and as I in this particular (as also in some other things connected with the subject in hand) profess to differ both *scripturally* and *experimentally* from the anabaptists or baptists in general, it will consequently be necessary to pave my way to the open difference in question, in as plain and unequivocal a manner as possible, regardless of offence when truth is my end and aim; in doing which I shall direct your attention to that existing difference so conspicuous in the word, between John's baptism, and the baptism of Christ.* We read in the word of divers baptisms or washings, see Heb. ix. 10.—Here the baptisms spoken of are called *carnal ordinances*, nor is John's baptism (so much idolized in the present day, by the advocates for the ceremony in question) a wit more spiritual, therefore, saith the apostle, "If ye be dead with Christ from the RUDIMENTS of the world, why as though living in the world are ye *subject* to ORDINANCES, (*touch* not, *taste* not, *handle* not, which all are to perish in the using;) after the commandments and doctrines of men? which things have indeed a shew of wisdom in *will-worship*, and humility, and *neglecting of the body;* not in any honour to the satisfying of the flesh."† "Therefore (saith the same apostle) leaving the principles of the

* It has been remarked by some of the baptists, who tremble for their tottering cause, that I ought most assuredly to have let them alone, to which I reply, my business is not with them; it principally lies between God, his word, the church, and my own conscience. Yet I might retort and say, why do not the baptists let us alone? for say what they may about the water, no one that I know of, who is enabled to see through the thinness of that performance, ever troubles them with popishly telling them they ought to let the subject alone, as I well know they will stick close too, and pressingly hug their delusion until the blessed God sovereignly delivers them by his Spirit therefrom.

† Col. ii. 20—23.

doctrine of Christ, let us go on to perfection, not laying again the foundation of *repentance* from dead works, (query was not John's baptism called the baptism of repentance?) and of faith towards God, of the doctrine of *baptisms* and the laying on of hands," &c. (see Heb. vi. 1—3.) Hence we read of three distinct baptisms in the new testament.

First, The *sufferings* of Christ are called baptism, "I have (saith the Redeemer) a baptism to be baptized with, and how am I straitened till it be accomplished!" (see Luke xii. 50.) and with this baptism was his disciples baptized, as are also all the elect of God, as considered in *union to* and *oneness with* him, unless the doctrine of eternal union to Christ be given up and openly denied, which is evidently the case according to the modern system of water baptism, (but see Matt. xx. 23. compare with Col. ii. 10—12.)

Secondly, John's baptism was *with* (or *in)* water "I indeed baptize you in water unto repentance."—"And John also was baptizing in Ænon near Salim, because there was much water there." (See Matt. iii. 11. John iii. 23.)

Thirdly, The baptism of the Holy Ghost is also revealed in the sacred page, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (See Acts i. 5. xi. 15, 16. Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 33.) Thus far we are led to see, that the scriptures hold forth *more baptisms* than *one,* as such it will not be very difficult to prove that the baptism of John, and that of Christ, are two separate and distinct operations, or separate ordinances, the subject matter of which however I shall not enter upon at this time, but shall defer it until next Lord's day in the evening, when (if spared) I will endeavour scripturally and experimentally to explain. Till then may the Lord bless you, and give you an understanding in things spiritual, for Jesus' sake. *Amen.*

SERMON IV.

MATTHEW xxviii. 19.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

HAVING previously divided my subject into five leading particulars, (viz.)

I. The characters addressed.

II. The commission given them.

III. The nature of their employment, &c.

IV. Endeavour to answer a few *objections* arising in the mind of those, who through the influence of a *legal spirit,* may be led to *oppose* the *truth of God,* as stated in the doctrine now under consideration. And

V. Endeavour to *point out, detect,* and *expose* some of the most *palpable* and *prominent* errors, so *glaringly* attached unto, and openly manifest in the *modern* system of *water-baptism.*

Having already in two former discourses dwelt principally on the two first of these propositions, (viz.) The characters addressed, and The commission given them: by which also, I have been enabled to lead you direct into the way wherein I am now travelling; it is my intention this evening, to bring you (if possible) close to the WELL'S *mouth.*—Before however, we presume to tread direct upon the edge

thereof, it may not be amiss to make a few more observations on the existing difference between John's baptism, and Christ's; and as I have already proved them to be distinct and separate from each other, I shall now endeavour to shew wherein that distinction and separation lies: and

1. John's baptism principally consisted in either *sprinkling* the subject *with*, or *plunging* the person *into* material water; Mark i. 5—8. (but whether *sprinkling* or *immersion*, was the original or primitive mode of baptizing with water, lies not with me at this time to dispute about, seeing many learned and *wiser* heads than mine have been perplexed and puzzled to decide the point, and it yet remains a bone of contention with those religionists, who appear to have nothing better, or little else to contend about, and after all *Adhuc sub judice lis est.)* But Christ's baptism consists in *sprinkling* the subject with clean (or *spiritual)* water, pouring out of the Spirit of God upon him, a letting *fall* of divine fire in the soul, and a *shedding abroad* of the love of God in the heart, which baptism makes the subject thereof effectually wise unto salvation. (See Ezek. xxxvi. 25. Isaiah xliv. 3. Acts ii. 3, 4. x. 44, 45. Matt. xi. 15, 16. Rom. v. 5.

2. John's baptism retained its name even after Christ's was introduced, nor was it ever called any thing else, or by any other name than "John's baptism," (see Acts xix. 3.) Christ's baptism is called "The baptism of the Spirit; The baptism of the Holy Ghost; and Fire-Baptism." (See Matt. iii. 11. Mark i. 8. 1 Cor. xii. 13.)

3. John's baptism was an ordinance attended too, and observed WITHOUT the pale of the church; and was never designed or intended to be kept up as a standing ordinance IN the church. It was administered to the subject by him, (John) upon a *bare* confession of faith in the person of Christ, i. e. a *bare* or open confession or acknowledgment, that Jesus

Christ was *literally* and *actually* come in the flesh, nor was that faith which is of God's operation, which purifies the heart and works, by love required by John, as a necessary prerequisite to water-baptism.—Therefore, the baptists in the present day, who so vehemently contend for this faith as essentially necessary *prior* to the administration of water-baptism, evidently step (in their *flaming* zeal and *heedless* hurry) considerably beyond the bounds even of John himself, who is esteemed by them, as their great leader, and teacher of the system in question, and by so doing, they loudly and proudly proclaim themselves to be the finishers of the work of God! for whatever work the blessed God may graciously perform *in* and *on* the soul, the said work remains in an unfinished state, and the said soul consequently continues an unfit subject for *church-communion,* and the Lord's table, until the pious advocate for the well has put the finishing stroke thereto, by tumbling the subject backwards over head and ears into a *tub* of *material water,* when he is then *(and not till then)* considered a subject worthy to partake of the privileges of the *baptist church.* Thus do they, both by word and action, endeavour to prove that *water-baptism* is the *door* into the church of God, and when they have artfully reasoned a person into the belief of it, and once brought him to consent unto it; then *into* the water they *dip* him, and the *right hand* of *fellowship* they give *him,* an *honourable* member *they make* him; and a *living* stone in the temple of God, they finally *consider* him.—But what does all this *pomp, form, ceremony* and religious *vamping* imply? but that they are exclusively more holy and more acceptable to God than their neighbours, (see Isaiah lxv. 5.) crying out "The temple of the Lord, the temple of the Lord are we," at the same time making Christ and the Holy Ghost subservient to the creature, or as before hinted, making Christ the preparer of the way of John. Furthermore,

4. John's baptism was begun and carried on in the wilderness, as it is written, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."* And even our modern baptists will allow that water-baptism is not a church ordinance, seeing the subject thereof must necessarily go through the *ceremony* before he can be admitted as a member of *their* church.—But Christ baptized *(and still doth baptize)* in the TRUE church, which church he emphatically calls "The kingdom of heaven," or gospel kingdom, the very least inhabitant thereof is greater than John the Baptist. (See Matt. xi. 11.)

5. John's baptism was a *natural* act performed upon the *natural* (or *literal)* body, (see Matt. iii. 5, 6.) Christ's baptism is of a spiritual nature, and consequently a spiritual act performed *upon* and *in* the soul of every one, who is born again of the Spirit. (See John iii. 5.)

6. John's baptism was calculated to wash the body from the *filth* of the *flesh,* (1 Pet. iii. 21.) Christ's baptism washes the soul from the *filth* of *sin,* and inbred corruption, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—"I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you."—St. Paul describing some of the most filthy of beings among the human race, adds, "And such were some of you; but ye are *washed;* but ye are *sanctified*; but ye are *justified* IN the name of the Lord Jesus, and by the Spirit (not material water) of our God."—Again, the same apostle tells us, that "Christ also loved the church, and gave himself for it; that he might *sanctify* and *cleanse* it with the *washing of water*, by the word."—"Then (saith the Lord) washed I thee *with water;* yea, I *thoroughly washed* away thy *blood from thee* and I *anointed*

* Mark i. 4.

thee with oil."—"Not (saith the apostle) by works of righteousness which *we* have done; but according to his own mercy he hath saved us, by the *washing* of *regeneration,* and the renewing of the Holy Ghost." Therefore, saith the Redeemer, "He that is washed *needeth not,* save to *wash* his feet, but is clean every wit."—"Now ye are clean through the word that I have spoken unto you." (See Isaiah i. 18. Ezekiel xvi. 9. xxxvi. 25. Eph. v. 26. Titus iii. 5. 1 Cor. vi. 11. John xiii. 10. xv. 3.)

7. John's baptism was to precede (or go before) Christ's, and not to be *united* with it, or to be considered as at all to *accompany* it. (Isa. xl. 3. Matt. iii. 3. Mark i. 3. Luke iii. 4. John i. 23.) Christ's baptism was to succeed John's, and also to supersede it, "I must (says John) *decrease;* but he must *increase,* (John iii. 30.) an evident proof this of John's system of water-baptism being ended or made null, by and through the coming of Christ, and introduction of fire-baptism, or the baptism of the Holy Spirit.

A Mr. W. Jones, who wrote the Biblical Cyclopædia, and who is himself, a strenuous advocate for water-baptism, appears *(unwittingly)* to have given the very cause he advocates, a severe stab, by observing as follows, (speaking of John the Baptist) "He "had no wish to retain his authority, or to be *fol-* "*lowed by the people* any longer, since the fulfiller "of all righteousness was now entered upon his great "office. The light of the world being now risen, "the day-star which proclaimed his approach, must "*decrease* and set beneath his superior splendour."

Dr. Gill, in his body of divinity asserts, that "John's ministry only reached unto the Jews, among whom he came preaching,"* and if so, why do the Gentiles make such a mighty stir about following that system, which evidently ended *in* and *with* John immediately after Christ himself had submitted to it?

* 4to. volume, page 355.

as did also circumcision in the same sense, and in the same way. (See Col. ii. 11, 12. Rom. x. 4. Matt. iii. 15.) Good Dr. Hawker, in his valuable work, called "The poor man's concordance," speaking of John the Baptist, remarks as follows, "I am (says John) the voice of one crying in the wilderness, &c." "What is a voice? merely a sound, and no more. "It is not so much as a person; but only ministers "to a certain purpose, for which it is designed, and "then dies away in the air and is heard no more. "Such in comparison to the LORD JESUS CHRIST was "the greatest of all prophets, born among women."

Thus it appears both from scripture and human testimony, that John's baptism was but as the morning star before the rising of the sun, (or as the ceremonies of Moses, i. e. of short duration) and although it is allowed, that the morning star shines brighter than the rest of those heavenly lights, it is nevertheless true, that its time of shining is also of shorter duration than the rest, on account of the hasty approach of the sun, whose superior brightness quickly swallows up all other lights of a diminutive and inferior lustre, that have brilliantly shone before. So when the brightness of Christ's FIRE-BAPTISM appeared, John's *dim* ceremony instantly disappeared, or when the *substance* of Christ's baptism commenced, the shadow of John's baptism at once vanished away, and scripturally shrunk into non-existence. Thus did Christ's *fire-baptism* supersede John's *water-baptism,* and the glory of John became totally eclipsed by the glory of Christ, and the *spiritual fire* licked up John's *material water,* which is sure to be experienced more or less (sooner or later) in the mind of every one truly taught of God.—Besides this baptism, (viz.) Christ's is of a durable nature and will last unto the end of time, "He must *increase,*" which is a heavenly truth and a blessed consideration, as also a divine support to the believing soul throughout the whole of his wearisome journey below in this

black and *uneven* world, this is the word of truth, that is in itself incorruptible and that liveth and abideth for ever. (See 1 Pet. i. 23.)

7. John's baptism belonged to a legal covenant, as appears from the account given in Matt. xi. 11. compare Col. ii. 14, 21, 22. Therefore, as above stated, it was but at best a shadow of good things to come, (Col. ii. 17.) of which Christ's baptism is the substance, appointed and instituted to drive away the shadow, being of a divine nature and heavenly duration, "Therefore (saith St. Paul) if ye be dead with Christ from the rudiments of the world, why as though living are ye subject to ordinances?" (See Col. ii. 20. Heb. vi. 1, 2. Luke iii. 16. John vii. 38, 39. iv. 14.)

8. John's baptism was that of *repentance, sorrow, labour,* and *ceremonial bondage;* Christ's baptism consists of *joy, gladness,* and *spiritual liberty.*—Hence we are exhorted by the word of truth to "Stand fast in the liberty wherewith Christ has made us free, and not to be entangled again in the yoke of bondage." And whenever the Spirit takes full possession of the soul, it is sure to let that soul know its freedom in the Son of God, "For if the Son make them free, they shall be free indeed."—"For where the Spirit of the Lord is, there is liberty. (See Matt. iii. 8. Luke iii. 3, 8. Acts xiii. 24. xix. 4. Gal. v. 1. John viii. 32—36. 2 Cor. iii. 17.) Thus far have I shewn how John's baptism and Christ's differed, both in their *nature, ministration* and *effects.* I now hazard a few more particulars respecting John's person and character. And

First, John was to prepare the way to Christ,* (as

* As some of my readers may be rather *ticklish* in their temper, and not less *captious* in their disposition, it may not be amiss for me to correct a slight error that may be found in sermon 1. page 5, of this work; describing of *John the Baptist*, as coming in the *spirit, temper*, and power of Elias, I have, it appears, there expressly confounded him with *John the Evangelist*, and have represented him as imitating his predecessor in calling for fire from heaven to destroy their adversaries; but this *notice* and *correction*, I trust, will be a sufficient apology to every impartial mind, especially as it is no material error,

stated in sermon I. page 5, of this work) for to hold it as an essential point in theology for Christ to prepare the way for John, (as it is indirectly contended for by our modern baptists) is in reality making the Lord the servant, and John the master, and a holding up of the creature, as the superior of the *Creator!* which is nothing short of espousing and contending for the *arminian heresy*, a doctrine I am fully satisfied, every living baptist must conscientiously *detest* and *abhor*, in as much as it stands *opposed*, and openly *hostile* to the sovereignty of the blessed God, so clearly manifest in his free, unmerited and discriminating grace, towards elect sinners, in the person of Christ, and consequently not less hostile to the ever blessed and glorious doctrine of *atonement*, thereby invalidating the precious blood of Christ, and making it appear (to the unenlightened) an useless and an unholy thing! "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."*

Secondly, John's name signifying "God's grace," "gift," &c. may be figurative of the gifts and graces of the Spirit, which alone through the operation of the said blessed and adorable agent, prepares the heart of elect sinners, for the *reception* and *abidance* of Christ therein, as saith the apostle "Hereby we know that he abideth in us, by the Spirit which he hath given us."†—And the Lord Christ is described by the apostle, as dwelling in his people's heart by

being at most but a *trifling slip*, that cannot even in the least affect the argument in question.—Indeed, if John was really made of the same materials as were Elias, and the disciples of the Lord, if it also be admitted, that the sin of *one member* is the sin of the *whole body*, and if John the Baptist was really a member of the said body, then was he equally guilty with the rest in their unlawful request, though he may not be expressly mentioned in the passage cited (in sermon I.) as being openly and personally a partaker of the said crime. Besides, if John actually came in the *spirit*, *temper*, and *power* of Elias, then must he possess the same *spirit*, *temper*, and *disposition* of Elias, and if so, there can be no error in charging him with the same things of which Elias himself was the subject of. But John came in the *spirit*, *temper*, and *power* of Elias, Ergo, John was equally guilty of the charge in question with Elias. See Luke i. 17. xi. 54—56. compare with 2 Kings i. 10—12.

* 2 Tim. ii. 19. † 1 John iii. 24.

faith, and also as being formed in the heart, as the hope of glory, &c.* Again,

Thirdly, As John *pointed* and *directed* those, who came under the sound of his voice to Christ, for all things needful, to make them everlastingly happy; so the free grace of God directs poor broken hearted sinners (whom it makes wise unto salvation) to Christ alone, for all they need both for time and eternity, from whose fulness it is they receive all that a blessed God can bestow, as it is written, "My God shall supply all your need according to the riches in glory by Christ Jesus," from whose fulness we all receive grace, for (or upon) grace.†—Again,

Fourthly, John had a singular *dress* or *habit*, called a "raiment of camel's hair," which dress or raiment, may with propriety be said to represent the roughness of all natural minds, and coarseness of all uncultivated manners, of such as are untaught of God, as it might also the roughness of John's dispensation, nor was his dress inapplicable, or an unfit representation of the roughness and coarseness of all natural religion, *outside* holiness, or *nominal* profession, where an *inside* possession, or work of God, is evidently wanting.—Again, it might figure forth the roughness of John's doctrine, or the doctrine of repentance preached by John, which *was* not, nor *is* not in this our day, a very smooth doctrine to those, who have sensibly felt its powerful operation upon the heart, and who have been thereby made to cry out with the publican, "God be merciful to me a sinner." Secondly, his leathern girdle, might be said to typify or represent the law of works, with which (and unto which) he was bound, and unto which, all his admirers and followers are bound to this day, and are clinging thereto with legal hope and pharisaical zeal, vainly puffed up and openly condemning all, who bow not with them to their liquid idol, tacitly *(in action)* proclaiming to all, who may conscientiously differ from

* Eph. iii. 17. Col. i. 27. † Phil. iv. 19. John i. 16.

them and refuse to submit to their legal or fleshly performance, "Stand by thyself, come not near me; for I am holier than thou." Thirdly, his food was locusts and wild honey, which was figurative of a poor sinner under the law, vainly endeavouring to satisfy his soul with a *do* and *live* system, substituting the same for gospel truths, while at the same time, no satisfaction for the soul can ever be obtained short of Christ and him crucified, and this truth every child of God will sooner or later be brought sweetly and experimentally to know for himself, see Heb. viii. 11.

Fifthly, John's system and dispensation was the *last* of all the legal performances, before the breaking forth or open blaze of the everlasting gospel, and may with propriety be denominated the *middle dispensation between* the *law* and the *gospel*, as it is written, "For all the prophets and the law prophesied until John. And if ye will receive it, this is *Elias*, which was to come. He that hath ears to hear, let him hear."* That Jehovah sent and commissioned John to baptize with water, as the forerunner of (and consequently previous to) the Lord Christ entering upon his public ministry, I readily acknowledge; but that Jesus Christ ever sent any of his disciples to baptize with *material* water, (especially after his resurrection from the dead.) I (with the late Mr. Bradford) flatly and openly deny, and this is at once coming to the point at issue; if it can be proved to the contrary (from *scripture testimony)* let it be proved; but to substitute a parcel of nonentities, such as "I suppose so," "it might be so," or "doubtless it was so," for sound argument and scripture proof, is worse than childish play, and argues the extreme weakness both of the cause, and of the persons who vainly attempt to support it. To bring forward a futile host of *ifs, ands, buts,* and *may-bes,* and placing them in the front of the battle is an act of itself so very

* Matt. xi. 13—15.

little, mean, and *low,* that it scarcely deserves any serious notice; surely the cause must be lame indeed, that requires so contemptible a crutch to preserve it from falling to the ground, and for persons to attempt to *set* up or *support* an object of worship, when the scriptures fail to afford them materials, is like commanding dagon to stand without legs, or endeavouring to prop up a massy edifice with a few straws when the foundation thereof is rotten, and the superstructure crazy, such childish combatants will always prove to be too weak in the loins to stand the fatigues of the field, and will consequently be forced to retire with creeping meanness to the degrading shade of convicted insufficiency, while MAGNA *est* VERITAS et prævalebit. But if after all it cannot be proved from the word of God, may I not ask, by what authority any person in this day of boasted light and spiritual understanding practises it? presumes to preach it? or even attempts to defend it? John neither left nor appointed any successor to it, and he, who vauntingly assumes to propagate and defend it, is little if any thing better than the pope, who presumptuously affects to be the successor to Peter.

The baptists ground their arguments, and take for their stand, the language of my text, as if it was beyond all controversy, to be understood of baptism by immersion into material water, but how is it that water is not mentioned, to say that water is implied, or doubtless intended, will never prove the thing to be in existence. For I in return boldly assert, that as water is *not mentioned,* neither is water meant; water *is not* intended; nor is water *implied.* If on the other hand it can be proved, that water is *meant, implied,* or *intended,* then must I consequently bow with submission, to the argument brought against me. But the question still at issue is, is water intended? it either *is,* or *is not,* if it is I give up the point; if not, I stand my ground, who then is to decide the

point? To the law and to the testimony let us go, and let us first look at the passage itself as it stands free of all *shackles* and *legal conditions,* and if we consider it in its unequivocal meaning and impartially view it in its native dress, we shall find it to read thus, *Go ye therefore, and teach all nations, baptizing them* IN (or INTO) *the name of the Father, and of the Son, and of the Holy Ghost.* Now that man must be uncommon eagle-eyed, and watery-headed too, to see water expressed in this text, or to prove it to be implied in the words thereof. But I shall reserve all further remarks on the present subject, until next Lord's day in the evening, when I shall then (if spared) endeavour scripturally and experimentally, to further unfold the mystery and plainly and frankly state the whole of my mind on the subject, till then, may the Lord own and bless what has been already advanced for his name and mercy's sake. *Amen.*

SERMON V.

MATTHEW xxviii. 19.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

I AM, this evening, to continue my observations on the nature of those services, which are enjoined upon every sent servant of God, to proclaim the unsearchable riches of Christ, in doing which, I shall confine myself principally to what is contained in my THIRD leading proposition, *viz.*

III. To point out the nature of their employment, &c. Which proposition I have considered as holding out TWO ideas that are necessary to be kept in view, and strictly to be attended to, namely,

1. Teaching.
2. Baptizing, &c.

Having already noticed what I conceive to be implied in the first of these, (viz. Teaching) I shall this evening, prosecute my design by diligently describing or shewing what I understand to be strictly contained in the latter, (viz.) *Baptizing in the name of the FATHER, and of the SON, and of the HOLY GHOST.*—In my last discourse I failed not to point out the difference *(scripturally existing)* between John's baptism, and the baptism of the Spirit, (or Christ's baptism) and having carefully and conscientiously marched on the path of divine truth, unto

which I at my first onset endeavoured to direct your attention; and having conducted you close to the *mouth* of the WELL, I shall beg leave to engage your attention for a few minutes, while I attempt to give some description of the WELL itself, before we venture to step in thereat, lest by being too hasty we make a wrong use thereof, and leave our enemies (who are ever ready and ever eager to find fault) room for triumph.—Now there are *three* distinct and important WELLS spoken of in the word of God, that are essential to be used in the performance of the baptism I am about to describe, which WELLS contain in them both *spiritual* and *living water,* eventually giving life to all who are baptized therein, and which also bear a blessed and essential record of each other. (See Isaiah xii. 3. compare with 1 John v. 7.) And here I contend, that the essential name of JEHOVAH can never be construed into *material* water without doing unpardonable violence to common sense, and crushing to atoms every principle of sound reason.—On the other hand, there can be little or no difficulty in understanding the name of the blessed God (that is in a scriptural and spiritual point of view) in that light INTO which sinners *may* and *must* be baptized ere they can ever get to glory.—Hence we read of persons

Running INTO the name of the Lord, *Prov.* xviii. 18.
Meeting IN the name of the Lord,...*Matt.* xviii. 20.
Walking IN the name of the Lord, *Micah* iv. 5. *Col.* [ii. 6.
Trusting IN the name of the Lord, *Zeph.* iii. 12. *Isa.* [l. 10.

and of the same persons being

Washed IN the name of the Lord,
Sanctified IN the name of the Lord, } 1 *Cor.* vi. 11.
Justified IN the name of the Lord,
Saved IN the name of the Lord,.....*Acts* iv. 12.

And in my text

Baptized IN (or INTO) the name of the Lord, see also, *Acts* xix. 5.

As we are now upon the very *edge* of the WELL, in question, it will be necessary before we step in thereat, scripturally to notice the names of JEHOVAH in his Trinity of Persons, as they stand distinct from each other in the sacred page, and yet are *in* and *of themselves, sweetly, mystically,* and *incomprehensibly* united in the one *self-existent* and *undivided* essence of *incommunicable* DEITY, being the very substance and subject-matter of what now lies before us. Indeed the name of JEHOVAH, FATHER, SON, and SPIRIT is the very ground, foundation, and essence of all I have yet to speak of.—And as every minister of the gospel is commanded (and be it remembered that where the voice of a KING is, there is power) to *baptize* sinners INTO the name of the LORD, I shall consequently endeavour furthermore, to prove from the unerring testimony of divine revelation, that this not only *may* be, but *must* be; and is actually performed *whenever* and *wherever* the gospel is faithfully and unequivocally preached. (See Isaiah lv. 11.) In order however, to make this part of my subject as plain or as explicit as possible, so that the impartial and unprejudiced reader may not stumble and fall short of the thing intended, I shall again call your attention to a few further observations on the name of the Lord, which blessed name is described in the sacred page, under the metaphor of *water;* so that the Three Divine Persons, in the undivided and ever adorable GODHEAD, are each and every of them alike revealed and made known to us under the same metaphor, or figure of speech.

1. GOD the FATHER's *name* is compared to and called *water,* or in other words, "Broad rivers and streams." (See Isaiah xxxiii. 21.) And in Jeremiah's prophecy, the Lord, calls himself the *fountain* of *living waters,* saying "My people have committed two evils; they have forsaken me the *fountain* of *living waters,* and hewed them out cisterns, broken cisterns that can hold no water." (See Jer. ii. 13.)

Now nothing can be more applicable or appropriate to the conduct of our modern baptists, than the above portion of divine truth, seeing how in their great zeal and attachment to material water, (or *water-baptism)* they ceremonially *forsake* the *water of life,* and pharisaically worship the waters of strife.—They go from the Master to the servant, from the *well-spring of life,* to a broken cistern of a *perishable* element; from the fountain of *living water,* to dabble or wash in a corruptible stream; and thus they are in reality justly chargeable with *slighting* the ordinance of baptism itself, as performed by the great Head of the Church, as if forsooth, he had not done it sufficiently effectual without the addition of their act to make it finally complete, which to me appears to be little short of reaching out the hand of presumption, to prevent the ark from shaking. That is a great word in Col. ii. 10. Eph. i. 6. I can hardly think that an advocate for water-baptism can spiritually understand their essential meaning:

> "O for a strong and lasting faith,
> "To credit what the Almighty saith."

2. Christ himself is compared to and called *water,* "A man shall be as an hiding place from the wind, and a covert from the tempest, as *rivers of water* in a dry place, and as the shadow of a great rock in a weary land."*—In his baptizing operations on elect souls, he is represented as coming down upon them like rain upon the mown grass; and as showers that water the earth.†—Again, the Lord Christ is compared to "A *fountain* of gardens, a *well* of *living waters,* and *streams* from Lebanon."‡—Therefore saith he, "If any man thirst let him come to me and drink."§

3. The Holy Ghost is called and compared to *water,* "Except a man be born of *water,* and (or

* Isaiah xxxii. 2. † Psalm lxxii. 6. ‡ Cant. iv. 15.
§ John vii. 38.

even) of the SPIRIT, he cannot enter into the kingdom of God."* And in the gospel by St. John, Jesus Christ describes the Holy Spirit under the figure, or metaphor of flowing rivers, saying, "He that believeth on me, as the scripture hath said, out of his belly shall flow *rivers* of *living water*.—But this spake he of the Spirit, which they that believe on him should receive." Thus we see, that the three divine Persons, in the *undivided* GODHEAD, are compared to, and called *water*.

Now we may furthermore remark, that these three WELLS are all denominated by, and folded up in the term or phrase LOVE, "God (saith John) is *love*:" and as *love* is of God, and God is *love*, JEHOVAH in the everlasting essence of his *love*, is compared to, and called a river, the streams whereof maketh glad the heavenly city, or church of the living God.—In Ezekiel's prophecy, we read of *waters* issuing from under the threshold of the house, (or church of God) and that from under the *right side* of the house, at the *south side* of the altar, (mark, *not* from the *north side*, or from the law of Moses, but from that side from whence issued forth life and immortality) these *waters* the prophet Ezekiel tells us, were first up to his *ancles*, then up to his *knees*, then to his *loins*, and afterwards a river to *swim* in, that could not be passed over.† Thus doth the blessed God pour out from the fulness of his divine love, into the hearts of his people, (in measure agreeable to his ancient purpose, and predeterminate mind and will) all that can make them wise unto salvation, and happy even beyond the grave; thereby communicating that spiritual and divine wisdom, that is essential *to* and *for* the building up, and establishing of the true church of God, as it is written he gave some, apostles; and some, prophets; some, evangelists; and some, pastors and teachers; for the perfecting of the

* John iii. 5. vi. 38, 39. Isaiah xliv. 4. Zech. xiv. 8. Joel iii. 18.—Rev. xxii. 17. † Ezek. xlvii. 1—5.

saints, for the work of the ministry, for the edifying of the body of Christ.—Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."*

Now all these spiritual communications originate *in,* and spring ultimately *from* the waters above mentioned, and the faithful description given of them, by the prophet, such as of the breadth and depth thereof, &c. may represent the different stages of the believer's experience, in divine things; that is to say, his being up to the *ancles,* may be figurative or descriptive of his *juvenile,* or *infant* days, of spiritual knowledge in divine things, being possessed of but very shallow views of the mysteries of godliness, as was the case with the apostle Paul, which he himself acknowledges, saying, "When I was a child, I spake as a child, I understood as a child, I thought as a child, &c."—His being up to his *knees,* may figure forth his advancement in spiritual wisdom, and divine knowledge in the mysteries that are folded up in the gospel plan of salvation.—And his being up to his *loins,* may represent his manhood in the truths of the cross, his strength of faith and firmness of judgment in the despised, yet nevertheless, glorious and blessed doctrines of the everlasting gospel.—Again, his going first up to his ancles, may moreover represent a child of God in his first stepping *experimentally* out of his legal or fleshly leading strings of *do* and *live* performances, into the visible *ocean* of divine life, light, love and liberty; the streams of which produce eternal happiness to all who *bathe* therein, and *drink* thereof; (see Psalm xxxvi. 8. xlvi. 4.)—His going up to his knees, may figure forth the increasing comfort and consolation, as well as increasing strength and encouragement, which the love of God affords to all those, who are enabled to *see, feel,* and *believe* their interest there-

* Eph. iv. 11—13.

in: it is this alone that strengthens the weak hands, and confirms the feeble knees.—His going up to the loins, figure forth the man of God, who by and through grace, advancing further, and further, in the truths of the gospel, increases in *wisdom*, in *knowledge*, in *faith*, in *hope*, in *love*, *humility*, and every grace, grasping as he goes forward the precious truths, and heavenly promises, as they stand recorded in the word of God, and by the Spirit are revealed to his mind.

Thus he discovers and admires the truth of *electing* love; *imputed* righteousness; *atonement* by blood; and the *final perseverance* of the saints.—The doctrines of the gospel are sweet to his taste; the promises of God are exceeding great and precious, soul-reviving, God-honouring, devil-mortifying, and in Christ, they are all yea and in him *Amen*, to the glory of God the Father.—The precepts of the gospel are blessed and delightful; the means of grace are comforting, reviving, pleasant, and profitable; the people of God are his companions, and the church of God is his home, and thus he feelingly expresses himself with anxious desire and holy longing, saying "One thing have I desired of the LORD, that will I seek after; that I may live in the house of the LORD, all the days of my life, to behold the beauty of the Lord and inquire in his temple."* St. John the divine, gives us a very beautiful description of the everlasting love of JEHOVAH in his Trinity of Persons, and very blessedly informs us how this love was revealed to him, (viz.) under the figure or metaphor of a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.† It is in this river that all the Lord's dear people are *washed* from their *original* and *actual filthiness;* as plants in the garden of God, they are *watered* with the streams thereof, and all such must be *baptized* therein ere they can ever reach heaven, or be

* Psalm xxvii. 4. † Rev. xxii. 1.

everlastingly happy, and the Lord Christ himself must be the performer of this work, which he most blessedly carries on in the soul through the preaching of the word of life, powerfully applied to the heart by the Lord the Spirit, agreeable to his own promise to all his sent servants, whom he fits and qualifies for the work of the ministry: saying, "Lo, I am with you alway, even unto the end of the world," (viz.) to make my word effectual to the *conviction, conversion,* and *lasting comfort* of the whole election of grace; which glorious promise and every blessing connected therewith, springs entirely from the love of Christ, which he everlastingly bore in his heart towards (or for) his church, as it is written, "Christ also loved his church, and gave himself for it, that he might sanctify and cleanse it with the *washing* of *water* by the word."*—Again, "If I *wash* thee not, saith the Redeemer, thou hast no part with me."† Again

4. The word of God is compared to and called water, and it is by the word that believers are *cleansed, washed,* and *purified.* "Now (saith Christ) ye are clean through the *word* that I have spoken to you,"‡ and in the above cited passage, we read of *sanctifying* and *cleansing* with the *washing* of *water* by the word, and the doctrines of the gospel, and the promises of God may be compared unto living streams, which in themselves are *reviving, refreshing, strengthening* and *comforting* to all, who are enabled experimentally to understand the meaning thereof, and see their interest therein.

Having now arrived at the very spot unto which I at first directed your attention, and all things being now ready, see here is *water,* what doth hinder? or who can forbid water that ye should not be baptized? God the Father will not, because he hath *appointed, ordained* and *established* it; God the Son cannot, because he hath commissioned his

* Eph. v. 26. † John xiii 8. ‡ John xv. 3.

disciples to make *use* of *it*, and promised his *presence* and *success* to *attend* it; God the Holy Ghost cannot, because he himself is the *principal agent* in it; the *subject-matter* of it, and therefore makes the performance thereof effectual to the salvation of all who are *baptized* in it, as it is written, "He that *believeth* and is *baptized* shall be saved;" *Satan* cannot, because he has *no power* over it, either to prevent or hinder it; the *world* cannot, because it knoweth it not, and is itself overcome by Him, who first *introduced* it, commissioned his servants to *use* it, and hath thereby finally instituted it; the *flesh* cannot, because it is of a spiritual nature, and consequently beyond its reach; *conscience* cannot, because it can have no rest or ease without it, and consequently no comfort, but by an experimental acquaintance with the operation of it, being *plunged* in it, *cleansed* by it, and *justified* through it.

I will, therefore, without further delay, proceed to notice the performance itself, and thereby shew what is strictly implied in *baptizing* in the name of the Father, and of the Son, and of the Holy Ghost, which I shall attend unto, and will attempt to do by the *(admired)* mode of *plunging, dipping,* or *immersion,* the whole of which is *effectually* and *blessedly* performed whenever and wherever the gospel is *faithfully, feelingly,* and *experimentally* preached. Hence the promise of God is connected with it, that the power of God shall ultimately attend it, and that all those, who are appointed to salvation shall most assuredly be *baptized* in the blessed truths thereof; "My word (saith Jehovah) shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."* Thus is every sent minister of God, an instrument in the hand of his Royal Master, to *spiritually baptize* all those unto whom they are sent, and in strict attention to the command given, they *spiritually, af-*

* Isaiah lv. 11.

fectionately, and *faithfully* perform the said office: that is to say,

1. They ministerially *dip, plunge* or *immerse* the enlightened mind of the believer *deep* INTO the name of JEHOVAH, as the essence of all divine holiness, and as that holiness stands so terribly revealed in his righteous law, until every legal hope is consumed, every fleshly refuge fails, every prospect of salvation is blocked up, and the soul left without a plea at the bar of God, viewing at the same time the perfection of God's righteous law, and tremblingly expressing himself thus "The law is *holy*, and the commandment *holy*, and *just* and *good*."—"But I am carnal, sold under sin."—Thus the sensible sinner sees and feels his own righteousness to be nothing but uncleanness and filthy rags. Psalm cxlii. 4. Rom. vii. 9—14. iii. 19. vii. 18. Isaiah lxiv. 6. Zech. iii. 3. Job xlii. 5, 6. Psalm cxix. 96.

2. Such *dip, plunge* or *immerse* the mind *deep* INTO the *name* of the FATHER, as a place of *broad rivers* and *streams*, i. e. of *love, mercy, goodness, truth, justice, holiness*, and every perfection of his nature, as it may be revealed to the understanding of those sent to proclaim the glory of it to others, that through the power of grace promised by the God of all grace, the child of God may know experimentally what Job expressed, and what David confessed. Job xlii. 1, 2, 5, 6. Psalm xxxi. 19, xlviii. 1. lxxxv. 10. lxxxvi. 10. xxiii. 6.

3. All such spiritually *plunge, immerse* or *baptize* the subject INTO the *name* of JESUS CHRIST, as the only Saviour of sinners, that such may know and rightly understand the *efficacy* of his blood; the *value* of his righteousness; the sweetness of his promises; the suitableness of his sacrifice; the fulness of grace in him, and the power of his love; in the freeness of access to the FATHER through him. Acts iv. 12. 1 Tim. i. 15. 1 John i. 7. Eph. i. 7. Rom. v. 11. Jer. xxiii. 6. Rom. iv. 6. 1 Cor. i. 30.

2 Pet. i. 4. 2 Cor. i. 20. v. 14. Isaiah i. 18. Zech. xiii. 1. Heb. ix. 26. John i. 16. Phil. iv. 19. Rom. v. 1, 2. Eph. ii. 18. iii. 12. Such are sure

4. To *baptize* the subject *deep* INTO the *name* of the HOLY SPIRIT, as the living RIVERS, and living WELLS as described by our Lord himself, in John iv. 14. vii. 38. And *scripturally* and *experimentally* shew, how the SPIRIT is *powerfully poured out* upon the church of God; *blessedly sprinkled* upon the soul; *abundantly* shed *abroad* in the heart; *gloriously let fall;* and *savingly enjoyed* by all, who are the happy objects of JEHOVAH's love, and the blessed subjects of redemption and grace. Isaiah xliv. 3. Ezek. xxxvi. 25. Rom. v. 5. Acts ii. 2—4. xi. 15, 16. But the commission implies, that all such are

5. To *baptize* them *deep* INTO the *truths* of the everlasting gospel, or *doctrines* of the *cross,* so that their minds become clothed with them, their souls benefited by them, whereby they may thereby not be ashamed of them, but boldly and faithfully stand up for them, in the very face and teeth of the enemies of them. Rom. viii. 1, 33, 38, 39. Eph. i. 1—7, 11, 12, &c. Rom. ix. 11, 15—23. xi. 5—7. iv. 6, 8. Isaiah liii. 5, 6. Psalm xxxii. 1, 2. Rom. v. 11. John x. 28. Psalm lxxxiv. 11. Rom. viii. 29, 30. John xvii. 6, 21.

6. *Plunge* the mind *deep* INTO the *sea* of God's everlasting love, that the subject thereof may feelingly know, that God's love changeth not, but like himself, is the same yesterday, to-day, and for ever. Psalm xlvi. 4. Jer. xxxi. 3. Zeph. iii. 17. John iii. 16. xiii. 1. xvii. 1, 24. 1 John iii. 16. iv. 8, 10, 19, 21.

7. *Dip* or immerse the mind *deep* INTO the *word* of God, for this also is one of the names of JEHOVAH JESUS, as it is written, "In the beginning was the word, and the word was with God, and the word was God, and God was the word."—Go ye therefore, and *unfold, allege,* or *lay open* the word of truth as

it is unfolded to your own mind, having received your commission and grant from the Lord, in order that those, who hear you may understand your meaning, and the truth thereof may sink deep into their judgment, that they may experimentally be blessed with the sound thereof. John i. 1, 2. Luke xxiv. 32, 45. Acts viii. 35. xvi. 14. xvii. 2, 3.

8. *Immerse* or *baptize* them *deep* INTO the promises of God, that are all yea, and in Christ *Amen*, to the glory of God the Father.—*Point* them to them, *clearly describe* them, *faithfully preach* them, shew *with* whom they were made, *for* whom they were made; speak of the *nature* of them, the *properties* of them, the *durability* of them, and the *sweet fruits*, and *blessed effects* of them. 2 Cor. i. 20. Gen. xv. 1. Psalm lxxxix. 3. Isa. xli. 10. xlii. 16. xliii. 2—6. liv. 17. lix. 19. 1. Cor. x. 13. 2. Cor. xii. 9. 2 Pet. i. 4. All this I conceive to be couched in the meaning of the phrase *baptizing* INTO the *name (and not into material water)* of the FATHER, and of the SON, and of the HOLY GHOST. Furthermore, this is called in the word of truth,

Baptizing INTO the name of Jesus, *Acts* xix. 5.
Baptizing INTO Christ, *Gal.* iii. 27. *Rom.* vi. 3.
A putting ON of Christ, *Gal.* iii. 27. *Rom.* xiii. 14.
A being buried WITH Christ, *Rom.* vi. 4, 5. *Col.* ii. 12.

Again, it is described,

As being *washed, sanctified,* and *justified* IN Christ, 1 Cor. vi. 11. John xiii. 8. Heb. x. 22. Rev. i. 5. vii. 14. And when the apostle further describes the *baptism* of the SPIRIT, he expressly calls it being *baptized* INTO one body, "For by *one* SPIRIT (saith he) we are all baptized INTO one body." 1. Cor. xii. 13. Thus is this *baptism* clearly revealed in the sacred page, as producing the most blessed, and happy effects, (which water-baptism never could) on the minds of all, who are the happy subjects thereof.

Furthermore, the *baptism* of the SPIRIT is described, as a blessed out-pouring of its rich and heavenly

streams, upon the elect of God, in Christ Jesus, which delightful out-pouring of his sacred influence, enables the subject thereof, to believe in the Lord Jesus Christ, and is what constitutes him, or them believers in the Son of God, all of whom are styled by the Father the seed or offsprings of Immanuel, saying, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring."* And again, "I will pour out my Spirit unto you, I will make known my words unto you."† It is by the SPIRIT's *baptism*, that a person is enabled to walk in the statutes of the Lord, keep his judgments and do them: "A new heart will I also give you, and a new spirit will I put within you, and I will cause you to walk in my statutes, and ye shall keep my judgments and do them."‡—Again, it is by the *baptism* of the SPIRIT that men are enabled to pray to God aright, with genuine repentance connected therewith, as it is written, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced and shall mourn."§—Again, saith the Redeemer, "He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the SPIRIT, which they that believe on him should receive." ‖ —After our Lord rose from the dead, he said unto his disciples, "John truly *baptized with water;* but ye shall be *baptized with the* HOLY GHOST not many days hence," and this gracious promise was very soon made good. "There appeared unto them *cloven tongues* as of fire, and it sat on each of them, and they were filled with the HOLY GHOST, and began to speak with other tongues as the SPIRIT gave them utterance."¶ And here I ask, and *seriously ask* those, who deny the SPIRIT's *baptism,* (in the present day of darkness, delusion,

* Isaiah xliv. 3. † Prov. i. 23. ‡ Ezek. xxxvi. 26, 27.
§ Zech. xii. 10. ‖ John vii. 38, 39. ¶ Acts ii. 4.

superstition and folly, who at the same time profess to believe in the SPIRIT's work on the soul;) if any man can speak the *language of Canaan,* without spiritually being taught of God? And if no man can speak the *language of Canaan* or pronounce the spiritual SHIBBOLETH, but by the SPIRIT's operation *on* and *in* his soul, and if the gift of tongues was confined to the *baptism* of the SPIRIT, then must the *baptism* of the SPIRIT be performed before any man can *experimentally* tongue or express the christian language. Who, then I ask, can without blushing look the word of God in the face, and profess to believe and reverence its sacred import, and wickedly (for the sake of preserving his pharisaical rags from being exposed) tell us that the gift of tongues have ceased since the days of the apostles? Hear the word of the Lord, reader, and may the God of the word enable you to judge righteous judgment. "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the *tongue* of the *dumb shall sing;* for in the wilderness shall *waters break out (not water-baptism,* though John did baptize in the wilderness, where all the Johnites are to this day) and streams in the desert."*—Again. "For then will I turn to the people a *pure* language, that they may call upon the name of the Lord, to serve him with one consent."—Again, "All thy people shall be taught of the Lord, and great shall be the peace of thy people." Does not (I ask the enlightened reader) every man, who preaches the pure gospel, speak in another tongue to what he did before he was called by divine grace? (see Acts xix. 6.) Does not every man (and woman too) speak with another tongue, and in another language, after they are brought savingly to know the Lord for themselves? and if the gift of tongues be confined to the *baptism* of the

* Isaiah xxxv. 5, 6. liv. 13. Zeph. iii. 9.

SPIRIT, then must all, who speak the pure language above noticed, be *baptized* with the SPIRIT.—Besides I would ask, What is the *baptism* of the SPIRIT? is it not an infusion of *life, light, love, peace, understanding* and *spiritual liberty* felt and enjoyed in the soul? Deny this truth, the baptists sinfully may; prove it an untruth they never can.—Nor can any thing short of the *baptism* of the HOLY GHOST, make a man either a preacher of righteousness, or an *experimental* follower of the Lord the Lamb.—Again, the apostle confirms the truth of this statement, as made known to him by open vision, while preaching the truth of God, at Cesarea, "And as I began to speak, the HOLY GHOST fell on all of them, as at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water unto repentance; but ye shall be *baptized* with the HOLY GHOST."*

Furthermore, the SPIRIT's *baptism* is compared to *fire*, and may therefore be denominated FIRE-BAPTISM, hence we may remark, that it is the property of FIRE to *illuminate* other objects, so the SPIRIT in his *baptismal* operation, *illuminates* the mind, *informs* the judgment, *throws open* the *doors* of the understanding, and gives the soul a clear view of himself as a sinner, and then directs him to the only source of endless happiness pointed out in the gospel, (viz.) TO CHRIST JESUS, who came into the world to save sinners. Eph. i. 18. 1 Tim. i. 15.

2. It is the property of *fire* to *warm* the subject, who may reap the benefit thereof; and the SPIRIT's *baptism warms* the heart, *inflames* the mind, *burns up* every legal dependance in the soul, which the child of God, under its first awakening is so prone to lean to for support, yea it powerfully consumes the *stubble* of unbelief, and causes faith and love sweetly to break out into a holy flame, in the very heart of

* Acts xi. 151 6.

the followers of Jesus. "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scripture."*

3. It is the property of *fire* to purify the subject; and it is the SPIRIT's *baptism* that purifies the heart; and by its *burning* operation in the soul, it both *burns* and *consumes* all fleshly confidence, *purifies* the soul from all *ceremonial dependance, carnal boasting, dry morality,* or what may be termed *outside-holiness, creature-piety, will-worship,* and *feigned humility:* all of which must perish in the using.—It is this *baptism* that (as before noticed) produces a *new heart,* and puts in a child of God a *new spirit,* creates in him new desires, reveals to him a blessed CHRIST, in all his *beauties, offices, characters,* and *relations,* and sweetly draws his affections up to God; it is this *baptism* that *burns* up the rotten bed of carnal ease, and effectually consumes the fleshly supporters or legal props of do, and live to ashes. Hence it is called the *spirit* of *burning,* which every child of God will be made feelingly to acknowledge, as it is written, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of *judgment,* and by the spirit of *burning.*" And when a subject of divine grace is thus purified, made white, and tried, he is then said to possess a clean heart, and right spirit. See Isaiah iv. 4. Daniel xii. 10. Psalm li. 10.

4. It is the property of *fire* to *war,* and *contend* with opposite elements, so the SPIRIT's *baptism* carries on a *furious burning, bloody contest* in the soul of every one born of God. "Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with *burning* and with *fuel of fire.*" Isaiah ix. 5. And this warfare is both hotly and eagerly carried on in the experience of all the Lord's household, "The *flesh* lusteth against the

* Luke xxiv. 32.

SPIRIT and the SPIRIT against the *flesh:* and these are contrary the one to the other: so that ye cannot do the things that ye would," &c. Gal. v. 17. Rom. vii. 14, 15, 19, 20, 23, 24. 2 Cor. x. 4. 1 Tim. vi. 12. Eph. vi. 12—17. 1 Pet. v. 8, 9.

5. It is the property of *fire* to conform every thing that it lays hold of into its own nature.—Happy is he, who experimentally feels the *fire-baptism* in its saving operation on his own soul. It is by this blessed *essential work* or *performance,* that he is made a manifest partaker of the divine nature.—Hell-fire may *punish* him, but *not purify* him; it may *torment* him, but *not comfort* him; the former conforms the subject into the image of God, the latter imprints on him the very image of Satan. It is the *fire-baptism* that *prepares the heart, gives the tongue* its answer, and *makes the subject* of grace *manifestly* meet for heaven. See 2 Pet. i. 4. Prov. xvi. 1. Col. i. 12.

6. It is the property of *fire* to ascend upwards, so the soul baptized by *fire* feels his *affections, desires, longings, breathing,* &c. constantly ascending upwards to God; that which comes from God arises to God, "All my springs (says David) are in thee," and the apostle says "If ye be risen with Christ, set your affections on things above," i. e. above the earthly trifles of time and sense, consequently above the trifling element of material water, or *water-baptism,* which in reality is, in the present day, little else than the Marah waters of revenge, strife, and disgraceful contention, biting and devouring each other, and without mercy or remorse, reproaching and vilifying others, who may conscientiously differ from them in *their form* or *mode* of worship. Query, Is this the religion of Jesus? But

7. It is the property of *fire* to refresh and comfort those, who are cold and weary; thus the *baptism* of the SPIRIT infuses into the soul (as before hinted) *life, light, love, joy, peace, comfort, consola-*

tion and a heavenly disposition. And this is the *baptism* that Peter both wished and earnestly prayed for, when he cried out "Not my feet only, but also my hands and my head."—How vain then and trifling must all that *furious* zeal and religious *rancour* be, that is so lavishly used in order to maintain and establish a mere *outward* form of *baptism* by water —St. Paul could thank God, that he was not sent by Christ to use such outward washing, and when speaking of the ordinance of circumcision, he thus observes, "Neither is that circumcision which is outward in the flesh."—And I also observe, neither is that *baptism* that is outward by water, but as saith the apostle, "Circumcision is that of the heart," so (saith the scriptures) *baptism* is that of the SPIRIT, therefore every one that is circumcised with the circumcision made with hands is a debtor to the whole law; Christ is become of no effect unto such, and whosoever is *baptized* in *water* in the present day, asserts by the said *act* the coming of Christ to be of no effect unto them, therefore saith the apostle, whosoever of you, who are justified by the law, ye are fallen from grace. See John xiii. 14, 15. 1 Cor. i. 17. Rom. ii. 28, 29. Gal. v. 1—6.

Now what difference I ask, is there between those, who were circumcised under the law, merely to satisfy or justify the conscience of the party, and those, who in the present day are *baptized* in material water to satisfy and justify the conscience? I know of nothing scripturally, that can satisfy or justify my conscience, but the *blood* of Christ, nor do I want material water to make that blood effectual, I therefore conclude, that all those, who practise *water-baptism* for the sake of conscience, are as those, who used circumcision for the same purpose, and the apostle declared, that such were fallen from grace, (i. e. from the doctrines of grace.) Now the *baptism* for which I am contending, is in itself the subject-matter of the *new birth*, "That which is born

of the SPIRIT is spirit," but water-baptism never can effect this.—It is also, the true *entrance* into the kingdom of God, "Except a man be born of *water* and of the SPIRIT he cannot enter into the kingdom of God," but water-baptism can give no entrance into this kingdom, "The least in the kingdom of heaven is greater than John.—This *baptism* slays or crucifies us to the world, and reveals our union to Christ; water-baptism binds us to a fleshly performance, and keeps our union to Christ out of sight.—But saith St. Paul, "Know ye not that so many of us as were baptized INTO Jesus Christ were *baptized* INTO his death?—Therefore we are buried WITH him by baptism (yea and IN him too, when he was baptized by John, in Jordan, as much as we were IN him, when he was circumcised under the law, see Col. ii. 11, 12. unless the *union* between Christ and the church were dissolved at the time) INTO death.—For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection, knowing this that our old man is crucified with him, that the body of sin might be destroyed," therefore, saith the same apostle, "As many of us as have been baptized INTO CHRIST, have put on Christ." Rom. vi. 3—7. Gal. iii. 27.

Again, this *baptism* unites believers together in the bond of peace; but water-baptism stirs up strife, sows discord among brethren, divides churches, and puts a stumbling-block in the weak brother's way, therefore, saith the apostle, "By one SPIRIT we are all *baptized* INTO one body; and have been all made to drink INTO one SPIRIT, 1 Cor. xii. 13.—Again, this baptism is a saving ordinance, "The like figure whereunto baptism doth now save us (not the putting away the filth of the flesh (by dabbling in corporeal water) but the answer of a good conscience towards God) by the resurrection of Jesus Christ from the dead."—"Not by works of righteousness which we have done, *(mark that)* but according to his mercy he hath saved

us, by the washing of regeneration, and the renewing of the Holy Ghost." 1 Peter iii. 21. Titus iii. 5.

Now every man, (be who he may) who professes to be a believer in Jesus, and at the same time denies the above statement of the *Spirit's baptism,* or truths stated in the defence thereof, he is a manifest *slighter* of God's ordinance, and a forsaker of Christ, the great salvation spoken of in Heb. ii. 3. Where then is their place of retreat? or how are such to escape? Christ alone is the hiding place from the wind, and a covert from the tempest, "How then shall we escape, if we neglect so great salvation?" But what are the true signs of a minister's commission thus to baptize, and also of a believer's interest in the baptism already described? Answer, "God the Spirit beareth them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."—"And these signs shall follow them that believe; in my name shall they cast out devils; they shall *speak with tongues*; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—They shall forget the things that are behind (John's baptism with the rest) and shall reach forth unto the things which are before, and press towards the mark, for the prize of the high calling of God in Christ Jesus. See Heb. ii. 4. Mark xvi. 17. Gal. v. 1. Phil. iii. 13, 14. 1 Tim. v. 10. John xiii. 14. Phil. iii. 9. Titus iii. 5. Col. i. 22. Gal. vi. 12—14. Acts xxii. 16. This will lead me to my

Fourth particular or sub-proposition, (viz.) To bring you so far out of the well, that you may see your *pure* and *immovable* standing, in the person of the Redeemer, as existing *over* and *above* the Spirit's work upon the soul. But more of this, should we live until another Sunday evening, when I will endeavour again to renew my subject, till then may the Lord own and bless what has already been advanced, for his glory and your comfort. *Amen.*

HYMN. L. M.

1 GO preach the gospel and *baptize*,...*Matt.* xxviii. 19.
In *life*, in *light*, in *love*, and *grace*, *Col.* iii. 3, 4.
Nor hide this truth from sinners' eyes,..*Acts* xx. 20.
That I've a *chosen* special race.....*Eph.* i. 4.

2 Go *teach* all nations this great truth,....*Matt.* xxviii. 20.
The Son of God from heav'n came,...*Luke* xix. 10.
To save the aged and the youth,.....*John* iii. 16.
Who are *baptized in my name*.....*Rom.* vi. 3.

3 Go *plunge* them *deep* in *life divine*, ...*John* xiv. 6.
Go *dip*, *immerse* them *deep in love*;..*Psalm* xlvi. 4.
And let my light within you shine, ...*Matt.* v. 16.
Your works be seen this truth to prove. 1 *Thes.* v. 21.

4 Go *plunge* them *deep in righteousness*,..*Jer.* xxvi. 6.
Tho' advocates for water blame,.....1 *Cor.* vi. 11.
For surely it can be no less, ...1 *Cor.* i. 30.
To be *baptized in my name*.....*Isaiah* xxxiii. 21.

5 Go *plunge* them *deep* into the flood,....*Ezek.* xlvii. 1—6.
Immerse their minds in truth divine;..*John* viii. 32.
And shew to be *baptized in blood*,.....*Heb.* ix. 14.
Will make the church in glory shine..*Rev.* vii. 14.

6 Go *plunge* them in my *name* as *love*,...1 *John* iv. 8.
In my *deep sufferings*, *baptize*; .....*Mark* x. 39.
My *chosen few*, whom I approve,.....*John* xvii. 6.
For such I never can despise.....*John* vi. 37.

7 Go and baptize them in the name, ...
Of FATHER, SON, and HOLY GHOST; . } *Matt.* xxviii. 19.
Tho' Ishmael's sons your conduct blame, *Gal.* iv. 29.
You're sanction'd by the LORD of HOSTS. *Matt.* xxviii. 20.

SERMON VI.

MATTHEW xxviii. 19.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

I AM credibly informed, that some of the Johnites are very angry with me, because forsooth, I am determined to preach Jesus Christ, and him crucified, and nothing else as the only hope and refuge for poor broken-hearted sinners! But if they with fixed resolve, determine to preach up the *servant,* why be offended with me for being determined to preach up the MASTER?—If they love dabbling in *cold water,* and that in *cold weather;* why *vexed* at me, for wishing to sit comfortable by the fire-side? If they are hurried on by pharisaical pride to *advocate* the *flesh;* let them not persecute me for advocating the SPIRIT? I know it is said in Galations iv. 29, 30. "He that was born after the *flesh* persecuted him that was born after the SPIRIT, even so it is now. Nevertheless the son of the bond-woman shall not be heir with the son of the free-woman." And I am bold to assert, that there is not a baptist under heaven, but what is in bondage to the law of works even to the present day, nor is it likely that such will ever be open to conviction, until sovereignly liberated therefrom by the SPIRIT of God: and their *harsh*

conjectures, *bitter* reflections and *reproachful* epithets, so lavishly and profusely heaped upon the head of those, who differ from them, (yea simply differing on the subject in question, which they themselves will also allow is not essential to salvation) puts me in mind of that portion of divine truth recorded in Revelations xii. 15, 16. "And the serpent cast out of his mouth *water* as a flood after the woman, that he might cause her to be *carried away* with the flood, &c." What a mercy for us poor independents, that the act of toleration is still in existence! or we should be less liable to prosecution by speaking slightly or lightly of *blood* than of *water*, for I have known some, who have not scrupled to *forsake* the *former*, for the enjoyment of the latter! But to the point in hand. Having already in *five* former discourses, closely attended to the *three first* leading particulars of my subject, I shall this evening beg your attention, while I endeavour as faithfully to unfold what I consider to be contained in the two following heads of my discourse, viz.

IV. Endeavour to answer some *objections* that may arise in the mind of those, who through the influence of a *legal spirit*, may be led to *oppose* the *truth* of *God*, as stated in the doctrine now under consideration. And

V. Endeavour to *point out*, *detect*, and *expose* some of the most *palpable* and *prominent errors*, so *glaringly* and openly manifest in the *modern* system of *water-baptism*.

Before however, I enter direct upon the particulars that are contained in the fourth head of my subject, I will endeavour to make a few further remarks upon the fourth *auxiliary idea* introduced at my first onset.—And having brought you safe into the path on which I at first proposed to travel; having led you to the *mouth* of the WELL; and having also *spiritually baptized*, or *plunged* you into it, I will

now attempt at a further explanation of what is to be understood by bringing, or leading you out thereof, (viz.) in order that you may more fully comprehend your *spotless* and *immovable* standing *(or union)* to Him, who is Zion's glorious and exalted Head. What I mean by this is to shew to the unprejudiced mind, from scripture evidence, that the *baptism* of the SPIRIT is *not the cause,* but the effects of God's everlasting love to the elect soul. And

1. It is *not* the *baptism* of the SPIRIT that saves a sinner from what the scriptures style the second death, and yet no sinner can be saved without it. (See John iii. 3, 5, 7.) Indeed eternal salvation is an existing grace towards the subjects thereof in Christ Jesus, before any transgression was ever committed by them, even in our Adam-nature, (see 2 Tim. i. 9.) and yet there can be no impropriety in terming it an *essential* and *saving* ordinance.—Now let it be remembered, that it is by the *baptism* of the SPIRIT, that every believer in Jesus is brought *experimentally* to know, that salvation is of the Lord. Therefore saith Job, "I know that my Redeemer liveth." And saith the apostle, "I know in whom I have believed, &c."—It is by the SPIRIT's *baptism* that I am made savingly to know *how* and *by whom* I am completely saved from the *charge* of sin, from the *guilt, and punishment due to sin;* from the *love, power,* and *reigning dominion thereof,* in *heart, lip, life,* and *conversation;* from the *curse* of a broken law, and from eternal death.—It is this *baptism* that puts me experimentally in possession of the knowledge of these soul supporting truths, whereby I feelingly know who I am saved *by,* and what I am saved *from.* 2 Tim. i. 9. 1 Tim. i. 15. Again,

2. It is *not* the *baptism* of the SPIRIT, that constitutes the righteousness of the saints; but it is by the SPIRIT's *baptism* that the righteousness of God is revealed, "For therein is the righteousness of God revealed, from faith to faith: as it is written, the just

shall live by faith."*—And thus shall every essential truth be made known and revealed unto the subject thereof, so as by fire, (see 1 Cor. iii. 13.) "Know ye not (saith the apostle) that ye are the temple of God, and that the Spirit of God dwelleth in you."† Again,

3. It is *not* the SPIRIT's *baptism,* that constitutes a believer's TITLE to glory; but the *baptism* of the SPIRIT reveals it unto us, enables us to see it, to lay hold of it, to claim it as our right, and finally to rejoice in it for ever. Gal. iv. 6. Rom. viii. 16, 17.

4. It is *not* the *Person* and *work* of Christ revealed to the soul by or through the *baptism* of the SPIRIT, that either *constitutes* or forms any part of the believer's TITLE to glory.—It is *not* even a *revelation* of the blessed Jesus in his complex Person as *God-Man,* that can give existence to the foundation of the child of God's *claim* to eternal happiness. Nor are the *engagements* of Christ in *council* and *covenant,* on the behalf of his people; as they stand connected with his *incarnation;* his *life;* his *death;* his *atonement* to divine justice; his *resurrection;* his *ascension;* his *intercession;* and kingly reign, that can ever give the believer his TITLE to his eternal inheritance.—It is not even the *work* of Christ done *for* us; nor his own *work* of grace *within* us; nor his *righteousness* imputed unto us; nor the *doctrines* of the *gospel* believed and received by us; nor are all the graces of the Spirit, however lively in act and exercise they may be within us, the substance of that which constitutes our TITLE to heaven and endless happiness; yea, *not all those blessed things,* or truths *put together,* can ever give existence to, or *make up* the ground or foundation of a believer's TITLE to heaven, or constitute his right of possession thereof.—Nor are those heavenly *gifts* and *graces,* that so richly flow into the soul through the *baptism* of the SPIRIT, such as *life,*

* Rom. i. 17. † 1 Cor. iii. 16.

light, faith, love, hope, joy, peace, spiritual wisdom, divine understanding, meekness, gentleness, temperance, humility, fear, repentance, contrition, prayer, patience, resignation, heavenly-mindedness, brotherly kindness and *charity*, all of which are truly *in* and *of* themselves excellent and blessed, nevertheless, the whole of them put together and embraced by the subjects thereof, will never entitle their possessor to ultimate glory.—True it is, that all the above glorious and important essentials, blessed doctrines, and soul-supporting realities proceed *from* and arise *out of* the existing TITLE of the children of God, which blessed TITLE took its *origin* from the heavenly and unspeakable source of JEHOVAH'S *eternal* and *unchangeable* love in Christ Jesus, in whom all the above *blessings* and *graces* were everlastingly secured and treasured up, in order to be bestowed upon them *(the elect of God)* or given to them in the essential performance of the SPIRIT'S *baptism*, by and through which it is they may be truly said to be *savingly* made partakers of the HOLY GHOST, through whose blessed influence they cheerfully give God the glory, and renounce all confidence in the flesh.

Now that which constitutes (and establishes) the believer's real or true TITLE to his heavenly inheritance is neither *more* nor *less* than his *spiritual Sonship*, which also includes his *oneness with* and *union to* the spotless purity of Christ's incorruptible humanity, as it is written, "Because ye *are sons*, God hath sent forth the *Spirit* of his Son into your hearts crying, Abba Father."—"And if children then heirs, heirs of God, and joint-heirs with Jesus Christ. (See Gal. iv. 6. Rom. viii. 17. Eph. i. 5. also Isaiah xliii. 6. John xi. 52.) Hence it may properly be said, that the believer's TITLE to heaven consists in his everlasting union to that nature that never did, nor never could sin, in which perfection of unsullied nature he always was and ever will be complete. (Col. ii. 10. Eph. i. 6.) Consequently the operation of the

Spirit in the soul gives not existence to a believer's TITLE to glory; but only *reveals* and *makes* it *known* to the heart of all and every of the Lord's called ones, as such the *Spirit's* work *on* and *in* the soul is but the *effects* and *not* the cause of the thing in question, therefore, I consider my *spiritual son-ship, heavenly heir-ship, union* to Jesus, and TITLE to *glory everlasting,* existed *over* and above all what the blessed *Spirit* does *in* me, *for* me, or reveals *unto* me, save the very TITLE itself so clearly manifest in the blessed revelation made; I consider therefore, that it is not the revelation of the thing in question, that gives existence to the said thing revealed, or that gives existence to my interest therein; but it is the *Spirit* revealing the said blessing or blessings to me, that enables me experimentally to claim them, and lay hold of them as my own existing right. (See Eph. i. 1—6. ii. 10. iii. 15. John xv. 1—5. xvii. 21, 24. xiv. 16, 17, 26. xv. 26, 27. xvi. 13. Rom. viii. 15—17. 1 Cor. ii. 10, 12, 13.) This brings me to my next leading or general proposition, (viz.)

IV. To answer some *objections* that may arise in the minds of those, who through the influence of a *legal spirit,* may be led to *oppose* the *truth of God,* as stated in the doctrine now under consideration.

Objection 1. The baptists unequivocally and roundly assert that "The *baptism* of the HOLY GHOST has *ceased* since the days of the apostles," consequently the *baptism* of the HOLY GHOST, in the present day must be objected to.

Answer. This is saying a great deal, and I am vastly mistaken if it be not saying more than can be proved from the scriptures of truth: to say as little therefore, as we can of such an assertion, it is at any rate an indirect denial of the *Spirit's* work, and but little short (if any thing) of telling a religious lie, yet many of the baptists in the present day, boldly and impudently deny the *baptism* of the *Spirit,* aye! and with just as much *enmity* against it, and ignorance

of it, as were attached unto the Sadducees, who denied the resurrection of the body, or as was manifested by Hymeneus and Philetus, who withstood the truth of God in Paul's day. (Matt. xxii. 29. 1 Tim. ii. 19.) Now for any person to assert, that the *baptism* of the *Spirit* is past already, is in fact to *insult* JEHOVAH and give God himself the lie to his face, thereby also openly denying the truth of divine revelation. (See Isaiah xliii. 2, 3. Ezek. xvi. 9. xxxvi. 25. Zech. xii. 10. Titus iii. 5.) But may not the cloven tongues mentioned in Acts ii. 3 serve to shew, that it is by the *baptism* of the *Spirit* we are enabled experimentally to declare how effectually the law is fulfilled by Christ, and life and immortality brought to light by the gospel; yet *water-baptism* can never do this, nor can it ever bring about so glorious and blessed an end. Yea, it is the *baptism* of the *Spirit*, that *begets* in *regeneration; quickens* in the *womb* of divine grace; *brings forth* in the *new-birth;* and gives light and liberty to the new-born heir of promise. (James i. 18. Eph. ii. 1, 5. Rom. viii. 11. John vi. 63. Col. ii. 13. John i. 13. iii. 3, 5, 7, 8. 2 Col. iii. 17.) And here I must observe, that whatever the disciples of our dear Lord might know of God for themselves, by the *Spirit's* teaching, they never knew the full liberty of the *Spirit* of God until the day of *Pentecost*, and every man and woman must know something spiritually of this Pentecost before they can possibly know the real liberty of the people of God. Hence the *Spirit's baptism* is compared

To *wind, Acts* ii. 2. John iii. 8.
To a *sudden motion, Acts* ii. 2. 2 *Eph.* ii. 1. *Heb.* [iv. 12. *Rev.* ii. 5.
To a *sound, Acts* ii. 2. *John* iii. 8.
To *fire, Acts* ii. 2. *Matt.* iii. 11. see *Psalm* xxxix. [3. *Isaiah* iv. 4.
To *water, Isaiah* xliv. 3. *John* iv. 11. vii. 38, and
To *cloven tongues, Acts* ii. 2, 3. *Zeph.* iii. 9.

All of which the believer is made experimentally to

know more or less, through the *ministry* of the word, and the *power* that attends the word preached, "Who maketh his angels spirits, and his ministers a flame of fire," therefore saith St. Paul, "Our gospel came not to you in word only, but in power, and in the Holy Ghost."—Which word is also said to be "Quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (See Heb. i. 7 1 Thes. i. 5. Heb. iv. 12.

But if the *baptism* of the *Spirit* has ceased, what am I to understand by such passages as the following? viz. Isaiah xliv. 3. Ezekiel xvi. 9. xxxvi. 25. xlvii. 1—6. Joel ii. 28—30. Zech. xii. 10. xiv. 8. Mark xvi. 16. John xiv. 16, 17, 26. xv. 26. xvi. 13. Luke xxiv. 49. Acts. xi. 5. 17. viii. 12. x. 45. xi. 16. xix. 5. 1. Cor. vi. 11. Tit. iii. 5. Now if the baptism of the *Holy Ghost* has ceased, the above portions of divine truth have also ceased to be of any more use to the church of God; but the baptism of the *Holy Ghost* is still in existence and powerfully felt, and blessedly experienced by every person, who internally loves the truth, and is through grace a steady, humble follower of the Lord the Lamb, ergo the above blessed portions of sacred truth are still savingly useful, and essentially beneficial to the church of God.

Obj. 2. "But the *baptism* of the *Spirit* was confined to the gifts of tongues, and the working of miracles, and as those have ceased, the *baptism* in question must have ceased also."

Ans. That miracles were wrought in the apostles' days, and such as are not now performed by the sent servants of God, is readily admitted; but that miracles have *totally*, and *finally ceased*, is a *false*, and *unfair* conclusion, for every saved soul is a *miracle of grace* to this day, and every gospel sermon preached, or read, that is attended with

divine power, carries a miracle with it, and performs a miracle *in* and *on* the soul of all, who *hear* and *feel* the force and effect of it.—And as for the miracle of tongues ceasing since the days of the apostles, none but a *natural tongue,* in the mouth of a *natural man,* put in motion by a *carnal heart,* that is *enmity itself* against the truth of God, *could,* or *would* assert such a *barefaced* burlesque upon the *Spirit's* influence on the soul! for no one can speak the language of Canaan, or call CHRIST Lord, but by the Spirit of God, and this I think amounts to speaking with another tongue, at least I for one, know it by blessed experience, which nothing short of the *Spirit's baptism* can put the believer in possession thereof, or enable him experimentally to speak it. Indeed the experience of God's dear family is a language, that can never be spoke by any but themselves, for it is an *entire new* language, and requires a *new* tongue, in order to articulate it with any degree of correctness, so that the people of God, when born again of the Spirit, can all of them speak with tongues, as the said Spirit gives them utterance, and such as no hypocrite or false prophet, or even those, who deny the *Spirit's baptism,* can possibly understand.—Hence it is a language of *genuine repentance;* of *brokenness of heart;* of *true faith in Christ;* of *real humility;* of *soul travail;* of what God has done *for* them in council and covenant; of what he does *in* them by the power of divine grace, and of what they experimentally know of him for themselves.—Furthermore, it is a language that speaks out the truths of the gospel, the doctrines of the cross, the promises of God, and the evidences of them as savingly felt in the soul.—Again, it is a language that *detects error; lays open the sinner; exposes hypocrisy;* and shews clearly the *emptiness* and *fallacy* of leaning to a legal covenant, either for acceptance with God, or ease of conscience; yea all such speak the *mystical* language of a spiritual

warfare, *soul-conflict,* and *soul-trial, inward darkness, spiritual leanness, carnal reasonings, internal murmurings, heart overwhelmings, miserable forebodings,* and *secret rebellions* against God, with a *thousand* other *languages* and *tongues,* that none but the experienced child of God, (or those who have been *baptized* with the HOLY GHOST) can either know, or speak, which when once known, the person possessing the true knowledge thereof, will find sufficient employment for his tongue, without either talking about *water-baptism,* or vilifying and reproaching his neighbour, for conscientiously differing from him, in a non-essential performance, and not suffering himself to be tumbled backwards into that soul-starving and legal ceremony. (See Isa. xix. 18. xxxv. 6. liv. 13—15. Zep. iii. 9. Zec. viii. 13. Rev. xiv. 4. also, Psalm lxvi. 16. Isaiah xxvi. 12. John vi. 28. Phil. ii. 23.)

Obj. 3. "To be *baptized in water,* is scripturally taking Christ for an example, and following him wheresoever he goeth, therefore to neglect it is to *slight* the ordinance of the gospel, and pour contempt upon the example set us by Christ himself."

Ans. This objection smells so strong of the *arian, socinian,* and *unitarian* heresy, that it scarcely deserves a reply, and one would hardly think, that a living man, who professes to believe in the doctrines of the gospel, *would* or *could* advance a system so nearly allied to the above *threefold* corruption!—At any rate the objection is too weak in the loins to stand a moment by itself, in the face of sound divinity, much less to go alone or appear in the field of action and stand in front of the battle, in a menacing attitude!—I would venture however, for once, to ask those pious sticklers for example, why the Lord Christ is to be taken in that sense by piece-meal, i. e. in the ordinance of *water-baptism* exclusively from every other performance in his life of probation in the wilderness?

1st. Christ was *circumcised.* Luke ii. 21. Is it therefore an example for us to follow him in that ceremony? And if in *baptism,* why not in *circumcision?* See Col. ii. 11, 12.

2d. Christ *walked on the sea of Tiberias.* John vi. 19. Are we also to walk upon the sea, in order to follow the example we have in him in that act? What a pity that some of our modern baptists have not as much of this example to perform as even Peter had himself. See Matt. xiv. 28—30.

3d. Christ *washed* his *disciples' feet,* and earnestly recommended others to do the same. John xiii. 5—12.

Here we have both *example, precept,* and *positive command,* in verse 14. How is it that our religious gnat-strainers, example-overseers, and vehement sticklers for *material water,* neglect this *positive* ordinance? I am afraid, that in their heedless hurry, and fleshly anxiety to maintain *their* system of pious and personal holiness of (what they call) submitting to the commands of Jesus, they have been paying to the shrine of the well, "*Mint,* and *anise,* and *cummin,* and have omitted the weightier matters of the law, *judgment, mercy,* and *faith.*" But Christ says, he will have mercy and not sacrifice.—Again,

4th. Christ *went to the end of the law both moral* and *ceremonial.* Isaiah xlii. 21. Rom. x. 4. Gal. iv. 4. Eph. ii. 14, 15. Col. ii. 14. see also Matt. iii. 15. Is this also an example that we should follow his steps?

5th. Christ agonized in the garden, and sweat as it were great drops of blood. Luke xxii. 44. Is Christ an example here also?

6th. Christ was scourged, buffeted, and crowned with thorns, are we also to experience the same treatment, in order to follow him in the example thereof?

7th. Christ *carried* his *own cross* and was *crucified* on it. John xix. 17, 18. Is this also an example? or are we only to go a few paces after him, just

to please the fancy, gratify the flesh, feed our pride, and serve a turn? O! imitatores! servum pecus!

Obj. 4. "*Water-baptism* is a part of the gospel, and therefore those, who deny it as being an existing (or *standing)* ordinance in the church, and teach others so to do, are themselves not only disobedient to the command, but (as preachers) they only preach a *part* or one half of the gospel."

Marvellous reasoning!

Ans. But if *water-baptism* be a *part* of the gospel, then it must be a *part* of that, which the angels proclaimed to the eastern shepherds, who were watching their flocks by night, (viz.) "Good news, glad tidings, peace on earth and good-will towards men." (Luke ii. 10—14.) Indeed if it be a *part* of the gospel, it is an *essential part* of my *salvation, justification, adoption* and *acceptance* with God, and yet the baptists say "it is not a *saving* ordinance!!" Now I ask, what is all this but saying that "*part of the gospel* is neither *essential* nor *saving*." Thus we see to what ridiculous folly and miserable shifts some men are driven to, in order to maintain a system that is nourishing to pride, and pleasing to the flesh, but so long as something is to be *seen* and *done*, the legalist will never quit his hold thereof, until sovereign and irresistible grace finally breaks his grasp, seeing it is what all *natural* religion is founded on, and what all *formal* professors delight in. But saith Paul to Timothy, "The time will come when they will not endure sound doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." See 2 Tim. iii. 3—5.

Obj. 5. "Did not the apostles practise *water-baptism* by immersion even after our Lord rose from the dead? and if so, ought we not to follow THEIR example? that system therefore, that denies this must be firmly objected to, &c."

Ans. As far as they followed Christ by *immediate*

direction from Christ, but no farther. (See 1 Cor. xi. 1. Phil. iii. 12—17.)

That the disciples did actually *baptize* with *water*, I no more deny or dispute than the baptists themselves, indeed I make no doubt at all about it, nor did I ever attempt to dispute the fact, the question with me is, did they do right in so doing? or did they not do that, which they had no right or grant from God to do, (viz.) in preaching up and practising *water-baptism*, this then is the point at issue, this assertion I am well aware, (as it tends to strip the baptists of their legal robes,) will be deemed by them an awful statement, and merit from them the epithet of rank infidelity, and they will *lustily* and *exultingly* cry out "Away with such a notion! is not all scripture given by inspiration of God, therefore, to say the apostles may err, is at once to overthrow the authenticity of the bible, and propagate the most profound blasphemy against the sacred page! &c." By such an alarming outcry as this, they endeavour to frighten infants in divine knowledge almost to death, and as much as possible to prevent them searching for themselves, lest the power of truth should convert them to its standard. But leaving such wild advocates for shadows instead of substance, (i. e. so far as it relates to *forms and ceremonies)* to please themselves, and divert children in leading-strings, we will try the merits of the case from the word itself. And first I ask, is *all* (what is termed) *scripture* (by our opponents) absolutely given by inspiration of God, without a limited acceptation to the word *all*? if so, then St. Paul himself wrote a lie. "I speak (saith he) by permission and *not* by commandment."—Again, "But to the rest speak I *not the Lord*."—Again, "That which I speak, I speak it not after the Lord, &c." Query, Was not St. Paul guilty of blasphemy? Let any one who contends for every sentence *wrote* and *spoke* by the servants of the Lord, as stated in the sacred page, consult

1 Cor. vii. throughout, also 2 Cor. xi. 17, &c. and then say, if *all* that is *written* and *spoken* in the sacred volume was by the inspiration of God? And yet I nevertheless contend with *(not against)* even my opponents, that ALL SCRIPTURE was really and truly given by inspiration of God, and is profitable for doctrine, for correction and reproof, and that holy men of old wrote and spoke as they were moved by the Holy Ghost so to do. This to the dim-sighted will appear a contradiction, but truth will never suffer much by mere appearance.

Again, I ask, are there no instances mentioned in the scriptures of the Lord's people doing wrong? yea, even after called by divine grace? Let us search the word for ourselves, and take nothing upon trust, that concerns the glory of God, and the truth of religion. Moses smote the rock *in anger,* (in the wilderness of Zin, i. e. *sharp, thorny, cold weapons,* &c.) and the blessed God rebuked him sharply for it. See Num. xx. 10. Deut. xxxii. 50, 51.—Abraham *twice dissembled* concerning Sarah his wife, (viz.) once before Pharaoh, and again before Abimelech; but he escaped not without reproof. See Gen. xii. 19. xx. 9, 10.—David the man after God's own heart, *numbered the people,* (and also did many other things unbecoming the christian character) for which his heart severely smote him. See 2 Sam. xviii. 1. xxiv. 10.—St. Paul *shaved his head, made a vow, circumcised* Timothy for fear of the Jews, and *baptized with water without any grant from God,* for all of which he was made to smart in his conscience, and openly to confess his *error,* especially in the last of these acts performed by him. See Acts xvi. 3. xxi. 24—26. 1 Cor. i. 14—17. Query, Did the apostle do right in all this? save the confession of his error.—Peter dissembled, and Paul withstood him to his face. See Gal. ii. 11, 12.—Was Peter right in so doing?—The disciples cast lots *(not to say gambled)* for Matthias, and made choice of him in the place of

Judas, who consequently became numbered with the apostles, when at the same time God had determined Paul to be the man. Acts xiii. 2. Rom. i. 1. Did they do right in *casting lots,* and *choosing* a person of whom we hear but little or nothing more about? True, they asked the Lord's advice first, and then took their own afterwards!

Now, if the apostles and the disciples of our Lord were capable of erring and absolutely *did* err as above stated, why so dreadfully alarmed at the assertion, (viz.) "The apostles might do and did many things wrong!" Are we then to follow them through all their steps whether *right* or *wrong,* and then cry out against and brand the persons with the name of infidel, who do not adhere to and espouse our mode of proceeding and worship? Is this christianity?

Obj. 6. "To neglect *water-baptism,* is to neglect both a *duty,* and a *positive command,* as such, every proceeding that tends to slight the ordinance in question, we are bound by the laws of conscience to *object,* and ultimately to reject, as unsound, and unscriptural," &c.

Ans. If *water-baptism* be a *duty,* then St. Paul must have been egregiously wrong, and vastly beside the path of obedience, in not continuing in the exercise thereof! add to this, he must have been miserably, or awfully influenced by a *base, erroneous,* or "ANTINOMIAN" spirit, when he boldly thanked the Lord, that he had done so little of it, and openly confessed both his *error* and *sorrow,* for doing so much as he had done! He positively tells us in so many words, that "Jesus Christ sent me NOT to baptize *(with water)* but to preach the gospel," and if Christ did NOT send Paul to baptize *(with water)* who is styled the chiefest of the apostles; may I not ask, who it is that sends, or commissions those in the present day to baptize *in* or *with* water? such are sent by God, or they presumptuously take upon themselves the said

office, and consequently perform the ceremony in question, with no other authority than that which originates in their own heads, for which, sooner or later they will be made to feel the force of these words, viz. "who hath required this at your hands?" Whatever *quibbling, screwing, twisting, winding, artifice, subterfuge, craft, or cunning* may be resorted to, in order to keep the water ceremony firm on its legs, and make the apostle speak what he never intended, it is impossible for them to wriggle out of existence the plain, simple meaning of the words, "CHRIST SENT ME NOT TO BAPTIZE." 1 Cor. i. 17.

Obj. 7. "Did not the apostle Paul *baptize* others, after he had so thanked God, that he had baptized so few? And if so, ought we not to follow his example therein?" Acts xix. 5.

Ans. Yes, verily; but then I ask with what did Paul *baptize* the persons in question? It could not be with *material water,* unless it be thought right to baptize persons twice over in that element, which none of our modern sticklers for water-baptism, I should think, will even for a moment attempt to contend for: besides they had been baptized with water *before,* and consequently they had no need of a second dip. See Acts xvi. 33. xix. 3.

Obj. 8. "Did not Peter *baptize with water,* when he said unto those, who attended his ministry, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?'" Acts x. 47.

Ans. Doubtless Peter did so, and as it is added in verse 48, that he commanded them to be (so) baptized, &c. But I ask, who commanded Peter to command or give such orders for baptizing them in water? &c. The question is, did Peter do *right* or *wrong* in so commanding and ordering? this is the point.—The fact is one did it because another did it, and it requires a powerful arm to strip men all at

once of old customs, legal ceremonies, and fleshly prejudices. But if the Lord Christ did *not* send Paul, it will require more than ordinary skill to prove that he ever sent Peter, or any one else to baptize with water.

Much *noise* and religious *froth* has issued from the mouths of some, who are much more partial to water than blood, respecting the Eunuch and Philip, mentioned in Acts viii. 36—38.—But I defy all the baptists in christendom to prove from the word of God, that Philip had any command from God to baptize the Eunuch in water, it was a mere act of his own urged by the legality of a newly awakened Eunuch.—It has been asked, "How was the Eunuch to know any thing about water-baptism, unless Philip had previously preached the said baptism unto him?" *Answer,* It is not for me to say how he knew of it, or by what means he was made acquainted with it; it is quite enough for me to know, that Philip had no express commission from the Lord to administer it; and if he had not, he must both *introduce* it and *perform* it upon the Eunuch *entirely of his own head,* as do the baptists in the present day, but if it can be proved, that the Holy Ghost did actually command and otherwise order Philip to baptize the Eunuch *in* or *with* water, let it be proved, but to say "No doubt Philip had divine orders to preach baptism unto him, and to baptize him when done," is saying a deal and proving nothing, we are bound to reject every supposition that has not a "Thus saith the Lord," for its foundation.

Obj. 9. "Did not our Lord say, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'" Mark xvi. 16.

Ans. True, but he says nothing about being baptized in material water, and if water be there implied, how came our Lord to leave us in the dark about it? The fact is, the baptism here spoken of is of a sav-

ing nature, which water-baptism is not, never was, nor never will be.—It is allowed by the baptists themselves, that the faith there spoken of, is that faith which is of God's operation in the soul, as no one can believe aright without it, and as that baptism is connected with that faith, and eternal salvation connected with that baptism, it is an evident proof, that the baptism in question must be essential also, for what *living* man in the exercise of his spiritual senses and spiritual discernment of heavenly things, would attempt to squeeze a *non-essential* between *two essentials,* and then after *linking* or *coupling* them together, insist upon them as being equals in the salvation of the sinner? for at any rate, such a notion of *Christ;* the *sinner, faith, baptism* and *salvation* implies full as much, and consequently ill becomes those, who stand up for a *free-grace* gospel *independent* of all creature-services. Again, to couple water-baptism with faith and salvation in the text just quoted, is in reality making Christ and the sinner, workers with a witness in the business of salvation and justification! but such is the dilemma into which those persons are plunged, who legally aim to *pin creature-holiness* woven in the loom of *do* and *live* to the spotless righteousness of the Son of God. "O my soul come not thou into their secret, unto their assembly, mine honour be not thou united, for in their anger they slew a man, in their self-will they digged down a wall."

Obj. 10. "Did not our Lord say (when about to be baptized by John) 'Thus it behoveth *us* to fulfil all righteousness?' and does not the us there imply Christ and his church?"

Ans. This would be to make Christ and the creature co-partners in the work of justification, and is little short (if any thing) of downright blasphemy. This brings to my recollection a paragraph recorded in "a CIRCULAR LETTER, published by the ELDERS and "MANAGERS of several BAPTIST CHURCHES, met to-

"gether at an ASSOCIATION, at AULCESTER, in WAR-
"WICKSHIRE, on the 6th and 7th of June, in the year
"1786." They honestly speak out the sentiments of the heart, while others more *squeamish* and not so open, allow the Lord Christ some little share in the performance of the robe in question, though secretly wishing to take the whole of the glory to themselves. Now, their brethren in the water-system (above noticed) unequivocally remark as follows, "By our
"own RIGHTEOUSNESS we personally honour our
"Maker; we experience the exalted pleasures found
"in the practice of personal holiness; we enjoy com-
"munion with God; the testimony of a good con-
"science; and a delightful sense of the approbation
"of JEHOVAH.—Do we, by the righteousness of
"Christ, personally honour God? do we by that righ-
"teousness experience the exalted pleasures found in
"the practice of holiness? doth the righteousness of
"the Redeemer capacitate for communion with God?
"is it by that we enjoy the testimony of a good con-
"science and the delightful sense of the approbation
"of JEHOVAH?—Surely not, the righteousness of
"Christ not answering these important purposes,
"can never supply the place of our own personal
"obedience to the moral law, by which ALONE, these
"ends can be answered."* What horrid blasphemy!

This is truly speaking out! and at once taking the LAUREL from the sacred BROW of our adorable REDEEMER! I have, however, only inserted it as a further specimen of the *pride* and *enmity* of the human heart (unsubdued by divine grace) against the truth of God, for indeed the paragraph itself is scarce worth the serious notice of a living man; yet *some* of the baptists even in this town (though not quite so barefaced as their brethren in Warwickshire) have impiously asserted, that when the blessed Jesus said

* See a small pamphlet lately republished, entitled the LAW of FAITH, opposed to the *Law* of *Works*, in a *Letter* to a *Friend*, by (the late John Bradford, A. B. late of Wadham College, Oxford, page 14, where the above paragraph is *masterly* handled, and *ably refuted*.

to John, "Thus it behoveth us to fulfil all righteousness," that "He meant by the term us, himself and the church."—This (if nothing nearer related to the above paragraph) must at least be *own cousin* to it, nevertheless it must be acknowledged, that even an assertion of this sort is allowing the Lord Christ some little claim upon his people to *praise,* and thank him for the part which he has been graciously pleased to take upon himself, in the execution of the business under consideration. However I can only say with respect to both parties in the above concern, what is repeated every Lord's day in the church of England, (viz.) "From *all blindness* of *heart;* from *pride, vain-glory,* and *hypocrisy;* from *envy, hatred,* and *malice;* Good Lord deliver us." But as touching the declaration of our Lord to John as above, let us scripturally examine the term us, and then leave the decision thereof with God and the spiritual mind to make matters straight and even between them. For I no more believe that Christ and *John,* or Christ and his *church,* were co-partners in the work of righteousness (or *justification* of the elect of God,) then I believe, I am a co-worker with God at this time in the affairs of heaven above; but the righteousness in question was the joint work of the Three Divine Persons in Jehovah.—Hence we read that at the baptism of the Lord Christ, the Holy Spirit descended from heaven like (or in the form of) a dove, and lighted (or rested) upon him.—God the Father looked down from heaven, and spake, saying "This is my beloved Son in whom I am well pleased." See Matt. iii. 15—17. Mark i. 10. Luke iii. 22. Can we then be at a loss to know who are intended *by,* or who were included *in* the term us there spoken of? I contend that baptism *with water* was the final end of the law of ceremonies, which St. John was divinely appointed to administer to him, who was both the *appointed* and *anointed* fulfiller thereof, as also the final end of that legal dispensation, and the effectual

abolisher of all the legal ceremonies connected therewith, and attached thereunto. Col. ii. 14.—Again, the term US mentioned by our Lord at his baptism, refers to the very same US mentioned in Gen. i. 26. "Let US make man in OUR own image."—And in Gen. iii. 22. "Behold the man is become as ONE of US."—Again, in Gen. xi. 7. "Let US go down, and there confound their language.—Also in Isaiah vi. 8. "I heard the voice of the Lord saying, whom shall I send, and who will go for US? then said I, here am I, send me." And in the text above referred to, the same divine Person who here proffered to come forth on the behalf of the church, imperatively saith to his servant John, suffer it to be so now, for thus it behoveth US, i. e. FATHER, SON, and HOLY GHOST, to fulfil all righteousness.

Now, if *all righteousness* was fulfilled by obedience to the law of works, (i. e. the law *moral* and *ceremonial)* and that it required nothing short of the person so fulfilling than his going to the full end thereof, yea *magnifying* it and making it honourable. (Isaiah xlii. 21.) And if the Redeemer absolutely went in every sense of the word, to the end of the law for righteousness to *all believers,* as stated by the apostle (Rom. x. 4.) then must the *baptism* of John be of itself some part of either the *law moral,* or *law ceremonial,* or *both,* if the former be denied, (which I supposed must be the case) then the latter *must* be *received,* otherwise the declaration of Christ, and that of the Holy Ghost by the mouth of St. Paul can have no affinity whatever with each other; indeed they must be completely at variance, unless it be thought consistent that both spoke ambiguously on the subject, and neither of them positively intended or meant what they said, and consequently something was yet necessary to be done to complete the righteousness of the church, more than merely going to the end of the law for the fulfilment of all righteousness.—But John's baptism

belonged to the ceremonial law and was in itself the very *end* or *last* of all the ceremonies included therein, and Christ was the end of John's baptism.—Therefore by going to the end of the law, both *moral* and *ceremonial,* he thereby wrought out and brought in everlasting righteousness, as the former he magnified and made honourable in his life and death, and the latter he fulfilled and ended in the act of baptism.—Thus God the Son, in human nature, went through the *ceremonies* both of *circumcision* and *baptism* (mark *not for himself* but *for* his people in him) God the Father declared himself well pleased in the work done by him (Christ) for all the elect; God the Holy Ghost, rested upon him to show his delight and satisfaction in the finishing stroke given to the righteousness of the saints by Christ himself, while Jesus proclaims (to the gazing and admiring beholders) "Thus it behoveth us to fulfil all righteousness." Nor was any part thereof left undone to be performed by us, in order to make it complete and acceptable in the sight of God. See Isaiah xlv. 24. Jer. xxiii. 6. Daniel ix. 24. 1 Cor. i. 30. Phil. iii. 9. 2 Pet. i. 1. Titus iii. 5. Col ii. 10—14, 20—23. iii. 1—3. Gal. vi. 13, 14. v. 1—5. Phil. iii. 13, 14.

Obj. 11. "If Christ was *baptized for* us, did he not also *pray for* us? and admit this to be the case, may we not do away with all *prayer, preaching,* and likewise the ordinance of the Lord's supper?" &c.

Ans. This mode of reasoning is *false, unfair,* and *inconclusive,* because on the same ground of argument we are obliged to do every thing that he (Christ) did, in order to do what is right, so as to render us acceptable to God: a thing which the baptists themselves will not be willing should have a place within the pale of their creed.

Now that Christ was *baptized* for his people, is so clear that he who runs may read, nor will any one, who is not blinded by *pride, ignorance, religious*

prejudice, idolatry, and *vain superstition,* even attempt to deny or dispute the fact. See Col. ii. 11, 12. Indeed I must contend that he (Christ) has either done all FOR us, or *nothing at all,* and then it follows we have all to do, and the fact is we can do nothing at all, see John xv. 5. 2 Cor. iii. 5, consequently our *salvation,* as well as *justification* with every other concomitant necessary to pave our road to glory must be wanting, and we must finally fall short of heaven.—But Christ has done all FOR us, and on the cross declared, *it was finished.* See John xix. 30. Dan. ix. 24. Heb. ii. 17. Rom. iv. 23. viii. 3. 2 Cor. v. 21. And yet after all (according to the do and live system) we are to be again *baptized* in water! why then are we not to be again *circumcised?* for I no more believe that Christ was *baptized for* himself, than I believe he was *circumcised for* himself, and yet both were submitted to by him, why then observe the one at the exclusion of the other? for if the latter was submitted to by him, for an example to his followers, why not the former? and then how comes it to pass, that those mighty sticklers for *precept* and *example* do not stand up *for* and attend unto both ordinances? but some persons would shrewdly guess the reason.—Again, that Christ prayed for us is a most glorious, blessed and delightful truth! yet *not* simply as an *example* for his people, but as a *prevailing* influence with the Father on their behalf, nor will any prayers be heard or answered by the Father of mercies, that are not expressed by the Great Head of the church, for all who are interested in him, see Heb. vii. 25. nevertheless, the spirit of grace and supplication shall be poured upon every believer more or less, to enable him feelingly to call upon the name of the Lord, through Jesus Christ, in whose *name* and *person* every petition dictated by the Spirit of God, shall most assuredly sooner (or later) be heard and answered to the petitioners' peace and comfort. See Psalm l. 15. Rom.

viii. 26. Jer. xxxiii. 3. But what in the name of all that is *sacred, spiritual,* and *experimental,* has *water-baptism* to do with the *spirit of supplication, in* and *on* the soul? why bring this forward as a parallel, to prove the necessity of baptism? what in the name of common sense, has a little *cold water* into which the body may be ceremonially plunged (in cold *frosty weather)* to do with the water of the Spirit of life, constantly running or flowing into the soul? to compare the former with the latter is worse than madness; besides to contend, that *water-baptism* ought as much to be attended to as real or true prayer, is putting a carnal ordinance upon a level with the Spirit's work on the soul! which if true, why not be baptized as often as we pray to God, and not to be satisfied with but once dipping the subject over head in the whole course of his life and no more? In fact the argument is hardly worth combating.

Again, as it respects the observation with reference to the Lord's supper, I ask, when did our Lord say of *baptism,* what he said of the *supper?* did he tell us to be baptized in remembrance of him? did he say that by being baptized, or plunged into material water, (especially in the depth of winter) that we should shew forth his death until he come? did he say, or at all hint, that the *sides* of the WELL (or RIVER) were his body broken for his people? did he call the water wherein the subject is plunged, or dipped, (in the ordinance of baptism) his blood shed for the remission of sins? did he tell us to eat the *former* as his *body,* and drink the *latter* as his *blood,* and that as oft as we *eat* and *drink* thereof, we do shew forth the Lord's death till he come?—Yet all this he said of the *bread* and *wine,* see Luke xxii. 20. 1. Cor. xi. 23—26. How exceeding weak and futile must that argument be, that is driven to such miserable shifts for its support! Besides, the Lord's supper is left by him as a standing ordinance IN the church; but *John's baptism* never reached there, see Matt. xi. 11.

nor will even the Johnites in the present day admit a person to be a member WITH *them*, until they have passed through this outer gate of *water-baptism;* ergo, it can be no church ordinance with them, the baptists themselves being judges.

Obj. 12. "Did the disciples understand *baptism* with *water* in *this way?* if not, ought we not to consider them as infallible?"

Ans. I have already answered the latter part of this objection (implied in the question stated, see pages 91, 94, 95) against my mode of reasoning and belief, and as for the former I observe as follows, perhaps not, but if they did wrong, would it be right in us to follow their example? or are we for *example's sake,* to follow them whether right or wrong? 1. Cor. xi. 1. The apostle himself observes, that when he was an infant, in the ways of God, he acted accordingly, saying, "When I was a child, I spake as a child, I understood as a child, I thought as a child."—"Even so when we were children, we were in bondage under the elements of the world."—But saith the apostle, "When I became a man, I put away childish things."—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of my high calling of God in Christ Jesus."—See 1. Cor. xiii. 11. Gal. iv. 3. Phil. iii. 13, 14. Heb. vi. 1. 2.

What further remains must be left until next Sunday evening, when (if spared) I will again renew the subject, and endeavour to close my ideas on this important passage, and may the Lord bless what has hitherto been advanced agreeable to his word and consistent with his will, to the edification and comfort of all present, who are truly taught of him, for Jesus' sake. *Amen.*

HYMN. C. M.

1 LORD, I am vile, defil'd with sin,
This truth I own with shame;
Yet trust, thro' grace, that I have been
Baptiz'd INTO *thy name.*

2 No *cistern*, *tub*, no *pond* nor *lake*,
Can free the soul from blame;
Or *white* or *clean* the conscience make,
But *plunging in thy name.*

3 While others can themselves amuse,
With *dabbling* in the flood;
The better part, Lord, may I choose,
To *plunge* into thy blood.

4 No outward forms can ease the mind,
Or heal the *sick* or *lame;*
Such trifles we would leave behind,
To *plunge into thy name.*

5 May each (thro' grace) tho' strange it seem,
Plunge in the purple flood;
We need not wash in Jordan's stream,
While there's a stream of blood.

SERMON VII.

MATTHEW xxviii. 19.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

HAVING gone through (or unfolded) what I conceive to be contained in the first four leading propositions of my subject, (viz.)

I. The characters addressed.

II. The commission given them.

III. The nature of their employment. And

IV. Endeavoured to answer a few objections arising in the mind of those, who through the influence of a *legal spirit,* may be led to oppose the truth of God, as stated in the doctrine now under consideration.—I shall this evening,

V. Endeavour to *point out, detect,* and *expose* some of the most *palpable* and prominent errors so *glaringly* and *openly* manifest in the *modern system* of *water-baptism.*

Without referring to (or repeating) what has already been advanced on the subject at issue, I shall now endeavour to lay *open,* and *expose* some of the most *glaring* errors, that appear so *artfully* bound up in the system in question: and which the

deluded worshippers of the admired IDOL are so evidently careful to prevent (if possible) being exposed to public view, &c.

Error 1. *Baptism with* (or *in*) *water*, as espoused and practised by most (if not all) of the baptists of the present day, tends to destroy and supersede the blessed and soul-supporting doctrine of the eternal and indissolvable union between Christ and his church! The scriptures expressly and uniformly declare that Christ and his people are unitedly one flesh, or that Christ the Head, and the church his body mystically united unto him by the neck of covenant love, make between them ONE glorious object of the Father's unspeakable pleasure and delight. (Psalm xvi. 3, see also, cxxxix. 16.)—St. Paul, when speaking of the doctrine of believers union to Christ, remarks as follows, "For as we have many members in one body, and all the members have not the same office: so we being many, are one body *in* Christ, and every one members one of another."*—The same inspired apostle when addressing the church at Corinth, on the same blessed topic, thus observes, "For as the body is *one* and hath many members, and all the members of that one body being many, are one body: so also is Christ."—"And he is the Head of the body, the church: who is the beginning, the first born from the dead: that in all things he might have the preeminence."—"For by one Spirit we are all baptized INTO one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink *into* one Spirit.—For the body is not one member but many."† Again, the same person speaking of Christ and his church being *one* in union of nature, uses the following emphatic language, "For we are members of his BODY, of his FLESH, and of his BONES. This is a *great mystery*; but I speak concerning Christ and his church."‡—Again, the same apostle calls the church of God, both the *body* of

* Rom. xii. 4, 5. † 1 Cor. 12—14. Col. i. 18. ‡ Eph. v. 30—32.

Christ, and the *fulness* of Christ, hence, when he is speaking of him as the Father's gift, he remarks as follows, "And gave him to be Head over all things to the church, which is his body, the fulness of him that filleth all in all."*—The Lord Christ declares himself to be the vine, and his people the branches in him, saying "I am the vine, ye are the branches."†—And when speaking to his Father on the behalf of those given to him, by the Father; he emphatically acknowledges the perfection of union existing between him and them, saying "I *in* them, and thou *in* me, that they may be made perfect in ONE."‡ Again,

St. Paul in describing the *perfection* of the *true* church, as originating in her *eternal* and *exalted* union to the ever adorable Jesus, openly and unequivocally asserts her ultimate completeness in that blessed relationship, "And ye (saith he) are complete IN him." Col. ii. 10. Here then I ask the baptists, upon what ground is it, they object to believers coming to the Lord's table, i. e. before *they are baptized in material water?* Are they complete IN Christ before they are so baptized? or does *water-baptism* constitute the completeness spoken of by the apostle? If such are *really* complete independent of the addition of *water-baptism,* and are moreover, made by grace, sensible of their completeness in the Son of God, what more I ask, can be reasonably required of them, or what more is absolutely necessary to render them *meet* or *fit* subjects for church-communion, and the Lord's table?—Is it indeed necessary that something should be *added* to the work of God, in order to make the said *work* sufficiently effectual, so as to render the persons in question, more *worthy* partakers of the ordinance of the Lord's supper?—If God the Father accepts of us in Christ, I then ask, upon what principle do the baptists object to us? they can have no authority from the word of God, and as for *fleshly custom, human tradition,* and the *word* of

* Eph. i. 22. 23. † John xv. 5. ‡ John xvii. 21.

man will altogether weigh but very little in the balances of the true sanctuary.—Again, it may be asked, did Christ object to the thief upon the cross entering into glory because forsooth he had not been baptized in material water? Yet our modern baptists (at least *most* of them) perhaps more *wise*, if not more holy than Christ himself, think it highly proper to object to all such, (who have not been previously baptized by them in *water*,) the privilege of coming to THEIR *table!!* It is however, the believer's mercy that the *baptist's* table, and the table of the Lord are two distinct things.

I would also venture another question on the subject, and again ask, what scriptural authority have they for so doing? If they can produce *one single passage* from the sacred page to *countenance* and *establish* so cruel a system, viz. of rejecting a poor *sensible broken-hearted* sinner, (who is at the same time through grace, enabled experimentally to discern the Lord's body) from his right of access to the Lord's table, until he is (or shall be) baptized into *material-water*, then let them produce it, and the dispute shall rest for ever; but be it remembered, that nothing short of a "Thus saith the Lord," will be sufficient to decide the point with persons, who are determined to search the word of God for themselves, and take no man's opinion upon trust. But as I am confident they never can produce a "Thus saith the Lord," for their proceedings, I shall consequently never look for it from them, nor do I ever expect from either their *tongues*, or *pens*, even the least mercy, to be shewn me. Indeed I neither *ask* it *of* them, or *wish* it *from* them, notwithstanding some of them may vainly consider themselves the very oracles of wisdom, and (*in these parts especially*) look upon themselves as the DISCERNING FEW. From such self-admirers, I expect nothing but *burlesque, noise, froth, reproach*, and *ridicule*, for where argument is wanting, these things are sure to be the ready

substitutes, especially with those, whose foundation is in the sand; nor must we ever expect the spring to rise higher than its fountain; if *dagon* be thrown down, *dagon's* worshippers are sure to vilify and reproach the hand, who levels him to the ground.

Perhaps some of them may say, " You were once in our way of thinking " True, about *twenty-eight* years ago, I was suffered to drink into the same spirit of delusion with others, and remained in the possession thereof dragging that *galling, legal,* yet *flesh-pleasing yoke* for about *five years,* until the Lord was pleased by degrees graciously to loose me therefrom.—But say you, " Did you not after that become an advocate for infant sprinkling?" *Answer,* Yes verily, and were I now to embrace the system of *water-baptism,* I should still contend for *sprinkling* the subject *with water,* inasmuch as " *Sprinkling with water,*" is a scriptural phrase. (Ezek. xxxvi. 25.) But *tumbling* or *plunging* the subject *backwards into water,* is not to be found in all the book of God. I therefore esteem it as a mere popish invention, espoused and practised by *idolatrous* worshippers; not that I have any particular antipathy against the word *plunge* simply as it stands, and so far as it may be included in the etymology of the Greek word *Bapto,* or *Baptizo,* which according to some of the learned, will bear the following interpretation, (viz.) " To *wash,* to *tinge,* to *die,* to *stain,* or bring into a *state of wetness,*" or thus " To *dip,* to *plunge,* or *immerse,*" &c. I therefore object *not so much* to the phrase itself, (i. e. plunge or immerse, &c.) as I most decidedly do to the popish use made of it by the baptists of the present day, who so proudly hold at a distance from church-communion all who may conscientiously refuse to submit to their mode of baptism; therefore, were I at this time to practise *water-baptism,* I most assuredly should use the mode of sprinkling the subject *with water,* as I cannot think, (even admitting the system in question

to be a standing ordinance in the church,) that the *quantity* of water can be of any avail whatever, for if so, why do not the baptists at *all times* use an exact quantity? and not at one time to make use of a *river;* at another time a *cistern,* and at other times a *mere tub,* all this shews that a particular quantity is not the thing contended for, even by the baptists themselves, only they have enough for what they call "*Burying* the subject therein," that will do. But what a poor, *weak, trifling, tottering, flimsy* foundation has such an argument to stand on!—Well, I envy them not in their *supposed* stability and soundness of reasoning, nor dare I with them refuse any person coming to the Lord's table, who can give an experimental account of the work of God upon his or her soul. But say you, "How is it that you have so considerably swerved in your mind, and so amazingly altered in your views?" *Answer,* Most children at first are fond of a rattle, and when I was a child, I did as a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things. "Forgetting the things that are behind (even the doctrine of legal baptism) and reaching forth unto those things that are before, I press toward the mark, even my *perfection* in Christ Jesus," so that I can experimentally say, "By the grace of God I AM what I AM," (not I *am* what I *was)* nor have I swerved from what I have believed to be the truth as it is IN JESUS, touching the *baptism* both of *water,* and of the SPIRIT, for these last *thirteen* years (at least) for which I praise God. (See 1 Cor. xiii. 11. Phil. iii. 13, 14. Heb. vi. 1, 2. 1 Cor. xv. 10.)

Error 2. *Water-baptism* tends to set aside the finished work of Christ. For if Christ finished *circumcision,* and made a final end of the whole of the law of works, he must also finish *baptism,* unless it can be proved that baptism is neither a ceremony under the law, nor absolutely a *work,* (in and of

itself) to be performed by the creature, this I should think however, that no one in the exercise of common sense, would attempt to do, though some may be ready to think, (and *weak enough* to imagine) that when the Redeemer said, "I have finished the work thou gavest me to do," and on the cross, "It is finished," that only a part thereof was intended thereby, and consequently the rest that remained unfinished, belongs to the creature to make up. But it is my mercy to know, that *salvation, justification, sanctification, meetness fitness,* and *acceptance* with the Father, is all *accomplished by, centres in,* and *springs from* Christ, the adorable Head of all *grace* and glory to his church, the whole of which the Spirit's baptism blessedly reveals and powerfully applies to the heart of every subject of the said operation. (See John xvii. 4. xix. 30. Isaiah xl. 1. 2. Dan. ix. 24. Heb. ii. 17. Col. i. 12. Eph. i. 6. John xvi. 13.

Error 3. *Water-baptism* tends to *destroy,* or *supersede* the imputed righteousness of Christ, for if baptism *with* (or *in*) water, be a part of that righteousness, Christ himself wrought out to be imputed to the sinner, then must that righteousness be either completed by Christ for us, in his submitting to the ordinance in question under John, or otherwise the whole of the work in the performance thereof must be incomplete, and the scriptural account given of it, must be false, which conclusion may very well do for the working baptists, who love mightily to be doing, i. e. vamping up the "Incomplete" work of the Redeemer: indeed it cannot be complete if any part of *creature-service* is needful to be added to it, and if not *needful,* why so much *noise, foaming rage,* and *rancour* to maintain a needless system?

"'Tis dangerous," the baptist cries,
"To trust to *Christ* alone;
"*Christ's* righteousness will not suffice,
"Except we add our own.

"Thus he, that he may something do,
"To shun th' impending curse;
"Upon the old will patch the new,
"And makes the rent still worse."

But as touching the righteousness of the saints, the Lord Christ himself said to his Father, "I have *finished* the work thou gavest me to do." And to John he said, "Suffer it to be so now, for thus it behoveth US to fulfil all righteousness." Mark, believer, the *nature* of this sentence, "Thus it behoveth US," *not John* and Christ, for if so, Christ could not do it without John's *leave*, and John's *assistance* in the bargain, a thing too absurd to be credited by an enlightened mind, nor was it Christ and the church, (as erroneously stated by some) but FATHER, SON, and HOLY GHOST, these are the US spoken of in the text, for though the pronoun US, is in the oblique case of we, yet no enlightened mind can object to the statement given of the THREE DIVINE PERSONS being included in the term itself, unless he wishes to take the *crown* from the head of DEITY, and place it upon his own.—But the fulfilment of all righteousness belonged exclusively to the THREE in GOD, viz. FATHER, SON, and HOLY SPIRIT—I therefore can safely rely on what Christ has done for me, as the more visible performer of the righteousness spoken of, and scruple not to say, that when he was *baptized*, I *was baptized* IN and WITH him, or I was not nor could not be interested in the *circumcision* of Christ, so as to be *circumcised* IN and WITH him.—But St. Paul further speaking of the believer's union to Christ and their interest in what he did, as the Head of the body, *for* and *on behalf* of the members, observes as follows, "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 raised him from the dead."

(Col. ii. 11, 12.) Now I well know that it is only by *this faith,* that any man can receive *this truth,* and yet it seems as if the text itself could not possibly be misunderstood. However to allow the former, we are bound (to be consistent with the word) to admit the latter, and what God has joined together, let no man put asunder. (See Matt. iii. 15. Dan. ix. 24. 1 Cor. i. 30. Jer. xxiii. 6. Rom. x. 4. Titus iii. 5. Gal. ii. 21. 1 Cor. v. 21. Isa. xlv. 24, 25.) "But then (say you) is not this making too much of Christ?" *Answer,* It may be so, in the *eyes* and *heart* of a carnal man, or one ignorant of the truth of God for himself;* but not in the estimation of a person truly taught of the Spirit, or born again of God. John xvi. 13. 1 Pet. i. 23. Cant. v. 10, 16, and St. Paul says, "We are accepted in the beloved." Eph. i. 6.

The baptists tauntingly tell us, that "To neglect *water-baptism,* is to forsake the right way, turn our backs upon God, and slight the ordinances of his house."—Now, for my part I know of no way to God, but by Christ alone. (John xiv. 6.) If then to turn from the law of ceremonies to the fulfiller thereof; i. e. from the law of ceremonial bondage to the gospel of open light and liberty, be a forsaking of the right way and slighting the ordinances of God's house, I for one glory in the charge.—If to turn from the *servant* to the *Master,* and place my whole dependance upon the latter (Christ) for all I need, to

* A person, (the other day) who professes himself to be called of God, to preach the gospel, *firmly* STEELED and *soundly riveted* to the admired idol, i. e. the WELL, gravely asked a friend of mine, if he did not think it possible to make too much of Christ? there's a pretty gentleman for you! a *gospel preacher* too!!! by the bye, it is an open confession (however undesignedly) that he never received his commission from Christ, and consequently can have no desire to make too much of Christ, and will therefore, as much as lieth in him, endeavour to avoid and steer clear of *that evil!* The same would-be divine (pardon me, reader, for calling him a divine) when vindicating *water-baptism* (in his way) asked another of my friends, how he thought we were to escape, if we neglected so great salvation? What wisdom! Is not this making *baptism* in *water* essential to salvation? True, he is but a *weak* man, and they say, *children* and *half-witted* people, frequently speak the whole of their minds, so far they are more constitutionally honest than others, who evidently conceal their enmity to the truth, by *craft, cunning,* and *subtle artifice.* Lord, what has sin done!

render or make me meet for heaven, then am I verily guilty.—If to consider myself *circumcised* IN Christ, *baptized* IN Christ, and accepted IN Him of the Father, i. e. in what he has done for *me*, and what I also have done IN Him.—If to depend on Him as my *rock, refuge, days-man, surety, portion,* and *everlasting all,* be an evil, then am I the subject thereof. Again, if to depend on Christ for all the Father required, for all that the law demanded, and for all that justice looked for and expected, or to rely on Him as the fulfiller of all precepts (for his church) both moral and ceremonial, yea and GOSPEL too, is to commit the evil in question; then am I one who turns my back on the Lord and hopes to *live* and *die* in the exercise of such rebellion, or to continue to my journey's end in the path I now tread, for "After the way which my opponents call heresy, so worship I the God of my fathers."

Error 4. *Water-baptism* tends to set aside the baptism of the Spirit, and makes the words of Christ without meaning; but none but the *unbaptized* of the *Spirit* will contend against it, and reproach those, who through the Spirit's teaching labour to maintain and establish it. See Rom. viii. 7. John iv. 10—14. xiv. 14, 15, 26. xv. 26. Eph. iv. 5.

Error 5. *Water-baptism,* by *immersion* or *tumbling* the subject *backward therein,* is expressly contrary to the word of God, "Let all things be done decently and in order." (1 Cor. xiv. 40.) But I ask, is it decent to tumble men and women backwards into the same *pond, well,* or *tub* of material water? Can it be decent to tumble women backwards (sometimes in a state of pregnancy) and that in the depth of winter, with their wet clothes sticking close to them and exposing to view and sinful ridicule, what *true modesty* and decency would otherwise conceal? thereby rendering themselves a public gazing stock to a gaping, sneering crowd? Such conduct is *indecent, immodest, immoral, shameful* and sinful!

whose appearance is more expressive of *wantonness* than *moral holiness*, and consequently renders religion the mere laughing stock and burlesque of the infidel.—Yet these are the men, who talk of sending missionaries abroad to convert the heathen from *rude barbarism!* May the good Lord enable them "First to shew pity at home," if it be his blessed will so to do. See Rom. ii. 23, 24. Titus ii. 5.

Error 6. *Water-baptism* as practised in the *present day* (especially among some of the most strenuous for the form) has nothing better than a mere popish foundation to rest upon, or prop it up, as will appear from the following considerations; 1st, The pope admits of none to *his* table but such as go through the regular *ceremonies* of the Romish church, by plunging the subject headlong into the gulph of their papistical heresy; the baptists admit of none to *their* table, but such as go through the ceremony of *water-baptism*, by plunging the subject over *head* and *ears* into a *cistern, tub, well,* or *pond* of material water. 2nd, The pope excludes all who join with, or hold communion with what he calls or denominates heretics; the baptists exclude all, who (if after they have become members with them) dare to *sit down* or hold church communion with an independent church, that is, if they act in strict conformity to their order as a baptist church.* 3rd,

* The following letter I received (since I began to publish on the subject of baptism) from a respectable attorney, in the west of England, the contents of which will serve to shew how exactly the baptist religion (in the present day) corresponds with that popish superstition and papistical tyranny, that has always shone so prominent in the Romish church.

"Dear Sir,

"By this time you will think me a negligent correspondent, * * * * * * * * I received your last letter and the favour of your new edition of Hymns, &c. * * * * * Your new publication on baptism, is not likely to go down among our *candid* professors of the gospel in this town! and you know the general prejudice against disputations of non-essentials *in* and *amongst* the church of God; but I fear, that many of them having embraced their *water-baptism*, stick so close to it that they appear loath to relinquish the system, though at the same time convinced of its absurdity!—however, I should like to have a few copies, (and will thank you to forward a parcel to the amount of the enclosed, &c. * * * You perhaps have

The pope maintains his right and services by the *Greek* and *Latin* tongue; the baptists maintain their right and services by the *Greek* and *Latin* tongue, (viz.) *Baptisma* and *Baptismus*, i. e. *washing* or *purifying;* but the word *Bapto* or *Baptizo* have long been the bone of contention among the learned, nor are we yet at a point respecting the precise meaning thereof, unless the Reverend Linguist of *Roper's Row*, can set the matter finally at rest for us, it is however, enough at present for me to know that the Greek and Latin tongue, lie at the root both of the baptistical and papistical churches. 4th, The pope excommunicates all, who do not bow to his authority, and openly acknowledge his supremacy; the baptists excommunicate all, who may through grace be brought to see through the emptiness of their system, conscientiously refuse to acknowledge their authority, and openly oppose their pharisaical delusion, &c.

Error. 7. To deny the Spirit's baptism, is to allow satan more power, and more honour than God himself, for in Eph. ii. 2. satan is called a spirit, and said to *work in* the children of disobedience, and in 2. Tim. ii. 26. he is described as leading his subjects captive at his will, and as the baptism of the Spirit

heard that we have had a Mr. Corbett, a baptist minister, of West Bromwich, in Staffordshire, who *administered the ordinance to us!* but for doing this, he writes us, that he has set his church on fire, and is about to leave them, (and is now, I hear, at Sherborne) "(If this is not *popish persecution* and *pharisaical oppression*, there can be no meaning in words, nor *actions* either," what is all this, but saying "Stand by thyself, come not near me, I am holier than thou," or "Lord, we thank thee we are not as others." We continue at Tabernacle, still finding one and another of the Lord's hidden ones dropping in amongst us to be fed, and established in the *free grace* doctrines of the electing love of God the Father; of the blood and righteousness of our *adorable Redeemer*, and absolute necessity of the regenerating grace of God the Holy Spirit! these are all sure and certain, independent of the assistance of academical divinity; legal calls, men's duties, alms-givings, or frames or feelings.

"It will give you pleasure, no doubt, to hear that your sermon at the Tabernacle, when last here, was blessed to a Mrs. F——ks, she had been for some time under a concern of soul, but then received spiritual deliverance, and has constantly attended with us ever since! The Lord's ways are mysterious but sure * * * * * * * *

"Yours faithfully,

"*Y——l, Jan.* 19, 1823. "S. W——s."

consists, partly in leading and guiding the subject thereof into all truth; to deny the Spirit's baptism is in fact, to deny the Spirit's work *on* and *in* the soul, and to give more honour to the devil, than to God! &c.

Error. 8. "Persons must savingly believe before they can be fit subjects for *water-baptism, &c.*" According to these rules, *water-baptism* does more for the person than the baptism of the Spirit, at least it makes the Spirit's work appear deficient, and needs a something to be added to it, in order to make it complete, while *water-baptism* brings up the rear, and puts the finishing stroke thereto: consequently it becomes the bounden duty of all, who believe to be also baptized in water; if this be true, St. Paul was either out of his mind, or under the influence of a sad "Antinomian" or libertine spirit, when he thanked God that he had done so little of it! i. e. of his *duty,* if indeed it were *really* his duty to attend thereto, or if it be *really* the duty of all believers to be baptized *with,* or *in water,* after they have been baptized by the Holy Ghost. But St. Paul tells us, that Christ sent him not to baptize, (i. e. with water) but to preach the gospel; and saith he, "I was not a whit behind the chiefest apostles."* Ergo, Paul though nothing deficient, or in the *least* behind the chiefest among the apostles, was *less honoured* than any of them! and *less favoured,* than the baptists of the present day!! all of whom who profess to be preachers among them, profess also to have their commission and authority, immediately from God himself!

Error 9. "But we were led to embrace *water-baptism* by the Spirit of God."—Then (to say as little as we can upon the subject of spiritual teaching) the blessed and most Holy Spirit must act very partially in his gracious operations, and heavenly instructions towards the elect of God, especially with the people called baptists;—but the word of God says, that *all*

* 1 Cor. i. 17. 2 Cor. xii. 11.

his people shall be taught of him,* and that when the Spirit of truth is come, he will guide them into all truth, so that if *baptism in* or *with water*, as practised in the present day, be a truth essential to be known, and the blessed Spirit leads some into a belief thereof, while others are left to perish for the lack of that knowledge, what conclusion I ask, is to be drawn from such a consideration? but that the Spirit is either negligent in his work, careless of the subject, or partial in his teaching operations; St. Paul laboured more abundantly, than all the rest of the apostles, and "Yet (saith he) not I, but the grace of God in me," still he openly asserts, "Jesus Christ sent me not to baptize, but to preach the gospel." If then Christ did not send Paul to baptize *(with water)* he must either do it of his own head, or under the direction of some other person equal in authority to Christ himself, for as the apostle might be properly considered the chief among the apostles, we cannot suppose he would take his orders from any person inferior in office to himself: besides he plainly tells us, in his epistle to the church at Galatia, that he neither received his apostleship "Of *men*, nor by *man;* but *by* Jesus Christ,"† and yet, saith he, "Jesus Christ sent me not to baptize, but to preach the gospel." I ask, are we to believe Paul, or are we to credit the *serpentine reasoning* of a few professors, who rather than quit their hold of a legal *flesh-pleasing* ceremony, will suffer themselves to be dragged through all the *ooze* and *mire* into which their own carnal reason is so sure, sooner or later, to plunge its blind *advocates* and *admirers*.

If Paul was not sent to baptize *with water,* I ask any minister in the present day, who sent him? I am confident, *(from the word of God)* that the Lord sent none of them, unless it be in a sovereign way to make manifest, more or less, their folly to every enlightened mind, determined to search the word

* Isaiah liv. 13. John vi. 45. † Galatians i. 1.

of God for themselves. Let any minister produce a "Thus saith the Lord for his commission to *baptize with water* and I have done, nay more, I will *instantly*, if spared and permitted of God, commence *baptist preacher*, as well as gospel minister;* only

* The baptists will, perhaps, call this an *inconsistent conclusion;* but I trust, since I have known the Lord for myself, I have ever been, and shall ever remain subservient to the testimony of God: he is the greatest fool, who is so wise in his own conceit as not to be open to conviction. (See Prov. xxvi. 12. If a man be brought to see his error, it must be acknowledged a greater act of wisdom to openly confess his fault and *turn* from it, than to stubbornly abide by it, and hug the delusion whether right or wrong. See James v. 16. Gal. vi. 1. 1 John i. 9. But I am told, that some of the baptists call what I have written, "A mere statement of self contradiction, &c." This is quite as smooth a censure as I could reasonably expect from them, especially when I consider that their IDOL has been the main object of my *remorseless attack!* I much wonder they did not call the whole a system of awful blasphemy! and set me down also as a vile blasphemer, for writing it! To call it simply, a "self contradiction," is very modest indeed of them!! though at the same time, the bible itself must be equally (if *not more so*) contradictory to their present mode of worship; and consequently to them; "A mere statement of self contradiction altogether!"—No doubt but the baptists are pleased enough with what St. Peter exhorts and seemingly recommends in Acts ii. 38, "Repent and be *baptized* every one of you in the name of Jesus Christ, for the remission of your sins," &c. undoubtedly *water-baptism* can do all this! if we have only enough sufficiently to plunge the subject over head and ears therein. But then, alas! that "Antinomian" Paul, has had the assurance to contradict this assertion of Peter's, by saying "Without the shedding of blood there is no remission of sins." Heb. ix 22 To be sure, there is this excuse on the part of Paul, he had been suffered to backslide and forsake the right path and rebelliously turn his back upon the ordinance of *water-baptism.* Nay, he even went so far as to thank God, that he had attended so little unto it!! 1 Cor. i. 14—17.—But let not the baptists despair or be discouraged at Paul's untoward revolt, our friend Ananias will set the matter straight again, and openly declare *baptism* to be sufficient to *wash* away the sins of the individual, "Arise, (saith he) and be *baptized*, and *wash away* thy sins calling on the name of the Lord." Acts xxii. 16. Again, St. Peter speaking on the subject of *remission of sins*, thus expresses himself, "Repent and be converted that your sins may be blotted out," &c. Acts iii. 19. Here however, is not a word about blood, "*No doubt water was intended*, seeing he before told us to be *baptized* for the *remission* of sins," and yet some how or other he seems to contradict this statement of things, in 1 Peter i. 18, 19 see also Acts v. 31. xi. 18. Rom. ii. 4 nevertheless, St. John seems to think as much of the water as even Peter himself, inasmuch as he preached the baptism of repentance, and the remission of sins thereby, Luke iii. 3.—However, after all it must be acknowledged, that *repentance* and *remission of sins*, as well as every other divine blessing, is entirely from first to last, the work and gift of God. Psalm cxv. 1. But I ask, how will our wise men after the flesh, who can discover a contradiction that has no existence, (save in the captious minds of those, who never attempt to read for profit, but merely to find places to cavil at) and the existing seeming contradiction contained in the word.

See Acts viii. 22. with Prov. xv. 8. xxviii. 9.
Ezek. xviii. 31, with Prov. xvi. 1 Ezek. xxxvi. 26.
Isaiah i. 16, 17, with Jer. xiii 23.
Ezek. xviii. 27, with Acts iv. 12. Isaiah xlv. 17.
Eph. v. 15, with Jer. x. 23.
Rom. xi. 5, with 1 John ii. 2.

let them bring the express words, and I bow with humble submission that instant. At the same time, be it known unto you, that while I thus speak, I feel every possible respect and sincere affection due to a christian minister, however I may differ from him on the point at issue; yea, though he may be so riveted to the ordinance in question, that he could even die a martyr in defence thereof, I should still regard him as a *man* and *minister* of God, because I am far from viewing it, (viz.) *water-baptism,* as a damning error, or an essential point in divinity, besides we read of an atonement for the sin of ignorance, therefore, while I combat the sentiment, as a matter not scripturally admissible in the gospel church, or kingdom of heaven. (Matt. xi. 11.) I nevertheless highly esteem many of its admirers, both *ministers* and *private christians,* well knowing the time will *soon* be, when all these differences will be for ever ended. My principal motive (so far as I know my own heart) in preaching and writing these discourses, has arisen from an anxious desire for the honour of God, and for the peace, comfort, edification, and spiritual liberty of his church and people, and as several have been *blessed, comforted,* and *liberated* in hearing them, my prayer is, that others may be the same like benefited in reading them.

Error 10. "*Water-baptism* by immersion represents the sufferings and death of Christ." Then I much wonder our dear Lord did not say the same of it, as he did of the supper, viz. "Do this in remembrance of me."—Besides, why do it but once in a person's life? why not attend unto it as often as they do the ordinance of the Lord's supper? Seeing

John iii 16, 17, with Mal. 4. Dan xii. 10.
1 Tim. ii. 4, with Isaiah vi. 9. Rom. xi. 8. 1 Pet. ii. 8.
Jer. xxxi. 3. Mal. 1, 4. 2 Pet. iii. 9. Prov. xvi 4.

Numberless other passages might be quoted, which if I had written down without referring to chapter and verse, no doubt, I should be considered one of the most inconsistent beings and self contradictory mortals that ever breathed.—Well, my prayer for them is—May the Lord forgive them, for they know not what they do.

Christ himself hath declared respecting the latter, that "As often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come." 1 Cor. xi. 26.

Error 11. "*Water-baptism* is the *long white robe* of our outward garment, and shews us to be the Lord's servants."* *Answer,* the scriptures speak of no white robe in which believers are to be clothed, but what we read of in Rev. iii. 4. vi. 11. vii. 9. and xix. 8. But those robes are not *water-baptism,* unless *water-baptism* is to be considered the righteousness of the saints, which is consistent enough with those, who *openly, wilfully,* and *wickedly* deny the imputed righteousness of Christ; but see Rom. iv. 6, 8. 1 Cor. i. 30. 2 Cor. v. 20, 21.

Error 12. "*Water-baptism* is our marriage *ring, military press-money, our ingrafting into Christ, our badge and cognizance, our ship, our ark, our red sea, our putting on Christ,*" *&c.*† Not a word of which has any foundation in the book of God; i. e. in the sense in which they are designed in this fulsome paragraph! However, to use the words in a gospel sense, I should consider our *wedding ring,* to be the *everlasting love* of God; our *press-money,* the *earnest* of the Spirit; our *badge of honour,* our *election of God;* our *ship, Christ,* (or the *covenant of grace;*) our putting on Christ, our receiving him by faith as our *wisdom, righteousness, sanctification,* and *redemption.*

Error 13. "*Water-baptism* strengthens the hands of the wicked, and holds up the *do* and *live* system, as a most wholesome doctrine, making the work of the creature to be pleasing to God, and mixing it with the finished work of Christ, leading its votaries to a *confidence* and *dependance* in the flesh. But see Phil. iii. 3.

* See a pamphlet reprinted by John Bailey, baptist minister, *Goodman's Fields, London,* intitled "Believer's Baptism from Heaven," (first published in the Year 1691, by Hercules Collings) answered by the Rev. V. M'Culla, p. 15.

† Page 24.

Error 14. "*Water-baptism* is the door into the church," this at best is but a religious falsehood, for I read of no lawful entrance into the *church* or kingdom of heaven, but Christ himself, all therefore, who enter not in by Christ, are thieves and robbers. John x. 1. Some persons would call the baptists by that name, but for my part, I leave them and all others *with* them, who climb up some other way, or make their way into the church *by* or *through* the *door* (as *they call* it) of *water-baptism* to make the application. See John x. 1, 8—10.

Error 15. "*Water-baptism* is a church ordinance, and without it there can be no regular order." I have already proved this proposition false and unscriptural; for if it be a church ordinance, how is it that none are admitted members of the church previous to their being baptized? all that is done to them prior to receiving them into the church cannot belong to the church, or be any part of church discipline, ergo, it cannot be a church ordinance, the baptists themselves being judges.—And as for the order so much talked of by the baptists, we need only look within the circle of our own neighbourhood to witness the contrary.—Hence the *disorder*, the *discord*, the *divisions, distraction*, and the *destruction* of peace among the espousers thereof, within the last *three* or *four* years! what *animosity!* what *bitterness!* what *rancour!* what *confusion!* what *enmity!* what *reproach* and *slander* have they manifested even among themselves! one day crying up their minister (under whom they sit) to the very heavens; the next day proclaiming him "A mere wolf in sheep's clothing!" one day worshipping in a chapel which they esteem as the very temple of God; the next day denominating the said temple by no smoother epithet than that of filthy "Sodom," and flying therefrom, with eager precipitation light softly upon a sacred spot which they name "Little Zoar." Then turning again to the right about, with pale

anxiety (like Lot's *crooked* and *ungovernable* rib,) look and long again to inherit the discarded plains. Finally, they forsake "LITTLE ZOAR,"* again they quarrel among themselves, separate from each other, one repents of his folly and returns from whence he came, another joins an independent church, and for a time quietly submits to be in the ranks, and takes a low seat with the rest of the family, but he being formerly a sort of non-commissioned officer, he sits uneasy among the privates, and a prospect of being again reinstated, or to become jack-in-office, he throws off his independent coat, and again espouses the well with fresh courage.—Another joins a professed arminian baptist, for rather than *forsake the water,* he will tread upon the *blood* of the everlasting *covenant,* and yet professes to be an advocate for the *latter,* while he acknowledges the former to be non-essential, but the tongue may speak great swelling words, while the actions of the speaker will proclaim volumes of reality at one view.

In this divided state they remain until an ORACLE from the north arrives, who with the brightness of that polar star invigorates them with fresh courage, when a few of the disconcerted wisdomites again muster, and again move with hostile rage against the very man they once esteemed for wisdom in divine things, as being without a parallel! Church meetings are held, quarrelsome debates occupy the time, each one seems eager for the pre-eminence: true godliness (which partly consists in *meekness, humility, self-abasement* and *esteeming* others *better* than themselves,) must now give way for *fleshly contention, inflamed animosity,* and *party zeal:* each party waxes warmer and warmer, and instead of bro-

* See a small pamphlet recently published by a Mr. S. Barnard, occasioned by himself and a few more leaving Salthouse Lane Chapel, and taking a school-room in Myton Street, where each one, who had an itch for spouting, exercised his splendid talents, in such a moving manner so as to move away most, if not all of their hearers, which event soon rendered it necesary for themselves to move also.

therly love, bitter reflections, and hard names, firebrands, arrows and death are thrown about in every direction, until the whole becomes one continued scene of disorder and confusion, one is set aside, another is excommunicated, others are displeased with the result and consequently keeps up, or rather nourishes a secret underneath broil until opportunity affords for a fresh eruption! "From whence (I ask) come wars and fightings among you?" James iv. 1. All this, however goes sweetly down among the baptists for (what they call) "church order," from all such order, falsely so called, good Lord deliver us.

I shall now conclude my observations on the above portion of sacred truth, as I shall also on the erroneous conduct and opinion of the baptists in general, (and especially those, who have so lately boasted of their superior wisdom and talent to defend the admired scheme in question, viz. *water-baptism* and church order) by proposing a few queries, which I will entitle

MORE WORK for the Rev. Mr. T. (or more properly, perhaps, the ORACLE *from the* NORTH.)

1. What was the ultimate end of WATER-BAPTISM? and for what was it at first instituted? Produce chapter and verse.
2. In what PORTION of HOLY WRIT has the Great Lawgiver of the church, EXPRESSLY sent forth his disciples to BAPTIZE *with* or *in* MATERIAL WATER? Chapter and verse.
3. Who baptized John the baptist?
4. Who baptized the whole of our Lord's disciples? and if baptized in water at all, were they so baptized before they eat at the table with him?
5. What part of the *word* of God *expressly* prohibits believers, who have never been baptized in *material water*, from the Lord's table? Chapter and verse.

6. Why neglect to *wash* one another's *feet,* seeing it is expressly *commanded* or *enjoined* on all, who stand up for recorded example in the word of God? See John xiii. 14, 15. 1 Tim. v. 10.

7. Who sent PAUL to baptize with water? seeing he himself declares that JESUS CHRIST did not send him! See 1 Cor. i. 17.

8. What portion of sacred truth calls *water-baptism* a door into the church of God? See John x. 1, 2, 9. Chapter and verse.

9. Is *baptism* in *water,* a ceremony *performed by* and *on* the *flesh?* and if so, have the baptists any confidence in the performance thereof? if they have not, wherefore do they contend for it as a standing ordinance, when at the same time it is not worth even the least confidence of its observer? and if any confidence *at all* is placed in the ordinance in question, then is not the person placing such confidence in the ceremony, guilty of putting confidence in the flesh, contrary to the conduct of the apostle? See Phil. iii. 3.

10. Does the SPIRIT of GOD lead believers into all truth? and if *water-baptism* be any part of the said truth, how is it that he leads some into the truth thereof, and leaves others to perish without shewing them the necessity of it, leading them into it, and enabling them cordially to embrace it?

11. Can it be proved from the word of God, that to baptize the subject in the sense our Lord intended, Mark xvi. 16. is to tumble the said person backwards into *material* or *corporeal* water? Chapter and verse.

12. Where in the word of God does it expressly say, that to be baptized in *water,* is a putting on of Christ? or as still more erroneously expressed, (by the knowing ones in this neighbourhood) "Entering into Christ!" Chapter and verse.

13. Who did John baptize after he baptized the Lord Christ? Chapter and verse.

If the above queries (in connection with the body of the work) can be scripturally answered, then I promise to submit thereto, acknowledge my error, and publicly preach down what I have all through the piece been endeavouring to preach up, but till that is the case, I must remain in possession of my own arguments, believing them to be founded and grounded on a foundation that can never fail or be shaken. May the eternal God own and bless every truth advanced, and every argument urged in defence of the said truth, for Jesus Christ's sake. *Amen* and *Amen.*