

or place of passing over near Jericho, where the Israelites, perhaps, crossed over, and where our Lord was baptized, and not less than eighty or ninety miles from outter parts of Judea. From all of which places they came to John and were baptized of him in Jordan.—Matt. 3: 5, 6,—Mark 1: 5, 9. "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Mark says, "And there went out to him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan confessing their sins." The Greek word *potamos*, according to "Donagan's Greek Lexicon," has the three following meanings, viz: river, river-water, drinkable-water." But, I must pass on. "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized 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 fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him," &c.—Matt. 3: 14, 15, 16. Mark says, "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Here is such an array of testimony that the pattern of baptism was made in the river of Jordan that it appears useless to cite more. And it appears plain from these passages, that all whom John then baptized, he baptized in Jordan; for all Judea and all Jerusalem, and all the region round about Jordan, certainly must mean the whole land of Palestine or Holy Land, as the river Jordan divides the country into two parts, and the south-western part of Judea, the most remote from the Jordan of any part of the Holy Land or land of Israel: and as the river Jordan is the starting point for baptism, I will here state a few particulars concerning it:

In 1848, under the authority of the United States government, while James K. Polk was President, Lieutenant Lynch, of the U. S. Navy, explored the river Jordan, being furnished with instruments for measuring its depth, width, swiftness, &c., and boats to navigate it with. And he started into it in its outlet, where it leaves the sea of Galilee, and followed it down to the dead sea, a distance of about two hundred miles by the course of the river, and about sixty-five or seventy on a straight line.—The first measure, where he entered into it, was twenty-five yards wide, the second, thirty yards wide and ten feet deep; the third, twenty-five yards wide and ten feet deep; and the last measure was one hundred and eighty yards wide and three feet deep. The intermediate measurement

varied from thirty or forty to seventy or eighty yards wide, and from two or two and a half to eleven or twelve feet deep, and the velocity or swiftness of the river varied from two to twelve miles per hour, being a very rapid river indeed. The velocity and swiftness of the Jordan are in proportion to the width and depth of it. As baptism was first administered in the Jordan, and is the example to be followed, I have given this short sketch and would like to give more, but space will not allow it.—It appears plain from the scriptures that baptism went forth from the Jordan, and the Jews were baptized in it, and that the church was organized at Jerusalem; and, therefore, we must look to Jerusalem for the pattern of the church, and to the river Jordan for the pattern of baptism. For God said to Moses; "See that thou make all things according to the pattern shown thee in the Mount.—Ex. 25: 9; 40: 26; 30: 27, 28—Num. 8: 4, Acts 7: 44, Heb. 8: 5; 9: 23. But we read, "And John also was baptizing in Enon, near Salem, because there was much water there." Now I am aware that the learned differ about what Enon is.—Some putting it down as a town, some as a river, but its meaning is dove's eye or fountain. Now it is near Salem, and Salem is situated about two miles west of the Jordan, in Galilee. Mitchell puts Enon down as a town on the west bank or side of the Jordan, or the next to Salem, thus placing it between Salem and the Jordan, but right at the Jordan.

Calmet, who published a "Historical and Critical Dictionary of the Bible," says it is between Salem and the Jordan. Holman & Co., the bible publishers of Philadelphia, have a Table in their bible, headed, "Remarkable Rivers and Lakes," in which they have Enon put down as a river, or lake of Palestine, but do not say which it is, but merely put it down in their table of "Remarkable Rivers and Lakes." Now some of these authors, or all of them, must be in error; for it cannot be a town and river or lake; for Enon must mean but one thing, and I think I will show that it means neither of them. First; we have no account of John baptizing any where except in the wilderness.—Matt. 3: 2, 6, 7; Luke 3: 3, 7. Second; it is affirmed, Matt. 3: 5, and Mark 1: 5, that Jerusalem and Judea, and all the region round about Jordan were all baptized in the river Jordan.—Matt. 3: 5, 6; Mark 1: 5. Notwithstanding John, 1: 28, says, "These things were done in Bethabara, beyond Jordan, where John was baptizing," and in the third chapter and twenty-third verse, he says, "John also was baptizing in Enon, near Salem, because there was much water there," &c.

Now Bethabara was the common ford of the river Jordan, not far from Jericho, and was John's first station for baptizing. He afterwards moved a little farther up the river to Enon.—See Brown's Enc. R. K. Art. Bethabara, page 225, and Art. John the Baptist, page 696.

Lieut. Lynch of the U. S. Navy says, Bethabara means the place of

passing over the Jordan, or the ford, and was the place, no doubt, where the children of Israel passed over the Jordan into the Promised Land, and the place where the Savior was baptized.—See Lynch's Exploration of Palestine. Holman & Co., in their "Pronouncing Bible Dictionary," have the following: Bethabara, house of the ford where John was baptizing. These authors nearly agree with regard to the meaning of Bethabara. To say, it is the place of passing over, and the other, that it is the house of the ford. Now, that there might have been a tent there, or a place of shelter, appears probable, as this was John's station for baptizing; but it seems hardly probable that there was any house there, inasmuch as John baptized in the wilderness, which means an uninhabited place and where people did not live. It is true, "beth" signifies a house or tent and may have taken the name Bethabara because the children of Israel camped there before crossing the Jordan, and this ford or place of passing over is opposite Jericho, and the children of Israel crossed the Jordan straight against or opposite Jericho.—Josh. 3: 16. And this same Bethabara, ford, or place of passing over the Jordan, is not only the place where the Israelites passed over the Jordan, but is the place where it is believed our Lord was baptized. Lieutenant Lynch says the topography of the country goes to confirm the belief that Bethabara was the place where the Israelites crossed the Jordan, and where the Lord was baptized, and pilgrims from every enlightened nation go to that place to this day to be baptized, even from our own country, and he saw about eight thousand dipped in one day while he was there, and they looked upon it as being a holy place. That there were fords on the Jordan appears very plain, and I will let the above suffice as regards the Bethabara and pass on now to notice Enon, near Salem. Our stronghold with regard to Enon will be the scriptures, as others are not agreed as to what Enon means, one putting it down as a town and another as a river or lake, &c., and therefore cannot be relied on as satisfactory evidence; but I think the case is made plain by the scriptures. Now Bethabara was John's first station for baptizing and was a place of passing over the Jordan, or a ford.—It seems that Enon was his second station and that Bethabara and Enon were the only two stations that John ever baptized any one at.—John's gospel on this subject seems to be to state or define John the Baptist's station, on the Jordan, for baptizing, while it appears to be the part of Matthew and Mark's gospels to state and define the river that he baptized in, which river, they say, was the river Jordan.—Matt. 3: 5, 6; Mark 1: 5. Luke's gives the birth and circumcision and limits the country of his preaching of the baptism of repentance to the country round about the Jordan. Therefore there is a most beautiful and divine harmony and concord among the four divinely inspired writers on the subject of John's preaching and bap-

tism, all agreeing that his preaching was in the wilderness country about the Jordan, and that he baptized in the Jordan and John only telling his stations in the Jordan where he baptized at, namely, Bethabara and Enon. Now Enon was near Salem and Salem was only about two miles west of the Jordan. And Matthew says all Judea and Jerusalem, and all the regions round about Jordan were all baptized in Jordan. Therefore inasmuch as Enon is near Salem it could not have been other than in the region about the Jordan, as John preached and baptized nowhere else. It is reasonable to suppose that he would choose a place of easy access, so that the multitude that he baptized and visited him, would have a way or road to get to him, as he did in Bethabara station himself on the direct road leading through Jericho to the Jordan from Jerusalem. It is, therefore, highly probable that he stationed himself on the road leading directly from Salem across the Jordan, through Enon, to Jabesh Gilead and other cities and towns on the opposite side of the river Jordan.

Now I will recapitulate the evidence in relation to Enon and Bethabara. First: Matthew and Mark, taken together, affirm that Judea and all Jerusalem, and all the regions round about Jordan were baptized in the river Jordan. Second: Matthew, Mark, Luke and John all agree that John preached and cried in the wilderness. Third: Mark emphatically asserts that he both preached and baptized in the wilderness. Fourth: Luke confines his preaching to all the country about the Jordan, and proves in the next verse, by a quotation from Isaiah, that the country about Jordan was a wilderness. John tells the names of the stations where John the Baptist baptized at. It was, he says, in Bethabara, beyond Jordan, and Enon.

Inasmuch as Bethabara is a place of passing over the Jordan, or a ford, and the Jordan is known to be not less than seventy or eighty yards wide in Bethabara, beyond Jordan, in Bethabara must mean on the farther side of Jordan in the ford or place of passing over, as the river was too wide and rapid to baptize only on one side or the other. Inasmuch as he baptized in Bethabara, or the ford beyond Jordan, or in the ford on the other side of Jordan, meaning the opposite side from Jerusalem or the east side of the Jordan. In Enon, near Salem, we think, must mean a place in the Jordan where John was baptizing by the name of Enon.

I will now notice the case of the Eunuch. "And the angel of the Lord spake unto Philip, saying, arise and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is desert," &c. "And as they went on their way they came to a certain water, and the Eunuch said, See here is water, what doth hinder me to be baptized. And he commanded the chariot to stand still; and they went down into the water, both Philip and the Eunuch and he baptized him," &c. Now mark the language;