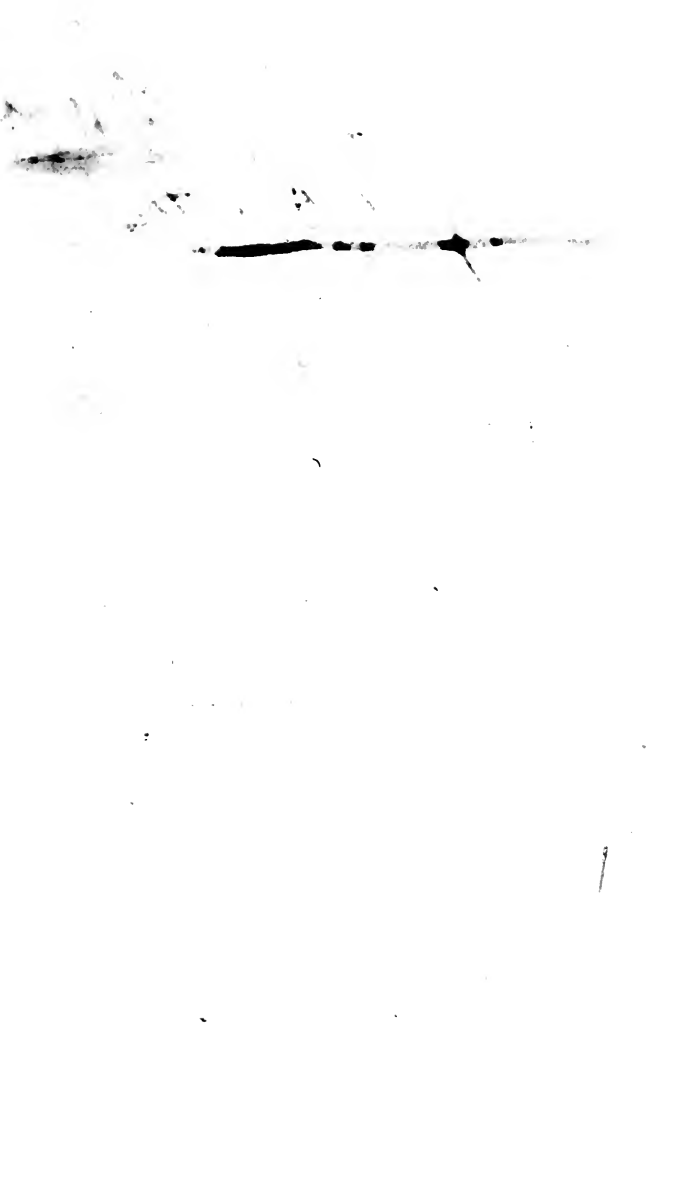


BV 811 .E94 1824
Ewing, Greville, 1767-1841
An essay on baptism



Theological
Presented to the ~~Library~~
Seminary at Princeton,
~~of New Jersey,~~

by
The Author.

AN
ESSAY ON BAPTISM;

BEING

AN INQUIRY INTO

THE MEANING, FORM, AND EXTENT

OF THE

ADMINISTRATION, OF THAT ORDINANCE.

BY GREVILLE EWING,

MINISTER OF THE GOSPEL, GLASGOW.

WITH AN APPENDIX;

CONTAINING A VINDICATION OF THE EXPLANATIONS IN THE AUTHOR'S
GREEK GRAMMAR, AND GREEK AND ENGLISH SCRIPTURE LEXICON,
ON THE SAME SUBJECT, IN A LETTER TO THE AUTHOR, FROM A
LITERARY CHRISTIAN FRIEND.

SECOND EDITION, ENLARGED.

GLASGOW :

Printed at the University Press,

FOR WARDLAW AND CUNNINGHAME, TRONGATE,

AND SOLD BY ALL THE OTHER BOOKSELLERS, GLASGOW; WAUGH & INNES,
A. BLACK, W. OLIPHANT, W. WHYTE & CO. OLIVER & BOYD, AND J. T.
SMITH, EDINBURGH; LONGMAN, HURST, & CO. OGLE, DUNCAN. & CO.
AND W. BAYNES & SON, LONDON.

1824.

GLASGOW :
ANDREW & JOHN M. DUNCAN,
Printers to the University.

CONTENTS.



	Page
Introduction,	5
Explanation of Terms,	17
Meaning and Form of the Ordinance,	49
Objections considered,	75
————— Dr. Campbell on Matth. iii. 11.	76
————— Dr. Campbell on Mark vii. 3, 4.	96
————— Rom. vi. 4.	110
————— Rom. vi. 5.	132
Interpretation of the word Baptism by the Greeks,	139
Miscellaneous Remarks on the Hypothesis of Immersion,	142
Extent of the Administration of Baptism,	178
Conclusion,	218
Appendix,	231

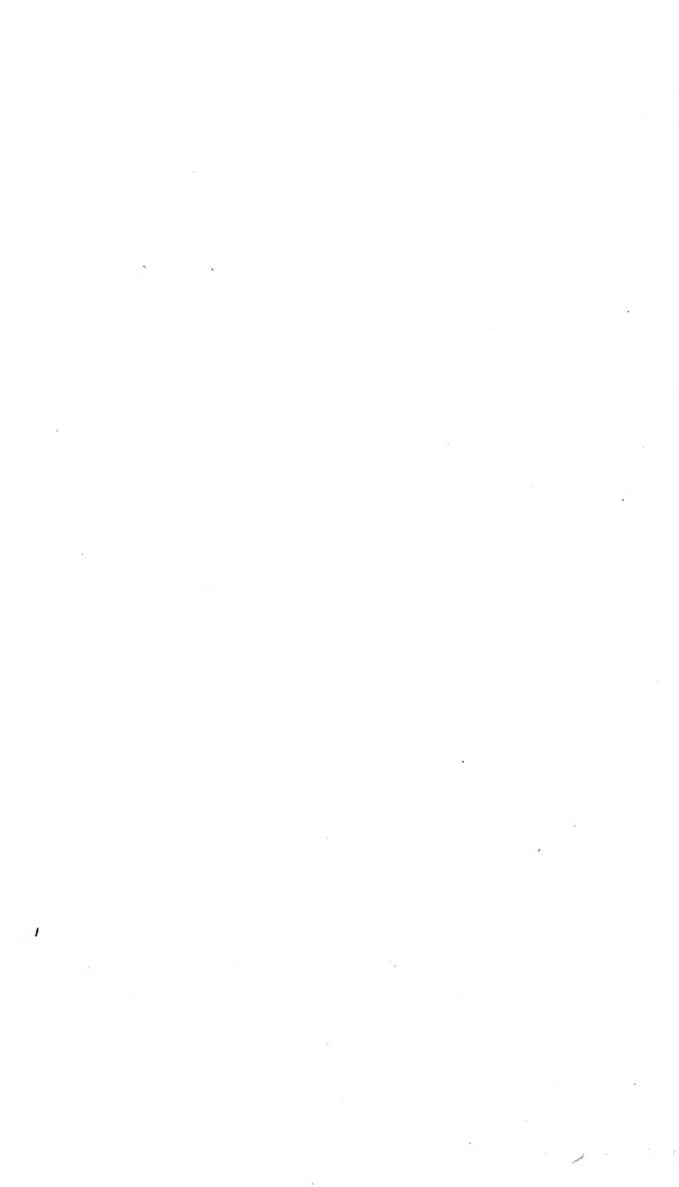
ERRATA.

Page 50, line 21, dele “now.”

150, line 20, dele “it.”

159, line 13, insert the following sentence. “Or, rather, the singular, being, in that dialect, עינא, the plural would be עינרון.”

89, Expunge the Note, which, through inadvertence, and trusting to a detached quotation, contains an erroneous statement. Tertullian mentions the practice, but does not recommend it.



ESSAY ON BAPTISM.



INTRODUCTION.

THE Ordinance of Baptism, in the name of the Father, and of the Son, and of the Holy Spirit, is connected with the preaching of the gospel to all nations. It must to all nations be matter of surprise, that they, who preach to them the gospel, should so widely differ from one another, respecting the accompanying ordinance, which they are called to administer. They not only dispense it in different forms, and to different descriptions of persons; but some of them maintain, that the rest of their brethren have not been baptized at all.

While this difference may prove detrimental to the propagation of the gospel, it perplexes the minds of the disciples of Christ. Many have become divided on this point alone, who had been previously united in the most comfortable and edifying Christian fellowship. Many churches of the saints have received from it a denomination, which appears not, as a mark of distinction, among any of the scriptural titles of the people of God.

Reasons may be assigned, though not to justify, yet to account for, much of the ignorance which prevails among Christians, respecting Baptism. When they first have their attention directed to the observance of Ordinances, they do not usually take much notice of Baptism, which they believe they have already received, but rather of the Lord's Supper, which they desire to partake of, as the highest privilege of saints on earth. Some have probably thought very little on the subject of Baptism at all, till they have been assailed by the controversy of which that subject is the occasion. In such circumstances, they are likely either to be carried away in triumph by the experienced disputant; or to resist on grounds calculated to injure the cause, which they endeavour to defend. Unequal as the contest frequently is, it is wonderful that it continues to be so firmly maintained. But persons, who can perhaps say little in the way of argumentation, may nevertheless see that they have a divine warrant, for refusing to abandon the position which they hold.

The discussion of the questions usually agitated on the subject of Baptism, requires, on both sides, to be improved. The very quantity of that discussion is itself an evidence of its insufficiency. When a point is thoroughly investigated, it is set at rest: when it ceases not to be agitated, neither party has yet been able to ripen it for decision. I am aware, that many have been long ago shouting victory in this contest. The duty of immersing in water those who are to be baptized, and of requiring that none shall be bap-

tized till they have made a profession of the faith, is alleged to be so plain an article of Christian doctrine, that the man who hears the gospel and rejects that article, must be wilfully disobedient. But it may well abate this confidence, and should humble us all, to see the battle continuing to rage, without the smallest appearance of termination.

Christians are actually beginning to despair of any result from the existing controversy. Even among Protestants, whose principle it is, that the scriptures are a sufficient rule of faith and practice, several churches have been, of late years, formed on an understood acknowledgment, that the word of God gives no explicit instruction to his people, on so rudimental a subject as the ordinance of Baptism. Every member is therefore left to do respecting it that which is right in his own eyes: and it is agreed, that whatever each may think or do for himself, that ordinance shall, in no form, and in no case, be admitted into any part of their public worship. Thus they profess their faith and their scepticism at the same time. They would preach the gospel, and make disciples out of all nations; but they own that they cannot baptize them, in the name of the Father, and of the Son, and of the Holy Spirit. Where this principle is not avowed, the practice is frequently the same, and the same consequence generally follows. If people are willing, on other grounds, to join the communion, no objections are made on account of any sentiments they may hold concerning Baptism; and it soon becomes a delicate matter to observe that

ordinance, or to speak particularly of it, in the church.

While I confess, that I am chiefly struck with the inefficacy of the discussion on both sides, I mean not to deny, that Antipædobaptist sentiments have, for several years, been making considerable progress. It is not wonderful, if this progress be regarded by those of that persuasion, as a proof that their sentiments are supported by the force of truth. To me it appears to be a consequence of the mixture of error, and of inconsistent practice, in those who before held the truth generally on the controverted subject. It is the tendency of error in one extreme to produce error in another. If Infant Baptism had not been so much abused, it had not been so much disputed.

What can be more impious, ridiculous, and disgusting, than the manner in which this Ordinance is said to be observed in the church of Rome? I copy the following account of it from the third Edition of the *Encyclopædia Britannica*, Article Baptism.

“As to the present form of administering baptism, the church of Rome uses the following. When a child is to be baptized, the persons who bring it wait for the priest at the door of the church, who comes thither in his surplice and purple stole attended by his clerks. He begins with questioning the god-fathers, whether they promise, in the child’s name, to live and die in the true catholic and apostolic faith, and what name they would give the child. Then follows an exhortation to the sponsors; after which the priest, calling the child by its name, asks it as

follows : *What dost thou demand of the church?* The god-father answers, *Eternal life.* The priest goes on : *If you are desirous of obtaining eternal life, keep God's commandments, thou shalt love the Lord thy God, &c.* After which he breathes three times in the child's face, saying, *Come out of this child, thou evil spirit, and make room for the Holy Ghost.* This said, he makes the sign of the Cross on the child's forehead and breast, saying, *Receive the sign of the Cross on thy forehead, and in thy heart.* Then taking off his cap, he repeats a short prayer ; and laying his hand gently on the child's head, repeats a second prayer : which ended, he blesses some salt ; and putting a little of it into the child's mouth, pronounces these words, *Receive the salt of wisdom.* All this is performed at the church door. The priest with the god-fathers and god-mothers, coming into the church, and advancing towards the font, repeat the Apostle's creed, and the Lord's Prayer. Being come to the font, the priest exorcises the evil spirit again ; and taking a little of HIS OWN SPITTLE!!! with the thumb of his right hand, rubs it on the child's ears and nostrils, repeating, as he touches the right ear, the same word (*Ephatha, be thou opened,*) which our Saviour made use of to the man born deaf and dumb. Lastly, they pull off its swaddling clothes, or strip it below the shoulders, during which the priest prepares the oils, &c. The sponsors then hold the child directly over the font, observing to turn it due east and west : whereupon the priest asks the child, *Whether he renounces the Devil and all his*

works : and the god-father having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross. Then taking some of the consecrated water, he pours part of it thrice on the child's head, at each perfusion calling on one of the Persons of the Holy Trinity. The priest concludes the ceremony of baptism with an exhortation." —In this ceremony, as in almost every article of the Roman Catholic service, we behold a vile Drama, addressed to the imagination of the ignorant, in wretched taste, and loaded with the whims of a dark age, in which the officiating Priest is presumptuously directed, to personate the character, and to act the supposed part of the Lord Jesus Christ.

It unfortunately happens, that the ordinance of Baptism has come into Protestant churches, with an uncommonly large share of the superstitions and absurdities of the church of Rome.

Who can be surprised at the number of Anti-pædobaptists, in the southern part of the island, where it is the general system to baptize all children, and, at the same time, to exclude all parents from any part in the matter ; where the whole service is a transaction between a priest and certain sureties called god-fathers and god-mothers ; where the priest is made to talk as if to the child, and the sureties are made to answer in his name ; where a formal bargain is struck, between Christ on the one hand, and the child on the other, in consideration of certain promises to be performed by each party to the other ; where the priest must pray, that the water to be

used may be made holy ; where he is directed to dip the child in the water, “if he may well endure it,” and yet uniformly pours water upon him, not as being right, but that which shall suffice if they certify that the child is weak, and which is made to suffice whether he be weak or not ; where, after baptizing, the priest makes a cross upon the child’s forehead, gives thanks to God for his regeneration, charges the sureties that he be brought to the bishop to be what is called confirmed by him, so soon as he can say the Creed, the Lord’s Prayer and the Ten Commandments, and be further instructed in the Church Catechism ?

Many of the most flagrant of these abuses are little known in Scotland ; and yet Baptism is, according to the general system in this country, dispensed without due regard to the character of the parents. At the same time, it is connected with the imposition of vows on parents, which are altogether unknown in scripture, but which they must either submit to, or forfeit their privilege, and which it is intended the child shall take upon himself, if he ever desire to be admitted to the Lord’s Supper ; before baptism, prayer is, as in the other case, offered up that the water may be made holy ; Baptism is described as sprinkling and washing, and again as pouring or sprinkling, which it is declared is not only lawful but sufficient, and most expedient ; and the minister is directed to address himself to the child, when he administers the ordinance, and to say, (calling him

by his name) "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

The one National church avows a preference for immersion, while she tolerates the neglect of it, and that upon the foolish supposition that a cold bath may be more than an infant can "well endure;" refuses the privilege of Christian parents, while she baptizes all children without distinction; and leaves it as matter of dispute whether Baptism and Regeneration be not one and the same thing. The other National church calls Baptism washing, confounds pouring and sprinkling, and recommends what it thus represents as one mode, as merely lawful, sufficient, and most expedient: all which terms admit the inference, that another mode, namely immersion, may possibly have been the original practice.

Independents have not left this ordinance in so vague and ambiguous a condition, as Episcopalians or Presbyterians have done; in regard however to the disputed points, they have commonly satisfied themselves with bare self-defence. They have found little or no fault with the principles and practice of Antipædobaptists; but have endeavoured to vindicate themselves for not following their example. They have said (some of them at least) that immersion was no doubt Baptism, but that pouring was Baptism also; that the infants of believers have a right to be baptized, and that therefore the parents are justifiable in claiming it in their favour; but some of them seem to have very little sense of their

obligation to require that parents, in their communion, do their duty in this matter.

The tendency of this negative and slovenly manner of treating the subject is to generate scepticism. The careless disregard the controversy as unprofitable, while the timid are frightened into the system of the Antipædobaptists. They see, all allow, that immersion is right, but the other mode, they find, to be by some contested: all allow that Antipædobaptists are themselves baptized, although they hold that others have no baptism either for themselves or their children. They prefer immersion, therefore, and join the Antipædobaptists, on the principle of taking the safest side of a difficult question.

Amidst all this uncertainty and confusion, many are ready to discountenance every attempt at applying a remedy. Why agitate a question of such subordinate importance? What can you say more than has been said already? Why make divisions about a matter of doubtful disputation? Now, this is precisely the question. Is it a matter of doubtful disputation? Have we examined it for ourselves? Shall indifference prevent divisions, or encourage them? Are any of the ordinances of subordinate importance? We should hardly say this of the Lord's Supper: why should we say it of Baptism? What if it should appear that every doctrine of the gospel is concerned in the discussion? Were it even granted that the question is of inferior importance in itself, it does not follow, that error in regard to it shall not be attended with important consequences. It is not

in our option, whether the question shall be agitated ; but whether any thing further shall be done towards checking the career of its injurious tendency. Has it not produced much grief among Christians? Has it not done more to divide, to weaken, and to disperse, scriptural churches, and to bring reproach on endeavours to attain scriptural church-fellowship, than any other cause in modern times? Whether we can say any thing on the subject more than has been said already is humbly submitted to the judgment of the public.

I have long felt myself particularly called upon to engage in a discussion of this subject, from the circumstance of having published some explanations, connected with it, of certain Greek prepositions, and verbs, and nouns, in my Greek Grammar, and Greek and English Scripture Lexicon. To these explanations, several objections were made, first in manuscript, and afterwards in a publication, containing the substance of the manuscript, by a very worthy minister of the Antipædobaptist persuasion. The explanations were not written by me, but by a very able and excellent literary Christian friend, now deceased, who favoured me with his valuable assistance. On seeing the objections, mentioned above, my friend wrote to me, with his characteristic learning, good sense, and good humour, the letter vindicating his principles, which the reader will find in the Appendix, and with which, I have no doubt, every intelligent Greek scholar, who believes the gospel, will be delighted, whatever he may think of the work which

precedes it. My friend's permission to publish his letter was given in another letter, written nearly a month after the former, in the following terms:—
“ I have no objection to your printing, or making any use you may wish of my remarks, provided only you do not publish the name, as I have really no inclination to come ostensibly forward in the controversy. With that reservation you have my free consent to use it if you think it worth publication. If you intend doing so, I shall send one or two additional observations that have occurred since, provided you think they are worth while.” I am very sorry to say, that the additional observations, though fully intended, and often promised by my worthy friend, were never transmitted, so that his letter must appear in its original state. The truth is, that both he and I felt the task to be, in some respects, a painful one; and we indulged ourselves in delaying it, as long as there was no immediate prospect of another edition being wanted, of the Grammar and Lexicon. We both felt, however, that if another edition should be called for, we must come forward, in a separate work, (as the discussion must be too extensive for the Grammar or Lexicon,) to say how far we admitted of correction, and how far we abode by the doctrine, of the former publication. Time has now deprived me of the further assistance of my much valued friend, while the call for a new edition of the former work compels me to appear alone, with the aid of his original manuscript, and with some observations, which have since occurred to myself. If my views of the

subject are more distinct and satisfactory than they were before, the delay in this publication will be no matter of regret : if to some they shall seem less defensible, let them impute nothing to my friend, but what appears in his own letter. Had he been still within my reach, there was no man, whose advice I should have more earnestly sought, on this occasion ; but it pleased God to take him hence, long before these pages were begun. I beg leave to mention here, that the parts of the Grammar and Lexicon, written by my friend, were, the analysis of the verb, the syntax, and the explanation of the prepositions in the Grammar ; with the greater part of the remarks and quotations in the seven first sections under *Βαπτίζω*, (*baptizo*,) the whole of the illustrations under *Βάπτω*, (*bapto*,) and the greater part of those of its other related words, in the Lexicon. The rest of the book was written by me ; and the immediate cause of this Essay, besides that of showing that I abide by the sentiments of my friend, is a consciousness of deficiency, on my part, and of a tone of improper hesitation, which might seem to be indifference, in some of the remarks, which I added to those of my friend, under *Βαπτίζω*, (*baptizo*,) particularly in section eighth. These faults shall, if the Lord will, be duly corrected in a new edition, after being fully exposed in the following pages.

I hope that Christians of the Antipædobaptist persuasion will not regard this Essay as a token of hostility. An endeavour to detect error, and to establish truth, is an act of friendship to every member of the

body of Christ. That the difference of judgment I am to treat of appears to me to be a very serious one, I frankly acknowledge. But the general articles of the faith of my opponents, the constitution and government of their churches, and the excellence of their Christian character, are, for the most part, so unexceptionable, and so distinguished, that if, through the blessing of God, we could but come to an agreement on this ordinance of Baptism, there would remain nothing to prevent our most cordial union. Even as things are, some of my most loving, and beloved, Christian friends are of the persuasion, which I feel it my duty to oppose. I shall contend earnestly to gain my brethren. For the truth's sake, and for their sakes, I must tell them what I believe to be truth, and must warn others against following their example, in what I believe to be error. But few things would cause me greater distress, than to give them any just ground of offence, or to cherish in myself, or in others, any unkind disposition towards them.

EXPLANATION OF TERMS.

WE have remarked the inaccuracy of explaining Baptism to be washing. It is not washing, but a figure of washing. This is true, in whatever way it

be administered. We have also remarked the inaccuracy of calling Baptism sprinkling. We shall meet with sufficient evidence, that sprinkling is one of the meanings in which we find the use of the word, *Baptize*. But I never saw the ordinance of Baptism administered by sprinkling. To sprinkle is to scatter in drops. It requires to be done with such a jerk, as to make the adhering fluid fly from the place where it is, to the place which we intend it should strike, and that with such force and velocity, as shall cause it to be dissipated in its flight. Thus, the high-priest, dipping his finger in blood, sprinkled the mercy-seat. Thus Moses took blood with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people. Is Baptism ever dispensed in this manner?

There is another form, which is thought to belong to the ordinance of Baptism, commonly called immersion. It consists in putting the subject of Baptism completely under water, and then lifting him up again. This is a transaction between one man and another, which, for any purpose, common or sacred, I have not been able to meet with in the holy scriptures.

What then do I conceive to be the scriptural form of the ordinance of Baptism? It is the pouring out of water, from the hand of the baptizer on the turned-up face of the baptized. This I conceive to be the only scriptural mode of administering the ordinance.

Although the word *Baptize*, which is a Greek word, occurs in the original text of the New Testament, it is not the word which must have been

originally applied to the ordinance, which we are now to consider. The language spoken in Judea, at the time of our Saviour's incarnation, was called Hebrew, and was in fact a mixed dialect of Syriac and Chaldee. The Syriac translation of the New Testament is generally allowed to be the most ancient which is extant, and is supposed to have been made in the first century. In this translation, all the words used for *Baptizing*, *Baptism*, and *Baptist*, are taken from the Hebrew word, *עמד*, which signifies, *to stand, continue, subsist; to cause or make to stand, to support as by a pillar, to set up as a pillar, to set, or raise up, to place, present, or establish.* It is the same word also which is used for *Baptism*, in the Arabic version. This word is certainly worthy of particular attention in the present inquiry, because in the Syro-Chaldaic dialect, it was in all probability the very word originally used by John the Baptist, as the name of the new ordinance which he administered, when he came to prepare the way of the Lord; the very word used by the messengers from Jerusalem, when they asked his reason for dispensing this new ordinance, saying, "Why baptizest thou?" the very word used by Jesus when he gave the apostolic commission: the very word used by the apostles and evangelists, as long at least as they preached and baptized, in Judea, Galilee, and Samaria. I know that another Hebrew word, *טבל*, (the meaning of which shall be noticed afterwards,) is more familiar to many, as the term for *Baptism*, because it is used

by the Talmudical writers, and other Rabbins, (some of the most celebrated of whom are as late as the twelfth century,) for what some imagine to be a Jewish Baptism. But it is very doubtful whether, by this word, they meant any thing at all corresponding to Christian Baptism; and if they did, their authority in doing so is not a whit better than that of the schoolmen, in applying the word, Transubstantiation, to the Lord's Supper.

To return, then, to the word $\gamma\delta\gamma$, I ask: Is it intended that any allusion should be understood in it to the *setting up of pillars*, to the *placing, presenting, or establishing*, of "gold, and silver, and precious stones," in the building of a temple holy to the Lord; when, in the original propagation of the gospel, believers and their families are baptized in the name of the Father, and of the Son, and of the Holy Spirit? Would the use of this name, for this ordinance, throw any light on the anointing of Jacob's pillar, Gen. xxviii. 18.; on the setting up of the pillars of Solomon, in the porch of the temple, the formation, and dimensions, and names of which, occupy so prominent a place in the account of his building a house for the God of Israel, 1 Kings vii. 15—22.; on Saul's being desired to "arise, and be baptized," Acts xxii. 16. and ix. 18.; or on the many apostolic descriptions of the church of Christ, to wit, that "Christ loved it, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word," Eph. v. 25, 26.; that it is "God's

building," 1 Cor. iii. 9.; that it is holy, 1 Cor. iii. 16, 17.; that it is "the pillar and ground of the truth," 1 Tim. iii. 15.; that God is able "to make his servants stand," Rom. xiv. 4.; and that Christ hath said Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new Name?*" If any shall say all this is conjecture, I answer, As conjecture only have I suggested it. The queries however are nevertheless worthy of consideration. And I do not know that the word, to which they refer, has yet received that attention to which it is entitled.

But the Greek word Baptize, although a substitute for the word originally used to signify the dispensing of the ordinance in question, is of equal authority with that word, because it is used by the inspired penmen of the New Testament. Does not the word Baptize then signify to immerse?

I am persuaded that the word Baptize has never yet been properly analyzed. The acceptations in which it actually occurs have been carefully collected; and most, if not all of them, established beyond all doubt. But it has not yet been shown how they have severally arisen, and how they are consistent with one another. For example, the word Baptize has been shown to signify pouring out. But it does

not appear to me to have been yet shown, how it has come to have this signification. The general understanding seems to be, that immersion is its original meaning; and although authorities are given, and examples are quoted, to prove that it must be sometimes taken in the sense of pouring out, there remains the difficulty of conceiving, how so extraordinary a transition should have taken place, as that of the derivative *pouring out* from the primitive *plunging in*. It is admitted perhaps that there is no arguing against facts; and that therefore there may be passages, in which pouring out must be supposed to be the meaning of baptize. But still the other is thought to be the more natural interpretation; and therefore, when other words, in a passage, do not compel to admit the meaning of pouring out, the meaning of immersing is preferred of course.

This supposition is favoured by another. Βαπτίζω (*baptizo*) is derived from βάπτω (*bapto*); but βάπτω (*bapto*) is thought always to signify immerse; or at least always to imply immersing in its signification. Hence, it is alleged, we ought to understand Βαπτίζω (*baptizo*) as properly implying the same idea.

I have been led to question these suppositions.—Neither βάπτω nor Βαπτίζω signifies to immerse, more than to pour out. Nor are the circumstances of the connection more needful to affix to baptizing the idea of pouring out, than the idea of immersing. The words are one, and their meaning one. Let us ven-

ture to analyze them. The following are admitted as general rules for reducing words to their first principles. Let those letters and syllables, which are merely the signs of derivation and inflection, be cut off. Let intermediate vowels, employed for the purpose of enunciating consonants, be disregarded, or considered as easily changeable into one another. Let those consonants also, which are pronounced by the same organ of speech, (as the lips, the teeth, or the palate,) be freely interchanged, as we find them actually to be, in the practice of speaking. That part of the word, which remains unvaried after these operations, falls to be considered as the radical term. No individual has a right to alter a single letter of a word, for the sake of making a meaning. But any individual has a right to remark the same word, and the same meaning, under all the varieties which are found to be in use.* Apply these rules to the words

* “ It is a matter of universal notoriety, that all men in a social state have used articulate language, and that they have used it, not by instinct, but imitation. The language thus acquired has not been stationary, but advancing to perfection. As men become civilized, and exert their ingenuity, their wants increase and their ideas multiply; new terms are invented, and new modes of expression adopted.”

“ When tribes, who have thus improved their original language, separated and lost intercourse with each other, their language would suffer still further changes. These changes would chiefly be made by letters or syllables prefixed, inserted, or added; or by throwing away the various terminations of nouns and verbs; and they would be governed by no law but the practice of the majority

in question. Discard the terminations, and you have the syllable, *bap*; change the intermediate vowel *a* into *o*, and the labial consonant *b* into the labial *p*, and you have the term *pop*, which is the root required.*

It is not always, that the analysis is of so easy and satisfactory a nature. In some words, the root is found remaining in part only, and the rest must be restored, to show the meaning. I am far from asserting that every stump of a cut down word is

who spoke the language, or dictated to the rest the manner of speaking it."

"As this method would be common to all the tribes thus separated, various languages would arise. The radical parts would be the same in all, but the modifying or changing parts different in each. The connection of them all would be discerned by scholars, but unnoticed by the vulgar."

"By carefully marking all the steps by which the compound and derived words of any language have been formed, by stripping them of all the letters or syllables prefixed, inserted, or added; and by restoring to their places those that have been thrown away; the simple elements of speech may be discovered, and a probable notion formed of that language which lies at the root of various dialects, spoken at a later period, and evidently related." [Editor's Preface to Dr. Murray's History of the European Languages, p. viii.]

* This root may be, by the same rules, pronounced *BOB*, or *BAB*; and thus my analysis will coincide with Dr. Murray's explanations of it, in his History of the European Languages, just published; and whose work I did not see till my manuscript was finished,—"*BAB*," says he, "to beat little strokes, to *BOB*," Vol. i. page 72. Again, "A small globular portion of water was *DROP*, from the preterite of *DRIB*, to squeeze; or *BOB*, from *BAB*,

of course the root. But, when, in the stump of a cut down word, a signification appears, and that signification is found, upon trial, to account for the ramification, and the actual produce, of the various branches of the whole tree: in other words, for the meanings of the word in every instance of its occurrence; I conceive, the root is discovered in its entire state, and its discovery is sufficiently proved.

On this ground, I feel myself supported in affirming, that the term *pop* is the root of the words, which we have proposed to analyze. Will the reader, then, have the goodness to accustom his ear to the following sounds? *Pop-to*, *pop-tizo*, *pop-listes*, *pop-tos*, *pop-tismos*, and *pop-tisma*. In this identical form, the root occurs in Greek, in Latin, and in English. In

to blow; or GUTA, from GUT, to sprinkle, cast," Vol. i. page 98. Also,—BAG, to supple, soften, and its derivatives BAF and BATH, were anciently in much use." Vol. i. page 129. Again, our root may be pronounced VAF; and thus it will meet with another corroborative illustration from Dr. Murray. "In Latin," he says, "VAF, waff, blow, ventilate, cool, dry by wind, or produce evaporation by exposing to the air, produced VAF-OR, in Greek ATMOS, from AT, blow. It is singular that the Latins called a serpent that blows, VIPERA, from this verb; the same reptile being named by the Celts, BUAFARE, a blower, from BUF, blow, a term common to their dialect, to the Latin, and Teutonic. From BAG, move rapidly, drive, blow, came BUB, or BAG-BA, blow, puff, from which BUB, a blast, is found in Gawin Douglas and other old writers. The Latins called the toad BUFING or BUFO; the Celts called it BUAF, and a viper BUAFARE, an adder, BUAFATHAIR, and virulent BUAFACH,—all from the idea blowing poison." Vol. i. page 407.

Greek we have *πoππῶζω*, *I blow, hiss or whistle, cheer or soothe my horse by calling to him or patting him with my hand, stroke, or applaud*; also the nouns *πῶππoμα* and *πoππoμoς*, *a puff, hiss or whistle, a smack or gentle sound with mouth or hands expressive of favour, applause, cheering, or soothing, a gentle stroke, a soft blow with the hand*. In like manner, *poppysmus*, and *poppysma*, in Latin, which are the same words as those just mentioned in Greek, and of the same signification. In English, the term, *pop*, is thus explained by Dr. Johnson.

POP. *n. s.* [*poppysma*, Lat.] A small smart quick sound. It is formed from the sound.

“I have several ladies, who could not give a *pop* loud enough to be heard at the farther end of the room, who can now discharge a fan, that it should make a report like a pocket-pistol.” *Spectator*.

To POP. *v. n.* (from the noun.) To move or enter with a quick, sudden, and unexpected motion.

“He that kill’d my king,
Popt in between th’ election and my hopes.”—*Shakspeare*.

“A boat was sunk and all the folk drowned, saving one only woman, that in her first *popping up* again, which most living things accustom, espied the boat risen likewise, and floating by her, got hold of the boat, and sat astride upon one of its sides.”—*Carew*.

“I startled at his *popping upon* me unexpectedly.—*Addison*.

“As he scratch’d to fetch up thought,
Forth popp’d the sprite so thin.”—*Swift*.

“ Others have a trick of *popping up and down* every moment, from their paper to the audience, like an idle school-boy.”—*Swift*.

To POP v. a.

1. To put out or in suddenly, sily, or unexpectedly.

“ That is my brother’s plea,
The which if he can prove, he *pops me out*
At least *from* fair five hundred pound a year.”—*Shakspeare*.

“ He *popped* a paper *into* his hand.”—*Milton*.

“ A fellow, finding somewhat prick him, *popt* his finger *upon* the place.—*L’Estrange*.

“ The commonwealth *popped up* its head for the third time under Brutus and Cassius, and then sunk for ever.”

Dryden.

“ Didst thou never *pop*
Thy head *into* a tinman’s shop?”—*Prior*.

2. To shift.

“ If their curiosity leads them to ask what they should not know, it is better to tell them plainly, that it is a thing that belongs not to them to know, than to *pop* them *off* with a falsehood.”

Locke.

So far Dr. Johnson. Mr. Walker, after giving in his Dictionary, Johnson’s explanation of *pop*, adds: “undoubtedly derived from the noise caused by the sudden *expulsion* of some small body.” This is true, but it is only a part of the truth; for the word *pop* applies equally to the noise caused by the sudden *impulsion* of some small body. It is the noise caused by the *agency of body in motion upon body*, and that

in any direction whatever. It may be *entrance* or *exit*, *ascent* or *descent*. We say, to *pop in*, to *pop out*, or to *pop forth*; to *pop up*, or to *pop down*; to *pop into*; to *pop upon*; to *pop out of*, or *out from*; to *pop off*. I have to add, that the word is not limited in its application to solids, or to the aerial fluid, but is with equal frequency applied to water, or any other fluid whatever. Finally, although a *pop* may be sometimes so powerful, that the noise shall be startling; it is generally caused by the stroke of a small body; and hence it is usually so slight and gentle, that the noise, though marked in the very sound of the word, comes in fact to be commonly nothing at all.

Keep in mind, now, the above explanation, and apply it to Baptism (*pop-tism*,) and you are furnished with a key, which will naturally and consistently account for all its much disputed acceptations. You have only to observe, that a person or thing may be either *popped into* water, or any other fluid, or may have water, or any other fluid, *popped upon*, or *popped into* him or it, and the whole mystery vanishes.

Having thus translated the word Baptism (which we have been often challenged to do) we are prepared to show that it signifies the application, properly the sudden and slight application, of water, or some other liquid; but, in a more lax sense, the application of it, in any manner, or for any purpose;—by effusion, affusion, perfusion, or infusion; by sprinkling, daubing, friction, or immersion;* wholly or

* I have not the smallest objection to Dr. Murray's explanation, as *one* of the meanings of this root, when he says: "BAF,

partially, permanently or for a moment ;—for purifying or defiling, ornamenting or bespattering, washing away what was found adhering, or covering with what was not there before,—for at once washing away the filth, and inducing the new beauty ;—for merely wetting the surface, or causing the liquor to sink into the inmost core, not only to refresh the living, but to act, in the moment of creation, as an element of life.

These various meanings do not successively grow out of one another, as an actual possessor may hold his property, immediately under the king, or under a subject superior who comes betwixt him and the king. They are all of equal and independent legitimacy, and equally connected with the radical idea. We are, indeed, accustomed to say that βαπτίζω is derived from βάπτω ; but the root is as clearly in the one as in the other ; the derivation is merely in the adjuncts ; the one may be in form a frequentative of the other ; but both are of the same general meaning. The only distinction to be made, is that which has just been remarked between the proper and the lax sense of the word. It is a word which properly denotes operations on a small scale, and of a gentle

to dip, from ΒΑΓ-ΒΑ, to dash into, tinge." Vol. ii. page 65. Also, Page 162, in which he is showing how a certain class of verbs originated from the addition of ΤΑ and ΤΗΑ signs of the preterite tense to the radical, and gives, among others, the following example which contains the process of the formation of the word under consideration :—ΒΑΡ, dip ; ΒΑΡΕΤ, dipping, or being dipped ; ΒΑΡΤΟ, I dip.—That it has other meanings, I have his own authority, as already quoted. See page 24.

nature : it is in a secondary sense that it comes to be applied to the vast and the formidable. When I say, “ he popped upon my face a handful of water,”—or, “ I popped my hand into a bason of water,” I use the word in its proper acceptation. But if I should say in English (what is not usual indeed in that language, but) what is found sometimes in Greek, “ he popped upon me (*pop-tized me,*) with an overwhelming flood,” or, “ I popped myself or was popped (*pop-tized,*) into the river, or into the sea ;” in these cases the word could only be understood in a secondary, in a figurative, in an exaggerated, rather than in a proper and natural sense.

Such is my attempt to analyze Βάπτω and its related words. If any shall reject it ; (I dare say many will ;) in that case, they will of course disallow my theory for illustrating the origin, and the connection, of the various meanings of those words. But they will not be able, thereby, to set aside the meanings themselves. These must still be tried by the force of the examples, which may be produced in support of each by itself. Although I shall, in what follows, refer to my theory of the derivation of the terms, for the sake of showing how well it tallies with the application of them in the examples in which they occur ; I shall, in no case, use an argument, in support of their meaning, which shall rest on that theory.

An examination of the examples, in which they occur, will lead to the easy correction of several mistakes respecting the meaning of many of the words that are related to the word Baptism. Thus, Βάπτω

(*bapto*) which is commonly rendered, *to dye*, is by many immediately supposed to signify, *to immerse in a dyer's vat*. But this phraseology refers to an advanced state of the art of dying, and to a comparatively modern use of the word βάπτω. "The accidental bruising of fruits or herbs," says the President de Goguet, "the effect of rain upon certain earths and minerals, might suggest the first hint of the art of dying, and of the materials proper for it."* Accordingly, *dying*, *staining*, and *painting*, were originally operations of a similar nature. Nay, staining and painting appear to have been the first efforts of dying. The early ideas of beautiful raiment seem to have led to the making of clothes, not of one colour, but of "many colours," מִסֵּפִים, perhaps *patchwork*, in Gen. xxxvii. 3; but the most ancient kinds of that sort were much more likely to have been marked in spots or clouds, with colouring matter, in imitation of the skins of animals, or other admired objects in nature, than to have been variegated either by patchwork, or by the nicer, more expensive, and less natural decorations of embroidery. This opinion is confirmed by the related word βάμμα, (*pop-ma*,) which signifies, *a dye or colour*. Thus in Aristophanes, in Pac. v. 1174, and Acharn. v. 112, βάμμα Σαρδιανικὸν is *Sardianic dye*. And Jud. v. 30. σκῦλα βαμμάτων τῷ Σισάρα, σκῦλα βαμμάτων ποικιλίας, βάμματα ποικιλτῶν, *spoils of dyed or painted clothes for Sisera, spoils of dyed or painted clothes of varied colour*,

* Origin of Laws, Arts and Sciences, &c. Book II. Chap. 2. Art. 1.

dyed or painted clothes by the makers of various coloured clothes. I am aware that the Hebrew word in this passage, which is different from that in Gen. xxxvii. 3. is understood of needle-work, and perhaps rightly so understood at this latter period; but, from the use of the word βάμμα, in connection with ποικιλία and ποικίλητης, I think it will be granted by all parties, that the Seventy must have regarded “needle-work” as *painting with the needle*, according to the Latin phrase for it, “*acû pingere.*”

Agreeably to these ideas is the use of βάπτω, in Rev. xix. 13. “And he was clothed with a vesture DIPPED (say our translators) in blood:”—*ἱμάτιον βεβαμμένον*, (*pe-pop-menon*, *be-pop-ped*,) *αἵματι*—properly, “a vesture **BESPATTERED, SPRINKLED, SPOTTED, or STAINED** with blood.” In this case, evidently, the vesture was not *popped into* the blood, but the blood was *popped upon* the garment, and thus it was *baptized* with blood. Accordingly, the Vulgate very properly renders the passage, “*et vestitus erat veste ASPERSA sanguine.*” The passage is precisely parallel to Isa. lxiii. 2, 3. “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be **SPRINKLED** upon my garments, and I will **STAIN** all my raiment.” It is often said that βάπτω corresponds to טבל, commonly rendered, *to dip*, or טבע *to sink*: I conceive that the above is a clear instance of its corresponding to גזה,

to *sprinkle*. What is called *sprinkling*, in the one clause, is called *staining* in the other ; from which we learn that the *staining* is not, in this instance, the effect of immersion, but of *sprinkling*, or as Bates (quoted by Parkhurst) explains it, “ he should be *daubed* with the slaughter.” The Septuagint omits the two last clauses. The Vulgate gives them thus : “ et ASPERSUS est sanguis eorum SUPER vestimenta mea, et omnia indumenta mea INQUINAVI.”

Some may think the usual translation of Rev. xix. 13. is defensible, on the supposition that it is a bold hyperbole, and an expression parallel to that in Isa. ix. 5. where we read of “ garments ROLLED IN blood, which shall be for burning, even fuel for the fire.” We should have no objection to the idea of hyperbole, were not the expression “ a vesture dipped in blood,” unnatural, that is, unlike the thing signified, (namely, the blood-stained garb of a conqueror,) which is never the case with the figures of scripture. The “ garments rolled in blood,” of Isa. ix. 5. are quite a different thing. They are the garments, not of the vanquisher, but of the vanquished. They have been cast away in flight, or taken as spoil from the slain. They have been tossed about with pieces of broken, abandoned, and scattered armour, in the bloody field, and are, at the end of the battle, collected by the victors for the purpose of triumphant conflagration. See Josh. xi. 6. Ps. xlvi. 9. Nah. ii. 13. Ezek. xxxix. 8—10.*

* Our translators are really great dippers. They have thus trans-

The meaning of βάπτω may be further seen by a phrase which occurs in Dan. iv. 33. and v. 21. καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη, “and his body was wetted with the dew of heaven;” it was *popped upon*, not even so much as by *effusion*, but (though the dews are comparatively heavy in those countries,) by the gentlest *distillation* that is known in nature.

Some seem to think they have proved that βάπτω signifies, *to dye by dipping*, because it is frequently translated, *tingo*. But *tingo*, although by no means derived from the same root, has much the same extent of meaning with βάπτω, and the one word may illustrate the other. It will be found that both signify *superfusion*, *superinduction*, and *superinjection*, no less than *immersion*. *Tingo* in Latin is the Greek τέγγω, which is very properly rendered in the Lexicons, *madesfacio*, *humecto*, *mollio*, *I moisten*, *wet*, *soften*, or *mollify*. Now, all the world knows that this may be done by *effusion*, or by *sprinkling*, as well as by *immersion*; and accordingly we have the following phrases. Τί χλωροῖς δακρυοῖς τέγγεις κόρας; *why dost thou SUFFUSE the girl's face with fresh tears?* Eur. Med. 927. Φοίνια δ' ὁμοῦ γλῆναι γένει' ἔτεγγον· οὐδ' ἀνίσταν φόνου μυδῶσας

lated יטבלו, rendered by the Seventy, ἐμόλυναν, in Gen. xxxvii. 31. where it evidently signifies *to stain*, by *aspersion*, or *affusion*, or *daubing*. “And taking the coat of Joseph, they killed a kid of the goats, יטבלו אה הכחנה בדם, (καὶ ἐμόλυναν τὸν χιτῶνα τῷ αἵματι,) and *stained* the coat with its blood.” Had they *dipped* it, even ever so partially, it would have been a bad imitation of the appearance of a person's garment, who had been torn by a wild beast.

σταγόνας· ἀλλ' ὁμοῦ μέλας ὄμβρος χαλάζης αἵματος ἐτέγγετο.

And the bloody eye-balls at the same time OVERFLOWED the cheeks ; nor ceased to pour drops of blood ; but at once a black shower of blood like hail FLOWED down.

Soph. Œd. Tyr. 1287. Κεῖμαι δ' ἀμέριμνος οὔτως, ἀει
 πυκναῖς ὀρώσοις τεργόμενος κόμας. *But I lie careless
 thus, having my hair always WET with heavy dews.*

Soph. Aj. 1207. Compare this last passage with Dan. iv. 33. quoted above, where the very same use is made of βάπτω.* Precisely in the same acceptation is the word used in Latin, when Ovid says.

“ Nuda SUPERFUSIS TINGAMUS corpora lymphis.”

“ Let us WASH our naked bodies with STREAMS POURED
 UPON them.” *Metamorph. II. 459.*

“ Tum vero gemitus (neque enim cœlestia TINGI

“ Ora decet LACRYMIS) alto de corde petitos

“ Edidit.”

“ Then indeed he uttered groans (for it becomes not celestial faces to be WET WITH TEARS) drawn from the bottom of his heart.”

Metamorph. II. 621, 623.

* “ Dew, DEAGA, moisture, dipping, is from DAG or DEAG, nearly allied to TIO, and TINGO.” (Murray's Hist. of Europ. Languages, Vol. I. page 408.) But we may add, not at all allied to BAP, BUB, BOP, or POP.

“ Jamque venenifero sanguis manare palato

“ Cœperat ; et virides ADSPERGINE TINXERAT herbas.”

“ And now the blood had begun to flow from his venomous palate, and HAD DYED BY ITS DROPPING the green herbage.” *Metamorph.* III. 85, 86.

———— “ ut vero VESTEM quoque SANGUINE TINCTAM Repperit ;”

———— “ but when she found his GARMENT also STAINED with blood.” *Metamorph.* IV. 107.

———— “ et incerto fontem MEDICAMINE TINXIT.”

———— “ And STAINED or infected the fountain with an ambiguous DRUG. *Metamorph.* IV. 388.*

An, quia cunctorum contraria semina rerum
Sunt duo, discordes ignis et unda Dei ;
Junxerunt elementa patres : aptumque putarunt
Ignibus et SPAKSA TINGERE corpus AQUA ?

“ Is it because the contrary seeds of all things are

* This Example is similar to the—

————— ἰβάπτειτο δ' αἵματι λίμνη
Πορφυρέω, —

“ And the lake was STAINED with purple BLOOD.”—in Homer's *Battle of the frogs and mice*, 218,—which Dr. Ryland thinks might, in consideration of the burlesque nature of the poem, be understood of the Lake as *immersed* in the frogs' blood.

Candid Statement, Notes, XII.

two; the discordant gods, fire and water; that our fathers have joined those elements, and have thought fit to *stain, mark*, the body with [SPRINKLED, *i. e.* SCATTERED] fires, and with SPRINKLED water?" *Fastorum* iv. 787—790.

In like manner, Horace uses the word in every instance for *staining*, by *aspersion* and *pouring*. "Tinget pavementum mero," "shall *stain* the pavement with wine," II. Od. 14. 26, 27. "Victima, pontificum secures cervice tinget," "the victim—shall stain with its neck the axes of the priests," III. 23. 12, 13. "Non ego te meis—meditor tingere poculis," "I do not intend to *stain* you with my cups," IV. 12. 22, 23. In Virgil it is used in the sense of stain in G. 3. 492. but most frequently signifies to immerse, and, like βάπτω, generally relates to operations on a small scale, and of a gentle nature. Bacchus is invited to *dip his legs* in new wine, G. 2. 8. Camilla does not *dip the soles* of her swift feet in the surface of the ocean, Æ. 7. 811. "The Cyclops, and Vulcan himself, *dip the heated pieces of metal* they have been forging, a sword for instance, in a lake or in a river, to temper them," G. 4. 172. Æ. 8. 450. The waves do not reach the lofty sides of the Cyclops, Æ. 3. 665. The Bears (the two heavenly constellations so called,) fear to be dipped in the ocean, G. 1. 246. And winter suns hasten to plunge into it, G. 2. 481. Æ. 1. 749. If the latter instances be thought exceptions to the remark last made, they tally perfectly with the use of all these words, in an exaggerated figurative sense.

The fellows called βάπται (*baptæ*) in Juvenal, II. 92. were not so called because they had been *immersed in a dyer's vat*, (although they would have been well served, had they been so treated,) but because they were *painted*, from βάπτω, *to paint*, that is, TO LAY ON colours. See Potter's, and Robinson of Ravenstondale's, Archæologia Græca.

I shall now give an instance in which βάπτω signifies immersion, or *pooping into water*.

Herod. Euterpe, 47. Ἐν δὲ Αἰγύπτῳ μιᾶρὸν ἡγνεται θηρίον εἶναι, καὶ τοῦτο μὲν, ἦν τις ψαύσῃ αὐτῶν παριῶν ὕδρ, αὐτοῖσι ἱματίοις ἀπ' ὧν ἔβαψε ἑωῦτον, βὰς ἐπὶ τὸν ποταμὸν. "The Egyptians reckon a swine an unclean beast, and abhor it to such a degree, that if any of them should in passing touch a swine, he would go strait to the river, and, with his very clothes on, PLUNGE (*pop*) himself INTO it." I have selected this example, because, as far as immersion is concerned, it is exactly an Antipædobaptist's baptism. I have been obliged to go for it to Herodotus, because, even under the form of βάπτω, I could not find one in the Holy Scriptures. After all, there is one very manifest point of difference. The person who adopts this summary method of purification, performs the operation for himself. The immersing of one person by another, for any purpose except that of medical treatment, or that of murder, I can discover in no writings whatever, sacred or profane. There is also a point, not of difference but of resemblance, between this example and an Antipædobaptist's baptism, which seems to have very much astonished the his-

torian, namely, the person's plunging himself, *αὐτοῖσι ἱματίοις*, "with his very clothes on." It was evidently regarded as a singular and monstrous sort of purification by this heathen writer; and we shall meet with abundant evidence that it was never so seen in Israel.

As a collateral proof that *βάπτω* signifies *to pop, in any direction*, I shall further mention only its compounds. In the quotation from Herodotus, we have met with *ἀποβάπτω*, (*ἀπ' ὧν ἔβαψε*), we have also *ἐπιβάπτω* and *μεταβάπτω*, as well as *ἐμβάπτω* and *καταβάπτω*.

Finally, on this word, we may make the same remark which we made on *tingo*; every instance in which it is used in the Septuagint and New Testament, with a single exception, relates to operations on a small scale, and of a gentle nature. We have the dipping of a bunch of hyssop, the dipping of the priest's finger, the dipping of any vessel wherein any work is done, the dipping of a bird, the dipping of one's foot in oil, the dipping of the feet of the priests in the brim of the water of Jordan, the dipping of Ruth's morsel in the vinegar, the dipping of the end of Jonathan's rod in a honey-comb, Hazeal's dipping a thick cloth in water, the dipping of the foot of a man and of the tongue of a dog in the blood of enemies, and the wetting of Nebuchadnezzar's body with the dew of heaven. The single exception, which I mentioned to prevent disputes, is Job ix. 31. To me it does not appear to be an exception as to the small scale of operation, for the "plunging" or dipping, not "in

the ditch," as our translators make it, but "in filth," seems to be merely the counterpart of "the washing," which is defined to be the washing of the hands. It could not be immersion, for it left his clothes clean, which are therefore said to abhor him. Goode's translation, which I believe to be correct, is as follows :

" Should I wash myself in snow,
And cleanse my hands in purity,
Still wouldst thou plunge me into filth,
So that my own clothes would abhor me."

So much for the Septuagint. In the New Testament use of *βάπτω*, there is no exception. We have merely the dipping of the tip of Lazarus' finger in water, and our Saviour's dipping of the sop, which he gave to Judas Iscariot, besides the passage in Rev. xix. 13. already considered.

I believe the preceding illustration of *βάπτω* (*bap-to*) will, in substance, be found to apply to *βαπτίζω* (*bap-tizo*). It has the same root, and the same general meaning. It includes various methods of applying water or other fluids, either in a literal or metaphorical sense. But I have never found it to signify, or to include in its signification, the raising out of the water any person or thing which was once immersed in it.

In the Septuagint, the word is found in the following passages: 4 Kings v. 10. compared with 14. πορευθεῖς λούσαι ἐπτάκις ἐν τῷ Ἰορδάνῃ—καὶ κατέβη Ναιμὰν καὶ ἔβαπτίσατο ἐν τῷ Ἰορδάνῃ ἐπτάκις κατὰ τὸ ἔθνημα Ἐλισαίε.

“Go wash seven times in Jordan—and Naaman went down, and *dipped*,” say our translators, (*bap-tized*) “himself seven times in Jordan, according to the word of Elisha.” The reader will please to notice, that if the *baptizing* here should be understood of *immersing*, it would form no objection to my theory on the meaning of βαπτίζω, which admits immersion to be one of its meanings. It is not therefore for the sake of the general question, but for the illustration of this particular passage, that I say, I do not understand it here to signify immersion. It expressly says, that Naaman baptized himself, “ACCORDING TO THE WORD OF ELISHA;” that is, he did as Elisha bade him. But Elisha bade him “WASH.” In baptizing himself therefore Naaman WASHED. But, it will be said, is not washing one’s self in a river, and immersing one’s self, the same thing? By no means. If a physician prescribe cold bathing, it may be naturally understood by the patient that he should plunge overhead, in order to produce the salutary revulsion; although on this point physicians are not universally of the same opinion. But to apply water for washing, especially washing in a symbolical sense, as a religious ceremony, or as the means of obtaining miraculous aid, leads to no such conclusion. I have no doubt that Naaman washed every part of his body, and for this good reason, that the leprosy covered every part of his body; but I am persuaded he did not plunge overhead. I believe he did what Livy describes, when he tells us (I. 45.) how the Roman high-priest outwitted the Sabine, who wished to be the first who

should offer a sacrifice to Diana. “Quidnam tu hospes, paras?” inquit. “Inceste sacrificium Dianæ facere? Quin tu ante vivo PERFUNDERIS flumine. Infima valle præfluit Tiberis.” “What are you going to do, stranger?” says he. “Would you offer a sacrifice to Diana in an impure manner? Go first and WASH YOURSELF ALL OVER with running water (pour running water all over you). The Tiber flows before you in the bottom of the valley.” A similar operation may be intended by Virgil, when he represents Æneas as saying, Æneid. II. 717—720.

Tu, genitor, cape sacra manu, patriosque Penates :
 Me, bello e tanto digressum et cæde recenti,
 Attrectare nefas, donec me flumine vivo
 ABLUERO.

“Do thou, father, take in thine hand the sacred things and our country’s gods. For me, come from so great a battle and such recent slaughter, it is impiety to handle them, till I shall have WASHED AWAY my defilement with running water.” I believe it was because they understood the passage to speak of this ceremonial *perfusion* and *ablution*, that the Vulgate translators used the word *Lavo*, as the Geneva translators did the corresponding word “*wash*,” in both clauses. We have reason, however, to believe that the *ablution* of Virgil signifies nothing more than *the washing of the hands*. It is well known that Virgil imitated Homer; and in the parallel passage of Homer, the purification referred to as necessary to

a warrior after fighting, is expressly limited to the hands. Declining her invitation to drink wine, Hector says to his mother Hecuba,

ΧΕΡΣΙ Δ' ἈΝΊΠΤΟΙΣΙΝ Διὶ λείβειν αἶθοπα οἶνον

"Ἀζομαι, οὐδέ πη ἔστι, κελαινεφεῖι Κρονίωνι

Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.

ἸΑ. Ζ'. 266—268.

I dare not pour, WITH UNWASH'D HANDS, to Jove
The rich libation forth ; it cannot be,
That I should supplicate, thus foul with stains
Of gory battle, the tempestuous God.

Couper's *Iliad*, vi. 301—304.

We shall see afterwards, that this corresponds with the mode of ablution used before officiating in the sacred service of the Jews. But I shall be told that the word לבט, used in 4 Kings. v. 14. settles the point. Does not it signify to *dip*, *immerge*, *plunge*? I believe Parkhurst hits on its true meaning, when he mentions, as derived from it, the English word, *Dabble*. A better word for "throwing the water all over one's self" could hardly be desired.

The only other passage in the Old Testament in which the word in question is used is Isa. xxi. 4. ἡ ἀνομία με Βαπτίζει, "iniquity *overwhelms* me." Here, the idea of *plunging into* is excluded. The subject of Baptism is viewed as having something *poured* or *brought upon* him. He is not *popped into* the baptizing substance, but it *pops upon* him. In this figurative application, the word does not retain its natural

sense, of small operations of a gentle nature, but is used in that secondary, exaggerated, hyperbolical sense, which was formerly noticed.

In this sense of *pouring upon* and *pouring into*, till mind and body are *overwhelmed*, *impregnated*, *intoxicated*, and the circumstances are *oppressive*, or even *destructive*, the word is very frequently used in profane writers. Thus, βεβάπτισθαι τὲ τῷ ἀκράτῳ, “to have been *drenched* with wine.” Athen. Deipnos. lib. 5. καὶ γὰρ αὐτὸς εἶμι τῶν χθὲς βεβαπτισμένων, “I myself also am one of those who were yesterday *drenched* with wine” Plato. Conviv. οἴνω δὲ πολλῷ Ἀλέξανδρον βαπτίσασα, “*having made Alexander drunk* with much wine.” Cono. Narrat. 50. βεβαπτισμένον εἰς ἀνασθησίαν καὶ ὕπνον ὑπὸ τῆς μεθῆς, “*drenched* to insensibility and sleep by intemperance.” Joseph. A. X. 9. 4. δυνάμεις βεβαπτισμένη ἐν τῷ βάθει τοῦ σώματος, “a force *infused into* (or *diffused in*) the inward parts of the body.” Alex. Aphrod. Problem. lib. 2. ὥσπερ γὰρ τὰ φυτὰ τοῖς μὲν μετρίοις ὕδασι τρέφεται, τοῖς δὲ πολλοῖς πίνγεται, τὸν αὐτὸν τρόπον ψυχὴ τοῖς μὲν συμμετροῖς αὖξεται πύνοις τοῖς δὲ ὑπερβάλλουσι βαπτίζεται, “for as plants are nourished by moderate, but choked by excessive watering, (literally *waters*), in like manner, the mind is enlarged by labours suited to its strength, but is *overwhelmed* (Gr. *baptized*) by such as exceed its power.” Plutarch de lib. Educ. The reference here to the nourishment of plants, indicates *pouring* only to be the species of watering alluded to in the term βαπτίζεται. τοὺς δὲ ἰδιώτας, διὰ τὴν ἐκ τούτων εὐπορίαν, οὐ βαπτίζουσι ταῖς εἰσφοραῖς, “on account of the abundant supply from those

sources, they do not oppress (or overload, Gr. baptize) the common people with taxes." Diod. Sic. lib. 1. c. 73. οἱ δὲ καὶ δίχα τῆς στασέως ὕστερον ἐβάπτισαν τὴν πόλιν, "those, indeed, even without (engaging in) faction, afterwards *overburthened* or *oppressed* (Gr. *baptized*) the city." Joseph. de Bello. IV. 3. αὐτὸς εἰμι τῶν βεβαπτισμένων ὑπὸ τοῦ μεγάλου κύματος ἐκείνου, "I am one of those who have been *overwhelmed* by that great wave of calamity." Liban. Epist. 25. πεντακισχιλίων μυριάδων ὀφλήμασι βεβαπτισμένοι, "oppressed by a debt of 5000 myriads." Plutarch, Galb. καὶ τῇ συμφορᾷ βεβαπτισμένον, "and *overwhelmed* with the calamity." Heliod. Athiop. lib. 4. ὁ δὲ μόλις ἂ νῦν φέρει φέρων ὑπὸ μικρᾶς ἂν βαπτισθεῖη προσθήκης, "he who bears with difficulty the burthen he already has, would be entirely *overwhelmed* (*sunk* or *crushed*, Gr. *baptized*) by a small addition." Liban. Epist. 310.

But to return to the gentler applications of the word. Although the Apocryphal writers are no authorities for doctrine, they may be usefully consulted as writers in the hellenistic style, that is, a style resembling that of the Septuagint and New Testament. There are two passages in the Apocrypha, both which confirm our explanation of βαπτίζω. Judith xii. 7. καὶ ἐβαπτίζετο ἐν τῇ παρεμβολῇ Ἐπιτῆς τῆς πηγῆς τοῦ ὕδατος, "and *WASHED* (*baptized*) herself in the camp AT the fountain of water." In this case, the washing could not have been by immersion, being done at a spring or fountain of water. The other passage is in Sirach xxxi. 25. or xxxiv. 25. βαπτίζόμενος ἀπὸ νεκροῦ, καὶ πάλιν ἀπτόμενος αὐτοῦ, τί ὠφέλησε τῷ λουτρῷ

αὐτοῦ; “he that is washed from (the pollution of) a dead body, and again toucheth it, what profit hath he by his washing?” When this passage is compared with Num. xix. 9—22. it will appear that βαπτίζομαι is used by the Apocryphal writer for the application of the ὕδωρ ῥαντισμοῦ, *water of sprinkling*, and obedience to the subsequent order λούσεται ὕδατι, *shall wash himself with water*; the neglecting of which application inferred the punishment of being cut off from Israel, ὅτι ὕδωρ ῥαντισμοῦ οὐ περιεῤῥαντίσθη ἐπ’ αὐτόν ἀκάθαρτός ἐστι. *because the water of sprinkling was not sprinkled upon him, he is unclean.* Comp. Heb. ix. 13.

There are many instances, in which βαπτίζω, signifies to *immerse*, that is, to *pop in*, to *plunge* or *sink completely under water*. Thus, οὐδὲ γὰρ τοῖς ἀκολύμβοις βαπτίζεσθαι συμβαίνει ξύλων τρέπον ἐπιπολάζουσι, “to those who are unable to swim it does not happen to sink under water, (Gr. to be baptized) they float like wood.” Strabo, lib. 6. οὐπω μέλλοντος βαπτίζεσθαι τοῦ σκάφους, “the vessel not being at all about to sink.” Joseph. Antiq. Weidman. Coloniae. 1691. folio, lib. ix. ch. xi. letter F. page 318. in the account of Jonah’s being cast into the sea. βαπτίσθεντος γὰρ ἡμῶν τοῦ πλοίου κατὰ μέσον τὸν Ἀδριακὸν δι’ ὅλης τῆς νυκτὸς ἐνηξάμεθα, “our vessel having sunk (foundered) in the middle of the Adriatic sea, we swam the whole night. Joseph. Vit. § 3. Stephens quotes as an example of the word signifying to dip, the following from Plutarch de Superstit. τὴν περιμάκτριαν κάλει γραῦν, καὶ βάπτισον σεαυτὸν εἰς θάλασσαν καὶ καθίσας ἐν τῇ γῆ διημερεύσον, “call an old woman skilled in baking, and baptize thyself

in the sea, and sitting down on the ground remain all day :”—but in this passage βάπτισον evidently seems to mean no more than *wash thyself*. Josephus uses it twice concerning the death of Aristobulus the brother of Mariamne, who was drowned through Herod’s instigation at Jericho, by certain Greeks, who enticed him into the water to swim, and then, under pretence of play, *immersed* him or *kept him under water*, till he died. βαπτίζοντες, οὐκ ἄνηκαν ἕως καὶ παντάπασιν ἀποπνίξαι, Jewish Antiq. B. XV. chap. iii. § 3. Again, in his wars of the Jews, B. I. chap. xxii. § 2. “The young man was sent to Jericho, and there, according to his orders, being *immersed* in a fish pond, he came to his end :” βαπτίζομενος ἐν κολυμβήθρα.

These, I conceive, to be genuine instances of *Immersion* baptism. As in the case of βάπτω, I have been obliged to go for them to Josephus, and to other writers of merely human authority, because I have not been able to meet with an instance of *Immersion Baptism* in the Holy scriptures. There is one point in which some of these instances differ from the example given, p. 38. of the same meaning of βάπτω. In that, it was applied to what a man did to himself. Here, it must be confessed, that, in some of the cases, there are *dippers* as well as *dipped*, and the other cases also, are not those of voluntary plunging, but of fatal sinking. Is this the pattern of baptizers and baptized? Shall we illustrate the office of John the Baptist and of the apostles and evangelists of Christ, by the work of providential destruction, or that of mur-

derers? But what else can we draw from sinking ships, or a youth betrayed to death by the hands of assassins? These examples imply, not a mere *dipping* and *up again*; an *immersion* immediately followed by an *emersion*: but a continued and permanent immersion; a remaining under water. And every thing, which is thus said to be made to sink, is understood to continue in that state, unless, like a bladder, it should rise again by its own buoyancy.* It is impossible, then, to apply such examples as a rule for Christian Baptism.

Some may think it was not necessary to use a word directly to express the *emersion*, because if *immersion* really was enjoined, the *emersion* must be understood to follow of course, from the necessity of the case. This is a perfectly natural thought, but it cannot help the cause of Antipædobaptists. According to their views, Baptism is a *twofold* symbol, representing *two* things, of distinct and equal importance. The *immersion* and the *emersion* are both of them parts of this symbol: the first representing the *death*, and the second the *resurrection* of Christ. Now, if this be the case, the word βαπτίζω is a name for *the one half only* of their ordinance of Baptism. It entirely fails them as to *the other half*. A word may have various meanings, but it cannot have two of them at the same time. If, therefore, this word *pops them*

* As in the old oracle, quoted from Plutarch, concerning the Athenians, ἀσκὸς βαπτίζη, δύναι δὲ τοι οὐ θέμις ἵσσι. “As a bladder thou mayest be dipped (*popped into water*) but canst not be made to go down.”

down; it certainly cannot give any warrant, or suggest any literal or figurative meaning, for *their popping up again*.

Before proceeding to the examination of the meaning of βαπτίζω, in the New Testament, I shall as a collateral proof that it signifies *to pop, in any direction*, mention its compounds. We have ἀναβαπτίζω, and καταβαπτίζω, ἐμβαπτίζω, and ἐπιβαπτίζω. Of this last we have the two following examples in Josephus, in which, according to the figurative and exaggerated application, it plainly signifies *to overwhelm by rushing or pouring upon*. Jewish War, B. III. c. vii. § 15. The inhabitants of Jotapata pleaded with him to stay there, and not “to leave his friends; nor, as it were, to leap out of a ship enduring a storm, into which he had come in a calm: for the city must be ἐπιβαπτισεῖν, *epibaptized or overwhelmed*, no one daring to oppose its enemies, if he who kept up their courage should depart.” Jewish War, B. I. c. xxvii. § 1. Speaking of the sons of Herod, Josephus says, “This, as the last storm, ἐπιβάπτισεν, *epibaptized or overwhelmed* the young men, already weather-beaten.”

MEANING AND FORM

OF THE

ORDINANCE.

WE are now prepared to maintain, that βαπτίζω, although, as we have seen, it occasionally is used in

the sense of *to immerse*, in other writings, does not once occur in this sense in the New Testament.

The ordinance of Baptism is the pouring out of water from the hand of the baptizer, on the turned-up face of the baptized. It is connected with the preaching of the gospel under the gospel dispensation, and particularly relates to the work of the Holy Spirit, as then sent by the Father, in the name of the Son, according to the promises of the everlasting covenant. It is dispensed in the Name of the Father, and of the Son, and of the Holy Spirit; the one only living and true God; the God of our salvation. It is a sign, that the promised Messiah is come; that his death is the atonement for sin; that his resurrection has indeed taken place; that the gospel of pardon of sin, peace with God, purity, and life eternal, is preached with the Holy Spirit sent down from heaven; that, in consequence of this good news, sinners are called to repentance and faith; and that there is no case in which sin reigneth unto death, which is not now provided for, by the gracious work of the Holy Spirit in the soul. This work of the Holy Spirit is a new creation; a regeneration; a purification of the heart by faith; a change of mind or repentance unto life; the bringing forth of fruits meet for repentance, or a change of conduct; in short, the whole of sanctification, consolation, and preservation, until the second coming of the Lord Jesus Christ. It is spoken of in scripture under the emblems of water, air, and fire, which are all considered in scripture as elements of Baptism; and, in this connection,

these elements are uniformly represented as *poured*, *inspired*, and *made to fall from above*.

The question which arose between some of John's disciples and the Jews, about PURIFYING, (John iii. 25. compared with ver. 23.) evidently originated in the understood meaning of Baptism, as a figure of the washing of regeneration. When considered as dispensed by the Apostles, on and after the day of Pentecost, in confirmation of their testimony that Jesus was risen from the dead, it still had a particular reference to the work of the Holy Spirit, whose promised coming depended on our Lord's resurrection. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," John xvi. 7.

The work of the Holy Spirit is spoken of in scripture under the emblems of water, air, and fire, in allusion to the Mosaic account of the original creation of man. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life (*lives*;) and man became a living soul," Gen. ii. 7. In the formation of the body, the Creator is supposed to operate as a potter on clay,* which implies the rendering of the "dust" capable of "formation," by the admixture of "water." In the com-

* The word used is (צַר,) which signifies *to form, fashion, shape, model to a particular shape*. As a participial noun, *a former*, especially *a potter*, from the manner of his work. This is the foundation of many scriptural allusions to the old, and the new, creating work of God.

munication of animal, and rational, and divine life, there is the inspiration of that "wind which bloweth where it listeth," by the first blowing of which the fire of life is kindled, and by the subsequent respiration of which, that fire is maintained. These elements are also the purifiers of life, essential to its health and beauty, no less than to its commencement. Hence they are alluded to, as the means of washing the body or the garments, and of refining metals. Now, as the gospel reveals a new and holy life, the preaching of it is accompanied with the ordinance of Baptism as a pledge of that unspeakable blessing; and to render the pledge the more significant and striking, it consists in a representation of all the elements employed in our first creation. There is actually administered to us the Baptism in the name of Christ with water; and it is connected with the promise of the Baptism by Christ himself with the Holy Ghost, and with fire. This promise was given to all the disciples. It belongs to them, both as it regards gracious influence, and as it regards miraculous inspiration; for all who believe are born again, and are built on the foundation of the apostles and prophets, that is, their faith is founded on the authority and energy of that Spirit by which the apostles and prophets were inspired.

As all the emblems of the work of the Holy Spirit descend from heaven, so does every scriptural view of the mode of the administration of the elements of Baptism. It is always from above, and never from beneath. Not only does βαπτίζω (*bap-tizo*) admit, but all the related words require, that the ordinance

should be understood as an *effusion*, a *perfusion*, or an *infusion*, but not even once as an *immersion*. Thus, John iii. 3. “Verily, verily, I say unto thee, *ἐὰν μή τις γεννηθῆ ἄνωθεν*, except a man be born FROM ABOVE, he cannot see the kingdom of God.” This expression, being born “from above,” is explained in ver. 5. to include both the symbol, the Baptism of water poured down by man, and the reality, the Baptism of the Holy Spirit sent down by the Saviour; *ἐὰν μή τις γεννηθῆ ἐξ ὕδατος καὶ Πνεύματος*, “except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.” Again, John xx. 22. “And having said this, *ἐνεφύσησε*, he BREATHED INTO them” (as he stood forth into the midst of them, ver. 19. they probably reclining,) “and said unto them, receive ye the Holy Ghost.” From what follows in ver. 23. he evidently was confirming by a token, the promise which was to be performed to them on the day of Pentecost. That promise is again referred to in Acts i. 5. and is called Baptism, and compared with John’s baptizing with water. “Because John indeed baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.” Now, the mode of this Baptism is explained in ver. 8. *Ἀλλὰ λήψετε δύναμιν ἘΠΕΛΘΟΝΤΟΣ τοῦ ἁγίου Πνεύματος ἐφ’ ὑμᾶς*. “But ye shall receive power, after that the Holy Ghost is COME UPON you.” Let us now proceed to the history of the performance of this promise, Acts ii. 2. from which it will be observed, that “the sound” (see John iii. 8.) of the wind was heard DESCENDING from heaven and filling the house, and distributed flames of fire

appeared like tongues, and SAT DOWN upon every one of them. Καὶ ἐγένετο ἄφνω ἘΚ ΤΟΥ ΟΥΡΑΝΟΥ ἡχος ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρὸς, ἘΚΑ΄ΘΙΣΕ΄ τε ἘΦ΄ ἓνα ἕκαστον αὐτῶν. Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. “ And there came suddenly FROM HEAVEN a sound as of a rushing mighty wind, and filled the whole house where they were sitting. And there appeared *flames* of fire like tongues distributed to them, and a *flame* SAT DOWN UPON every one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.”

With this description of the descent and the remaining of the Holy Spirit on the disciples, that of his descent and remaining on the Lord Jesus exactly agrees. When John had sufficiently prepared the way of the Lord, by his preaching, and by baptizing others, then came Jesus himself to be baptized of him. When John would have hindered him, objecting his own pollution and unworthiness, “Jesus answering said unto him, suffer *it to be so* now: for thus it becometh us to fulfil all righteousness.” The meaning of the ordinance, and the very mode of its administration, implied that, in observing it, our Lord confirmed the truth that the Holy Spirit was about to be given. (John vii. 39. Acts xix. 2, 3.) Immediately afterwards he was to be endowed with his influence, visibly *descending from on high*, and *abiding upon* him.

It was, as the Mediator, "THUS" endowed with the unmeasured influence (see John iii. 34.) of the Holy Spirit, that "he should fulfil all righteousness." Ps. xlv. 2. "Grace is POURED INTO thy lips: therefore God hath blessed thee for ever." Isa. xlii. 1. "Behold my servant, whom I uphold; mine elect in whom my soul delighteth: I have PUT my Spirit UPON HIM; he shall bring forth judgment to the Gentiles." Isa. lxi. 1. "The Spirit of the Lord *is* UPON ME; because the Lord hath anointed me to preach good tidings unto the meek." Heb. ix. 14. "Who THROUGH THE ETERNAL SPIRIT offered himself without spot unto God." Rom. i. 3, 4. "Which was made of the seed of David according to the flesh, and declared *to be* the Son of God with power, ACCORDING TO THE SPIRIT OF HOLINESS, by the resurrection from the dead." Then John suffered him. He suffered him to receive the symbol of the Holy Spirit's descent, and presently he was seen, by miracle, to receive the reality. "And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God DESCENDING like a dove, and LIGHTING UPON him: and, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Matth. iii. 13—17.

The miracle, which thus followed the Baptism of the Saviour, was declared to be the token, that he should be the person who should baptize the disciples with the Holy Ghost, and with fire. John was not ignorant of the character of Jesus, as is manifest, from

the objection he made to baptizing him. It appears, however, that this sign was added to complete the evidence, on which the Baptist was to bear his public testimony. He therefore says, John i. 31—34. “And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John testified, saying, I saw the Spirit of God DESCENDING FROM HEAVEN LIKE A DOVE, (ΚΑΤΑΒΑΙ~NON ὡσεὶ περιστερῶν ἘΞ ΟΥΡΑΝΟΥ~,) and it ABODE UPON him. And I knew him not: but he that sent me to baptize with water, the same said unto me, UPON whom thou shalt see the Spirit DESCENDING and REMAINING UPON him (ἘΦ’ ὃν ἂν ἴδῃς τὸ Πνεῦμα ΚΑΤΑΒΑΙ~NON, καὶ μένον ἐπ’ αὐτόν,) the same is he which baptizeth with the Holy Ghost. And I saw and testified that this is the Son of God.”

If it be said, these passages prove, that the Baptism of the Spirit and of fire only, is from above; if it do not seem enough that Baptism with water has the same name and is always classed with the other Baptism; then let us observe what view is expressly given of Baptism with water, in consequence of the performance of the promise of Baptism with the Spirit. Acts ii. 16—21, 33, 38, 39. “But this is that which was spoken by the prophet Joel: and it shall come to pass in the last days, (saith God,) I will POUR OUT OF MY SPIRIT UPON all flesh: (ΕΚΧΕΩ~ ἀπὸ τοῦ Πνεύματός μου ἘΠΙ,) and your sons and your daughters shall prophesy,—and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved,”—“Therefore, being by the right hand of

God exalted, and having received of the Father the promise of the Holy Ghost, he hath **POURED OUT** this (*ἘΞΕΨΕ τοῦτο*) which ye now see and hear.”—

“Then Peter said unto them, Repent, and be baptized (*with water*) 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 (both of the Holy Spirit—and of salvation, ver. 17. and 21.) is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.” In Acts viii. 15, 16. we are told of some who had believed, but were not yet endowed with the miraculous gifts of the Holy Spirit. Since they had believed, however, through grace, they had received the ordinance which is the symbol, of his regenerating influence. “And the apostles sent to them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was **FALLEN UPON** none of them: only (water had fallen upon them as yet) they were **BAPTIZED** in the name of the Lord Jesus.”

Οὕτω γὰρ ἦν ἘΠὶ οὐδενὶ αὐτῶν ἘΠΙΠΕΠΤΩΚΟ΄Σ, μόνον δὲ **ΒΕΒΑΠΤΙΣΜΕΝΟΙ** ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.—In Acts x. 44, 47. “While Peter yet spake these words, ἘΠΕΨΕ τὸ Πνεῦμα τὸ ἅγιον ἘΠὶ πάντας τοὺς ἀκούοντας τὸν λόγον, the Holy Ghost **FELL UPON** all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also, ἘΚΚΕΨΤΑΙ, was **POURED OUT** the gift of the Holy Ghost. Then answered Peter, Can

any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And in the recapitulation, Acts xi. 15, 16, 17. "And as I began to speak, (ΕΠΕΪΕΣΕ τὸ Πνεῦμα τὸ ἅγιον ἘΠ' αὐτούς, ὩΣΠΕΡ ΚΑΙ ἘΦ' ἡμᾶς ἐν ἀρχῇ.) the Holy Ghost FELL ON them, AS ON US at the beginning. Then remembered I the word of the Lord, how that he said, John indeed, ἘΒΑΪΤΙΣΕΝ ὕδατι, ὑμεῖς δὲ ΒΑΠΤΙΣΘΗΣΕΣΘΕ ἐν Πνεύματι ἁγίῳ, BAPTIZED with water, but ye shall be BAPTIZED with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?"

Is it credible, that a word which signifies the motion of body upon body, in ANY DIRECTION, should, when applied to represent both the figure and the reality of a DESCENT FROM ABOVE, be meant to be understood of motion in an OPPOSITE DIRECTION; that the water, or the wind, or the fire, should, instead of DESCENDING FROM ABOVE, be understood to RISE FROM BELOW, till the subject was swallowed up by it? The whole form of the figure seems to be marked in the strongest manner, in the following description of the reality, Tit. iii. 5, 6. Κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ ΛΟΥΤΡΟΥ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου ΟΥ ἘΞΕΧΕΕΝ ἘΦ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν. "According to his mercy he saved us, by the WASHING of regeneration, even the renewing of the Holy Ghost: WHICH he Poured out on us abundantly, through Jesus Christ

our Saviour." Compare also Isa. xlv. 3. and Ezek. xxxvi. 25—27.

Agreeably to these views of the meaning of the ordinance, and the form of administering it, Iræneus and Justin Martyr, and others of the oldest Greek Fathers, usually called Baptism, Regeneration, because it was the sign of Regeneration. Justin Martyr, explaining how the Christians dedicated to God those who were renewed by Christ, after mentioning certain instructions given, and exercises prescribed, says, ἔπειτα ἄγονται ὑφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν, ἀναγεννώμεθα ἐπ' ὀνόματος γὰρ τοῦ πατρὸς τῶν ὅλων καὶ δεσπότης Θεοῦ, καὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ Πνεύματος ἁγίου, τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιοῦνται. "They are then brought by us to a place where there is water, and they are regenerated in the same manner in which we ourselves were regenerated: for they then observe the washing with the water, in the name of God the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Spirit."* That he did not mean to confound Baptism and Regeneration is evident, because he is describing how Christians dedicated to God those who were "renewed by Christ," καινοποιηθέντες διὰ τοῦ Χριστοῦ. And the phrase, τὸ ἐν τῷ ὕδατι λουτρὸν ποιοῦνται, is evidently an allusion to Tit. iii. 5, 6. quoted above, where "the washing of Regeneration" is explained to be, the "renewing

* 1st Apolog. p. 94. or 89. of Thirlby's Edition.

of the Holy Ghost, which he hath poured out on us."*

* Because Milton speaks of Baptism as dispensed in a river, it has been supposed that he favoured the mode of Immersion; but I am led to think this is a mistake. He says indeed of our Saviour's commission to his disciples—

—————"To them shall leave in charge
To teach all nations what of him they learn'd,
And his salvation, them who shall believe
Baptizing in the profluent stream, the sign
Of WASHING them FROM guilt of sin to life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer died."

P. L. xii. 439—445.

According to this account, Baptism is the sign of, not *immersing*, but *washing*, in a river. And when he speaks of the mode of baptizing with the Holy Spirit, he evidently understands it to be by effusion.

—————"for the Spirit
POURED first ON his Apostles, whom he sends
To' evangelize the nations, then ON ALL
BAPTIZED, shall them with wondrous gift indue,
To speak all tongues, and do all miracles,
As did their Lord before them."

P. L. xii. 497—502.

It has also been supposed that he despised, not only Baptism by effusion, but also Infant Baptism, in the following passage. In fact however he acknowledges both; but uses the phrase, "solemn sprinkle," as expressive of his indignation at the prelates, whose practice he is describing. His complaint is, not that they thus baptize, and thus baptize infants, but, that while they are observing an ordinance of God, they presume to render it abominable, by adding to it the superstitious "sign of the cross." "Ye have been bold, not to set your threshold by his threshold,

In the Old Testament,* there are various ordinances of ceremonial purification, by bathing or ablu- tion, in which it may be supposed by some, that immersion would take place. We have already seen that the supposition is questionable. But what we would remark at present is, that such purification was always performed by the unclean person himself, (and indeed decency required this, because this kind of purification never appears to have been the im- mersing of persons with their clothes on,) whereas the mode was always different, when the purification was administered by another.

Among the rites of the hospitality of the heathens indeed, we find even female attendants on Strangers of the other sex, when they received the refreshment of the bath.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη,
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληϊάδαο.
 Αὐτὰρ ἐπεὶ λούσεν τε, καὶ ἔχρισεν λίπ' ἐλαίῳ,
 Ἄμφι δὲ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,

or your posts by his posts; but your sacrament, your sign, call it what you will, by *his sacrament*, baptizing the Christian infant with a solemn sprinkle, and unbaptizing for your own part with a profane and impious forefinger: as if *when ye had laid the purifying element upon his forehead*, ye meant to cancel and cross it out again with a character not of God's bidding."

The Reason of Church Government urged against Prelaty.
 Book II. Chap. ii.

* Lev. xv. 5, 8, 11, 13, 21, 22, 27. and xvi. 26, 28. and xvii. 15. and Num. xix. 7, 8, 19.

**Ἐκ ῥ' ἀσαμίνθου βῆ, δέμας ἀθανάτοισι ὁμοῖος.*

Πὰρ δ' ἄρα Νέστορ' ἰὼν κατ' ἄρ, ἕζετο, ποιμῖνι λαῶν.

'ΟΔ. Γ'. 464—469.

Mean time the youngest of the daughters fair
Of Nestor, beauteous Polycaste lav'd,
Anointed, and in vest and tunic cloth'd
Telemachus, who, so refresh'd, stepp'd forth
From the bright laver graceful as a God,
And took his seat at ancient Nestor's side.

Odyssey III. 583—588.

On this custom I have no objection to the remarks of Cowper, who says in a Note on the preceding passage: "The strict morality and modesty of the ancients may be fairly enough inferred from the custom of employing young women, to perform this office for strangers young as themselves. Had the consequences been such as we should have reason to apprehend from the same practice here, it would either never have obtained so universally as it did in Greece, or would quickly have been discontinued." —It appears, however, that this custom, if it really existed as is here supposed, did not receive the sanction of the wise Ulysses.

'Αμφίπολοι, στήθε' οὕτω ἀπόπρασιν, ὄφρ' ἐγὼ αὐτὸς

"Ἄλμην ἄμοιῖν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ

Χρίσσομαι· ἧ γὰρ θερὸν ἀπὸ χροός ἐστιν ἀλοιφή.

"Ἄντην δ' οὐκ ἂν ἐγῶγε λούσομαι· αἰδέομαι γὰρ

Γυμνοῦσθαι, κούρησιν ἐϋπλοκάμοισι μετελθῶν. 'ΟΔ. Ζ'. 218—222.

Ye maidens, stand apart, that I may cleanse,
Myself, my shoulders from the briny surf,
And give them oil, which they have wanted long.
But in your presence I bathe not, asham'd
T' appear uncover'd in a woman's sight. Od. VI. 268—272.

Nay, there is reason to doubt whether the hospitable attention shown by female attendants to strangers ever implied personal attendance, and service, during the whole operation, or ever extended further than to the washing of their feet. When Nausicaa, in the passage from which the preceding quotation is taken said to her Maidens concerning Ulysses,

Λούσατε δ' ἐν ποταμῷ, ὅθ' ἐπὶ σκίπας ἔστ' ἀνέμοιο. 210.

And lave him where the stream is shelter'd most, 258.

they understood her to mean, carry him to a proper place, and furnish him with the means of bathing himself. Accordingly, when they had done so, it is said,

Ἦνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥῆσι. 216.

They EXHORTED him to bathe in the river's stream.

Ernesti's note on the 210 line is

Λούσατε δ'. Non *lavate ipsum* : turpe hoc : et ipse se lavat, ver. 219. nec vult præsentibus ipsis lavari. Sensus est : *Facite ut lavari possit* : suppeditando oleo, et locum ostendendo.—Not *bathe him*, that would be shameful : he both bathes himself, ver. 219, and refuses to do it, in their presence. The meaning is : *do what may be necessary for his bathing*, by supplying him with oil, and pointing out a proper place.

When Ulysses recites all this kindness of Nausicaa to her Father Alcinous, he uses the same general language, but evidently in the same restricted meaning.

Καὶ λούσ' ἐν ποταμῷ—H'. 296. Literally "bathed me in the river." Cowper renders it—"taught me where

to bathe." And Ernesti's Note is, "Non, *et lavit in flumine*; quomodo virgini et veritati, ζ'. 219. conveniat? *Et lavandi copiam fecit*. Vid. ad ζ'. 210." Not and bathed me in the river; how would that suit the character of a virgin, and the truth of the fact as stated vi. 219. and gave him an opportunity of bathing. See note on vi, 210. In like manner, when Penelope desires her maidens to give the bath to Ulysses, still known to her only as a stranger; although she uses general terms, such as ἀλλά μιν, ἀμφίπολοι, ἀπονίψατε, "give him the bath, my maidens," and ἡῶθεν δὲ μάλ' ἤρι λόεσσαί τε χρῆσάιτε," "at early dayspring also serve him well with bath and unction;" yet he understands her as meaning nothing more than the washing of his feet; and it is worthy of particular notice that, even in that case, he declines the service unless it should be performed by one that was aged, which agrees exactly with the practice as sanctioned by the holy scriptures.

Οὐδὲ τί μοι ΠΟΔΑ'ΝΗΠΤΡΑ ποδῶν ἐπιήρανα θυμῷ
 Γίγνεται οὐδὲ γυνὴ ποδὸς ἄψεται ἡμετέροιο
 Τάων, αἴ τοι δῶμα κάτα δρῆστειραι ἕασιν,
 Εἰ μή τις γρηῦς ἐστὶ παλαιή, κέδν' εἰδυῖα.
 "Ἦτις τέτληκιν τόσσα φρεσίν, ὅσσα τ' ἐγὼ περ·
 Τῆνδε δ' ἂν οὐ φθονέοιμι ποδῶν ἄψασθαι ἐμείο·"

'ΟΔ. Τ'. 343—348.

Nor me the FOOT-BATH pleases more; my foot
 Shall none of all thy minist'ring maidens touch,
 Unless there be some ancient matron grave
 Among them, who hath pangs of heart endur'd
 Num'rous, and keen as I have felt myself;
 Her I refuse not. She may touch my feet.

Odyssey XIX. 416—421.

Compare this with 1 Tim, v. 9, 10. "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, IF SHE HAVE WASHED THE SAINTS' FEET, IF SHE HAVE RELIEVED THE AFFLICTED, if she have diligently followed every good work."

The only decisive instance of any further female service in bathing the body, and to which even Ulysses is represented as submitting, was in the sensual palace of Circe. I quote it for the sake of acknowledging the exception, and also to show the Reader a Bath, not by immersion, but effusion.

Ἡ δὲ τετάρτη ὕδωρ ἐφόρει, καὶ πῦρ ἀνέκαιε
 Πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνετο δ' ὕδωρ.
 Αὐτὰρ ἐπειδὴ ζῆσσαν ὕδωρ ἐνὶ ἥνοπι χαλκῶ,
 Ἔς ῥ' ἀσάμινθον ἴσασα, λῶ' ἐκ τρίποδος μεγάλοιο,
 Θυμῆρες ΚΕΡΑ' ΣΑΣΑ ΚΑΤΑ' ΚΡΑΤΟΣ ΤΕ ΚΑΙ ὈΜΩΝ,
 Ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυίων.
 Αὐτὰρ ἐπεὶ λουσίην τε, καὶ ἔχρισεν λίπ' ἐλαίῳ,
 Ἀμφὶ δέ με χλαῖναν καλὴν βάλεν, ἥδ' ἐ χιτῶνα·
 Εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροῦλου,
 Καλοῦ, δαιδαλείου· ὑπὸ δὲ θρήνης ποσὶν ἦεν.
 ΧΕΡΝΙΒΑ δ' ἀμφίπολος προχῶω' ΕΠΕ' ΧΕΤΕ Φέρουσα
 Καλῆ, χρυσεῖη, ὑπὲρ ἀργυροῖο λίβητος,
 Νίψασθαι· παρὰ δὲ ζῆστὴν ἐτάνυσσε τράπεζαν. ὈΔ. Κ'. 358—370.

The fourth brought water, which she warm'd within
 An ample vase, and, when the simm'ring flood
 Sang in the tripod, led me to a bath,
 And lav'd me with the pleasant stream profuse
 POUR'D O'ER MY NECK AND BODY,* till my limbs,

* Compare this warm bath of Homer with the cold bath of Livy I. 45. as quoted in page 41.

Refresh'd, all sense of lassitude resign'd.
 When she had bath'd me, and with limpid oil
 Anointed me, and cloth'd me in a vest
 And mantle, next she led me to a throne
 Of royal state, with silver studs emboss'd,
 And footstool'd soft beneath ; then came a nymph,
 With golden ewer charg'd and silver bowl,
 WHO POUR'D PURE WATER ON MY HANDS, and plac'd
 The shining stand before me. Od. X. 430—443.

But whatever service might be given and received in the intercourse of hospitality, there never was any, in any kind of bath or ablution, whether by plunging or pouring, whether of the whole body, or of only a part of it, in the institutions of religious worship. To render such service was no part of the duty of Priests, or Levites, or Nethinim, or fellow worshippers, male or female, among the children of Israel, or the primitive christians, or even the grossest heathen idolaters. Now it is essential to Christian Baptism, that it be administered by another. The people came to John to be baptized. Even Christ came to John to be baptized of him. In like manner, the disciples were to go and make disciples of all nations, baptizing them. And this ordinance was administered, not only by another, but as frequently in public as in private. On both these accounts we are restrained from regarding it as an application of water, *in any way*, to *the whole body*, or, *in the way of ablution*, to *even a part of it*. It was merely the *pop* of a limited effusion, consistent with decency, yet quite sufficient for the purpose of a symbol.

But, on further examination, the scriptures will be found to give us still more interesting, and explicit intimations concerning the subject before us.

We are led to conceive of Baptism, as the pouring out of water from a cup on the turned-up face of the baptized; and, whether he be adult or in infancy, it may thus not only wet the surface as a figure of washing, but be drunk into the mouth, as the emblem of a principle of new life and of continual support and refreshment, of a source of spiritual and heavenly consolation, and of a willingness given, or to be given, to the baptized to receive whatever may be assigned him as his portion. We are led to this conception of Baptism, by various passages of scripture which it will be found to illustrate. The cup which I refer to, is the כּוּ, the cup of nature, that is, the hollow of the human hand. From this cup, the baptizer so pours out water on the baptized, that it shall run down his face, as the ointment did from the head to the beard of Aaron, and even to the skirts, rather to the upper border or collar, of his garment, Ps. cxxxiii. 2.

We must not take offence at the simplicity of Oriental manners. Drinking fluid poured out from the hand of another, cannot seem nauseous to those who are accustomed to the use of the cup of nature, in taking their own refreshment; and in the practice of their companions, even when eating together out of one dish. In Judges vii. 6. we are told, that of an army brought down to the water to drink, three hundred "lapped putting their hand to their mouth."

“The Arabs,” says Harmer, “in eating their milk, use no spoons. They dip their hands into the milk, which is placed in a wooden bowl before them, and so sup it out of the palms of their hands. Le Bruyn observed five or six Arabs, who were eating milk together after this manner, on the side of the Nile, as he was going up that river to Cairo, and was astonished at it; but it is common in those countries: and D’Arvieux informs us, that they eat their pottage in the same manner.” *Obser.* xxxvii. As they feed themselves, we may be very certain they feed their children. Nor can we suppose it incongruous, in any state of society, that the penitent believer should be taught, by the very form of the first ordinance which is dispensed to him, that “as a new born babe, he should desire the sincere milk of the word, that he may grow thereby,” 1 Pet. ii. 2. The simplicity, and perhaps the humbling nature of that form, seem well calculated to remove all the distinctions of nation, rank, and condition, which might cherish pride and self-righteousness, and to confirm that common spirit of self-abasement, which unites all true christians in deriving their confidence from Christ alone.

The reader will now observe how far this view of Baptism illustrates the following passages of scripture, and is supported by them. 1 Cor. xii. 13. “For by one Spirit are we all (εἰς ἓν σῶμα ἑΒΑΠΤΙΣΘΗΜΕΝ) BAPTIZED INTO ONE BODY, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all (εἰς ἓν πνεῦμα ἑΠΙΟΤΙΣΘΗΜΕΝ) MADE TO DRINK INTO ONE SPIRIT.” There is perhaps a more intimate

connection between a "Cup" and a "Baptism," as belonging to ONE allusion, than some readers of scripture have as yet remarked. Matth. xx. 22, 23. "Are ye able (ΠΙΕΪΝ ΤΟ ΠΟΤΗΡΙΟΝ, ὃ ἐγὼ μέλλω πίνειν, καὶ ΤΟ ΒΑΪΠΤΙΣΜΑ, ὃ ἐγὼ βαπτίζομαι, ΒΑΠΤΙΣΘΗΝΑΙ;) to DRINK OF THE CUP that I shall drink of, and to be BAPTIZED WITH THE BAPTISM that I am BAPTIZED WITH? They say unto him, We are able. And he saith unto them, (ΤΟ ΜΕΝ ΠΟΤΗΡΙΟΝ ΜΟΥ ΠΙΨΕΘΕ, καὶ ΤΟ ΒΑΪΠΤΙΣΜΑ, ὃ ἐγὼ βαπτίζομαι, ΒΑΠΤΙΣΘΗΣΕΣΘΕ.) ye shall DRINK INDEED OF MY CUP, and be BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH." Luke xii. 50. (ΒΑΪΠΤΙΣΜΑ ὃ ἐξὼ ΒΑΠΤΙΣΘΗΝΑΙ, καὶ πῶς συνέχομαι ἕως οὗ ΤΕΛΕΣΘΗ;) "but I have a BAPTISM to be BAPTIZED with; and how am I straitened till it be accomplished!" Dr. Campbell renders this, "I have an immersion to undergo, and how am I pained till it be accomplished!" I understand it thus, "I have a cup to drink; and how am I straitened till it be FINISHED!" Referring to the very same thing, and under the same allusion, we are told, Matth. xxvi. 39. "he fell on his face, and prayed, saying, O my Father, if it be possible, (παρελθέτω ἀπ' ἐμοῦ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥΤΟ) let THIS CUP pass from me: nevertheless, not as I will, but as thou wilt." John xviii. 11. "Then said Jesus unto Peter, Put up thy sword into the sheath: (ΤΟ ΠΟΤΗΡΙΟΝ ὃ ὀρέωκέ μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;) the CUP which my Father hath given me, shall I not drink it?" Exactly corresponding with the ἕως οὗ ΤΕΛΕΣΘΗ, "until it be finished,"

of Luke xii. 50, mentioned above, is the triumphant ΤΕΤΕΛΕΣΤΑΙ, "IT IS FINISHED," of John xix. 30. The reader will have the goodness to read from the beginning of the 28th verse, and he will see that the meaning of, "It is finished," is, the cup which my Father hath given me is finished.

In the Old Testament there are many passages, which represent the sovereign power of God as the Judge of the wicked, in assigning punishment as the portion of their cup; pouring it out on them; or putting it into their hand, and, in both cases, compelling them to drink it. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be the portion of their cup.*" Ps. xi. 6. "For in the hand of the Lord *there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them.*" lxxv. 8. "For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink." Jer. xxv. 15, 16—28. In the scheme of divine reconciliation proclaimed in the gospel, the punishment is laid on the Saviour which he voluntarily bears, while the believer thankfully receives, as his portion, the blessing of salvation, poured out

freely, and in sovereign mercy, on his guilty, polluted, helpless soul. In token of this glorious display of redeeming love, is the cup of Baptism poured out on the face of the baptized :* and, in remembrance of it, the cup of the Lord's Supper is thankfully drunk in the subsequent fellowship of Christian brethren.

We remarked that βάπτω (*bapto*) was usually applied to operations on a small scale, and of a gentle nature. The same remark may be made on βαπτίζω, (*baptizo*,) when it is not used in a figurative and exaggerated sense. When applied to the ordinance of Baptism, the word has its usual natural signification. It consists merely in popping a handful of water on the face. This simplicity, and this littleness of the sign, mark its resemblance to all the other symbolical ordinances of God, and distinguish it from those clumsy and unseemly additions, which a superstitious dependence on means, or rather on the show of wisdom in will-worship, has rendered men so prone to adopt. I have as little faith in the compromise of *copious* pouring, as in the enormity of *immersion* Baptism.† A small quantity of blood sprink-

* The reader may compare Isa. lxvi. 5—13.

† Thus Parkhurst on βαπτίζω, V. says, after Stockius, but without any countenance from scripture,—“anciently the water was *copiously* poured on those who were baptized, or they themselves, were *plunged* therein.”

And Newcome on Rom. vi. 4. says, “See the Note on Acts viii. 38. and consider whether a partial covering of the body by water largely poured is sufficient for the comparison here pursued.”

The Note on Acts viii. 38, to which he refers is as follows—

led once a year, by the high priest with one of his fingers, on a little gold-plated seat, was, for ages, the sign to Israel, of the acceptance in heaven of the sacrifice of Christ for the whole church. A small morsel of bread, and a sip of wine, shall, to the end of the world, remind Christians of the Saviour's body broken, and of his blood shed for them, and shall, by being eaten and drunk, by his people at his table, show the Lord's death until he come. In exact accordance with these divine institutions, the handful of water on the face of the polluted sinner, confirms the good news of the washing of regeneration, even the renewing of the Holy Ghost.

This beautiful analogy may be further illustrated, and recommended, by the contrast which is presented to it in the melancholy details of ecclesiastical history. While scriptural symbols are unostentatious, and even slight, like "a shadow" to which they are compared; while they are of easy observance, of gracious application, and of obvious import; the human corruptions of them are monstrous exaggerations, in bad taste, of stunted administration, and of studied, appalling obscurity. Thus, Baptism became Immersion, was

"I do not see any proof that the Eunuch was baptized by immersion. He and Philip—stood in the water, [*—he might have said, AT the water,—*] and Philip poured some of the water upon him.—Nor do I see reason to think that John the Baptist used immersion; but rather otherwise.—It is contrary to decency, and to the respect we owe to one another. As for the baptism of Jewish proselytes, I take it to be a mere fiction of the Rabbins." Lardner. See Letters to Dr. Doddridge &c. p. 274.

withheld from the Believer's family, and was declined by many, from the mingled motives of superstitious confidence and dread, till the approach of death. And thus, the Lord's Supper became the Mass, the Cup was withheld from the Laity, and the theatrical mummerly of a bungling Priesthood was gazed at, and adored, as an awful manifestation of the body, and blood, and soul, and divinity, of our blessed Saviour, the Lord Jesus Christ.

From the above attempt at illustrating βαπτίζω, we may see one reason why it has not been often successfully translated. The translators have generally rendered it *wash*, or *immerse*. But, if the view which we have taken of the subject be at all correct, the idea of *washing* is inadequate, and that of *immersion* erroneous.

OBJECTIONS CONSIDERED.

In reply to the remark that Baptism is an application of the element from above, we are commonly reminded of those phrases in scripture, which speak of baptizers and baptized as going down to the water, and coming up from it, or, as some render them, going down into the water, and coming up out

of it. To this objection the obvious answer is, that as all waters are to be found in hollow places; in wells, in pools, in rivers, which run in valleys among the hills, or within their banks through the plain; such phrases as have been mentioned must be used in all cases in which men have occasion to approach them, for any purpose whatever. In scripture, some baptisms are said to have taken place out of doors, and some in houses. It is worthy of particular notice, that the phraseology under consideration refers solely to the former, and is not used so much as once in regard to the latter. This phraseology is also applied to many uses of water perfectly different from Baptism. The mere circumstances, then, of going down to water, and coming up again from it, cannot inform us what was done at the water. In Gen. xxiv. 16. we are told that Rebekah “went down to the well—and came up.” Does this imply that she immersed herself? No. “She went down to the well and filled her pitcher, and came up.” In Judges vii. 5. Gideon “brought down the people unto the water.” Was it to immerse them? No; it was to give them an opportunity of drinking. In the Apocryphal book, Judith xii. 7. we have seen it is said, “that she (*baptized*) washed herself in the camp AT the fountain of water.” An expression like one of those now referred to immediately follows. *Καὶ ὡς ἤΑΝΕΒΗ, ἔδέετο τοῦ Κυρίου Θεοῦ Ἰσραήλ.* “And when she CAME UP, she prayed the Lord God of Israel,” &c. Her coming up from the fountain at which she washed herself, is surely no proof that she

immersed herself in it. Compare this last passage with the account of our Saviour's baptism in Matth. iii. 16. and Luke iii. 21.

The phrases which describe Baptism as an application of the element from above, immediately relate to the ACT of Baptizing; whereas the phrases now mentioned, relate merely to the PLACE where that act was performed. If this fact be duly considered, it will enable us to determine which of the two classes of phraseology is to be applied for deciding the question before us. Let it be supposed, that the baptizer led the person to be baptized, not only to the water, but into it; the question returns, what did he do with him there? I answer, that all the language of scripture which relates to the ACT of baptizing, informs me, that he took a handful of the water, and **POURED IT OUT** on his turned-up face. This was the act of baptizing. Going *to* the water and *from* the water, or if you please, *into* the water, and *out of* the water, was not the act of baptizing: it was the act equally of both parties; and we shall see, it was an occasional act, as, in other instances, namely, the cases of baptism within doors, instead of going to the water, the water was evidently brought to them.

If the *act* of baptizing had consisted of immersing the subject in water, there would surely have been some allusion to the lowering of his body in that supine direction, which is, I believe, commonly observed for the purpose of bringing it under the surface: some allusion also to that stooping attitude, which is at the same time necessary on the part of the im-

merser. But there is nothing of this kind to be found in all the scriptures, either in the accompanying phraseology, or, as we have seen, in the name of the ordinance itself.

DR. CAMPBELL ON MATTH. iii. 11.

It is now time to advert to the expression in Matt. iii. 11. ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι—αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ. These words are rendered by Dr. Campbell, “I indeed baptize you in water—He will baptize you in the Holy Spirit and fire.” In defence of this translation, he has added a note, which, as it touches on most of the topics belonging to our present discussion, I shall insert, and consider, at large. It is as follows,

“*In water—in the Holy Spirit, ἐν ὕδατι—ἐν ἁγίῳ Πνεύματι.* English translation, *with water—with the Holy Ghost.* Vulgate, *in aqua—in Spiritu Sancto.* Thus also the Syriac and other ancient versions. All the modern translations from the Greek which I have seen, render the words as our common version does, except Le Clerc, who says, *dans l'eau—dans le saint Esprit.* I am sorry to observe that the Popish translators from the Vulgate have shown greater veneration for the style of that version than the generality of Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render ἐν τῷ Ἰορδάνῃ, in the sixth verse, *in Jordan*, though

nothing can be plainer, than that if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *in* could not be avoided there without adopting a circumlocution, and saying, *with the water of Jordan*, which would have made their deviation from the text too glaring. The word βαπτίζειν, both in sacred authors, and in classical, signifies, *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, ἐν ὕδατι, ἐν τῷ Ἰερδάνῃ. But I should not lay much stress on the preposition ἐν, which, answering to the Hebrew כּ, may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly the baptized are said ἀναβαίνειν, *to arise, emerge, or ascend*, ver. 16. ἀπὸ τοῦ ὕδατος, and Acts viii. 39. ἐκ τοῦ ὕδατος *from or out of the water*. When therefore the Greek word is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit, by that of the party."

The references made, in the beginning of this note, to the Vulgate and Syriac, are perfectly correct. They furnish examples of literal translation, which Dr. C. in his preliminary Dissertations, has so successfully shown to be often delusive. Most justly does he observe, (Diss. X. part II. § 2.) “Upon trial, we find that, in no point whatever, does the literal translator fail more remarkably, than in this, of exhibiting the sense.” In the instances before us, the imitation of the original is so close, that it can hardly be called translation ; as far as the prepositions are concerned, (and it is on them alone that the discussion turns,) there is no translation at all except from the Greek, into the Roman, and from the Hebrew spoken in that day, into the Syriac, alphabet ; and the question about the meaning remains equally to be settled, as regards the original, or those ancient versions. We find translators of all persuasions who differ from Dr. C. on this passage. In Schaaf’s edition of the Syriac, published, Lugd. Batav. 1709. which Michaelis declares to be the very best, the Latin translation is, “Ego baptizo vos aqua ad conversionem : ille autem qui post me venit, validior est me, cujus non sum dignus ego ut calceamenta portem : ipse baptizabit vos Spiritu Sancto et igne.” In like manner, the Popish translation of the Vulgate into English, printed by John Moir at Edinburgh 1797, gives it as follows, “I indeed baptize you with water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear ; he shall baptize you

with the Holy Ghost and with fire." As far as relates to the present question, both agree with our common version of the original.

The Doctor confesses, that all the modern translations from the Greek, which he had seen, except one, render the words as our common version does. This is an important fact ; for the modern translators are certainly more accurate, in general, than the ancient ones ; and where, with only one exception, they all agree, the presumption in their favour is strong indeed.

The Doctor confesses also, that they are chiefly Popish translators, who are in his favour, and that the generality of Protestant translators are against him. This is another important fact ; for certainly, although there are a few celebrated Popish critics, the brightest light of biblical criticism is to be found among Protestants. This fact cannot be accounted for by any peculiarity of system respecting the mode of baptism. Our English translators, at least, being friends of immersion, would have been led by their system, to have patronised the Doctor's translation. He says, that the Popish translators have shown greater veneration for the style of the Vulgate, than Protestant translators have shown for that of the original. But this is the very question, what is the meaning of either ? The phrase is identical in both, and I agree with Dr. C. that "the Latin is not more explicit than the Greek."

The Doctor alleges it to be an inconsistency in his Protestant opponents, that with universal consent they

have rendered ἐν τῷ Ἱορδάνῃ, in ver. 6th, *in Jordan*, and ἐν ὕδατι, in ver. 11th, *with water*. Here again, their acknowledged unanimity is of importance; while the Doctor's way of accounting for it will not bear examination. Being advocates for immersion, they could be under no temptation to make "the too glaring deviation from the text," which he represents as their only alternative. Why, then, did they make a difference of translation, in these two verses, when the preposition was, in both, the same? For this good, and obvious reason, that there was a difference of the connection, in which it occurs; which, all translators know, will often cause the same word, especially the same preposition, to be understood in a different sense. In ver. 11th, the writer speaks of the ACT and the ELEMENTS of baptism.—Hence, he is understood to say, "I baptize WITH water—he will baptize WITH the Holy Spirit and fire." In ver. 6th, he speaks of the PLACE, where the Baptist was performing the act, and using the element. Hence, he is understood to say, "There went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him IN Jordan." If they had used any circumlocution, it could not have been, *with the water of Jordan*, (the one which the Doctor supposes) for that would not have expressed their understanding of the passage. It must have been, *in the plain of Jordan*, *in the valley of Jordan*, or *in Jordan-dale*.*

* Mr. Maundrell, in his Journey, thus expresses himself concerning this river. "After having descended the outermost bank, you go about a furlong upon a level strand, before you come to

If it should be said, the phrase must signify that they were baptized of him *in the water* of Jordan, I answer, The evangelists give a different explanation of it. That it was not the *water* of the river, but the *country* on its banks, is evident from the fuller and more particular account of the apostle John. What Matthew calls ἐν Ἰορδάνῃ, *in Jordan*, John calls ἐν Βηθαβαρᾷ, *in Bethabara*, and expressly says, it was πέραν τοῦ Ἰορδάνου, *beyond Jordan*. I do not say, at any distance from the river. I am willing to adopt Dr. C.'s translation of πέραν, in Matth. iv. 15. and to say, "situate on the Jordan." But the phrase will not carry us one jot further than the margin of the stream. By observing attentively the narrative in the first chapter of John, from the 19th to the 28th verse inclusive, the reader will perceive, that if John baptized standing in the water of the river, then he bore his testimony to the priests and Levites from Jerusalem standing in the water. John i. 28. ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, "ΟΠΟΥ ἦν Ἰωάννης βαπτίζων. "These things were done in Bethabara, beyond, or situate upon the Jordan, WHERE John was baptizing." That this was precisely the place spoken of in Matth. iii. 6. is confirmed by John iii. 26. where it is declared to be the place where Jesus was with him, (as narrated, Matth. iii. 13.) and received his testimony. Παββι, ὅς ἦν ΜΕΤΑ' ΣΟΥ ΠΕΡΑΝ τοῦ Ἰορδάνου, ᾧ σὺ the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water till you have made your way through them."

μεμαρτύρηκας. “ Rabbi, he who was WITH THEE ON the Jordan, to whom thou barest witness.” It is also particularly marked in John x. 40. και ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὃΠΟΥ ἦν Ἰωάννης ΤΟ ΠΡΩΤΟΝ βαπτίζων. “ And he went away again beyond Jordan, (to the country on the Jordan) into (unto*) the place WHERE John AT FIRST baptized.

If these passages be duly considered, they will explain the ἐν τῷ Ἰορδάνῃ ποταμῷ, *in the river Jordan*, of Mark i. 5. and also Mark i. 9. “ And it came to pass in those days, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, και ἐβαπτίσθη ὑπὸ Ἰωάννου, εἰς τὸν Ἰορδάνην. Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος. κ. τ. λ. Jesus came from Nazareth of Galilee to Jordan, (to the country on the banks of Jordan) and was baptized by John. And immediately on coming from the water,” &c. So I think the passage ought to be pointed and translated, although the arrangement of the clauses is not of the smallest importance to the present argument. The expression is equivalent in Matth. iii. 13. “ Then cometh Jesus, ἀπὸ τῆς Γαλιλαίας ἘΠΙ τὸν Ἰορδάνην, from the Galilee UPON the Jordan (from the country of Galilee to the country upon the Jordan) to John, to be baptized of him.”

I have no doubt that John the Baptist usually preached in “ the country about Jordan,” τὴν περίχωρον τοῦ Ἰορδάνου, Luke iii. 3. as Christ afterwards did for a time in the country about the Lake of Tiberias. I believe that John frequented the banks of the Jor-

* See the Appendix, on *εἰς*.

dan, as the most convenient place of the wilderness, not only for multitudes to attend him, but also for having water at hand with which to baptize them. But the whole language of scripture, on this subject, relates to the *place* where he administered the ordinance, and not to the *act*, nor to the *mode*, of his administration. His baptizing “in Jordan,” Matth. iii. 6. was identically his baptizing “in Bethabara upon the Jordan,” John i. 28. and was exactly similar to his baptizing “in Ænon near to Salim,” John iii. 23.

Dr. C. urges next what, along with many, he alleges to be the meaning of βαπτίζειν. “Both in sacred authors and in classical,” he says, “it signifies *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth, which was by immersion.” His alleged significations of βαπτίζειν, of *tingere*, and of the mode of dying, as being by immersion, have been already considered. And as he has not specified any of his sacred or classical authorities, we cannot say more on the subject at present, than that we decline admitting his assertion. His appeal however to Tertullian must not pass unnoticed. I can have no objection to the illustration of words from various languages. I have in this Essay endeavoured to illustrate βαπτίζω (the word in question), by a reference to Latin and English as well as to Greek. Is it not however a marvellous thing, that the question is about the meaning of a *Greek* word, and that for deciding it, Dr. C. refers us to the authority of the translation of

it by a *Latin* father? And that this is the *only* ancient authority which he has specified on the subject? Were there no writings of the oldest *Greek* fathers, to which reference might have been made? What should we have thought of Johnson's *English Dictionary*, if he had supported his explanations by authorities solely among the *French* writers? The reader will deceive himself, if he suppose that the Doctor did not want authorities among the Greek fathers, and was thinking merely how foreigners had translated the word. Gladly would he have referred to the oldest of the Greek fathers; but he could find nothing at all in their writings to support his translation of βαπτίζεῖν. Their style, in speaking of Baptism, has already been mentioned.* The fact is, the idea of immersion in Baptism seems to have arisen among the Latin fathers of Africa; and that, not from their opinion of the meaning of the original words of the institution, but from their unwarrantable zeal for *improving* on the simplicity of that, and of all the other institutions, of Christianity. It originated with Tertullian of Carthage, who embraced Christianity, about A. D. 185; and was followed by Cyprian, whose conversion happened in A. D. 246. These two (the one of whom was in the habit of calling the other his master) preferred translating βαπτίζεῖν by *tingere*, (a word we have seen of similar latitude with βαπτίζεῖν) that they might thereby give room for the innovation which they patronized. But they soon found that

* See Page 59.

tingere was not sufficient for their multiplying projects. From *tingere* they proceeded to *intingere*, from that to *mergere*, and last of all to the frequentative *mergitare*, to favour the further improvement of the *trine immersion*; that is, immersion at mentioning the Father, immersion at mentioning the Son, and immersion at mentioning the Holy Spirit. I believe the following account of the matter, under βαπτίζω, in Valpy's Edition of Stephens' Thesaurus, now publishing, is a just one. "Apud Christianos autem βαπτίζειν de solenni illo mysterio initiationis dictum, qua Christo initiamur, nom. suum retinet; nam Baptizare dicimus, et qui Lavare s. Abluere pro Baptizare, itidemque Ablutionem s. Lotionem pro Baptismo s. Baptismate, dicere ausi sunt, explosi jure optimo fuerunt. Cyprian. tamen cum alibi, tum in quadam Ep. ad Cæc. certo, ut opinor, consilio, pro βαπτίζοντες dixit Tingentes: nam hæc Matth. xxviii. 19. Μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, interpr. Docete omnes gentes, tingentes eos in nomine Patris, et Filii, et Spiritus Sancti. Sequitur autem in hac interpr. Tertull. magistrum suum, qui non solum Tingere, sed et Intingere interpr. Quibusdam tamen v. Gr. hac de re dictum Latino Mergere interpr. magis placuit. Atque adeo idem Tertull. de Cor. Mil. magis proprie interpr. Mergitare, servata propter trinam in baptismo immersionem, forma, quam frequentativam Gramm. vocant: sicut a βάπτω deductum βαπτίζω eam habere videtur." "But among Christians, βαπτίζειν, applied to that solemn symbol of ini-

tiation, by which we are engrafted into Christ, retains its name; for we say, to Baptize, and those who have ventured to say, to Wash, or to Wash away, instead of to Baptize, and in like manner, Ablution or Washing instead of Baptism, have been very justly condemned. Cyprian, however, as in other parts of his writings, so particularly in one of his Epistles to Cæcilius, on purpose, as I think, translated βαπτίζοντες by *Tingentes*; for he translated Matth. xxviii. 19. ‘Teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit.’ But in this interpretation he followed Tertullian, ‘his Master,’ who rendered the word by not only *tingere* but *intingere*. Some however preferred interpreting the Greek word applied to this subject by the Latin word *Mergere*. And, what is more, the same Tertullian (de Cor. Mil.) more particularly translates it *Mergitare*, preserving (for the sake of the doctrine of the trine immersion in Baptism) the form which grammarians call the frequentative; as βαπτίζω, derived from βάπτω, seems to have it.”

Dr. C. refers to Tertullian’s translation of βαπτίζω, as that of the oldest of the Latin fathers. By this form of expression, the reader is led to believe that Tertullian may be justly classed with the other Latin fathers, without any particular mark of distinction; and that his rendering of the word in question, may be considered as a specimen of the general interpretation of it, in that age. But it is well known, that Tertullian, though celebrated for learning, was inclined to singularity in his opinions, and fell into

many of an erroneous nature. Among others, as he was the first advocate for Immersion in baptism, so he was the first who wrote against infant baptism. Instead, therefore, of referring to his rendering of βαπτίζω, as the testimony of a neutral witness, or evidence of the opinion that was prevalent at the time; instead of calling him the oldest of the Latin fathers, Dr. C. should have called him the oldest of the Antipædobaptists; and the reader would then have seen, that his rendering was not the general voice, but (for aught that appears) the singular exception.

Although it would be premature to enter, at present, on the defence of infant baptism, it may be remarked that the fact of Tertullian writing against it, is a proof that it was already a practice in his day. He could not have written against a custom, unless it existed and prevailed. Now, so far as I have seen, his reasonings against it appear to have been of a general nature. He is represented as saying—"Give to them who *ask* thee,"—but *children* cannot *ask*—"Do not forbid them to *come*"—therefore let them stay till they can *come*—let them come when they are grown up—when they understand—when they are instructed whither it is they are about to come—let them be made christians when they can know Christ."—Whatever weight these considerations may have with some, it must be allowed that Tertullian had a much more decisive argument, which he might, and would have used and which in his day would have been irresistible, had Infant baptism been then known to have been introduced at a recent period.—He might,

in that case, have said—"This practice is a NOVELTY: it dates but of yesterday: it was unknown to christians fifty years ago: it was UNKNOWN to the first churches: it was unknown to the Apostles."* His silence on this topic is the more remarkable, that it was at that time, a favourite method of opposing heretics, and one which he himself used with much complacency, when he found it was in his favour. Addressing the Marcionites, and other heretics, he says, "Let them demonstrate the original of their churches; let them turn over the orders of their Bishops, and see whether they have had a succession of Bishops from any one who was constituted by the Apostles or Apostolic men: Thus the truly Apostolic churches have, as the church of Smyrna has Polycarp there placed by John, and the church of Rome Clement, ordained by Peter, and other churches can tell, who were ordained Bishops over them by the Apostles, and who have been their successors to this very day." So also says Irenæus, "We challenge the heretics to that Tradition, which was handed down from the Apostles by the succession of Bishops."†

So much for Dr. C.'s appeal to Tertullian. For the character of that oldest of the Latin fathers, the reader is referred to Mosheim and Lardner, or any other writer on ecclesiastical antiquity. In giving testimony to a fact, his language might have had some

* See Letters to a Deacon of a Baptist church.

† See King's Constitution, Discipline, &c. of the Primitive church, Chap. I. §. 5.

weight ; but his description of an ordinance, insulated as it is, and unheard of before, is not only altogether worthless, but presumptive evidence of the spurious and corrupt character of the mode which he recommends. If the reader pleases to consult Chancellor King's Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, he will find not only immersion, but chrismation or unction, signation, or the sign of the cross, and imposition of hands or confirmation, all connected with Baptism, and first mentioned by Tertullian. In his writings also and Cyprian's, and other writers of the much boasted Cyprianic age, have we all the noble improvements of sponsors, exorcism, consecration of sacramental water, copious pouring, clinic Baptism, that is, the Baptism of persons confined to bed and nigh death, a case which often happened, as Baptism being thought to be an effectual cleanser of all former sins, it was deemed wise to defer it to the end of life, that little or none might be afterwards committed.*

Dr. C. acknowledges that the preposition *ἐν*, which answers to the Hebrew *ב*, may denote *with* as well as

* In his zeal for baptizing, Tertullian could recommend ANY MODE which the case might require. In the 5th chapter of his treatise on Baptism, he says, "Villas, domos, templa, totasque urbes ASPERGINE circumlatæ aquæ expiant passim." "Let them everywhere consecrate villas, houses, temples, and whole cities, with the SPRINKLING of water carried about for the purpose." This is, no doubt, a genuine instance of Baptism by sprinkling. It had its origin among the rites of paganism, and it has its counterpart in some of the applications of the Holy water of the church of Rome.

in. This concession is worthy of more attention than the Doctor calls us to give to it. It ought also to be more strongly expressed. There are many instances in which כ and ἐν, not only may but must signify *with*, and cannot signify *in*. Thus Num. xx. 20. “And he said, Thou shalt not go through. And Edom came out against him, בעם כבד וכיבד חזקה, ἐν ὄχλω βαρεῖ, καὶ ἐν χεῖρὶ ἰσχυρᾷ, WITH much people, and WITH a strong hand.” Judges xi. 34. “And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him במחלות, ἐν τυμπάνοις καὶ χοροῖς, WITH timbrels, and WITH dances.” 1 Sam. xvii. 43. “And the Philistine said unto David, *Am* I a dog, that thou comest to me במקלות, ἐν ῥάβδω, WITH staves.” Verse 45. “Then said David to the Philistine, thou comest to me בהרב ובהנית וכבירין, ἐν ἰομφαίᾳ καὶ ἐν δόρατι καὶ ἐν ἀσπίδι, WITH a sword, and WITH a spear, and WITH a shield.” 1 Kings x. 2. “And she came to Jerusalem, כחיל כבד, ἐν δυνάμει βαρεία, WITH a very great train.” &c. &c. The Doctor says he should not lay much stress on ἐν, did not the whole phraseology, in regard to Baptism, concur in evincing that it must signify *in*. What the whole phraseology in regard to the ACT of baptizing evinces, we have already remarked. See page 75. That the phraseology to which the Dr. refers does not restrict the sense to *in*, but absolutely recommends the sense of *with*, appears from the occasional omission of the preposition, (the use of it in such phrases being entirely a Hebraism, corresponding with the Hebrew כ, which as the Doctor

owns, signified *with* as well as *in*,) as Luke iii. 16. ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς, “ I indeed baptize you with water.” Acts i. 5. “ John indeed ἐβάπτισεν ὕδατι, baptized with water.” Acts xi. 16. “ John indeed, ἐβάπτισεν ὕδατι, baptized with water.”* Heb. x. 23. Καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, “ And having our bodies washed with pure water.” In 1 John v. 6. διὰ, signifying *through* as an *instrument*, is explained by ἐν. “ This is he that came, δι’ ὕδατος καὶ δι’ αἵματος, BY water and blood, *even* Jesus Christ, οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ’ ἐν τῷ ὕδατι καὶ τῷ αἵματι, not BY water only, but BY water and blood.”†

With regard to the other phrases, I need not dwell

* Several of the passages, in which ἐν is the common reading, are in many MSS. found to be without it.

† “ An ablative case is quite superfluous; for, as all taking of one object from another, must commence at one of the objects, we may say *privo te divitiis*, I deprive thee *at* or connected with riches; or *stero se ploutou*, I deprive thee of, or concerning wealth; *plenus sabulo*, full *at*, or along with gravel; *mestos ges*, full of, that is, related, connected with earth. It is nearly arbitrary, and at the disposal of custom, whether we use the genitive or dative to mark the noun of cause, manner, or instrument. These in Greek are often in the genitive, often in the dative; in Latin they are often in what is absurdly, but, for the sake of convenience, usefully termed the ablative case. *Scribo calamo*, I write with, that is, close, connected with a pen: *nipto cheiras halos*, I wash the hands with, that is, connected with salt: *filius patris*, a son connected with, or related to a father: *filius patri*, son to, that is, pertaining to a father—prepositions, which govern three cases, are to be viewed in three different lights; as a substantive governing a substantive in the genitive; as an adjective or noun requiring the dative; or as a word of action construed with

much longer on the minute subject of the prepositions concerned in the question, as I am enabled to give so able and full an illustration of them in the Appendix. Notwithstanding our translators say, Matth. iii. 16. "Jesus, when he was baptized, went up straightway **OUT OF** the water," I suppose that no man upon earth who can read ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, imagines it to be any thing else than "he went up straightway **FROM** the water." Now it surely will not be said that Philip had any occasion to go farther with the Ethiopian nobleman than John did with our Saviour, in order to the administration of Baptism. It is reasonable, then, to understand the εἰς and the ἐκ of Acts viii. 38, 39. as signifying precisely what is indicated by the ἀπὸ of Matth. iii. 16. I am far from saying that εἰς does not often signify *into*, and ἐκ *out of*. But I say, they do not possess these meanings necessarily or universally, and particularly, for the reason given above, they do not possess them in Acts viii. 38, 39.

I have been blamed for rendering εἰς, in my Greek Grammar, *being at, arriving at, going to*, without *going into*, and yet εἰς, εἰς, and εἴσω, are constantly used by Homer in this sense. Thus, Iliad, A, 71. Καὶ νήεσσ' ἠγάγησάτ' Ἀχαιῶν Ἰλίον Εἰ"ΣΩ, "And had conducted the ships of the Greeks **TO** Ilium." He uses εἰς, in telling the fate of those Greeks, who came **TO** Troy, but never got **INTO** it, having been slain **BEFORE** it, E. 550.

the accusative." Murray's History of European languages. Vol. II. Text, Part II. Chap. II. Section 3.

Τῶ μὲν ἄρ ἠβήσαντες, μελαινάων ἐπὶ νηῶν
 "Ἴλιον Εἰς εὐπάλον ἄμ' Ἀργείοισιν ἐπέσθην,
 Τιμὴν Ἀτρεΐδης', Ἀγαμίμνονι καὶ Μενελάῳ,
 Ἀργυμέειω· τῶ δ' αὖθις τέλος θανάτοιο κάλυψεν.

“ These, in full bloom of youth, to Ilium fam'd
 For swiftest steeds, had voyag'd with the Greeks,
 Just compensation seeking for the sons
 Of Atreus, in that glorious cause they fell.

COWPER.

Now, wherever εἰς and ἐκ correspond to each other, the extent of the one must measure the extent of the other. The point of departure to return cannot be different from the point of arrival in going. In other words, if εἰς signify *to*, then ἐκ must, in the same connection, signify nothing more than *from*. Thus, in Acts viii. 38, 39, I give the whole meaning of κατέβησαν ἀμφότεροι Εἰς τὸ ὕδωρ, when I say, “ they went down both *to* the water.” I also give the whole meaning of ἀνέβησαν Ἐκ τοῦ ὕδατος, when I say, “ they went up *from* the water.” The original distinction between ἀπὸ and ἐκ, seems to have been, that ἐκ was used to signify *the separation of things previously conjoined*; ἀπὸ, of things, whether previously conjoined or not. But this distinction soon came to be overlooked in practice, and the two to be often used almost indiscriminately.

In a letter from a friend, which Dr. Ryland of Bristol has inserted in his “ Candid Statement,”* we are charged P. xx. with setting aside the literal, or-

* A Candid Statement of the Reasons which induce the Baptists to differ in opinion and practice from so many of their Christian brethren. By John Ryland, D. D.

dinary, and obvious meaning of these terms, in favour of their secondary, metaphorical, and allusive applications. I can only say, I am not at all aware of doing so in any of the preceding remarks, or in any I ever made, or published, on the subject. In reply to some remarks made on my Grammar by the worthy Doctor, the substance of which has been since published in his "Candid Statement," I also received from a friend, now deceased, to whom I was deeply indebted for assistance in my Grammar, and whose character as a friend, a man of learning, and a Christian, stands unrivalled in the esteem of all who knew him; from this friend I received a letter, which he gave me leave to make what use of I pleased, if I should publish on the subject, and which I am sure it will gratify many to see at full length.

After giving many quotations to prove what no man denies, that *εἰς* often signifies *into*, Dr. R. says, "Yet I have known a most excellent man so influenced by the fear of immersion, as to shun all similar examples of this use of the preposition, except *εἰσέλθαι εἰς τὸ ἱερόν*, and then, instead of rendering it simply, to enter *into* the temple, he gives it this odd, circuitous rendering, properly to arrive *at* it, so as completely to get within it." From the manner in which Dr. R. here refers to my friend's illustration of *εἰς*, in page xxii. of the Appendix to his "Candid Statement," he seems to have thought, that he had to deal with a narrow minded, bigoted preacher, who was so blinded by prejudice, and frightened for

heresy, that he could not give a simple rendering, in the plainest case. I hope it will give him pleasure to find, that he was never more mistaken in his life. My friend, (who was not a preacher,) was a man of the most liberal mind, of the most enlightened views in regard to the nature of language, of the most generous impartiality in all controversial discussions, of the most downright integrity, and of the happiest union possible of firmness and good humour. To those who knew him, no proof need be offered: to those who knew him not, I believe a proof of my account of him will be furnished sufficiently, by the reasoning, and the spirit, of the subjoined letter.*

To the charge, mentioned above, Dr. R.'s friend adds, "It is a suspicious circumstance too, that these criticisms should be employed on a translation of the New Testament, made, not by Baptists, but by Pædobaptists." It was not quite correct to throw out this remark; because it is calculated to mislead. The unwary reader will naturally think, these men cannot be satisfied with a translation made even by men on their own side of the question. Now, although our English translators were on our own side of the question respecting the *subjects* of Baptism, they were directly opposed to us, on the question, which has called for our criticisms on the prepositions, namely the question respecting the *mode* of Baptism. They were certainly Pædobaptists; but they were also immersion Baptists, and that part of their system seems

* See Appendix.

to have affected their translation in almost every passage, on which it could be supposed, in the most distant manner, to bear.

On Dr. C's censure of good and learned men, for allowing their judgment to be warped, being true partizans, and inclining to correct the diction of the Spirit, by that of the party; it is fair to ask, whether consistency, or inconsistency, be the just ground of accusation? No doubt, good and learned men may be bigots. On the other hand, men, who practise one thing, and say they believe another, may perhaps be free from bigotry; but are they free from blame? In a work to which he had prefixed the high-toned, and excellent motto, *Μονη θυτέον τη ἀληθεία*, "we must sacrifice to truth alone," Dr. C. declared the diction of the Spirit to signify that Baptism was immersion, yet, to the end of his life, he administered Baptism in a different way. Was not this "correcting the diction of the Spirit (according to his acknowledged view of it) by that of the party?" A man, who could act in this manner, will not satisfy a serious inquirer, that his mind was, on the point in question, drawn to the Holy Scriptures, with sufficient intenceness to give the hope, that, through the blessing of God, he should be enabled to discuss it with his usual accuracy.

DR. CAMPBELL, ON MARK vii. 3, 4.

I proceed next to the consideration of Dr. C.'s translation of Mark vii. 3, 4. and of his two notes in

defence of it. The translation is, "For the Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them; and many other usages there are which they have adopted, as baptisms of cups and pots, and brazen vessels and beds."

For his translation of Matth. iii. 11, Dr. C. had some countenance from ancient versions; and from some popish translators, and one protestant, among the moderns. But for the translation, which he here proposes, of Mark vii. 3, 4, he can plead no precedent, ancient or modern, scriptural or classical.

There is an obscurity about the first clause of the 3d verse, which it is not necessary at present to discuss at large. Those who think *πυγμῆ* the genuine reading, usually understand by it, a washing of the hands, by rubbing water on the palm of the one hand with the *doubled fist* of the other. I have tried this awkward operation, and I must say, I succeed far better with the open palms of both hands. For aught I can see, the reading followed by our translators is, upon the whole, the best. And I would read the passage thus, "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And *even when they have come* from a market, unless they baptize, they eat not: and many other things there are which they have received to hold, *as* baptisms of cups, and pots,

and brazen vessels, and beds," *καὶ ἀπὸ ἀγορᾶς, εἰὰν μὴ βαπτίσωνται*—*βαπτισμὸς ποτηρίων, κ. τ. λ.**

As far as I have observed, there is only one mode of washing either the hands or the feet, in scripture, and that is, by pouring water upon them, and rubbing them as the water flows. 2 Kings iii. 11. "Here is Elisha, the son of Shaphat, who **POURED** water on the hands of Elijah." In like manner, as to the feet, Gen. xviii. 4. "Let a **LITTLE WATER**, I pray you, be fetched and wash your feet." That this water was to be *poured upon* the feet, we may learn from Luke vii. 44. "Thou gavest me no water **UPON** my feet." ὕδωρ ἔπι τοὺς πόδας μου οὐκ ἔδωκας; but she hath washed or wetted, literally, **RAINED UPON**, my feet with tears, τοῖς δάκρυσιν ἔβρεξε μου τοὺς πόδας. It seems to have been in the same way that Jesus washed his disciples' feet, John xiii; there is no hint, that he dipped their feet in the basin. It was a ewer rather than a basin. It was filled once only, for washing the feet of all the twelve. And Peter supposed his Master sufficiently provided with the water of that ewer to have washed not his feet only, but also his hands and his head. It was in this way only that one filling of the *νιτήριον*, the *washing vessel*, could be sufficient for washing the feet of twelve

* Some copies, instead of *βαπτίσωνται*, read *βαντίσωνται*, "they sprinkle," which, though not a term exactly equivalent to *βαπτίσωνται*, may be considered as a proof that the transcriber with whom this various reading originated, did not understand that there was any immersion in the passage.

persons. It is a method of washing which has no doubt arisen from the scarcity and value of water in most parts of those warm countries. The pouring appears to have been by no means copious; barely sufficient to wet the surface to be washed; requiring no vessel to receive what must have run off from a copious perfusion; but, after being rubbed on, to be only wiped off with a towel.

The numerous instances of washing, which occur in the writings of Homer, are, without a single exception, of a similar description. The manner, in which he describes Vulcan, as washing his face, and hands, and neck, and breast, with a sponge, is, though not exactly the same, yet clearly analogous.

Σπόγγω δ' ἀμφὶ πρόσωπα, καὶ ἄμφω χεῖρ', ἀπομόρηγνυ,
 Αὐχίνα τε στιβαρόν, καὶ στήθεα λαχνήεντα·

'ΙΛ. Σ' 414, 415.

Then, all around with a wet sponge he wip'd
 His visage, and his arms and brawny neck
 Purified, and his shaggy breast from smutch;

Cowper, Iliad xviii. 507—509.

The other instances are much closer. When the terms of the combat between Paris and Menelaus are about to be solemnly adjusted by Agamemnon and Priam, the poet says,

————— ἀτὰρ κέρυκες ἀγαυοὶ,
 "Ορχια πιστὰ θεῶν σύνηγον, κρητῆρι δὲ οἶνον
 Μίσγον· ἀτὰρ βασιλιῦσιν ὕδωρ 'ΕΠΙ' χεῖρας "ΕΧΕΤΑΝ·

'ΙΛ. Γ'. 268—270.

————— Then the heralds rang'd
The rites in order : broach'd the wine, and POUR'd
Fresh water ON the hands of all the kings.

Iliad iii. 298—300.

In like manner, when Nestor advises sending Ulysses, Phœnix, and Ajax, to the tent of Achilles with proposals of reconciliation, he says ;

Φέρετε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κίλεισθε,
"Ὅφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἴκ' ἐλεήσῃ.
* * * * *
Αὐτίκα κήρυκες μὲν ὕδωρ Ἐπι χεῖρας ἔχεται.

ἸΛ. Γ. 171—174.

Now bring water for our hands ;
Give charge that ev'ry tongue abstain from speech
Portentous, and propitiate Jove by pray'r.

————— The herald's POUR'd
Pure water ON their hands.

Iliad ix. 206—210.

A more particular description of washing the hands, as a religious rite, occurs in the account of Priam's preparing to go to the tent of Achilles,

Ἦ ῥα, καὶ ἀμφίπολον ταμίην ἄτρυν' ἑ γεραίους
Χερσὶν ὕδωρ Ἐπιχέτ' αἰ ἀκήρατον· ἡ δὲ παρέστη,
Χέρνιβον ἀμφίπολος, πρόχόον θ' ἄμα, χερσὶν ἔχουσα.
Νιψάμενος δὲ, κύπελλον ἐδίξατο ἧς ἀλόχοιο·
Εὐχέτ' ἔπειτα στὰς μίσφ' ἔρκει, λείβει δὲ οἶνον,
Οὐρανὸν εἰσανιδάν· καὶ φωνήσας ἔπος ἤυδα·

ἸΛ. Ω'. 302—307.

So saying, he bade the maiden, chief of all
In office, POUR fresh water ON his hands,
For at his side the damsel ready stood
With ew'r and laver for his use prepar'd.

He lav'd his hands ; then, taking from the queen
 The goblet, in his middle area stood
 Pouring libation with his eyes upturn'd
 Heav'n-ward devout, and thus his pray'r preferr'd :

Iliad xxiv. 378—385.

Again, in the Odyssey, when Minerva in the form of Mentès is received by Telemachus in his father's palace, it is said,

Χέρνιβα δ' ἀμφίπαλας προχόω' ΕΠΕ΄ΧΕΤΕ φέρουσα
 Καλῆ, χρυσεΐη, ὑπὲρ ἀργυρέοιο λίβητος,
 Νίψασθαι· παρὰ δὲ ξιστήν ἑτάνοσσε τράπεζαν·

'ΟΔ. Α'. 136—138,

And now a maiden charg'd with golden ew'r,
 And with an argent laver, **POURING** first
 Pure water ON their hands, supplied them next
 With a resplendent table,——

Odyssey I. 168—171.

In these instances, and in all those, which occur in Homer, the mode of washing is precisely the same, as that which we remarked in Scripture. The only variation is, that, the water being perhaps more plentiful, the pouring is supposed to be more copious, and therefore a vessel is provided to receive what should run off. In Homer, the word *πρόχοος*, a *pouring-vessel*, corresponds with the *υπτῆρ*, of John xiii. ; the word *χέρνιψ*, signifies the water *poured out for washing the hands* ; and *χέρνιβον*, (in Il. Ω'. 302—307. xxiv. 378—385,) or *λίβης*, (in the other quotations,) is the *basin, laver, or receiving-vessel*.

The preceding is the uniform phraseology of Homer, when he has occasion to speak of *washing the*

hands; of *washing the hands as a religious rite*; and especially of *washing the hands before eating and drinking*.* His language, when he speaks of the use of the bath is quite different;† and to show that difference, I shall introduce one passage, in which the two operations are mentioned in the same connection. Speaking of the reception of Telemachus and Pisistratus at the palace of Menelaus, he says,

Αὐτὰρ ἐπεὶ τάρπησαν ὀράμενοι ὀφθαλμοῖσιν,
 Ἐς ῥ' ἄσαμίνθους βάντες ἐϋξέστας, λούσαντο.
 Τοὺς δ' ἐπεὶ οὖν δμῶαί λούσαν καὶ χρίσαν ἑλαίῳ,
 Ἄμφι δ' ἄρα χλαίνας οὔλας βάλλον ἠδὲ χιτῶνας,
 Ἐς ῥα θρόνους ἕζοντο παρ' Ἀτρεΐδην Μενέλαον.
 Χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 Καλῆν, χρυσεῖην, ὑπὲρ ἀργυρέοιο λείβητος,
 Νίψασθαι· παρὰ δὲ ξέστην ἑτάναςσε τράπεζαν.

'ΟΔ. Δ'. 47—54.

Satiate at length with wonder at that sight,
 They enter'd each a bath, and by the hands
 Of maidens lav'd, and oil'd, and cloth'd again
 With shaggy mantles and resplendent vests,
 Sat both enthron'd at Menelaus' side.
 And now a maiden charged with golden ew'r,
 And with an argent laver, **POURING** first
PURE WATER ON THEIR HANDS, supplied them next
 With a bright table.

Odyssey IV. 57—65.

However common the method of “washing the hands by dipping them” may be among us, with

* See 'ΟΔ. Α'. 146.—Odyssey I. 179.—Γ'. 338.—III. 429.—Δ'. 215, 214, 216.—IV. 261, 265, 266.—Η'. 172—174.—VII. 214—217.

† See 'ΙΑ. Κ'. 572—579.—Cowper's Iliad X. 657—664.

whom it is no religious ceremony, who usually have plenty of water at command, and who are generally in the habit of performing the operation for ourselves, without assistance or attendance of servants; I believe no instance of it will be found, in any description, ancient or modern, of religious customs, or ordinary manners, of the eastern world. Nor is the circumstance so trivial as we may be apt to imagine. We all know the importance of pouring cold water on a sprained joint; and, in a warm climate, the portion of cold water that is used must be much more refreshing when poured on the hands, than when the hands are immersed in it. By pouring, the cooling effect of evaporation is more fully enjoyed, and the increase of heat occasioned by the revulsion after dipping, is avoided. As far as I know, Dr. C. stands alone in rendering βαπτίζονται (τὰς χεῖρας,) “wash their hands by dipping them.” I believe that future translators will leave him long in possession of this unenvied singularity. On the other hand, if I thought the phrase were here used to mark the *manner* of washing at all, I should feel encouraged by every document which exists, either of scriptural or classical, ancient or modern, illustration, to render it, “wash their hands” (not by pouring, as he translates the other clause, but) “by getting water poured upon them.”*

* The verb is accordingly used in the passive voice in Luke xi. 38. ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. “That he had not been washed before dinner.”

It seems to me, however, to be the object of the evangelist in Mark vii. 3, 4. to describe the *reason*, rather than the *manner*, of the Jewish custom to his Gentile readers. He, therefore, remarks that it originated in their "holding the tradition of the elders." And in order to show how strictly they held this tradition, he says, they observed it, not merely on their more solemn occasions, but even when they had just come from places of public resort, and from the ordinary intercourse of life. To show further that this custom was not cleanliness, or politeness, but a religious observance, he uses the words *baptize*, and *baptisms*, which would be perfectly understood by his readers, (both as to *mode* and *meaning*,) since Christian Baptism had now been every where practised for several years, and the first practice of it was narrated in the preceding part of this his gospel.

I conceive the mode of all the baptizings here to be the same, namely, the pouring out of water on the person, or thing, to be purified. Dr. C. is, however, of opinion that, in as far as βαπτίζω is concerned, there must be *dipping*; and, as he had asserted this before, on the old authority of Tertullian, so he asserts it now on the modern authority of Wetstein. His quotation from this "excellent critic," (as the Doctor calls him,) contains nothing but a single sentence of common place, and, as I trust we have seen, questionable assertion. "βαπτίζεσθαι est manus aquâ immergere: νίπτεσθαι manibus affundere." "βαπτίζεσθαι is to immerse the hands in water: νίπτεσθαι to pour water on the hands." I allow Wetstein to have

been a zealous and laborious collator of MSS. and a learned editor of the New Testament; but, if by the term critic, we are to understand an interpreter of scripture, I conceive that instead of being excellent, he is one of the very lowest class. After giving due praise to his merits as an editor of the sacred text, Dr. Marsh, in his Theological Lectures, very justly says of Wetstein; “As an *interpreter* of the New Testament, in his *explanatory* Notes, he shows himself in a different and less favourable light.”

In the passage before us there is no contrast between *νίψωνται*, and *βαπτίσωνται*, for both refer to the same thing, (as *βαπτισμοὺς* does afterwards,) and the one explains the other. The contrast is between both those verbs and the *κοιναῖς χερσὶ (τοῦτ' ἔστιν ἀνίπτουσις)* “defiled (that is to say, unwashen) hands,” mentioned in ver. 2, and explained at large in the preceding quotations

I approve of Dr. C. for using the word “baptisms” in ver. 4. But it was necessary to deviate here from his usual method of rendering. Had he followed his theory, and used the word “dippings,” the translation would have been manifestly absurd. The articles specified in ver. 4. are all utensils and accommodations of the Jewish mode of eating, about which the evangelist was speaking; from “the cups, pots, and brazen vessels” of the cook and the butler, to “the beds” of the *triclinium*, or dining-room, for the use of the family and their guests, when, according to the custom of those times, they reclined at their meals. There were three only of

those beds in one room. Each was commonly occupied by three persons, and sometimes by five or even more.* Three such beds probably accommodated our Lord and his disciples at the last Supper. They must have been of such a size, therefore, as to preclude the idea of their being immersed, especially being frequently immersed, as a religious observance.

There was no doubt a complete observance of the "baptisms" of cups, and pots, and brazen vessels, and beds, at the feast of the marriage in Cana of Galilee. We are told how much water was provided for the purpose. John ii. 6. "And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece." I am aware that the precise quantity of the measure, rendered a "firkin," is uncertain. But I never heard of any conjecture enlarging it so much, as to admit of the observance of "the many things which the Jews had received to hold," in the way of the "dippings" of the cups, and pots, and brazen vessels, and beds, used by so large a company. If it were contended that the quantity was great enough, or the vessels which held it large enough, for such numerous and ample dippings, I should be utterly at a loss to imagine why our Saviour, when intending to supply a deficiency of wine, should have directed the servants to fill those immense stone troughs, or should have allowed them, as is expressly said, to be filled up to the brim. Although a week was commonly

* See Potter's *Archæologia Græca*, Book III. chap. xx.

spent in feasting on those occasions, the production of such an enormous quantity of wine, during the latter part of it, must surely have proved a great temptation.

The word ὑδρία, rendered “water-pot,”—in this passage, corresponds with the term כַּר used in the Old Testament and rendered sometimes “a pitcher,” and sometimes “a barrel.” The size of it may be judged of from the circumstance that women carried it on their shoulders and used it for drawing water with at a well, let it down upon their hand to give drink to a man, and emptied it into a trough to give drink to cattle, see Gen. xxiv. 14, 20, 43—46.* When four of them were set near the altar of Jehovah, “after the manner of the purifying of the Jews,” on mount Carmel, Elijah commanded them to be used, for the purpose of illustrating his foreseen miracle, by POURING, 1 Kings xviii. 33. He “said, Fill four barrels with water, and POUR ON the burnt sacrifice, and ON the wood.” The Septuagint uses the very word which John uses in his history of the marriage in Cana. Καὶ εἶπε, λάβετε μοι τέσσαρας ὕδριας ὕδατος, καὶ ἘΠΙΧΕἙΤΕ ἘΠΙ τὸ ὀλοκαύτωμα καὶ ἐπὶ τὰς σχίδας. It is remarkable that the etymology of the Hebrew word refers to this mode of using the vessel. כַּר, “The idea, says Parkhurst, seems to be, *to propel, shoot, dart forth, or the like.*” And he then explains it to be “a kind of vessel, whence water or liquor is *shot out or emptied* into another, *a pitcher* ;” which

* Female Slaves were, at Athens, sometimes called ὑδριαφόροι, from carrying water-pots.

is from the verb *to pitch*, to throw headlong, to cast forward. All these considerations unite to prove, that it must have been by *pouring*, not by *immersion*, that the Jews observed their “baptisms of cups, and pots and brazen vessels, and beds.”

Nothing but the celebrity of Dr. C., and the satisfaction of obtaining a concession from a man supposed to be an opponent, can account for the eulogies pronounced on his Notes on Matth. iii. 11. and Mark vii. 3, 4. After all, what has he done in them, towards ascertaining the meaning of βαπτίζω? Has he illustrated its various acceptations? Has he given any induction of examples, scriptural or classical, for the translation he has preferred? He has done nothing of this kind, on this subject, in any one passage of all his works. What then has he done? He has appealed to one of the worst authorities among the fathers of ecclesiastical antiquity, and to one of the worst authorities among commentators since the revival of letters; and to these he has added the amount of his own assertion.

The value of Dr. C.'s assertion I wish not to depreciate. I have long admired his superior abilities and acquirements. Wherever his mind was thoroughly engaged in his subject, his inquiries appear to have been conducted with the greatest possible accuracy. But on several articles of revealed religion, he has evidently written with an indulged negligence. I have always had little confidence in his making a conscientious confession of the whole counsel of God. With regard to Baptism in particular, he seems to

have had a vanity in patronizing what he did not practise. The passage on this subject, in his Lectures on Systematic Theology and Pulpit Eloquence, (very naturally quoted by Dr. Ryland in his Candid Statement,) is nothing but a specimen of the easy confidence with which he could impute dogmatism to others, while he was dogmatizing himself with the most glaring license.* Remarks so uniformly partial, and at the same time so erroneous and careless, as those which he every where makes on Baptism, cannot pass without animadversion from some even of his greatest admirers.

Verum ubi plura nitent in carmine, non ego paucis
 Offendar maculis, quas aut incuria fudit,
 Aut humana parum cavit natura. Quid ergo est?
 Ut scriptor si peccat idem librarius usque,
 Quamvis est monitus, venia caret; et citharædus
 Ridetur, chorda qui semper oberrat eadem;

* That all justice may be done to Dr. C. I insert the passage to which I refer. "Another error in disputation, which is by far too common, is when one will admit nothing in the plea or arguments of an adversary to have the smallest weight. I have heard a disputant of this stamp, in defiance of *etymology* and *use*, maintain that the word rendered in the New Testament *Baptize*, means more properly to sprinkle than to plunge; and in defiance of *all antiquity*, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner, never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood, even in support of truth." *Lectures on Systematic Theology and Pulpit Eloquence*, p. 480.

Sic mihi, qui multum cessat, fit Chœrilus ille,
 Quem bis terque bonum cum risu miror ; et idem
 Indignor, quandoque bonus dormitat Homerus.

Hor. A. P. 351—359.

But where the beauties more in number shine,
 I am not angry, when a casual line
 (That with some trivial faults unequal flows)
 A careless hand, or human frailty shows.
 But as we ne'er those scribes with mercy treat,
 Who, though advis'd, the same mistakes repeat ;
 Or as we laugh at him, who constant brings
 The same rude discord from the jarring strings ;
 So, if some strange chance a Chœrilus inspire
 With some good lines, with laughter I admire ;
 Yet hold it for a fault I can't excuse,
 If honest Homer slumber o'er his Muse.

Francis.

ROM. vi. 4.

THE great, and, as it appears to me, the only original reason, why Baptism has been thought to imply Immersion, is the expression which occurs in Rom. vi. 4 and Col, ii. 12 ; in the first of which the apostle Paul says, *συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον*, “ therefore we are buried with him by Baptism into death :” and in the second, *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι*, “ buried with him in Baptism.” In both passages the expression seems to be of the same import, and as I shall have occasion afterwards to refer again to the second, I shall endeavour at present to illustrate the first.

The Apostle having shown, in the preceding part of the Epistle to the Romans, that christians are justified by faith in the righteousness of Christ, proceeds, in this chapter and the two next, to confute the slanderous report, mentioned in chap. iii. 8, of some who "affirmed that he said, Let us do evil, that good may come;" and to prove, that he did not make void the law through faith, but established the law. He enters on the subject with great animation. "What shall we say then? Shall we continue in sin that grace may abound? God forbid!" He rejects the hateful thought as implying an impossibility. "How shall we that are dead to sin (or, as some render it, "dead by sin") live any longer therein?" He appeals to the meaning of our Baptism, which, being the first ordinance observed among converts, in the original propagation of the gospel, may be justly considered as exhibiting the first principles of the oracles of God, and the first elements of christian character. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" He then infers, that since Baptism has so immediate a reference to the death of Christ, it must by consequence, be connected also with his resurrection; and that, as in the former view, it teaches the regenerated the abandoning of the old life of sin; so, in the latter, it equally teaches them the habitual, increasing, and permanent pursuit and progress of the new life of righteousness, "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."

A particular emphasis is here laid, on our "being buried with Christ by Baptism into death." The expression contains an allusion to our Lord's burial, and to our being buried with him by Baptism into his death. This allusion must have been well understood at first, for it is here made as an illustration. From various causes, however, it now requires illustration itself. This we shall endeavour to supply, in the hope that we may, by means of it, not only understand the Apostle's language, but, through the blessing of God, feel and be led more and more to exemplify the force of his reasoning.

It is a common remark, that the Apostle is treating in this passage, not of the form of Baptism, but of its object, its design, and its actual effects. On this account, many are of opinion, that no inference can be drawn from his language concerning the form of Baptism at all. Perhaps it would be more correct to say, that he is here treating of the connection between the justification and the sanctification of christians; and that, in doing so, he makes three distinct allusions to Baptism, to Grafting, and to Crucifixion. In each of these, therefore, there must be points of resemblance, for all the allusions of scripture are admirably correct; and wherever we meet with any, which seem to be exceptions from this character, we have much reason to suspect, that the difficulty is owing to our own inattention and ignorance.

That this has been remarkably the case with the allusion to Baptism, in the passage before us, will perhaps appear in the sequel. To many it presents no difficulty. They have been accustomed to think Baptism and Immersion to be synonymous terms. They conceive the expression, "Buried with him in Baptism," to arise from the resemblance between the interment of a dead body, and its subsequent resurrection from beneath the ground; and the covering of a baptized person entirely with water, and the raising of him up again from beneath its surface. To others it has seemed very extraordinary, that a word which, in every other part of scripture, implies the act of *pouring out from above*, should, in this single expression, have its meaning reversed, and be supposed to refer to an act of *immersing in water below*. I believe, that if the meaning of the Apostle's allusion can be ascertained, it will be found to be natural and striking, and perfectly consistent with all the other instances in scripture of the application of the word Baptism.* Let us consider,

- 1st. The scriptural meaning of "being buried;"
- 2dly. The manner in which Christ was buried;
- 3dly. The union with Christ in his burial, which is signified by our Baptism; and,
- 4thly. The design of the Apostle, in reminding us of this sign of that union.

Let us consider, 1st, the scriptural meaning of being

* See 'Letters to a Deacon of a Baptist Church,' to the author of which I feel myself under great obligations, especially in this part of the Essay.

buried. I speak of the scriptural meaning, because it will be found somewhat different from the common, at least from the modern, meaning, of being buried. By burying, we commonly mean the lowering of a dead body into the grave, covering it with earth, and so leaving it under ground. On a little reflection, we shall also probably acknowledge, that, in burying, we include the various operations of laying out the body for interment. In scripture, "to bury," not only includes all the preparations of the body for interment, but is the expression used, in cases, where our method of interment was not practised, where no interment followed at the time, and where no final interment followed at all. Thus, in Gen. 1. 26. where it is said, in the Hebrew, וַיִּחַנְטוּ, "they embalmed him" (the body of Joseph) the Septuagint says, ἔθαψαν, "they buried him;" although all that was, at that time, done more than embalming, was putting his body in a coffin in Egypt. This is an example of translation, merely, but I mention it here, because the word will be found, in the same sense, in the original of the New Testament, when we come to inquire into the manner in which Christ was buried. Meanwhile, it may be proper to remark what were the preparations of the body for interment; and what was done, when our method of interment was not practised.

Of all the preparations of a dead body for interment, the first was washing. There were sometimes added the rites of anointing and embalming with spices. These, however, depended on the honour

done to the deceased, and the expense which friends could afford to incur. Washing, which was attended with no expense, was probably never neglected. It is accordingly mentioned, as a matter of course, in the account of the death of Dorcas, Acts ix. 37. "And it came to pass in those days that she was sick, and died; whom, WHEN THEY HAD WASHED, they laid *her* in an upper chamber."

This preparation, so common in ordinary cases, must have been particularly called for, in the case of violent death. Homer accordingly represents it as necessary, when the Trojans were burying the multitude of their slain in the field of battle.

Ἐνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον
 Ἄλλ' ὕδατι νίζοντες ἀπὸ βρότον αἱματόεντα,
 Δάκρυα θερμὰ χέοντες, ἀμαζάων ἐπαύειραν.

I. I. H. 424—426.

The dead so foul with gore as to be scarce
 Distinguishable, with pure water cleans'd,
 Profusely weeping, on the wains they plac'd.

Iliad VII. 441—443.

Still more must it have been held to be indispensable, when particular honour was intended to the slaughtered body of a beloved friend. Hence the orders of Achilles respecting the corpse of Patroclus.

Ὡς εἰπὼν, ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
 Ἄμφι πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα
 Πάτροκλον λούσειαν ἀπὸ βρότον αἱματόεντα.
 Οἱ δὲ λοιτροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλίω·
 Ἐν δ' ἄρ' ὕδαρ' ἔχεαν· ὑπὸ δὲ ξύλα δαίον ἔλοντες.

Γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδαρ·
 Αὐτὰρ ἐπιθὴ ζίσσεν ὕδαρ ἐνὶ ἥνοσι χαλκῶ,
 Καὶ τότε δὴ λούσαν τε, καὶ ἤλειψαν λίπ' ἑλαίῳ·
 Ἐν δ' ὠτειλὰς πλῆσαν ἀλείφατος ἐννιάροιο·
 Ἐν λεχίσσοι δὲ θίντες, ἑανῶ λιτὶ κάλυψαν
 Ἐς πόδας ἐκ κεφαλῆς· καθύπερθε δὲ, φάρεϊ λευκῶ.
 ἸΛ. Σ. 343—353.

So saying, he bade his train surround with fire
 A tripod huge, that they might quickly cleanse
 Patroclus from all stain of clotted gore.
 They on the blazing hearth a tripod plac'd,
 Infus'd the water, thrust dry wood beneath,
 And soon the flames encompassing around
 Its ample belly, warm'd the flood within.
 Soon as the water in the singing brass
 Simmer'd they bath'd him, and with limpid oil
 Anointed; filling, next, his ruddy wounds
 With unguent mellow'd by nine circling years,
 They stretch'd him on his bed; then cover'd him
 From head to feet with linen texture light,
 And with a wide unsullied mantle, last.

Iliad XVIII. 420—453.

Were it not, then, for an early hypothesis, which has gained general reception, might it not be expected, that they, who, in the name of the Saviour, have received the sign of the washing of the body, Heb. x. 22, 23., when they are said to be, by that sign, buried with him, should be led to think of the first and universal rite of burial, that of washing, as the point of resemblance, rather than the last one, that of interment, in which there is no application of water at all, and which, in the case of the Saviour, was prevented by his resurrection?

Again, when the honours of anointing and embalming were intended, a preparatory washing was always the first step of the process. This is expressly mentioned in all particular accounts of these operations; and was obviously so essential to their very commencement, that where it is not mentioned, it is nevertheless to be understood.*

Further, our ordinary method of interment has probably been followed, at least among all believers of divine revelation, in all ages, except in the case of persons of wealth and distinction. For these, it was common among the Jews, as among ourselves, to build sepulchres. But among the Jews, the sepulchres appear from a very early period, to have been valued in proportion as they were elevated above the surface, and above the ordinary level of the ground. The hills, and the rocks, were the chosen situations, and the buildings were not constructed in subterraneous excavations, but reared as conspicuous and ornamental superstructures, for the reception of the dead. "Thus," says Harmer, "we find the burial-place for people of honour and distinction at Bethel, in the time the ten tribes made a separate kingdom, was in the mount there;† and the sepulchre of Shebna, a great man in the Jewish court, was in an elevated situation;‡ 'Get thee unto this treasurer, even unto Shebna, which is over the house, and say, what hast

* See Harmer's Observations, Vol. iii. Obs. xx.

† 2 Kings xxiii. 16. compared with 1 Kings xiii. 2.

‡ Isa. xxii. 15—17.

thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold the Lord will carry thee away with a mighty captivity.”*

We close this part of the subject by remarking, that the rites of burial were, from their very commencement, a proof, that the attending friends had ascertained the fact of the decease; and that among all believers of revelation, the zeal and the solemnity, with which those rites have ever been performed, ought to be considered as the effect, not merely of personal attachment, but of religious principle, and particularly of the hope that God will raise the dead.

Let us consider, 2dly, the manner in which Christ was buried. This inquiry is of peculiar importance, because the apostle’s allusion is not to our burial, but to that of Christ. “We are buried with him,” not in our burial, “but in our baptism.”

It is our happiness to know, that our blessed Saviour never was finally interred. “He died, however, for our sins, according to the scriptures; and he was buried, and he rose again the third day, according to the scriptures.” 1 Cor. xv. 3, 4. Preparations of his body for burial were made, both by anticipation, and after the event of his death had taken place. In both cases, they are called “his burial.” By anticipation, he was twice anointed: six days before the passover, by Mary, on the feet, John xii. 1—8; and

* Vol. iii. Obs. xxvi. See also Matt. xxiii. 27—29.

three days before the passover, by a woman (not named but ever to be celebrated,) “ who POURED DOWN the ointment on his head, as he reclined at table,” KATE΄XEEN΄EΠI΄ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. Of the latter, namely, pouring ointment on his HEAD, Jesus said, βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. “ For in that she hath POURED (literally, “ cast,” *mittens*, says the Vulgate, shall I say, *popped*?) this ointment on my BODY, she did it for my burial.”* Matt. xxvi, 1, 2, 7, 12, 13.†

After our Lord had given up the ghost, the rites of burial were renewed by Joseph of Arimathea, and Nicodemus, and were intended to have been finished by the women which came up with our Lord from Galilee, and who are said to have ministered to him, while he was with them on earth, of their substance.‡ By means of these rich persons, the prophecy of Isa. liii. 9. concerning our Lord was fulfilled. “ And he made his grave with the wicked and with the rich in his death ; because he had done no violence, neither

* This instance of calling what was poured on the head, a pouring on the body, illustrates what is said of baptism, which is in itself a pouring on the face only, but, which being a figure of washing, is called a washing of the body. “ And having our bodies washed with pure water, let us hold fast the confession of our hope without wavering.” Heb. x. 23. See also the many passages from Homer quoted above, pp. 63, 64, in which washing the body signifies washing a part of it only.

† Compare Mark xiv. 3. 8. And see Parkhurst, and Schleusner, on ἐνταφιάζω, ἐνταφιασμός, and θάπτω.

‡ See Luke viii. 1—3. and compare Matt. xxvii. 55—61. Mark xv. 40—47. Luke xxiii. 49—56. John xix. 38—42.

was any deceit in his mouth." The manner, therefore, of our Saviour's burial is to be learned, from the custom, not among the middle or lower orders, but among the highest. His burial, as far as it went, was worthy of one, who was not to be despised as the carpenter's son, but to be revered, as of the seed of David according to the flesh. Up to the moment of his death for our sins, Christ was treated as guilty and polluted, as a blasphemous impostor: from that moment, he was treated as righteous, and this appeared in the honourable manner of his burial, as well as in his resurrection.

For what he desired to do, Joseph obtained the sanction of the highest authority. "He besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took away the body of Jesus." Not only was he duly authorized; he was secure from all annoyance. The people who had come together to behold the crucifixion, had smitten their breasts, and returned. The soldiers had parted our Lord's raiment, and for his vesture had cast lots; and they had now no more demands to make. The centurion who commanded them, had already exclaimed, "truly this was a righteous man: truly this was the Son of God!" The chief priests and Pharisees were off in a state of alarm to consult with one another, and to apply to Pilate, that the sepulchre might be made sure till after the third day. There was, therefore, nothing to prevent Joseph and Nicodemus from paying all due honour to the body of Jesus. Being hastened,

by the approach of the Sabbath, they could only use that anointing which would furnish evidence of the accomplishment of our Lord's confident expectation, that the Father would not "suffer his Holy One to see corruption." A more complete embalming was intended for him, by the women; and they now witnessed the commencement of that process, which, in the simplicity of their affection, they purposed afterwards to complete.

As far as the preliminary process went, we are told it was conducted "as the manner of the Jews is to bury." Although, therefore, the washing is not specified, (those circumstances only being mentioned which were particular,) it must be supposed to have taken place previously to the wrapping of the body "in the fine and clean linen cloth with the spices."* Think of the state of the body, marred with spitting and buffeting, lacerated with scourging, and pierced with the thorns, the nails, and the spear. They who brought about "an hundred pound weight of myrrh and aloes," would not neglect "the water-pots of stone, after the manner of the purifying of the Jews." There is nothing to prevent our supposing that they kindled a fire on the spot, and warmed the water in a tripod.† At any rate, they would fill the *νιπτήρ*, the *washing-vessel*, and begin to pour water on the head,

* Herodotus expressly mentions this preliminary in his account of embalming, ΛΟΥΨΑΝΤΕΣ τὸν νεκρὸν κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα συνλόγῳ βυσσίης, "having WASHED the dead person, they roll up his whole body in fine linen." Euterpe, 86.

† See page 116.

the side, the hands, and the feet; and while they washed every part, as they wetted the surface of it, they would wipe it with the towels with which they were girded. That this was, “as the manner of the Jews is to bury,” we have already seen in the case of Dorcas. That it was observed in the case of our Saviour, is evidently implied in the expression of Paul, now under consideration; “we are buried with him by baptism into death:” for except this washing, and the anointing which followed it, as a part and completion of the same process, (an emblem also of the work of the Spirit,) I can see no point of resemblance between the burial of Christ and our Baptism at all.

But let us proceed with the narrative. “When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.”—This was not a *τάφος*, a grave or pit to bury in; but a *τάφος*, a monument: a *μνημεῖον*, (from *μνάω*, I remind) a means of perpetuating *the memory* of a person. Matth. xxvii. 60, 61.—“There laid they Jesus, therefore, because of the Jews’ preparation-day; for the sepulchre was nigh at hand.” This is the historical account of what our Saviour foretold, when he said, Matth. xii. 40. “For as Jonas was three days and three nights in the whale’s belly, so shall the son of man be three days and three nights in the heart of the earth.” As prophecy is fulfilled by events, so it is interpreted by the plain narrative of them. Most briefly and correctly

does Luke state the fact, in Acts xiii. 29, 30. "They took him down from the tree, and ἔθηκαν εἰς μνημεῖον, LAID OR PUT HIM IN A SEPULCHRE. But God raised him from the dead."

How, then, was he laid in a sepulchre? His body was not lowered into a grave and covered with earth. It was not laid under ground, but carried into a tomb hewn out of a rock: not a sunk tomb, like a cave, but what is called, Isa. xxii. 15, 16. "a sepulchre on high." The women present were "sitting," (not καθύπερθε, "above," but) ἀπέναντι, "overagainst," τοῦ τάφου, "the sepulchre," Matth. xxvii. 61. The entrance to it was not the mouth of a pit, but is called "the door." Had this door been the covering of a pit, we should have been told that Joseph rolled a great stone UPON the door. But the word is not ἐπικυλίσας, but προσκυλίσας. Καὶ προσκυλίσας λίθον μέγαν τῆς θύρας τοῦ μνημείου. And having rolled a great "stone to the door of the sepulchre, he departed," Matth. xxvii. 60. and compare Matth. xxviii. 2.* It was a door, therefore, like the door of a parlour, that is, of an apartment on a first floor. It was a low door, indeed, which made the disciples "stoop" (παρακύψας, and παρέκυψεν, John xx. 5, 11.) when they looked in.

* Compare also John xi. 38, 39, 41, the account of the manner in which Lazarus had been buried, where the phraseology is very different. "Jesus, therefore, again groaning in himself, ἔρχεται εἰς τὸ μνημεῖον, cometh to the Sepulchre. Ἦν δὲ σπήλαιον, καὶ λίθος ἔθηκετο ἐπὶ αὐτῷ. It was a cave, and a stone LAY UPON it. Jesus said, ἌΠΑΤΕ τὸν λίθον. LIFT UP the stone—Ἔραν οὖν τὸν λίθον οὗ ἦν ὁ τεθνηκώς ΚΕΙΜΕΝΟΣ. They LIFTED UP, therefore, the stone from the place where the dead was LAID."

But when they entered the sepulchre, and went out of it, it is not said, that they went down, and came up, but that “they went in,” and “came out,” (*εἰσελθοῦσαι—ἐξελθοῦσαι*, Mark xvi. 5, 8. *εἰσῆλθεν—ἀπέηλθον*, John xx. 6, 8, 10.)

Such was the manner in which the body of Christ was laid in a sepulchre. It was never finally deposited in the tomb; but, after being wound up with about an hundred pounds weight of spices, as a temporary expedient to prevent corruption, (which the Holy One was not to see,) it was carried into the tomb, and left in it for security, in the mean time, till the Sabbath should be over. It was not interred within the tomb, for the women, who saw how the body was laid, thought of no obstacle to their getting access to it, except the stone at the door, which must be rolled away. After the Sabbath, the women went again to the sepulchre, to finish the burial rites; but they never were finished, being prevented by the resurrection. The body of Christ, therefore, was not lowered, and rose up, but was carried in, and came forth; and what is said in scripture of his burial can have no reference to final interment, but exclusively to preparatory rites.—That these were anticipated, showed the expectation of his death by some of his disciples, or the prophetic intimations of Providence impressing the Saviour’s predictions of its approach on their reluctant minds; that the same rites began to be actually performed, showed the reality of the important fact of his death; and both the anticipation, and the incipient performance, showed the hope

of his resurrection, although it evidently happened in a way which exceeded expectation.

Let me beg my reader to familiarize this historical narrative to his mind. A wealthy neighbour has in his garden a mount consisting of solid rock. In the side of this rock he hewed out a tomb, which he intended for the reception of his own body. But a remarkable occurrence induces him to alter his purpose. His dearest friend suffers for his sake an accursed death; and, on the very day of the execution, he obtains leave to dispose of his friend's dead body. He determines to bury him in his own new tomb, with the highest honours. But the Sabbath which is at hand, must suspend the performance of the rites. All that can be done, in the mean time, is to make a commencement, which shall preserve the body from decay. This done, it is carried into the new tomb in the side of the mount, which is in the garden. There it is placed on the stone table in the centre, or on one of the stone benches by the side of the apartment. It is not interred; for those who are to proceed with the funeral rites see the body, and how it is laid, and are satisfied, that nothing but getting the door opened will be necessary to their having access to the body, after the Sabbath is over. The door is fastened, and all retire. On the return of the embalmers, on the third day, the door is open, and the body is gone. Reader, scrutinize my representation. Have I suppressed any thing which the history mentions or suggests? Have I added any thing which the history does not express or imply? Is there a conception

which the rest of the scriptures, the classical writers, and the most enlightened travellers into the Holy Land, do not confirm? Is there any colouring, any artifice; or any inadvertence, any mistake? If you detect any thing of this kind, deduct it from my argument, and place it, if necessary, on the other side of the question. But when all is done, tell me, may I not turn to the advocates of immersion Baptism, and say, "Is there a single point of resemblance, between the burial of Christ and your method of baptizing? Is there one shadow of proof, or even of possibility, that the history of the one should enjoin, or so much as countenance, the practice of the other?" The inference so frequently drawn from the passage before us, is a fair specimen of many cases, in which a superficial glance seems perfectly decisive on one side, while a thorough investigation proves really decisive on the other.

Let us consider, 3dly, The union with Christ in his burial, which is signified by our Baptism. In our Baptism, we receive the figure of the washing of the body with pure water. This sacred office, we have seen, was performed to the dead body of Christ, when his disciples anointed it, that it might not see corruption, but be preserved in honour till the resurrection. The performance of it was an evidence of his death; an emblem of separation from the pollutions of this world; and a pledge of the abolishing of death, and the bringing to light of life and incorruption. The union of believers with Christ, then, which is signified by Baptism, is Regeneration. Baptism is

not, as some maintain, Regeneration itself, but it is a figure of it; and the figure teaches the necessity of the reality. Alluding probably to the ordinance, which, as a new confessor of the faith, Nicodemus was likely soon to receive from his disciples, Jesus said to him, John iii. 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This ordinance represents the believer as dead with Christ to sin, which Jesus bore, though he knew no sin; as dead also to the world, of which Jesus said, "Now is my kingdom not from hence," John xviii. 36; and as quickened by the Spirit which raised Christ from the dead, to a new, a spiritual, an heavenly, and an eternal life. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then all died: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man be in Christ, there is a new creation: old things are passed away; behold, all things are become new," 2 Cor. v. 14—17. This view of the meaning of our Baptism is confirmed by Col. ii. 11—13. where Baptism is declared to be circumcision. "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. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”—“The circumcision made without hands,” is an expression which shows that the Apostle did not mean that Baptism was itself the spiritual blessing represented by the old circumcision; for Baptism is performed by hands as well as the old circumcision was. He meant that the one ordinance succeeded the other, because both had the same meaning. Whether it were by manual circumcision of old, or manual Baptism now, the spiritual blessing signified is the product, not of human, but of divine agency, namely Regeneration. That this was the spiritual blessing signified by circumcision is evident by many passages; for example Deut. xxx. 6. “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” Christians enjoy the same spiritual blessing, being buried with Christ in Baptism. The interest which this view of Baptism gives in it, to the children of believers, will be considered afterwards. Meanwhile we see the connection between the “forgiveness of all trespasses” and regeneration. Sinners are called to repent, because the kingdom of heaven is come. This is called, “Preaching the Baptism of repentance, for the remission of sins.” Those who be-

lieve it are, in the original propagation of the gospel, baptized, confessing their sins. And, although they were before living in sin, they are thenceforward “washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God.” 1 Cor. vi. 11.

Let us consider, 4thly, The design of the Apostle, in reminding us of this sign of that union. It is to prove the holy tendency of the doctrine of justification by grace, through the redemption that is in Christ Jesus, obtained by faith, and not by works; and to exhort believers to prove and exemplify it, by perseverance in the faith and obedience of the gospel. “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.” We are to maintain a decided practical profession of what we have believed through grace; and to adhere to it in spite of opposition and danger. “Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience. And having our bodies washed with pure water, let us hold fast the confession of our hope without wavering; for he is faithful that promised,” Heb. x. 22, 23. and compare Ezek. xxxvi. 25—27. That we may thus be sanctified, Christ died, and rose, and reigns, and will come again at the last day. “Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious

church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish," Ephes. v. 25—27. Where this progress in holiness is wanting, Peter tells us, the professor of the faith is as defective in principle as in practice. 2 Pet. i. 9. " But he that lacketh these things is blind, shutting his eyes, and admitting forgetfulness of the purification of his old sins." Nay, he declares the danger of such a state in still stronger terms, 2 Epis. ii. 20—22. " For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome ; the latter end is worse with them than the beginning. For it had 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. But it is happened unto them according to the true proverb, The dog is turned unto his own vomit again ; and the sow that was washed to her wallowing in the mire."

While endeavouring to illustrate the preceding particulars, I have been obliged to oppose views of the passage to which they refer, held by many respected brethren. It gives me pleasure to remark, that if there be a difference of judgment respecting the three first particulars, there is none respecting the last. That a man must be born again ; that without holiness no man shall see the Lord ; and that he that endureth to the end shall be saved ; are not matters of controversy, but things which are most surely be-

lieved among Christians. Has this change, at once of state and character, taken place on my readers? Let me then beseech them to live agreeably to it; and to abound in zeal and faithfulness more and more. We are to speak the things which become sound doctrine, enjoining every personal and relative, every civil and sacred duty. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Tit. ii. 11—14.

Are any conscious that no change, no sanctification, attends their profession of Christianity, let them hear what we are warranted to say to all; "Repent and believe the gospel." "Believe in the Lord Jesus Christ, and thou shalt be saved." "Behold the Lamb of God which taketh away the sin of the world." "Neither is there salvation in any other; for there is none other Name under heaven, given among men, by which we must be saved." When the Lord poureth upon sinners the Spirit of grace and of supplications; and they look on him whom they have pierced, and mourn for him, as one mourneth for his only son, and are in bitterness for him, as one that is in bitterness for his first born; in that day they shall

find that there is a fountain opened for sin and uncleanness.

What necessity is there for all Christians cherishing a godly jealousy of themselves ! When we consider how easily we reconcile ourselves to pollution and inconsistency, we may well dread that we abhor not, as Paul did, the thought of continuing in sin, that grace may abound. How affecting the expostulation of Jeremiah, “ Woe unto thee, O Jerusalem ! wilt thou not be made clean ? when shall it once be ? ” Jer. xiii. 27. How solemn the admonition of our Saviour ! “ If I wash thee not, thou hast no part with me,” John, xiii. 8.

If we are ever to be purified, it must be in the present life. The hour is coming, when the Lord will verify the awful proclamation. Rev. xxii. 11. “ He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.”



ROM. vi. 5.

We remarked, that, in treating of the connection between the justification and the sanctification of believers, the Apostle makes, in the beginning of this chapter, three distinct allusions, to Baptism, to Grafting, and to Crucifixion. It is the opinion of some,

however, that in the second of these allusions, he is still adverting to the ordinance of Baptism; and so full of the idea of immersion do they become, on reading this passage, that, besides supposing it to be intended in the foregoing verse, when it is said, "we are buried with Christ by baptism," they imagine the Apostle is repeating it, in the language of the verse before us: "For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection.*" "The burying of Christ," (says Dr. Macknight) "and of believers, first in the water of Baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect, in both cases, is a reviviscence to a state of greater perfection." We have already seen what an erroneous view is here given of both the Baptism and the burial of Christ; we now remark, that a view equally erroneous is here given of planting.* This operation does not consist in the depositing of "seeds" under ground. Plants are not seeds, but productions from seeds. Planting and sowing are performed in a different manner. Seeds, though sometimes thrown barely on the surface, are usually when sown covered with the surface: plants are set, either in the surface of the ground by partial insertion, or in some stock of another plant, above the surface, by grafting. Sowing is the means used for a plant's original growth; planting is its removal, its transplantation, for the sake of improvement, into a new situation.

* See "Letters to a Deacon of a Baptist Church."

These different operations are differently used, as similitudes, in the Holy Scriptures. When the apostle speaks of our death and burial, that is, our interment after death, he uses the similitude of sowing, 1 Cor. xv. 42—44. “ It is sown in corruption, it is raised in incorruption : it is sown in dishonour, it is raised in glory : it is sown in weakness, it is raised in power : it is sown a natural body, it is raised a spiritual body.” But when he speaks of our union with the true church of Christ, by union with Christ himself, (the root, as well as the offspring, both of Abraham and David,) he uses the similitude of planting ; and that by setting, not in the ground, far less under the ground, but in the stock of another plant, (“ a plant of renown,” Ezek. xxxiv. 29.) by the operation of grafting. Rom xi. 16—24. “ For if the first fruit *be* holy, the lump *is* also *holy* : and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree ; boast not against the branches : but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well ; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear : for if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness, if thou continue in *his* goodness : otherwise thou

also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graff them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree ; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree." The same idea is always preserved in scripture, when this subject is alluded to. Ps. cxxviii. 3. " Thy children, *ὡς νεόφυτα ἐλαιῶν*, like olive plants round about thy table." Ps. cxliv. 12. " That our sons may be, *ὡς νεόφυτα*, as plants grown up in their youth." Isa. v. 7. " The men of Judah, *νεόφυτον ἠγαπημένον*, his beloved or pleasant plant." In these passages, I have inserted the Septuagint translation, because it not only preserves the metaphor in the original, but uses the same word which the apostle does in 1 Tim. iii. 6. where, in our translation, the metaphor is lost, " not a novice," *μη νεόφυτον*, which properly signifies, " not a newly planted, or transplanted stem."

The passage before us has long been understood of ingrafting ; and, from the supposition that it contains, like the preceding verse, an allusion to Baptism, that ordinance is, in some standard formularies, defined among other things to be, " a sign and seal of our ingrafting into Christ," or, as others express it, " into the church."* As it is, in the original propagation of the gospel, dispensed to persons as soon as they pro-

* Assembly's Catechisms, Church of England Service and Articles.

fess the faith of Christ, there appears to be no reason for objecting to this definition. I have already observed, however, that the apostle seems to make three distinct allusions to baptism, to grafting, and to crucifixion ; and, at any rate, there is no allusion, here, to the mode of Baptism in the term “planted,” more than in the term “crucified,” in the following verse.

The transplanting of Christ is his death and resurrection. In the transplantation of ingrafting, the scion is wholly and entirely removed from the parent stock. It no longer draws vitality or nourishment from it ; no longer depends on it for growth ; and now draws every thing from another stock, to which it is united, and is completely supported by its new connection.—This is exactly what has happened to the exalted Saviour. He is no longer connected with this world, by his incarnation. He no longer partakes of earthly food, or drinks of the fruit of the vine. He is no longer subject to bodily inconveniences, to suffering, to insult, and to death. Being raised from the dead, he dieth no more. His resurrection is to eternal glory ; and he draws all his honours from the blissful state, and spiritual world. In short, he is transplanted from earth to heaven. While here, the prophecy was verified, Isa. liii. 2. “He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness ; and when we shall see him, *there is* no beauty that we should desire him.” He now enjoys the accomplishment of the prophecy in Jer. xxiii. 5.

“ Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.”

The transplanting of the disciples of Christ in consequence of their union with him is their dying to sin, and living to righteousness, with all that victory over the world at present, and all that final glory, which attends the happy change. They are grafted, or transplanted together with him in the likeness of his death, and they shall be in the likeness of his resurrection. They are brought into a new state. Hence, they are in the first instance called, as we have seen, 1. Tim. iii. 6. “ newly planted persons.” Old connections are broken ; old principles are disavowed ; old practices are abandoned ; old names even are relinquished ; the old man is put off, and the new man is put on. The transplanted person draws new life, and strength from his new connection. He rises to a new life of holiness, which is begun on earth, and is manifested on earth, as introductory to its perfection and eternity in heaven. “ If ye, then,” says the apostle, “ be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.” Col. iii. 1—4.

As all figures come short of spiritual realities, so this defect may be observed, in the figure before us,

in two particulars, in which the truth referred to must be illustrated by contrast. First, in ordinary grafting the plant brings its own nature with it, as an improvement on the stock ; but, here, the plant has been removed, that it might lose its own nature, and has been ingrafted, that it might acquire the nature of its new connection. Again : it is said to have been ascertained, that a graft cannot be preserved in life, beyond the usual term of the natural life of the parent tree ; whereas, in the case before us, as there is a change of nature, there is a change of duration, from mortality to eternal life.—The imperfection of figures gives rise to their multiplication. Our Saviour draws another illustration of the union between himself and his people from the vine, in the cultivation of which there is no ingrafting, but where the union is represented as still more entire. “ I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away ; and every *branch* that beareth fruit, he cleaneth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye *are* the branches : he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.” John xv. 1—5.

The import of the allusions made by the apostle Paul to Baptism, and to grafting, is confirmed by that which he makes, in the next verse, to crucifixion.

As in Baptism, there is a representation of death to sin by a figure of washing, like that preparatory to interment, which took place in the burial of Christ ; as in grafting or transplantation, we have a figure of that change of state and character, by which we have all connection broken off with the circumstances of our former condition that we may be one with Christ ; so in crucifixion, our old man is crucified with him, that the body of sin may be destroyed, that henceforth we should not serve sin. On this third allusion, however, it is unnecessary to enter at present, as it is not supposed by any one, so far as I know, to affect the question before us, respecting Baptism.

INTERPRETATION OF THE WORD BAPTISM,
BY THE GREEKS.

MR. ROBINSON of Cambridge says,* “ Whether John baptized by pouring on water, or by bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word baptize. A linguist determines himself by his own knowledge of the Greek language, and an illiterate man by the best evidence he can obtain from the testimony of others, whom by his condition he is obliged to trust. To the latter it is sufficient to observe, that the word

* History of Baptism, Chap. II.

is confessedly Greek, that native Greeks must understand their own language better than foreigners, and that they have always understood the word Baptism to signify dipping; and therefore, from their first embracing christianity to this day, they have always baptized, and do yet baptize, by immersion. This is an authority for the meaning of the word baptize; infinitely preferable to that of European lexicographers; so that a man, who is obliged to trust human testimony, and who baptizes by immersion, because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action."

Nothing can be more plausible than this representation. I have no doubt it has caused the Immersion of many. The only thing about it, which might lead an illiterate man to ask a single question, is the fact, that a controversy should have actually risen on the subject. If "the Greeks have always understood the word baptism to signify dipping," what could tempt any of the other children of men to dispute with that nation the meaning of their native language? The reader will now perceive, that my objection to the paragraph which I have quoted from Mr Robinson, relates to the assertion on which the whole of it is founded. I distinctly deny that "the Greeks have always understood the word baptism to signify dipping." — That, in the days of Tertullian, when churches, in every nation, were running the race of superstitious observance, and vying with one another

who should be readiest to adopt every new clerical and monkish device, the Greeks speedily embraced the method of baptism by immersion, and retain it to this day, is matter of undoubted notoriety. But that they either practised this method from the beginning, or, even when they embraced it, alleged, as their reason, the meaning of the word Baptism,* there is no evidence, which I have been able to discover. I have looked in vain for it into all the earliest Greek fathers, to which I have had access; and, so far as my acquaintance with the antipædobaptist writers extends, I must say, that they are, on this point, remarkably barren. Mr Robinson satisfies himself with making the bare assertion, without giving a single reference in support of it. Dr. Ryland, who has given so many quotations from Jewish and Heathen writers, confines himself to three from the Greek fathers. Two of these are brought to prove what we have admitted, and confirmed, that βαπτίζω signifies *to sink and be drowned*, but they have no reference to the ordinance of Baptism, and they are so vaguely quoted, that it is impossible to find the passages. They are as follow:

“ Basil, the christian father, speaks of ‘ suffering with those that were *immersed* or plunged in the sea,’ (βαπτίζομενοις.)”

“ Gregory Nazianzen.—‘ That we may not be *immersed* or sunk with the ship and the crew.’ (βαπτισθόμεν.) Candid Statement, Notes, IX.

* See pages 84—86.

His third quotation is from Chrysostom, whose age was subsequent to the introduction of Immersion and Baptisteries. He introduces it by saying, "References to immersion in the Fathers might be produced without end." I dare say they might, in the Fathers, of the third, and fourth, and following centuries. It is, however, remarkable, that out of the eight folio volumes of Chrysostom's works, in which the subject of Baptism often occurs, he should have confined himself to a single passage, in which there is an allusion, indeed, to the erroneous notion of the manner in which believers are buried with Christ by Baptism; but not a syllable on the meaning of the word Baptism, as if it always signified dipping.—"I will only mention one, says the Dr., in Chrysostom, on Col. ii. 12. *εταφη ἡμῶν ὁ πρῶτος ἀνθρώπος*, says he, *εταφη οὐκ ἐν γῆ ἀλλ' ἐν ὕδατι*. Our first (or former) man is buried, he is buried, not in earth, but in water."

The language of the earliest Greek fathers respecting the ordinance of baptism has already been mentioned.*

MISCELLANEOUS REMARKS

ON THE

HYPOTHESIS OF IMMERSION.

My worthy Christian friends of the Antipædobaptist persuasion must not suppose that I charge them

* See page 59.

with any want of a sense of propriety, or delicacy, in the animadversions which I feel it my duty to make on their method of baptizing. I give them full credit for acting according to conscience, in that matter; and I am well aware, that when a man is brought to think that he is serving God, it is impossible he should, for a moment, admit the thought that the service is not every thing that is solemn and lovely. Had I the most distant suspicion, that the subject I am treating of, received any countenance from the word of God, I should deem it my bounden duty to view it with respect; and, if I did not feel confident in recommending it, I would, at any rate, acknowledge the prudence of abstaining from giving it an avowed opposition. But having stated reasons, which convince me, that it is not taught in scripture, and that the contrary opinion is productive of much evil; I feel it incumbent on me to enforce my conviction on others, by every consideration, which the examination of the scriptures on the subject, has suggested to my own mind. And I beg leave to say, that I know not, how I could otherwise cherish love to the Lord Jesus Christ, or to my brethren in him of all persuasions.

The immersion of one person by another, except in cases of necessity or mercy, seems to be contrary to decency, and to the respect which we owe to one another. It has already been noticed that in the xv, xvi, and xvii chapters of Leviticus, and in the xix chapter of Numbers, we meet with several cases, in which the flesh was to be bathed in water. But, in all these,

the person was not only to bathe himself, but to retire for the purpose. In like manner, in the Eleusian Festival in Greece, the second day was named "Ἀλα δὲ μύσται, *To the sea you that are initiated*, because they were commanded to PURIFY THEMSELVES by washing in the sea.* We are assured that the service of the law consisted, among other things, in διαφόροις βαπτισμοῖς, *diverse baptisms*, Heb. ix. 10. This expression is, in v. 13, where he mentions "the ashes of an heifer sprinkling the unclean," explained by the Apostle to refer to the water of separation, the preparation, and the use of which, was, according to the six chapter of Numbers, literally attended with "diverse," that is, numerous, and DIFFERENTLY PERFORMED, "baptisms." There was, first, the sprinkling of the heifer's blood, verse 4th. "And Eleazar the priest shall take of her blood with his finger, and SPRINKLE of her blood directly before the tabernacle of the congregation seven times." Secondly, the priest's washing his clothes and bathing his flesh, verse 7th. "Then the priest shall WASH his clothes, and he shall BATHE his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even." Thirdly, similar operations by him that burnt the heifer, verse 8th. "And he that burneth her shall WASH his clothes in water, and BATHE his flesh in water, and shall be unclean until the evening." Fourthly, one of these operations by him that collected the ashes, verse 10th. "And

* See Robinson's *Archæologia Græca*;—*Grecian Festivals*.

he that gathereth the ashes of the heifer shall WASH his clothes, and be unclean until the evening." Fifthly, the pouring of running water on the ashes, which were to be kept according to verse 9th, "for a water of separation: a purification for sin." verse 17. "And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto (ונתן עליו, και ἐκχεοῦσιν ἐπ' αὐτήν PUT OR Poured OUT UPON it) into a vessel." Sixthly, the repeated sprinklings of the water of separation, after it was prepared, and when it was necessary to use it, verses 18, 19. "And a clean person shall take hyssop, and dip *it* in water, and SPRINKLE it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean PERSON shall SPRINKLE upon the unclean on the third day, and on the seventh day." Seventhly, the purification of him who had applied the water of separation to another, verse 19th last clause—"And on the seventh day he shall purify himself, and WASH HIS CLOTHES, and BATHE HIMSELF in water, and shall be clean at even." In these *diverse baptisms*, there are ablutions of the whole body, to be performed in secret. But every administration by one to another of these diverse baptisms, was sprinkling. In this respect they are diverse, not only from the secret ablutions of the Law, but from the administered effusion of the Gospel. But there is no instance, in all the law of Moses, and in all the ordinances of Christianity, of one person being directed,

to perform an act of religious worship by bathing another ; far less, is there an instance of a public bathing in a worshipping assembly : an immersion before the church, and before the world. Nay, I know not, if any thing like this is to be found among all the corruptions and enormities of an idol's temple.

In the writings of Homer, (one of the earliest monuments of heathen mythology, and one of the best sources of classical illustration of the holy scriptures,) I have not met with a single instance of Immersion, as a religious purification, or, in any respect whatever, as a religious ceremony. He gives many instances of the religious application of water ; but they are all by pouring, as we have already shown. See pp. 99—102. He also gives many instances of bathing, sometimes in the sea, sometimes in rivers, and frequently in baths in the tents, or the palaces, of the great ; but they are all merely for the purposes of refreshment, comfort, and bodily health, and they are all occupations of privacy, or of the retirement of domestic life : never a social exhibition of general concourse : never seen, or heard of, among any of the solemnities of public worship.

It will not be said that any thing like Immersion was ever beheld in the Jewish Tabernacle or Temple. The purifications by water to be there used are very distinctly specified. Exod. xxx. 17—21. “ And the Lord spake unto Moses, saying, Thou shalt also make a laver *of* brass, and his foot *also 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 their feet thereat. When they go into the tabernacle of the congregation they shall wash with water, that they die not ; or 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 : and it shall be a statute for ever to them, *even* to him and to his seed, throughout their generations." Exod. xl. 30—32. " And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*. And Moses, and Aaron, and his sons, washed their hands and their 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." For no other purpose could Solomon have added the brazen sea, as mentioned 1 Kings vii. 23—26. which is expressly classed with the lavers (verses 43, 44,) now increased to ten in number in consequence of the increased service of the sanctuary. Compare Ps. xxvi. 6. lxxiii. 13. and 1 Tim. ii. 8.

The use of water was, in like manner, constant in the Grecian Temples ; but in no case by Immersion. " Temples (says Robinson of Ravenstonedale,) were divided into two parts, the sacred and profane ; of which the latter was denominated τὸ ἔξω περιῶσάνθηριον, *the part without the perirhanterium*, and the former τὸ ἔσω, *the part within*. The περιῶσάνθηριον was a vessel of stone or brass filled with holy water, with which

they who were admitted to the sacrifices were sprinkled, and beyond which it was not lawful for any βέβηλος, or profane person, to pass. Some say that it was placed in the entrance of the ἄδυτον, the inaccessible place, or sanctuary, which was the inmost recess of the temple, and into which none but the priest, was allowed to enter; and hence βέβηλος τόπος, the profane place, is so called in opposition to the ἄδυτον. But others, with more probability, tell us that the περιῤῥαντήριον was placed at the door of the Temple.”—“Every person, who attended the solemn sacrifices, was purified with water. For that purpose, a vessel, which was filled with holy water, and which was denominated περιῤῥαντήριον, was placed at the entrance of the temples; and the verbs περιῤῥαίνειν, περιμάττεσθαι, περιθειῶν, περιαγνίζειν, &c. are derived from the custom of surrounding with water. This water was consecrated by putting into it a torch, which had been taken from the altar, and which was sometimes used in sprinkling those who entered into the temple, (φέρε δὲ τὸ δαδίον, τίδ' ἐμβάψω λαβῶν, *Bring the torch, I will take and dip it. Aristoph. Pac.; Eurip. Herc. Furent. v. 228.*) Instead of torches, they sometimes used a bunch of laurel or olive (*Plin. Nat. Hist. lib. v. cap. 30; Virg. Æneid. lib. vi. v. 229.*) Before the worshippers sacrificed to the celestial gods, they washed their whole bodies;” (that is, in some retirement by themselves, as in *Livy I. 45.* quoted p. 41) “but before they performed the sacred rites to the infernal deities, a sprinkling of water was sufficient. Sometimes the feet, as well as the hands, were washed:

and hence the proverbs *ἀνίπτους χερσίν*, and *ἀνίπτους ποσίν*, *with unwashed hands, and with unwashed feet*, which were commonly applied to men, who undertook any matter without due care and preparation. It was ordered that no man should go beyond the *περιόρουσάνθηριον* before he had washed his hands; and to omit this ceremony was reckoned so great a crime, that one Asterius is fabled to have been struck dead with thunder, because he approached the altar of Jupiter with unwashed hands." (Archæologia, Book III. Chap. 2.)

The indecency of the practice of Immersion in Baptism is incalculably increased by the consideration, that those ancient christians, who were baptized by immersion, were all baptized naked. This one fact is a strong proof, that Immersion did not originate in the purity of scriptural ordinances, but in the rudeness of growing superstition. It arose at a time, when a barbarous, but ambitious clergy presumed to enjoin submission, to whatever regulations they thought proper to introduce, however abhorrent from what nature itself must ever teach mankind. The abominable practice has been utterly exploded by a sense of propriety, in modern times; in so much that they, who plead for immersion, as an ancient custom, are under the necessity of adopting along with it a mitigating innovation.

From the very first practice, indeed, of immersion, it became necessary to construct what were called Baptisteries, (edifices altogether unknown in scripture,) which were a kind of Bathing-Houses, separate

from the places of public worship, in which people might be immersed by the church office-bearers, in the presence of a few attending friends, without being exposed to the eyes of the congregation. A woeful change on the administration of the Ordinance of Baptism, which confessedly rendered it unfit to be seen! Even this innovation, however, could not satisfy the human sense of decency; and therefore a bathing dress has been added, (a thing equally unknown in scripture, or even in the early practice of immersion, but, I acknowledge,) a great improvement, which has done much to conceal the enormity of the practice of Immersion, and has changed the separate Bathing-House into an open cistern in the centre of some of the Antipædobaptist places of worship.

For the naked immersion of adults, we presume no one will plead; and even that of infants, however innocent and proper the scene may be in the nursery, it would surely be altogether inadmissible in a public, especially a worshipping, assembly. It is very remarkable, however, that, in defending the present order concerning Baptism in the Church of England, and at the same time excusing the Clergy for abandoning immersion in practice, the reasons offered are these two, that the sponsors never certify the Priest that the child may well endure it, and that they bring the child so dressed, that it cannot *be conveniently stripped* at the font. “In the practice, (says Mr. Wall, History of Infant Baptism, Part II. Chap. IX.) the God-fathers take so much advantage of the

reference that is made to their judgment, that they never do certify the Priest *that the child may well endure it*: And the Priests do now seldom ask that question. *And indeed it is needless, because they do always bring the Child so drest in cloaths, as to make it plain that they do not intend it shall be dipt. When dipping in the Font was in fashion, they brought the Child wrapt up in such a sort of clothing as could presently and without trouble be taken off, and put on again.*"

That nudity was a necessary appendage of Immersion appears to have been admitted by all Immersionists, whether Pædobaptists or Antipædobaptists. They even recommended a change of raiment, on the occasion; particularly the providing of new and white garments, and applied to the silly exhibition the scriptural exhortations to a holy life, under the figure of putting off the old man, and putting on the new. I am aware that some are eager to deny the facts above stated. But I have never seen or heard of any evidence that could set them aside. I shall produce two well known testimonies in support of them; the one from a Pædobaptist, but an advocate for immersion, and the other from an Antipædobaptist.

My first testimony is that of Mr. Wall, in his *History of Baptism*.* "The ancient christians, when they were baptized by immersion, were all baptized naked; whether they were men, women, or children."

* Ubi Supra.

*Vossius** has collected several proofs of this; which I shall omit because it is a clear case. The *English Antipædobaptists* need not have made so great an outcry against Mr. *Baxter* for his saying that they baptized naked: for if they had, it had been no more than the primitive christians did. They thought it better represented the *putting off the old man*, and also the nakedness of Christ on the Cross: moreover as Baptism is a washing, they judged it should be the washing of the body, not of the cloaths."

"They took great care for preserving the modesty of any woman that was to be baptized. There was none but women came near or in sight till she was undressed, and her body in the water: then the Priest came, and putting her head also under water, used the form of Baptism. Then he departed, and the women took her out of the water, and clothed her again in white garments."

My second testimony is that of Mr. Robinson of Cambridge, in his *History of Baptism*,† "Let it be observed, that the primitive christians baptized naked. Nothing is easier than to give proof of this by quotations from the authentic writings of the men who administered baptism, and who certainly knew in what way they themselves performed it. There is no ancient historical fact better authenticated than this. The evidence doth not go on the meaning of the single word *naked*; for then a reader might suspect allegory: but on many facts reported, and many reasons assign-

* De Baptismo, Disp. I. c. 6, 7, 8.

† Chap. XV. p. 85.

ed for the practice. One of these facts is this. Chrysostom criminales Theophilus because 'he had raised a disturbance without, which so frightened the women in the baptistery, who had just stripped themselves naked in order to be baptized, that they fled naked out of the room, without having time to consult the modesty of their sex.' Another is this: 'Basil rose up with fear and trembling, undressed himself, putting off the old man, and went down praying into the water; and the Priest going down along with him, baptized him.' The reasons assigned for this practice are, that christians ought to put off the old man before they put on a profession of christianity; that as men came naked into the world, so they ought to come naked into the church, for rich men could not enter into the kingdom of heaven; that it was an imitation of Christ who laid aside his glory, and made himself of no reputation for them; and that Adam had forfeited all, and christians ought to profess to be restored to the enjoyment of all, only by Jesus Christ. That most learned and accurate historian, James Basnage, than whom no man understood church history better, says, 'When Artists threw garments over pictures of the Baptized, they consulted the taste of the spectators more than the truth of the fact.' "

The many inconveniencies attending Immersion form a strong presumption, that it is not the proper mode of dispensing an ordinance, which is connected with the preaching of the Gospel to every creature.

—In scripture history, the act of Baptism is always considered as immediately possible, as soon as water can, in any quantity, great or small, be procured. Is this the case with the act of immersion? Is Baptism a debt, which the immersion Baptist can pay to the believer on demand? Must he not first go to a river, or procure a bath, and prepare changes of raiment? It is not enough for his purpose to say, “See here is water.” It must be ascertained that the water is sufficiently deep and abundant to plunge; sufficiently shallow and gentle to plunge with safety.

No man can be more favourable than I am to cold bathing. It is a bracer and a luxury. No great hardship could be experienced, in any climate, were the practice enjoined every day. And surely that would be a very extraordinary constitution, which could not, at any age, “well endure” to be plunged once in one’s life. But an attendant on bathers, a person whose work it is to wade in with them—to plunge them—to lift them up again—and to lead them out again—has a task which, I conceive, is not quite so pleasant. Many a worthy person, I have no doubt, makes his bread by it; and some may do so, without injury or inconvenience. But if there should be much to do in this business, I should suppose it must be very severe labour, and very trying to health. The warmer the country, so much the worse: the pores being more open, the evaporation more rapid, and every change of temperature more sensibly felt.

Jacob complained of this hardship, in the ordinary labours of the pastoral life. "In the day the drought consumed me, and the frost by night," Gen. xxxi. 40. What must have been the condition of John the Baptist, had his office consisted in preaching, and wading into the river, and plunging others, and splashing himself, wading back to the bank, returning into the river again; all the while instructing those who were asking him what they should do, replying to the questions of the messengers who were asking, "Who art thou?" and "Why baptizest thou?" and bearing testimony to Him who was coming after him, and was to be preferred before him!

Poor "Joannes de Dooper," *John the Dipper*, as the Dutch Bible calls him, if such was the nature of his ministry, what an amphibious life must he have lived! The three thousand baptized on the day of Pentecost might be divided among a number. But there went out to John "Jerusalem, and all Judea, and all the region round about Jordan, and were baptized" by him alone. This must have been a work of time; and, on the supposition of his immersing them, he could be little out of the water from morning to night, as long as his public ministry lasted. His legs and arms at least, whatever more of him, must have been soon excoriated by the friction of his soaking "camel's hair" garment.* "The leathern girdle about his loins" must have become

* Dr. Campbell gives us, on Matth. iii. 4. the following Note.

good for nothing before the end of the first day. After so particular an account of his dress, is it not singular that nothing was said of it, if he had also a baptizing dress? But we cannot suppose him to have possessed a change of raiment, for in his teaching he said, "He that hath two coats, let him impart to him that hath none," Luke iii. 11; and no doubt he would exemplify his own doctrine. Nor would many changes of raiment have been sufficient to have made him comfortable.

I apply for aid here, to my respected friends, the ministers of the Antipædobaptist persuasion. They have the advantage of me on this point; for they know by experience something of the nature of this kind of employment. I say, they know something of it; for certainly the occasional immersing of one, two, or three, is not to be compared with the immersing of the mass of the people of a city, and of various countries in the surrounding region.* But, from what they do know of preaching, and immersing, and conducting the worship on such occasions, I ask them, would they feel quite bold at the thought

"*Of camel's hair,*" not of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called *camlet* (in imitation of which, though made of wool, is the English *camlet*,) but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff, anciently worn by monks and anchorets. It is only when understood in this way that the words suit the description here given of John's manner of life.

* Compare Matth. iii. 5. with Matth. xxi. 26. & Luke vii. 29, 30.

of going, single-handed, and accoutred as John was, to immerse from day to day such unnumbered multitudes?

I am told, that John baptized those multitudes in Jordan. But I am not told, and I do not believe, that, in doing this, his feet were dipped in the brim of the water. In the course of his ministry, he drew his illustrations, like his Master who came after him, from the objects surrounding him at the time. But he says nothing of the stream, of its depth, of its rapidity, of its strength, of its overflowings, of its billows, or of its qualities of purification. The only notice he takes of the element he used, is to direct our attention to the greater than himself, whose Baptism is the reality, of which Baptism with water is only the figure. As a teacher, you never find John in the river. You find him on the bank: on "the level strand" probably, which Maundrell speaks of,* exclaiming, "I say unto you, that God is able OF THESE STONES to raise up children unto Abraham;" and turning to "the second bank," which we are told is "beset with bushes and trees," which had been suffered to grow wild for ages, he adds, "and now also the axe is laid unto the root of THE TREES: therefore every tree which bringeth not forth good *fruit* is hewn down, and cast into the fire," Matth. iii. 9, 10.

When I read, John iii. 22, 23. that, after Jesus and his disciples came into Judea, and there tarried

* See page 80. Note.

and baptized, “ John also was baptizing in Ænon near to Salim, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, because there were many waters there;” I see nothing concerning immersion, but a plain reason why two large companies, which it was not the intention of God ever to unite together, except in the way of gradual transference, should nevertheless have been attracted to the neighbourhood of each other, where they might act without interference, while separately engaged in making the same religious use of water. “ There were many waters there,” is an expression which appears to me to refer, not to Ænon only, but also to the land of Judah, probably the banks of the Jordan, where Christ and his disciples were baptizing. “ John ALSO was baptizing in Ænon, &c. because there were many waters there :” many springs in all that part of the country. But it is fair to confess, that my friend Dr. Ryland has a different view of the expression ὕδατα πολλά. He alleges, that it does not mean *small streams here*; that this is evident from all the *other* places where it is used, in the New Testament; that it is evidently an Hebraism, because the word here happens to be plural, and the Hebrew word for water has no singular; that the corresponding Hebrew phrase occurs often in the Old Testament; and that we shall not be able to find an instance of it being used as synonymous with small streams.*

It would not affect my general argument, if the streams of Ænon were as great and tremendous as

* See Candid Statement, P. xxvi. Appendix.

those of Niagara; but I have not a doubt of convincing my readers, that ὕδατα πολλά signifies small streams, in the passage before us, whether it occur, in this sense, any where else or not.* Is there no Hebraism in this passage except ὕδατα πολλά? What says my friend to the name of the place Ænon? Is not αἰνῶν the oriental word עֵינַי, from עַי, which signifies a *fountain*? And when we are told that there were “many waters” there, may we not understand the name of the place to be the Syro-Chaldaic plural, the termination of which (though the vowel be different) being long, might be naturally pronounced by the Greeks αἰνῶν?† The place then was called *fountains*, because there were many *fountains* there; just as a city, at no great distance from my friend’s

* The corresponding expression in Hebrew, מַיִם רַבִּים, evidently signifies small streams in 2 Chron. xxxii. 4. Num. xxiv. 7. and Ezek. xix. 10.

† If however our conjecture be declined, consult Schleusner, where the meaning of the word as given above is asserted, and the opposite theory is exploded. His words are as follow, Hic baptizavit Johannes, John iii. 23. quod ibi multæ erant aquæ, unde etiam nomen suum accepit: nam עֵינַי, ut עַי, metaphorice *fontem*, notat, ut adeo male in Alberti Gloss. N. T. p. 54, legatur: αἰνῶν· πηγὴ δυνάμειος, quasi sit compositum ex עַי et עַי robur. “Here John baptized, John iii. 23. because there were many waters there, whence also it received its name: for עֵינַי like עַי, figuratively signifies a *fountain*; so erroneous is the explanation in Alberti’s Glossary of the N. T. αἰνῶν a *powerful fountain*, as if it were compounded of עַי, and עַי *strength*.”—Dr. Murray mentions that in the Cymraig dialect which was spoken in Celtic Gaul, FFYNON, signifies “a fountain.” Hist. of Eur. Lang. Vol. i. 147.

residence, is called "Wells," and is supposed to take its name from the many springs and wells that are near it. But what appears to me decisive on the question is this, that if *Ænon* were indeed a place of "many great streams, the sound of which resembles mighty thunderings, may resemble the sound of a cataract, or the roaring of the sea, but cannot resemble a tinkling rill," as my friend urges; it would be the most celebrated place in all the land of Canaan; or even in the neighbouring kingdoms. Damascus, with its famous rivers *Abana* and *Pharpar*, would be nothing to it. I need not say that *Ænon* has no such fame. There is no such place from *Dan* to *Bearsheba*.

When the Pharisees heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) we cannot but admire the zealous testimony of John, on the one hand, and the retiring modesty of Jesus on the other.* He left Judea, and departed again into Galilee. On this occasion he passed through Samaria, and came to *Sychar*. "Now Jacob's well was there." To this well the people of *Sychar* came for water. The well was deep; and unless a man had something to draw with, he could not have given drink to himself or to a neighbour. "Many of the Samaritans of that city believed on Jesus, because of the saying of the woman, which testified, He told me all that ever I did. And many more believed because of his own word."

* Compare the end of John iii. with the beginning of John iv.

No doubt, the disciples of Christ baptized them. Did they immerse them? If they did, there must have been such a drawing of water from Jacob's well, as had not been known from the days in which Jacob drank thereof himself, and his children, and his cattle. In very many other places, the difficulty would have been far greater; and such indeed is the general scarcity of water in the Holy Land, as to render the practice of immersion, so often as Baptism would have required, in the days of Christ and his apostles, altogether incredible.

When I read the second chapter of the Acts of the Apostles, I receive no conviction that Peter sent away so much as one individual, drenched and dripping, to his own house. Some mocked, when they heard the disciples speaking with tongues, saying, these men are filled with new wine. What would they have said, had they beheld the scene closing with the immersion of three thousand people in water? How laborious the operation in its performance! How terrible the discomfiture, which must have ensued, upon retiring, among the recent unprepared and agitated disciples! Here, again, the scarcity of water makes the idea of immersion incredible. All the pools in Jerusalem united would have been quite inadequate. The pool of Bethesda is by some explained, "the house of mercy," by others, "the house of effusion," that is, "a place into which rain waters run together," or rather "the spring house," (see editor of Calmet's edition of Well's Scripture Geography,) the house where the spring issued: which spring, in the

instance of the pool of Bethesda, might be intermitting and medicinal, though not without the blessing of God. This spring might furnish a bath for one at a time, and the first who could enter it, at the right season, obtained a divine cure. That Bethesda never was a large pool is probable, from the fact that it has long since been lost. There is a place shown, indeed, by the superstitious monks, and a large enough one, as the pool of Bethesda ; but no intelligent traveller believes it to be the right place. Maundrell evidently derides the idea of crediting their story. " We went," he says, " to take a view of *that which they call* the pool of Bethesda. It is one hundred and twenty paces long, and forty broad, and at least eight deep, *but void of water*. At its west end it discovers some old arches, now dammed up. These *some will have* to be the five porches in which sat that multitude of lame, halt, and blind, John v. But *the mischief is*, instead of five, there are but three of them." The pool of Siloam is " the lower pool," where the water of " the upper pool" is said to be distributed for public use. I dare say, it is a very convenient place for a person to wash his eyes at, John ix. 7. But for the immersion of multitudes these places are totally unfit. Most of the houses in Jerusalem, says D'Arvieux, " are only one story raised above the ground floor. Their roofs are of stone, and are formed into terraces : they contain cisterns to preserve the rain water which is collected on the terraces ; an attention absolutely necessary in this city, which includes neither wells, fountains, nor streams." This

is not owing to their being choked up, which might be a temporary cause, but to the climate, which is likely to have been always the same. An officer who accompanied Sir Sidney Smith during last war, says, "At Jerusalem rain had not fallen during nine months: the absence of rain is supplied by a very considerable fall of dew early in the morning." With regard to the brook Kidron, it is a brook only in the winter season, or after great rains, being at other times without a drop of water in it, as it was all the time Mr Maundrell staid at Jerusalem. Besides, like all other brooks in cities, it is contaminated with the filth, of which it is the receptacle and the common-sewer. "This brook" (says the editor of Well's Geography,) "answered the purpose of a drain to the lands around the city of Jerusalem after rains; and possibly might answer the same purpose to some of the suburbs of the city, and receive their underground discharges. Hence, perhaps, its name, *black*. So a poet of our own characterizes the river Fleet in London, which not unaptly answers to the brook Kidron at Jerusalem:

Where *black* Fleet ditch, with disemboгуing streams,
Rolls its due tribute of dead dogs to Thames."

As there were hewers of wood, so there were drawers of water, for the service of the temple. There was a large body of people devoted to these laborious occupations, called Nethinims, Josh. ix. 23, 27. Neh. iii. 26. Who drew the water for the immersion of the converts on the day of Pentecost? And whence

could they have drawn it? To have gone to Kidron, had it been ever so full, would have been procuring any thing rather than "pure water." And to have emptied the cisterns on the tops of the houses, would have made an insurrection of the whole city. The destruction of as many magazines of corn would probably have been a smaller calamity.—We have no occasion to rest the evidence of these remarks on the testimony of travellers. Every attentive reader of scripture must know enough of the geography of the Holy Land to perceive that our argument is undeniable. Let him recollect the importance given to the digging of wells; the stopping up of wells; the property of wells; the watering of camels, and of flocks of sheep; nay, the gift of a cup of cold water; the comparison of ardent desire to thirst in a dry and thirsty land where no water is; and the promises of the early and the latter rain, of pouring water on the thirsty, and floods on the dry ground; and he will cease to dream of the immersion of thousands in a day, in the city of Jerusalem, or in most places of the Holy Land.

After reading the five preceding pages in my first Edition, a Gentleman, whose honour, judgment, and impartiality, are beyond all question, and who visited Jerusalem within the last ten years, has favoured me with the following corroborative testimony.

"I cannot recollect to have seen any stream or pool near Jerusalem, sufficiently deep to allow the immersion of an adult person. The brook Kidron was so nearly dried up, that I do not believe a boy or girl

could in any part of its channel, near Jerusalem, have found depth enough for immersion. I believe I saw no water between Jaffa and Jerusalem,* in which a man or woman could have been immersed—so that Immersion could scarcely have been generally required as a form of religion.”

Because the pool of Bethesda has disappeared, some are disposed to consider the waters of Jerusalem as having generally failed, and allege, that we cannot infer from its present situation, that there was a scanty supply of water in earlier times. But the supply of water in that city appears to be very nearly the same at present that ever it was.

The only considerable spring, which it ever possessed, originally rose at Gihon, a place on the west side of Jerusalem, opposite to the highest summit of mount Zion, which lay towards the south, and probably flowed from the roots of that mount.† It is known in scripture by two names of nearly the same import. The one name is Gihon (גִּיחֹן from גָּוַח, *to break, burst, or thrust forth*) and signifies, *that which is THRUST FORTH*. The other name is Siloam (perhaps the same as הַשִּׁלָּח, Isa. viii. 6. from שָׁלַח, *to send, or send forth*) and signifies, *that which is SENT or SENT FORTH*. Its signification is given in John ix. 7. “Go wash in the pool of Siloam, which is, by interpretation, SENT.” From this fountain, near its source, water was, at one period, taken for the use of the ful-

* A distance of 38 miles.

† See Vitringa on Isaiah vii. 5.

ler's field. Isaiah vii. 3. The stream was afterwards brought into two pools, the one called the *upper pool*, for the use of the royal family; the other the *lower pool*,^e for the use of the citizens of Jerusalem. The former was one of the splendid works of Solomon, formed in the south west boundary of mount Zion, where it begins to turn towards the east. From the upper pool, little streams were conducted into the king's garden, Neh. iii. 15.—Of the lower pool mention is made, in Isa. xxii. 9, “And ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool.” This “lower pool” is in v. 11, distinguished from “the old pool,” that is, “the upper pool.”—In Nehemiah's account of the repairing of the wall, ch. iii. 16, mention is made of a certain other pool, which he calls “the pool that was made,” which Vitringa thinks had been “made” for preserving the rain waters, which the few showers that fell might send into it. In describing Jerusalem, Tacitus (Hist. b. v. chap. xii.) mentions, “Fons perennis aquæ, cavati sub terra montes; et piscinæ cisternæque servandis imbribus.” “A perennial fountain of water, the mountain being excavated under ground; and pools, and cisterns dug for preserving the rain.” The sacred history, in 2 Chron. xxxii. 30, enables us to understand this passage. It tells us, that Hezekiah “stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David;” that is, by canals, made in the excavated mountain, he brought the water into the city of Zion, lest in the time of a siege,

the city should be distressed for want of water. See the four first verses of the same chapter. For the same reason, Manasseh surrounded Gihon with a wall, and included it in the city, 2 Chron. xxxiii. 14. "He built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel, and raised it up a very great height." Care was taken to replace these works after the Babylonish captivity, as appears from Neh. xii. 31, 37. For when two companies, appointed to solemnize the completion of the wall, stood together, on the west side of Jerusalem on the wall of the city; the one turned to the right hand, that is, to the south, the other to the left hand, that is, to the north, and both companies met on the east side, when the procession was finished. Now the company, which turned to the right, that is, to the south, first passed the dung gate, and then "the gate of the fountain," that is, of Gihon or Siloam, the waters of which the wall there inclosed. Accordingly, Josephus mentions what an impediment to the besiegers of Jerusalem, the stopping up of the fountains without the city was, since water could not be procured except from a distance. The places, at which those fountains originally issued, were not only concealed, but the excavations leading into the city, had so effectually drained off their waters, that they could not have been restored to their former channels. Their artificial course most likely survived the destruction of the city by the Romans; from the accounts of modern travellers, it appears to continue to

this day ; and in so far as this is the case, the city must be better supplied with water, than it had been in its original state, however inadequate, after all, it manifestly is, for the purpose of immersing thousands in a day.

Many are disposed to think that the Holy Land must be very well supplied with water, because it is now inhabited by such numbers of Mahomedans, who are enjoined to perform their ablutions daily before engaging in prayer, and whose houses are said to be refreshed by delightful fountains, which are made to play and throw up their waters in the inclosed courts around. But of these “purifications there are two degrees, one called *Ghoshl*, being a total immersion or bathing of the body in water ; and the other called *Wodû*, (by the Persians, *Abdest*) which is the washing of their faces, hands, and feet, after a certain manner. The first is required in some extraordinary cases only—The latter is the ordinary ablution in common cases”—“Lest so necessary a preparation to their devotions should be omitted, either *where water cannot be had*, or when it may be of prejudice to a person’s health, they are allowed in such cases to make use of *fine sand* or *dust* in lieu of it.”* With regard to the delicious marble fountains, so much celebrated by travellers, within the inclosures of Turkish houses ; I have no doubt that, in favourable situations, such luxuries may be found in the houses of the rich and the

* Sale’s Koran, Preliminary discourse of prayer, and the previous purifications ; and Koran, chap. v.

great, to whom travellers obtain letters of introduction, but they are not to be found among the people at large. In like manner, there may be many public baths in the larger Turkish towns; but this is no proof of a generally abundant supply of water.

Circumstances, minute in themselves, or perhaps of a merely negative nature, which we should never notice in an unconnected state, do nevertheless become remarkable and striking, when they are found to correspond with direct evidence. After what has been stated above, I cannot help mentioning, that in no history, sacred or profane, have I read (so far as my memory serves me) of any persons *swimming* in or near the city of Jerusalem. Many calamitous deaths have, at different times, befallen its inhabitants; among all these, do we ever meet with an instance of *drowning* in that place or neighbourhood? Herod the great, indeed, who was reigning in Jerusalem, at the time of our Saviour's birth, caused his son Aristobulus to be drowned; but we are told that, for that purpose, he sent him to Jericho.*

When I read, Acts viii. 12. that in the city of Samaria the inhabitants with one accord gave heed to those things which Philip spake, and when they believed, "were baptized, both men and women;" I have the strongest conviction that in this ordinance there was no immersion. Who can suppose that the comely and holy propagation of the gospel of Christ

* See page 47, and consult the passages in Josephus, which are there quoted.

was attended by a public, and simultaneous, and promiscuous immersion of both sexes? That men, who were strangers, should lay hold of women, and, without distinction of age or condition in life, should immerse them in water and raise them out of it; holding them in their hands, and exposing them in this dismal state to the eyes of the other sex, and to the gaze of the multitude, is to me utterly inconceivable. Not only would it have been objected to by Jews, who were watching for matter of objection; and by Greeks, whose habits of jealousy were such, that it was necessary to employ deaconesses (Rom. xvi. 1.) for the private instruction of their females; but it would be objected to by all nations, at the first entrance of Christianity into a country. Even in our own land, at the present day, the occasional public immersion of individuals, especially of women, requires, in order to its toleration, all the advantage of custom, all the respect which the name of Christianity has acquired from long established and general profession, and all the liberality happily generated by prevailing sentiments of religious liberty.

When I read, Acts x. 47. that Peter said, “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” I believe he proposed that water should be brought in for effusion to the room or place where the company were assembled; not that they should be carried for immersion to a bath, a pool, or a river.

I have precisely the same persuasion when I read, Acts xxii. 16. that Ananias said to Paul, “And now,

why tarriest thou? ARISE, and be baptized, and wash away thy sins, calling on the name of the Lord ;” and when it is said in the parallel passage, Acts ix. 18, 19, “ And immediately there fell from his eyes as it had been scales ; and he AROSE, and was baptized: and when he had received meat he was strengthened.” In these passages, there is neither going down to the water, nor coming up from the water ; nor are such expressions ever used when Baptism is said to have been administered within doors. It is also observable, that, after a fast of three days, Paul was baptized before he had received either meat or strength, see ver. 18, 19. Would this have been done had his Baptism been immersion ?

When Lydia was baptized, and her house, Acts xvi. 15, I no more believe that she and her family were immersed in the river where Paul and Silas went out to preach, than that the jailor and his family were immersed by Paul and Silas while yet in the prison. I say while yet in the prison ; because, although the jailor, at the first alarm, is said, Acts xvi. 30. to have “ brought them out ;” it was evidently *out from the inner* prison, into which, ver. 24. he had thrust them. He brought them from the inner prison into his house, where they spake unto him the word of the Lord, and to all that were in his house ; and where he washed their stripes, and was baptized, and where he set meat before them. The jailor’s house, in which, on waking out of his sleep, he saw the prison doors open, was evidently connected with the prison,

and it is accordingly said, for the first time, at ver. 40. "they went out of the prison."

I by no means think it incredible that there should have been a bath in the jailor's house at Philippi; (as some of our Antipædobaptist brethren allege we do,*) but there is not a hint in all the Bible about the use of a bath for the purpose of baptizing, more than about the use of a basin. Water was brought (I know not in what vessel) to wash their stripes, and water was brought to baptize the family. Every house-baptism supposes water to be brought, and the baptized to receive the effusion on his face from the hand of the baptizer. The argument that "there was a bath in the jail at Philippi, because there is a very fine tank in the jail at Calcutta, and always is one to be found in an eastern jail," may be illustrated in this manner: there was a stove in the jail at Philippi, because there is a very fine one in the jail at St. Petersburg, and always is one to be found in a northern jail.

Among other efforts to persuade us that immersion is baptism, I have seen the quotation of the apostle's words, in 1 Cor. x. 1, 2. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea." I should have understood this, as an argument for immersion, and felt its

* See 'Candid Statement,' Preface, p. xxii.

force, had the apostle said that the Egyptians were all baptized ; for they were undoubtedly all immersed. I should also have understood and felt it, had he said that all their fathers had been, not only under the cloud, but under the sea ; for had they been all under the sea, they also must have been all immersed. Unfortunately, however, for the argument, the history was expressly written to commemorate the glorious fact, that they were NOT immersed. Exod. xiv. 21, 22. " And Moses stretched out his hand over the sea ; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea DRY *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the DRY *ground* : and the waters *were* a wall unto them on their right hand and on their left." Heb. xi. 29. " By faith they passed through the red sea as by DRY *land* ; which the Egyptians assaying to do were drowned." Here, there is believers' baptism inclusive of their infants ; but no immersion, except that of the subjects of capital punishment.

Is the other clause, then, supposed to sanction immersion ? " Our fathers were all under the cloud"— " and were all baptized unto Moses in the cloud." We have confessed, that it would have been immersion to have been under the sea ; but to be under a cloud, supposes being under its shadow, if there be no rain ; under its sprinkling, if there be a little rain ; and under its EFFUSION, if there be much rain. In none of these cases is there any immersion. The scriptures seem to intimate that the last case was ex-

emplified, when the fathers were baptized unto Moses in the cloud. But whether the example included themselves, as far as the effusion of the copious rain, or was only exhibited before them in the tempest of lightning, and thunder, and rain, which assailed the Egyptians, when the Lord looked unto their host through the pillar of fire and of the cloud, and troubled their host, previously to their immersion, I leave for the consideration of the reader. Alluding to the awful scene, the Psalmist says, Ps. lxxvii. 16—20. “The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds POURED OUT WATER; the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder *was* in the heaven; the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people, like a flock, by the hand of Moses and Aaron.”

In Zech. xiii. 1. it is said, “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” In this passage, which received the first fruits perhaps of its accomplishment on the day of Pentecost, but which contemplates a future turning of Israel to the Lord, there is an evident allusion to the ONE SPRING which flowed from Gihon to the upper, and then to the lower pool, for the use of “the house of David,” and of “the inhabitants of Jerusalem.” That fountain was shut up for their use alone, and answered all the temporal purposes of outward

ablution, and bodily refreshment. But, "in that day," in which they shall be led by the Holy Spirit to believe in Christ, and to turn from sin to the service of God, "there shall be an opened fountain," for the spiritual purposes of purifying the conscience from guilty fear, and the mind and life from polluted thoughts and corrupt practice. It shall be for "the house of David, and the inhabitants of Jerusalem," but not for them exclusively. While it shall be for high and low ; to the Jew first, it shall not be "stopped up" against those that are without, but be "opened" for the Gentiles also ; for to all who believe, it shall be said, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 19.

It is very proper to connect this prophecy with the atonement, which Christ made for sin when he shed his precious blood ; to think of the remarkable issuing of blood and water from his side, which John so solemnly declares he witnessed, John xix. 34—37, and which he seems to have understood as certifying both the expiation of guilt, and the removal of defilement, 1 John v. 6—8 ; and to observe the superiority of the blessings of the new covenant to those of the old, as stated at large in Heb. ix. 13—23.

But, although mention is often made of fountains, and streams of water, we never read in scripture of a "fountain of blood," as a means, or an emblem, of purification.—Christ "hath washed us in (rather, with) his own blood," Rev. i. 5, 6. His people have "washed their robes and made them white, in (with)

the blood of the Lamb," Rev. vii. 14. There are, in such expressions, the ideas of sprinkling, and ablution ; but who ever heard of the blood of immersion? Never was such an idea suggested by any thing, whether literal or figurative, under the law, or under the gospel. Unfortunately, however, it is not only suggested, but associated with the most exalted joys of the people of God, by the excellent Cowper, in the beginning of one of his most beautiful hymns.

" There is a fountain fill'd with blood,
Drawn from Immanuel's veins :
And sinners *plung'd* beneath that flood,
Lose all their guilty stains."

I dare say many sing this stanza with delight, without remarking any impropriety. For my own part, I must confess, that, much as I admire this hymn, in other respects, I have always felt the unwarrantable allusion in its commencement to be of a distressing nature. It seems to me to form a wonderful, and, I am happy to say, a solitary, exception to the accuracy and elegance of its pious and accomplished author. It may not be such good versification, but I submit whether it is not more scriptural language to say,

" There is a fountain fill'd with blood,
Drawn from Immanuel's veins ;
And sinners sprinkled with that flood,
Lose all their guilty stains."

See Hebrews xii. 24.

My Antipædobaptist brethren are naturally gratifi-

ed at the admission by some theoretical Immersionists, that, as to the mode of Baptism, "all antiquity is in their favour."* But of all the arguments which have been used in the controversy, there is not one of greater sound, or less weight, than this pompous asseveration. What do the words, "all antiquity," mean? In the mouths of those who make this concession, they mean the antiquity of the Cyprianic age. In this sense, all antiquity is in favour, not only of immersion Baptism, and of the trine immersion, but of all the rites and ceremonies of the Church of England, and, with a little latitude of interpretation, of all the rites and ceremonies of the Church of Rome. The same remark will apply to the superstitious practices of the Greek church. The scriptures inform us, that the mystery of iniquity was already working before the apostles had finished their course. The favour, therefore, of ecclesiastical antiquity we had better decline, unless it be itself countenanced by the favour of divine inspiration.

I have dwelt at considerable length, on the mode of Baptism, not only because I was led to do so, in vindication of the explanations in my Grammar and Lexicon, but because a doubt about the mode shakes our faith, in regard to this service, no less than a doubt about the extent of the administration; and because the Antipædobaptists think that, on this point at least, their advantage is unquestionable. I am also persuaded, that this part of the subject has

* See 'Candid Statement,' Preface, p. xiii.

seldom received that justice which is due to it, even from those who practise the mode which is agreeable to the word of God, but who, on this point, have often condemned themselves in the thing which they allowed, or have treated the whole question as unworthy of consideration : a negligence frequently attributed to the concealed conviction of a bad cause.

E X T E N T
OF THE
ADMINISTRATION OF BAPTISM.

Nothing can be more direct and obvious than the argument from scripture for infant Baptism. It rests on the simple principle that the history of the Acts of the Apostles is of the same authority with that of the four gospels. When this is granted, it evidently follows, that the practice of Baptism before the resurrection of Christ is explained by the practice after it ; and that this practice, as far as it is mentioned in scripture, being followed by Apostles, or by evangelists and christian brethren, under their inspection and command, is an example, and a rule of duty, to christians, and particularly to ministers of the gospel, in all ages.

As the reader is probably aware, I refer to the well known fact, that, according to the history of the Acts of the Apostles, Baptism was administered to believers, and their houses. This fact is mentioned, not in the general history of the propagation of the gospel, but in the particular history of its propagation among the Gentiles. The first case of family Baptism is that of Cornelius and his family, Acts x. the first fruits from among the Gentiles in Cæsarea. The second case is that of Lydia and her family, and the third that of the jailor and his family; the first fruits of Macedonia, Acts xvi. The fourth is that of the family of Stephanas; the first fruits of Achaia, 1 Cor. i. 16. and xvi. 15. Of the probability of more cases being expressly mentioned in scripture, I shall say, as Paul does, of the numbers he baptized at Corinth, “ Besides I know not whether there be any other.”

In the account given of the cases, mentioned above, it is evident that the administration of Baptism to families was nothing new. They were not singular cases, or rare cases, or cases to be accounted for, and justified, by any peculiarity of circumstances; such as had not happened before, and might not soon happen again. The question put by Peter in the house of Cornelius, Acts x. 47. regarded, not the baptizing of the family along with the head of it, but the baptizing of Gentiles as well as Jews, since Gentiles as well as Jews, had received the Holy Spirit. In like manner, the Baptism of Lydia and her family is mentioned as, then, a matter of course.—“ And when she was baptized, and her house.”—Acts xvi. 15. The

same observation will apply to the Baptism of the jailor's family, and to that of Stephanas.

Although, therefore, it is, in the Acts of the Apostles, that family Baptism is first mentioned, it was not, for the first time, then practised. There is but "one Baptism," Eph. iv. 5. in the church of God; and, from first to last in scripture history, there is no reason to doubt that it was administered in one way. On these grounds, we are supported in holding, that family Baptism was practised from the beginning; and we request the reader to examine, whether the language of the gospels, does not always correspond with this tenet. There were always children in attendance during our Saviour's ministry. Matt. xviii. 2—6. "And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea." Matt. xxi. 15, 16. "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea,

have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Consider the very general and comprehensive terms in which the people are said to have come to be baptized. Matt. iii. 5, 6. "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." This account most naturally admits the supposition, that the inhabitants of those places came, usually at least, with their families. The disciples there went out to meet John, as the disciples at Tyre did to take farewell of Paul, of whom it is said, Acts xxi. 5, 6. "they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore and prayed. And, when we had taken our leave one of another, we took ship, and they returned home again." See also Matth. xiv. 21. xv. 38.

The same latitude of language is always used respecting the administration of Baptism by the disciples of Christ. John iii. 25, 26. "There arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all come to him." John iv. 1—3. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee." The two foregoing passages evidently imply, that Baptism was dispensed in the same extensive

manner, by the disciples of Christ, as it was by John the Baptist.—The case of the little children brought to Jesus, as narrated Matth. xix. 13—15. entirely agrees with this view.* The question put by the Pharisees, in the third verse, tempting our Lord, “is it lawful for a man to put away his wife for every cause?” was well calculated to sow dissention in a multitude, consisting of men, with their wives and

* I beg the attention of the reader to the following observations on the parallel passage from Mr. Hallet’s ‘Scripture Doctrine of Circumcision and Baptism,’ in the 3d Vol. of his Notes on several Texts of Scripture, page 522, “God now, under the gospel, takes some *infants* into covenant with him, and is *their God*, and so will give them *eternal life*. This will very plainly appear from Mark x. 14. where our Lord says, *Suffer the little children* (so little as that *he took them up in his arms*, ver. 16.) *to come unto me, and forbid them not : for of such is the kingdom of God*. That is to say, The kingdom of God *belongs to, or comprehends* such infants as these : or, if any one would have the words so stiffly rendered, *Such’s is the kingdom of God*, like *Their’s is the kingdom of heaven*, Matth. v. 3.

“Some, to evade the force of this text, would suppose, that by the word *such*, Christ here means (not such *infants* as those he had in his arms, but) such *grown* persons as were *like those infants* in simplicity and innocence. But, according to this interpretation, they will never be able to make out the force of our Saviour’s argument. They represent our Saviour as saying, The kingdom of God is *their’s*, who are harmless *like infants*, therefore suffer the infants to come to me. According to these men, our Saviour would have said the same thing if men had brought him *lambs* or *doves*, ‘Suffer the *doves* to come to me : for of such is the kingdom of God, *i. e.* Suffer the *doves* to come to me : for, though the kingdom of God is not *their’s*, yet it belongs to such as are *harmless as doves*.’ But it cannot be thought our divine Saviour would talk and argue at this rate. It is plain, then, he

children. After replying to this question, no dispute arose about the baptizing of the children; for the disciples of Christ never thought of forbidding the children to be brought to THEM, which they would be, (John iv. 2.) in order to be baptized. They only objected to their being brought also to their Master, "that he should put his hands on them and pray." While some urge our Saviour's permission, as coun-

intended to say, that *such infants* as those in his arms belonged to the kingdom of God. And thus our Saviour's argument appears to be very strong and conclusive, viz. 'Since such infants as these have the kingdom of God for their's, and so have him for their God, let them be brought to me: it is fit I should take notice of them, and give them my blessing, as members of my Father's kingdom.'—The meaning seems to be, *of such kind of infants as these is the kingdom of God*, that is, of such infants as have been partakers of the *seal* of the covenant, of such infants as have been *baptized*, or, at least *circumcised* like these. Dr. Gale positively says, *They were unbaptized infants*: but he offers no proof. Sure I am, it is possible they might have been baptized, since it is certain fact, that our Lord had practised Baptism among the *Jews*, almost four years before this, John iii. 22. So that if he practised infant Baptism, these infants that were brought to him, might have been such as were baptized by his disciples: and then it would have been very natural for him to have said, 'Of such baptized infants as these is the kingdom of God: suffer them, therefore, to come to me.' But be this as it will, there can be no doubt but that these infants, if males, had been *circumcised*: and then our Saviour's meaning may most naturally be supposed to have been, 'Such circumcised infants as these, have the Almighty for their God, are heirs of his future kingdom, and members of his church; and therefore do not hinder me from receiving and blessing them.' After all, thus much is certain, that *some infants*, now under the gospel, *belong to God's kingdom*, and have *him* for their God. And this will be sufficient to my present purpose."

tenancing infant Baptism; others think they repel the argument, when they remark, that Baptism is not the subject of the passage at all. True, it is not mentioned in the passage, but our Saviour's condescension, which the passage does mention, and which he so beautifully displays both to children and to parents, is by no means EXCLUSIVE of the Baptism of the former, but apparently in ADDITION to it.—In like manner, when Jesus said unto Zaccheus, Luke xix. 9, 10. “ This day is salvation come to THIS HOUSE, forsomuch as he also is a son of Abraham; for the Son of man is come to seek and to save that which was lost;” there is every reason to believe, that “ he was baptized, he and all his, straightway.”—We have to add, that there is ample room for supposing family Baptism to be included, in the comprehensive terms of our Saviour's final commission, Matt. xxviii. 18—20. “ And Jesus coming near, spake to them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, unto the end of the world. Amen.” When we consider how many things there are which Jesus himself did, which are not written in the gospel histories, (John xx. 30. and xxi. 25.) we cannot wonder at the brevity of the accounts of the subordinate practice of the disciples in dispensing Baptism to believers and their houses.

The language of the Acts of the Apostles, on the subject of Baptism, previously to the history of the propagation of the gospel among the Gentiles, in which family Baptism is first mentioned, is always equally comprehensive with that of the gospels. Acts ii. 38, 39. "Then Peter said unto them, Repent, and be baptized 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 unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promise was, that in confirmation of salvation, (namely, "the remission of sins,") they should "receive the gift of the Holy Ghost." Now, this promise was made to families: to parents and children, to children under age, and to superannuated old men, to the bond as well as the free, and to both sexes alike. These classes included, as we shall have occasion to remark again, all the descriptions of persons which belonged to the family of Abraham, namely, parents, children, and servants. Acts ii. 17. "I will pour out of 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 on my servants, (bondmen,) and on my handmaidens, (bondwomen,) I will pour out in those days of my Spirit; and they shall prophesy." When, after saying, "the promise is unto you and to your children," the apostle added, and "to all that are afar off, *even* as many as the Lord our God shall call;" although, probably, he was not aware at the time what

the Spirit of Christ which was in him did signify, he certainly foretold the calling of the Gentiles ; and his meaning plainly is, that the promise which was TO THE JEWS FIRST AND TO THEIR CHILDREN, should be TO THE GENTILES ALSO AND TO THEIR CHILDREN. Nay, he went on to exhort his hearers to abandon their connection with their unbelieving brethren after the flesh, that they might not lose the promise which they could only enjoy by faith. Ver. 40. “ And with many other words did he testify and exhort, saying, Save yourselves from this untoward RACE.”

Precisely in the same strain, and almost in the same words, the apostle Paul asserts the interest which believers in Christ from among the Gentiles, have, in the family promise made to the Jews ; and, in the same way as Peter does, he connects this family promise with family Baptism. He is proving in the third chapter of the Epistle to the Galatians, ver. 13, 14. that “ Christ hath redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the Spirit through the faith.” And he says, ver. 26—29. “ For ye are all the children of God by the faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs ACCORDING TO THE PROMISE.”

If family Baptism had not been practised, as far as

opportunity permitted, from the beginning, we must admit that the disciples did not act under the eye of their Master while he was personally with them, as they did afterwards, when he went to the Father, and sent his Holy Spirit to lead them into all the truth. If family Baptism was not practised, as far as opportunity permitted, on the day of Pentecost, the disciples did not act, then, as they did afterwards, when taught the final lesson, that God had granted to the Gentiles also, repentance unto life. But the probability is, that, in both these periods, the practice was the same as we are expressly told it was afterwards; because, in the Gospels and Acts, we read of no "Gilgal" (see Josh. v. 2—9.) where the reproach of a neglected ordinance was rolled away.

If family Baptism had not been practised from the beginning to the end of the New Testament history, some case, I ought rather to say, many cases, would certainly have occurred, in which the children of believers, coming to embrace the faith of their parents, would have been said to have been baptized. But there is no case of this kind in the history of scripture; nor the most distant intimation, that Baptism was ever deferred till adult age.

Family Baptism, as mentioned in the New Testament, is the more remarkable, that no other ordinance, and no privilege of any kind, is mentioned in the New Testament, as given to families. Mention is made of churches in the houses of some; but it is not said that those churches consisted of a believer and his

house. Neither is a believer and his house ever said to have received the Lord's Supper.

I shall now be asked, if all or any of the families of believers, where family Baptism is said to have been practised, can be proved to have contained infants? I answer, that "a house," or family, is a term which includes, in its meaning, infants as properly as adult children; and that, in not one of those families mentioned in connection with Baptism, is any exception made, for the purpose of excluding infants. Their continuance in one family is a presumption that the members were either under age, or willing to remain under the influence of parental instruction and example. The sons had not left their father and mother to cleave to a wife, and the daughters had not yet been given in marriage. Or, if they and their connections were inclined to remain, the probability of multiplied infancy was only increased; while the voluntary residence of the adults might be in the divinely taught spirit of a daughter-in-law, when she comforted a widowed heart by saying, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me," Ruth i. 16, 17. Unless we admit that infants, nay, every relation both of affinity and descent, which can be considered as his property, are interest-

ed in the privileges of a believer's house, I see not a satisfactory meaning of 1 Cor. vii. 12—14. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 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 are they holy." That there is nothing in the idea of being "baptized," which should exclude infants, is evident from what Paul says of the children of Israel on their leaving Egypt, when we know they had all their infants with them, 1 Cor. x. 1, 2. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."

If a man and his family are degraded, does not the degradation include infants? If a man and his family are ennobled, does not the nobility include infants? If a man and his family are baptized, does not the language convey a similar meaning, namely, that the Baptism includes infants? In calculating, as some do, the probability of the case, many confine their attention to the four families mentioned in Acts x. Acts xvi. and 1 Cor. i. But these are only a specimen of the hundreds and thousands of families, which, in the first propagation of the gospel, were treated in the same way.—When Lydia was baptized with

her house, we are made certain that they were none of them believers, excepting herself. For she urged Christian character, as the argument for prevailing with Paul and Silas to accept her hospitality. Unquestionably she put her argument as strongly as she could ; yet, as it was HER heart only which the Lord was said to have opened, ver. 14. so she could not include so much as one in the family, along with herself, as a believer ; but was obliged to use the singular number, saying, “ If ye have judged ME to be faithful to the Lord, come into MY house, and abide,” Acts xvi. 15.* Now, if this unbelieving family contained no infants, the case would seem to me to be as embarrassing to an Antipædobaptist, as if they were all infants together.—The house of Stephanas “ addicted themselves to the ministry of the saints,” 1 Cor. xvi. 15. Were this a proof that they had among them no infants, we might find a proof that the house of the Rechabites had among them no infants, because, in Jer. xxxv. 2—11. they addicted themselves to perform the commandment of their father. The general terms are even stronger in the latter instance than in

* How opposite to this obvious conclusion is the assertion, that the household of Lydia were “ the Brethren,” whom Paul and Silas are said in v. 40, to have comforted ! “ The Brethren” is a phrase which includes all the converts at Philippi. Before leaving the city, Paul and Silas went to the house of their hostess, where “ the Brethren” had probably been in the habit of meeting them before, where at any rate they now came to bid them farewell ; “ and, when they had seen the brethren, they comforted them, and departed.”

the former ; but in both the exceptions of infancy may be equally understood.

Before proceeding to the direct argument for infant Baptism, I would ask my opponents, if they admit the general fact of family Baptism, why they do not practise accordingly? To say they baptize whole families, when whole families believe, appears to me to be treating the historical scripture statement as nugatory. Any view of the subject would lead us to baptize whole families, or whole nations, if they all believed. It would not have made the slightest difference in the practice, had no mention been made of family Baptism at all. Unless, therefore, we admit some peculiar connection between the extent of a family, and the extent of the administration of Baptism, I apprehend that family Baptism is a scripture fact which we do not yet understand. But in asking why they did not practise family Baptism, if they admitted the general fact, I had a further view than to point out an omission, an inconsistency, or a symptom of ignorance. I wished to induce my friends, who have no experience on the subject, to compare their feelings with the feelings of those who have such experience. You keep aloof from this practice, from your apprehension of difficulty with the case of infants. Now I frankly confess, that were any thing, after getting a divine warrant, to deter me from the practice, it would be rather the case of adults. But the truth is, infants and adults are precisely on a footing, in regard to the regenerating work of the Holy Spirit, of which Baptism is

the figure; and, in the original propagation of the gospel, when the head of a family believes, "salvation is come to his house," Luke xix. 9, and consequently the whole house may be, nay, ought to be, baptized along with him, (with no exception because some of them may be young, but) except they have grown so old, and so rebellious against both their Father in heaven and their parents on earth, as to refuse the ordinance, and to contradict and blaspheme the truth which it accompanies.

I am now prepared to request the attention of my readers to Col. ii. 11, 12. The Apostle is warning believers of the gospel against suffering themselves to be plundered of their faith, or the privileges of their fellowship, by systems of human device and authority, whether of a Pagan or a Jewish complexion. He advises them to resist every thing that is not according to the doctrine of Christ, because he is the divine head of the church, and because his people are complete in him. "In whom also," says he, "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." The Apostle is here addressing believers. He says, that, being buried with Christ by the washing of Baptism, they are circumcised with the circumcision made without hands. His meaning is, that as they were blessed with regeneration, which was the blessing signified by their Baptism,

they stood in no need of circumcision, since regeneration is the circumcision made without hands, that is, the circumcision of the heart, so often spoken of both in the Old and New Testament. Now this reasoning is inconclusive, and the very language in which it is expressed is unintelligible, not only unless the ordinance of Baptism under the reign of Christ, and the ordinance of circumcision which was observed before his coming, (both equally done with hands,) signify the same thing, but unless the one has come in the room of the other. This therefore I hold to be the doctrine of the Apostle Paul; and according to this doctrine, I am not merely warranted, and in duty bound, to baptize a believer's family, however young; but I am directed to maintain, that except at the original entrance of the gospel into a family, as when circumcision was first instituted, the proper, ordinary, and regular administration of Baptism is to a believer's infant offspring. The nature of the ordinance of Baptism requires not, as circumcision did, a limitation to one of the sexes, and a delay of eight days; nor is it limited to any precise period. But if I am in fellowship with a believer in Christ, much more if I am his pastor, and do not take care that his children are with all convenient speed baptized as well as himself, I am shunning to declare to him the whole counsel of God; at least neither of us is walking in that counsel: he is guilty of a sin of omission, and I am guilty of suffering that sin upon him. As at the first propagation of the gospel in the world, so at its first propagation in any new sphere of evangelical

missionary labour, there will always be several cases of adult Baptism. But this is not the ordinary scriptural state of the administration of this ordinance ; and he who refuses to baptize the infant offspring of a believer, and, instead of doing this, encourages the believer himself to renounce his Baptism, and to submit to the human device of immersion, at the same time excluding his infants, not only withholds the privilege due to the individual parent, and the token of God's love to the children for their parents' sake, but he presumes (as it appears to me) to sit in judgment on a whole lineage, the history of which, except for a very limited period, must be utterly unknown to him, as if God had never till now established his covenant with any one of that family ; and even now did not intend to perform to the believing parent the unabolished promise, "I will be a God to thee, and to thy seed after thee." Unless we meet with a believer, we have no warrant to dispense any ordinance ; but when we do meet with a believer, it is not for us to disown a former observance of the ordinance which God appointed, or to refuse to do to his family, as the apostles and evangelists did to the families of the primitive Christians.

In thirty years ministry, it has happened to me to baptize three adults, while I have usually baptized between twenty and thirty infants every year. I conceive this to be quite a sufficient proportion of adult Baptism to that of Infants, in the ministry of one in my situation. Nor do I imagine, that a Pastor can expect more pleasure in the one kind of Baptism

than in the other. If there be any difference, I suppose it will be found, that (except in missionary labours) occasions for adult Baptism, however interesting they may sometimes be in themselves, generally arise out of circumstances to be remembered with regret. But there is unmixed joy at the Baptism of an infant. We rejoice in the addition which the Lord hath graciously made to the believer's family, and in the permission that it should be figuratively washed from sin in the name of the Lord, whose power and grace are sufficient to save, in every case in which we see sin reigning unto death.

We are very apt to be led into a mistake respecting the case of infants, from misunderstanding the expression, "He that believeth shall be saved." This expression is connected with the preaching of the gospel, and relates to those who are of age to hear it. But there are many who could never be saved, were this the only way of salvation. He who made Adam upright, could have made him so in infancy as well as in maturity. He who makes a man be born from above, can give him the washing of regeneration for Christ's sake, at an equally early period. While we hearers of the gospel are saved by faith in Christ, the renewing of the mind, which brought us to the belief of the truth, is perfectly distinct from that belief; and while the Holy Spirit glorifies the Saviour, in the case of saved hearers, by accompanying the preaching of the gospel with a quickening, a converting influence, he equally glorifies him in the case of saved infants, by anticipating, not only in the order of na-

ture, but in the order of time also, the physical power of hearing that gospel. Nay, not only are some infants so sanctified from the womb, that, when life is spared, they welcome it from their earliest years; but many, whose lives are taken early away, are brought at once into the presence of the Lord, and of the exalted Saviour who redeemed them. Matth. xviii. 10, 11. "Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels (their separate spirits, in the event of their death, see Acts xii. 15.) do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost." Infants were among the lost, and infants, as well as others, Christ came to save. Hence the homely but affecting lines of a truly Christian poet, respecting the blessed in heaven.

"Babes thither caught from womb and breast,
Claim'd right to sing above the rest;
Because they found the happy shore
They never saw nor sought before."

My Antipædobaptist brethren tell me, they "cannot understand the propriety of looking into the book of Genesis for directions as to a New Testament ordinance. Nor can they feel the force of arguments drawn from the Abrahamic covenant and the rite of circumcision." My dear friends, I have in a single sentence, an apology for going to the book of Genesis, which I cannot but hope you will feel to be irresistible. I did not go there till the apostle Paul sent me. Surely then you will go also, without gainsay-

ing. I ask you not to go to the blackness, and darkness, and tempest of mount Sinai. The covenant made there, though subservient to a spiritual salvation while it continued, has, I own, waxed old, and become ready to vanish away. Nor shall I ask you to admit any arguments even from the Abrahamic covenant and the rite of circumcision, unless in as far as it shall appear, from the New Testament, that they apply, "not because it is of Moses, but of the fathers," John vii. 22.

My readers will be greatly mistaken, if they imagine that the argument I am about to endeavour to illustrate, rests on the single expression in Col. ii. 11, 12. in which it is implied that Baptism is come in the room of circumcision. On the contrary, they will find that it is supported by the uniform and concurrent language of both the Old Testament and the New. It will also be a very great mistake, if any limit their views of the Abrahamic covenant to the promise of the land of Canaan to his posterity according to the flesh; and their views of the rite of circumcision to the title of that posterity of Abraham to an earthly inheritance. The declarations of Anti-pædobaptists on these points, do frequently appear to me to amount to a giving up of the question in debate.* It ought surely to be sufficient, for preventing such mistakes, to remind them, that Paul, in Gal. iii. 17. expressly calls the Abrahamic covenant "the covenant that was confirmed before of God in Christ;"

* See 'Candid Statement,' pages 24, 25.

and in Rom. iv. 11, 12, 13. draws our attention to what circumcision was, not to Abraham's carnal posterity, but, in the first instance, to what it was to himself, and then, to what it made him to be to his spiritual posterity, whether Jews or Gentiles. "And he received the sign of circumcision, a seal of the righteousness of the 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 might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being yet uncircumcised. For the promise, that he should be the heir (*not of Canaan, but*) of the world, (Gal. iii. 8.) *was* not to Abraham, or to his seed, through the law, but through THE RIGHTEOUSNESS OF FAITH."

The promise of this covenant of grace was, "I will be a God to thee, and to thy seed after thee." Our Saviour declares that it included a resurrection from the dead. Matth. xxii. 31, 32. "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." The Apostle also supposes it to include eternal blessedness in the world to come. Heb. xi. 16. "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a

city." Which city is the heavenly Jerusalem, chap. xii. 22.

This covenant, which was confirmed of God in Christ, had for its object the salvation of sinners of mankind at large. The first intimation of it was contained in the curse pronounced upon the serpent, Gen. iii. 15. It was apparently from the belief of it, that, alluding to the promised seed of the woman, and salvation through him, "Adam called his wife's name Eve, because she was the mother of all living," Gen. iii. 20. It was certainly from the belief of it, that Abel offered his more excellent sacrifice; and that Enoch walked with God until God took him, Heb. xi. 4, 5. see also Jude 14, 15. At last mention is expressly made of this covenant, when God announces to Noah his determination to bring upon the world the waters of the flood. Gen. vi. 17, 18. "And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. BUT WITH THEE WILL I ESTABLISH MY COVENANT; and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee." Observe, first, the Lord speaks of his covenant as already known; and he says, not that he will make it, but that he will establish it, with Noah. Observe, again, that Noah was the only person in his family, as well as in the world, who is said to have, at that time, found grace in the eyes of the Lord, and to have been a real servant of the Lord. Gen. vi. 8, 9. "But Noah found grace in

the eyes of the Lord. These are the generations of Noah: Noah was a just man, *and* perfect in his generations, *and* Noah walked with God." Observe, further, that the establishing of God's covenant with Noah was confirmed by a sign, namely, the ordinance of going into the ark, which the Lord had directed him to build: "with thee will I establish my covenant: and thou shalt come into the ark." Observe, still further, that although Noah (like Lydia) was the only believer in his family, yet the whole family (its connections by affinity as well as by descent) were included in the sign, "with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee." Observe, finally, that the including of Noah's family in the sign of the covenant which God established with him, was no vain thing to his family; it was their life. It not only preserved their natural life, but the long-suffering of the Lord towards them, in this instance, issued in salvation to some of them, and to some of their posterity in all future ages. Although Noah was the only believer in his family, at the time of his finding grace with God, we see him afterwards blessing "Jehovah, as the God of Shem;" and expressing a hope given him by inspiration, that "God should enlarge Japheth, and cause him to dwell in the tents of Shem," Gen. ix. 26, 27. The benefit of this spiritual blessing, every Christian on earth inherits at the present day; and it shall continue to bless the household of faith to the end of the world.

It is perfectly fair in our Antipædobaptist brethren to ask, what connection all this has with the faith of the gospel, and the spiritual blessings of the kingdom of Christ, which is not of this world? and what with the New Testament ordinance of Baptism? Let the apostles Paul and Peter be heard in reply. Heb. xi. 7. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of THE RIGHTEOUSNESS WHICH IS BY FAITH." 1 Pet. iii. 18—22. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit: by which (*Spirit*) also he went and preached unto the Spirits (*now*) in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was a preparing, wherein few, that is eight, souls were saved by water. THE LIKE FIGURE WHEREUNTO *even* BAPTISM DOTH ALSO NOW SAVE US, (ᾧ, καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, 'an antitype to which also,' or, 'And what answereth to this, even Baptism now saveth us also,') (not the putting away of the filth of the flesh, but the answer, rather, "THE REQUISITE*," of a good con-

* The original word is ἰτερώτημα, a thing asked, demanded, or required, a requisite, any thing necessary. It is derived from ἰτερωτάω, to ask, demand, or require concerning something. The Apostle says that the figure of Baptism, which is now an emblem of our salvation, consists, not in representing the putting away of the filth of the flesh, which would be merely the Pharisæical wash-

science toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right

ing of the outside of the cup and the platter, a thing of no use ; but in representing the thing required, or necessary, viz. a good conscience towards God ; a conscience purified from the sense of guilt and pollution, and so blessed with a well founded confidence in holding fellowship with God.

The reader may compare this explanation with the usual one, in which the word is represented as signifying a *question* or an *answer*, or rather a *series of questions and answers* ; a *dialogue* or *bargain*, consisting of *demands* on the one part, and *engagements, promises* or *vows*, in consequence of being *asked*, on the other. Ἐπερώτημα has had the misfortune to be illustrated by a practice, which arose long after the period of its use in the holy scriptures. For this also, we are indebted to that celebrated authority on the subject of Baptism, Tertullian. He says, that at Baptism, the Bishop asked, *Dost thou renounce Satan? Dost thou believe in Christ?* The person to be baptized answered, *I renounce, I believe.* This Tertullian, de Baptismo, cap. 18, calls sponsionem salutis, an *engagement of salvation*, and so delighted was he with this vow, that he ascribes all the benefit of the ordinance, to the response of the receiver. In his treatise de Resurrectione, cap. 48, referring to the above text in Peter he says, *The soul is consecrated (sancitur) not by washing, but by ANSWERING (responsione).* This interpretation of ἐπερώτημα, Grotius endeavours to confirm by a technical meaning affixed to the word, when used as a *judicial term*, by the Greek expounders of the Roman Law.—To which some have added the conversation between the Ethiopian Nobleman and Philip, Acts viii. 36, 37. Now, although the scripture quotation is merely a declaration of Faith, without any imposition or reception of vows whatever, yet, on such grounds as the above, are founded the mutual stipulations, between the administrators, and the Parents, or Sponsors, in the observance of this ordinance, which have so long and so greatly tended to obscure its meaning. See Parkhurst, and Schleusner, on the word.

hand of God ; angels, and authorities, and powers, being made subject unto him." Peter's language implies, that being saved by water in the ark, was a *τύπον*, a *figure* ; and expresses that being saved by Baptism, is an *ἀντίτυπον*, a *corresponding figure* ; and that we may not mistake the point of resemblance to which he refers, he observes of the ark, that in it a "few (that is eight, *that is the whole family*,) souls were saved by water." When, therefore, we say that Baptism is come in the room of circumcision, we say nothing more than Peter has said of its coming in the room of a prior ordinance of precisely the same nature ; and we are justified in the inference which we drew from the words of Paul respecting believers in Christ, that, "being buried with Christ in Baptism, they are circumcised with the circumcision made without hands."

When we compare the ordinance of Baptism with that of circumcision, we are led to the very same observations which we were led to, when we compared it with that of going into the ark. Gen. xvii. 7—14. "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 unto thee, and to thy seed after thee. And I will give unto thee, and to 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 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, 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 foreskin is not circumcised on the eighth day, that soul shall be cut off from his people; he hath broken my covenant.”* The covenant is the same as that which was established with Noah; there is, as before, a particular establishment of it with Abraham; it contains the promises of the resurrection, and heavenly felicity, before the subordinate and temporal promise of the land of Canaan; it is also accompanied with an appropriate ordinance of confirmation; this ordinance is to be administered to the full extent of the family; and as God had given to Abraham, not only children, but bondmen and bondwomen, the administration is expressly extended to them. This covenant includes the promise of Canaan to Abraham’s children in the line of Isaac; but it is evidently in itself “the cove-

* This clause, “on the eighth day,” is inserted on the authority of the Samaritan text, the Greek and Samaritan versions, and the citations of Philo, Josephus, Justin Martyr, and Origen.

nant confirmed of God in Christ ;” and it is in virtue of the promises of salvation which it contains, and which were originally made to the fathers, that all subsequent, particular, and temporary promises are included. Lev. xxvi. 42. Deut. iv. 31. and xxix. 13. Luke i. 67—75.

In like manner, the ordinance of circumcision, the sign by which the establishing of God’s covenant with Abraham was confirmed, is of spiritual and heavenly import. It signifies regeneration. Paul says, Rom. ii. 28. “ For he is not a Jew which is one outwardly ; neither *is that* circumcision which is outward in the flesh : but he is a Jew which is one inwardly ; and circumcision *is that* of the heart, in the spirit, *and* not in the letter, whose praise *is* not of men, but of God.” Again, Phil. iii. 2, 3, “ Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” In making these remarks, the apostle is not introducing a new doctrine concerning Jews and circumcision, (which seems to be the opinion of some,) but asserting the old and constant doctrine of Moses and the prophets. Deut. x. 15, 16. “ Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked.” Deut. xxx. 6. “ And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all

thy soul, that thou mayest live." Jer. iv. 3, 4. "For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings."

It appears from Gen. xvii. 7—14. quoted above, that the seed of Abraham, while they were infants, and no more than eight days old, were in covenant with God. He was their God, and promised to give them a portion in the resurrection, and in the city of the heavenly Jerusalem. It is expressly said, ver. 11. that their circumcision was a token of the covenant between God and them. It was a token of the whole covenant, both of the promise of eternal life, and of the land of Canaan. There is not the least hint given that circumcision was a token of both these promises to the adult, and only of the promise of Canaan to infants. As Abraham's posterity were, by virtue of this covenant, to have the land of Canaan for an everlasting possession, provided they did not break covenant with God, and apostatize from him; (for if they did, he would banish them from thence, as at this day :) so circumcised infants should certainly, by virtue of this covenant, have the Almighty for their God, and so be brought to heaven, provided they did not afterwards apostatize from God's covenant. And forasmuch as they were not capable of this apostasy, as long as they remained infants, it is certain

that, if they died in their infancy, they should be partakers of that blessed resurrection, and of all that eternal happiness of the future world, which are signified by that divine and comprehensive promise, "I will be their God."*

Baptism now, like circumcision of old, makes persons to become the seed of Abraham, and heirs to the promises of the covenant which God made with him. This it does to the utmost extent of its administration. Now, we have seen that it was administered to believers, and their houses. Evidently referring to this enlarged and comprehensive administration, the apostle says, "For ye are ALL the children of God by the faith in Christ Jesus. For AS MANY OF YOU AS HAVE BEEN BAPTIZED into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 26—29.

Nay, without Baptism, as the sign of the covenant of God, we are taught that no one can enter into the kingdom, or enjoy the salvation of God. It corresponds in this respect with what is said, Gen. xvii. 14. of circumcision of old. We mean not to assert that Baptism is absolutely indispensable to salvation. But certainly there is a meaning not to be despised in the two following passages, in which the ordinance, as

* Hallet's 'Scripture Doctrine of Circumcision and Baptism,' Section iii.

well as the blessing it confirms, is expressly mentioned. John iii. 5. "Except a man [*τις* any one] be born of water, and of the Spirit, he cannot enter into the kingdom of God." Mark xvi. 16. "He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned." From this text some infer, that a person must actually believe, else he cannot be baptized. With as much reason they might infer, that a person must actually believe, else he cannot be saved; especially as it is added, "He that believeth not shall be condemned." But, it is acknowledged, that infants shall not be condemned, because they do not believe. No objection can therefore be brought from this text against the Baptism of infants.

Precisely the same, then, is the meaning of Circumcision and the meaning of Baptism. But there never were two ordinances of the same signification, the observance of which was enjoined at the same time. When disciples were, under the gospel, baptized, with their houses, they were no longer to be taught, "Except ye be circumcised after the manner of Moses, ye cannot be saved," Acts xv. 1. In deciding on the question as to this doctrine, Peter expressly refers to the lesson he had received in the family of Cornelius, to baptize the Gentiles, as abolishing circumcision. Ver. 8, 9, 10. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, PURIFYING THEIR HEARTS by faith. Now, therefore, why tempt ye

God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Nay, if after professing the faith of Christ, men should return to the ordinances of a prior dispensation, we are told they must forfeit the blessings of the gospel. Gal. v. 2—6. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." And this last sentence is expressed thus in chap. vi. 15. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

Since, then, the ordinance of circumcision is removed, and the meaning of it is found in the ordinance of baptism, the latter has evidently come in the room of the former, agreeably to the language of the apostles Peter and Paul. That the ordinances are different in matter and form, is no objection to our doctrine, but a confirmation of it. For where is the ordinance which has not been, in these respects, changed under the gospel dispensation? Instead of the name of Israelite, we have that of Christians. Instead of the seventh day, we have the first day, Sabbath. Instead of sacrifices, the memorials of sin, we have the Lord's Supper, the commemoration of

the one sacrifice by which we enjoy the remission of sin:—both answering the same purpose, the confirming of our faith in that atonement, by which we draw near to God. In like manner, we have Baptism, the circumcision of Christ, instead of the circumcision which Moses gave unto the Jews, “not that it is of Moses, but of the fathers,” John vii. 22. And here also lies the difference between the Jewish and the Christian dispensations. It lies in the matter and form of the ordinances of worship, a difference suited to the times then present, and to the times now present; not in the nature of the work of God, not in the character, the privileges, the faith, or the hopes of his people.—It is said by Antipædobaptists to be one of their chief objections to Infant Baptism, that it unites the church and the world. This is a very extraordinary view of the matter, and there must be a mistake in it; for we know that God appointed infant circumcision for the very purpose of separating the church from the world; and preserving it, in that separated state, from one generation to another. Infant Baptism must therefore have the same design, and through the blessing of God, the same effect.

We may now understand the reason of the scripture fact, that apostles and evangelists baptized believers and their houses. They considered Baptism as Christian circumcision: and therefore, in observing the ordinance, they observed the ancient extent of the administration. It is particularly worthy of remark, that, according to the Apostolic Epistles, the

persons addressed or referred to, as belonging to the first churches of Christ, were precisely of the classes said to have been circumcised in the family of Abraham. They were parents, and children, and servants, that is, slaves born in the house or bought with money. See Ephes. vi. 1—9. Col. iii. 20—25. iv. 1. 1 Tim. vi. 1, 2. Titus ii. 1—10. 1 Pet. ii. 18—25. iii. 1—12. As all these classes were circumcised under the old Testament, they were, and therefore are to be still, baptized under the New Testament. I do not say, that we might have come to this conclusion of ourselves, and have originated the practice. But, since we have the example of the practice of inspired men, and the means of comparing it with their doctrine, we may see the conclusion to which they were guided, and are bound in duty and with gratitude to follow their practice.

We may now understand also the benefit connected with this extensive administration of Baptism. It is this, that in the house of the believer, “a remnant shall be saved.” This exceeding great and precious promise, of which family Baptism is a sign, is not limited to one generation, but abides with the family, in every successive descent, as long as it shall exist upon earth. It proves a blessing equally to parents and children. It is perfectly consistent with the necessity of the salvation of individuals, even from their childhood, by faith in Christ. It leaves room for all the force of parental desire, and exertion, and jealousy, and fear. But still it feeds hope. It increases gratitude, where there is an appearance of success :

it provides consolation under the trial of disappointment. If not in our own life-time, the promise may be verified after our heads are laid in the grave. Many a Christian parent have I known, whose case I believe I am now describing, from what I have, since their death, seen of their children. And, where it is otherwise, who can tell but in generations to come, the Lord may yet remember his promise to the fathers, and raise up from among their ungodly posterity a godly seed; as we are taught to expect he will one day do to the ungodly race of unbelieving Jews? This hope is perfectly consistent with the truth, that "as many as believe in Christ are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is also consistent with the awful declaration, that "the last shall be first and the first last." But still "I will be a God to thee, and to thy seed after thee," is an exceeding great and precious promise, of which many parents feel the value, while trembling at the thought of having been intrusted with the charge of immortal souls. Many a delightful hour is spent by their anxious minds in meditating on this promise. It contains all that we can wish for ourselves and our children, in time and in eternity. Without it, one would think, that to be a parent would be one of the greatest trials which a serious mind could possibly experience.

While parents thus have their faith encouraged, concerning their children, they are led to adore the riches of the grace of God, in adopting themselves into his family. And thus the promise becomes a

blessing, not only to parents, but to children. If they know that any of their own progenitors were Christians, they will say with delight, as Paul did, 2 Tim. i. 3. "I thank God, whom I serve from *my* forefathers." How strongly Paul felt this consideration, and what a powerful appeal he could draw from it to the conscience and the heart of one still without, we may see from Acts xxvi. 6, 7. "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews." If again Christians have been called from among sinners of the Gentiles, they will humbly remember, "that at that time they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," Eph. ii. 12. On the other hand, they will find themselves saluted by an apostle, as adopted into all the privileges of Abraham's seed, who is thus made a father of many nations. 1 Pet. ii. 9, 10. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

In the book of Psalms, which are provided for the devotional exercises of the people of God in all ages,

we find a mutual interest cherished between the fathers and the children. Ps. xlv. 1. "We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old." Even the Messiah is represented as confirming his faith, while left to drink the cup of suffering, by a consideration of this nature. Ps. xxii. 3—5. "But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." On the other hand, the joy set before him was, that he should "see his seed," Ps. xxii. 30, 31. "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Ps. cii. 27, 28. "But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

I might here introduce also, the prescribed confession of the offerer of first fruits; the song of Moses; the final appeal of Joshua; the confession of Daniel; the commemorative confessions and prayers of Ezra and Nehemiah. But the time would fail, to tell the value of the exceeding great and precious promise, "I will be a God to thee, and to thy seed after thee." Every favour granted to Israel of old, or to be granted to him in the latter day, is ascribed to the promises made to the fathers. This was the reason assigned for the redemption from Egypt; the giving of the

law, the statutes, and the judgments at Sinai; the giving of the inheritance of Canaan; the restoration from the Babylonish captivity; the long expected coming into the world of the Saviour himself; the raising up of the tabernacle of David in the kingdom of Christ; the preaching of the gospel, to the Jew first, and also to the Gentile; here was the display of faithfulness without monopoly, unchanging love to the chosen, but no respect of persons. And what is our hope for both Jews and Gentiles, in the latter day? It is precisely the blessing of Abraham come upon both. Isa. lix. 20, 21. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

That we may not suppose that children, according to the flesh, are omitted under a spiritual dispensation, it is expressly said, Jer. xxx. 20—22. "Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And his glorious One shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people,

and I will be your God." Nay, the most express declaration in scripture concerning the salvation of the infant seed of believing parents occurs in a prophecy, which we are told, Matth. ii. 17—18. was verified in the slaughter of the infants of Bethlehem, and which is as follows, Jer. xxxi. 15—17. " Thus saith the Lord, A voice was heard in Ramah, Lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." What can be meant by " coming again to their own border," but obtaining eternal life in the heavenly Canaan, and this is called the " own border," the lot of the inheritance of children of Rachel's, that were slaughtered from two years old and under. These were children of Bethlehemites, according to the flesh. But we have reason to hope they were children of believing parents. That the shepherds of Bethlehem were believers " waiting for redemption in Israel," appears from the angel's address to them, from their hearing, like John in Patmos, the worship of the innumerable company of angels, and from their subsequent behaviour. " UNTO YOU, said the angel, is born this day, in the city of David, a Saviour, which is Christ the Lord, and this shall be a sign UNTO YOU." The shepherds went to verify the sign. " They

made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." What spiritual men must they have been ! What a revival of the work of God were they the honoured instruments of producing in the city of David ! Surely the incarnation of Jesus was graced by the spiritual birth of many. And how often does it happen, that gracious visitations are, in the providence of God, preparatory for sharp affliction ! It was no common trial that awaited those parents of Bethlehem, who could fondly tell that they had children born about the same time in which they heard of the birth of the Saviour, who was Christ the Lord. But if they had, indeed, committed those children with themselves unto " the child that was born, and the son that was given them," (Isa. ix. 6.) their agony would admit of Divine consolation, even when the sword of the assassin was piercing their own souls.

We shall only add the hope of all the Israel of God, as described by Paul, and followed up by him with a triumphant hymn of adoring praise. Rom. xi. 25—36. " For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved ; as it is written, There shall come out of Zion the Deliverer,

and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

CONCLUSION.

MANY more points might be touched upon, all of which would contribute to throw light on the meaning of scripture, to confirm our faith, and to fulfil our joy. The subject seems, indeed, to resolve itself at last into this question, whether we shall maintain or

deny the unity of the work of God under different dispensations: the harmony of the scriptures of the Old and New Testament? But I have no desire to extend my remarks, in the way of debate. I bless God, that I have been permitted to prepare these pages for public inspection. I love not colloquial argument in private company. I am always glad when I can consistently with faithfulness, avoid controversy, in public preaching; but I have been called upon by circumstances, to lay my sentiments, on what I conceive to be a much perverted subject, before my brethren, and before the world. I would now commend what I have written, to that God whose truth I believe it contains. About the consequences of the publication to myself personally, I feel something, I hope, of that indifference which becometh a stranger and a pilgrim on earth. Should any reply to me, let them use whatever freedom they please with the man. The public will sooner or later perceive, that he may be very foolish and very sinful; and yet that his remarks may deserve to be examined, by comparing them not merely with the reply of an opponent, but with the word of God.

I doubt not, that some of my views will be questioned, because they are new. Both friends and opponents may be stumbled at first, by my explanation of some of the terms connected with the subject. They will be ready to say, If this be just, why was it never thought of before? I answer, If the fact be as the question supposes, it ought not to surprise us, because the study of language is yet in its infancy.

The learning of languages in detail, has been the drudgery of schoolboys in all ages ; and great have been the attainments of classical scholars in variously extended departments. But an enlightened investigation of the elements of speech ; a comparison of different tongues with one another ; a tracing of the conformity of all the languages yet known, to the unity of a general language ;—a work so necessary to the knowledge of even familiar terms, and so conducive to the removal of error, to the establishment of truth, and to the general illumination of the human race,—is nevertheless to this hour an enterprise of such modern date, that the father of it lived within the memory of the present generation ; and the posthumous writings of the successor who surpassed him, but who was snatched so early away from our wonder and our hopes, are only beginning as yet to solicit the attention of the world to an opening field of most interesting inquiry.*

I have been told, that the public voice is generally against my etymological account of *βάπτω*. This does not surprise me ; nor shall I be surprised, if, after a time, the public voice should undergo a change. It would by no means be difficult to trace the word in question through many more languages than I have done, and to the effect of leading to the same conclusion. At present, however, I shall only say, that, if I have not been able to show that my theory is absolutely true,

* See ‘Horne Tooke’s Divisions of Purley,’ and ‘Murray’s History of European Languages.’

I believe, no considerate philologist will take it upon him to assert that it is absolutely false. In this state of things, I have so much respect for public opinion, that if one of my arguments on the mode of baptizing had depended on my analysis of the word, that argument I would have, in this edition, withdrawn. But I purposely avoided laying any stress on an opinion, which I knew would be contested. In my inductive account of the meaning of βάπτω, and of all the words relating to Baptism;—that is, the account of them taken from examples of their actual occurrence in various authors;—in that part of my explanation, there may be new illustrations, but there is no novelty of sentiment. I agree with the oldest writers on the subject, ever since that era of free discussion, the Reformation from Popery. In John Knox's Liturgy, "the Order of Baptisme" describes the mode of administration thus: "And as hee speaketh these words, (I baptize thee, &c.) hee taketh water in his hand, and layeth it upon the child's forehead." The very same expression is used by Milton, one of the first classical scholars of his age.* I have met with nothing more accordant than this with my own views. Again, Dr. Owen, in his Exposition of the Epistle to the Hebrews, chap. ix. 9, 10.† says, βαπτισμὸς is any kind of washing, whether by dipping or sprinkling; *putting the thing to be washed into the water, or applying the water to the thing itself to be*

* See Page 61, Note.

† Vol. vi. p. 268, of Dr. Wright's edition.

washed." This, I presume, has ever been the doctrine, as to the meaning of the word, of all who have opposed the practice of Immersion, in the observance of the ordinance : a doctrine which, I believe, will be found, the more it is examined, the more undeniable. The sum of this part of the controversy is, the friends whose opinion I oppose think, that, to BAP with water, is, to dip in water ; and, in observing the ordinance of Baptism, to do so till there be a complete submersion, and then to lift up again : those whose opinion I maintain, think, it is to wet with water ; and, in observing the ordinance of Baptism, to do so, by the mode of pouring, and by the measure of the capacity of the human hand.

My dear and respected Antipædobaptist brethren, (for I trust you will still permit me so to call you) I have used great freedom with your distinguishing sentiments. "Wherefore? because I love you not? God knoweth," 2 Cor. xi. 11. I certainly think your Baptism to be the human improvement of a superstitious age, and to partake of all the monstrosity in its form, and all the cruelty of unwarrantable exclusion in its diminished administration, which might be expected from such an origin. When a society, or when individuals, are led to renounce the Baptism of the Holy Scriptures, and to repeat the ordinance under a form of their own ; when they refuse the pledge of God's special regard for the posterity of his people, and banish from their families, an ordinance which expressly includes them, without any exception ; I am sometimes told, that such persons, and such only,

are baptized Christians. This is language, my friends, to which I give place by subjection, no, not for an hour. Your principles, and your practice, and somewhat also of your manner of speaking,* with regard to the ordinance of Baptism, are quite opposite, as you have already seen, to every view which I have been able to take, of the meaning of the Holy Scriptures. With our motives, and our final account, (matters of very grave consideration for ourselves) other mortals happily have nothing to do. "The Lord grant unto us, that we may find mercy of the Lord in that day!"

I regard many of you as saints, and faithful in Christ Jesus. Your Antipædobaptism is to me a cause of no small regret. But for yourselves I entertain sincere affection and esteem, which, I trust, may last, till, in time, or in eternity, we shall be favoured of God with unlimited agreement. Some of you were once under my pastoral care; and it may have been owing in part to my defective teaching, that you were led to renounce principles, which you saw I adhered to, but thought I was unable to maintain. Should this have been the case, you will perhaps consider, whether any thing is offered to your attention now, in addition to that which before did not convince you. Some may suppose I am foolishly sanguine, in expecting the return of any who have taken

* I allude not here to any thing personal. When discussing our difference of sentiment in conversation, I have been always treated by my Antipædobaptist brethren, with the utmost kindness and urbanity.

their ground on a point of this nature. But I am convinced, that in pleading for an article of faith, I should act in faith, and leave the effect to God. Should I never hear of an instance of recovery, I shall still believe it was my duty to attempt it; and what the Lord would not honour as a remedy, he may be graciously pleased to own as a preventive. Whether I shall live to see any approach to so happy a state myself, it is certainly not too much to hope, that a period will come, in which the Holy Scriptures will be better understood, and there will be less difference of judgment among the people of God on the subject of Baptism.

To inquirers I beg leave to offer one advice. Take a little time to your inquiry. If you have read the foregoing pages, you must have observed that, in every view of the question, the field of discussion is pretty extensive. I do not think that the subject is in itself difficult. But it admits of numerous illustrations; and the controversy which has arisen from it has been made difficult, partly by early superstition, and partly by modern ingenuity and zeal. It has often surprised me, therefore, to see persons, young in years, and young in Christianity, deciding on a point entirely new to them, with a promptitude, and a confidence, and a contempt of brotherly or pastoral exhortation, which I could not ascribe to the strength of the evidence that had been laid before them. I will not deny, that some may adhere to my views of the subject, from education and prejudice, rather than conviction. On the other hand, I know

many who renounced them, with very little distinct knowledge of either that which they abandoned, or that which they embraced. With some it is indeed gloried in, as a test of truth on the question, that their belief is obvious, and compliance with their practice an immediate duty. The step, once taken, is certainly not often retraced. Perhaps it is not often seriously reviewed. It ought, therefore, to be the more seriously considered beforehand. I have been sometimes accused of endeavouring to perplex and to confound inquirers. If I ever do, it must be very wrong. At any rate, I would not hurry them. I should be glad to prevail with them, neither to hurry themselves, nor to allow themselves to be hurried by others. That you may act for yourselves, you must judge for yourselves. That you may judge for yourselves, you must carefully examine the rule of judgment. The doctrine of scripture is not always to be seen in the apparent language of one or two detached passages. Search the Bible as a whole, and search it with prayer for divine direction. Beware of prejudice in favour of change, as well as of prejudice in favour of custom. Many a one, who thought he could not be mistaken in the step to which he was at one time strongly inclined, has afterwards been very thankful for the unwelcome admonition which led him to proceed with greater deliberation.*

* The following narrative of the case of the late Rev. Thomas Scott, Rector of Aston Sandford, may be considered as an example of the benefit of taking time to this Inquiry.

“ When I had published *The Force of Truth*, I had never at-

I hope I may address many readers, as persons whose faith is established on the subject of this Essay. I shall be allowed by all parties to rejoice in the agreement of such with myself, in views, which I believe to be true, and comfortable, and of great practical

tended to any controversies concerning church government, or any kindred subjects. I found myself a minister of the Establishment; and, as I saw no sufficient reason to relinquish my station, I was satisfied that it was my duty to retain it. But, soon after, the controversy concerning Baptism, "whether it should be administered to infants, or only to adults professing faith," fell in my way: and, for some time, I was almost ready to conclude, that the Antipædobaptists were right. This gave me great uneasiness: not because I was solicitous whether, in the search after truth, I were led among them or elsewhere; but because I feared being misled; and deprecated following my publication with a further and needless change, which might bring discredit upon it. Many, very many prayers, accompanied with tears, did I pour out on this subject. I read books on both sides of the question, but received no satisfaction. I became even afraid of administering Baptism or the Lord's Supper. But I said to myself, 'He that believeth shall not make haste: I must retain my station, till I have taken time to examine the subject fully; and I must in the mean time do what retaining that station requires? It is remarkable, that in this instance alone, my wife appeared greatly distressed, in the prospect of my changing my sentiments.—At length I laid aside all controversial writings, and determined to seek satisfaction on this question, as I had on others, by searching the scriptures and prayer. I was no less time than three quarters of a year engaged in this investigation, before I came to a conclusion: but I was then so fully satisfied that the infant children of believers, and of all who make a credible profession of faith, are the proper subjects of Baptism, that I have never since been much troubled about it.

"This was my conclusion, especially from the identity of the covenant made with Abraham, and that still made with believers;

utility ; in the domestic circle ; in church fellowship in recommending the gospel to the world around ; and in transmitting its life and blessedness to future generations. Christian parents, give thanks to God for the Baptism of your families. Christian children,

and from circumcision being the sacrament of regeneration under the old dispensation, as Baptism is under the new, and the seal of the righteousness of faith.—Abraham received this seal long after he believed ; Isaac, when an infant ; Ishmael, when thirteen years of age. The men of Abraham's household, and Esau, though uninterested in the promises concerning Canaan, yet as a part of Abraham's family, and of the visible church, were circumcised by the command of God himself. The circumcision of infants was enjoined, with denunciations of wrath against those who neglected it. The apostles were Israelites, accustomed to this system. Adult Gentiles were admitted among the Jews by circumcision, and their male children were circumcised also. In Christ, there is neither male nor female.—Had only adults been designed to be the subjects of christian baptism ; some prohibition of admitting infants would have been requisite : and we should never have read, as we do, of households being baptized, without any limitation or exception of this kind being intimated.—In short, unless it can be proved that circumcision was not the sign, or sacrament, of regeneration, even as baptism now is, I cannot see how the argument can be answered ; and all the common objections against infant baptism, as administered to subjects incapable of the profession required and the benefits intended, bear with equal force against infant circumcision.

“ The conclusion, thus drawn, rests not on this one ground alone : collateral proof was not, and is not overlooked : but my idea always was, that not the privilege of the infant, but the duty of the parents, is the grand thing to be ascertained : and this clears away much extraneous matter from the argument.”

Life of the Rev. Thomas Scott, Rector of Aston Sandford, published by his Son, the Rev. John Scott, P. 164.

give thanks to God for the Baptism of your infancy. Christian pastors, remember with daily solicitude the little ones whom you have baptized in the name of the Lord. Let them be dearly beloved, and longed for ; and, in this life, or in the next, you may see that they have been made your joy and crown. Confine not your prayers for them to the occasion of their Baptism. In every address, whether in private or public, endeavour to suit yourselves to the first opening of their minds. Forget them not in dispensing the Lord's Supper, that ordinance which is not dispensed to a believer and his house. Tell them the meaning of that service, and invite them, by the symbols of his love, to taste and see that the Lord is good. Warn them of the consequence of neglecting the great salvation. On the other hand, encourage and attract them, by the condescension of their Father in heaven, as shown to infants, in circumcision of old, and now in Baptism. Tell them that although it is in itself an ordinance of little display, and not to be repeated ; it exhibits and confirms the renewing of the Holy Spirit, sent forth by the Father, in the name of his Son, to abide for ever in the hearts of his people.

Let no man trust in the observance of ordinances for the salvation of his own soul, or of the souls of others. Many desire to have their children baptized, that they may not be reproached in the world as pagans, who show no desire that either themselves or their children should obtain mercy of the Lord, or live in his fear and service. We intreat such to consider, that the doctrine of scripture is, " Believe on the

Lord Jesus Christ, and thou shalt be saved, and thy house," Acts xvi. 31. Many also are disposed to think themselves Christians, because they were baptized in their infancy, and have received what is commonly called a Christian education. Had you received the love of the truth that you might be saved; and were you now cleaving with purpose of heart to the Lord, we should rejoice in your Baptism as verified to you, in your actual enjoyment of spiritual blessings. But if you imagine that any ordinance can operate as a charm, and be relied on as a ground of hope to the exclusion of the Saviour, you are altogether strangers to the very meaning of Christianity. Children, taught of God, shall never suffer for the sins of their parents; and, therefore, their comfort need not depend on the motives from which their Baptism was originally dispensed. On the other hand, unless the children even of believing parents shall come, in the event of their arriving at years capable of it, to embrace the faith of Christ themselves, they have no privilege of their own; for, in no case, can men become sons of God from carnal descent. If, like Ishmael, they rise to mock or persecute those that are born after the Spirit, or be profane persons, as Esau, who, for one morsel of meat, sold his birth-right, they must be cast out of the family of Abraham and of God.* The privilege of their parents in having had them baptized in their infancy, cannot, in this case, be of any service to them. What is said

* See Gen. xxi. 9. Gal. iv. 28—31. Heb. xii. 16.

of circumcision and the law, may be justly applied to Baptism and the gospel. "Circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision," Rom. ii. 25.

It is most consoling, however, to be assured that whatever be the case of individuals who reject the counsel of God against themselves, the work of God shall flourish, according to his faithful promises, from generation to generation. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever," Ps. xlv. 16, 17. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are **THE SEED OF THE BLESSED OF THE LORD, AND THEIR OFFSPRING WITH THEM,**" Isa. lxv. 21—23.

APPENDIX.



A VINDICATION OF THE EXPLANATIONS, IN THE AUTHOR'S GREEK GRAMMAR, AND GREEK AND ENGLISH SCRIPTURE LEXICON, ON THE SUBJECT OF BAPTISM, IN A LETTER TO THE AUTHOR, FROM A LITERARY CHRISTIAN FRIEND.

MY DEAR SIR,

I HAVE perused with attention, and I am sure I can say without the least dissatisfaction, Dr. R.'s remarks on the Grammar and Lexicon, and intended long ago to have written you in reply ;—constant occupation in matters of a very different nature has hitherto prevented me, but now that I have got a little leisure, I shall send you what occurs.

I am surprised that the worthy Doctor, after putting his observations in writing, should have felt the least hesitation in communicating them. Surely the temper and spirit in which he wrote could excite no displeasure, nor could any one apply to his paper, the sarcasm sometimes thrown out against religious controversy,—‘*tantæne animis cœlestibus iræ?*’—But while I shall ever pay due respect to the spirit in which Dr. R. writes, he must notwithstanding excuse me, if I decline acceding to his sentiments, and feel disposed to maintain, that the explanations upon

which he animadverts are not the offspring of prejudice, but are really well founded and completely sanctioned by the established usage and sound analogy of the language. To go through the different topics and adduce the necessary proofs in vindication of the interpretations objected to, may make a long, and I am afraid a tedious letter, but as you expressed a wish that the subject might be discussed, I shall without hesitation take it in hand.

Dr. R.'s first animadversions are directed to the account given of the prepositions $\alpha\pi\omicron$ and $\epsilon\kappa$, $\epsilon\iota\varsigma$ and $\epsilon\nu$; —into that field then I have no objection to follow him.

To the observation that $\alpha\pi\omicron$ is frequently used by Greek writers, both sacred and profane, as synonymous with $\epsilon\kappa$, I do not at all object; on the contrary, this is explicitly stated in the Grammar, (page 79. note) and indeed it must occur to every attentive reader of Greek. I shall readily admit, therefore, that in the instance to which Dr. R. particularly refers, the use of $\alpha\pi\omicron$ before $\tau\omicron\upsilon$ $\upsilon\delta\alpha\tau\omicron\varsigma$ will not of itself *preclude* the idea of having been previously *in* the water; but on the other hand I hold it no less certain, that the use of $\epsilon\kappa$ in the parallel passages, can as little authorize the Doctor and his friends, to infer that such an intusposition must necessarily have been implied. That $\alpha\pi\omicron$ is frequently used where intusposition is unquestionably implied, will be readily granted, but it is no less certain that $\epsilon\kappa$ is just as often made use of where intusposition could neither be intended nor implied. The truth is, that though $\alpha\pi\omicron$ and $\epsilon\kappa$ were

originally distinct, in the progress of the language they came to be used indiscriminately, and while $\alpha\pi\omicron$ encroached on the province of $\epsilon\kappa$, $\epsilon\kappa$ in return usurped part of the territories of $\alpha\pi\omicron$. The following examples, taken indiscriminately from the authors I happened to have nearest at hand, will abundantly prove this, and fully ascertain the fact, that $\epsilon\kappa$ may be, and often is, made use of to express removal, distance, or separation merely where previous intusposition neither was nor could be in view.

Thucydides speaking of a promontory, says, $\acute{\omicron}\ \tau\eta\ \nu\ \epsilon\kappa\ \tau\epsilon\ \beta\alpha\lambda\alpha\sigma\sigma\eta\varsigma\ \alpha\pi\omicron\kappa\rho\eta\mu\omicron\nu\ \kappa\alpha\iota\ \epsilon\kappa\ \tau\eta\varsigma\ \gamma\eta\varsigma\ \acute{\eta}\kappa\iota\sigma\tau\alpha\ \epsilon\pi\iota\mu\alpha\chi\omicron\nu$, (Thucyd. Lib. IV. cap. 31.) “which was steep *from* the sea and not easily attacked from the land.”—The historian surely never meant to convey the idea that the steep part of the rock had formerly been *within* the sea,—or should it even be contended that this $\epsilon\kappa$ refers to a part of the rock being under water, what shall be said of the second $\epsilon\kappa$, which can have no possible meaning beyond the mere *point of departure*;—would Dr. R. maintain that Thucydides meant that the promontory, if attacked on the land side, must then be understood as having come *out of* the land? I think he must allow that $\epsilon\kappa$ has in this passage precisely the force of $\alpha\pi\omicron$ and nothing more.

The same historian stating the distance of two places, expresses himself thus— $\acute{\omicron}\delta\omega\text{---}\epsilon\zeta\ \text{Αβδηρων}\ \epsilon\varsigma\ \text{Ιστρου}$ (Thucyd. Lib. II. c. 97.) “the road *from* Abdera to Ister,” implying no more than that the road commenced at Abdera, not that it run from the inside of it.

Arrian, relating the operations of Alexander at the siege of Tyre, says among other things, *χωμα εγνω χωννυναι εκ της ηπειρου ως επι την πολιν*, (Arr. Lib. II.) “he resolved to carry up a mound *from* the continent to the city;” the rampart never had been within the continent, but merely commenced at it.

In the Sphærics of Theodosius (Lib. I. Prop. 16.) a line is said to be drawn *εκ του πολου*, “*from* the pole of a circle,”—not that the line was ever *in* the pole, it being impossible for a line to be within a point, but this pole was the point of commencement, and in other propositions of the same book *απο* is made use of to denote precisely the same idea.

In the poem of Musæus, Hero meeting Leander at the gate of her habitation conducts him to the chamber;—says the poet

—————*εκ δε θυραων*

Ηγαγε————*μυχους επι.* (lin. 262.)

“she led him *from* the gate to the inner apartments.”
—Though he came from the gate, he could never be supposed to have come *out of* it.

Lycophron says of a statuary

—————*ός ζωοπλατων ανδρας*

Εξ ακρου ποδος αγαλματωσας. (lin. 844.)

“who forming men *from* the extremity of the foot, making a statue;”—forming *out of* the extremity of the foot, would convey either no meaning at all, or a very absurd one; *εκ* in this passage is completely synonymous with *απο*.

Dionysius in the Periegesis (lin. 109.) says of the sea in a particular place,

Ἐκ δ' ὄρεων Σικελῶν Κρητῆς ἀναπέπταται οἰδμα

Μακρον ες ἀντολίην.—

“*from* the Sicilian mountains the sea is extended far to the east.” No one I think will contend that *εκ* here implies any thing but the point of departure,—certainly it was not meant to denote, that the sea was ever *within* the mountains.

Euripides, speaking of a princess, mentions her as

————— ἀναστασ' ἐκ θρόνων Med. lin. 1163.

“*rising from* her seat ;” not *out of* it unquestionably.

In the New Testament writers we find a similar application of the word, both as to place and time ; *εκ δεξιῶν καὶ ἐξ εὐωνυμῶν*. Matt. xx. 21. “ on my right hand and on my left,” without any reference to intusposition ;—the very same phrase occurs chap. xxvii. 38. with a similar meaning, and equally incapable of being applied to denote coming *out of* ; *εκ νεότητος* “ from my youth.” Matt. xix. 20. *ἐξ ἀρχῆς*, “ from the beginning,” John vi. 64.

If in these, and multitudes of instances more, *εκ* evidently implies no more than the *point of departure*, the *point quitted*, I suspect that the Antipædobaptists will find that the phrase *εκ τοῦ ὕδατος* in the apostolic writings affords little or no support to their doctrine of immersion. In fact, either *απο* or *εκ* might be used with perfect propriety, whether the person moving away from the water had been actually in the midst of it, or only on the verge of the pool in which the water was contained.

So much for the explanation of *εκ* :—let us next

see whether in the objections to the account of εἰς Dr. R. is at all better founded.

The Dr. expresses his surprise at what he calls the *management* of this preposition, in stating its primary sense to have been *at*, and referring by different modifications and circumlocutions all the other senses to this as their groundwork. What Dr. R. terms management, I am satisfied will upon examination be found to be nothing more than the just interpretation of the word, and fully established by the analogy of the language.

Εἰς according to Dr. R. signifies properly and precisely *into*. This meaning I readily admit that it very frequently has, but were this to be fixed upon as the primary and radical signification, I suspect it might puzzle the Doctor to account for many of its peculiar applications. In fact, so far as I can judge, *stopping place* or *resting place* was really the radical sense; *into* may coincide with this in some, perhaps in a good number of instances, especially when following a verb of motion,—but there are many, very many others, where this sense would be altogether inapplicable. *At* seems to come nearer than any other English preposition to the original idea, and was therefore preferred as most truly expressing the radical sense, though *to* and *into* are expressly stated in the Grammar also, as often conveying the just signification:—*to* or *into* however do in no case constitute the primary, but only an adventitious signification of εἰς, and when this application of it occurs, it may

without difficulty be traced back to the primitive source.

That the idea for which the Doctor has so strongly contended, of the use of *εις* implying always an actual and complete intusposition,—a point tenaciously maintained by all the Antipædobaptist brethren, aided by their dogmatic though inconsistent coadjutor Dr. Campbell, is altogether without foundation,—and that this preposition is often, very often, employed by the best writers where *apposition* or *juxtaposition* merely, and nothing more could be intended; the following examples, taken like the former ones, as they came most readily to hand, will, I think, satisfactorily show.

Εἰς γὰρ τοῦτον ὀμμασι βλέπων. Eurip. Phœn. lin. 461.

“Looking *at*, (not surely *to or into*) him with your eyes.”

Εἰς πυλωμαθ' Ἰππομεδῶν ἀναξ' ἑστῆλ'.

Eurip. Phœn. lin. 1120.

“King Hippomedon stood *at* the gate.”

Ὅσοι ἀθροίζονται εἰς Καστωλοῦ πεδιον.

Xen. Anab. Lib. i. c. 1.

“As many as assemble *at* the plain of Castolas.”

Τοὺς δὲ καὶ ἐν νηεσσὶν ὑπὲρ μεγάλαϊτμα θάλασσης

Εἰς Τροίην ἀγαγῶν—————

Ἐνθ' ἦτοι τοὺς μὲν θανάτου τέλος ἀμφικαλύψει,

Τοὺς δὲ διχ' ἀνθρώπων—————

Ζεὺς Κρονίδης κατενάσσει πατὴρ εἰς πειράτα γαίης.

says Hesiod, speaking of the heroic race of men, (Erg. lin. 163—168.) “conducting some over the great expanse of ocean, *against* Troy, where death finally hid them;—others, Jupiter set down apart from men, *at*

the extremities of the earth." In neither of these phrases could ες be translated *to*, or *into*, and in neither is intusposition implied,—the one set of heroes never got *into* Troy, for they fell before it,—the others were set down *at* (not *into*) the extremities of the earth.

Speaking of a fleet, Thucydides says, ἀπεπλευσαν ες την ηπειρον, (Lib. iii. cap. 79.) "they sailed *to* the continent." Herodotus tells us, (Lib. ii. cap. 102.) that the Persians επλεον ες Αττικην, "sailed *to* Attica. None surely but an Irishman would speak of a fleet sailing *into* the continent, or *into* the Athenian territory.—We North Britons would in such cases reckon only that the fleet sailed *to*, so as to arrive *at*, its place of destination.

Thucydides in another place, describing the extent of the territory of the Odrysi, says, Εγενετο δε η αρχη η Οδρυσων μεγεθος, επι μεν Θαλασσαν καθηκουσα, απο Αβδηρων πολεως ες τον Ευξεινον ποντον, τον μεχρι Ιστρου ποταμου, (Lib. ii. c. 97.) "The dominion of the Odrysi, extending towards the sea, lay from the city of Abdera, (situate) *at* the Euxine Sea, (not surely *within* it,) as far as the river Ister."

In the Perleg. of Dionysius we find the following passages:

Ηχι τε και χαλκειος ες ουρανον εδραμε κιων, lin. 67.
 "Where the brazen column runs up *towards* heaven,"
 surely not *into* it.

Γαγγης δε εις αυγας, ο δε Καυκασος ες πολον αρκτων.
 "Ganges *to* the East, Caucasus *to* (rather *towards*)
 the North pole." Ibid.

Ενθα μὲν ἡελιοιο βεβηκοτος ες πολον αρκτων. lin. 482.
 “Where the sun declining *towards* the North pole:”
 not *into*, but only *towards*, or, *pointing at*, in all these
 different passages.

Ναυται δ' ες Ἐλικην και αστρας Οριωνος
 Εδρακον.————— Apollon. Rhod.
 “The seamen looked *to*, or *at*, the Bear, and the stars
 of Orion.”

Ουκ αξιευμενος ες τον βασιλχιον θρονον ιζεσθαι. (Herodot.
 Lib. vii. cap. 16,) “Not deeming himself worthy to
 sit *on* the King's throne.”—What would Dr. R. make
 of *to*, or *into*, here?

Εις υδωρ γραφω, says the old Greek proverb, “I
 write *upon* the water,” certainly not *in* the water, far
 less *into* it.

Ἡ εἰς παραλληλας ευθειας ευθεια εμπιπτουσα, (Euclid.
 Lib. i. prop. 34.) “A straight line falling *upon* two
 parallel lines, literally, *falling in at* (the places of)
 the parallel lines.

Both in the Septuagint and in the New Testament
 many passages occur, where no intusposition could be
 intended. Thus εἰς is made use of, Isa. xxxvi. 2. απεσ-
 τειλε βασιλευς τον Ραβσακην εκ Λαχης εἰς Ιερουσαλημ, “The
 king sent Rabshakeh from Lachish *to* Jerusalem,”
 not *into* it, for Rabshakeh got no further than the
 fuller's field without the walls. 4 Kings vi. 4. και
 ηλθον εἰς τον Ιορδανην και ετεμνον τα ξυλα, “and they ar-
 rived at Jordan and cut wood.” The sons of the
 prophets undoubtedly did not find it necessary to go
into Jordan, in order to cut wood, it was enough if
 they got to its banks where the trees were growing;

it is surely then no great stretch to suppose, that those whom John baptized at the very same place, *εις Ιορδανην*, might also be arranged on its brink. Our Saviour, we are told, Matth. v. 1. *ανεβη εις το ορος*, “went up to the mountain.” Dr. R., I believe, will hardly maintain that he went *into* it. When Peter was directed to angle for the fish from which he was to get the tribute money, the order was (Matth. xvii. 27.) *προρευθεις εις την θαλασσαν βαλε αγκιστρον*, “having gone to the sea, throw the hook,” &c. It will not, I believe, be supposed that Peter would find it necessary to go *into* the sea, under the water, in order to cast his hook.

I might multiply quotations without end, but surely it is unnecessary to adduce more to establish the point, that *εις* is often used where intusposition cannot be implied. I might even perhaps have added to the number, one of the very passages quoted by Dr. R. himself, from Josephus, where the entrance of Pompey into the temple is mentioned;—for the historian, wishing to convey the idea that he had gone into the inner part, found it necessary to use the expression *εις το εντος*, “to the inner part.” Had he contented himself with saying, that he went, or that he stood, *εις το ιερον*, without adding more, it could not have been known that he went farther than the outside.

I hope, then, that Dr. R. may, without scruple, allow that the *management* of *εις* has been nothing more than was absolutely necessary for due grammatical discipline, and that no further coercion has been

used with it than to fix its just station, and show in what line it must occupy a place.

Dr. R.'s next objections are to the account of the preposition *ev*. Upon reading those objections, I own I could not help thinking that some symptoms were discernible of that very spirit which he deprecates so much in the compiler of the Grammar,—a strong desire to press into the service of his peculiar tenets a preposition, by no means calculated to yield him any real assistance. Had it not been for this, I think he could scarcely have found fault with what is laid down in the Grammar upon the subject of *ev*. Nothing surely is said there inconsistent with what Dr. R. himself has mentioned, and what is most undoubtedly true, that the radical signification is *in*, and that commonly it is exactly expressed by that English preposition; but it was proper, nay, even essentially necessary, in a just grammatical analysis, to investigate the manner in which it came to receive a more extended signification, and occasionally to be applied in senses apparently remote. That *ev* not unfrequently denotes *instrumentality* only, cannot, I think, be disputed; there are passages where it is impossible to give it any meaning but *with*; Dr. R. himself admits this; and all that was done or intended by the circuitous explanations in the Grammar, is to explain how it came to be used in this sense, without deviating in any great degree from the radical meaning. Explanations equally circuitous of some of the other prepositions are given in the Grammar, where it is impossible to trace the most distant reference to the points

which the Doctor supposes to have been in view. That the explanation of *εν* happened to militate a little against his favourite tenet was perhaps unfortunate, but cannot at all affect the validity of that explanation itself, which must stand or fall by its own intrinsic merits.

Dr. R. refers to Dr. Campbell's note upon a particular passage. I am not disposed to call in question Dr. Campbell's merits in many respects, yet I must own his authority as a scripture critic does not rank in the first class with me ;—he is abundantly opinionative—not unfrequently under the power of prejudice, and that prejudice, I am sorry to say, in general anti-evangelical ;—as a critic and philologist, he is often exceptionable. In the passage referred to, Dr. Campbell censures our translators for rendering *εν ύδατι*, *with water* ; but in this I think they did right, *εν* in that passage (Matth. iii. 11.) clearly denoting *contrasted instrumentality*,—the distinction of means without reference to the mode of operation ;—“ I baptize you, *applying water*, he shall baptize you, *applying the Holy Spirit and fire* ;” whereas, in the other phrase, *εν Ιορδανη*, no such contrasted instrumentality could be in view. Even there, however, I do not apprehend that *εν* was made use of to denote the mode of operation, but merely the place where the transaction happened,—a signification in which, even in the best authors, we find *εν* often employed. *Αδραστος ενι πυλαισιν ην*, (Euripid. Phœnis. lin. 1141.) “ Adrastus was *at the gates* ;” *εύρε δ' εν Ηλεκτραισι πυλαις τεκνα*, (Ibid. lin. 1563.) “ found her children *at the gates*

of Electra ;” εν δεξιᾷ μὲν εἶχον Παιονίας ἐν ἀριστερᾷ δὲ Σιντούς (Thucyd. Lib. ii. cap. 98.) “they had the Pæonians *on* their right hand, and the Sinti *on* their left ;” μαλίστα γὰρ ἐν μεθόροις τῆς Ὠροποίας οἱ Ἀθηναῖοι ἦσαν, (Thucyd. Lib. iv. c. 91.) “the Athenians were nearly *at* the confines of Oropæa.” In the passage referred to then, ἐν τῷ Ἰορδάνῃ might have been very properly rendered “*at* Jordan ;” our translators, however, have given it literally “*in* Jordan,” a rendering to which I am not much disposed to object, though I do not think it conveys precisely the Evangelist’s meaning ; but even this translation will, I suspect, be found of little service to the Doctor’s views, as certainly those baptized by John might with the utmost propriety be said to have been baptized or washed *in* Jordan, though they had done no more than taken water from that river to pour upon the part of the body to be washed ; none of us would scruple to say that we had washed ourselves in a basin, although we had done no more than take the water which it contained in our hands, and apply it to the head, face, or body. Dr. Campbell’s eagerness to censure our translators in this as well as in many other passages, proceeded, I am afraid, like many of his bitter censures on Beza, less from a desire of promoting scriptural knowledge than a secret dislike to the supporters of evangelical truth, and a wish to blame them wherever he thought he could find an opportunity.

So much then for Dr. R.’s objections to the explanation of these three prepositions, ἐκ, εἰς, and ἐν. In

spite of these objections, and the authorities by which they are supported, I think it will be found that the compiler of that part of the Grammar was fully warranted in the views he has given. Allow me to add, that if either Pædobaptists or Antipædobaptists think to fortify their cause by so feeble a prop as the use of a preposition, they will build upon an unstable foundation indeed. The application of the prepositions in Greek writers was by no means so invariable or appropriate as to authorize any important conclusion from such refinements, where other phrases or other circumstances do not unequivocally determine the application. The side looks to the water, of which Dr. R. seems so jealous, were nothing more than what almost unavoidably occurred in discussing the different prepositions;—the explanations given may possibly serve to show that conclusions of a certain kind *cannot* be built upon the use of a preposition; it is not meant to be contended that inferences of an opposite nature *can*.

After this long discussion on prepositions, I am afraid of running out of all bounds, should I enter upon the examination of Dr. R.'s observations about the explanation of βαπτω and βαπτίζω, nor indeed is this very necessary after the full investigation attempted in the Lexicon. A few remarks, however, may be allowed before finishing my letter.

Dr. R. seems disappointed that the signification of βαπτίζω was not quietly allowed to rest as he wished it. But really it was rather unreasonable to expect this when the truth seemed evidently to point ano-

ther way. If former Lexicographers, from inattention or haste, misstated, as I think they did, the radical meaning of a word, that surely was no reason why the just explanation should not be given now, and the former erroneous notion discarded. Dr. R.'s supposed analogy of the English word *immerse*, would have been sufficiently apposite, had the derivation of the two words run in a similar line, and the application been found equally extensive; as they unfortunately differ in these two essential requisites, I am afraid the Dr.'s example will do little to illustrate the point in dispute.

In one particular, I admit, Dr. R. has corrected the Lexicon; that is, respecting the use of βαπτίζω in an active sense. The use of the word, in this way, I think is very rare; but in one of the passages quoted from Anacreon, and another from Polybius, it appears evidently to have an active meaning, εβαπτισ' ες οινον, and πολλα των σκαφων εβαπτιζον. Were I disposed indeed to refine on these, as the Doctor has done on the passage in the *Batrachomyomach*, I might urge perhaps that the first meant no more than "I poured him on the surface of the wine;" and that the other was used in a neuter sense, "many of the vessels *founded*." But I am not disposed to such hypercriticisms, and rather admit the common interpretation of both: neither of them however will be found at all inconsistent with the radical meaning, as given in the Lexicon. It is not denied that βαπτίζω may denote a total submersion; but it seems no less clear, that it may, and frequently does, imply no

more than a partial submersion, or a mere superinduction of water to the extent required. Unless this meaning is admitted, I do not see how its application in many passages can well be explained.

That the radical meaning of βαπτω was to *tinge*, *stain*, or *dye*, and by no means to plunge or immerse, I am more and more satisfied. The word I think is seldom, if ever, applied to mere dipping, but only to dipping when used as the means of staining, tinging, or altering the quality; on the other hand, it is frequently applied to denote staining or tinging, where every idea of dipping or plunging must be excluded: surely then we are warranted in concluding that *tinging* or *staining* was really the radical sense, and was always in view, in whatever manner it was effected. It is almost needless to add to the examples given in the Lexicon, to prove this to be the radical sense; but, having noted down two or three not mentioned there, I shall try your patience so far as to give you them.

Iamblichus, in his life of Pythagoras, quotes from an Epistle of Lysis the following sentence in his illustrations of Pythagorean discipline, καθάπερ οἱ βαφεις προεκκαθαζαντες εστυψαν τα βαψιμα των ιματιων ὅπως ανεκπλυτον ταν βαφαν αναπιωνται, (chap. xvii.) “As *dyers*, after previous cleansing, fix by an adhesive preparation the *parts to be dyed* (τα βαψιμα) of garments, so that they may imbibe the *dye*, (or stain, βαφαν) in such a manner that it cannot be washed out.” Kuster, in his note upon this passage, quotes the one from Plato, given in the Lexicon, (page 160) and adds another

from Theo Smyrnæus, concluding with these words, ὑστερον λογους ενδεξοιντο ὡσπερ βαφαν, “they might finally receive the lessons as a *dye*,” (βαφαν). In these passages the idea of dipping is completely out of view,—dying or staining alone is expressed.

In the Onomasticon of Julius Pollux, several passages are to be found, clearly evincing the meaning of the word. Lib. i. cap. 4. the title of the chapter is, περι βαφης βεβαιας και αβεβαιου, “concerning *dying* (or staining), strong or weak,” (i. e. strongly retained or not.) Βεβαια βαφη is explained by a number of terms, all of them referring solely and exclusively to tinging or dying, none of them to dipping, such as, δευσοποιος, *well dyed*; ανεκπλυτος, *indelible*; ανεξαλειπτος *indelible*; ευανθης, *resembling flowers*, or, as we should say, *flowered*. In the same chapter mention is made of the discovery of the purple dye, by a girl; and it is said, αυτη θεασαμενη τα χειλη του κυνος ανθουντα αηθει βαφη, “She observing the mouth of the dog, (which had eaten the murex) stained with an unusual *tinge*.” The same author, lib. vii. cap. 30. professes to give a discussion expressly περι βαφης και χρωματων, &c. “concerning dying and colours,” &c. He begins, ερεις δε βαφη χρωσις καταχρωσις, &c. “You will term βαφη *colouring, staining*,” &c. The passage is long, and I shall not quote it, but Dr. R. can easily refer to it: it speaks of βαψις and its cognates as denoting the dying of wool, tempering of metals, &c. and particularly specifies δευσοποιου βαφης, “*tincture by irrigation*.” In the 33d chapter of the same book, mention is made of artists, whose business was χολοβαφη

βαπτειν, “to dye yellow colours;” της πορφυρας ἡ βαφη, “the dye of purple,” is likewise mentioned in the before quoted passage, lib. i. cap. 4.

In the following passage from Ælian, (lib. xiv. cap. 30.) βαψας seems to be used for denoting merely tinging or imbuing with perfume. The Persian monarch, says Ælian, στεφανον εις μυρον βαψας, επεπλεκτο δε ροδων ο στεφανος, which I would translate, “having tinged (imbued or impregnated) with precious ointment a crown (or garland),—the crown was woven of roses.” Dr. R. would, no doubt, be for rendering it, “having *dipped* the crown into ointment;” but, considering the very great improbability that a chaplet of flowers should have been, in order to improve it, *immersed* in a substance, of the consistence of thick oil at least, probably even more viscid, the interpretation I have given appears to be the only one that makes sense of the passage; and βαψας here will therefore mean, tinging with the perfumed ointment, i. e. scattering over it so much of the ointment as thoroughly to communicate the rich odour.

Iamblichus, in one place, uses εμβαπτειν, to express *lustration*, or *purification*, where it seems evident that no immersion could take place. Among the directions which he tells us (Vit. Pythag. cap. xviii.) Pythagoras gave his disciples, one was ουδε εις περιραντηριον εμβαπτειν, “not to *purify* in the periranterion.” The periranterion, it is well known, was a small vessel, or bason, only a few inches in depth, placed at the entrance of temples, for sprinkling the worshippers as they entered; precisely similar, as Middleton remarks,

to the vase for holy water, at Roman Catholic churches: now to plunge, immerse, or bathe, in one of these, was impossible; *εμβάπτειν* here therefore, so far as I can see, must mean, to use the water in the periranterion for lustration,—a ceremony performed by scattering or sprinkling, the idea being probably taken from the new tinge or quality, supposed to be imparted by this ceremony to the worshipper. I can affix no other meaning to the passage.

Hippocrates (de Morb. lib. ii.) uses *βάπτειν*, to denote the application of a liquid to the skin, *Ζωμος δε μη φορειτω μη δε βάπτειν*, “neither sip, nor pour (or sprinkle), broth;” using *βάπτειν* in this sense, I suppose, from the idea that the application of the liquid would strongly affect the place to which the application was made; at all events it would require no small ingenuity to discover in this passage the idea of immersion.

So much then for *βάπτω*. In regard to its derivative, *βαπτίζω*, I have hardly any thing to add to what is stated in the Lexicon; the word indeed, I am inclined to think, does not very often occur, except in a metaphorical sense,—at least I have seldom met with it;—should any passages to the purpose afterwards come in my way, I shall communicate them. In the mean time, I must, before finishing, advert to one of the passages quoted by Dr. R. himself from Josephus; it is the one in the Antiq. (lib. iv. cap. 4.) where a description is given of the preparation of the water of purification. Part of this preparation, Josephus says, was made by burning a heifer, and reducing it to

ashes, then he adds, βαπτισαντες της νεφρας εις πηγην. Now upon looking into the Levitical law upon this particular point, (Numb. xix. 17.) we find the direction was, "they shall take of the ashes, and running water shall be put thereto; here then, the putting water to ashes is expressly termed βαπτισαντες της νεφρας, baptizing the ashes. It is true, as Dr. R. remarks, that in this passage ξαινω and βαπτιζω are distinguished; but this distinction, I apprehend, respects the *degree*, not the *mode*, of applying the water, fully impregnating in the one case, and barely touching in the other.

Upon one or two more of Dr. R.'s references, I was disposed to make some remarks, but really I have gone so completely out of all bounds already, that I must positively stop. It is the less necessary I think to discuss βαπτιζω, the derivative, because if we have succeeded in ascertaining that the real and proper meaning of the primitive βαπτω is to *tinge* or *imbue*, it seems to follow that it was with reference only to this, that βαπτιζω was adopted to denote religious and ceremonial initiation, without any view to the secondary sense of immersion, in which undoubtedly βαπτω and βαπτιζω were both occasionally, but by no means constantly or universally, employed.

And now, my dear Sir, rejoice, that after this long and tedious travel through the water, you will find yourself within sight of land at last. I never dreamed that it was to have run to such an unmeasurable length. I cannot however conclude without requesting, that if you have an opportunity of communicating with Dr. R. on the subject, you will have the goodness to express to him the sincere regard and

esteem which, though personally unknown to him, I feel for his character. Differing from him decidedly, both on the point in question, and its correlative, infant Baptism, I trust that there are other points, of far more importance, in which we could cordially agree. At any rate, I can say, that even all the waters with which he has attempted to overwhelm your Lexicographic labours, will not cool the ardour of my good wishes for his comfort and success in his ministerial and academic exertions.

I ever am, my dear Sir,

Yours most truly, &c.

EDINBURGH,

9th September, 1812.

P. S. I find I have omitted one observation, that ought to have been taken notice of in regard to the interpretation of βαπτίζω; I shall venture therefore still to introduce it. Our Antipædobaptist friends, when they contend that, from the examples adduced by them, *immersion* is the only sense in which βαπτίζω, in its literal acceptation, was employed, do not seem aware that almost all of these examples imply, not a mere *dipping*, an immersion immediately followed by an emersion, but a continued and permanent immersion,—a continuance under water. It is impossible then to apply this as the rule of operation in Christian Baptism, and even Antipædobaptists are compelled to deviate from the literal meaning: with what justice then can they blame others for a similar deviation, occasioned by regarding the intention and design more than the mode of performance.

An *EXTRACT* from a *COMMON PLACE BOOK*, which the Author of the foregoing Letter had just begun, and with which I have been favoured since this Work went to Press.

SIGNIFICATION OF ΒΑΠΤΩ.

THE following are examples, casually occurring, of the use and signification of βαπτω, from ‘Barker’s Classical Recreations,’ and other books.

Το βαψαι διηραι κεκληκεν ὁ ποιητης. Plutarch. Sympos. Problem. viii. 6. “The Poet has called βαψαι διηραι, to *moisten*, or *wet*,” Barker, p. 256.

Και τας βαψας φαρμακα, Thom. Mag. v. “And βαψαι (or *staining*), φαρμακα (*dye stuffs*),” Barker, p. 395.

Ὅποταν ασθენση το φαρμακον ὡ βαπτεται, ὑπολευκαινεται τα πολλα. Achill. Tat. l. ii. 89. “when the dye with which it is *stained* decays, it generally turns whitish” Barker, p. 396.

Και φαρμακωνες τα βραφεια εκαλουντες και φαρμασσειν το βαπτειν ελεγετο, Eustath. ad. Il. x. 1383. l. 32. “And φαρμακωνες (*dye shops*) were called βραφεια (*dye shops*), and φαρμασσειν (*to tincture deeply*) was called βαπτειν (*to dye*),” Barker, p. 398.

Βυσσω, βεβαμμενον, Hesychius; unde βυσσινον, “*stained or dyed with purple*,” Barker, p. 417.

Βυσσος, ειδος βοτανης εξ ου και τα απ’ αυτης βαπτομενα ιματια βυσσινα λεγονται, “*Bussos, a species of herb, from which also the garments dyed or stained with it are called byssina*,” Barker, p. 418.

Τας τριχας, ω Νικυλλα, τινες βαπτειν σε λεγουσιν

Ἄς συ μελαινοπατας ἐξ αγορας επξειω.

“Some people, O Nicylla, say that you dye (or stain) your hair, which you bought completely black out of the market,” Epigram. Collect. Bentleyi cum Callimacho. Lond. 1741. p. 139.

την κεφαλην βαπτεις γηρας δε σου ουποτε βαψεις.

“You dye or colour your head, but you will never dye old age,” so as to give it a youthful appearance, Epigram. Collect. Bentleyi.

—————ὅς ποτε πικρην

Μουσαν εχιδναια πρωτος εβαψε χελω.

“Who formerly first stained, dyed, or imbued the Muse with viperish gall, Epigram. Collect. Bentleyi, p. 156.

Ἐπει και τα ἄνθα ξηρα οντα, ει τις βλεποι αποβεβληκοτα την βαφην, Lucian Dial. Mort. Dial. 18. “Since also flowers, when withered, if one look at them after having lost their colour (or tincture), βαφην.

Βαπτεται γαρ ὑπο των φαντασιων η ψυχη, βαπτε ουν αυτην τη συνεχεια των τοιουτων φαντασιων, M. Antonin. v. ch. 16. “The soul is imbued (dyed or tinged) by the thoughts (or imaginations.) Imbue (dye or tinge) therefore the soul with such thoughts as these,” &c.

Δικαιοσυνη βεβαμμενον εις βαθος, M. Antonin. iii. 4. “thoroughly imbued (tinged) with justice.”

Οζα μη οποκαισαρωθης μη βαφης, M. Antonin. vi. 30. “Take care you do not fall into the manners of the Cæsars, lest you be polluted (stained, dyed).”

Note upon this last.

(Μη βαφης) Ne mergeris et obruaris. Xyl. immo ne

tingaris, ne inficiaris, ne mores aulici genuinum animi candorem obfuscent,—quod nos diceremus, *that you be not stained*, nam quod Græci *μικρῖναι* et *βαπτειν*, nos dicimus,—*to stain*.” After several examples, the Note concludes,—*Vult ergo καθαρον μενειν διανοιαν*, aut, ut mox, sese ipse explicat, *απλουν και ακεραιον*. Senec. Epist. 19. *Elui difficile est, non enim inquinati sumus, sed infecti, i. e. ου μεμισσμενοι αλλα βεβαμμενοι*.

In Suidas de Hierocle is the following passage: *εις δικαστηριον αχθεις ετυπτετο τας εξ ανθρωπων πληγας, Ρεομενος δε τῷ αϊματι βαψας κοιλην την χειρα, προσραινει την δικαστηριαν*. “Being carried before the tribunal, he was scourged by the executioners, (literally, he was struck the blows of the six men,) and, flowing with blood, having wetted the hollow of his hand, he sprinkles it on the judgment seat.” *Βαψας* here, I think, cannot with any propriety mean “*having plunged or dipped*,” from the situation in which Hierocles was,—his body bloody with stripes, all that he could do was to catch some of the blood, as it ran down from his wounds,—he caught it in the hollow of his hand,—this is termed *βαψαι κοιλην την χειρα*, and it must be a strong perversion of the meaning I think to call this a dipping or plunging.

This passage from Suidas is thus given by Dr. Clarke in his Note on *Odyss. I. 347*. *Εἰς δικαστήριον ἀχθεις, ἐτύπτετο τὰς ἐξ ἀνθρώπων πληγὰς· ῥεόμενος δὲ τῷ αἵματι βᾶψας κοιλὴν τὴν χεῖρα προσραίνει τὸν δικαστήν, αἷμα λέγων,*

Κύκλωψ, τῆ, πῖ' οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα.

That Cowper understood *Βάψας* here to signify the

scourged man letting the POURING blood FLOW DOWN into his hand, is evident from the account of it which he has given in Note 15. Odyssey IX. “ Hierocles being brought before the judge, he sentenced him to be beaten with rods ; when, *filling the hollow of his hand with the blood that streamed from him*, he scattered it over the magistrate, saying,

Κύκλωψ, τῆ, πῖ' οἶνον, ἐπει φάγεις ἀνδρόμεια κρέα.

“ Lo, Cyclops ! this is wine. Take this and drink After thy meal of man’s flesh.”

One of the most decisive examples of βάπτω in the sense of *painting* or *laying on colours*, occurs in Μενανδρου λείψανα, the Fragments of Menander, ἐκ τῆς Ὀργῆς, β'. the second fragment of the comedy entitled Anger. It is the more valuable, as the word ἐλούμην occurs in the same passage, so that the distinction between it and βάπτω is most clearly marked.

Καὶ τοι νέος ποτ' ἐγενόμην καὶ γὰρ, γύναι,
 Ἄλλ' οὐκ ἐλούμην πεντάκις τῆς ἡμέρας
 Τότ' ἄλλὰ νῦν. οὐδὲ χλανίδ' εἶχον ἄλλὰ νῦν.
 Οὐδὲ μύρον εἶχον ἄλλὰ νῦν. καὶ ΒΑΨΟΜΑΙ,
 Καὶ παρατιλοῦμαι, νῆ Δία, καὶ γενήσομαι
 Κτήσιππος, οὐκ ἄνθρωπος, ἐν ὀλίγῳ χρόνῳ.
 Καθὼς ἐκεινος κατέδομαι καὶ τοὺς λίθους
 Ἀπαΐζάπαντας, οὐ γὰρ οὖν τὴν γῆν μόνην.

“ And I also, woman, was once young : but I was not washed five times a day then ; but now *I shall* : neither had I then a fine robe ; but now *I shall* : neither had I ointment ; but now *I shall* : and I will PAINT *my hair*, and will pluck out hairs,—and will become a Ctesippus, and not a man, in a little time ;

like him I will eat up the very stones whole, and not the earth alone."

The speaker introduced here is an extravagant old fellow, an imitator of Ctesippus, the son of Chabrias, whose shameful doings and luxury are described by Athenæus.

A *χλαρίς* was a fine thin robe worn as an upper garment among the Athenians. When a young man he had worn a *χλαμύς*, a thicker, coarser, military garment, worn over the tunic, a cuirass.

Voluptuous old men painted the hair of their head and beard, ("crines et barbam sibi pingebant," are the words of the Commentator,) that they might seem the younger to their mistresses.* This operation, which was intended to conceal gray hairs, could not have been performed by immersion, which would have dyed the skin as well as the hair, and might have given a man the appearance of a mulatto or a black but certainly not of a youth. It must, therefore, have been a laying on of colour, an operation of painting, and the word *βάψομαι* is here used as the appropriate term for it.

While such men, as the speaker in this passage, painted their hair, where they considered it an ornament, they had it, in other parts, entirely plucked away. This explains the additional clause *καὶ παρατιλοῦμαι*.

Ctesippus was, as already said, the son of Chabrias, an illustrious Athenian general, but very unlike his

* See the two examples at the top of page 253.

father. He went to such an extreme of profligacy as to sell the stones of his father's monument, built by the Athenians at the public expense, that he might consume the money on his pleasures. It is to this fact, that the old man alludes, when he speaks about "eating up the very stones." *Μεναδρου λειψανα*, with Notes by Grotius and Clericus. Amstel. 1709. 8vo. p. 136.

THE END.

GLASGOW :
ANDREW & JOHN M. DUNCAN,
Printers to the University.

Preparing for Publication.



BY THE SAME AUTHOR,

A GREEK GRAMMAR,
AND GREEK AND ENGLISH
SCRIPTURE LEXICON,

THIRD EDITION,

With such additions, as shall render the GRAMMAR
suitable for the general study of the Greek Language,
and the LEXICON sufficiently copious to aid in reading
the ordinary classical Authors.

WORKS PUBLISHED

BY

WARDLAW & CUNNINGHAME,

173, TRONGATE.

THE TESTIMONY of GOD AGAINST MASSACRE and RAPINE; a Sermon preached in Nile-Street Meeting-House, on Sabbath, the 9th April, 1820. By GREVILLE EWING, 8vo. 6d.
The DUTY of ABSTAINING from DEBT; a Sermon preached in Nile-Street Meeting-House, on the 4th and 11th of March, 1821. By the same. 8vo. 1s.

TRAVELS THROUGH PART of the UNITED STATES and CANADA, in 1818—19. By JOHN M. DUNCAN, A. B. in 2 vols. post 8vo. price 16s. bds.

The PROTESTANT; in which are Discussed the Principal Points of Controversy between the Church of Rome and the Reformed Church. By WILLIAM M'GAVIN, ESQ. 4 vols. 8vo. price 50s. boards.

N. B. Any volume may be had separately.

LECTURES on the BOOK of ECCLESIASTES. By RALPH WARDLAW, D. D. 2 vols. 8vo. 18s. boards.

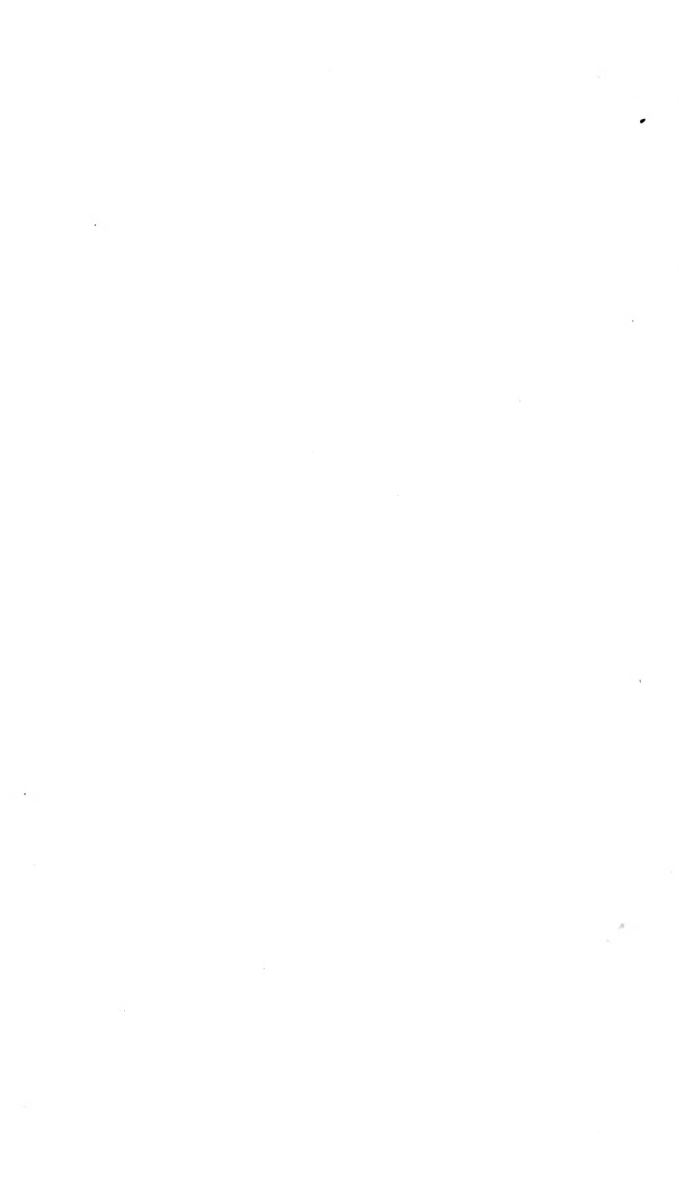
DISCOURSES on the PRINCIPAL POINTS of the SOCIETIAN CONTROVERSY. By the same. Third Edition, 8vo. 12s. bds.

UNITARIANISM INCAPABLE of VINDICATION; a Reply to the Rev. James Yates' Vindication of Unitarianism. By the same. 8vo. 10s. 6d. boards.

THREE LECTURES on the ABRAHAMIC COVENANT, and its Connection with INFANT BAPTISM. By the same. 8vo. 3s. 6d. stitched.

MISCELLANEOUS DISCOURSES, Preached on Public Occasions, and **ESSAYS**, collected into One Volume. By the same. 8vo. 15s. 6d. bds.

REVELATION, a POEM: illustrative of the immense importance of the **BRITISH and FOREIGN BIBLE SOCIETY**. By GEORGE MARTIN. Price 3s. 6d. bds.





Princeton Theological Seminary-Speer Library



1 1012 01021 3157

