

EXAMPLE 5.

Eubuli Nausicaa (*Meineke, Fragm. Comic. Græc., Vol. III. p. 238*).

Ὅς νῦν τετάρτην ἡμέραν βαπτίζεται,
νῆστιν πονήρου κεστρέως τρίβων βίον.

Eubulus (fragment of an ancient comedy), B.C. 380 :

"Who now the fourth day is baptized leading the famished life of a wretched mullet."

The mullet was a fish, notably hungry, and fabled to be always found empty when caught. There is a difference of opinion as to the meaning of this passage. Some think it is spoken of one whose vessel was wrecked and who was himself for the fourth day clinging to some part of the wrecked vessel, undergoing a slow process of starvation, and frequently baptized by the waves dashing upon him. Most scholars, including the Baptist, Dr. Fuller, think that Eubulus is here speaking of one who had been on a "drunken spree" for the four days mentioned. Then, as in Ex. 3, we know that the baptism expresses the state of intoxication, and that the liquor was the baptizing instrumentality, and that it was moved and put into the man, not the man into it. Neither interpretation lends any countenance to the dipping theory. "Four days" are too long for a Baptist dipping.

EXAMPLE 6.

Aristot. de mirabilibus Auscultat. 136 (*ed. Bekker, Vol. VI. p. 136*).

Λέγουσι τοὺς Φοινίκας τοὺς κατοικοῦντας τὰ Γά-
δαιρα καλούμενα, ἔξω πλέοντας Ἑρακλείων στηλῶν
ἀπηλιώτῃ ἀνέμῳ ἡμέρας τέτταρας, παραγίνεσθαι
εἰς τινὰς τόπους ἐρήμους, θρύου καὶ φύκους πλήρεις,
οὓς ὅταν μὲν ἄμπω τις ἢ μὴ βαπτίζεσθαι, ὅταν δὲ
πλημμύρα, κατακλύζεσθαι.