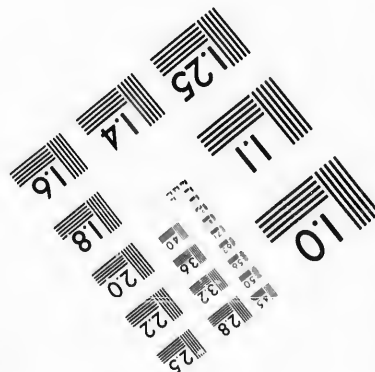
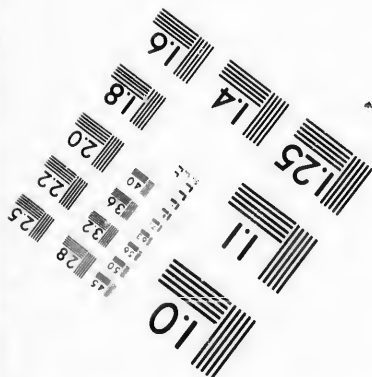
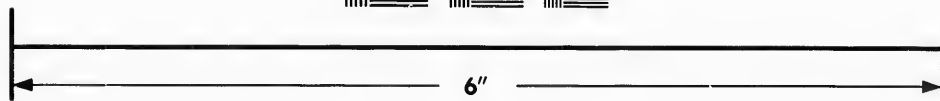
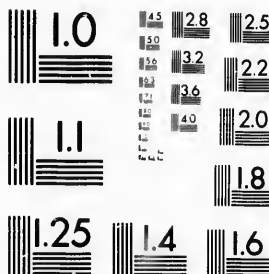


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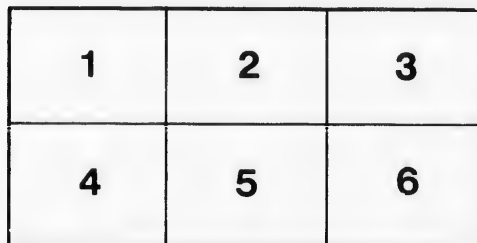
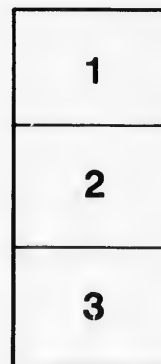
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LETTERS

ON THE

MEANING OF BAPTIZO,

IN

THE NEW TESTAMENT.

IN REPLY TO THE VIEWS OF THE

*REV. CHARLES TUPPER.*

BY

*THOMAS TROTTER,*

MINISTER OF THE PRESBYTERIAN CHURCH, ANTIGONISH.

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PICTOU.

PRINTED AT THE EASTERN CHRONICLE OFFICE.

1848.

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## ADVERTISEMENT.

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THE writer of the following letters paid particular attention to the subject discussed in them, in his younger years, and they exhibit the result of his enquiry respecting it. He is happy to say, that the views expressed in them, have for the greater part, received the approbation of some learned friends in Britain, to whom they have been submitted, many years ago ; and the more he considers them, the more firmly is he persuaded of their truth. Had the letters been intended when written, to appear as a pamphlet, more attention would have been paid to their composition, some things have been omitted that would have been introduced, and others which have been introduced would have been treated more fully ; but they were so nearly ready for the press, before this was thought of, that the proposed improvement would have hardly compensated for the trouble it would have occasioned ; and they were therefore sent to the editor of the *Eastern Chronicle*, with permission to do with them as he pleased.



### ERRATA :

Page 18	line 1	for several,	read	"seven."
" 28	" 24	" Moses	"	" Moses only."
" 29	" 36	" Orator	"	" Writer."
" 31	" 8	" Baptizo	"	" Rantizo."
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				to be on an equal footing with the advocates.

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## LETTER II.

I do not see how any candid and intelligent man, who inquires into the meaning of *diaphorais baptismois* in Heb. ix. 10, with a sincere intention of ascertaining its meaning, can entertain a doubt that it means "diverse baptisms," or "rites of purification differently performed," *Diaphoros* means a difference in the species of seeds, Deut. xxii. 9; and in the species of animals, Liv. xix. 19, Dan. vii. 19; and of plants, Wisdom vii. 20; in the form of vessels, Ezra vii. 27; and in the gift of the spirit, Rom. xii. 6. In the absence of all evidence to the contrary, this ought to settle its meaning; and the man who says he is not satisfied, has made up his mind, and is determined to adhere to it, whether right or wrong.

If the rites which bore the name of baptisms, were performed in different ways, *baptizo*, which means "to administer these rites," cannot be restricted to one particular mode of administering them, and should not be so understood. It must be as extensive in its use as *Baptismos*; of this there can be no reasonable doubt. It is of no use to say, that *Baptizo* means only "to immerse," in the classics, unless we deny that the Jews ever changed the meaning of the Greek; but I shall show in a little, that they changed the meaning of a very great number of words in that language, giving to some entirely new significations,

and to others, senses directly opposite to what they had among the Greeks themselves.

But Mr. T. says that, "in order to have rendered it in the least degree probable, that they changed the meaning of *Baptizo*, I should have given instances in which they changed the meaning of verbs, *which express the mode in which the intended action is performed*, and that not having done this, it may be fairly presumed that I cannot." This not only displays a degree of ignorance for which I was unprepared, but also of recklessness, for which I find it difficult to account. It is equally clear that he knows nothing about the matter, and is perfectly indifferent to the consequences of an exposure, and is therefore determined to speak at random, in the hope that I may be as illiterate as himself, or in the confidence that the Baptists will excuse it if otherwise, as well meant, though falsely done. I have not given such instances as he demands, not, however, because I cannot, but because I can do it so very readily, that but for what he has said, it would never occurred to me, that any person having Mr. T's pretensions, could possibly have doubted it. But the queerest part of the thing is, that he evidently supposes the poor Jews to have acted on some principle in altering the meaning of Greek words, preserving the meaning of one class, and changing that of another, from some caprice or whim of their own. But the truth is, that they changed them from ignorance, as Mr. T. himself is disposed to do, and as every body does, at least for a time, who is compelled to use a foreign tongue. They acted therefore from accident rather than by rule; and it so happens that *Baptizo* belongs to a class of verbs, of which they were most likely to mistake the meaning, and in the use of which they have made the greatest innovations.

The class of Greek verbs which express the form or manner of the action, is not very large; and I could undertake to show, that they changed the meaning of a great proportion of them, but at present I must confine myself to a few instances. I shall begin with those which express the dif-

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frequent modes of election that are known to have been in use in the Grecian Republics. *Epipsephizo* means "to vote," without saying how; and though it does not occur in the Septuagint, or New Testament, I find it in this sense in Josephus, which shows that they made no change upon it, at least, so far as we know. Bel. Jud. Lib. I. c. xiv. § 4, *Epipsephizontai pantes* "They all voted for him." But *Sungkatapsephizo* which means in the classics "to vote all together," or, "at once," "to choose by acclamation," did not escape in this way. It does not mean to elect in any way, but to reckon, or number with, Acts. i. 26. *Sungkatapsephisthe* "he was numbered with the eleven." *Cheirotonco* is compounded of *Cheir* "the hand," and *Teino* "to stretch out," and means in the classics "to choose by a show of hands. One class of the magistrates of Athens were chosen in this way, and were therefore called, the *Cheirotonetoi*. It is not certain whether the verb retains this sense in 2 Cor. viii. 19, or not, but the Jews certainly used it in the sense of simply appointing, or ordaining, and that where no election had taken place. Josephus speaks of a king *hypo tou Theou Kecheirotonemenos* "by the appointment of God," J. A. Lib vi. c. iv. § 2, and c. xiii. § 9, in which sense the word occurs in Acts x. 41. And it means "to ordain," in Acts xix. 23, Tit. i. 5. Again, *Kleroo* means in the classic writers "to choose by lot," as in the case of Matthias, Acts i. 26. Another class of the Athenian Magistrates were chosen in this way, and hence called the *Klerotoi*. Pieces of brass with their names engraved upon them, were deposited in an urn, along with a white and a black bean for each. After being shaken, a piece and a single bean were drawn, and if the latter was white, the person whose name was on the former, was chosen. But *Kleroe* means "to inherit" in the New Testament Eph. i. 11. *Kleroo* originally meant "the lot," "but Canaan was divided to the Israelites by lot," and the Hebrew term which means "the lot," came also to mean "a portion of the land," as the term "lot," does with us, and as these lots were hereditary, the lot came to mean "an inheritance;"

and the verb "to inherit," or, "obtain by inheritance." Once more, *Kleronomeo* is compounded of *Kleros* and *no-mo*, "to distribute," and means with the classics "to divide by lot;" but with the Jews it also meant "to inherit." Heb. iv. 14, as *Kleronomia* means "an inheritance," and *Kleronomos* "an heir."

Here I might stop, but as Mr. T. has driven me into this line of argument, I am disposed to go farther, and show that the Jews made as free with verbs terminating in *izo*, like *baptizo*, as with those which expressed the mode of an action. Thus for instance, *procheirizo* means with the classics "to choose," or, "prefer;" but with the Jews, like *Cheirotono*, it means "to appoint," Acts xxvi. 16. *Enkainizo*, with the former, means "to dedicate," and our translators have so rendered it in Heb. ix. 18; but it there means "to establish," for a covenant cannot be said to be dedicated. And the Jews did not only give to verbs in *izo*, new or different senses from what they had among the Greeks, but they did not scruple to give them directly opposite senses. Thus *apelpizo* invariably means with the classics "to despair;" but with the Jews, "to hope;" Luke vi. 35; and *aphupnizo* means with the former "to wake," but with the latter, "to sleep," chap. viii. 23. Dr. Campbell, one of the "learned pedo-baptists," who holds out for the classical meaning of *Baptizo*, and is therefore a mighty favourite with the Baptists, with celtic obstinacy, which often sets common sense at defiance, gives *apelpizo* its classical meaning in the former of these passages, and renders it "do good and lend; nowise despairing," which is inconsistent with the construction, and in direct opposition to the tenor of the context. It would have been too much, however, to have stood out in the other passage, and he yields to the force of truth, but without a hint that he finds it necessary. The learned Markland, who is no less anxious to maintain the purity of the Greek of the New Testament, has more candour, and says; "How this word came to signify "to fall asleep," I do not know;" and adds, "it may be observed that St. Luke often uses words compounded

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with *apo*," and he might have said also terminating in *izo*' "in a very unusual signification." Moreover the Jews did not only alter the meaning of such verbs, but on their own responsibility, they added numbers to the Greek language, which the Greeks themselves never recognized: such as *Splanchnizo*, "to move with pity or compassion, which occurs of en in the New Testament but nowhere else; Math. ix. 36; xiv. 14; xv. 32, &c.; *proseuangelizo*, "to preach before, Gal. iii. 8. To these we might add a number of verbs not terminating in *izo*, as *Episkeptomai*, "to look out," Acts vi. 3, were it to serve any purpose connected with this enquiry.

Mr. T. may probably meet with references in his Lexicon, to some of the words or significations in profane writers, but he will find upon enquiry that they are not among the number of the pure old Greek classics. The Alexandrian Greek, or that spoken in Egypt, from the times of the Lagidae, was considerably infected with Hellenistic expressions; and as the schools in that country came in time to be much frequented, the Greek in use in it, found its way into other regions, where it would have been regarded as barbarous, in a more fastidious age. At all events, I trust he will have candour enough to admit, that I have established a point beyond all dispute, which he either believed, or wished it to be supposed, was beyond my power: namely, that the Jews changed the meaning of a number of verbs similar in all respects to *Baptizo*, and therefore that the classical acceptation of that word, without something else, is not at all to be depended on. I maintain that they have changed the meaning of *Baptizo* as well as that of many others; and Mr. T. must allow that I have at least made it probable. I will hereafter make it certain. Mr. T. is in the habit of giving us a host of names, chiefly those of "learned pedo-baptists" when he fails of proof; and I will show hereafter, that he has either from ignorance or design completely misrepresented some of these. But though he had done every one of them perfect justice, their simple affirmations, however confidently given, is very much in-

ferior to proof. In every case in which I say that a word is used in any particular sense, I refer him to a passage in which it has evidently that sense, and do not require him to depend upon any man's opinion. Let him either meet me in the same way or confess that he cannot; and whatever he does, let him refrain hereafter from hazarding opinions on points which he has not examined, and knows nothing about. It is inconsistent with moral rectitude to do it. Whatsoever is not of faith is sin, and faith that rests on no foundation but a man's wishes, or perchance, the necessity in which he has involved himself, will not acquit him from the charge of guilt. I believe that a man can hardly fail to take an interest in an opponent, with whom he contends from no personal motive, but from a pure, simple regard for the truth. This being my motive, I wish well to Mr. T., and it would be a pleasure to me hereafter, to have as many occasions of noticing his fairness, as I am afraid he has given me occasion for noticing the want of it.

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## ON THE MEANING OF "BAPTIZO."

### LETTER I.

Many of your readers know, that I was engaged last year, in the columns of the "Nova Scotian," in a controversy with the Rev. Mr. Tupper, respecting the meaning of the Greek word *Baptizo*, in the New Testament; which was rather abruptly terminated, by the tacit refusal of Mr. Annand, to admit anything more upon the subject. I have hitherto been endeavouring, rather to bring Mr. Tupper fully out, than to give him a final answer; and now that this appears to be in a great measure gained, it is a considerable disappointment to be prevented from improving the opportunity thus presented to me. The elections now being over, and as numbers may be inclined to attend to something else than politics, I would fain resume the discussion, and would esteem it no small favour, to have access to the public, through the medium of your Journal. Though Biblical Criticism has its charms to me, I am aware that it is generally thought to be dry reading; but nothing should be uninteresting to christians, which has a tendency to expound and settle the meaning of the Word of God; and more especially when it relates to practical points of the greatest importance. As many of your readers may not be acquainted with the present state of the controversy, some recapitula-



tion will be proper, but I shall do nothing more in this way, than what appears to be indispensable.

1st. Mr. T. alleges that the Syriac *amad*, to baptize, literally means *to immerse*, and *mamuditho*, baptism, means *immersion*; and in proof of this he referred to the late Mr. Greenfield, who had rashly hazarded that opinion, and appealed to the Syriac version of John v. 2. as an instance of it. The Greek *Kolybethra*, which in classical writings, means a pool for bathing, is rendered in the Syriac *Dubtho hado de mamuditho*, "a certain place for purifications," but because that *Kolybethra*, has the sense that I have mentioned, it is inferred that *mamuditho*, must mean "an immersion," and that the verb *amad*, from which it comes, as a matter of course must signify "to immerse." Now whatever may be the classical meaning of *Kolybethra*, it is evidently used in the passage in John, for the whole establishment, including the buildings, which in the Hebrew tongue was called *Bethesda*, or, "the house of mercy." Provided it had been proved by other evidence, that *mamuditho* means "an immersion," there would have been no doubt of its meaning here, but if such a passage as this is to be taken as proof, we may in the same way prove whatever we please. Mr. Greenfield was unable to endure the ridicule which it naturally provoked, and unhappily put an end to his own life.

This I represented as a practical retraction of the opinion, and observed that Mr. T. should not, under these circumstances, have referred to it, as if it had been manfully and successfully defended, which he seems to consider a reflection on Mr. G., but it is a reflection on himself. I consider his conduct as hardly consistent with polemical fairness, or even with moral rectitude. It is taking the benefit of Mr. G's high reputation, for the purpose of giving support to an opinion of which he showed himself to have been ashamed, after having rashly expressed it.

2d. Mr. T. is at a loss to know for what purpose it was that I stated that the Syriac *amudo*, like the Hebrew *amud*, means "a pillar," and snappishly asks, "Is baptism a pil-

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far?" I gave him the credit to think that a brief and concise view of my meaning, would unfold to him all that I wish to say, and this is the courtesy with which this compliment has been received; but it will relieve me from every farther obligation to observe the rules of decorum, than what I owe to myself.

Many of the most distinguished Biblical critics, among whom we may rank Gesenius, Robinson, Henderson, &c., believe that *amad*, which originally meant "to stand up," came to acquire the sense of "baptizing," from the circumstance that baptism was usually received in a standing posture. From this opinion I ventured to dissent, and said that I thought it might have acquired that sense, from the circumstance that baptism was supposed "to confirm the convert." The verb *amad* is found in all the Shemitic dialects, and must therefore have belonged to the language from which they are all descended, before they began to diverge from one another. Its literal, and therefore its primary meaning is, "to stand still," or, "be stable," or, "stationary." In the course of time it acquired the sense of "confirming" or "establishing," in a figurative acceptation, as 1 Chron. xvii. 14., 2 Chron. ix. 8. In whatever way it came to acquire the sense, it is worthy of observation that it was also acquired by the verb *Kum*, which also means "to stand," as in Gen. xxiii. 17, 20, "The field &c., were confirmed" literally "stood up to Abraham," 2 Sam. vii. 25. The Syriac *Kum*, has the same meaning, and they must have acquired it from uses that were common to both. Again, the Hebrew *amud*, and Syriac *amudo*, which are derived from *amad*, mean "a stable object," such as "a pillar," and always convey the idea of "stability." Moreover, from the masculine noun *amudo*, the feminine noun *mamuditho* is formed, by prefixing "M." and giving it the feminine termination. Now I will still give Mr. T. the credit to think, that he is orientalist enough to know, that by prefixing the particle *mem* or *m.*, to a noun expressing a certain effect, you make it signify the occasion or cause of that effect. If *amudo* means stability, *mamuda* or the

feminine *mamuditho*, should mean the cause or occasion of stability; in other words "a confirmation." Circumcision was a seal or confirmation of the righteousness which is by faith Rom. vi. 2.. Baptism came in the place of it, Col. ii. 11. 12., and it was natural for the early christians to speak of it as a confirmation too, which we know they did. I hope that this will satisfy Mr. T. that I was after all not so far out of my way in stating that *amudo* means "a pillar." Can he prove by as fair a train of criticism that *mamuditho* means "an immersion?" His proof from Numb. xxxi. 23. will not do. "To pass through water" is a figurative expression, and does not mean "to immerse," but simply "to wash," without regard to the way in which it is done.

3d. Mr. T. supposes that because I do not pretend that *baptizo* means "to sprinkle," I can have no other alternative than admit that it means "to immerse;" but he might just as well say, that I must allow that *apokteino* means "to shoot," because I cannot prove that it means "to hang." Did he never before hear of generic terms. When I state that *apokteino* means "to kill," I give no idea of the way in which it is done; and I maintain that in the New Testament *baptizo* is used as a generic term, that it means to perform any one of a class of religious rites, which agreed in some respects, but differed in others; and in proof of this I refer to the expression *diaphorais baptismois*, "divers baptisms," in Heb. ix. 10. *Diaphoros* means "excellent," in the classics; but the Jews used it in the sense of "various," or "diversified." Schlessner explains it by *discrepans, dissimilis, diversus, varius*, terms which express "discrepancy," "dissimilarity," "diversity," "variety," and says *Omne, quo res dignoscitur, quod dissimile redit, diaphoron dicitur*. Every thing by which a matter is distinguished, or which produces dissimilarity, is called *diaphoron*; and Parkhurst says it means "different," "diverse." But Mr. T. flatters himself with the idea that he has discovered a passage, namely, Ezra viii. 27. in which it means "plurality," and he therefore maintains that it means "many." This I regard as a curious specimen of Biblical criticism,

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and one that shows what slender proof a man will accept of, in support of a favourite object, rather than have nothing like proof at all. *Shanim*, the Hebrew term rendered *diaphora*, in the passage in Ezra, does not mean "plurality," and Mr. T. can hardly fail to know this, if he knows any thing about the Hebrew at all. It comes from the verb *shanah* or *shaneh*, which among its other senses means "to change," "alter," "diversify," "disguise," 1 Sam. xxi. 13, 1 Kings xiv. 2, Job xiv. 20, Jer. lii. 33, Lam. iv. 1. If the Masoretic punctuation he followed, it means "two," in the passage in question; but if we set aside the points, which were not invented till seven or eight hundred years after the time of the LXX, it may mean "diverse." It occurs in this sense as a participle in Esther i. 7, where it is used as here in reference to vessels, "And they gave them drink in vessels of gold; the vessels *shonim*, 'being diverse,' one from another! The word also occurs in this sense in its Chaldean form, in Dan. vii. 3, 19. Under these circumstances it might have occurred to Mr. T. that the LXX must have understood it in this way, and that *diaphoros* therefore has its usual meaning. Josephus evidently did not suppose that two vessels only were numbered, for he has given us an account of every thing about them but their number, which he would not have omitted had he known what it was. The word was not, therefore, understood at the time to mean "two," and in all probability did not get that interpretation put upon it, till the dark ages, when the Masorets so expounded it. It is a poor shift indeed to say that it means plurality. Mr. T. will not find a passage either in the Old or New Testament, in which *diaphoros* does not mean "diverse;" and if that be its meaning all the rites which the Jews called Baptisms, could not have been performed in the same way. Macknight's assertion to the contrary is not proof. It may satisfy those who are determined to believe it, whether right or wrong; but it will not satisfy any man who conscientiously wishes to discover the truth. I say again that Macknight not only misrepresents the Greek, but expresses his meaning in improper English. *Diverse* once meant "several," but according to Johnson, who is better authority on such points than Macknight, it had become obsolete in that sense before his

time. See his Dictionary. And of what use is it to refer to the Hebrew translation of the passage. It was made since Mr. T. and I attained to manhood, and often gives a wrong sense to the text, and that in very bad Hebrew. The author of the Syriac version lived among the people who observed the customs to which the passage refers, and had far better opportunities of knowing in what sense the terms in it are used, and he gives us the strongest orientalism expressive of diversity, which the language admits of. It is to this effect "which stood in meats, and drinks, and ablutions of forms, of forms; that is, of very different forms." The sprinkling of blood is expressly referred to as one way, and that of the water of separation as another, and there were a number more which are not mentioned.

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### LETTER III

I showed in my last letter, that the Jews changed the meaning of such Greek verbs as *Baptizo*, just as readily, if not more so, than that of any other, and that therefore, there is nothing improbable in the supposition, that they changed the meaning of *Baptizo* too. But Mr. Tupper is satisfied, that we have an undoubted instance of its classical acceptation, in the Greek version of 2 Kings v. 14, and he takes that for a proof, that the Jews did not change its meaning, but continued to preserve its classical sense. I do not deny that the Hebrew *Tabal*, which is here rendered by the Greek *Baptizo*, very often means "to dip;" but I deny that it is limited to the senses, that Mr. T. thinks proper to allow to it; or that the LXX were under any necessity of understanding it in either of them. He says: "They must have been poor Hebrew scholars indeed, if they did not know that it *always* signifies either "to dip," or, "to dye." As they knew that Naaman did not dye himself seven times in the Jordan, they could not fail to know that he dipped, or immersed himself; and therefore correctly rendered *Tabal* by *Baptizo* "to immerse." " This is doubtless meant to be exceedingly smart, but I will not exactly say what I think of it. I may observe, however, that although the LXX were not adepts either in Greek or Hebrew, they know a great deal more about both them than Mr. T. does, and if he has any

he will prescribe no more rules for them hereafter. I would also beg leave to recommend to Mr. T., a little more precision in the use of the English; for it is not fair to confound terms that are really different, such, for instance, as "to dip," and, "to immerse," and then to reason from the one to the other, as if they were convertible, or of the same import. Johnson, in his Dictionary, which is generally considered as no bad authority, says, that the first has two senses, namely, "to put into a liquid," and "to moisten, or wet, with a liquid;" and he gives us appropriate examples of both, from English classics of the first character. On the other hand, he explains *immersion* to be, "the act of putting into a liquid *below the surface*," of which sense he also gives us suitable examples. The Baptists generally use immersion in this sense, which is a correct one; but they often speak of dipping as if it were precisely the same. A thing, however, may be dipped without being immersed; and in a dispute about the meaning of the expressions answering to them in the Greek and Hebrew, they should never be confounded. That the Hebrew *Tabal* means "to dip," is readily admitted, but that it ever means "to immerse," is what Mr. T. has not attempted to prove, and the proof of it will be attended with no small difficulty. The cloth with which Hazael smothered his master, may have been immersed. (2 Kings viii. 15) but that is uncertain, and I am mistaken if Mr. T. can produce another instance to his purpose.

But the question is not, to what acceptations is *Tabal* restricted? but, in what different senses did the LXX understand it? It is referred to here for the purpose of determining the meaning of *Baptizo*. Now, let it be observed, that though it is a word of frequent occurrence, they have not translated it *Baptizo* in another instance, and they have not in another instance used *Baptizo* in the sense of dipping, although they had many opportunities of doing so, had they thought it proper; and in these circumstances the presump-

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tion is, that they understood *Tabal* in an unusual sense. Mr. T. thinks that it admits of no more than two senses; and that they could not have failed to know this. But they understood it in a third sense, and may for what he knows, have understood it in a fourth. In Gen. xxxvii. 31, they render it by the verb *moluno*, "to pollute," to which they give the sense of "staining;" "spattering," or "sprinkling," with blood.

And something may be said in defence of this view of it. *Tabal* is used in some passages of the Hebrew Bible, where it can only mean "to moisten," and that very slightly. In Lev. xiv. 16, the Priest is ordered to dip the right finger of one hand, in the oil which he holds in the palm of the other; and in verses 6, 51, to stain a living bird, together with a variety of other articles, with the blood of another bird which he had killed on purpose. The Hebrew *Tzippor*, means "a sparrow," or other bird of that description, and the quantity of blood could have been no more than sufficient to stain the articles very slightly. It may be said that the LXX have in all the three verses rendered *Tabal* by the word *Bapto*, which means "to dip," But they use *Bapto* in the sense of "moistening," or "wetting with dew," as Milton uses the verb "to dip."

"A cold, shuddering dew,  
Dips me all o'er—"

Dan. iv. 30, or, 33, v. 21, "And his body *Ebapse* was wet with the dew of Heaven." And if I am not mistaken, *Tabal* is used in Job ix. 30, or 31, in the sense of "spattering," where they have also rendered it in the same way. *Shachath*, which our translators have rendered "the ditch," has not that sense anywhere else. It frequently means, "a pit," but an empty one, made for the purpose of ensnaring wild beasts. As in Ps. ix. 15, lvii. 6, Prov. xxviii. 10, Ezek. xix. 4, 6. In Is. li. 13, it means a prison or dungeon; and in Ps. viii. 15, it should have been rendered "'the snare' which he has set." But it not unfrequently means



“corruption,” or, more precisely, “cadaverous,” matter, or, “animal,” matter, in a putrid state; Ps. xvi. 10. In no other sense does it occur in Job, though it is rendered the pit, in ch. xxxiii. 18, 24, 30. In verse 24, “His flesh shall become *fresher* than a child’s” is the proper opposite of going down to *corruption*. The word neither means “a liquid,” nor “a trench filled with a liquid,” but “some solid substance in a putrid state,” which, in the opinion of the Orientals, was the most foul and offensive of all kinds of filth; and this is the idea evidently meant to be expressed in the text “Although I were to wash with the purest water, and in the most perfect manner, yet thou wouldst pollute me to the greatest degree, by spattering me with putrid garbage. The expression, “to dip,” would be unsuitable in such a passage; and the LXX understood *Shachath*, in the sense here given it, for though they have said *chapsas*, they have also said *en hrupo*, which means with “ordure,” or “excrement.” Compare Is. iv. 4, with Deut. xxiii. 14, Ezek. iv. 12, and if they used *Bapto* in this sense, they used *Baptizo* in the same way, for Aquila, another of the authors of the versions of the Hexapla, gives *Baptiseis* instead of *chapsas*, although he understood the passage in the same sense. The idea expressed in it is in some respects the same with that expressed in Malachi ii. 3, “I will spread dung upon your faces.” Joseph’s mantle could not have been immersed in the blood of a kid; and although it had been practicable, it would not have answered the purpose, for no wild beast kills its prey in such a manner as to let all its blood escape at once; and if the mantle had been immersed, it would have excited rather than allayed suspicion.” Josephus says, in relating the transaction, “that his brethren thought it best to tear it much, and *molunai*, to ‘stain,’ or ‘spatter’ it with blood.

But Mr. T. refers to *Rachatz*, in confirmation of his view of the meaning of *Tabal*, and avers that it signifies “to wash the whole body,” unless the part intended be specified. But

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it signifies to purify by other means than washing, and cannot be so restricted in its acceptation Is. iv. 4. In Lev. xv. washings are prescribed in three different cases of impurity, and the rule laid down in regard to each, is differently expressed. The first is an order to wash, without intimating to what extent; the second is to wash the body; and the third is to wash the whole body. Now if all these mean the same thing, why are they different? If you say to a person, here are two cases, in the one you must wash your body, and in the other, you must wash your whole body, would he not have reason to think that something different was meant, although he might not be able to say what it was? The expression, "the whole body," standing along with the other, can hardly mean less than it expresses; but we may suppose the other, standing as it does here, in juxtaposition with it, to mean only some part of the body. In Lev. xvi. 24, the Priest is instructed to wash his body before going to the altar; but it is clear from Ex. xxx. 19, 20, xl. 31, where the rule is given more fully and precisely, that this means only his hands and feet. In Job ix. 35 we have the expression, "Though I wash myself," which according to Mr. T's canon, should mean the body, and yet what follows shows that it means no more than the hands. It is similar to that of our Saviour, "If I wash thee not," John xiii. 8, which refers only to the feet. *Tabal*, as we have already seen, occurs in the next sentence, but can neither mean "to dip," nor "to immerse," because it refers to no liquid, but to a mass of putrid garbage, or ordure, and yet knowing this, the LXX have rendered it *Bapto*, and Aquila by *Baptizo*, giving to these words the sense of "daubing," or "spattering with filth.

From spattering to sprinkling, the transition seems to be easy and natural; and if *Bapto* means, as I have already shown, "to wet with dew," it is no great stretch to suppose that *Baptizo* may signify, "to sprinkle," in 2 Kiugs v. 14. Naaman was afflicted with the leprosy, in the cleansing of

which, the sprinkling the place affected several different times, was enjoined. His disease appears to have been topical, for he speaks of the place, and of his expectation that the prophet would have rubbed his hand over it, verse 11. Whatever was done to him, was also repeated seven times, as was the custom in cleansing for the leprosy; and if we only admit now, what I will prove hereafter, that *Baptizo* is used for rites that are known to have been so performed, it will be hard for Mr. T. to show that the LXX did not understand the passage as referring to such a rite, and use *Baptizo* accordingly.

I have been more particular upon this passage, because the Baptists so often refer to it, as affording an instance in which they allege that *Baptizo* undoubtedly means "to dip," which is not the case. But even although it had this sense, it would not serve their purpose, unless they could prove that it meant "to immerse," for, dipping and immersing are not the same.

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## LETTER IV.

I showed in my last letter that the Greek *bapto*, like the English verb to dip, sometimes means to wet or moisten, having this sense in Dan. iv. 30 or 33, Is. v. 21; and that its derivative *baptizo* appears to be used by Aquila in the sense of daubing or spattering with filth, in Job ix. 30, or 31; and from this acceptance the transition to that of sprinkling with water, was neither great nor violent. The Jews had diverse baptisms, and the Apostle reckons the sprinkling with the water of separation among the number, Heb. ix. 10, 13.

Of the use of *baptizo* for the administration of this rite, we have a decisive example in Ecclesiasticus xxxi. or xxxiv. 25: *Baptizomenos apo nekron*; "He who has been baptized for a dead body, if he touch it again, his ablution is unavailing." This undoubtedly refers to the rite of purifying for the dead, which was administered chiefly, though not wholly, by sprinkling. But because it was concluded by a washing, to a greater or less extent, Mr. T. takes it for granted, 1st, that the washing was an immersion of the body, and 2d, that this immersion is in the above passage referred to as comprehending the whole. He maintains that wherever the Hebrew *Rackatz* is used unrestrictedly, or without any mention of the part to be washed, it means to wash the whole body; without seeming to be at all aware

that this may be done without an immersion. But 1st, *Rachetz* is used irrestrictively in Lev. xvi. 4, and yet only means a partial washing, namely, that of the hands and feet; and it may, for anything that appears to the contrary, mean a partial washing in Num. xix. 19. It appears from verse 21, that while the water of separation removed a ceremonial, it occasioned a literal impurity, from which every thing on which it lighted required to be cleansed; but the washing of the *Begadim*, "the upper clothes," and the uncovered parts of the body would be sufficient; and we have no evidence that more was required. It is a well known fact that a large proportion of the Jewish rites were precisely the same, or but very little different from rites that were observed among the heathen, and we run no great risk in referring to the one for illustrations of the precise forms of the other. So undeniable and striking was their similarity, that the early fathers of the Christian Church, who had been familiar with the rites and forms of heathenism, on comparing them with those of the Jews, very generally maintained that the devil had stolen them from the worship of God, and incorporated them with his own. But the truth seems to be, that they had a common origin, and may be traced to the patriarchal age, when all men had the same faith and the same formulas. In no other way can we account for their universality. Now though the practice of sprinkling at the conclusion of a funeral, by means of an olive branch dipt in water recently brought from a running stream, was sometimes accompanied by a washing; the latter was never performed by immersion, and seldom extended to more than the hands. Even the sprinkling itself, though repeated thrice, was always very light. According to Virgil, the funeral obsequies of the trumpeter Misenus were concluded by Chorinæus in the following manner:

"Idem ter socios pura circumtulit unda,  
Spargens rore levi, at ramo felicis olive,  
Lustravit que viros, dixitque novissima verba,"

—Æneid, vi. 220.

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“Old Choirmens compassed thrice the crew,  
 And dipt an olive branch in holy dew;  
 Which thrice he sprinkled round, and thrice aloud  
 Invoked the dead and then dismissed the crowd.”

—Dryden.

And even admitting the washing that closed the rite of purification for the dead to have been a general and thorough cleansing of the body, it would by no means follow that it must have been an immersion. Besides, it was an inferior part of the rite, and only used as a substitute for passing through the fire, when the latter was inapplicable, Num. xxxi. 23. And though it is common with the sacred writers, when speaking of things that may be divided into principal and inferior parts, to use the names of the former as comprehending the whole, I do not recollect any instance, in which the name of an inferior part is so used. The sprinkling was the main part of the rite, and could in no case be omitted; and it admitted of no substitute. It was twice performed, viz: on the third and again on the seventh day. It alone got the name of the purification; and it is repeatedly mentioned or referred to without any mention of the washing that accompanied it, as if it had represented or comprehended the whole: Num. xix. 13, 20; xxxi. 19; Ps. li. 7; Ezek. xxxvi. 25; Heb. ix. 13. Mr. T. is in the habit of demanding instances. Let him show that the washing was an immersion, and give us examples in which that immersion is used as a name that comprehended the whole of the rite of purification for the dead. If he can do this, he may render my explanation of the passage doubtful, but not otherwise; and he has not yet honestly attempted it. The passage undoubtedly refers to the Jewish rite of purifying for the dead. The essential and indisputable part of that rite was performed by sprinkling, and *Baptizo* is used to express its performance. This must satisfy every unprejudiced and candid enquirer of the truth, and he must be a thorough going and determined partizan, whose conscience is not a little troubled with it.

Between the foregoing passage, and 1 Cor. xv. 29, there is such a striking agreement, that the one way may be at once referred to, for the purpose of explaining and illustrating the other. But Mr. T. does not admit that they are similar; and he denies it because *nekron* happens to be in the singular in one, and in the plural in the other; and because it is governed by *apo* in the one, and by *hyper* in the other. I have already proved to him, in the course of the debate that *apo* and *hyper* are used in precisely the same sense, and that the circumstance that the one is in the one passage and the other in the other, cannot make the slightest difference. He admits that they are used in the same sense, and says he knows it; but seems to think that they must have different senses, if the one governs a singular and the other a plural noun, although the noun itself is the same. 'This I must say, is to me an entirely original idea, and a passing strange one. But that the reader may be satisfied that I do not misrepresent him, I give his own words: "Are the phrases *apo nekron*, 'from one dead,' and *hyper nekron* 'for the dead,' (plural) of the same import? If so, why did not Mr. Trotter produce an instance?" 'This I have no doubt, is meant for a clap-trap, but it only shows to what a pitiful expedient Mr. T. will resort, rather than confess that he is in a false position.

To produce proof of what I am here required to prove, must appear to men of ordinary attainments like yielding to a hoax; but were I for this reason to content myself with treating it with ridicule, he would make use of it among simple and deluded people, for the purpose of blinding their minds, and preventing the light from shining into them; and for their sakes I will show by instances, that it makes not the slightest difference to the meaning either of *apo* or *hyper*, whether the noun governed by them be singular or plural. "Apo" sometimes means *because*, *by reason*, or *in consequence of*, and it has this sense whether the noun governed by it be singular or plural. John xxi. 6: "They were not

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able to draw it, *apo tou plethous* (sing.) by reason of the multitude of fishes." Math. xviii. 7: "Woe unto the world, *apo ton skandalon* (plural) by reason of offences." The Jews were polluted by touching the dead; and in the expression *Baptizomenos apo nekron*, *apo* must mean *because*, or *by reason of* the dead, or in consequence of some effect of the dead upon the living. Mr. T's interpretation of it, viz: "from one dead," has no sense at all, and I am satisfied that he cannot tell what he means by it, or give an explanation of it that is consistent with the genius of the Greek. The above examples, to which others might be added, show decidedly that "*apo*" means *because*, or *by reason of*, and that it has this meaning equally with a singular as with a plural noun.

*Hyper* has the same. Rom. xv. 9: "That the Gentiles may glorify God, '*hyper heleous*,' (sing.) *by reason*, or *because of* his mercy." 1 Cor. x. 30: "Why am I evil spoken of, '*hyper hou*,' (sing.) *because of* that for which I give thanks;" chap. xv. 3: "Christ died, '*hyper ton hamartion*,' (plural) *because of* our sins. In the expression *Baptizomenoi hyper ton nekron*, verse 29, "*hyper*" must have a precise and definite meaning, a meaning which it admits in other passages, and which agrees with the general scope of this: Mr. T. pays no attention to these considerations. He supposes it to mean *for the dead*; but when he comes to give us the meaning of the text in general, this is left out of view. If, however, *hyper* had not been intended to express any meaning, or to have had any effect on the general meaning of the passage, we may rest assured that it would not have been in it; and we must therefore ascertain its precise acception, for on this depends in a great measure the meaning of the passage.

According to Schleusner, *hyper*, with a genitive, has no less than seven different senses; and according to Parkhurst it has no less than nine. Were it not that it might seem a presumption in me to object to such authorities, I would propose to reduce them to five or six. The distinction be-



tween *instead of* and *in the room of*, and between *in behalf of* and *for the sake of*, may possibly be greater than I can perceive, but they are too minute and refined for my comprehension. They may, if I mistake not, be all comprehended under the following division—1st. *Instead of*, Rom. vi. 6, 7, 8; 2d, *In behalf of*, Acts xxvi. 1; 3d, *on the side of*, Mark ix. 40; 4th, *by reason, or because of*; 5th, *to the end that*, John xi. 4; 6th, *respecting, concerning*, Rom. ix. 27. In one or other of these senses *hyper* must be understood in the passage we are considering, and we must prefer the one that agrees best with the scope of the passage. It must either be the first, the second or the fourth, the other three being evidently inadmissible. The passage is universally allowed to be a difficult one. From the earliest times to the present day, irreconcilable and even opposite explanations have been given of it, and it is probably one of those passages which have not hitherto been rightly understood; and for these reasons, and because it bears on the subject of this controversy, I will examine it more closely than has yet been done, in my next letter.

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## LETTER V.

I proposed in my last letter to inquire more carefully and minutely than has yet been done into the meaning of 1 Cor. xv. 29. I have already shown that *hyper*, with a genitive like *apo*, sometimes means *because of*, or *by reason of*; but among its other senses there are two besides this, which it may admit in this passage; and it is proper to ascertain which of the three is to be preferred.

It means instead of, in the place of, in the room of; 2 Cor. v. 20, "We are ambassadors, *hyper Christou*, for, or in the place of Christ; and pray you, *hyper Christou* in Christ's stead, be ye reconciled to God." It also means *for the sake of* or *for the benefit of*; 2 Cor. 1 6, "Whether we be afflicted, it is *hyper tes hemou parakleseos*, for the sake of, or for promoting your consolation."

Some have understood it in one of these senses in the passage under consideration, and some have taken it in the other; and many, like Mr. T., have attached no distinct meaning to it at all: but so far as I know, nobody has supposed it to mean *because of*, or *by reason of*. Those who understand it in the first of the two senses just mentioned, suppose the dead referred to, to have been martyrs, and the baptized to have been such as were initiated into the church, for the purpose, as it were, of taking their places, and fil-



oned in it, who are e entered g up the l not only ecular to ointment to them hall they the dead or in the t this re urrection that th out of the l not hav any other rly chris who were ad for the d for this to prefer

b. v. Tertullian has himself given us the oldest explanation of the passage I have met with, and I shall give it in his own words, as I have not seen it referred to in any modern writer. He supposes the dead to mean the body which is doomed to die, and that baptism is a means of securing its resurrection—and consequently that baptism for the dead, is baptism for the body, or rather for its resurrection. *Pro mortuis tingi, pro corporibus est tingi; mortuum enim corpus ostendimus. Quid facient qui pro corporibus baptizant, si corpora non resurgunt? Atque ad recte hunc gradum figimus, ut et Apostolus secundum interpretationem acque de corpore induerit. Sed dicenti vidam; quomodo mortui resurgent? Quo aut corpore resurget.* This is a fair specimen of the biblical criticism, of the second and third centuries, and will I not spend time in stating it.

The idea that baptism might be useful to the dead did not originate with the christians. They derived it from the Jews, and the Jews received it from the heathen, who appear, from Homer (Odys. xxiv,) to have presented offerings for the repose of the dead, consisting of black oxen, black sheep, the head of a sow, oil, honey, barley meal and a lock of hair cut from the forehead of some female relation, which was forbidden to the Israelites: Deut. xv. 1. The meat was devoured by those who joined in the rite, and the bones and other refuse were left at the grave for the ghost of the deceased, which like the Brownies of Scotland, who were happy to get the scrapings of the parritch and sowans pots, subsisted upon them till they were dissolved into air. The Israelites incurred the divine displeasure by participating in these rites on the borders of Moab, Ps. cvi. 28., Numbers xxvi. 5; but the practice of offering sacrifices for the dead descended to their posterity in a later age, and the custom of praying for the dead is retained by them still. The author of the second book of Maccabees, chap. xii. 42—44, records an instance of it, and reasons from it in the very way in which the apostle reasons in the passage we are considering. Judas and his

men discovered some of their apostate countrymen who had fallen in the ranks of the enemy, and had thereby, as was supposed, forfeited all interest in the resurrection; and they charitably endeavoured to re-instate them in their rights by defraying the expenses of an offering in their behalf; and the writer, who was a Pharisee, embraced the opportunity of a hit at the Sadducees, who denied the resurrection.—“He did well, and laudably, in being mindful of the resurrection; for if he had not hoped that those who were slain should rise again, it would have been unnecessary and vain to have prayed *hyper nekron* for or in behalf of the dead.” Every person must see that the reasoning here is precisely the same with that of the Apostle, and it need not therefore surprise any one if the ignorant have been misled by it.

The Sadducees denied the doctrine of the resurrection, and made objections to it which appeared to them as unanswerable as Mr. T. supposes his objections to infant sprinkling to be. Mark xii. 18—23. And as numbers of them, as well as of the Pharisees, professed to adopt the christian faith, they introduced their heresy into the christian church or represented the resurrection as nothing more than a moral revolution, 2 Tim. ii. 18. The Sadducees admitted the authority of the books of Moses; and it was useless to appeal to anything else in reasoning with them. Hence our Saviour confined himself to them in proving the doctrine of a future state, Mark xii. 26, and we may reasonably suppose the Apostle to have done the same thing in the passage we are considering: He begins by referring to the offering of the first fruits, which he rather hints than plainly states, had a respect to the resurrection; and that as the first fruits were an earnest of the approaching harvest, so the resurrection of Christ is a pledge of that of all his disciples, verses 20—23; and having thus prepared his readers for something more plain and decisive on the subject, he comes to the practice of purifying for the dead.

It appears from Heb. vi. 2, that some of the Jewish baptisms had a peculiar reference to the resurrection of the

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dead. The Apostle is there undoubtedly speaking of the Jewish rites, for he never puts the word for christian baptism in the plural number, or the masculine gender. Now the doctrine of some of these rites, or the matters figuratively exhibited in them, are represented to be, the imposition of hands, or communication of the spirit, the resurrection of the body, and the judgment; which are all points of the highest importance, but only cursorily noticed in the passage, because already admitted by his correspondents.— Now keeping these particulars in view, and supposing the Apostle to be reasoning with Jewish converts, against Jewish heresy, and appealing to a Jewish rite, in support of the truth, there is a force and propriety in the passage, which is, to say the least of it, not apparent on any other supposition.

The Jewish rite of baptism for the dead, was strictly *because or by reason of the dead*, whether it was expressed by *apo* or by *hyper*, for it was not for the benefit of the dead, neither was it in place of the dead; but in consequence of an effect which the dead had upon the living. When the Jews offered sacrifices and prayed for the dead, their object was the benefit of the latter, and they may have come in time to regard their rites of purification for the dead, in a similar light. Judas and his army, besides offering sacrifices for the dead, are said to have “purified themselves on the seventh day, according to the custom,” and if we may suppose, as some have done, that the Apostle would make use of an *argumentum ad hominum*, on a suitable occasion, that is, of an argument founded not upon what he knew to be true, but upon what his opponents admitted to be so, we might understand *hyper* in the sense of *for the sake of*. But this is improbable in the highest degree, as it would make the apostle speak with apparent approbation of a superstitious practice, and that for the purpose of gaining an advantage in an argument, which would be inconsistent with his character as an inspired orator, and one who scorned to use the word of God deceitfully.

But whether we understand him to say “for the sake of,”

or "by reason of," it will show that the baptism spoken of was a Jewish and not a christian rite. The apostle is evidently speaking of a rite which was observed in consequence of the death of others, or which was either directly or indirectly caused by death, and which would consequently not have been observed otherwise. But this cannot be said of christian baptism. There is no sense in which it can be said to be administered *hyper nekron*, "for the dead." We have already seen that those who observed the Jewish rite of purification for the dead, are said to have been baptized by reason of the dead, and no rational objection can be made to our explaining the words of the apostle in the same way. It removes at once every difficulty and gives at once a good sense, and one that perfectly accords with the general scope and design of the passage; whereas the common explanation of it, if any one may properly be so called, requires some words to be left out, or some to be added to the passage which are not in it, and even after it is thus amended, it is objectionable on grammatical accounts.

Now if the passage refers to a Jewish rite, that rite was performed by sprinkling, for such is well known to have been the form of purification for the dead, both among the Jews and the heathen.

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## LETTER VI.

Before proceeding further in the enquiry, it will be of service to attend to some points which may have a bearing upon it, and may, if properly settled, facilitate our progress.

I. The Jews appear to have regarded *Baptizo* "to baptize," and *Katharizo* "to purify," as convertible terms, or terms that were applicable to the same thing, and there can be no doubt that they used *Katharizo* "to purify, and *Baptizo*, "to sprinkle," in the same way. Among their "divers baptisms" the apostle reckons the sprinkling of blood, and also that of the water of separation, which he represents as "sanctifying '*Katharoteta*' [to the purifying of the flesh." Here the sprinkling means one thing and the purification another; the first part being the cause, and the second the effect. But the sacred writers often speak of these conversely, taking the cause for the effect, and vice versa; and they therefore use the same terms for both.

It had been foretold of the Messiah, long before the hour of his coming, that he should sprinkle, or purify, many nations, in consequence of his sufferings on our behalf, Is. lii. 15; and that he was expected is clear from the question put to John by the messengers that were sent to inquire into his pretensions: "Why baptizest thou if thou art not the Mes-



Messiah?" If he had professed to be the Messiah they could have accounted for his baptizing, but not otherwise, John i. 25. John had borne public testimony to our Saviour, as one who should baptize with the Holy Ghost, and with fire; or who should purify in the most efficacious manner; and when he began to baptize it gave rise to a dispute between John's disciples and some of the Jews, respecting purifying, which they referred to John himself for solution, John iii. 25; and we may collect from his answer that the point of issue between them was, whether the baptism of John or that of our Saviour was of most value; and the dispute about the two baptisms is called by the Evangelist a question or dispute about purifying; which shows that they considered baptism and purifying as one and the same. Again, when the Pharisee was struck with surprise at the conduct of our Saviour in not baptizing before dinner, the latter said in reference to it, "Now do ye Pharisees '*Katharizete*' purify the outside of the cup and platter," Luke ii. 39; and nobody doubts that baptizing for the dead, [Eccles. xxxiv. 25, means purifying for the dead. The Jews had diverse baptisms before the time of our Saviour, which were nothing else and could have been nothing else but rites of purification.

*Katharizo* and *Rantizo*, and sometimes *Raino*, which also means "to sprinkle," were likewise regarded and used as terms of the same import. We have an instance in Ps. li. 1. *Rantieis*, "sprinkle" me with hysop; and *Katharishesomai* "I shall be purified;" and another in Ezek. xxxiv. 25, *Rano*, I will sprinkle clear water upon you; and *Katharistheseithe*, ye shall be purified.

II. It is also worthy of notice, that as the baptisms or purifications were divine, they had a suitable apparatus for each form. Of all the different forms, sprinkling was by far the most common. It was used in a variety of cases of pollution, and the cases for which it was prescribed were beyond comparison more frequent than any other. In this respect there was a striking coincidence between the lustrations of the Jews and those of the heathen. The chief difference

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between them was in the manner in which the water was consecrated. It was taken by both from a running stream, and not from any lake or pond, and hence it was called living water. The attentive reader of the Scriptures will be at no loss for examples from them, and the following from Virgil may suffice:

Me, bello è tanto degressum et caede recenti,  
 Attrectare nefas; donec me *flumien vivo*  
 Abluerò. Æneid, II. v. 718.

“In me ’twere impious holy things to hear,  
 Defiled with recent carnage from the war;  
 ’Till with some living stream I cleanse the stain.”

Dic corpus properet fluviale spargere lympha.  
vi. v. 635.

“Herself to sprinkle from the running stream  
 Urge quickly on.”

The water was also required to be fresh; or *newly* taken from the running stream, as water that had been kept for a length of time, although originally spring or river water, would not have answered the purpose, and we find this also noticed by Virgil.

Occupat Æneas aditum, corpusque *recenti*,  
 Spargit aquâ. VI. v. 635.

“The Prince with *recent water* sprinkled o’er  
 Her limbs and body, then approached the door.

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The Jews in some cases used the pure water from the stream, but it was far more frequently prepared either by the addition of a few drops of blood, or more frequently by that of a small quantity of the ashes of a heifer, which had been consumed in the fire for that purpose. But when the heathen prepared the water, they added to it a little salt, and sulphur, and extinguished in it a burning piece of pitch-pine or other resinous wood, mumbling a list of cabalistic words while so doing; and for the purpose of sprinkling, instead of the hyssop of the Hebrews, they made use of an olive or of a laurel bough, Æneid vi. v. 230, juvenal Sat. ii. v. 157. I shall have occasion to refer to these facts in a subsequent letter, and I introduce them now, for the

purpose of shewing that on account of the difference between one purification and another, a suitable apparatus, or proper set of vessels was required.

To have made use of the same vessel for all the different rites of purification observed, would have been improper, as the holy water had a polluting, as well as a purifying influence; and among the Jews actually polluted every thing on which it lighted accidentally, or to which it was applied without a proper reason, or an intention to cleanse it from an actual pollution, Numb. xix. 21. Every different rite of purification had therefore a vessel appropriated to the purpose, and duly fitted for it. We learn from John 8. that these vessels were six in number, and all made of stone, and of the same size; all which has been illustrated by the discoveries and observations of intelligent travellers in the holy land in modern times. Commentators differ widely about the size of the Metretes, which our translators improperly rendered a firkin. The LXX have used it both for the Hebrew word *Seah*, and *Bath*; which shews that they considered it answerable to either, 1 Kings xviii. 32, 2 Chron. iv. 5. The first was equal to  $1\frac{1}{2}$  gallons; but the capacity of the second has not been altogether ascertained—some making it equal to  $3\frac{1}{2}$  gallons, some to  $4\frac{1}{2}$ , some to  $5\frac{1}{2}$ , some to  $6\frac{1}{2}$ , and some again to  $7\frac{1}{2}$ , which is the largest estimate that any have given of it. Dr. Campbell argues that it cannot be the *Seah*, because it was a dry, and not a liquid measure, whereas the passage before us relates to liquids only; an argument that would have been perfectly conclusive, had not the sole design of the writer been to give us some idea of the size, which would have just been as well accomplished by comparing it to a known dry, as to a liquid measure. But allowing the bath to be intended many believe it to have been less, and nobody more, than  $7\frac{1}{2}$  gallons, so that each pot, when brimful; may have contained about 20 gallons, but not more. This is an important fact in the present enquiry, and should be kept in view.—Both the number and size of the pots is expressly stated to have been after the manner of the purifying of the Jews. That is, they corresponded exactly with the established custom. One was intended for the washing of hands, ano-

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ther for the purifying for the dead, and others for other forms of lustration; and from the number in use, according to custom; we see a disposition to provide for every case that might occur, and especially for those that were of daily occurrence. We may infer from the whole, with perfect confidence, either that they had no modes of purification to which the pots in question were not adapted, or that if they had any at all, they must have been of rare occurrence; for the established custom or manner of purifying, accorded with the number and size of the pots provided for it. These pots may not have been sufficient to give us the precise view of the mode of purifying in any instance, but they will shew us what it could not have been in not a few. There were, for instance, many articles that required purification, which could not by any means have been immersed in a vessel that would hold no more than 20 gallons. This may be affirmed of those tables or couches, and even some of the brazen vessels mentioned in Mark vii. 4—8; and there said to have been baptized; and it may be affirmed with equal truth of a man.

The Baptists have two ways of getting over this.

1. By supposing that the immersion of such articles must have been by piece-meal, which is not an immersion at all; and for which they have nothing but the assertion of an ignorant Jewish Rabbi, who lived a few centuries ago, and whose means of ascertaining the customs of his forefathers were very inferior to our own. A table might be taken in pieces and immersed, and so might a caldron, but would they do the same with a man? or would they first take one hand, then the other, and so on till every part had received its due? Would the Baptists regard this as an immersion.

Again, they tell us that the Jews were in the early practice of bathing, and prove it by a quotation from the writings of Tertullian; but we may just as well prove, what are the habits of the poor people in the moon, or of the newly discovered planets, by mentioning what is customary in Britain or France. Tertullian was neither a Jew nor an inhabitant of Judea, nor does he refer at all to Jewish customs in the passage quoted by Mr. T. His father was a centurion in the Roman army, and he was born and educa-

ted in heathenism at Carthage, He lived, moreover, in the third century, when the Jews were so completely reduced, and dispirited, that nobody paid the least attention to them. He became a Montanist, or a disciple of Montanus, the founder of a sect of Christians, which had peculiar habits, and paid great attention to personal cleanliness, and he is referring to them. And it either indicates gross ignorance, or a design to impose upon the public, to represent what he says as an account of the peculiar customs of the Jews.

That the Jews were not in general addicted to the frequent use of the bath, may be inferred with some degree of certainty from Josephus' account of the customs of the Essens, an obscure sect of harmless enthusiasts. He mentions as one of their peculiarities, that they bathed every day before dinner, Bell, Lib. ii. C. viii. § 5. A custom by which they were distinguished could not have been common among their countrymen.

But even although it had, Mr. T. shows little acquaintance with the Jewish character, in supposing that they would have used a common bath for the purpose of observing a religious rite. The Baptists may make use of any pool, pond or puddle that may happen to be nearest, but in nothing were the Jews more particular than in distinguishing between things that were appropriated to sacred and secular uses.

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## LETTER VII.

Baptizo occurs in Mark viii. 4, and Luke xi. 38; and as these two passages evidently refer to the same custom, and perhaps also to the same occasion; it must have precisely the same meaning in both; and they may assist in explaining one another. We learn from the former that the Jews always washed their hands before eating; and that either as a substitute for this, or in addition to it, they baptized, or purified, when they had been to market, or any place of public resort. Now, it was their custom to eat twice a day, and consequently to wash as often; but their baptizing being dependant upon circumstances, was necessarily irregular; yet upon the whole not unfrequent, and we may believe that provision was made for both in the apparatus for purifying. Each must have had a pot appropriated to itself; but as neither a man nor a couch could have been immersed in a pot of twenty gallons measure, they could not have been immersions.

We are brought to the very same conclusion, from a careful examination of the articles enumerated in verses 4 and 8, and said to have been baptized; for *baptismos* is the word rendered "washing" in our common version. The culinary, and table utensils of the Jews were of three kinds; some being made of clay; others of wood, and others again of metal. Those of the first class were never purified, but always destroyed when ceremonially polluted; while the others were

cleansed, though in different ways, Lev. vi. 28, and xv. 12. The *Xestes* which our Translators have rendered "a pot," was made of wood; it contained about a pint and a half, and was sometimes used as a measure for liquids, and sometimes as a ladle. The *pinax* or *Trencher*, called the *platter*, Mark xxiii. 12, Luke xi. 39, on which the meat was served out at table, was also made of wood, and belonged to the same class with the *Xestes*, and with these were to be baptized the *Klinai*, or couches on which they reclined at table, and which our translators have taken for the tables themselves. These were raised several feet above the floor, of sufficient breadth to permit a man to stretch himself across them, and often of such a length that a large party could recline upon them at a time. On the other hand the *poterion*, or drinking cup, was commonly of metal; and as costly metal as the owner could afford; and the cooking utensils, called "brazen vessels," were of the same class, being made of copper, as the Greek name *Chalkion* imports. They had different names answering to their different shapes and sizes, and though *Chalkion* was used as a generic name, it was also used specifically for the *Pharor*, or caldron, in which the carcasses of the sacrifices were boiled, 1 Sam. ii. 14, 1 Esdras i. 12, and it could not have been immersed in the pots which the Jews had for the purpose.

Besides, it was not the practice to purify metallic utensils by immersion, Numb. xxxi. 22, 23. "The gold and the silver, the brass, the iron, the tin, and the lead, every thing, that may abide the fire, ye shall make it go through the fire and it shall be clean; nevertheless it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water." There were two kinds of pollutions among the Jews, a literal, and a ceremonial; and the one was removed by a literal purification. When a pot was polluted by boiling a sacrifice, it was literally unclean; and could only be purified by "scouring and rinsing," Lev. vi. 28; but when the defilement was purely ceremonial, they were first sprinkled with the water of separation and then passed through a flame of fire; but in neither case were they immersed. The circumstance that wooden and brazen vessels only are mentioned, while crockery, which was in common use, but never purified, is passed over, shews that the letter of the law was adhered to, and without some

proof that the prescribed form was observed with it. The down and s Matt. xxiii. fied on the immersed, called *bapti*

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proof that they had departed from it in regard to the prescribed form of purification, we have no right to charge them with it. The established custom was to turn them upside down and sprinkle them; which accounts for what is said in Matt. xxiii. 25, and Luke xi. 39, that they were only purified on the *outside*, which is irreconcilable with their being immersed, or put under water. Now this purification is called *baptismos* "a baptism" in Mark viii. 4, 8.

Dr. Campbell has given us a rare specimen of critical jugglery on this passage, for the purpose of making it agree with the sense in which he is determined to understand Baptizo. *Pygme* means the "fist," or "clenched hand," and as commentators differ about its meaning here, he takes it in the sense of "a handful of water," in which it nowhere else occurs; and as the quantity of water which a person could hold in his fist would be far too little for washing the hands in the usual way, he naturally supposes that *Niptomai* means to pour it upon them; and as *Nipsontai* stands in evident antithesis to *Baptisontai*, less cannot be supposed than that the latter has its classical acceptation here, and refers to immersion. And the point aimed at being made out by this fair and consecutive process, the passage stands thus in the Dr's. version. "For the Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they had washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them."

But the expression to wash the hands with the fist is figurative, and means, to do it in earnest, or carefully; and hence the author of the ancient Syriac version, who was well acquainted with the customs referred to, has rendered it *Batiloith*, "carefully;" and the Vulgati says *Crebro*, which admits an interpretation not widely different. The washing of the hands before eating was designed for the removal of a literal impurity; and it was the more necessary in that they ate with their fingers, and not with forks, which were not then in use; and also believed that they would have been morally defiled by eating anything that was not perfectly clean, verses 14—20. On the other hand, the baptism mentioned in the passage was designed for the removal of ceremonial impurity, and did not supersede the washing of the hands, as the Dr. supposes, but was added to it, when there was either a real or supposed occasion for it. Every



person became unclean for a period of seven days by attending a funeral, or entering a house where there was a dead body; and every person and thing that he touched during that time was polluted by the touch, and transmitted the pollution to other persons and things as it had come to him; and no person who had been in a crowd could be certain that he left it untainted. And acting on the same principle, that an abundance of the law does not break it, they purified themselves whenever they had run the risk of being polluted, whether the matter was certain or not. Now in all such cases the rite was administered by sprinkling; and one of these six pots of water was appropriated to it, and another to the washing of their hands.

To this explanation Mr. T. at first objected, on the ground that they are said to have baptized themselves, whereas it is known that sprinkling was invariably performed by others. But the scriptures so often represent men as doing themselves, what is only done by others at their instance, that I happened to say, that the man to whom this is unknown is not qualified to expound them, and should not attempt it; and that if Mr. T. knew it, but purposely concealed it, I could not compliment him on the ground of his fairness. This I think should at least have made him enquire a little more closely into the matter, which would have made him cautious, if he has the smallest degree of respect for himself; but instead of acting with a prudent reserve, his temerity lands him deeper in the mire. "I frankly confess," says he, "that I am reluctant to lose, especially in the estimation of a learned friend, my reputation for candour, but it does really appear to me rather a heavy tax on my candour, to require me to admit, without either proof or example, that when persons are said to do one action (*wash themselves*) it means that another action (*sprinkling*) is done to them by other persons." Now I do not require this of Mr. T., but only maintain that he is greatly mistaken about the action referred to, and advise him to hold his peace about it till he is better informed. As usual, he complains of want of examples, but where does he ever give an example from Scripture, or anything better for what he affirms than the unsupported assertion of some "learned Pedit-baptist?" I could have given him examples, and would have done it, had it not been, that what I stated is so generally known, that I ne-

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ver dreamed that any person could have the assurance to appear before the public as a biblical critic who did not know it. Is not our Saviour said in John iii. 22, 26 to have baptized; and again in chap. iv. 6 to have made and baptized more disciples than John? and yet it is added immediately after, that *he baptized not himself, but only his disciples.*

Though Mr. T. has not spoken out on the subject, it is clear that he labours under the mistake which no Greek scholar will commit, that what is called the middle voice, invariably expresses reflected action, or what a man does to himself; and I would prove the contrary by examples to his satisfaction, were it not absolutely ridiculous. He has, however, such peculiar notions about the Greek, that I would not be surprised if he should hazard the idea, that whatever may be the case with other verbs, the middle voice of Baptizo is never used in a passive signification; and to save myself from trouble upon that point hereafter, I refer him to an instance of it. 1 Cor. x. 2, "And were all, *ebaptisanto*, (1st Aor. Mid. Vocis) baptized unto Moses." *Baptisantai* in the passage under consideration may then admit of a passive signification, and not mean that they washed *themselves*, but that others did to them whatever was done. And that this is undoubtedly its meaning is clear from the fact, that though the same thing is referred to here, as in Luke xi. 38, *ebaptisthe* is in the passive voice there, and expresses what was done by one person to another. If Mr. T. will run over the first chapter of the gospel by John, which almost every person who knows anything about the Greek at all, is able to repeat, he will find the middle voice occurring repeatedly in it, but never in a reflected sense; and if he will read the New Testament from beginning to end he will meet hundreds of instances. But it is not so with the passive voice. It does not express reflected action, but what is done to one by another. Now when we have a word in two passages, which evidently refer to the same thing, and observe that it is changeable and uncertain in the one, but not so in the other, we must surely explain the doubtful by the certain—for in Luke the word can only mean one thing, but in Mark it may either mean one or another; and as both passages undoubtedly refer to the same thing, the matter is at once decided. And if we are to understand Baptizo in a

passive sense in both, the baptism must have been performed by sprinkling, for no person immersed another. Had Mr. T. read the English Bible attentively, he would have been satisfied respecting the truth of my statements, for they of ten represent men as purifying themselves when they were in reality purified by others. Compare Numb. xix. 12—13 with verses 18—19.

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## LETTER VIII

The Baptists generally take it for granted, that the forerunner of our Lord immersed his disciples; and as his baptism is spoken of in the New Testament in the same terms that are applied to Christian Baptism, they infer that the latter must have been an immersion; but 1st, we have no evidence whatever that John immersed his disciples; and 2d, although it were proved, it would not follow that the Apostles immersed the converts to Christianity.

John at one time baptized in Enon, near to Salim, *because there was much water there*, John iii. 23; but as a free supply of water might have been required for other purposes, his making choice of a place for the reason assigned, will not prove that he practised immersion. When multitudes are assembled in one place, and kept for a time in the open air, exposed to the intense heat of the sun, in a country like Palestine, they very soon become afflicted with thirst, unless they have a ready supply of water; and it may have been chiefly on that account, that John selected such a place as Enon. There are many places in which water has always been, and still continues to be scarce; and where it would not be readily given away in such quantities as the crowds that attended John's ministry would have required

and unless we know precisely for what particular purpose it was required, we can find no argument upon it.

Dr. Campbell, one of the many "learned Pedobaptists," whom Mr. T. appears so fond of quoting, maintains that John immersed his disciples; but depends altogether upon philological proof, and refers in particular to the expression *anebe apo tou hydatos*, in *Mat.* iii: 16, which he renders, "he arose out of the water," a sense which the words will not bear, and which I am satisfied is given them to make them support the Dr.'s explanation of Baptizo. He supposes the expression to have the same meaning as *anabesan ek tou hydatos*, in *Acts* viii: 39; but though the difference of meaning between *ek* and *apo* is rather nice, it is real and important, and they should not be confounded with one another: and in so far as I have observed, the distinction is well preserved, both in the Septuagint and New Testament. When they refer to causes, as both frequently do, *apo* has a respect to the mediate or second, while *ek* has that to the immediate, or first cause. Of this we have an example in 1st *Thess.* ii: 6, "Nor *ex anthropon* from men sought we glory, (respect and subsistence) either *aph hymon oule ap allon*, from you, or from others." That is, "we sought not support from men, as the proper source from whence it came, either through your means, or that of others, who might have had influence to obtain it for us." *ek* refers to the source, and *apo* to the means of obtaining it from that source. Again, when they refer to a place, as they also do, *ek* always has a respect to its interior, and *apo* to its exterior, as in *Matth.* xxviii: 2, "And the angel of the Lord descended 'ex ouranou,' *out of heaven*, and came and rolled back the stone, 'apo tes thyras,' from the door." *Gen.* xxxv: 13, "And God ascended 'ap autou,' *from him*, 'ek tou topou,' *out of the place* where he had talked with him." The verb *anabaino*, 'to ascend,' is often followed by *ek* and *apo*; but I have not discovered one instance of the kind in which the distinction is not observed. The Israelites had been in the channel or bed of the Jordan, and they are said to have come up 'ek' out of it, *Josh* iv: 19; but the lions

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were only lurking among the shrubbery that clothed its banks, and were dislodged in the time of the inundation. 'They came up, 'apo,' from it, Jer. l. 44, (Ed. Vat.xxvii.44.) We have examples of *anabaino* followed by *ek*, in Gen. ii. 6, xix. 30, xli. 18, xlv. 25, Judges i. 16, Rey. xi. 7, and followed by *apo*, in Gen. xvii. 22, xxxv. 13, Jer. xxxvii. 5, Rev. vii. 2, &c. The expression *anebe apo tou hydatos*, must therefore mean, "he came up *from the water*," and not "he arose out of the water." The Dr. closes his note upon the passage with these words, "The true partizan, of whatever denomination, always inclines to correct the diction of the spirit by that of the party;" and I may add, that the theorist does the same, of which the Dr. himself affords us too many examples, and this among the rest. If our Saviour had been actually in the water, the proper expression would have been *anebe ek tou hydatos*, and being *anebe apo tou hydatos*, we may certainly conclude that he was not in the water.

The Dr. however, argues that he was in the water, from the expression in verse 11, "I indeed baptize you," *en hydate*, which he supposes must mean "in water," and not "with water," as our translators have rendered it. I admit that it may signify "in water," but it may just as certainly mean "with water;" as "comfort one another *en lois logis mois*, with these words," 1 Thess. iv. 18, 1 Sam. xvii. 13, "comest thou to me *en rabdo*, with a rod?" verse 45, "thou comest to me, *en romphaia, kai en dorati, kai en aspidi*, with a sword, and with a spear, and with a shield;" and we must look to the context for the means of ascertaining the sense in which it is to be understood here. The passage speaks also of being baptized, *en pneumatii hagio, kai pyri*; in, or with, the Holy Ghost, and fire; and we have to consider whether it is more agreeable to common sense and the usual phraseology of the scriptures on the subject, to say baptized *with* the Holy Ghost and fire, or *in* the Holy Ghost and fire; and whatever may be thought of an immersion in the Holy Ghost, an immersion in fire would be an abuse of language. "To immerse," says Dr. Johnson, "is

to put under a liquid," and there is always a reference to a liquid when the expression is used literally. We may speak figuratively of being immersed in trouble, in difficulty, or in debt; but the expression is elliptical, and means a sea of trouble, &c.; and though we may perhaps use the expression, "an ocean of fire," it would certainly be stretching the poetical license to its utmost length, and it could not be allowed in such an expression as that of baptized in fire.

But what is more decisive than this, the passage is evidently referred to in Acts i. 5, "John indeed," or only, "baptized you *hydatis* with water, but ye shall be baptized with the Holy Ghost, not many days hence." There can be no doubt that this refers to the communication of the spirit on the day of Pentecost; and there can be just as little doubt that this is represented to us under the idea of an effusion, and not of an immersion. "Ye shall be baptized with the Holy Ghost:" in what way?—by having his gifts and influences poured upon you. Peter speaking of it says, it was predicted in these words of Joel, "It shall come to pass in those days, I will *pour* out my spirit on all flesh;—and on my servants, and on my handmaidens will I *pour out* in those days of my spirit;" and again, "he hath *poured* out this that ye now see and hear," Acts ii. 17, 18, 33. This is in strict conformity with the language of the scriptures in other passages. Is xxxii. 15, "Until the spirit be *poured out* upon us from on high;" xliv. 8, "I will pour my spirit upon thy seed;" Prov. i. 23, "I will pour out my spirit upon you." It is then in reference to the effusion of the spirit, that both John and our Saviour himself said, "Ye shall be baptized with the Holy Ghost." This may satisfy any man whose mind is not blinded by prejudice, that the expression means ye shall be baptized, not *in*, but, *with* the Holy Ghost.

Again, there appears, as I formerly stated, to be a reference in the passage, to the more and less perfect manner of purifying in use among the Jews; viz: by water only, applied in two different ways; and by the sprinkling with wa-

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ter, and passing through the fire. There can be no doubt, that the part which consisted in the sprinkling of the water of separation, represented the communication or effusion of the Spirit. We have these words in Ezek. xxxvi. 25, "I will sprinkle clean water upon you, and ye shall be cleansed from all your defilements;" which is explained in the context to mean, that a new heart and a new spirit would be communicated. The spirit was communicated by the imposition of hands; Acts viii. 17, 18; and under the name of the imposition of hands, the communication of the spirit is represented as one of those grand points, which were figuratively taught in the Jewish baptisms, Heb. vi. 2. Besides John intimates very clearly that baptism by fire has a reference to the judgment. "He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but he will burn up the chaff with unquenchable fire." The prophet Isaiah speaks of purification "by the spirit of judgment, even the spirit of burning," chap. iv. 4; and the Apostle reckons "the eternal judgment" as another of the points figuratively taught in the Jewish baptisms, Heb. vi. 2. From these facts we may certainly infer that Math. iii. 11 refers to the two different ways of purifying among the Jews, viz: by water only, and the sprinkling of the water of separation and fire. The former was the less, and the latter the more perfect way, and John compares his own baptism to the first, and that of our Saviour to the second; "I only purify you with water," but he shall purify you with the Holy Ghost and fire." Now if there be a reference to the two ways of purifying, there must be also a reference to sprinkling, and not to immersion; for sprinkling was the principal part of the rite in both ways. In no other way was the water applied in the one, and in the other there was only a partial washing along with the sprinkling.

In Acts i. 5, nothing is said about baptism with fire, for this obvious reason, that the baptism spoken of was to take place very soon; whereas the judgment was yet at a distance. But John looking only to what was to be done, with-



out any respect to the time, mentions them together, as is often done with events that are not only separate, but even distant from one another.

We have no proper reason in the New Testament, for thinking that John immersed his disciples, but reason to believe that he did not. But even although it were clearly proved, he represents his own baptism as being inferior to christian baptism; and the Apostles did the same, and acted upon the principle, by baptizing John's disciples again, Acts xix. 1—4; and if they were not the same, we could not infer the form of the one from that of the other.

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## LETTER IX.

We have no direct or precise information in the New Testament, respecting the manner in which the Apostle administered the rite of Baptism, and can only ascertain it, by induction and inference. Those who contend for immersion, are in regard to this, on an equal footing with regard to this with the advocates of sprinkling. That sprinkling was the peimitive form, may, in my opinion, be inferred with some degree of certainty from the following facts.

1st. That though the rites which were called baptisms by the Jews, were either exclusively, or for the most part, performed by sprinkling, there is not a hint in the New Testament that the form of Christian Baptism was different from theirs. When an old name is given to a new thing, it is generally in consequence of something that they have in common—of some striking resemblance between the old and the new; and it will hardly ever fail to suggest this, unless that we are apprized of the fact that there is no resemblance. There are different instances in which the names of old rites are occasionally applied to new ones, which do not resemble the old; but we are put on our guard against drawing any wrong conclusion from the application, For instance, christians are represented as being still circumcised; but the circumcision is said to be effected without hands, or not to be literal, Col. ii. 14 Again, the Corinthians are recommended to keep the feast, and as a due preparation to purge out the

leaven; but are told at the same time that Christ is the paschal lamb, and that the leaven is that of malice and wickedness; 1 Cor. v. 7--8, now though *Baptizo*, and *Baptisma*, could hardly fail to suggest under the new dispensation, the ideas they suggest under the old, nothing is said to prevent it, and we may therefore infer that nothing required to be said; or that the form of the rite was still the same.

2d. Though Baptism was frequently administered by the apostles, in circumstances in which immersion must have been attended with no small inconvenience or difficulty, nothing is ever mentioned which indicates anything of the kind; and we may hence infer, that it was administered in a way that was adapted to the circumstances. The Baptists lay large stress upon the circumstance that John selected a place in which there was much water, which shows that they think the baptism of multitudes required a large supply of that element. But it may be doubted if John ever baptized as many at one time as were baptized at one time by the apostles in Jerusalem, where a large supply of water could not have been easily obtained. Mr. T. speaks of the two pools of Siloam and Bethesda, but they were one and the same. According to St. Jerome, it was also called the sheep-pool. The fountain of Siloam was without the city, toward the west, at the further end of the valley of the Cheese-mongers; and the small stream that issued from it, bending towards the south, entered within the walls, and formed the pool of Bethesda, within the town, and in the vicinity of the sheep-market, and also of the tower of Siloam mentioned in Luke xiii. 4. It was of no great extent, and surrounded with buildings, erected for the convenience of invalids who resorted to it, John v. 2. It was still in existence in St. Jerome's time, and its waters were always of a reddish color. We have no evidence of its being fitted for immersion; we have no proofs that baths were in common use in Jerusalem. The priests appear to have been immersed in some of their purifications; but it is highly improbable that they allowed their lazers for the use of the christians. The difficulty of obtaining water, &c., for the immersion of thousands at one time, would occur to any intelligent reader, and difficulties of a less serious kind are readily explained in other passages as in John ii. 6, for instance, where we learn, that according to the customs of the Jews, they had six water pots of stor

which afforded, but multitudes, from difficulty.

Again, the private house is the same says we have baptized in that Ananias can have if the subject was administered to prove that is always have to be from Acts baptized in the us if he was Ethiopian unless it had being immersed supposing as a public where is the water, and only means fountain. and if this were immersed

3d. That at least by that the fact precisely that and shows he was baptized in the liel were in diences. to direct for it is, when sitting or a necessary

which afforded conveniency for making the quantity of wine provided, but nothing is said about the baptism of such multitudes, from which we may infer even the existence of a difficulty.

Again, though Paul appears to have been baptized in a private house, and a private apartment of that house, there is the same want of any reference to a difficulty. Mr. T. says we have no proof that either Paul or any one else was baptized in a house; but we are expressly told, Acts ix. 17, that Ananias *entered into the house*; and the inspired writer can hardly be defended from the charge of prevarication, if the subsequent account does not mean that the baptism was administered before he left it; and it rests with Mr. T. to prove that the passage is not to be taken as it reads. It is always a sign of a bad cause, when improbable things have to be asserted in support of it. It appears as clear from Acts xvi. 25—34, that the jailor of Phillippi was baptized in the prison; and the passage is calculated to deceive us if he was not. And there can be no doubt that the Ethiopian eunuch was baptized at a well, and a well which, unless it has been greatly altered, would not admit of his being immersed in it. This Mr. T. evidently admits, by supposing that a bath might have been erected in the place, as a public convenience, which is no doubt probable, but where is the proof? It is said that they *went down into the water*, and again, that they *came up out of it*, but this may only mean that they stood within the margin or brink of the fountain. BOTH went down into it, and came up out of it; and if this means that one was immersed; it means that both were immersed, which no one pretends to believe.

3d. There is reason to believe that baptism was received at least by adults, in a standing posture. I formerly observed that the form of expression, in Acts ix. 18, and xxii. 14, 4; is precisely the same as in Mark xiv, 60, Acts i. 15. and v. 31 and shows as certainly, that Paul continued standing, while he was baptized, as that the High Priest, Peter, and Gamaliel were in that posture when addressing their respective audiences. But Mr. T. says "it is common in the Scriptures to direct persons to 'arise' in order to go abroad." No doubt it is, when they either happen or are represented to be, in a sitting or reclining posture; and in such circumstances, it is a necessary preliminary to their going abroad; but it is not

to be inferred from that that they go abroad, unless it is added that they have done so; and the passages referred to will not prove, or even countenance the idea that Paul went abroad in order to be baptized. He adds, "In Gen. xxxv. 1, and Joshua i. 2, Anastas is used in the same way as in Acts xxii. 16." So it is, and means nearly the same thing. It may be used either as a preliminary to a single action, or to a series of actions. In the first, it has its literal acceptation, and intimates that the person continues standing while the action to which it is a preliminary is being performed; and in the second it is used rather metaphorically, and is designed to intimate, that the person perseveres in the series of actions to which it is a preliminary, until they may be completed, or without engaging in anything else that may divert them from it. Gen. xxxv. 1, and Joshua i. 2 refer to a series of actions, and the directions given is to persevere in these, without acting as if the work was done, until they were completed; and instead of disproving the sense in which I understood Acts ix. 18, and xxii. 16, they rather confirm it.

4th. We may infer from a comparison of 1 Peter iii. 21 with Heb. x. 22, that baptism was administered by sprinkling, in the days of the Apostles. In the first of these passages, the Apostle represents the Deluge and Baptism as standing in the relation of type and anti-type to one another; and as the former in a manner purified and regenerated the world, by sweeping away the accumulated corruption of past ages, and preserving and placing in more favorable circumstances all that was worthy of being preserved in it; so the latter purifies those who receive it, and by so doing is the means of saving them. But as there is a strong tendency in man to rely on external forms, the apostle, by way of caution, intimates that he does not attribute this effect to the literal, or external rite, but to the things represented by it.

The Greek term *eperotema*, which our Translators have rendered "answer," occurs nowhere else in the New Testament, and only once in the Septuagint, namely Dan. iv. 17, where it corresponds to the word "demand," in our common version; and under these circumstances, it is not surprising, if it has been misunderstood. It was customary in the age of Tertullian, if not sooner, to address a number of questions to the person about to be baptized, to which he was re-

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quired to give satisfactory answers, and many have taken it for granted, that the custom was established in the days of the apostles, and that there must be a reference to it in this passage; but we have no proof of either supposition. In the classical acceptance, *eperotema* means an interrogation, demand, enquiry or request, but it cannot have any of these senses here and our only resource is to look to the passage for the means of explaining it. The apostle tells us in the first place, what he does *not* mean, and in the second place what he *does* mean by baptism; and this, if we attend to it will furnish us with a clue to the solution of the difficulty. In the first place he does not mean by baptism, "the putting away of the filth of the flesh." Now few I believe will suppose that this refers to what the filth of the flesh *does*, and not to what *is done to it*; and we have just as little reason to suppose that *eperotema* means something that the conscience does, rather than something that is done to it. When baptism is used in its proper acceptance it always refers to an effect produced upon the baptized. Whatever may be the best term for expressing the sense of *eperotema* this doubtless means the effecting, producing, or restoring of a good conscience towards God. This is attributed to baptism, not to that which is outward in the flesh, but that which is of the heart, in the spirit, and not in the latter, whose praise is not of man but of God. Now the very same effect is attributed to *sprinkling* in Heb. x. 22, which shows decidedly that baptism and sprinkling were used as equivalent terms, or terms which represented the same thing.

In Heb. ix. 14, the apostle is speaking of the purification of the conscience, and it is worthy of observation, that he there imputes it to sprinkling. The expression is elliptical, and would stand thus were the ellipsis supplied. "If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot unto God, *sprinkling* the unclean, purify the conscience from dead works, to serve the living God." The sprinkling of the blood of bulls and goats and of the ashes of a heifer, were some of the diverse baptisms mentioned in the passage; and they were emblems of the sprinkling of the blood and spirit of Christ. The renew-

al of the heart is also imputed to sprinkling in Ezekiel xxxv-25.

Now taking all these particulars together, they form a proof of no slight or doubtful kind, that the apostles administered baptism by sprinkling; and we may come to this conclusion with the greater confidence, that the contrary is only taken for granted, or affirmed as a fact which cannot be disproved.

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## LETTER X.

The Baptists, instead of proving that Baptizo retains its classical meaning in the New Testament, always take this for granted, or give us only the bare assertions of those who have done so; but when hard pressed; they will sometimes refer to a passage or two, which may seem to favor their own views, and which they generally pass over as slightly as possible; well knowing that a hasty glance will do them less harm than a careful examination. Mr. T. has assured us that he has abundance of proof from the Scriptures at hand, but when urged to produce it, he has compressed the whole into the following paragraph, at the end of a long postscript, to a long letter, in which secondary matters only are discussed. "To conclude, briefly, I would ask, as I have done elsewhere, should the reader meet with a statement in modern missionary accounts, that a number of people were baptized in a certain place because *there was much water there*—that *they went to the water* for baptism—that they were baptized *in a river*—that they *went down into the water*—or, that they *came up out of the water*, would he not infer from any of these circumstances, that they were undoubtedly immersed? How then can he possibly fail to infer, from the express relation of all these circumstances in the Scripture accounts of Baptism, that



the ordinance was originally administered by immersion?" He would doubtless come to this conclusion, provided the accounts referred to the proceedings of Baptists; but if they did not refer to the proceedings of Baptists, he would naturally suppose something else.

The passage first referred to by Mr. T. is John iii. 23, which will not prove that John the Baptist immersed his disciples, unless it can be clearly shewn that the water was not wanted for anything else. Great crowds attended his ministry, and if he had assembled them in places where little or no water was to be had, the consequences might have been disastrous in such a country as Palestine.— Whole armies have perished in such countries from this cause; and a large army was saved only by a miraculous interposition, at no great distance from Enon, 2 Kings iii. 9. And Mr. T. should prove that it was not for the purpose of guarding against such calamities, that John preferred such a place as Enon. This demand appears the more reasonable, in that he himself has said that a great deal of water was not required for the purpose of immersion.

His second reference is to Matt. iii. 6, or Mark i. 5, where John is said to have baptized his disciples. *en to Jordano potamo*, "in, or beside the river Jordan;" and Mr. T. has not informed us which. *En* must signify "by" or "beside," in Hebrews ix. 4, for there was nothing *in* the Ark, but the table of stone on which the Decalogue was written, 1 Kings viii. 9. And when a word admits of different senses, we should determine its meaning by fair criticism, in any passage in which it occurs, before we can make any use of it in an argument.

His third reference is to Acts viii. 38, 39, which may only mean that Philip and the eunuch were within the margin of the fountain when the latter was baptized, as the Israelites are said to have come up, *ek tou Jordanou*, "out of the Jordan," Joshua iv. 19, when they were only in its bed. The fountain is but small, and as the water was probably then, as it is sometimes now, thinly spread out at the edges,

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nothing is more likely than that they stepped forward within its margin, for the convenience of lifting the water more easily; and were this the case they might with strict propriety have been said to have gone down into the water, and came up again out of it. Dr. Campbell indeed understands the words to mean that *they arose out of the water*, which would imply that they were under it; but whatever proves too much proves nothing, and this would prove that Philip was under it as well as the eunuch, for what is said, is clearly said of both. But neither the "learned pedobaptist" nor Mr. T. himself would allege this, and hence their proof amounts to nothing.

In all the passages referred to by Mr. T., there are some links wanting in the chain of evidence, and though he skips over them as nimbly as possible, doubtless with the design of lulling suspicion, it is only [the artifice of a cunning disputant, and betrays a want of perfect confidence in the goodness of his cause. The more fully sifted the truth is, the clearer does it become.

He appeals also to ecclesiastical history, in proof of his point, but is not more successful here, for the unsupported assertions of Mosheim, and Ree, are inadmissible, in a case wherein they were not eye-witnesses. We have access to all their sources of information, and if these do not bear them out, their statements on the point are merely hearsay.

According to Mr. T., however, Professor Stuart has admitted, that immersion was practised in the time of Justin Martyr. I have not had the opportunity of perusing the learned Professor on this point; but have examined Justin Martyr as carefully as he has done, and though I do not pretend to his penetration, I am disposed to regard what he says on the subject as leaning more to the side of sprinkling than that of immersion, if it be at all more decisive, that the celebrated passage which gave rise to the fierce and protracted contest, between the Small-endians [and the Big-endians, and which, if I am not mistaken, was to this effect: "Every true believer will break his egg on the convenient

end!" His words are: "Those who are persuaded and believe what we teach, are instructed to fast and pray for the forgiveness of past sins, we fasting and praying together with them; and are then brought where there is water, and *tropoanagenesens hou kai hemeis autoi anegenethemen anagenontai*, "are there regenerated in the mode of regeneration with which we ourselves were regenerated." This evidently decides nothing. But having made this general statement, he quotes John iii. 5, as the Scripture authority for baptism, which according to the custom of the age, he calls regeneration, and then adds, that its institution was foretold and recommended, in Is. i. 16—26, which he also quotes; and alleges that the devils became acquainted with it before hand from that source, and in imitation of the worship of the true God, introduced it also into their own service, making all who entered their temples, *rantizem heautous*, "to sprinkle" themselves as a due preparation for it. "And now," adds he, "*telion louesthai*, 'to be thoroughly washed.'" Now if they sprinkled themselves, as we know from many sources they did, before entering their temples, and learnt the practice from a passage of Scripture, which was understood to refer to christian baptism, have we not reason to infer from the whole representation, that christian baptism must have been administered by sprinkling rather than immersion? It is true he speaks of a thorough washing as practised by the heathen in his own times, and this may be supposed to have been an immersion, and a nearer approximation to the christian rite. It doubtless refers to the lustrations performed on occasion of being initiated into the Apollinarian and Eleusinian mysteries; in reference to which Tertullian uses the word *tinguntur*, but probably not in the strictest sense. *Certe ludis Appollinaribus et Eleusiniis tinguntur, idque se in regenerationem et impunitatem perjuratorum suorum age presumunt.* And again, *Nam et Sacris quibusdam per lavacrum initiantur: Isidis alicujus et Mithrae.* But we have an account from Apuleius, who himself had been initiated, and according to him the rite consisted not in an immersion only, but in a careful

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rubbing and scraping of the body, and wiping it dry with a towel; after which the priest by whom this was done, walked three times round the person, and sprinkled him at each turn with the holy water, and this constituted the *teleion loutron* or "perfect washing," of which Justin speaks.

There can be no doubt that immersion was practised in the time of Tertullian, who speaks unequivocally upon the subject, but a great deal of mumery was practised along with it, which had been borrowed from heathenism, or conceived in its spirit, and it might have had the same origin. The mystery of iniquity, or that fearful corruption which attained its height in the middle ages, had already begun to work in the church, in the days of the Apostles, 2 Thess. ii. 7, and though restrained by the influence of persecution and other causes, it had made great advances in the age of Tertullian. Baptism was then preceded by Exorcism, or the expulsion of the devil, in which the priest laid his hands on the head of the candidate, and breathed repeatedly into his face; and having given the responses to the usual interrogatories, the latter was turned with his face to the west, and spat at the devil, in token of his renunciation of his authority and service, and then to the East, in which direction he did obeisance to our Saviour; after which he was plunged three times over head and ears, in the name of the three persons of the Trinity, anointed with the holy oil of chrism, signed in the forehead with the sign of the cross, for the purpose of frightening away the devils; confirmed in grace by the imposition of hands, dressed in white, presented with a mixture of milk and honey, and forbidden the use of the bath for a week; all which is mentioned in terms of approbation by that Father, in different parts of his writings.

There is no reference to any of these particulars in the New Testament, or in any of the writings of the early christians before the end of the second century, and they can be regarded in no other light than as corruptions. The truth is, that from the middle of the second century, the christians began to look with envy on the pomp and splen-

dour of the heathen ritual, and under pretence that it had been borrowed from the Jews, to whose ceremonial it bore a striking resemblance, in many particulars, they determined to reclaim it as their own by right, and maintained very generally that it had been stolen from the Church.—This appears from quotations already given, both from Justin Martyn and Tertullian, and to these the following may be added from the latter. “*Sed quaeritur, a quo intellectus interpretetur, eorum quae ad haereses faciunt. A diabolo scilicet, cujus sunt pares intervertendi veritatem: qui ipsas quoque res sacramentorum divinatorum, in idolorum mysteriis aemulatur. Fingit et ipse quosdam atque credentes et fideles suos: expiationem delictorum de lavaero re promittet et se ad huc meminet mithrae, signat illic in frontibus milites suos: celebrat et panis oblationem, et imaginem resurrectionis inducet, &c.*” He here states, that the devil imitates the very forms of the divine sacraments, in their mysteries. That he ‘immerses’ some of his trusty servants, assuring them of the forgiveness of sins, from the lustration; and as if still mindful of Mithras, *he signs his soldiers in the forehead*, celebrates the oblation of bread, &c., and observes a number of particulars in which he imitates, *moritatem illam Judaeae* the desire for variety which distinguished the Jews: *De prescrip Haeret*. This shows that immersion and signation were heathen rites, whatever the christians of those times might pretend. The oblation of bread was the origin of Lammas, which is a corruption of Hlaf-maess, or the festival of the Loaf, sometimes called Yule by our Gothic forefathers—which was one of their names of Keren or Ceres, the goddess of the harvest, (See Jamieson’s *Hermes Scythicus*, p. 137). It corresponded to the Jewish offering of the first fruits, and was presented on the first of August, which is hence called Gula Augusta, or the Yule of August in the public records of England, down to the times of Edward III.,\* at which time a loaf made of

\* Antiquarians have been sadly perplexed about the reason why Lammas is called Gula Augusta, and curious spe-

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four of the new crop, was presented to the Priest on the first of August, by his parishioners.

The practice of immersing, thrice, appears also to have had a heathen origin. No christian writer, before the age of Tertullian, ever alludes to it, and from their silence on this point, we may conclude that it was unknown to them; the more especially, as he and others after his time, attached a high degree of importance to it, and maintained that it was commanded in the New Testament. Having mentioned that our Saviour gave instructions to the apostles immediately before his ascension to heaven, to baptize "ingere in Patrem, et Filium, et Spiritum sanctum," "to immerse them into the Father, and the Son, and the Holy Ghost," he adds "Non in unum, nam nec Semel, sed ter, sed singula nomina, in personas singulas, tingimur." "For we are immersed not unto one nor once, but thrice—at each name, unto each person." Advers. Prax. And again, De Corona Mil., he says, "Having given our protestation under the hands of the bishop, to renounce the devil, the world, (Pompae) and his angels; "Setehence ter mergitatur, amplius non aliquod respondentes quam Dominus in Evangelio determinavit," which shows that he believed the three dippings to be according to a divine appointment. And with respect to the accompaniments he says, "Caro ungitur, ut anima consecratur: caro Signatur, ut et anima spiritu illuminetur." "The flesh is anointed, that the soul may be consecrated; the flesh is signed, that the soul may be fortified; the flesh is overshadowed by the imposition of hands, that the soul may be enlightened."—De Resurrect. carnis. And again, "Nec aquam reprobavit Creatoris qua suos abluit, nec oleum quo suos ungit, nec mellis et lactis societatem qua suos infantat." "The Creator al-

llegations have been written on the subject; but the true reason is, that it was sacred to Keru or Ceres, whose Greek name was Julo. There was also a feast in honor of her at the close of the harvest, which is still in the border countries of Scotland called the Kern, but in the Midland countries as, The Kern.

lows water that his children may be washed, oil that they may be anointed, and a mixture of milk and honey that they may be nourished."—Advers. Marcion.

In the era of the 'Trojan war, which corresponded with the time of the Judges of Israel, the Greeks are represented by Homer as simply washing their hands, before approaching the altars of their gods. Hector addresses his mother thus:

"Ill suits it me with UNWASHED HANDS to bring  
My incensed wine, to Jove an offering."

IL. iv. v. 26.

and Telemachus is also represented, in the *Odyssey*, as washing his hands before [praying to the gods. Compare Ps. xxvi. 6. But long before the Christian era, the practice of sprinkling had become general, as appears from a number of passages of Virgil, that were formerly quoted; and that the sprinkling was repeated three times, was also formerly proved from Virgil. We learn from Ovid *Metam.* Lib. vii. c. 2, that in whatever manner, or in whatever elements the lustration was performed, it was thrice repeated.

"Ter senem flamma, ter aqua, ter sulphure lustrat."

By the the Greeks and Romans the number three was regarded as sacred, as that of seven was by the Hebrews; and many of their religious rites and observations were not thought sufficient, unless performed the third time.

Tertullian and others of the early christian Fathers accuse the heathen of having borrowed these rites from the Jews, or christians; but they cannot be charged with it in this instance, for in all cases in which the Jews sprinkled repeatedly, they did not thrice, but seven times; and as Virgil and Ovid flourished before the Christian era, the customs of which they take notice could not have been borrowed from the christians. Tertullian would have us believe that it was taken by the christians from the instructions given to the disciples by our Savior immediately before his ascension to heaven, but this is a mistake. There can be no doubt that like the practice of signing on the forehead, it

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Now if in the age of Tertullian, or the early part of the third century, ordinances of the Gospel, and particularly baptism, had been fearfully corrupted, by becoming connected with heathen observances, are we safe in taking the practices of that age, unsupported by Scripture, as the rule by which we are to abide? Tertullian is the earliest authority we have for immersion. He speaks decidedly on the point, but not more so than of the practice of immersing three times, of anointing with chrism, of making the sign of the cross, of the imposition of hands, and the use of a mixture of milk and honey. After saying that they were thrice immersed, he adds, "Iude suscepti, lactis et mellis concordiam praegustavimus," &c. The Lord's Supper was in the same age always celebrated in the middle of the night, on which occasions, great improprieties were certainly indulged in; and they gave rise to the most scandalous reports respecting their morals, which the heathen circulated with the greatest industry. If we take a part of Tertullian's testimony, why not take the whole? And if we begin to reject, upon what ground are we to make a selection? We should either take the whole, or cast the whole aside, unless where it is confirmed by something better. And if we proceed in this way, we will arrive at the conclusion, that immersion is not a scriptural, but a heathen observance; for it had superceded sprinkling, and being introduced into the service of the heathen gods, before the days of Tertullian.



## LETTER XI.

If the Baptists be short of proof from the Word of God, they are in no want of human authority; and were the one as good as the other, they would have the best of the argument: and as the cool and confident assertions of men go a great way with many, the more especially when they profess one thing and practise another, the appeal so often made to "learned Pedobaptists" merits some attention.

There are cases in which the superabundant number of the witnesses does not increase the aggregate weight of their united testimony, and this I take to be one of them. When they have all received their information at second hand, and from the same source, their numbers and agreement do no more than show that they did not invent the account given, that they received it from another person, and his credibility is all that we have to consider. A hundred copies of one instrument, all agreeing in every particular, would do nothing to prove that that instrument was fairly drawn and duly executed; and when a hundred persons only repeat what one has asserted, they give us no more than the opinion entertained by that one. This should be kept in mind when we are looking at the lists of the "learned Pedobaptists" to which the Baptists appeal in support of their own views.

It is a fact in regard to Biblical Criticism, with which the young and inexperienced student should be made acquainted, that when one respectable writer in that department commits

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a mistake, an occurrence which is by no means uncommon, others, whether from respect to his authority or indolence of disposition, or perhaps from incapacity to examine the point, take his statement on trust, and readily endorse it, knowing that they have a resource in case it should be stopped. To give an instance: the learned and laborious Bochart hastily and inconsiderately adopted the opinion, that the Cush of the Jews was not the Æthiopia of the Greeks, but a petty district of Arabia Petræa; and depending on his authority, the great body of those who have either designedly written on the subject, or accidentally adverted to it, have followed in his wake. I will give another instance, and one of a still more unaccountable character. Notwithstanding the decisive evidence we have to the contrary, in 2 Kings xix. and Isaiah xxxviii. Bishop Lowth has informed us, that Jerusalem was taken by Sennacherib, after he had defeated the Egyptian army; and the opinion has been inconsiderately adopted by others who supposed that the Bishop would of course be right — See his notes on Isaiah xx. He also stated that the Saba, or Sobe, mentioned in Isaiah i. 22, was a kind of wine, and this statement has been repeated by Professor Stuart, and the writer on wines in Kitto's Biblical Cyclopedia, although it appears from the following passage of Ammianus Marcellinus to have been beer. "Est autem Sabai ex hordeo, vel fumento, in liquorem conversus paripertinus in Illyrico potus." Being naturally a poor drink, the diluting it with water would make it unfit for use, which is the idea expressed. These facts will show how unsafe it is to follow great men in the confidence that they will not mislead us.

It is nevertheless often done, and it was for a long time done the more readily, in the matter under consideration from an unwillingness on the part of Biblical scholars to admit that the New Testament is not written in classical Greek; and consequently that Baptizo can have any other than its classical acceptation. Knowing that baptism was administered by immersion in the times of Tertullian or in the early part of the third century, some eminent men concluded, without due enquiry, that it must have been so administered from the very first, and their opinion has been repeated like the cuckoo's note, till the present age, and it is only interrupted because men are disposed to take nothing on trust, but to enquire for themselves and yield only to the force of truth.

I have examined not a few of the "learned Pedobaptists" to whom the Baptists are in the regular habit of appealing, and so far as I have observed, Dr. Campbell alone has attempted to establish his point from the Scriptures. I have already examined all that he has done in that way and need not repeat what has been said upon it; and lest there may be some who think that the calm and deliberate opinion of such a man should have some weight, the more especially as it is well known he gave no quarter to any seeming want of fairness, and may therefore be presumed to have been a pattern of candour, it may be proper to shew that his most confident statements had better be taken subject to enquiry. By showing that the Dr. is not to be implicitly followed, we may show that others who are no better may be reasonably regarded with some degree of suspicion.

It is already known to your readers that though the scope of the passage clearly supports our common version of Luke vi. 35, the Dr. renders it "Do good, and lend, nowise despairing." This may be so far excusable in as much as *apely pizo* always means to despair, in classical writers; but he has altered the text of Matt. xvi. 13, without any necessity for it, and chiefly, as I suppose, from a wish to reconcile it with a favorite hypothesis, viz: that the designation the "Son of Man," which many believe to be equivalent to that of "The Messiah," is only "an humble title, in which nothing is claimed but what is enjoyed in common with all mankind." The passage, like a great number of others in the New Testament which are similarly constructed, contains two questions instead of one, the second being more precise than the first, but elliptically expressed, and the ellipsis to be supplied from the first. It should be read thus: "Whom do men suppose me to be? Do they suppose me to be The Son of Man?" It readily admits this sense, and it will admit no other; but because it shows decidedly that the title "The Son of Man" must have belonged only to one personage, who was expected by the Jews, the Dr. has first altered the original and then the translation. This is the more inexcusable in that he has duly attended to the same construction in other passages, as John xi. 52, "What do ye think? Do you think that he will not come to the feast?" and xii. 22,—"Now is my soul troubled, and what shall I say? Shall I say Father save me from this hour?" He says

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in his note on Matt. iii. 11, "The true partizan, of whatever denomination, always inclines to correct the diction of the spirit by that of the party." The dogmatist does the same thing in his own way, and the Dr. has here given us an example of it. This is not all, for he says, "Though Jesus commonly takes the title to himself, it is never given him by the Evangelists in speaking of him." This may be a literal truth, and consequently save the Dr. from the point blank charge of falsehood; and yet it is certainly calculated to mislead and have all the effect of a falsehood, for though he may say that the proto martyr Stephen is not comprehended in the designation "the Evangelists," the title was given to our Saviour by him, Acts vii. 56, and what difference does it make to the argument whether it was given by him, or by Matthew, Mark, Luke or John.

Again, he has labored hard Diss. vi. part ii. to prove that the Jews never used, the Hebrew *Sheol* or Greek *Hades*, either for "the grave" or "the place of future punishment," but always for a place supposed to be situated under the earth, in which the departed spirits of both the good and the bad are detained till the resurrection; and while he has produced every passage of the Scriptures that may be explained in conformity with this opinion, he takes no notice of others which are decidedly against it a course which may be supposed to be excusable in the polemic who contends for victory, but inconsistent with the character of the impartial, candid and sincere enquirer after truth. *Sheol* undoubtedly means the grave in Ps. cxli. 7. It refers to a scene which was but too common for the credit of human nature, in ancient times, when invading armies, besides ransacking the habitations of the living, disturbed the peaceful mansions of the dead, and wantonly exposed their bones and ashes to the winds of heaven. We have a reference to this in Jer. viii. 1, 2, and another in Horace Epod. xvi. v, and the psalmist can refer to nothing else than a violated sepulchre round the entrance to which a number of human bones had been carelessly scattered, a sure evidence of the barbarity with which the living had been treated. The Dr. should have shewn us how this, and some other passages of which he has not taken the slightest notice, were to be explained in conformity with his hypothesis. He produces Acts ii. 31 as a passage that is decisive in his favor, but it unluckily happens

that the precise words on which he depends since the days of Mill to the present time have been treated by Biblical critics as an interpolation, and the Dr. should have first proved them to be genuine before resting his case upon them. But it was not his interest, whatever might have been his duty, to awaken suspicion, and he is as silent on the subject as Mr. T. seems disposed to remain on the discreditable story of Dr. Macleay's falsehood.

Moreover, the Dr.'s account of the opinions of the Jews respecting the place of departed spirits, as they are given by Josephus, is discreditable alike to his diligence and fairness, for so long as one passage in a man's writings may be greatly modified by being compared with another, no person should undertake to say what are the views expressed by any writer on any point, till he be sure that he has examined every thing that he has said upon it. This the Dr. has not done, and the consequence is he has misrepresented his author. He lights upon what is said in Ant. Lib. xviii. c. i. §3, and which, if taken by itself, may perhaps seem to mean what the Dr. supposes, but when compared with Bell. Lib. iii. c. viii. §5, evidently means a different thing. The first is as follows. "They," namely the Pharisees, "believe that souls possess an immortal vigor, and that, *hypo chthonos*, 'under the earth' there will be rewards or punishments, according as they have lived virtuously or otherwise; and that the vicious are to be detained in an everlasting prison, while the virtuous shall have power to revive and live again." The Dr. understands the expression *hypo chthonos*, under the earth, in its most literal sense, as intimating that the dead were really supposed to be under the earth; whereas it is evidently to be taken in a popular sense for the state of the dead, the same as in the following lines:

Since no device nor work is found,  
Nor wisdom "underneath the ground."

The other passage shows decidedly that this is its meaning, and also that Hades was used at times as the name of the place of future punishment. Josephus himself is the speaker in it, and he is laboring to dissuade his brave but unfortunate companions in arms from their intended purpose of committing suicide, and he asks them if they do not know that those who in submission to the will of heaven, wait for

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death in its appointed form, shall not receive unfading honors as their reward, "that their pure and obedient souls shall obtain the most holy place of heaven, whence, after the lapse of ages, they shall again enter into bodies; while those who die by their own hands shall assuredly be imprisoned *en hades skotioteros* 'in the darkest hell.'" This shows that they believed that the departed spirits of the good went to heaven between their death and their return into clean bodies, and that they were in heaven when said to be *lyppo chthonos*, and also that the prison in which the bad were then detained, and would still continue to be detained, after the return of the good into clean bodies, was called hades. I will not maintain that the Dr. was aware of this, for I have seldom or never seen the passage adverted to, but as I have already observed, no man can be considered as acting fairly and properly, who presumes to tell us what another has written on any point, till he has attentively examined the whole of his writings.

The Dr. is no less faulty in referring to the Classics. He admits that the inspired writers sometimes appear to use hades for the grave, and in order to account for it, he quotes a number of passages from Virgil, to prove that the best writers of antiquity sometimes fell into a great degree of confusion, in the use of the terms they employed, putting the body for the spirit, and vice versa; but in regard to some of these at least, he is mistaken, and may be so in regard to them all. He rather refers to than quotes *Æneid* iii. v. 66. but quotes iv. v. 34, and misrepresents both. Because in the first, Eneas is made to say, *animam sepulchro condimus*, "we shut up the soul in the tomb," he takes it for granted that *anima*, the soul, is used for *corpus* the body. This indicates a degree of negligence on the Dr.'s part that is altogether unaccountable. One would suppose that a man who was so well acquainted with the passage as to be able to quote it, in illustration of some point which he happened to be discussing, must of necessity have known that it cannot refer to the interment of the body; and that the tomb spoken of must, according to a common opinion of the age, have been erected for the accommodation of the wandering spirit. When Eneas met with the spirit of Deiphobus in the infernal regions, he told him that though he had not found his body, he had erected a tomb for him on the Rhoetean shore, and

called upon his ghost to take possession of it.—Æneid vi. v. 505. The ancients believed that the departed spirit frequented the place in which the body rested, or that was erected for its repose; although it was not there until it was wholly decomposed; and the necromancers, or those who consulted the *ad*, went to the tombs, for the purpose of receiving information from the dead, while they were asleep, Is. lxx. 4, “Who remain in the graves; and lodge in the monuments.” the lxx. add, “for the sake of dreams,” and they know the practice to which the passage refers.—Lucan in his pharsalia Lib. vi. v. 5, 11, represents Erichtho as expelling the ghosts from the tombs, and taking possession of them when empty.

desertaque busta  
Incolet, et tumulos expulsis obtinet umbris.

Agreeably to this, the soul was supposed to be shut up in the tomb; and in the passage of Virgil to which I have more particularly referred, nothing else can be intended; for we learn from the passage itself that Polydorus, for whom the tomb was erected, had been treacherously murdered many years before, by the King of Thrace, to whom he had been sent on an embassy by Priam, and by the time referred to, the trees and shrubs were growing over his grave. And it was when tearing up one of these, that Eneas was warned by a voice from below that the bones of his friend had been deposited there; and apprehending that the funeral rites had not been duly performed, and that the spirit had in consequence not obtained rest, he erected a tomb, offered a sacrifice for the repose of the dead, brought bowls overflowing with warm milk, and goblets filled with consecrated blood, and three times calling upon the ghost, who is supposed to have accepted of the invitation, they shut it up in the tomb prepared for it.

Inferimus tepido spumantia cymbia lacte,  
Sanguinis et sacri pateras: animaque sepulchro  
Condimus et magna supremum voce clemus.

I have explained this passage more fully than I would have done, for the purpose of showing how very little the Dr. is to be depended on.

In referring to the Scriptures, he even goes so far as to substitute one word for another, when it will serve his pur-

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pose, and that without the slightest hint of what he is about. Thus, in commenting on Romans x. 6, 7, which is a quotation from Deut. xxx. 13, he gives us the Hebrew Thehom for Hayam, the former being more favorable than the latter to his argument. This may be convenient, but is it also fair? It is true that the Apostle, in quoting this passage, employs abyssos, rather than Thasses, the former being a more general term than the latter, and answerable either to Thehom or Hayam, but the apostle's object in it was quite different from that of the Dr., and what the one has done will not justify the other.

What I have shewn of the Dr.'s unfairness is only a sample of what I am prepared to prove against him, were it necessary. If Mr. T. will take the trouble to examine it carefully, he will see that I have not misrepresented him in the slightest matter.—Now I put it to him as an honest man, if any person who can act in the manner in which the Dr. has done so very often, be worthy of credit when he gives us nothing in support of what he says?

I have selected Dr. Campbell because he seems to be in great favor with the Baptists, and they evidently expect his name will go a great way, but I am ready at anytime to prove as much against a number of others, whom they place on the list of "learned Pedobaptists" who favor their views. I hope that they will therefore leave human authorities, and bring the matter at once to the test of the Scriptures; showing by fair and legitimate criticism, that the passages which they refer to, mean what they assert, and nothing else. Mr. T. tells us he can do this, but if so, why has he not yet attempted it? or attempted it only in such a way, as to warrant the belief that he is afraid to begin? that the thing is easier said than done?



## LETTER XII.

It is amusing to observe the appearance of seriousness which the Baptists assume, in advocating their principles, that every word in the original scriptures should be duly rendered in a translation; and consequently, that no Greek or Hebrew term should be retained, and transmitted. This is impracticable. The Scriptures express ideas and enjoin observances which have only become known through them; and for which no people can have terms till they become acquainted with them; and when they have become acquainted with them, it is natural to adopt the Scripture names for them, which is very often done accordingly.

Besides, if the principle were practicable, where would be the good of it? Names in general serve no other purpose than to enable us to make a distinction between things, when we have occasion to speak of them; and this being the case, one name is just as good as another. We might have still called a professor of the healing art a Leech and his profession Leechcraft, as our Anglo-Saxon ancestors were wont to do; but now that we have adopted the Greek terms Physician and Physic, and that these have become common and well known, it would be silliness to alter them. Angel, Apostle, Blaspheme, Blasphemy, Evangelist, Heresy, Hypocrite, Idol, Mystery, *Phy*, *Phy*, Prophet and Proselyte, are other pure-

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ly Greek terms, taken from the Scriptures without any change, and we have many more besides them; and I do not know where we could find terms equally suitable were they discarded.

In the Anglo-Saxon, which is the basis of the English; Fulluht meant Baptism, and Gefullan to Baptize; but they were on different accounts thought objectionable, and were displaced by the Greek names more than five centuries ago; and there are at the present day no words in our language better and more universally understood than Baptism and Baptize, and it would not be easy to find other two that that would answer their purpose equally well, in all respects.

Mr. T. however argues, that as the writers of the New Testament have not retained the Syriac *Amad* and *Mamuditho*, but rendered them "by Baptizo" and "Baptisma," so we should select some suitable English terms for these, and he recommends Immersion and To immerse, as the best that can be chosen.

But it may be objected, 1st: That not being originally English terms, and having been but recently incorporated with the language, they are not so generally or so well understood, and are therefore less proper than baptism and baptize. Even Mr. T. himself, who might have been expected to have attained to precision in the use of them, confounds them with the expressions dipping and to dip, and there are tens of thousands who have no idea of their meaning at all. 2d. They are more specific and precise than the original.—Baptisma is a generic term; for the Jews had diverse rites that were so denominated. Now a translation should give the whole information that is given in the original, and no more. If it gave less, it is defective; if more, it is not a version but a commentary; and as the language of the Scriptures is that of the Spirit, and has been selected with the view to important ends, these ends should not be hazarded by a departure from it, either on the one hand or on the other. 3d. We have the sanction of apostolical example, for transferring words from one language into another, which completely upsets Mr. T.'s principle, on which his whole reasoning depends. The Greek in which the New Testament is written, is beyond comparison a more copious language than the Hebrew or Syriac, and from its extreme flexibility

might have been bent to any purpose required; but they have mingled with its polished and sounding vocables such terms as Amen, Anathema, Halleluiah, Hosanna, Corban, Maranatha, Moreh, Raca, Pascha, Sabbaton, Sabaoth, &c., which, to a fastidious Greek, could have suggested no other idea, but that of some unintelligible and barbarous jargon. Now will Mr. T. venture to say that the inspired writers have done wrong in this? and if he will not do this, what becomes of his principle?

He is however a man of resources, and will probably say that the names of religious rites should be translated, especially when these names are not arbitrary signs, but expressive of something pertaining to the observances. But here again I meet him by observing that Sabbath and Pasch, are Hebrew names of religious observances, and expressive of highly important things pertaining to these observances; and though the Greek furnished terms that would have conveyed their meaning, they have nevertheless been retained and transmitted, which Mr. T. alleges should never be done.

In thus overlooking Mr. T.'s principle, the inspired writers were most probably acting on a principle of their own, which he and the Baptists are unwilling to recognize—namely, that of giving to religious observances names that were exclusively appropriated to them, and which could suggest no unhallowed idea. Every craft, art, and science, has its proper terms; and this is generally regarded as a benefit; and why may not religion have the same? There are few men whose devotion would not burn with a purer flame, in the solemn temple, which is connected with no unhallowed association than in the gaudy theatre or splendid ball-room; and the very same principle of our nature that leads to this, makes it proper to employ sacred names for sacred things. The principle is no doubt liable to abuse, and has been in many instances carried too far, but this will not prove it to be wrong. The inspired writers have acted upon it, in regard to a number of rites and observances, and among others in regard to certain Jewish purifications, and also to the rite of initiation into the Christian Church. The Baptists tell us, that Baptizo means in general to immerse, without reference to time, place or object; but nothing is more certain than this, that it is never used in the New Testament in reference to anything that is of a secular nature. It is there exclusively a religious term, and used for rites to which names that belong to

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secular things are never applied. An important distinction is here made and carefully observed, and a distinction that would be most effectually destroyed by the adoption of the terms Immerse and Immersion, for which the Baptists contend. It is customary to speak of immersion in sufferings, immersion in business, immersion in difficulties, immersion in debt, immersion in dissipation, and immersion in ruin; and the term can therefore hardly be used without the risk of calling up some secular ideas, and awakening some association connected with anything but a solemn and impressive religious observance, and for this very reason the substitution of it for Baptism would be a glaring departure from apostolical practice.

I have already observed that a translator is bound to say all that his author says, and no more; and he should endeavor to say it, as nearly as possible, in the same spirit and the same way. If the one is in the habit of jumbling heterogeneous names together, the other should do the same; but on the other hand if he be discriminating in his language, classifying his terms, and appropriating each to its own purpose, the translator should be equally methodical and precise.

The inspired writers have in most instances some purpose to serve by the selection of their terms, and we are not to suppose that they are used at random. Sometimes the object aimed at, is to undermine superstitious and injurious, but established prejudices, as when Hezekiah demolished the brazen Serpent and called it *Nehushtan*. 2 Kings xviii. 4; but at other times their object is to impress the minds of their readers with respect and veneration for the things of which they speak, and unless we scrupulously adhere to their manner, we materially weaken the effect of their writings and defeat the object they have in view. In order if possible to avoid this, we should retain as much of their own language as is consistent with clearness, and this can for the most part be done without detriment to the sense, in so far as the names of religious rites are concerned. They themselves have transferred a number of Hebrew names of religious rites and observances into the Greek, and in doing so, they have sanctioned the principle, and set us an example which we cannot err in following.

In departing from that example, in regard to the use of Baptize and Baptism, the Baptists act inconsistently with themselves, and favor the suspicion that they assume a ge-

neral principle, not for its own sake, but for the purpose of appealing to it in behalf of a case which they cannot well support without it. There are many Greek terms in our language which remain unaltered, and they use these without any scruple, and by doing so they give the appearance of a pious fraud to their conduct, or of acting in this manner under a false pretence. Their object appears to be, to gain an advantage by making the Scriptures sectarian. This may be thought uncharitable, but let it not be forgotten, that Dr. Macleay publicly told a gross falsehood, for the purpose of obtaining an advantage in an argument; and though Mr. T's attention has been repeatedly and pointedly directed to the matter, he has never permitted a single expression of disapprobation of such conduct to drop from his pen. He who abets falsehood by conniving at it, would require to be perfectly fair himself if he would avoid suspicion, Mr. T. in the course of his correspondence with me has said many things at random, in the hope that he might be able to find me at a loss and gain some advantage from my perplexity, which has very much the appearance that he is contending for victory rather than truth,—a practice which never fails to defeat itself and disappoint those who have recourse to it, in the end.

I have thus discussed the meaning of Baptizo, in the New Testament, more fully than I have ever known it to be done before; and in doing so I have in everything appealed to Scripture usage, while the Baptists rely upon the unsupported assertions of "Learned Pedobaptists," who bespeak our confidence by professing one thing and practising the opposite. We are forbidden by our Savior to call any man master upon earth, and I will appeal to no human authority when I can get the infallible word of God for a guide. If we speak not according to the law and the testimony, it is because there is no truth in us. There are men of principle among the Baptists, and I request their serious and deliberate attention to what I have advanced, and may the Spirit of God enlighten their minds and lead them unto all truth.

I have omitted some things which I proposed to discuss, because I received a notice from you, Sir, that it would be proper to condense; but it will be no loss to Mr. T.'s credit as a fair interpreter of the meaning of some of his "learned Pedobaptists," that your more flimsy patrons are satiated with the subject. Accept of my cordial thanks for the indulgence shewn to me.

