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A

GENERAL INDEX

OF

SUBJECTS AND SIGNATURES.

** The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

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METAPHORICAL BAPTISM DISPROVED.

[THE Author of the following observations having applied, late in the present month, to the Editor of the MONTHLY REPOSITORY to ascertain whether an article in reply to Dr. Jones's two papers (Vol. XXI. 395—399, 604—608) on Baptism could be admitted, was informed by the Editor, that both the November and December Numbers were already completed. The Author, thinking it desirable that a reply should be placed in the hands of those who had read Dr. Jones's remarks, determined, therefore, on printing his reply and getting it stitched up with the Repository as a bill or *advertisement*. He begs, with the Editor's permission, to suggest to those readers who may think the reply entitled to a permanent place in that work, the propriety of directions being given to their *binders*, to incorporate the reply with the regular numbers of the volume.]

SIR, London, Nov. 22, 1826.

MR. GILCHRIST in his able animadversions on Dr. Jones's paper on Baptism, has abstained from any detailed exposure of the grounds on which the learned Doctor builds his theory. Although with minds competent to discern the real character and weight of the reasoning adduced by Dr. J., his hypothesis may be safely left to confute itself, there are individuals who may be staggered by the confidence of assertion and show of criticism that characterize the Doctor's communications. There is also, I fear, an extensive, though ill-defined class of persons that may be designated as *practical* Antibaptists, who, without pledging or committing themselves to the exclusive or permanent adoption of any single, particular system, avail themselves of the whole range of incongruous and mutually destructive theories which have been broached on the Antibaptist side of the question, and shift from one to another, and hold this or that theory, or all or none, according as any imaginary advantage may for the time being best be gained against the continuing and universal obligation of Christian baptism. These theological chameleons, though unconvinced by Dr. Jones's conjectures and criticisms, may still welcome them, if unanswered, as a valuable accession to their multifarious stock of weapons. The Doctor himself, too, may be ready enough to imagine that what is not specifically answered, is unanswerable. These various considerations induce me to hope I shall not be considered an intruder by either of the parties to the existing discussion, in presenting myself as a coadjutor of the Baptist champion, and subjecting the grounds of the Doctor's hypothesis to a more minute and rigid examination than Mr. Gilchrist appears to have considered it entitled to.

For Dr. Jones's learning and talent I have a becoming respect: but I am compelled unwillingly to declare, that the general frame of his two communications evinces such a misconception or disregard of the distinction between the various descriptions of evidence, and their several gradations of relative value, that it would seem the Doctor has yet to learn that conjectural criticisms and constructive inferences can have no place in competition with express declaration and historical fact;* that

presumptive evidence is admissible only in the absence of, or in subserviency to, direct proof; and that analogy—Dr. Jones's favourite “handmaid,” the Ariadne to whose thread our theological Theseus ascribes his deliverance from the labyrinth of literal water-baptism—is in reality the very lowest description of proof, furnishing perhaps now and then the elements of some fortunate conjecture, but oftener involving its infatuated votary more inextricably in the maze of error. The love of analogy, which the Doctor prides himself upon, as his peculiar *excellence*, he must pardon me in designating as the characteristic *vice* of his papers on Baptism.

Dr. Jones is understood to complain of his speculations failing to produce that conviction or excite that discussion which he might expect. I would suggest to his serious consideration, whether this is not in a great degree attributable to his style of writing. His conclusions generally appear to himself so self-evident, that he does not distinguish with sufficient precision the *statement* of the positions to be proved, from the *grounds* adduced in their support. All are run together into one continuous mass, presenting to the reader the appearance of a series of positions, the naked enunciation of which is assumed to be sufficient to carry conviction—but which must be submitted to a tedious analysis before the reader can ascertain what is put forth as assertion, and what as argument.

The substance of the Doctor's theory appears to be, that literal water-baptism

reference to the “*misplaced zeal*” of an Apostle. (P. 603.) This from a person who puts forth the wild notion (hitherto monopolized by the reputed Orthodox) that Christ left the world without accomplishing the very object of his mission, leaving the institution of Christianity to be the work of a subsequent period, may be all consistent enough—but from a *rational* Christian, from one whose belief or disbelief rests wholly upon investigation and adequate evidence!—Is the *name* of rational Christian, all that he is ambitious of possessing? Both he and your “Berean” correspondent might do well to look into a little tract entitled “An Answer to the Question, Why are you a Baptist?” ascribed to a veteran who has grown grey in the service of the General Baptist cause.

* Your Antibaptist correspondent T. A. T. gets over an historical fact by a

was never, under any qualification, instituted by Christ, and that the command on which Baptism is generally supposed to rest, is a mere metaphor or figure of speech. How this extraordinary theory differs from the Quaker hypothesis is for Dr. Jones to determine.

It may be convenient to consider the Doctor's positions successively in the order of the summary given by him in his reply to Mr. Gilchrist's animadversions.

The 1st then of these positions is, that John *assured* the people (a lapse of three months has matured the "intimation" spoken of in the Doctor's first paper into a full "assurance"), that he was *not* the Messiah, *because* he baptized with water, while his successor was to baptize with "wind and fire." This I unhesitatingly deny. John does *not* assign his baptizing with water as either the cause or criterion of his not being the Messiah. His declaration is merely affirmative: and though he may assert that Christ *will* baptize with "wind and fire," he does *not* assert, or necessarily imply, that Christ *will not* also institute a literal water-baptism. Any implication supposed to be contained in John's declaration can only amount to evidence of a *secondary* kind, authorizing merely a *prima facie* inference liable to be rebutted by contrary evidence of a higher nature, and which consequently shrinks into nothing on the establishment, by *direct* proof, of the historical fact, that baptism was afterwards actually instituted by Christ in its literal sense.

But the Doctor in his 2nd position advances a step further, and *asserts*, (authority he gives none,) that his assumed "test" was in conformity with the expectations of the Jews. Does he then hope to persuade his readers that the people who, upon witnessing John's administration of water-baptism, "mused in their hearts whether he were the Christ or not," Luke iii. 15, ever dreamed of that rite being a criterion that the individual practising it was *not* the Messiah? And what does the Doctor say to those Priests and Levites who being sent to inquire concerning John, asked him, "Why *baptizest* thou then, if thou be *not* the Christ?" John i. 25. This trifling disagreement, however, of his assertion with the evidence on the subject, the Doctor gets over by an appeal to a higher tribunal—to *Analogy*. "As the wisdom of Heaven thought fit to prepare the Jews for the arrival of their expected Christ by the divine mission of his forerunner, *the same* divine wisdom further thought proper to authorize this forerunner to signalize the advent of his principal by an external baptism, subordinate to and symbolical of that diviner baptism which the Messiah himself was to administer.

As then Christ superseded his herald, so his baptism by nobler elements superseded the office of John, which was baptism by water." Now these comparisons may be all very striking and correct, *provided* the facts implied in them be independently established: but until "*as*" and "*so*" acquire respectively the force of *because* and *therefore*, hypothetical similes can prove nothing. From these similes, however, which the Doctor's prudence prevents him from calling more than the "drift" of John's statement, I pass to the declaration of Jesus, of which, notwithstanding its vaunted explicitness, the Doctor gives us, under the disguise of an apparent quotation, a gratuitous paraphrase, in which our Lord's general expression "all righteousness" is qualified down into "all righteous *institutions*." Without this qualification, the passage, as interpreted by Dr. Jones, might, by proving *too much*, prove nothing. But in his inference from the words of Jesus "to fulfil all righteousness," is not the Doctor deceiving himself and his readers with a mere ambiguity of language? What else is his assertion that "to fulfil a rite or ordinance which pointed to the Messiah was to answer the end of it by complying with it, and then substituting the reality for the shadow"? Or does our philologist mean to maintain that the *fulfilment* of an ordinance necessarily and in all cases implies its *abolition*? Was it then by superseding and *putting an end to* "the statutes and judgments of the Lord," that Solomon was to obtain the prosperity held out to him by David as the consequence of his *fulfilling* those statutes and judgments? 1 Chron. xxii. 13. Similar questions may also be asked in respect to the following passages: Acts xiii. 22; Romans ii. 27; Gal. v. 16, and vi. 2; Col. iv. 17, and James ii. 8. But I tread on tender ground in pretending even to remind a person of Dr. Jones's philological acquirements, that the ordinary and primary sense of fulfilling a command or institution (as exemplified by most of the passages just referred to) is simply to *obey* or *comply* with its requisitions; and that though the term "fulfil" *may* sometimes carry with it the secondary idea of superseding and putting an end to the thing fulfilled, yet before that extended signification can be assumed in any particular instance, some specific ground must be shewn for its adoption. The primary meaning as distinguished from, and even opposed to, the occasional secondary sense, is aptly illustrated by the declaration of Christ, Matt. v. 17: "Think not that I am come to destroy the law, or the prophets: I am *not* come to *destroy*, but to *fulfil*," or rather, "*not to subvert, but to ratify,*" as rendered by Dr. Campbell, whose judicious note on the passage has a considerable bearing on the immediate subject of my

present remarks: But we may here see how one assumption requires another to support it. For, according to what Doctor Jones *assumes* to be the necessary and universal import of the word "fulfil," our Lord's declaration before his baptism, taking it as it is, without the Doctor's gratuitous paraphrase, was in effect, that "it behoved him to fulfil," i. e. to supersede and put an end to, "*all righteousness*;" and the Doctor, therefore, seeing that the passage thus interpreted, proved rather *too much*, felt obliged to reduce it to the standard of his hypothesis by *assuming* the qualification already adverted to. That Christ *fulfilled* baptism, in so far as he personally submitted to it, may be readily admitted; that he fulfilled it in any sense incompatible with his subsequently adopting it as an ordinance of his religion, is a position involving the very question in dispute—a question of historical fact to be determined by a reference to direct evidence, and not by the couple of hypothetical *similes*, each prefaced by its characteristic "*thus*," relative to Christ's fulfilling the Jewish law, and more particularly the rite of circumcision, with which Dr. Jones, by way of *ultima ratio*, winds up the argument for his 2nd position.

The Doctor, however, may perhaps rely upon the qualification by which his position is restricted to the fulfilment of "a rite or ordinance which *pointed to the Messiah*." If so, I simply reply, that by thus narrowing his position, he excludes by the terms of the qualification the very subject of discussion. For any thing, indeed, that is material to the general question, *John's* baptism may have been nothing more than "a rite or ordinance *pointing to the Messiah*," and, as such, superseded and determined by the advent of the personage to whom it so pointed: yet that the compliance of Jesus with the rite was, *ipso facto*, a fulfilment, i. e. an abolition, even of John's baptism, is by no means to be taken for granted; for it appears that John, *after* baptizing Jesus, still continued to baptize, (*John iv. 1.*) a circumstance which the Doctor's eagerness to account for the disciples of Jesus administering the rite, betrays him somewhat inadvertently to admit. But were this otherwise, and the Doctor's position, qualified as above, admitted to its full extent, what inference could it lead to beyond the determination of *John's* baptism? Or will the Doctor venture to designate *Christian* baptism as "a rite or ordinance pointing to the Messiah," within the scope of his qualified position; or hazard the paradox that the baptism of Jesus by John fulfilled and put an end to Christian baptism before the period at which even its advocates allege it to have had a *beginning*? Is it not indeed superfluous to say one word

more about this '*υεσπον προλεπον*' theory of fulfilling, and, by a kind of prospective operation, cancelling an ordinance before it was ever instituted? After all these hypotheses, analogies, and conjectures, the grand question must always return upon us—a question of historical fact, and to be decided only by an appeal to direct evidence—Did Christ, or did he not, institute baptism in a literal sense and of perpetual and universal obligation?

The alleged impropriety of Christ practising water-baptism, and which the Doctor refers to in his 3rd position, rests entirely on the assumed previous cancellation of that rite, and must fall with that assumption. The alleged reasons for our Lord's tolerating the practice in his disciples may be ingenious; they want only one thing—proof. The very passage in *John*, from which Dr. Jones *selects* an extract, makes, when taken entire, directly against him. It speaks of Jesus making and *baptizing* more disciples than John, as a fact, the coming of which to the ears of the Pharisees induced Jesus to quit Judæa for Galilee. The Doctor may reply that the Evangelist does not himself assert the fact, but merely states what "*the Pharisees had heard*." To this I should rejoin, Is it likely that the circumstance of the Pharisees hearing a mere unfounded rumour could constitute a reason by which our Lord would govern his conduct? To me, indeed, the Evangelist appears to admit the truth of what had been so heard, with the single qualification that Jesus administered the rite, not personally, but through the agency of his disciples. This may be a conjecture: but a Baptist conjecture is as good as an Antibaptist one. Taking, however, the entire passage, I do not and *need not* place much reliance on it. All I insist upon is, that it *may* be interpreted either way, and if not decisive against our theorist, has at least no conclusive or material bearing upon the points in dispute. The Doctor concludes this his 3rd position by stating a distinction between the grounds of Christian Baptism and the Lord's Supper: but the distinction being a mere assertion, is worth no more than the counter assertion, if I chose to make it, that Christ instituted both.

But we come at length to the Doctor's 4th position; and here he brings into battle array that philological learning for which he enjoys so high a reputation. Would that I could speak of the soundness of his criticism in the present instance! But it is nothing but my conviction that the Doctor's eagerness to support his hypothesis has blinded and misled his critical accuracy, which could embolden me to enter with him upon such an arena. Our modern Theseus

does, indeed, however, take *his* *bull* or Marathon by the horns, when he professes to discover the “abrogation” of baptism by water, and its “complete and unequivocal exclusion from being a Christian institution,” in our Lord’s command, “Go, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” The observation that the word *βαπτίζω* had “become exceedingly vague in its signification, the literal being sunk in the metaphorical sense,” if intended to be applied to the intrinsic meaning of the word, without reference to any qualifying context, I must decline assenting to, until some authority be adduced in its support, although I may safely concede to the Doctor that the peculiarity of the annexed noun *may*, and in many of the instances cited by him *does*, qualify the verb and indicate its use in a metaphorical sense. But when the Doctor, confiding in those “conductors to his thoughts,” the “fibres” of his Ariadne’s thread, pursues the *analogy* and puts forth his deduction, prefaced by his favourite “thus,” that “to baptize *in a name* signifies to assume that name, without the ceremony of plunging in water actually accompanying it,” and then jumps to the conclusion that our Lord’s injunction is to be understood in a metaphorical sense, it becomes necessary to examine with some minuteness and rigour the basis on which this strange interpretation of “baptizing *in a name*” is founded.

A very slight examination of the various passages throughout the New Testament in which baptism is mentioned, will convince us, that the root of the Doctor’s error is to be found in his latent assumption that the constant construction of *βαπτίζω* is with one *single* noun, expressing the *element*, whether literal or figurative, in which the baptism takes place. Allow him this assumption, and he might with some plausibility infer, that as in the phrases *to baptize with wind*, *with fire*, *with a burden*, or *with sleep*, or *to be baptized in sin*, the specification of a *figurative element* excludes the supposition of any *literal element*, so to baptize *in a name* excludes the idea of the baptism being *in water*. The fallacy of this assumption is now to be shewn.

Is it, then, come to this, that Dr. Jones is to be set right, and on a point of *Greek construction* too, by one of those “unenlightened Christians” who, by their “over-weaning zeal for a frivolous external ceremony” and attachment to “the childish practice of plunging in water,” expose themselves to be charged with “narrow views,” and to be branded with the stigma of “ig-

norance and superstition”? Can the grammarian and lexicographer submit to be reminded, not to say *informed*, by a Baptist, that the word *βαπτίζω*, so far from being limited in its construction, as assumed by Dr. Jones, to a *single noun*, is repeatedly used by the sacred writers in connexion with *two nouns*; one in the dative case, governed by the preposition *εν*, expressing the **ELEMENT OR MEANS**, *in or with* which the baptism, whether literal or figurative, is performed; the other, in the accusative, governed by *εις*, and pointing out the **END OR OBJECT unto or for** which the ultimate operation of the baptism spoken of is designed to be directed? John accordingly declared (Matt. iii. 11), that he baptized **EN ιδανι ΕΙΣ μετανοιαν**, “*with (or rather in) water unto* repentance.” The same distinction is likewise kept up in the accounts of the matter as given by Mark and Luke. They first inform us, (Mark i. 4, Luke iii. 4,) that John preached “the baptism of *repentance for the remission*” (*εις αφεσιν*, which I should rather translate *for the renunciation*) “of sins,” and state subsequently (Mark i. 8, Luke iii. 16) the declaration of John that he baptized *with* (*εν*) water.* And throughout the numerous instances in the first chapter of John, in which he mentions his baptizing with water, the preposition is uniformly *εν*.

In respect also to a metaphorical baptism, my observation is aptly exemplified by the passage 1 Cor. x. 2, which the Doctor himself cites without detecting or appearing to suspect the distinction of which it is so striking an illustration,

* In support of the distinction here insisted on, I beg to refer Dr. Jones to an authority to which he must implicitly bow. In the valuable Lexicon recently published by this learned gentleman, we find that *εν*, “as it is connected with different words, may be rendered *in, on, at, into, among, before, with, towards*;” and among the illustrative citations, we have *εν υδατι*, “*in water, by means of* water, Matt. iii. 11.” For *εις*, the Lexicographer gives “*into, unto, for, until, towards, against*,” and cites, *εις τον Ιορδανην*, “*into the Jordan, Mark i. 9*,” but with the gratuitous explanation, “i. e. *in*;” the Doctor further cites, *εις αφεσιν*, “*unto the remission, for the remission of sins*:” but not having his baptismal hypothesis then uppermost in his head, he cites no instance of *εις* being employed to point out the *means or instrument*, as distinguished from the *end or design*. Under the head *βαπτίζω*, the Doctor hints the theory which he has now so fully developed, and then cites the very passage to which that theory is more peculiarly applied by him.

and which, once pointed out, renders the passage so palpably fatal to the very purpose for which the Doctor adduces it. The passage with the preceding verse is as follows: "All our fathers were under (*ὑπό*) the cloud, and all passed through the sea, (*δια της θαλασσῆς διηλθού*), and were all baptized *unto* (ΕΙΣ) Moses, *in* (ΕΝ) the cloud, and *in* (ΕΝ) the sea."

There is a passage in a subsequent part of the same Epistle, (ch. xii. 13,) which may, perhaps, be considered another example of the distinctive force of the two prepositions: "By one spirit (the original is *εν εν πνευματi*, *in one* 'wind!') are we all baptized *into* (ΕΙΣ) one body." Here, perhaps, I may appear to be too generously furnishing Dr. Jones with a prop to sustain his tottering theory. How, indeed, an aid so valuable for the Doctor's purposes should have escaped his sagacity, transcends my comprehension; for the oversight must not for a moment be referred to the circumstance of the *εν* in the original being concealed under the "by" of the English translation. The Doctor, however, would derive little real benefit from any such apparent generosity on my part; for were it admitted that the passage last quoted is to be understood as referring to a metaphorical baptism "*in spirit*" as distinguished from a literal baptism *in water*, it even then goes no farther than John's declaration as recorded in the four Evangelists, that Christ would baptize "*in (εν)* the holy wind and fire," on which Dr. J. so strongly insists in his preliminary positions, but which I have shewn to be wholly beside his purpose; since the admission that the benefits of Christianity may be occasionally represented metaphorically under the figure of baptism, does not in any manner conclude or prejudice the question relative to the historical fact of the appointment of the rite in a literal sense.

There is yet another passage which, taken singly, and in its English dress, at first sight appears favourable to the metaphorical theory I am exposing. I mean Peter's exhortation, Acts ii. 38: "Repent, and be baptized every one of you *in the name of Jesus Christ for* the remission (or rather for the *renunciation*, *εις αφεσιν*) of sins." But, here again, we have not only the peculiar force of the preposition *εις*, which is aptly rendered by the word "for," and points out the reformation of the individual as the end or design of baptism; but any embryo hope which the Doctor may have cherished from the preceding phrase, "*in the name*," must be blasted by the cruel discovery that the Greek preposition, translated "*in*," is not *εν*, but *επi*, and the true rendering therefore is, "*upon the name*;" thus

excluding the wished-for exclusion of water-baptism, which the "*in*" might otherwise have led the Doctor to infer:—and he will not be bold enough to assert, that the baptism of Peter's converts in compliance with this injunction, as related afterwards in ver. 41, was either a mere figurative baptism, or, if literal, to be ascribed, as T. A. T. would suggest, to "the *misplaced* zeal of Peter."

I need not hesitate to admit that there are instances in which the prepositions, whose peculiar force I have above distinguished, are used in their primitive application, and, without referring to either the means or end of baptism, simply indicate the *place where* the rite was performed. I allude to the four passages, which respectively describe John as baptizing "*in Jordan*," Matt. iii. 6; "*in the wilderness*," Mark i. 4; "*in the river of Jordan*," Mark i. 5; and "*in Aenon*," John iii. 23; and in all which, *εν* is the preposition employed: and to the passage, Mark i. 9, where Jesus is said to be baptized by John *into Jordan*, *εις* being used in its primary and most literal sense, as expressive of actual physical motion *into* the river. But the meaning in all these passages is so palpably obvious, as to leave my general observation wholly unprejudiced.

The preceding are, to the best of my knowledge, all the passages in which baptism is mentioned in connexion with *two* qualifying nouns, and their examination has, I trust, incontrovertibly established the distinction that *εν* is appropriated to point out the *element or means*, and *εις* the *design or ultimate object of baptism*: and this distinction so far from being exclusively confined to the perception of Greek critics, is sufficiently indicated to the mere English reader of our common translation by the discriminative use, with one or two trifling exceptions, of the corresponding prepositions "*in*" or "*with*," for *εν*, and "*unto*" or "*for*," as the representative of *εις*.

Having conceded to the Doctor that the express mention of a *figurative* medium of baptism *may* exclude the supposition of the *literal* element, I must now remind him of the *converse* proposition, equally evident, that when the sacred writers speak of baptism *without any* accompanying noun indicative of either its *element or object*, or with only *one* noun governed by *εις*, (*unto or for*) expressing its ultimate *design*, the baptism so spoken of must in each case be understood in its *literal* sense—which *literal* sense, "*unenlightened Christians*," like myself, are fully warranted in assuming, until the contrary be *proved*, to be baptism *in water*. The passages, Mark x. 39, 40, and Luke xii. 50, in which Jesus speaks of the baptism he had to be baptized *with*, and which carry metaphor on the

Very few of them, can correctly be called exceptions to this observation : and the Doctor must be a more inveterate theorist than I am willing to consider him, if he can seriously maintain, that in the enumeration, "one Lord, one faith, one baptism, one God and Father of all," Ephes. iv. 5, 6 ; or in the burial with Christ in baptism, referred to, Col. ii. 12 ; or in that remarkable passage, bearing directly against the Doctor's theory, in which the Apostle, after alluding to the ark of Noah, "wherein few, that is, eight souls were saved by water," adds, "the antetype to which—baptism, now saves also us," 1 Pet. iii. 20, 21 ; or in those innumerable instances in which the actual administration of the rite is narrated, and the various other passages where baptism is spoken of simply and without any accompanying noun to qualify or explain it ;—in all these, I say, the Doctor cannot mean to maintain that any other than a literal baptism (in water I should say, but, at any rate, a *literal* baptism of *some* sort) is contemplated. Upon the same principle likewise in the two passages, Rom. vi. 3, and Gal. iii. 27,* where baptism "into Christ," or "into his death," is spoken of, the use of εἰς clearly indicates that Christ and his death are referred to as the *end* or *design* of the baptism, (in what particular sense is immaterial to our present purpose,) and not as its figurative *element* ;—the element being, for any thing expressed to the contrary, literal water.

I find four leading passages in which baptism "in a name" is mentioned : that in Acts ii. 38, already noticed ; that in 1 Cor. i. 13, in which St. Paul asks the Corinthians whether they were baptized in his name ; the remarkable passage, Acts xix. 5 ; and the injunction of our Lord, Matt. xxviii. 19, to which the Doctor more immediately applies his criticism. Now, it happens most unfortunately for the metaphorical theory, that the Greek preposition which our translators have chosen to render "in" is not εν in either of the four passages, but in that in Acts is επι, and in the

* These two passages are sometimes adduced to shew that baptism, even during the apostolic age, was not universal in the Christian Church. The futility, however, of the Antibaptist criticism on the expressions, "so many of us," and "so many of you," becomes sufficiently evident when it is mentioned, that the phrases "of us" and "of you," in the *partitive* force of which the sole strength of the criticism consists, are not in the original, and that οσοι would, therefore, be more correctly rendered *whosoever* or *all who*. The expressions, "we all" and "ye all," in the immediate context, shew that in each case the Apostle did not intend to make any exception out of the persons addressed.

three others is εις. The context of the passage in Corinthians clearly shews the baptism there spoken of to be literal, and so confirms the peculiar signification of εις as indicating the end, and not the means of baptism. Our Lord's injunction shall immediately be considered. But the passage, Acts xix. 5, is highly important :* for whether understood as part of the historian's own narrative, or a continuation of Paul's address in the fourth verse, as suggested by some learned critics ; that is, whether the baptism spoken of be one administered by John to his hearers, or by Paul to his hearers, the rite was evidently in either case a literal baptism in water. The entire passage, indeed, especially if the suggestion just noticed be adopted, furnishes a striking instance of the force of εις, as indicating the design or purpose, as distinguished from the element or means of baptism : and this force is here peculiarly confirmed by the accompanying conjunction ἵνα, *in order that*, *to the end that*, the effect of which, in our common version, is altogether lost by the palpable mistranslation "that," as if the conjunction had been simply οτι. The entire passage literally runs thus : Paul asks, "Unto what (ΕΙΣ τι) then were ye baptized ? And they said, Unto (εις) John's baptism. Then said Paul, John verily baptized with the baptism of repentance, telling the people [that it was] unto (ΕΙΣ, in answer to the previous inquiry, εις τι, unto what ?) him coming after him, in *order*, or to the *end* that (INA) they might believe ; that is, unto (εις) the Christ, Jesus. And his (i. e. John's) hearers were [thus, or in this sense] baptized unto (εις, mistranslated *in*) the name of the Lord Jesus."

Having thus reviewed the various forms of construction in which baptism is mentioned by the sacred writers, I proceed to apply the important distinction between εν and εις which they establish, to Dr. Jones's criticism. After adducing the expressions to baptize with *wind*, to baptize with *fire*, and others of a like kind, as exemplifying the metaphorical use of the term baptism, but in every one of which, or at least such of them as occur in the New Testament, and clearly allude to a figurative element, I believe he will find the preposition employed to be uniformly εν, he draws this notable conclusion : "Thus, too, to baptize *in a name*, signifies to assume that name *without* the ceremony of plunging in water actually accompanying it."

* I am aware that the genuineness of this passage has been doubted : but it will be observed, that I cite it as an illustration of a point of construction in language, rather than as an authority for a matter of fact or doctrine.

Yes, my good Doctor, to baptize "in a name" (ΕΝ ονοματι) might bear that meaning, and so exclude the supposition of any literal baptism in water. But the command is to baptize, not *in*, but "*into*" or "*unto* the name" (ΕΙΣ το ονομα): and it is remarkable that the Doctor, by giving the correct rendering "*into* the name," has precluded himself from any indulgence which a mere English reader, if betrayed by the mistranslation of our common version into such a *discovery* as the Doctor's, might have claimed. It is clear, therefore, that by "the name" is pointed out, not the *element* or *means*, but the *end* or *design* of the baptism enjoined: and consequently taking the naked injunction, as recorded by Matthew, and excluding all those other considerations which so unquestionably shew that a literal water-baptism was contemplated, there is, at least, nothing on the face of the passage in the slightest degree incompatible with such a literal interpretation: nor would there be any incongruity in supplying the ellipsis of the injunction by the analogy of other corresponding passages, so as to read, "baptizing them *in* water *unto* the name"—εν οδατι εις το ονομα.

So totally unconscious indeed does Dr. Jones appear to be of the distinction between the two prepositions, that he actually interchanges their meaning, and ascribes to the one the peculiar force of the other. For he intimates that if literal water-baptism had been intended by Christ, the injunction would have been, "plunging them *into* water *in* the name," &c., as if *into* (εις) could express the element, or *in* (εν) the end of baptism. On the contrary, the full construction would obviously have been, as above,—"baptizing them *in* (εν) water *unto* (εις) the name," &c. The absurd consequence of exchanging the force of the two prepositions will become apparent to the Doctor himself, when I direct him to an instance occurring, not in mere *translation*, but in his own *original* English. "Analogy," says the Doctor, "is the Ariadne whose thread guides me *in* the labyrinth of error." Now, here the Doctor, keeping up his *analogy*, has palpably mistaken *in* for *into* (εν for εις): since a perusal of his two papers establishes beyond a question, that he should have written—"She is the Ariadne whose thread guides me *into* the labyrinth of error." Or is this, indeed, a mere typographical blunder?

If the Doctor had not been so wholly "plunged into" his theory, a reference to the injunction, as given by Mark, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," (Mark

xvi. 16,) might have afforded our critic a chance of escape from the perpetration of his discovery. Mark's mentioning baptism without qualification, clearly indicates that he alluded to baptism in its ordinary literal meaning: unless, indeed, he can be supposed to have "sunk" the explanatory circumstances "out of sight," for some such temporizing motive as the Doctor hesitates not to ascribe to Luke. For Doctor Jones, in a climax of inconsistency, after maintaining the metaphorical nature of the baptismal injunction to be as clear as day, informs us, at the conclusion of his first paper, that Luke "sinks out of sight the figure of baptism *as liable to be misunderstood*," and goes on to state the propriety of Matthew's recording it by way of accommodation to the "Jewish converts who practised the ceremony in a *literal sense*!"

But the Doctor's criticism would have been incomplete without a crowning *analogy* to render assurance doubly sure, and, therefore, after alluding to Christ's designating some of his apostles as "fishers of men," we have the following: "As the office of real fishermen is superseded in the one expression, so is the rite of baptism by water superseded in the other." *Sed valeat quantum valeat*: let this pass for what it is worth.

Had, however, our Lord's injunction been less explicit than it is, any ambiguity would have been annihilated by the circumstance, that the apostles to whom it was addressed acted upon it in its literal meaning. The Doctor's theory being "blown on the *wind*," his attempt to account for what he calls the "*temporary continuance*" of the practice is all so much labour thrown away. For I have a higher opinion of the Doctor's logical discernment than to imagine he could suppose that by simply shewing, in the *affirmative*, that baptism at one particular time, and under certain circumstances, *did* actually accomplish a beneficial end, he established the universal *negative* position, that the same rite *could not* at any other time, or under any other circumstances, have any useful operation. Religious sincerity and obedience are not less necessary or estimable, nor dissimulation and pusillanimity less to be guarded against, *now* than in the days of the apostles; and the very circumstance by which the Doctor seeks to *account for*, not to say *infer*, the "*temporary continuance*" of baptism, on the ground of expediency, may, for aught *he* shews to the contrary, have formed one of the many beneficial purposes contemplated in its original institution. The other circumstance adduced by the Doctor, about John, and ultimately Jesus, becoming the head of the *Essenes*, may, when established, turn out

an "interesting fact;" but being at present "hardly known," and one of which "little or nothing is said in the New Testament," (whence then did the Doctor learn it?) it will be quite time enough to consider it when some proof or authority is brought in its support. The Doctor is welcome, in the mean time, to all such benefit as his *analogical* allusion to circumcision can afford him.

Let me point out to such of your readers as may be curious on the subject of rhetorical figures the perfect specimen of a *climax*, exhibited in the paraphrased account of the Eunuch's baptism by Philip, in which the Doctor, disdaining evidence, or any such extraneous aids, skilfully attains the height of his desired conclusion by breaking the ascent into a succession of little easy steps of gradual assumption. Who can be so unkind as to refuse the Doctor his first step (*ce n'est que le premier pas qui conte*) from "disuser" to "discouragement;" or to stick at the trifling transition from "no design" to "some disinclination"? After making good these, his previous advances, by giving them the character of established facts, through means of the phrase "this being the case," he masters the remaining ascent with ease; and nothing can surpass the *clearness* of the prospect and of the ultimate conclusion which he finds at the summit. For "the Evangelist *clearly* considered baptism in the Ethiopian's case as not necessary, yet, as the wish of the Eunuch was innocent and even laudable, because *he attached* some moral importance to it, Philip complied with it, and baptized him on the assurance that he believed Jesus to be the Son of God from his heart." A sufficiently accommodating Evangelist, truly, Dr. Jones represents Philip to have been, thus to "sink out of sight" the real nature of the ordinance, and comply with "the puerile practice of plunging persons over head in water," and perpetuate "the worn-out rags of Judaism," instead of enlarging the Eunuch's "narrow views," and "enlightening" his "ignorance and superstition." From Philip's declaration, "If thou believest with all thine heart, thou mayest," and the fact of Philip's immediately baptizing his convert upon the simple avowal, "I believe that Jesus Christ is the Son of God," an unenlightened Baptist would rather have inferred, that as the want of belief would have been the *only hindrance* to baptism, so the existence and profession of that belief in the Eunuch was the *only ground* on which Philip administered the rite to him.

That a man so familiar as Dr. Jones must be with the idiomatic style of the Scriptures, should quote Paul's expression, that he "was not sent to baptize, but to preach the gospel," with the object for which the Doctor adduces it, might have astonished me, had not the previous criticisms in his paper rendered me proof against any such feeling. The Doctor has surely heard of such a thing as an *idiomatic comparative*; or must I refer him to the note to the third lecture in which Mr. Gilchrist has "approached" the passage?

The vituperations and witticisms contained in Dr. Jones's second paper on the subject, I leave to the castigating hand of Mr. Gilchrist, although I much fear that Mr. G., in applying the requisite correction not only to the good Doctor, but to his other Antibaptist opponents, will find himself much in the same situation as the Irish drummer, who, after successively complying with the intreaties of a culprit under flagellation, first to apply the lash higher, and then lower, at length exclaimed in despair, "Strike where I will, there's no pleasing you." From the known candour, however, and amiable feelings of Dr. Jones, I am convinced that upon calm reflexion his reprehensible expressions will be regretted by none more than by himself.

The detection and exposure of the fallacy of this mighty metaphorical theory has proved a comparatively easy task. But there is still an inquiry unresolved and which transcends my feeble powers; and that is, how such a man as Dr. Jones could ever have been betrayed into the adoption of such a fallacy! His well-known industry forbids the supposition of his having been misled by too easy a reliance on the mistranslations of our common version, instead of having recourse to the original. His high character for learning forbids the supposition that he did not know, or knowing, overlooked the distinction by which his theory is so entirely subverted. And, lastly, his unimpeachable integrity forbids the supposition, even for an instant, that he could wilfully suppress the distinction alluded to, in order, by his name and authority, to impose, and on so grave a subject too, a known fallacy on the judgment of others. Any other man than Dr. Jones might have been invited to say which of the horns of this triple dilemma he would choose to take up with. To what *fourth* alternative, however, Dr. Jones can have recourse, I am absolutely unable to conjecture.

A BAPTIST.



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