From: T. B. [illegible] Estate Falmouth N.S. [illegible]

PUBLIC ARCHIVES OF NOVA SCOTIA HALIFAX

Doleman Margaret

The Wesleyan,

Rev. A. W. NICOLSON. Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada

$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL. XXX HALIFAX, NOVEMBER N.S. 23, 1878. **NO. 46**

A WELCOME TO THE PRINCESS LOUISE.

Hail to the Princess! lo, she comes!
Our young and fair Canadian Queen,
To win our hearts and grace our homes,
A brighter day we've never seen!
To Nova Scotia first she comes,
From grand auld Scotia's rugged shore,
Our waiting hearts beat like the drums,
To greet her, and MacCallum more.
In these cold, bleak November days,
On the Atlantic's waters wild,
The mother Queen, with lingering gaze,
Follows, with prayer her darling child,
Who leaves to-day her native land,
Her father's tomb, her mother kind,
Her royal home, ancestral, grand,
Brothers and sisters far behind.
May heaven protect her, and her love
While tossing on the boisterous deep,
And watchful angels, from above,
Their tender, constant vigils keep.
'Till guided o'er the watery way
By Him whose footsteps are not known,
Opens the bright, auspicious day,
To place her on our country's throne,
We'll welcome her with torches blaze
And arch, and wreath, and "pennon fair,"
And prove these "melancholy days,"
No longer "saddest of the year,"
'Mid glad huzzas, and cannon's roar,
She'll land, where once her grandsire stood,
While far above shall gladly soar,
The flag, the first on field and flood,
Canadians true will ralley round,
The gentle daughter of our Queen,
From loyal love together bound,
To make life joyful and serene,
Till in their much-loved mother isle
They will recall such scenes as these,
On both may Heaven kindly smile,
The Lord of Lorne and fair Louise.

A LADY CORRESPONDENT.

Nov. 14, 1878.

OPEN LETTERS ON BAPTISM.

LETTER NO. XVII.

MONCTON, N. B., Nov. 11, 1878.

To the Editor of the WESLEYAN.

XXV. FIVE AND THIRTY SCHOLASTIC WITNESSES.

The Rev. John Brown has said, in *Christian Messenger*, of Halifax, May 31, 1876: "Baptizo means to dip, only to dip, and nothing but to dip, and can never be made to mean anything else." In his pamphlet he says, page 18: "To that I now add, it never did mean to sprinkle, or to pour; does not now and never can be made to mean it."

I will now produce testimonies from some of the most learned Greek scholars, of the present time and of past times, lexicographers and others, to prove how absurd Rev. John Brown's statements are, and how ignorant he is of the subject upon which he treats, and how grossly he misrepresents the facts.

1 LIDDELL & SCOTT, in the first English edition of their Lexicon, Debate, page 495, give "to pour upon" as a meaning of *baptizo*.

2. SCHREVELIUS, as quoted by Rev. John Brown in his pamphlet, page 28, does not give "to dip" as a meaning of *baptizo*.

3. ALEXANDER CAMPBELL, whose learning has never been questioned, says, in Debate with Rice, pages 96, and 106: "No learned man will ever rest his faith upon dictionaries......I say the dictionaries are sometimes wrong, and that I can prove."

4. ROBERT WILSON, Professor of Sacred Literature for the General Assembly, Royal College, Belfast, says, in his "Infant Baptism," London, 1448, pages 96, 99, 130, 210, etc.: "The verb *baptizo* is not tied to any exclusive mode......We commence our examples with Plato, in whose writings, according to the highest modern authority, *baptizo* is not found in the sense of immersion. In the Lexicon Platonicum of Asl, on which he expended the literary labor of a life-time, the primary sense of *bapto* (not *baptizo*), in the writings of the Grecian philosophers, is expressed by *immergo*, to dip, to immerse; and that of *baptizo* by *obruo*, *opprinio*, to overwhelm, to oppress, having no reference whatever to the action of dipping......The assertion that *baptizo* denotes to dip, and only to dip, we hold to be utterly incapable of proof, by a full induction of the instances presented in the classical literature of Greece......The question is reiterated, was there a pre-established usage of *baptizo* and its derivatives, binding the sacred penmen of the Greek Scriptures to employ these terms, in the exclusive sense of immersion? From the range of classical literature, embraced in the preceding part of the discussion, we have produced what we hold to be decisive instances of a different meaning; and, therefore, so far as the question relates to previous usage, we feel warranted to meet it with a direct and unqualified negative. ......While the testimonies from the Greek classics leave no legitimate room for doubt, that *baptizo* has a latitude of application, which does not belong to our vernacular *dip*, the same view is strengthened collaterally by the evidence of some of the earliest and most approved versions, such as the *Latin Vulgate*, and the *Perhito Syriac*, and also by the usage of Cognate languages. The former we have repeatedly exemplified; and we now produce an interesting illustration of the latter, from the Epistles of Caecilius Plinius. This author, who was born in the apostolic age, employs the term *baptisterium* to denote, not a bath for immersion, but a vessel, or *labrum, for pouring water on the person of the bather*. The instance is most important, as showing that a derivative of *baptizo* was, in an age so early, transferred to the Latin language, with a signification entirely different from what some affirm to be its uniform and exclusive meaning. See Smith's Dictionary of Greek and Roman Antiquities, Article Baths."

5. RICHARD WATSON, Institutes, Vol. 2, page 650, says: "A word then of such large application affords a good proof for sprinkling." Watson also says, Dictionary, page 132: "The word *baptizo* is used to express the various ablutions among the Jews, such as sprinkling, pouring, etc."

6. BAUMGARTEN, Com. vol. 1, page 238 says: Saul was "baptized by means of the water *poured upon him*."

7. GERHARD, of whom Tholuck speaks as "the most learned among the heroes of Lutheran orthodoxy," recognized the validity of sprinkling of water in baptism. Loc; Theol. IX, page 137.

8. STEIR, Leben Jesu, says: "On Pentecost day they were baptized by sprinkling."

9. REINHARD, Dogmat, 570 and 572: "Pure natural water with which he is partially sprinkled is the baptism instituted by Christ."

10. DWIGHT, late President Yale College, in his Theology, vol. 5, page 317, says: "I observe that the body of learned critics and lexicographers declare that the original meaning of both these words (*bapto* and *baptizo*) is to *tinge*, *stain*, *dye*, or *colour*; and that when it means immersion, it is only in a secondary and occasional sense......I have examined almost one hundred instances, in which the word *baptizo*, and its derivatives, are used in the New Testament, and four in the Septuagint; these, so far as I have observed, being all the instances contained in both. By this examination it is to my apprehension evident that the following things are true;—That the primary meaning of these ter[illegible]s is cleansing; the effect, not the mode, de washing; That the mode is usually referred to *incidentally*, wherever these words are mentioned: That these words, although often capable of denoting any mode of washing, whether by affusion, sprinkling or immersion; yet in many instances cannot, without obvious impropriety, be made to signify immersion; and in others cannot signify it at all."

11. LIGHTFOOT. Horace, Heb. et Tal.: The word therefore *baptismosis* applied to all these (people, vessels, beds, etc. Mark 7: 4) properly, and strictly, is not to be taken of *dipping* or *plunging*, but in respect of some things, of washing only, and in respect of others of *sprinkling* only."

12. ALFORD, on Matthew 7: 4. 8, says: "The *boptismoi*, as applied to Klinoi, (couches, beds, tables, etc., at meals) were certainly not *immersions*, but sprinklings or affusions of water."

13. AINSWORTH, quoted by Pond, page 24, says: "To baptize is to wash any one in the sacred baptismal font, or to sprinkle on him the consecrated water."

14. BONAVENTURE, Walker's Dict. of Baptisms, chapter 31, says: "*Baptizo* in Greek signifies as much as *lavo* in Latin," i. e., to wash or sprinkle.

15. MOSES STUART, Bib. Ref. vol. 1, p. 195, says: "We do obey the command to baptize, when we do it by affusion or sprinkling."

16. OLSHAUSEN, on John 3: 25-27. says: "The dispute related to baptism... ...This was always by sprinkling."

17. HODGES, Baptism, etc., page 834, says: "We have examined the meaning of the word *baptizo*......We took up the practice of John the Baptist......We examined the practice of the Apostles...... We examined the *symbols* and *figurative language* applied to Christian baptism in the New Testament, and still found no certain allusion to the mode of *dipping*. Therefore, after a *rigid investigation* of all that the New Testament contains on the subject, we *affirm*, that there is not a PRECEPT, EXAMPLE, or ALLUSION, from which an *undoubted* INFERENCE *for immersion* as the mode of Christian Baptism can be deduced. NOT ONE that any impartial or legal mind will admit, can be made the basis of an *invariable law* to bind the judgment and consciences of men."

18. HAUNAH, in his Infant Baptism Scriptural, London, page 18, says: "The entire New Testament does not furnish a single clear case of baptism by dipping."

19. MARTINDALE, Dictionary, London, says: "The word *baptizo* is used for the various ablutions among the Jews, such as sprinkling," etc.

20. EDWARD BEECHER, Baptism, page 286, and preface, page 5, says: "Inas much as the word *baptizo* has both senses, the great majority of the Fathers interpret it in the ordinance in the sense of 'to purify,' and one or two occasionally in the sense of 'to immerse'......They have, in fact, led the great body of lexicographers and commentators to decide that *baptizo* has a secondary sense, and does not always mean to immerse."

21. WHEDON, Commentary, on Matthew 3: 11, says: "The word *baptizo*, as a religious rite, does not necessarily or properly signify immersion. It is the descent of the *element* upon the *person* not the person into the element. For if baptism by the element *spirit* is *affusion*, then baptism by the element *water* is *affusion*. The meaning of the word is the same whatever be the element."

22. POND, Treatise, page 18, says: "Why was not this Greek word (*baptizo*) translated? On the ground taken by pedobaptists the whole matter is plain. It was because the translators knew of no word in our language which fully answered to it, in signification. They did not render it *immerse*, because they knew it did not uniformly signify immerse."

23. THORN, Modern Immersion, etc., page 149, says: "This word (*baptizo*) which is pronounced *the main branch of our dispute*, has various applications, and exhibits actions as opposite to each other as pouring, sprinkling, and overwhelming, are to sinking, plunging, and drowning. The literal and primary import of the word, *is not the act of dipping, or immersing*, but the effect of some action, such as giving a colour, distressing, wetting, destroying, consecrating, purifying, and the like; the manner in which this is done being often various and incidental."

24. DALE, Classic Baptism, page 350, says: "That *baptizo means to dip repeatedly*, is an error thoroughly exploded. Lexicons still give this meaning; but lexicographers must take a great deal on trust, or on a necessarily imperfect examination. Thoroughly developed usage is supreme."

25. MCCLINTOCK and STRONG, Cyclopaedia, Vol. 1, page 647: "The best lexicographers agree that this (immersion) is not its exclusive meaning, and none but a daring controversialist would assert that it is. . . . . . The word *baptizo* is used to express the various ablutions among the Jews, such as sprinkling, pouring, etc."

26. SMITH, Dictionary of Classical Antiquities, page 148, states that the vessel from which water was poured on the bathers, was called *baptisterion*, and refers to Pliny for his authority. His words are: "The word *baptisterium*, is not a bath sufficiently large to immerse the whole body, but a vessel, or *labrum*, containing water for pouring over the [illegible]—Plin: Ep. 5: 6, and Ep. 17: 2."

27. WORCESTER, Dictionary—Unabridgedi says, the word baptizo is from the Greek word *baptizo*, and means to immerse in water," or "to sprinkle with water." Worcester also says the word "sprinkle" means "to scatter in drops or small particles; to wash; wet; to besprinkle; to bedew." These words are the equivalents of *abluo* and *lavo*, which are Latin meanings of the Greek word *baptizo*.

28. WEBSTER, Dictionary, unabridged, says the word baptism means "the application of water to a person. This is usually performed by sprinkling, or immersion."

29. EWING, Lexicon, Glasgow, 1827, page 285: "Go wash seven times in Jordan—and Naaman went and washed (Greek—baptized) himself seven times in Jordan, according to the word of Elisha, 4 Kings 5: 10, 15. *Baptizo* is here used as synonymous with *lavo*: and the Vulgate uses *lavo* (to wash or sprinkle) in both verses, as an equally good translation for both those words. "And washed (baptized) herself in the camp at the fountain of water:" Judith 12: 7. In this case the washing (baptism) could not have been done by immersion, being done at a spring or fountain."......Baptise is used by the Apocryphal writer for the application of the water of sprinkling"......"The washings (baptisms) among the Pharisees were not immersions, but merely applications of water in any mode."

30. BINNEY. Theo: Compend, pages 176, 181 and 182, says: "This (baptism) was especially required of those who were inducted into the priestly office (Ex. 29: 4; Lev. 8: 5, 6; Num. 8: 5-7). It was in conformity to this law that Jesus was baptized; hence not till he was thirty years of age"......"It would seem that *pouring* or *sprinkling* is the proper mode." ......It is said that John baptized *in* Jordan, but the Greek word here rendered *in*, is often more properly rendered *at*, and *by*, especially when used in connection with a river, as here. The words therefore indicate, not the mode, but the place only of baptizing, namely, one of the banks of Jordan, of which there were several.

31. LANGE, Commentary, on Luke 3: 16, says: "Most of the German commentators, adhere to the original and prevailing usage of *baptizo*; but they do not intend to deny the wider Hellenistic use of the term, much less to convey the idea that immersion is the *only* proper mode of baptism."

32. CLARKE, Commentary, on Matthew 3: 6, says: "Were the people *dipped* or *sprinkled*? for it is certain *bapto* and *baptizo* mean both."

33 WESLEY, Works, Vol. 6 page 12, Treatise on Baptism: "As there is no clear proof of dipping in Scripture, so there is very probable proof of the contrary. It is highly probable, the Apostles themselves baptized great numbers, not by dipping, but by washing, sprinkling, or pouring water. This clearly represented the cleansing from sin, which is figured by baptism."

34. WILLIAM I. SHAW, Prof. of Classics and Greek, Montreal: "4 Another from the same work, (Achilles Tatius Leucippe). 'For what is sudden all at once and unexpected astounds the sail, falling on it unawares, merses (baptizes) it. If the inference here is to wave, the figure flatly contradicts the Baptist view, which requires that the subject be moved and not the element.

"5 A similarly difficult case for the Baptists to explain is a reference, in Aristotle, to the sea coast beyond the pillars of Hercules, which when it is ebb tide are not mersed—*ous......me baptizesthai*. *Are not dipped*, should be the Baptist translation. If *baptizo* is modal it lifts the subject and plunges it in the element and soon withdraws it, no sprinkling, no effusion being permitted. What supreme nonsense is there in the idea, that Aristotle meant to represent the sea coast as picked up, and plunged into the ocean. Such must be the meaning here, or the word Aristotle used does not necessarily mean *to dip*.

"*Baptizo* must always be capable of the translation *to dip*, or Baptist philology must be prepared to compromise, and accept, as a ground of permanent truce in this conflict, the only view that is agreeable with facts, that *baptizo* does not express a modal action, but a position whether attained by sprinkling, pouring, dipping, or otherwise.

"The above citations I have examined for myself, as *examples* of scores of cases where the word occurs, with such a variation of circumstances as utterly precludes the limitation of the word by the narrow interpretation of the Baptists......The facts then are, 1st, That at the Advent of the Redeemer the word *baptizo*, *with its general meaning*, was in common use; and 2nd, it was at once accepted, and given a prominent place in the Christian system, without being designed to limit the mode of baptism......In *baptizo*, as I have found it used in the classics, there is no limitation of mode whatever, but a position described without any regard to the mode by which it is attained."

35. NATHANIEL BURWASH, Dean, etc., and Prof. of Biblical and Systematic Theology, Victoria College, Ont.: "It is easy to see how these secondary meanings (of *baptizo*) arise out of the primary. But no person, with any pretence to scholarship, would contend that the primary meaning of a word must invariably appear in its secondary use. For instance, our English word prevent signifies *to go before*; e. g. "Thou preventest me with thy goodness." But now as a secondary meaning it signifies *to hinder*. If I prevent a man from committing murder, must I necessarily go *before* him? I might go *behind* and grasp the arm uplifted, and it would be good English to say, I prevented him. In the secondary use of words the primary meaning is often lost sight of completely. We can prove that this is the case with this particular word (*baptizo*) in the classics, as where Plutarch says that plants are drowned by too much watering. The mode of applying the water is, in this and other cases, entirely *lost sight of*. It is not necessary that we should prove how it was applied, whether poured on, out of a watering pot, or in sluices. Neither of these is expressed or implied in the word *bapto* or its derivatives. But evidently the process of dipping the field or garden plot into a pond is just as far from being implied. The word is used in the purely secondary sense of drowning, or overwhelming, and the primary sense is lost sight of altogether. This is precisely what such authorities as Schleusner and Parkhurst assert of the word *baptizo* in the New Testament. They say it is never used there in the sense of dipping, but always in the secondary sense of *washing*, leaving out of sight altogether the manner in which the water or other element for washing is applied......

"Now it is in this secondary sense of washing that the word comes to be applied to the sacred rite, inasmuch as the end of all baptism, Jewish, Gentile, Johannean or Christian is *purification*. Hence, we have now arrived at a tertiary meaning or application of the word, to signify a *sacred rite or purification*. Now if even into the *secondary* meaning of the word, the primary does not enter, and if in the classic usages there are washings and drownings expressed by it, which were not dippings, much more likely is it that into the tertiary application the original force may not be carried.

"The whole discussion then resolves itself into an investigation of FACT. First of all, what *was* the mode of administration of this rite? And was it uniformly administered according to *one* method? Secondly, supposing that one or more methods can be satisfactory proven to have been practised in ancient times, is such a method or any one of them, an absolute essential to the validity of the rite? The answers to these questions, I think demolish all the narrow pretensions of the Baptists, and for these the discussion of the word *baptizo* merely clears the way......

"All the authorities I have referred to —which are all can lay my hands on: Scapula, Suicer, Suidas, Hesychius, Schleusner, Liddell and Scott which is Passow in English dress, Grimer, Cremer, Robinson and Parkhurst—agree in giving *wash* as a most important secondary signification of *baptizo*. This is also the meaning of *lavo*, and *abluo* signifies *to wash away*, more expressly denoting *purification*. *Lavo* and *abluo* may signify washing affected by sprinkling, or in any other way."

The Rev. John Brown has made desperate efforts to show, that the word *sprinkle*, as a meaning of *baptizo*, according to certain authorities, is a recent invention, He has asserted that the honor (or dishonor) of having "manufactured" the word *sprinkle*, as a meaning of *baptizo*, belongs to me. It is difficult for some persons to comprehend, how Mr. Brown can have been born in a land like this and can have grown up among so intelligent a people as ours, and yet be ignorant of the great theme about which he writes

Yours truly,

D. D. CURRIE.

NORMAL SCHOOL: INAUGURATION OF THE NEW BUILDING.

The leading citizens of Truro and some friends from a distance assembled in the new Normal School Building at 1 o'clock, on Wednesday, 13th inst., to take part in, or to witness, its formal inauguration. The large Hall in the second story was well filled, and the proceedings, which continued till half-past 4 o'clock, sustained the interest of the audience.

In the absence of Governor Archibald, who had an engagement to speak at the Convocation of Dalhousie College, Dr. Allison, Superintendent of Education, presided. Letters were read by Principal Calkin from the Lietenant-Governor, Mr. Barss, of Wolfville, Mr. Cochran, of Maitland, Chief Justice Sir W. Young, and Hon. S. H. Holmes, Premier, regretting inability to be present on account of pressing engagements. A telegram was read from T. H. Rand, LL.D., Chief Superintendent of New Brunswick, stating his inability to be present, and tendering congratulations. Rev. Dr. MacCulloch offered a suitable prayer. The Chairman, Dr. Allison, then briefly addressed the audience. He spoke in warm commendation of our common school law, and expressed the earnest hope that it would continue to be adapted to the requirements of the country. He called on Dr. McRobert, Secretary of the Commissioners, who gave a brief and clear outline of the proceedings connected with the erection of the building.

Principal Calkin followed with a most appropriate and admirable address.

Hon. S. Creelman followed, and gave a brief account of the legislation connected with the Common Schools in Nova Scotia since 1826.

Major Blair, M. P. P. for Colchester, spoke briefly, reminding the teachers and pupils of the law that to whom much is given of them much shall be required.

Mr. Murray, (of the *Presbyterian Witness*) spoke briefly.

Dr. Allison spoke at some length, and with much eloquence, reviewing the progress of a quarter of a century, and felicitating the country on the public spirit shown in connection with education. He has found everywhere, even among the poor, a deep attachment to our school system. He urged strongly the duty of teachers to attend the Normal School. We have too many candidates for the office of teacher,—no fewer than say 2,000 for each of the past three years, while we require only 750.

The Superintendent's address and remarks during the afternoon were most appropriate to the time and place, highly encouraging, and of such a character as to indicate his own enthusiasm in the great work to which he has been called.

Brief and suitable remarks were made by Rev. Messrs. Kaulbach, John MacMillan, A. J. Rogers, Goucher, and Burrows, and by Mayor Longworth, James D. Ross, S. Rettie, and Mr. Tilley of the *Sun*.

The benediction was pronounced by Rev. Mr. Kaulbach.—*Presb. Witness.*

GEMS WORTH SETTING.

Behaviour is a mirror in which every one shows his image.—*Gœthe.*

Happiness is neither within us nor without us: it is the union of ourselves with God.—*Pascal.*

Memory is the only paradise we are sure of always preserving; even our first parents could not be driven out of it.—*Jean Paul.*

If you want to be miserable, look within you; if you want to be distracted, look around you; if you want to be happy, look up to Christ.—*Boyd.*

I don't like to talk much with people who always agree with me. It is amusing to coquette with an echo a little while, but one soon tires of it.—*Carlyle.*