

nate *immersion* as the only mode, they might have used the word *dup-to*, which signifies unequivocally, to *dip* or *dive under*. If they had intended to designate *sprinkling* as the only mode, they might have used the word *rantizo*, which signifies unequivocally to sprinkle. If they had intended to designate *pouring* as the only mode, they would have had the word *cheo*, which signifies unequivocally to *pour*—and *louo*, for washing. But when they speak of the ordinance of baptism, they do not use either of these words; they uniformly use the word *baptizo*, which as far as I have been enabled to gather from all Lexicons and standard authority, signifies to sprinkle, to wash, to immerse, to pour; and the irresistible conclusion from this remarkable fact is, that they did not intend to restrict the ordinance to any one mode of applying the water.

I would gladly make several more observations on the article, *Baptism—the action*, in your 9th number, but feel that I am now intruding. But please excuse one more observation—you named Professor Stewart, and a number of Greek historians, and his testimony from the examination of these authors. But observe, his testimony is not that *baptizo* means to immerse, and nothing but immerse. No, but see his testimony, Bib. Repos. pp. 337–338: after a full examination of the meaning of the word *baptizo*, he says:—"I do consider it quite plain, that none of the circumstantial evidence [in the Bible] proves immerse to have been exclusively the mode of christian baptism, or even that of John. Indeed, I consider this point so far made out, that I can hardly suppress the conviction, that if any one maintains the contrary, it must be either because he is unable rightly to estimate the nature or power of the Greek language; or because he is influenced in some measure by party feeling; or else because he has looked at the subject in only a partial manner, without examining it fully and thoroughly."

Among the ancient historians whose opinions you speak of asking; and whose authority you bring, as examined by Professor Stuart, will you please refer me to that individual of them, or to any of their testimony which says *baptizo* means to immerse, and nothing but immerse? And please pardon me if I give the testimony of one of them, namely Plutarch, who in his life of Theseus, quoting the Sybilline verse concerning the City of Athens, says, "Thou mayst be baptized, O bladder, but it is not permitted to thee to go under the water." (*Askos baptize, dunai de toi ou themis esti.*) See Pond, p. 30—Plutarch here used *baptizo*, to denote a partial wetting.

Be it observed that I am indebted to C. Fowler, A. M. for a number of extracts.

SYLVANUS.

BAPTISM—THE ACTION. No. 4.

REPLY TO "SYLVANUS."

Dear Sir,—In accordance with our usual liberality, we give your letter to our readers entire. We have, however, neglected noticing it until it is in type, which circumscribes our space, so that we shall be