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VOL. XXX

HALIFAX, N.S. NOVEMBER 9, 1878.

NO. 45

OPEN LETTERS ON BAPTISM.

LETTER NO. XV. Moncton, N. B., Oct, 28, 1878.

To the Editor of the WESLEYAN. XXIII-LEXICONS THIER OWN INTERPRE-

The testimony of the lexicons, in the baptismal controversy, is important; and yet, in comparision with the holy scriptures, the lexicons are as the stippery, yielding sand, while the holy scriptures are as the solid rock. Our doctrine of baptisms should be built upon the rock, and not upon the sand; and yet there is a place, even for the sand, in the superstructure. Of making many lexicons there is no end. In the year 1808 the lexicon of Schrevelius had passed into its nineteenth edition. New editions of the great lexicons are still being brought out. Almost without exception each new edition of a lexicon is different from all its predecessors. No two lexicons are alike. Several editions of Liddell and Scott have been issued since 1848. Each new edition professes to be an improvement upon all for-mer editions. The first English edition of Liddell and Scott gave, "to wet," and to pour upon," as meanings of baptizo. In a later edition those meanings were omitted. The edition of 1860 gives " to dip repeatedly,"-one dip, according to that edition, would not be sufficient. In in 1878, the meanings of baptizo are again changed. "To dip repeatedly" is not in the edition of 1878. We have in 1878, the two following meanings, 1 "To dip in" water, and 2 to dip Some uninitiated persons do not understand how it is that baptizo in 1848, in England, according to Liddell and Scott, meant "to pour upon;" and how it meant, in New York, in 1860, " to dip repeatedly;" and how, in 1878, the

all these different meanings are in Lid-Probably there are no books in the world so various in size, and so changeable in their contents, as lexicons. Some leximay carry one in his pocket, and yet other lexicons, bearing the name of the same author, are as large as a soldier's knap-

In some well-filled libraries, of scholarly ministers, of different denominations, there are good sized lexicons, whose renderings of baptizo would be accepted by a partizan baptist. One such lexicon, of eight hundred and thirty-eight pages, now lies before me, whose definitions favor Baptist theories. There are, however, larger and better lexicons, whose definitions are full and accurate. We need not wonder if, in Baptist circles, the cheap, abridged, incomplete lexicons, abound with satisfactory renderings of baptizo.

The Rev. John Brown has accused me of " falsifying" the lexicons mentioned on page 12, of my Catechism of Baptism. Any person who has an average power of analysis might perceive, at a glance, how absurd Mr. Brown's opinion is. 1-Mr. Brown might safely say that the meanings of baptiso, given on page 12 of the Catechism, are not in accord with the meanings of baptizo, as given by lexicons, now in his possession, or that he has previously seen. 2-How can Mr. Brown, if he be a wise and prudent writer, say, that the meanings of baptizo given by me, are not in some other lexicon, which he never saw? 3—None but a reckless and unreliable writer would take a negative position like that. 4-The testimeny of two or three competent witnesses, that they saw a certain word in a certain book, ought to be acceptable testimony; the testimony of ten thousand witnesses, that a certain word is not in u certain book which they never saw, proves nothing. There are books in my study which Rev, John Brown never saw.

It has been affirmed by some Baptist newspapers, and by Mr. Brown that absolutely not one lexicon quoted by me, on page 12 of the Catechism, gives sprinkling as a meaning of the Greek verb baptizo. Without waiting for the results of a challenge, recently sent to those parties, we may examine the authorities in question. We may do this, not merely because of the personal interest that may be felt in this question, but because such an examination may bring out the truth in a

clearer light. Prominent among the authorities we shall quote will be the Report of the Debate, between Rev. J. R, Graves, LL.D., (Baptist) ard Rev. Jacob Ditzler, D.D., (Methodist.) This volume is from the office of the Southern Baptist Publication Society, Memphis, Tenn., 1876, and is certified by both gentlemen to be a correct report. This volume is valuable for important reasons:-the debate was conducted according to the most approved rules; it covered a large field: the best authorities were quoted, and were produced for examination by both contestants; and both debaters were able ministers,

eminent scholars, and representative men. The question for consideration now is one of lexicons; and the point is not so much what the dictionaries should say, as what they do say. We ascertain what the doctrines of holy religion are by comparing scripture with scripture. The scriptures are their own best interpreters. The Bereans "were more noble than those

of Thessalonica in that they received the word with all readiness of mind, and those things were so"—Acts xvii: 11. Let us search the dictionaries, as we do the scriptures, whether those things are so; and receive their testimony with all readiness of mind, so far as it is worth receiv-

MEANING OF ABLUO.

1-The Latin word ablue, according to the dictionary of Rev. John T. White, D.D., of Corpus Christi College, Oxford, and Rector of St. Martin, Ludgate, London, fourth edition, published by Longmans, Green & Co., London, 1870, means, page 3, among other things: "to wash away, to cleanse, to purify.

2-Ablutio from ablue, according to White, means, " washing, cleansing, ablu-

3-Webster, in his unabridged dictionary, published by Merriam, Springfield, 1861, page 1069, gives to the word sprinkle the same meaning that Dr. White, gives to the word abluo, namely, "to wash, to cleanse, to purify."

4—By comparing White and Webster, it is apparent that abluo and sprinkle are equivalent words.

5—Webster's same edition, page 1250, gives as his second meaning of wash: "to wet, to fall on and mousten; as the rain washes the flowers or plants." Webster also gives, as another meaning of the same the edition published by Harper & Bros., word: "to cleanse by a current of water; as showers wash the streets."

6-Webster, in no place, at least in this edition of his dictionary, gives immerse as an equivalent of wash, or as a meaning of wash. The nearest he comes to it is in the following definition, page 1250;" to squeeze and cleanse in water: as to wash wool. So sheep are said to be washed, when they are immersed in water, and wool squeezed, by which means it is cleansed." repeatedly;" is not required; -and yet

7-Webster, in no place, gives immerse s a meaning of cleanse or purify. [See | in the Debate, page 282. pages 211 and 891.]

8-Worcester, unabridged edition, Boston, 1867, gives as one meaning of baptize: "to sprinkle with water." He shows also that the word aboution from the latin word ablue, means washing or bathing the body, or some part of it." Ablue, then does not mean immersion.

Friedman's Lexicon, Leipzic, 1842, gives spargere" and "lavare" as the meanings

White's Lexicon gives: "to scatter or throw about, to sprinkle, wet bedew. moisten, etc., as English meanings of

White's Lexicon gives: "to wet, moisten, bathe, bedew; to sprinkle; to wash away, wash out, etc., as English meanings

Ainsworth's Dictionary, edition 1852. gives " to besprinkle," as one of the meanings of lavare, which is, according to Friedmann, one of the meanings of

All the best Latin Dictionaries agree substantially, with those named, and clearly prove that "to sprinkle" is a meaning of the Latin word " abluo."

9-The scriptures teach, in many places. that the religious mode of washing, cleansing, purifying, is in accord with these quotations from the dictionaries. For example: "Thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them, Numbers vii: 8, : and "Then will I sprinkle clean water upon you and ye shall be clean," Ezekiel

10-There is not one word in the scriptures that proves that religious purifying, or cleansing, or washing, is by the mode of immersion.

11-Hence it is apparent by comparing dictionary with dictionary that the Latin word abluo, and the English words wash, and cleanse, and sprinkle, are equivalent

MEANING OF LAVO.

According to Dr. White's dictionary, page 342, the Latin word lavo means: " to wet, moisten, bathe, bedew," and "to sprinkle." All the best Latin dictionaries give substantially the same meanings.

Rev. Joseph Cook, Knox College Address, Toronto, October 1878, says: "The axiom, 'things which are equal to the same thing are equal to one another," is true, not only on this earth, but true in the North Star, in the sun, anywhere." Therefore as ablue, according to White, is the statement in the Catechism is comple-'equal" to wash; and as sprinkle, according to Webster, is equal to wash; it follows that abluo is " equal" to, or an equivalent of, sprinkle. Thus do the lexicons, as well as the Bible, show that washing and sprinkling are "equal to one another, and are "equal to the same thing." Moreover, as the Greek word baptizo is "equal" to abluo, according to the lexicons; and as sprinkle is "equal" to abluo, according to the lexicons, it follows that baptizo is "equal" to, or an equivalent

of, sprinkle. Friedmaun's Lexicon, 1842, gives Latin meanings of the Latin word

gives "to sprinkle" as a meaning of Catechism.

searched the scriptures daily, whether moisten," etc., as meaning of the Latin to quote from Ditzler on this point. He word "aspergere."

White's Dictionary also givea : "to wet, moisten, water, bedew anything with a liquid." as meanings of the Latin word Ainsworth, in his Dictionary of 1852,

Andrews, in his Dictionary of 1860, says, " lavo means in general to wash, also " to bedew."

Hence it is clear that "to sprinkle" is the a meaning of the Latin word "lave." Schrevelius gives both ablue and labo, as meanings of the Greek word baptize, and therefore, the lexicons themselves being

judges, baptizo means "to sprinkle." at is admitted that mergo is a meaning of the Greek word baptizo, and that mergo means to immerse. But it does not always mean to immerse, nor does it always imply contact with water in one way or another. For example :

"It provides for merging our Presbyteries in t the Synods of our General Assembly."

"The States are united, not merged."

"The amendment merging the Minnesota wit the Kansas bill was withdrawn." "Her evening sun set, merged, at length, joy in the endless life of heaven." The meeting will continue until 12 o'clock, and will then be merged into the prayer meeting.

THE CATECHISM ON TRIAL.

In the light which those dictionaries give let us examine the meanings given on page 12.

1. SCHREVELIUS. What is the meaning of baptizo, according to Schrevelius? The Latin meanings of Schrevelius are: mergo, abluo, and lavo. Upon this point we all agree. The English meanings, as given by Rev. John Brown, in his pamphlet, page 28, are: "to baptize, immerse, wash off, bathe." These meanings are precisely those given by Dr. Graves,

The English meanings of baptizo, as given in the Catechism of Baptism, page 12, are: "to immerse, to wash, to sprinkle, to moisten, to wet."

The foregoing quotations from the lexi-cons, and especially from Dr. White's, prove, beyond all contradiction: (1) That my meanings are accurate in every parti-cular; (2) That I bave not "falsified" Schrevelius; (3) That I have not "manufactured" meanings; (4) That Rev. John Brown has omitted the following important words which are given in the dictionaries, namely: "to wet, moisten, bedew," and "to sprinkle; and (5) Mr. Brown's rendering of the meanings of baptizo, are incomplete, and untrue.

Moreover, two of the Latin meanings of Schrevelius, favour sprinkling, lavo in the most direct way, and ablue in a slightly less direct way, against one meaning. mergo, which favours immersion.

The Toronto Bible Index has affirmed. and Rev. John Brown has shouted: absolutely not one lexicon gives "sprinkle." By the lexicons let him who is of the truth stand; and by the lexicons let the

false ones fall. 2. SCAPULA. Scapula published one edition of his lexicon in 1579. Dr. Graves. (Baptist), in Debate, page 282, says that Scapula gives as the meanings of baptizo, "immersion, washing, washing clean." Dr. Ditzler (Methodist), in Debate, page 31, says that Scapula gives as the meaning of baptizo "no other New Testament meaning than abluo, and lavo."

Professor Enoch Pond, in "Treatise on Christian Baptism," Boston, edition of 1833, gives, pages 19 and 23; mergo, abluo and lavo, as Latin meanings of baptizo. The Catechism of Baptism, page 12,

says, Scapula gives the same definitions of baptizo as Schrevelius. The authorities cited are in exact accord with what the Catechism says.

3 HEDERICUS.-Dr. Ditzler, in debate page 31, says that "Hedericus, as well as Budaens, Stephanus, Passow, Scapula and Schrevelius, all give only abluo and lavo as the New Testament meanings of baptizo and that " they never dip or immerse. Prof. Pond says, Treatise, page 23. Hedericus follows Stephanus, and Scap.

ula," and gives mergo, abluo, and lavo, as meanings of baptizo. The Catechism says, "Hedericus gives the same definitions," as Schevelius. The Bible Index and Mr. Brown, say, the meaning of every Lexicon, mentioned on page 12, has been " falsified." The authorities quoted show that tely accurate.

4 SCHLENSNEB .- Dr. Ditzler, Debate, page 29, says: "Schlensner has been claimed as a great witness for immersion. I hold him as well as Stokius, in my hand. He is a great standard." Dr. Ditzler quotes from Schlensner as giving " I immerse," &c., and also quotes from him, as giving, abluo, lavo, aqua purgo." Dr. Ditzler says that Schlensner. "shows where in this connection the Greek baptize interchanged in many codices [M.S.S.] with

rantizo spinkle."
Prof. Pond. Treatise, page 24, gives the spargere," "aspergere," and "rigare" as same definitions that Dr. Ditzler does, " abluo, lavo, aqua purgo."

These authorities perfectly sustain the White's Dictionary, as has been shown, rendering of Schlensner, on page 12 of the

scatter or throw about, to sprinkle, wet, to many alterations, it may be well here says, Debate, page 33:

Can be name two lexicons that are not translations or abridgements, the one of the other, or both from one, that render this word alike? He cannot Take Schleusner's two lexicons-one for the New Testament, the other for Septuagint Greek—his-definitions of baptiso are wholly different—radical-ly different. Take Wahl, a noted lexicographer, as give, "to besprinkle" as a meaning of well as Schleusner of the present century. In two editions of the same year, 1829, his definitions are radically different as to order, and everything. revised. In a third edition, 1831, he changes it again, erasing immerse, and inserting sprinkle, just as he had erased love from its place, and in the second

edition inserted immerse. It is well we have something better than exicons to teach us the mode of baptism. We have indeed a more sure word of prophecy in the Bible—the word that liveth, and abideth for ever.

Dr. Augus (Baptist) Bible Hand Book, London, edited I857, says, page 20: "The grand lesson, taught by these facts, is that while we need a knowledge of Greek generally, in order to read the New Testament, we need in order to understand it, a knowledge of the New Testament Greek, and of the Old Testament version. So essential is this knowledge, that a mere-English reader, with only his English Bible, may understand the New Testament better than the Scholar who brings to the investigation of a particular passage, only classical acquisitions."

5. COLE (or COULON). Prof. Pond, Treatise, page 19, says, this writer renders baptizo mergo, tingo, abtuo. Again he says, page 23, Coulon calls baptism: " a sacred mystery of the entrance into Christianity administered in the church (mersione, ablutione, et aspersione) by immersion, washing and sprinkling." Thus does this authority thoroughly sustain the Cate-

6. Passow. Dr. Ditzler says, Debate, page 30: "Passow. We reserve this to the last because it is admitted by all scholars-German, English, Americanby immersionists and affusionists to be the most learned, most scientific, and critical of all Greek lexicons ever issued -1841-being in three large volumes, the one I hold having eighteen hundred and eighty-four pages in it, double column, fine print.....It is in German. "Baptizo, from bapto, (1) oft and repeatedly to immerse..... Thence to moisten, to wet, sprinkle (benetzen, anfeuchten, begiessen... urb., ubergiessen, uberschutten, uberhaufen, etc....generally, TO BE SPRINKLED, TO POUR UPON, to overwhelm, to burden with taxes, debts, etc.' Such is Passow's

and Rost's testimony." Most completely does Passow sustain my Catechism; and yet Mr. Brown and his trio of newspapers cry aloud, and iterate and reiterate the cry : " Mr. Currie falsifies" the lexicons-Mr. Currie is manufacturer of definitions of Greek words-absolutely not one lexicon gives sprinkle as a meaning of baptize-absol utely not one, absolutely not one."

7. SUIDAS. Dr. Graves (Baptist), in Debate. page 282, says, Suidas gives mergo, abluo, lavo, as meanings of baptizo.

This meaning is the same as that given by Schrevelius.

Prof. Pond. Treatise, page 23, gives substantially the same meanings. Page 12, of my Catechism, says, Suidas defines baptizo; "To immerse, to moist-

en, to sprinkle, to wash, to cleanse." By comparing Pond's definition, published thirty years before my Catechism was written, with what Graves said only three or four years ago, and also comparing these with White's dictionary, published six years later than my Catechism, it is apparent that these authorities sustain every word which I have given as a mean. ing of baptizo. The same authorities also show that Mr. Brown's definitions are a gross misrepresentation of the facts, inasmuch as he has omitted the principal word in dispute, namely the word sprinkle," as well as other important words.

8. DWIGHT. Dwight is the only other authority mentioned on the much foughtabout page 12, of my Catechism. I have now no means of verifying what has been said about Dwight; as I can find no book within reach that speaks of him. I have culled, from public and private libra ries in Quebec, Ontario, Massachusetts, New York, Pennsylvania, and elsewhere, information which is embodied in the Catechism. Where I met with Dwight I do not now remember. The definitions as given by him are unimportant namely To tinge, stain dye, or color;" and they

do not touch the point now in dispute. Many other authorities, German and English, might be cited, whose testimony would show that my position is thoroughly correct, and irrefragable, when I say, on page 12, of my Catechism of Baptism. that the Greek word baptizo means : " To immerse, to wash, to sprinke, to moisten,

Dr. Ditzler, in Debate. page 449, says Now we have seen that all the great standards give sprinkle or pour, to both, save the abridgments of Stephanus, boin under immersion rule. Yet he never gives dip as a meaning at all. He never gives immerse as a Bible meaning. He gives abluo, lavo, as its only New Testament broader and deeper upon the under-As Schlensner's lexicons, like the other meanings. But Passow, Suicer, Stokius, standing.—Longfellow.

White's Dictionary also gives, "to popular dictionaries, bave been subjected Schlensner, Schneider, Rost and Palmtwenty five authorities define it sprinkle or both. Schneider a great German, 1819, gives its general meanings as equivalent to breche-sprinkle, shed forth. Passow, gives its general meaning as "sprinkle upon, pour upon."

Let the reader "mark, learn, and inwardly digest," the testimony of the authorities herein quoted, and judge whether page 12; of my Catechism of Baptism. is worthy, or not, of the accusations made

D. D. CURRIE.

Scintillations of Thought.

INDUSTRY.

Time worketh, let me work too, Time undoeth, let me do. Busy as time my work I ply Till I rest in the rest of eternity. Sin worketh, let me work too: She undoeth, let me do. Busy as sin my work I ply Till I rest in the rest of eternity.

When a man goes thirsty to the wells. his thirst is not allayed by meerly going there. On the contrary, it is increased by every step he goes. It is by what he draws out of the well that his thirst is satisfied. And just so it is not by the mere bodily exercises of waiting upon ordinances that you will ever come to peace, but tasting of Jesus in ordinances, whose flush is meat indeed, and his blood drink indeed.

Remember that the secret studies of an author are the sunken piers upon which is to rest the bridge of his fame, spanning the dark waters of oblivion. They are out of sight; but without them no superstructure can stand secure. -Longfellow.

There is a dark and also a bright side to every providence, as there was to the fiery, cloudy pillar that guided God's people of old in the desert. Nature ookes upon the dark side, and calls it sorrow and sadness; but faith sees the sun dispersing the darkness, and calls it by the name of joy .- Bonar.

A doxology in the heart, is a glory in. the life. Not so much a graceful rest from the finished service of duty as it. is the glorious outbursting of a fountain. of salvation, or the outgoing of a peaceful river of living water. What then is the fountain from whence arises this well of living water? It is Christ in.

The Lord watches us with the eye of his love, supports us by the arm of his power, and guides us by the hand of his providence. We shall all be held, responsible, not

only for the evil which we do ourselves. but for the evil which we might prevent others from doing. The infinity of God is not mysterious, it is only unfathomable, not con-

cealed, but incomprehensible. It is a

clear infinity-the darkness of the

pure unsearchable sea.—Ruskin. The word of God moves along like a passing shower, whenever it comes it must be received at once, or it will be gone. How soon a man's "not now' becomes "a never!"

No one can "attain unto righteousness" if he seek it "as it were by the works of the law." It matters not whether it be ritual or Jaily duties. Mere unloving, untrusting regularity fails in producing goodness. Goodness comes not from death, but life.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it .- Phillips Brooks.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life. - Gladstone.

8

Ministers are not like Plato and Aristotle, the ori inators of their own doctrines, or the teachers of the doctrines of other men, but simply the dispensers of the truths which God has

revealed .- Hodge. -I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow