

prepared for the immortal bliss of heaven, I subscribe myself respectfully your's,  
W. W. EATON.

St. John, April 30th, 1840.

P. S.—You will excuse me for not appending "*Reverend*" to your name. I desire not the appellation. I dare not give it to any man, so long as it is written, "*Holy and Reverend is His name.*" W. W. E.

### OBJECTIONS TO IMMERSION.

MR. EDITOR,—As you had the kindness to notice my brief Note in your 8th Number, I will now give you my reason for giving you such trouble on that subject.

I was truly surprised at Mr. Carson's assertion and challenge; it being in opposition to all authorities to which I had access; and for the advancement of truth, as well as for my own satisfaction, desired to have the Lexicon and Greek authority pointed out. No such authorities being given in your 8th Number, I have patiently, though anxiously, waited for the 9th: but its appearance has not removed the difficulty. And now, in taking up my pen, in the defence of what I believe to be truth, I am aware of my own weakness; and hope your liberality will preserve me from sarcasm, as I only desire that truth may prevail.

To your question—"Will Sylvanus, or any other person, refer us to the Lexicon or author who gives *bapto* or *baptizo*, any other rendering than *dip*, or its equivalent?" I do not know that I can answer this question in the affirmative, according to Walker's definition of the word *equivalent*, namely, "a thing of the same weight or value—equal in value or excellence," because when those words are correctly rendered, and as I find *baptizo* by many Lexicons rendered immerse, pour, sprinkle, &c. then I say if this be a correct rendering, then are they equivalent or of equal value or excellence, each mode answering the great command. And though I have not yet been referred to that Lexicographer who says *baptizo* means to immerse, and nothing but immerse—by your kind permission, I will give a few out of the many names who give to *baptizo*, "other rendering," and you will be your own judge whether they are equivalent to *dip*.

Schrevelius, that great master and critic of the Greek tongue, whose Lexicon has been a standard work for nearly two centuries, gives four definitions of *baptizo*, to-wit: *baptizo*, *mergo*, *abluo*, *lavo*—to baptize; to immerse; to wash; to sprinkle, moisten, or wet." Here observe that only one of these four definitions denotes exclusive immersion.—The other three, especially two of them, denote the application of water in other modes than immersion.

Scapula, (see his Lexicon), defines *baptizo*, "immerse, wash, sprinkle, (*mergo*, *abluo*, *lavo*.)"

Leigh, in *Critica Sacra*, defines *baptizo*, "a kind of washing, as by plunging; and yet it is taken more largely for any kind of washing, when there is no dipping at all."