UNDRY

CHURCHES

&C o..

GOODS

Flannels.

Bags.

iery, Etc.

T, HALIFAX

G & CO..

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL. XXX

HALIFAX, N.S. NOVEMBER 16, 1878.

NO. 45

OPEN LETTERS ON BAPTISM.

LETTER NO. XVI.

MONCTON, N. B., Oct, 29, 1878. To the Editor of the WESLEYAN. XXIV. SCHOLASTIC TESTIMONY.

It is well sometimes to be able to quote authorities whom one's opponents earnestly recommend. Rev. Dr. Graves, Baptist, in Debate, page 280, speaks highly of safe to praise any one too lavishly until some of his favorite lexicographers. He he is dead. The Romanists, very wisely,

" By general consent the three most authorita-Schleusner, and Rost and Palm. The three best English lexicons are those of Liddell and Scott, Robinson, and Sophocles. These six are as good as

We have seen in former letters what Stephanus, Schleusner and Rost and Palm have had to say. Sophocles is an immersionist; and does not take high rank except among Baptists; and is very rarely quoted. He, however, defines bap tizo by "bathe," and "ablution," and cites a Greek test where it is used for baptize with tears," (Debate, page 370) Even Dr. Graves' famous Sophocles had to admit that there are baptisms with tears.

Dr. Graves, Debate, p. 352, says : " Ed. Robinson, in his lexicon of the New Testament, gives no example of baptizo being used in a sense differing from the classic meaning, 'to dip,'

Of course, when Dr. Graves spoke so complimentary of Robinson's lexicon be had not seen the new and enlarged edition, with the explanatory note.

Before quoting from Robinson's we would call attention to the fact, that he does not go further back than the time of of baptizo.

We will now quote from the Lexicon of Edward Robinson, D.D., LL.D., Professor of Biblical Literature in the Union Theological Seminary, New York, author, of "Biblical Researches in Palestine," etc. Harper & Brothers, New York, 1855. He

Baptizo. 1. To wash, to lave, to cleanse by washing to wash one's self, i. e., one's hand or person, to perform ab-

"2. To baptize, to administer the rite of baptism!

overwhelm, either wholly or partially, yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed not always simply immersion but the more general idea of ablution, or affusion. This appears from the following considerations: (a) The circumstances narrated Luke 11: 38, compared with those in Mark 7: 2-4, where nipto is employed, implying according to be not baptized? Dean Alford's note on oriental custom a pouring of water on the hands, see in nipto and 2 K 3:11; like-peculiarity of the phrase forbid water, as wise the use of baptismos in Mark 7:

(b.) In Acts 2; 41, three thousand per-Jerusalem, apparently in ene day, at the season of Pentecost, in June; and in Acts 4: 4, the same rite is necessarily employ. ed in respect to five thousand more. Against the idea of full immersion in these cases, there lies a difficulty, apparently insuperable, in the scarcity of water. There is in summer no running stream in the vicinity of Jerusalem, except the mere hill of Siloam, a few rods in length; and the city is, and was, supplied with water from its cisterns and public reservoirs. See Bibl Res. in Palest. I. page 479-516. From neither of these sources could a supply have been well obtained for the immersion of eight thousand persons.

(c.) In the earliest Latin versions of the New Testament, as for example the Itala, which Augustine regarded as the best of all (de Doctr. Christ. 2, 15.), and which goes back apparently to the second century and to usage connected with the apostolic age, the Greek verb baptizo is stream, to cut down the wood. uniformly given in the Latin form baptizo and is never translated by immergo, or any like word; showing that there was something in the rite of baptism to which the latter did not correspond. See Blanchini Evangeliarium quadruplex, etc. Rom.

(d.) The baptismal fonts still found among the ruins of the most ancient Greek churches in Palestine, as at Tekoa and Gophna, and going back apparently to very early times, are not large enough to admit of the baptism of adult persons by immersion. And were obviously never intended for that use. See Bibl. Res. in Palest. II p. 182, and III. p. 78."

opinion of Robinson. He complains that I did not quote Robinson, (see Brown's the proper names denotes a river as in by Budaeus, Stephanus, Scapula and Conpamphlet, pages 17 and 18). The first edi-

list of "great divines," "scholarly lexi-cographers:" and "authors of note." It is to be feared that Robinson's former admirers may even go so far as to place Robinson by the side of the writer of the Catechism of Baptism; and say that Robinson has "falsified" somebody, and "manufactured" something, It is never he is dead. The Romanists, very wisely, never exalt a person into a saint until he has been dead a hundred years, or more. John Wesley was dead three-fourths of a century before he found a place in Westminster Abbey.

2. A pleasant interview, during the last summer, with Rev. Daniel Steele, D. D., author of several commentaries and other popular works, at his residence in Sale m Mass., has resulted in the following cor-

> SALEM, Mass., Sept. 16, 1878. "Rev. D. D. Currie.

Dear Bro.,-" At my tea-table, a few days ago, you asked me why I believe that the ordinance of Christian baptism may be properly administered by sprinkling or pouring. In reply I told you that Dr Robinson's note on the word baptizo, in the last edition of his Greek Testament Lexicon, was an unanswerable argument against exclusive immersion. I hope that you will insert that note in the new edition of your book, in order that the common

people may have the benefit of its light. "(1.) Again it has often seemed to me that St. Luke's use of the phrase baptizo hudati baptize with water in the Greek omitting the proposition en (in), is a strong proof that the water was applied to the Plato, in giving to baptize the meaning of candidate, and not the candidate to the immersion, etc. Robinson's note is in water, for water is here the instrumental harmony with the position taken in our Dative. See the Greek Testament, Luke Letter No. III., which shows that immer | 3. 16, and Acts 1. 5. In both these pasand inserted before the Holy Spirit which leads us to infer that en is always instrumental when it follows the word baptize. Buttman in his Grammar of the New Testament Greek (Thayer's edition, page 182) in treating of the instrumental Dative, says that the words enhudati do not mean, in water,' but 'with water,' and that the en is simply instrumental signifying with, as in one hundred and thirty-four places it is translated in King James' version of the New Testament. The celebrated Dr. Augustus Tholuck, in his note on John 1 "We have quoted the entire passage, in 26, confirms Buttman's rendering with not in water. Winer, the highest authority " Note.—While in Greek writers as says that baptize hallati means with above exhibited, from Plato onwards, bap- water, and that there is 'no difference in tizo is everywhere to sink, to immerse, to sense' between this form and that with en. See Winer p. 431. The claim of the ex- the baptism of the Spirit. clusive immersionists, that they have the best scholarship of Germany on their side, will not bear examination.

("2). As a further reason why I apply water to the candidate, I quote Acts 10. 47, which the scholarly German commentator, Meyer, thus translates : Can any one, then withhold the water in order that these showing that the practice was to bring the water to the candidates, not the candidates to the water. This which would be implied sons are said to have been baptized at by the (forbid) under any circumstances, is RENDERED CERTAIN, when we remember that they were assembled in the house.

" (3.) Since I have become familiar with the Greek version of the Old Testament many of the strongest arguments of the exclusive immersionists have become marvellously weak. For instance their strong. est proof text, Matt. 3.6, were baptized in the Jordan. It is quite evident that this may mean that they were in the valley of the Jordan, not in the stream but on its lower bank. In 2 Kings (lxx. 4, Kings) 6 verse, Elijah is sent eis ton Jordanen, literally into the Jordan.

That these words mean into the trench of the Jordan is evident from verse 7, where they 'stood by the Jordan,' i. e. on its lower bank. Again in the sixth chap and sixth verse, Elisha and the sons of the prophets came eis tou Jordanen, into the Jordau, and cut down wood. They came into the Jordan valley, and not into the

" 4. That en with streams of water frequently means by, is shown by chapter 17. literally; and placed them in (en) Habor, rivers of Gozan.' The awkwardness of the statement, that the captive Hebrews were placed in rivers, induced the translators of our English Bible to put in 'by' where there is none in the original. It is evident that both Halah and Habor are, in the opinion of the Greek translators the names of rivers. This is not invalidated by the fact that a place named Halah has been found. The State of Con necticut does no: disprove the existence of the river. The river Habor is still identified. The captives were placed by (en) these rivers and not in them. This

quite satisfactory to the immersionists; the grove (Asherah—image).....into (eis) tinued in force, even for long years after quite satisfactory to the immersionists; the grove (Asherah—image).....into (eis) tinuedum force, even friends, and held in high estimation for his ed to look upon the situation as one of inhence Robinson was a "profound lexicohence Robinson was a

thunder-clap of a note, in connection with ith, and he obeys and hides himself in (en) class of lexicons—the better ones—give life, encountered fiercest opposition from the his definition of baptizo. Robinson will the brook. If it is said the brook signifies now no longer have a place in the Baptist | the valley Cherith, then we say the Jor. dan signifies valley in Matt. 3.6.

"5. (5). It is often declared by immer. tionists that the strongest possible terms are employed in the Greek, to signify immersion. We have shown that temptize en, is, by the best German Grammarian, translated beptize with. The stronger phrase, baptizo eis, is not used with the term water after the eis. Uandidates were bapsized (eis) unto, Paul (negatively), the name of Christ, Christ, his death, etc., but never into conter.

Much less does the compound ein bap. tizo eis hudor, ever occur in the New Testament—the strongest possible, and only unequivocal form for expressing exclusive immersion, if baptizo is a verb of motion. The insufficiency of the separate proposi. tion ess to teach exclusive immersion after a verb of motion, as in Acts 8. 38, is seenby a study of John 20: 3-6. Peter and John both run (eiasto (not into) the tomb. These expressions are in the Greek the simple verb ellie (came) with eis. But when John wishes to describe the actual entering in of Peter, he uses the compound verb and proposition, eisaltue eis in-came -in. To support the exclusive immersion ists theory we should have into bap size into water, a phrase which no where occurs in the New Testament.

" (6.) In Cremer's Biblico-Theological Lexicon of New Testament Greek, second edition, published in 1878, pages 128, 129, occurs the following:

" Metaphorically used, baptizein occurs in Matthew 3: 11, "haptize with the Hely Ghost and with fire," opposed to " with water" unto repentance; compare Luke 3: 16 and John 1: 33. That the meaning "to is clear from the contraposition of "with lexi cons, Let the reader judge. water" and "with the Holy Ghost" by which the two baptisms are distinguished from each other.

"Both in the case-of John and of the Messiah the question was one of washing for purification from sin, which the former effected by means of water, the latter by the Holy Spirit. It makes no material difference whether en be taken locally, or instrumentally: it is the former, it in baptizein, with the meaning to dip, we maintain the idea of immersion; it is the

scholarship of Germany allows that a washing (sprinkling); or pouring over, is baptism; and that the word cannot have the idea of immersion when applied to

"(7') These are by no means all my reasons for rejecting exclusive immersion. But they are arguments which I have never seen elaborated in the discussions on this subject. Hence the originality of the citations, if not of the inferences. Yours in the cause of Ohristian trath,

and the broadest gospel fellowship. DANIEL STEELE, Pastor of the Lafayette St. Methodist Episcopal Church.

Before closing this letter, we may add a few extracts from Dr. Ditzler, showing the views of some eminent German scholars, and others, as to the meaning of bap. tizo. Dr. Ditzler says:

"Wahl changed his definition during that same year, and in one edition I have. it is: 1. to wash, besprinkle-lavo, and 2, immerse. In a third edition, 1881, he changes again, and has immerse, overwhelm, imbue; to sprinkle (perfunds); nipto, wash the hands; lavo, wash be sprinkle; and every Latin lexicon I ever saw gives besprinkle as a meaning," (De bate pages 369, 370.)

"Dr. Graves (Baptist) leaves out the definition of Swarzius, in his Ingham, 'to sprinkle, to besprinkle, to pour upon. Swarzius gives them is literal meanings, as well as Passow, and Rost and Palm," (page 370.)

"The great Schneider gives brecho, sprinkle, and shed forth, as the general equivalent of baptizo. Kouma and Gazes, native born profound Greek scholars do the same); the latter spent much time in the great universities of Germany. The lexicon of Gazes is the basis of Schneider's large lexicon. Rost and Palm give 'sprinkle,' 'sprinkle upon,' 'pour upon, and state that to be its general meaning. To evade its force, Dr. Graves perverts the German begiessen. Rebbi Wisa, an enthusiastic immersionist, is too candid a scholar to risk his reputations in such evasions, and translates it sprinkle.' S. Davidson. whose superior does not live, as a critic, translates it sprinkle. Rost and Palm themselves use it for sprinkle. Thieme's German-English Worterbuch (Dictionary) translates it to water, to sprinkle' "

(page 373). "The Greek Lexicography was developed in the West-in England and France, "In chapter 23. 6: 'And he brought mersion laws and practices, which con-

overwhelm.' They never give 'as a New Testament use, not one of them They never give 'dip' as either a classic or a New Testament use. They all give, as its only New Testament use, abluo and lavo, (to wash, to cleanse, to sprinkle). Next came the mass of lexicons of the old school, now known as empirical, yet good, not scientific, but valuable. We produced a part of these, Schaetzennius Suicer, tant party is not an ordinary one. Stokins, Schleusner, etc., -an armed host. Every one of them gave either sprinkle, or pour, or sprinkle and pour, or a word

equivalent to both, pages 537, 538). Next come the native Greek lexic grahers, Konma and Gazes, who studied Greek classics also in Germany, and were distinguished with great honours for their erudition. They give it 'shed forth, of the Papacy, but finding that it did not sprinkle, pour upon (epichuno), wash either the person or hands. Enthymus, sheer despair and went over to the side of the a learned Greek, translates baptizorantizo, springle in the fourth century. It is translated rantize, sprinkle, by two winning presence, and unblemished life exlearned Greeks who copied the New Testament, about the year 331 ... then come to the more critical, scientific lexicons. While Schneider gives immerse as a classic meaning, he gives breche, shed or pour forth, and sprinkle, as its general meaning. Passow gives immerse, submerse as classic meanings, as well as wet, moisten, sprinkle, intoxicate,' and then says generally to sprinkle upon and to pour upon, etc. Rost and Palm give immerse, submerse, wet, moisten, sprinkle, etc., generally to sprinkle upon, and to pour upon, etc. Swarzins gives sprinkle, bes prinkle, to pour upon," (p. 539, 540). The Beptist press of this Dominion affirms, with pertinacious reiteration, that in giving the word "sprinkle," as a mean-

wash in order to purification from sin," is ing of baptizo in my Catechism, I "manu metaphorical, and not that of "immerse," factured that word, and "talsified" the D. D. CURRIE.

WORDS OF WELCOME.

BY REV. MATTHEW R. KNIGHT. The y come-the Highland noble and the daughter of a throne, type of crown and sceptre, she to make

our hearts her own. strong ship with its princely care is not upon the sea sh ield and speed the ship, we pray On bended knee.

From the fitful fierce Atlantic to the Western Seas of Peace. order to show that the ripest Christian From the River to the region where the snow drifts never cease,

Dominions' warm "God bless them wakes the echoes far and nearwelcome large as Northern hearts Waits everywhere.

greet the child of her whose sceptre gladdens worldwide scenes, in so many million hearts, the Queen of simple widow lady" adorns the empire

A Queen, and yet a woman too. She stands alone-They say the gentle princess is a second

To give relief.

mother Queen. In humble homes, 'mong lowly people, she often seen. She loves her stricken sisters, in their poverty and grief. Her kind heart's sweetest pleasure is

The twain are one-one heart, one home the husband and the wife Be theirs the round of royal deeds that throng the lowliest life. In the brightness of our future be LORNE a golden name, Its glory wedded to our own,

And fame with fame. They are come instead of Queen and throne that we may not forget, Britain is not yet. neighbor land, We'll cleave to Britain's Empire still,

With heart and hand. None may lure us from our freedora-'twas the motherland's best boonthere's a good time coming when our morning grows to noon. Work, brothers, earnest be and true; let each

do well his part, Nation builders in the study And in the mart. are welcome-they are welcome-from

isle and shore and sea, universal voice rings out a mighty three times three. In act then may the presence of the Holy One be seen,

od save the lord and princess! God save the Queen.

OUR ENGLISH LETTER.

RECENT DEATHS.

DEAR MR. EDITOR,-Several famous men

'merse, immerse,' for the classic use, and Romish Church, and many times received but scanty support from his friends. He was a thorough Protestant and an intense hater of all the tricks of the Papacy. He watched all their movements, endeavored to unmask the plots, and drag into publicity the secret workings of the Romish Hierarchy. His honest doubts, and incessant fears led him into extremes at times and weakened his influence, but he was brave and true, a vigilant watchman, and his loss to the earnest Protes-

MONSEIGNEUR DUPANLOUP

the late Bishop of Orleans, was in his latter days, a most uncompromising supporter of the Pope, enforced the syllabus, defended Papal Infallibility, and gave his whole strength to the defence of the faithful in France. In mid life he was noted for his liberality, and opposed the extreme claims sheer despair and went over to the side of the Ultramontanes. He was the foremost man on that side, and with his splendid abilities, erted a wonderons influence for his church through the whole of France.

CARDINAL CULLEN

the famous Irish Prelate is also dead. He died at the age of 75. The greater part of his earlier life was spent in Rome, and to this tact he was indebted for his rapid elevation. Very soon after his appointment as archbishop of Dublin, he entered on his carreer of active opposition to the Government plans of national education. The great aim of his life appeared to be, to keep the two religious systems apart and hostile, to discredit Protestantism in education, and if possible in everything else, and to maintain a fierce struggle with the English Government. In some respects he was successful, but not a few of his cherished plans failed. He has passed a life of incessant toil, and has been a great helper of Roman Catholicism.

METHODISM IN OXFORD

has just entered into its new chapel. This has been a pressing necessity for many years, and at length the scheme has been so far completed that the sanctuary has been opened for Divine worship, and dedicated by prayer and preaching. Its erection has been a matter of great difficulty and of many vexations and delays. The undertaking was far too heavy for the Methodists at Oxford, and the appeal for Connexional aid was but too slowly responded to. This burden proved too much for the ardent laborious superintendent of the circuit, and it is feared that the saintly George C, Maunder sank under it. It is hoped that Methodism, as it now has a fair and beautiful chapel in the great university city; will speedily arise and take a more commanding place. Provision will now be made for the young men of our families, who are sojourning at the university, and not a few have hitherto been lost to us, and drawminto other communions.

A GREAT DEMONSTRATION in favor of temperance, in the form of a convention, has been held in Birmingham. The time would fail to tell of all the great and distinguished men who went up to render their counsel, or of all the improving and enthusiastic gatherings held in advocacy of temperance principles. It is cheering to find that in the face of very much opposition and ridicule, and in the presence of a trade and interest of terrible strength and extension, so many earnest and brave workers are found resolute and hopeful toiling on, and lifting up a noble testimony for the truth

THE UNITED KINGDOM ALLIANSE

has just celebrated its anniversary, at Manchester. With ample means, a wide consti-tuency, distinguished and truly able advocates, the Alliance holds on its way, and its great leader, Sir Wilfred Lawson, appears to bate not a jot of heart and hope. The necessity for this work is as great an ever, and victory, although far distant is anticipated; and thoroughly believed in. All honour to men who amidst scorn and difficulty are thus laboring for their country's relief from a blighting curse.

SABBATH CLOSING in Ireland has had but a brief trial, but the results so far have been very hopeful, and the change has been effected without diffeulty or riot- In a vast number of Irish towns the closing for the whole Sabbath is complete; excepting a provision for the wants ot gravellers. There will be an amount of evasion of the law, on this point, but it cannot be on any very large scale. In the greater cities, the licensed houses are open for a little while, but they close at an early hour, and a movement of very great importance, and great hopefulness has been initiated.

THE PARIS EXHIBITION is about to close. The honors and medals have been awarded and distributed. The great collection will soon be scattered for and wide, and the glories of the immense pile of buildings be a thing of the past, But Paris has done nobly, and its grand display has in many respects been the most imposing and complete that the world has yet seen. The French people, under their Republican rulers have arisen in great strength, and have been able in a great measure to restore the beauty of Paris, and to surmount the crushing difficulties into which war and communism so recently plunged them.

THE POLITICAL OUTLOOK

have been recently ealled away. One whose name stands enrolled among the noble band rounding depression and frequent failures, which contended for the abolition of the W. we hear again of rumors of war, the concen-Indian slavery, and who has long survived to trating of armed men on our Indian frontier, see the grand effects of the victory there and imminent danger of a speedy cenflict. achieved. George Thompson, Esq., at a pa- Public sentiment is much divided upon this

LLOW'S COM-SPHITES to all m diseases or nchical tubes, rr, M. D. etown, N. B. up of Hypotion and enof aphonia, lar treatment.

I have used

OF HYPHOS-

ronchitus aud

st. I have no

nds foremost

se diseases.

LE, M.D.,

John, N. B.

ss. M. D., burg, N. S. neuding Fel pophosphites liseases of the DDY, M. D. ffering from oughs follow-v's Compound e best remedy

Y, M. D., zwash, N. S. ercome by the

arrhœa, Laryngitis, choly, vous Debility.

POPHOSPHITES diseases disis honorably cal faculty in s been introe is the best n in which it is

second stages, rolong life in hma, Bronchis. It will cure rom want of us Force. medies bearing preparation is a y ciccumstance

almonary Con-

ind address J. I on the yellow nich is seen by he light. ix for \$7.50.

july 13