

and must necessarily be regarded as high authority.

Dr. NEWTON replied, and complained that his opponent did not meet the question. He contended that if it could be shown that *baptizo* meant to immerse 999 times, and that the thousandth time it did not mean to immerse, his opponent's cause was ruined. His opponent must show that *baptizo* always means to immerse—that it means to immerse and that only. Which he said had not been done, nor can it be done. The word *baptizo* did not, in his opinion, as used in the Scriptures, generally signify to immerse. It was the duty of his opponent to show that it always meant to immerse in the Scriptures, and he had not attempted to show that it meant it there at all. He had wasted his time in quoting from ancient versions—these versions were made by men who held to trine immersion—to baptizing *puris naturalibus*, or in a state of nudity, to anointing with oil, and the putting of milk and honey in the mouth; and he could not receive their testimony in favour of immersion, without taking it in favour of these other superstitious practices. He observed that trine immersion, the chrism, &c., sprang up early after the apostolic age, and came on down through the dark ages together. If their immersion was worth anything at all, it means to dip three times. The authorities cited by his opponent, the translators and lexicographers, must have been influenced by prejudice or superstition in adhering to the mode. No man can immerse another *with* water. He commented at some length upon Campbell and Rice's debate at Lexington, Ky., and contended (page 233) that Mr. Campbell sustained him in this view. Also quoted Carson on baptism, pages 55 and 111, to show the manner in which lexicographers and commentators were regarded by him.

He argued that dipping, if not hostile to baptism, was inconsistent with it. He cited an arch of masonry which was destitute of the key-stone, and it was desirable to find one which would exactly fill the space. The stone of immersion would not answer the purpose; it would be suicidal to the truth, and though it might fit, it would not follow that it was the proper stone. Immerse will not make sense, as a child may see. He then took up the word immerse, to show that it would not fit in Matthew iii. 11: "I indeed immerse you with water, but he shall immerse you with the Holy Ghost and with fire."

Second Day at Night.

Rev Mr. WALLER opened by stating that when he could do so, he preferred to rely upon the opinions of others, rather than his own, eminently learned, respecting the questions at issue. He felt unwilling to use his *ipse dixit* as authority in this controversy, and hence he had substituted the

opinions of translators and lexicographers, supposing them to be weightier than his own. If what John called baptism of the holy spirit, Peter called the pouring out of the holy spirit, then the two words are synonymous and may be used interchangeably. The position of his opponent implied that much. He inquired to know how these key-stones would fit in a philological arch of his Reverend opponent, as in Matthew, chapter 9 verse 17, "and the bottles break and the wine baptizeth," (instead of "runneth out,") Acts, chapter 22 and 20th verse—"When the blood of thy martyr Stephen was baptized," (instead of "shed,") Romans, chapter 3, 15th verse, "Thy feet are swift to baptize (instead of "shed,") blood," etc. etc.

Mr. W. then announced his third position, and proof in support of the affirmative of the proposition under discussion. That the *usus loquendi* of *baptizo* proves that immerse is a faithful rendering of it.

Prof. Stuart thoroughly explored the whole range of Greek literature from the earliest to the latest period, and outside the septuagint and the New Testament defines *baptizo* thus: "First, *bapto* and *baptizo* mean to dip, plunge or immerse into anything liquid, all critics and lexicographers of any note are agreed in this." Stuart on baptism, page 14. Second, "The word *baptizo* means to overwhelm, literally and figuratively in a variety of ways."—*ib.* page 19.

Then after adducing examples in support of these definitions, he adds, "these I believe are all the various shades of meaning assigned in the classics to *baptizo*." Page 22. This was the meaning of the word in Philippi, in Corinth, in Athens, Thessalonica, in all Greece, in every place where the Greeks lived and their language was spoken. The New Testament was written in this language, and the most celebrated of the primitive churches were planted by the Apostles among the Greeks. Can it be supposed, therefore, that the Apostles would go among them and use words in a sense wholly different from that in common use? He invited attention to some examples of the *usus loquendi* of the word which would enable each one of the audience to act as his own lexicographer, and aid in settling the meaning of the word. Lucian in his Dialogue of Time and the Man-hater makes him say, "If I should see any one floating towards me upon the rapid torrent, and he should, with outstretched hands, beseech me to assist him, I would thrust him from me *baptizing* him until he would rise no more." Herodides Ponticus moralizing the Fable of Mars, taken in a net by Vulcan, says: "Neptune is ingeniously supposed to deliver Mars from Vulcan to signify that when a piece of iron is taken red hot out of the fire and *baptized* in water, the heat is compelled to be extinguish-

ed by the contrary nature of water." Orpheus: "When the sun baptizeth himself in the waves of the ocean the moon, decked in a robe of light, led on her starry train." Dio Cassius: "So great a storm so suddenly arose that the vessels were baptized in the Tiber." Josephus, a Jew and contemporary of the Apostles, speaking of the storm that overtook Jonah, says: "Upon the rise of a most terrible storm, which was so great that the ship was in danger of being *baptized*," &c.

Relating the death of Aristobulus, by command of Herod, he says: "The boy was sent to Jericho by night, there, by command, having been *baptized* in a pond by the Gallatians, he perished." He elsewhere relates the same transaction, thus, "pressing him down always as he was swimming, and *baptizing* him as in sport, until they had entirely drowned him." Describing the suicide of one Simon, he says: "He *baptized* the sword up to the hilt in his own bowels." (Numerous other instances of this character were quoted.) These examples were instances of the usage of the word by Greek poets, philosophers, orators, historians and physicians. They were writing to be understood by the people, and consequently used the word in its common and usual sense, or in the sense understood by all speaking the Greek language. If this sense, therefore, pertains in the New Testament, (and that it does must be taken for granted until the contrary be shown) then *baptizo* in the New Testament means to immerse, and that rendering of it would be "faithful to the original."

Dr. NEWTON replied by first complaining that his opponent did not come up to the question. He was willing to grant that *baptizo* meant to immerse, and therefore there was no reason why his opponent should spend so much time in proving it. Why did he not show that a version of the English Scriptures in which *baptizo* and its cognates were translated by immerse and its cognates, would, to that extent, be faithful to the original. In order to do this, it would have to be shown that it meant immerse and nothing else in the New Testament. Dr. Gale, a learned and distinguished Baptist, said that *bapto* and *baptizo* were synonymous. And *bapto* was used in Daniel, where it was said Nebuchadnezzar's body was *wet* with dew. This was no immersion. But he granted that *bapto* was not the word used with reference to the ordinance of baptism. He granted that the common and usual meaning of *baptizo* in Greek classic usage was to immerse. He did not differ with Prof. Stuart on that point, but Stuart contended that it did not always mean to immerse in the New Testament. He said Stuart was the great Baptist witness, and Dr. Campbell, altho' a Presbyterian, was a friend to immersion. The New Testament Greek differs from classical Greek. So Dr. Camp-