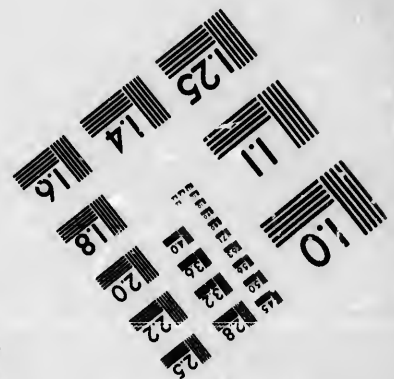
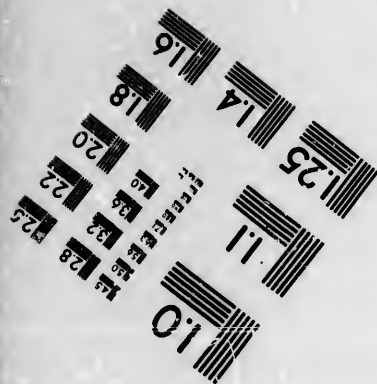
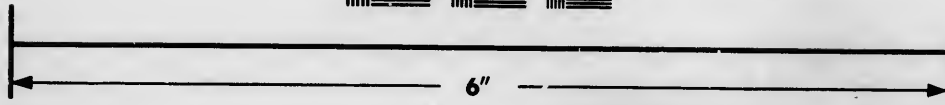
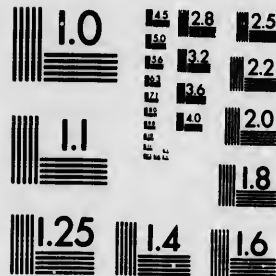


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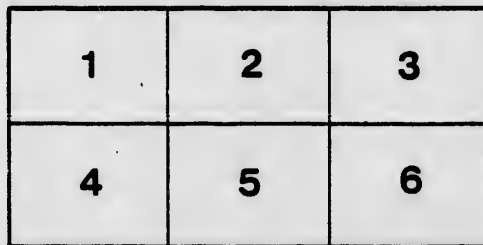
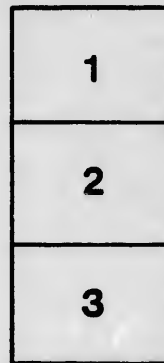
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**PUSEYISM AND SEMI-POPERY**

OF

**THE REV. J. M. CRAMP, D. D.,**  
President of Acadia College, N. S.,

BEING

A REPLY TO THE LITERARY CHARACTER OF A CATECHISM  
RECENTLY PUBLISHED BY THAT GENTLEMAN ON  
CHRISTIAN BAPTISM.

IN A LETTER ADDRESSED TO THE LEARNED AUTHOR,

BY THE

**REV. D. F. HUTCHINSON,**

Minister of St. Paul's Church, Bridgewater, N. S.

AUTHOR OF THE "ESSAY ON THE LORD'S DAY," "BIBLICAL CHART," "DISCOURSE  
ON CHRISTIAN BAPTISM," "GOD'S OWN CHURCH," "RHETORICAL CATECHISM,"  
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# LETTER

TO THE REV. J. M. CRAMP, D. D.,

PRESIDENT OF ACADIA COLLEGE, N. S.

SIR,—

A friend has just put into my hands a small Catechism published by you on Christian Baptism, and having attentively examined every line you have written upon the subject, I feel it a duty I owe to God and the Christian public to take exception to the work before me. Your theological absurdities I wish at this time to pass unnoticed, and shall therefore confine myself to the literary character of your production. On page 31 the substance of your assertion is, that the Greek verb baptizo means exclusively to immerse. No learned man, you add, will risk his reputation by affirming the contrary. All lexicons, you tell us, agree that this is the primary meaning of the word, and that you yourself have examined thirty of them. Some persons, you inform your readers, say that the word has other meanings beside immersion, but this you declare is absurd.

Now, sir, if you be really sincere in your statements, and in Christian charity I dare not permit myself to doubt it, I hope I shall be excused when I express my deepest conviction, that you have examined your lexicons, and read your authors but very inattentively, and to very little profit. And I have to hope, sir, that you will not consider me impertinent if I show you, as *I surely will*, from your own favored lexicons and authors, that you are most egregiously mistaken.

It is, sir, admitted by every writer, except yourself and another very worthy gentleman, Dr. Richard Fuller, that the word *baptizo* is derived from *bapto*, and that to find out the meaning of the secondary word, we must have recourse to the root from whence the word is derived. But, sir, upon this point of interpretation you have undertaken to differ from every author that I know of in existence, except the one I have just mentioned; whose foolish idea you have most undoubtedly adopted.

On page 30, in speaking of the battle of the Frogs and the Mice, you say, "in that passage the word *baptizo* is not used: it is *bapto*," which you intimate to your readers is a totally different word. Again, in your exposition of Lev. xiv. 6, you say, "persons ought to be careful how they quote scripture. The word *baptizo* is not used in the Septuagint translation of the text, it is *bapto*." Again you remark on Dan. iv. 2: Our "learned men ought to have known better, it is *bapto* again, not *baptizo*."—Page 73. Thus, sir, in unmistakable language you declare with Dr. Fuller, who made the discovery for you, that *bapto* and *baptizo* are two different words, bearing two entirely different meanings. And when you endorsed that gentleman's views on this point, it was not unreasonable to expect that you would have given us some proof to substantiate the statement; but really, sir, I cannot tell you my surprise was great, when, on examination, I found you did not attempt to accompany your assertion with the slightest degree of evidence, for I well knew that you could obtain no proof for it in the whole volume of creation.

To assist you out of the present difficulty and embarrassment, I will endeavour, first, to shew you the meaning of the root *bapto*, and then I will examine the value or force of the addition *zo*, and then show that your doctrine concerning the

word *baptizo*, as differing from *bapto* is a sheer assumption, and for ever unattainable.

You inform us, sir, you have as many as thirty lexicons before you, and yet you contend that the verb means immersion, and nothing but immersion. Allow me, sir, to assist you in ascertaining the meaning of the word, and in doing so, I beg to call your attention to the definition given of it by native Greek authors themselves, who, you are free to confess, are competent judges of their own language. The first I shall quote is *Gases*, a native Greek who compiled a large and valuable lexicon of his language. He defines *bapto* by *brecho*, *pluno*, *gemizo*, *buthizo*, *antleo*, that is *to wet*, *to moisten*, *to bedew*, *to wash*. *Coulon* defines *bapto* by *mergo*, *tingo*, *ab'uo*, that is, *to dip*, *to dye*, *to cleanse*. *Ursinus* defines it by *abluo aspergo*, that is, *to wash*, **TO SPRINKLE**. *Dunbar* renders it *to dip*, *to plunge*, *to wash*, *to wet*, *to moisten*, **TO SPRINKLE**. And you, sir, know very well that *lavo* means simply *to wash*, and *Ainsworth*, *Andrews*, *Anthon* and others give **BESPRINKLE** and **BEDEW** as among its significations. *Bapto*, therefore, according to the lexicons, does not always mean immersion; for they tell us it also signifies **TO SPRINKLE**, **TO BEDEW**, **TO WET**, and **TO CLEANSE**.

You inform us, sir, on page 34, that when the word *bapto* means any thing else than immersion it is to be understood in a figurative sense; but your own critic, Dr. Alexander Carson, a Baptist minister. in his work on the subject, pp. 44, 45, 46, decides against you, and says: "*Bapto* as properly signifies *to sprinkle* as it does *to immerse*; nor can such application of the words," he adds, "*be accounted for by metaphors*, as Dr. Gale asserts, *they are as literal as the primitive meaning*." Another authority is Edwards, also a Baptist minister. He says, "I will say thus much for the

word *bapto*, that it is a term of such latitude, that he who shall attempt to prove from its use in various authors, an absolute and total immersion will find that he has undertaken that which he cannot perform."

You will now, sir, permit me to go beyond lexicons and authorities to the written language itself. You say on page 72, that the Septuagint version of the Old Testament, from Hebrew to Greek, is a work of much importance and utility. Very well, then, in Daniel iv. 33, it is written that Nebuchadnezzar was *ebaphae*, baptized with the dew of heaven, *apo* from the dew of heaven. And the same expression and words occur in the 21st verse of the same chapter. Here, sir, is *bapto* in two instances, in both of which immersion is out of the question altogether, for it signifies simply the moistening of an exposed body from the falling dew; this, surely, could not be an immersion, for, as Mr. Carson says in the 36th page of the work we have just quoted, "If, all the water in the ocean had thus fallen on the monarch, it would not be an immersion. The mode would still be wanting. Neither was it," he adds, "a figurative any more than a literal immersion. It was simply a wetting, and no man can make any more out of it."

In Leviticus xiv. 4—6, it is also written that *a living bird*, *a piece of cedar wood*, a bunch of hyssop and scarlet were *baptized in the blood of a dead bird*. The passage reads:—"As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall *bapsei*, baptize them in the blood of the bird that was killed." Here total immersion, as you very well know, sir, was impossible. A living bird alone could not be immersed in the blood of a dead bird; and if not, how could the piece of cedar wood, the bunch of hyssop and the scarlet, with the living bird, all be immersed in the blood of a dead bird? You, yourself, sir, will not

venture to tell us that the thing was possible : and yet you have said that the verb means nothing but immersion. In Joshua, iii. 15, we read : “ And the feet of the priests that bare the ark, *ebaphaesan*, were baptized in the brim of the water, the waters which came down from above stood, and rose upon a heap, and the *priests* that bare the ark of the covenant of the Lord *stood firm on dry ground.*” Here, sir, you will perceive the mere touching of the priest’s feet in the brim of Jordan, and from whose touch those waters instantly shrank away, so as to leave dry ground from shore to shore, is denoted by *bapto*. Not even the shadow of immersion is contained in the passage, much less total immersion.

You, sir, must be well versed in Greek classics, and you ought to be pleased when I give you instances to the same effect from your favorite authors. In *Hippocrates* we read : “ When it drops upon the garments they are baptized.” The word is *baptetai*, and signifies SPRINKLING, and not *immersion*. In *Arrian’s History of Alexander the Great* we have this sentence : Nearchus relates that the Indians *bap-tontai*, dye their beards. But, sir, you will not undertake to say that these Indians immersed their beards. *Aristophanes* speaks of Magnes as imitating the Lydians and *baptomenos*, baptizing himself with frog colored paints ; but, sir, did he immerse himself in these washes or paints ? In *Elian* it is said of an old coxcomb that he endeavored to conceal his gray hairs by *baphae*, baptizing them. Do you, sir, believe that the old gentleman *immersed* his hair. *Aristotle* has the phrase, but being pressed it *baptai*, baptizes the hands. Are we to understand that the juice of an article when pressed in the hand immerses the hand ? In *Eschylus* we have the sentence : This garment stained, *baptized*, by the sword of Egisthus. A sword surely could not immerse a garment, for it is not a fluid ! In a comic poem entitled the Battle of the Frogs and the

Mice, we have the account of the slaughter of one of the combatants, and the effect of his blood upon the lake on the shore of which he fell, is denoted by *bapto*. Could a lake, sir, be immersed in the blood of a frog or a mouse? And now, what more can be required to convince you that in all these instances I have given, *bapto* is completely stripped of every vestige of the signification you have given it.

And in addition, sir, to what I have already given, I will now take the liberty to add a quotation or two from the New Testament. In Matthew xxvi. 23, the Saviour says: "He that *embapsas*, *baptizes* his hand with me in the dish the same shall betray me." Now, sir, suppose our blessed Lord and his disciples had before them a large vessel filled with liquid food, for you well know if it was not liquid all possibility of immersion is excluded; are you prepared to say that he and Judas both together, in the ordinary course of taking a meal, *totally immersed their hands in it*? Here again, sir, you have cause to ponder, for the Lord Jesus Christ himself, he that gave the commission to baptize, Matt. xxviii. 19, most positively contradicts you on the meaning of the word; for when he said that he baptized his hands in the dish, he surely did not mean that he immersed them in it; and therefore he understood *bapto* precisely as his church understands it to the present hour.

In Rev. xix. 13, St. John says of him who is faithful and true, "and he was clothed with a vesture *bebamenon*, *baptized* in blood." The figure, you know, sir, is that of a conqueror from the field of battle, with his clothing stained with the blood of his foes. And I know, sir, you will agree with me in saying that the allusion is plainly to Is. xliii. 2, 3: "Wherefore art thou red in thy apparel, and *thy garments like him that treadeth in the wine vat*. I have trodden the wine press alone; and of the people there was none with me;

for I will tread them in my anger, and trample them in my fury, and their *blood* shall be SPRINKLED upon my garments, and I will STAIN all my raiment." And, sir, it is a remarkable and overwhelming fact in this connection, that the two oldest and best translations of the Apocalypse—the Syriac and the Ethiopic versions—render this *bebamenon* by terms denoting *sprinkling*. Wickliffe translates it *spreynt*, or sprinkled. The Rheims version does the same. And so Origen, himself a Greek, when citing this passage, gives the word *erantismenon*, which, sir, in your catechism, page 51, you tell us signifies to sprinkle. Thus, sir, a Greek, and a learned one too, gives us the equivalent of *bapto*, *erantismenon*, which being interpreted is *sprinkled*. Ought not this, sir, to settle the question for ever.

According to Hedericus, Ursinus, Scapula, Schrevelius, Donegan, Dunbar, Grove, Watson, Heroditus, Coulon, Carson and Wilson, and a host of others, *bapto* means to SPRINKLE just as much as it does to *immerse*. And according to the New Testament which we have just quoted, it signifies the same thing. You cannot therefore, sir, resist such demonstration. My case as it respects *bapto*, is made out, and the learned President of Acadia College is silent, for he dare not contradict the truth of a single quotation I have made! Let the question then be settled. *Bapto* means to *wet*, no matter whether that wetting be accomplished by sprinkling or by immersion.

And now, sir, according to promise, I am next to ascertain the meaning of *baptizo*, or the force of *zo* or *izo* when added to the root, *bapto*

Mr. Campbell takes the ground that the addition *zo* does not alter the sense of the primitive word to which it is affixed, but "indicates *the rapidity* with which the action is to be performed." If this be a true position, *baptizo*, that is *bapto*

with the addition of *zo*, would signify a more rapid, and consequently only a more superficial cleansing, wetting, or sprinkling than that indicated by *bapto*.

I need not tell you, sir, that the universally received opinion is that verbs ending in *zo* are precisely of the same power and signification with the primitives from which they are formed, and that *zo*, or *izo*, is added only for the sake of euphony. Thus *pnigo*, *pnigizo*, both mean to strangle; *euoreo* and *euoriazō* both to be unconcerned or careless; *biao* and *biazo* both to force or compel. Therefore Dr. Gale, one of the best informed of Baptist authors, takes *bapto* and *baptizo* as exactly the same as to signification.

Now, sir, let us examine a few cases. First, nouns:—*Phos*, light; *photizo*, to enlighten, or to put in process of being illuminated: *eunouchus*, a eunuch; *eunouchizo*, to make a eunuch, or to put in process of being one: *gunaē*, gen. *gunaikos*, a woman; *gunaikizo*, to render womanish: *paraskeua*, a state of preparation; *paraskeuazo*, to put in process of being prepared, or to make preparation. 2. Adjectives:—*Katharos*, clean; *katharizo*, to cleanse; *phoinios*, red as blood; *phoinizo*, to redden. 3. Verbs—and here, sir, the cases are perfectly analagous to *bapto*, *baptizo*: *Melaneo*, to be black; *melanizo*, to be blackish, or verging towards black: *plouteo*, to be rich; *ploutizo*, to enrich, or put in process of becoming rich: *deipno*, to sup; *deipnizo*, to make ready to sup: *phluo*, to overflow; *phluzo*, to bubble up so as to tend to an overflow.

From these examples, sir, and a great many others that might easily be given, it would appear that the addition of *zo* or *izo* in Greek, corresponds precisely to our English suffix *ize* and *ish*, which have most likely taken their origin from it; as fertile, fertilize; blue, blueish. Accordingly *zo* indicates a diminution of the primitive word, thus, *bapto*, to wet;



*baptizo*, to *sprinkle*. For that which is blackish is not yet black. He who is being enriched is not yet rich; the preparation for a supper is not yet supping. The water that bubbles up as if it would overflow, is not necessarily overflowing. He who is rendered womanish, is not yet a woman. So, then, *baptizo* is not quite a *bapto*, but only something approximating to it. In no single case does it signify an increase of the primitive word, but always falls short of what is denoted by it. And, sir, Dr. Carson himself, on the 23rd page of his work already quoted, disputes you on this also, for he says, "the *derivation* cannot go beyond the *primitive*," therefore *baptizo* cannot go beyond *bapto*, and as *bapto* signifies to wet, as I have already proved, so *baptizo* cannot signify any thing more, but *something less*, which would be to sprinkle.

Dr. Fuller, sir, from whom evidently you have received your *zo* of *bapto*, says that *zo* enforces, transfers, performs upon another what the primitive verb signifies. The meaning must be, therefore, in the primitive verb before it can be transferred, and it must transfer at the same time the whole meaning of that primitive verb. If the primitive verb means to *sprinkle* as well as to *dip*, to *wash*, *wet*, *moisten* and *bedew*, as well as to *immerse*, the addition of *zo* must perform the same office for the one as well as for the other.

Now, sir, I have shown you from the Septuagint version of Daniel that there is a *bapto* which signifies the simple wetting of an exposed body by the falling dew; I have shown from the same version of Leviticus that there is a *bapto* which denotes the staining of a living bird with the blood of a dead bird. I have shown from Arrian and Elian that there is a *bapto* which designates the dyeing of the hair. I have shown from Eschylus and Hippocrates that there is a *bapto* which expresses the staining of a garment by oozing blood or dropping liquid. I have shown from the poem ascribed to Homer

that there is a *bapto* which signifies the slight tinging of a lake by the blood of a frog or a mouse; and I have shown from the Apocalypse that there is a *bapto* which denotes the blood stains upon the garments of a conquering warrior; therefore this meaning must necessarily be transferred from the primitive to the derivative.

On page 44 of your catechism, sir, you say, "The New Testament was written in Greek, what can be fairer than to submit the question to the Greeks themselves?" This, sir, we are all very ready and willing to do. But you will indulge me in expressing my astonishment that the learned President of Acadia College is so thoroughly uninformed in regard to the Greek of the New Testament, and the practice of Greek Christians!!! The Greek, sir, of the New Testament is not classic Greek, as is well known to every scholar, with the exception of yourself. Let any one read Winer's *Idiom of the language of the New Testament*, or Professor Stewart's *Grammar of the New Testament*; or compare any good lexicon of the New Testament with the pure classic Greek lexicons, and he will be satisfied that the Greek of the New Testament has many lexical deflections from the true Greek. Ernesti says: "We deny without hesitation that the dictum of the New Testament is pure Greek. In many passages there would arise an absurd and ridiculous meaning if they should be interpreted according to a pure Greek idiom."—p. 36, 37. Winer says: "The Greek of the New Testament is Jewish Greek, which the native Greeks generally did not understand, and therefore despised."—*Idioms*, p. 31, 36, 38. And Dr. G. Campbell, a high authority with all immersionists, says: "The sacred use and classical use of Greek are often very different."—*On Gospels*, vol. i. p. 38.

I rejoice, sir, that you have left the question to an arbitration, viz., the Greeks themselves, and the Greek Church, and

I hereby bind myself to do the same thing. Not that I consider the Greeks any more capable of deciding this Theological question than any portion of the Catholic church, but because I know that they are with us in practice.

On page 46 you enquire, "Has the Greek Church ever sustained sprinkling or pouring?" And you answer the question, "NO." And you add, "I was going to say that this is remarkable. But it is not remarkable. The New Testament was written in Greek. In speaking of baptism the apostles used the Greek word baptizo. Christians now-a-days differ in opinion as to the meaning of this word. *What can be fairer than to submit this question to the Greeks themselves.* They must surely understand their own language. Now the Greeks have always held baptism to be immersion, and they have practiced accordingly. They do so to this day, even during the severity of a Russian winter. The Russians you are aware belong to the Greek church."

Your arguments, sir, drawn from the practice of the Greeks, is exceedingly faulty. simply because it is not founded on facts, for, as I shall soon show you, you might just as well have appealed to the Roman Church for exclusive immersion as to have appealed to that of the Greek. And even if the Greek church did practice immersion your argument would be faulty still; for modern Greek is not ancient Greek, very little, if any, more than the Italian is like the ancient Latin. This is a fact, sir, I am quite sure that as a scholar you will not attempt to deny.

The great body of the Greek church does not speak Greek at all, and never has spoken Greek, **AND IS IN NO WAY CONNECTED WITH GREEK ANCESTRY.** The head and trunk of the so-called Greek church, as you yourself have asserted, are in the Russian empire; and out of a population of seventy or eighty millions comprising that empire, not four

millions are of Greek extraction ; and *not one-tenth of those* know any thing about Greek !

I am now, sir, prepared to show you that it is not a fact that the Greek christians have always understood the word baptizo to signify immersion. For Clemens Alexandrinus was a Greek Christian ; and he applied the word to denote purifyings by wetting the body, by washing the hands, and by sprinkling around and over one on a couch.

Cyril was a Greek Christian ; and yet he calls the sprinkling of the ashes of an heifer under the Jewish law, a baptism.

Origen was a Greek Christian ; and yet he calls the peuring of the water on the wood and altar in Elijah's time a baptizing of them.

Nicephorus was a Greek Christian ; and he expressly mentions the case of a man who was baptized by sprinkling, when lying upon his bed.

Besides, sir, the native Greek lexicographers, setting themselves to explain the meaning of Greek for the Greeks, have not, as you must very well know, given dip or immerse as the meaning of baptizo. Hesychius gives and defines it by one word, which is *antleo*, to draw or pour water. Suidas defines baptizo by the one word *pluno*, to wet, to cleanse.

To say then, sir, that the Greek church has always understood the word baptizo to signify dipping, is a most positive mistake, and a sheer assumption.

But, sir, you have gravely told us that the mode of baptism in the Greek church is invariably by immersion ; but like very many other of your assertions, this is also without foundation. And as mere assertion is no proof, I am prepared to furnish the testimony.

Mr. Joseph Huber, an elder of the Presbyterian church in Danville, Ken., and afterwards a minister of the same church,

some 49 years ago resided among the people of the Greek church, and he furnishes the following statement :—

“I resided upwards of three years in the capital of the Grand Seignior’s dominions, in a Greek family of the first respectability. During that time I was present *at four baptisms*,—two in the family, and two in the immediate neighbourhood. It is the custom among the Greeks either to have their children baptized publicly in their churches, or else in their houses; in which latter case the parents invite their nearest relations and neighbors; and after the ceremony, while refreshments pass round, the father gives to each person present a token of witnesship, consisting of a small piece of Turkish money through which a hole is pierced and a piece of narrow ribbon inserted. I was thus invited to attend the four above mentioned baptisms: and I still have in my possession two tokens; the other two may be seen in Mrs. McDowall’s Museum in Danville. The company were all seated on the sofas around the room. A table stood in the middle with a *basin of water* on it. The priest was then sent for, who upon entering the room was received by the father of the infant and led to the baptismal water, which he consecrated by a short prayer and the sign of a cross; then the mother presented to him her babe, *which he laid on his left arm, and in the name of the Father, Son, and Holy Ghost, he thrice dipped his hand in the water and DROPPED SOME OF IT ON THE CHILD’S FOREHEAD, giving it a name.*

“I may remark here,” he adds, “that I never heard, during my stay in Constantinople, of adult baptisms, nor of the ordinance being performed by *immersion in a single instance.* Most generally the infants are baptized in the churches. Before the altar stands a tripod *holding a basin of consecrated water for baptism.*”

Now, sir, what are we to think of your statement that the Greek church performs its baptisms by immersion. Here were native Greeks, members of the Greek church, holding to the good old practice of the ancient church, baptizing the infants by sprinkling. You say that “the Greeks must have understood their own language.” We grant it, when we find

that they perform their baptisms by sprinkling and not by immersion.

The Rev. Pliny Fisk, Missionary to Palestine some years ago, says :—

“ I went one morning to the Syrian church to witness a baptism, When ready for the baptism the font was uncovered, and a small quantity, first of warm water, and then of cold, was poured into it. The child, in a state of perfect nudity, was then taken by the bishop, who held it with one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, **AND WITH HIS RIGHT HAND he took up the water AND POURED IT ON THE CHILD**, in the name of the Father, Son, and Holy Ghost.”—*Memoirs of Fiske*, p. 357.

These baptisms, sir, occurred in the East, where the climate is favorable to immersion. Let us now proceed North, and see how the same Greek church administers the sacrament there. The Rev. Benjamin Kurtz, in his first tour through Europe in 1825, says: “ We ourselves once witnessed the baptism of an infant in the great Cathedral of St. Petersburg, by **POURING.**” And so Delingius, as quoted in Booth’s *Pedobaptism Examined*, says: “ The Greeks at this day practice **SPRINKLING.**”

Now, sir, I hope, on your part the controversy is ended. You have appealed to the Greek church and they have decided against you, and in favor of the church as existing from the beginning. Therefore it is to be expected that you will immediately renounce your error as publicly as you circulated it in the Catechism now before the public.

On the 40th page of your Catechism, sir, you inform us of several learned men who believed the word baptizo to mean exclusive immersion. And among others you include Luther, of immortal memory. But if Luther believed that in

the New Testament baptism meant nothing but immersion, can you tell me the reason that he never performed the sacrament by immersion in his whole life, or that he never was immersed himself. Indeed, sir, on examination, your argument for immersion drawn from Luther's practice will appear as destitute of foundation as the one you drew from the practice of the Greek church, which evidently appears so positive against you. Luther speaks of *sprinkling* water upon a child in accordance with the command of Christ. He refers to baptism as involving no parade or display, and says that therein "God outwardly does no more than apply a handful of water." Again he says of baptism, "God has commanded that we use our hands and tongue in administering by *sprinkling* water upon the subject, in connection with the words which he has prescribed." He translates *bapto* in Rev. xix. 13, *respregnet*, besprinkled. Can you then, sir, as an honest man, refer to Luther for authority that baptizo means immersion and nothing else.

Hitherto, sir, I have met your argument on the meaning of the Greek baptizo, and from the Greek classics we have found out that it means to wet, to cleanse, to sprinkle, as well as to immerce. From the Septuagint version of the Old Testament we find the same thing with which the Syrian and Greek authorities which I have quoted perfectly agree. The question now arises which was the mode that God himself adopted. This, sir, is the question to which I beg the most serious attention both of yourself and friends.

Let us examine a moment what is said of the Baptism of the Holy Ghost. In the prophecies we find certain predictions that had their accomplishment in the Christian dispensation, or else they were not fulfilled at all. Thus Iasiah lii., 15, the prophet declares of Christ, "So shall he sprinkle many nations." A prophecy, sir, which if your system be

true, is most certainly false, for according to Baptist theology he never intended to sprinkle a single person of all the nations. This, sir, was one of the passages the Ethiopian Eunuch was reading from which Philip explained to him the nature and design of baptism, Acts viii. 25, which caused the Eunuch to say, "Here is water, what doth hinder me to be baptized?" and according to the announcement of God himself it was to be performed by SPRINKLING and not by immersion. Again, in Ezekiel xxxvi., 25, thus saith the Lord, "Then will I *sprinkle* clean water upon you and ye shall be clean." So again the Holy Spirit is represented as "rain upon the mown grass, as *showers* that water the face of the earth." St. John the Baptist testifies of Jesus: "He shall baptize you *with* the Holy Ghost and *with* fire." I know, sir, it will be said that this does not refer to water baptism, and therefore it is foreign to the question; but you know, sir, I am finding out the meaning of the word baptizo, and if the Holy Spirit denominated that which was performed by sprinkling a baptism, then, surely, the learned Dr. Cramp has no right to tell us *that it is not a baptism*, and that there is no other baptism but that administered by a mode that the Holy Spirit never adopted. And in addition to St. John's testimony, sir, Jesus himself says: "Ye shall be baptized with the Holy Ghost not many days hence." Luke xxiv. 10: Acts i. 5. Here, sir, are sacred prophecies, the fulfilment of which has been faithfully recorded by the pen of inspiration. The baptism was to occur not many days after Christ's ascension into heaven. And all agree, yourself included, that it took place on the Day of Pentecost, or Whit Sunday. There was at that time a *great divine baptism*. Now, sir, how was the divine baptism performed? Let the inspired word answer: "And when the day of Pentecost was fully come, suddenly there came a sound from heaven. . . . and there appeared unto



them cloven tongues like as of fire, and it sat upon each of them."—Acts ii., 1, 2. Now, sir, how, may I ask, do you reconcile this great baptism employed by God himself with your immersion? I shall go right to your Catechism and find out. Ah! here we have it on page 53. "They experienced a spiritual imbathing. They were immersed in the divine element." Did ever the most inveterate Puseyite or Papist so flatly contradict the Divine Word, as does the learned President of Acadia College? No, sir, they were not immersed in the element, for we read it *fell* upon them, not that they were plunged into it, but we are told, "The Holy Ghost fell on them even as on us at the beginning. Then remembered I the word of the Lord how he said, John indeed baptized *with* water; but ye shall be baptized with the Holy Ghost."—Acts xi. 15, 16. And, sir, we are told it fell upon them even as on us at the beginning. Immersed in the divine spirit!! What sheer nonsense! How contrary to the plain and simple narrative given us in the Acts of the Apostles! Beside, sir, if they had been overwhelmed in the Spirit, it having been poured out upon them, this could not have been an immersion according to the candid acknowledgment of your learned Dr. Carson, when he says, "if all the waters in the ocean had fallen upon them it would not have been an immersion, the mode would be still wanting," for immersion signifies to *plunge into the element*. It implies the person applied to the element and not the element applied to the person. I do not wonder, sir, that you desire a new Bible; for your new creed positively requires one.

You tell us that the disciples were immersed in the spirit, because we read the sound filled the whole house. I clearly understand you; you mean that they were immersed in the sound, that agrees perfectly with your other definition, they were immersed in the atmosphere. . . . . But how was it, sir,

with the fire? John said that Christ would baptize with fire, and this was the literal fulfilment of it. Were the disciples immersed in the cloven tongues of the flame? We hearken for a reply! What does the learned Dr. say to this. *Alas, he is as silent as the grave*, and so is every Baptist writer that ever existed, there is not even a breath among them, for they know that their favorite immersion is out of the question! is impossible in the case! and therefore the *great* baptism of the Holy Ghost was not by immersion: for the passage reads, *cloven tongues*, like as of fire, *sat upon* each of them. St. Peter says of Cornelius and his friends, "THE HOLY GHOST FELL ON THEM AS ON US AT THE BEGINNING." Acts x. 44. St. John says: "I saw the Spirit descending from heaven *like a dove*, and it abode upon him." John i. 22. And St. Peter says of the baptism of Pentecost: "This is that which is spoken of by the Prophet Joel, I will **POUR** out my spirit. . . . Jesus having received of the Father the promise of the Holy Ghost, *hath SHED FORTH* this which ye now see and hear." Acts ii, 16, 17, 33. St. Peter and St. John "prayed for the people of Samaria that they might receive the Holy Ghost; for as yet he had **FALLEN ON NONE OF THEM.**" Acts viii. 25, 16. "While Peter yet spake the Holy Ghost **FELL ON ALL THEM** which heard the word, and they of the circumcision were astonished because that on the Gentiles also was **POURED OUT** the gift of the Holy Ghost." St. Paul speaks "of the Holy Ghost which he **SHED ON US.**" Titus. iii. 6.

Now, sir, I am confident you must acknowledge that the great baptism of the spirit was not by immersion. I do not mean to say that the pouring out, or falling upon was the baptism, but *it was the mode of it*; and that mode *was pouring out upon*. There it is, sir, God's own spirit says it. And God's own spirit knows how it was done. You may tell us,

sir, as other Baptists have told us before you, that this pouring out was a figure ; a figure of what, sir ? If a figure of any thing it must be *of some action*. It must figure *motion*. And that is the coming down of the baptizing element from above upon the subject. Make that subject, sir, sound, or make it wind, or make it the appearance of wind, or make it fire and wind, it is all the same thing, the mode was *affusion*, or the falling of the element upon the person.

The sensible form, that the Holy Ghost assumed on that occasion, was "cloven tongues as of fire, *and it sat upon each of them.*" There was a shower of flame-like flashes alighting upon each of them. And this, we are told, WAS THE BAPTISM OF THE HOLY GHOST—Luke xxiv. 49 ; a baptism which the application of water in the name of the blessed Trinity must necessarily represent. It was by applying the element to the subject, and not thrusting the subject into the element. The Holy Spirit therefore most positively declines immersion as his mode of baptism ; for the spirit FELL on them, and it was POURED OUT. They were baptized *with* and not *in* the Holy Spirit.

Again, sir, if baptizo, as a Christian ordinance, mean immersion, then the idea of immersion must fit and harmonize with all those scriptural allusions to *mode* in connection with the subject of baptism. That it does not fit, the following *experimentum crucis* will show : "This is that which is spoken, I will *immerse* out my spirit on all flesh. I saw the spirit *immersing* from heaven like a dove. Jesus hath *immersed* forth this which ye do now see and hear. As yet the Holy Ghost had *immersed* upon none of them. On the Gentiles also was *immersed* out the gift of the Holy Ghost. The Holy Ghost which he immersed on us. The Holy Ghost immersed down from heaven" !! How ridiculous and shocking would be such readings. And the whole ground of the

difficulty lies in this, that the scriptures never contemplate immersion, but simply the application of the baptismal element to the subject, and they frame their language accordingly.

And, sir, independent of the fact that the word baptize in this case does not, nor cannot signify immersion, it is very reasonable to infer that the same mode holds good and is agreeable to the divine mind with regard to baptism by water. There is necessarily a close resemblance between them. In many cases the same expressions are applied to both. The record of water baptism presents exactly the same construction, as the record of the baptism of the spirit. Indeed, one must necessarily represent the other; and are we not bound to believe that the mode in one is correspondent with the mode in the other. When Peter saw the Holy Ghost *falling* on Cornelius and his friends, his mind instantly recurred to the baptism of John. "Then remembered I the words of the Lord how he said John baptized *with* water, but ye shall be baptized *with* the Holy Ghost." What laws of mental association, sir, could thus carry him back from the contemplation of the affusion of the spirit to a water baptism, unless that water baptism was performed by a similar affusion.

And in addition to all this, the very nature of the sacrament lays the foundation for the belief that immersion, awkward and indecent as it is, is not a becoming mode for the sacred ordinance, whose whole meaning point to an inward cleansing by the Holy Spirit. Immersion, sir, is not, nor was it ever a symbol of purity. Its leading import is destruction. The sinking of a man always signifies degradation. The Hebrew word for *immerse* is expressly used in Job ix. 31, to denote the very opposite of purity. But the application of clean water to the subject is one of the liveliest images of purification that can be presented to the human mind. The scriptures have again and again referred to it in this very connec-

on Sprinkling and pouring water upon one is an ever-recurring image of moral cleansing. What, sir, does God himself say in Ezekiel, xxvi. 25: "Then will I sprinkle clean water upon you and you shall be clean: from all your filthiness will I cleanse you." Thus sprinkling is God's own image of spiritual purification.

Now, sir, with all these facts before us, may I take the liberty to enquire what evidence you have to show that when Christ gave command to baptize, he meant exclusive immersion? We have certainly ascertained that the word signifies to *wet*, to *wash*, to *sprinkle*, and we have also seen that Christ himself and the Holy Ghost also used the word in this connection; therefore what right has any man to fasten a meaning on the word that Christ never contemplated; and thus to profane the holy sacrament by spoiling the beauty of the outward and visible symbol.

I have in this letter, sir, limited my remarks to the literary character of your production, and I am well convinced you have been weighed in the balance, and found wanting. Your theological absurdities I pass unnoticed for the present, further than to observe that your Catechism contains downright Puseyism and Popery. First, by insisting upon an unscriptural mode for baptism, of man's invention, that was first introduced when the leaven of popery began to work. Secondly, by wresting the Holy Scriptures from their natural meaning to suit a sectarian purpose. Thirdly, by taking the advantage of the illiterate by an impious handling of Gceek words, wresting them from what you, sir, must know, as a scholar, is their true sense. And fourthly, by advocating the leading dogma of popery, viz., the merits of good works, in opposition to free grace. For instead of the water being applied to us, your mode teaches that we must be applied to the water, thus representing the very worst feature of popery,

that the Holy Spirit is passive ; that instead of it being applied to us, it remains inactive, for that we must be applied to it, and receive as a consequence the merits of our own application ; while the scriptures set forth the very opposite doctrine, viz., that we are saved by the WASHING of regeneration and the renewing of the Holy Ghost, and not by works of righteousness.—Titus, iii. 5.

In conclusion, sir, I beg to assure you that I would be most happy to hear you lecture on the merits of the whole subject, theological and literary, provided you gave me permission before the same audience to reply in defence of the faith once delivered to the saints ; and I hereby pledge myself to pay One Hundred Dollars of lawful money to your Missionary, or any other Society connected with your sect which you may select to receive it, if you can find one clear case of immersion in the whole New Testament in connection with Christian baptism. If you can prove that St. Paul, baptized as he was in a sick chamber, Acts, ix. 18, was immersed ; or that the Jailor of Phillippi, baptized as he was in the middle of the night, and in jail, Acts xvi. 33, received the ordinance by immersion. One single case, sir, will suffice, and you shall have the money forthwith ; and besides your tottering system, in the present age of light and knowledge, requires what little support you can give to strengthen it, or else it will assuredly come to nought.

I have the honor to be,

Sir, your obedient servant.

D. FALLOON HUTCHINSON,

*Minister of St. Paul's Church, Bridgewater, N. S.*

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