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For the Biblical Recorder SOME OF THE REASONS AND FACTS WHICH MADE ME A BAPTIST.

BY REV. T. B. KINGSBURY .- NO. 10.

-Discussion of Baptizo-Dr. Campbell's testimony R. Watson against Socinians -The result of

I xpress the Applicati n f Water, &c. I purpose now to enter upon a discussion of baptizo and its derivatives. that the "apostles employed terms As only this word and its derivatives in reference to the death of Christ are used in the New Testament which did not convey the idea of exwith reference to the rite of baptism, piation." He thus argues: "The it may be important to offer some use to be made of this in the arguconsiderations with reference to it, ment is, that as the apostles found really appear too plain for argument which greatly impressed my own the very terms they used with reference what we are to do upon making mind, and had no little influence in to the nature and efficacy of the profession of faith. "Arise and be determining my final action. I have death of Ghrist, fixed in our expia- immersed is most clearly the divine in previous numbers furnished the tory signification among the Greeks, injunction.

President of Marischal tionably, they never gave." Now I airo; and all these words are used Aberdeen, Scotland, to ask the reader it Watson's argument in the original of the Septuagint whom I have had occasion to refer is not just and forceful? I ask him and the New Testament. The transmore than once, says, with reference farther to apply it to the controvert- lators of our present English version to this failure of the translators to ed subject of the mode. I contend were Pedobaptists; and they use in correctly render baptizo : "We have that Christ" found the very term he their translations the word POUR and escrited the Greek names where the used with reference" to the ordinance its de. ivatives more than one hundred Latins have described them, and have of baptism "fixed" in its "significa- and fifty times, the word SPRINKLE adopted them where the Latins have tion among the Greeks," and that he more than sixty times, the word DIP adopted them. Hence we say cir- could not without being "guilty of and its derivatives more than twenty cume sion and not peritomy (Greek misleading " his disciples, (and who times, the word PLUNGE, once, and the peritome,) and we do not say immeris brazen and wicked enough to af- word PURIFY a score of times. The sion (Latin immersio) but baptism. In this instance retaining the Greek, thing?) have employed this word in connected with the ordinance, they or only anglicizing it. Dr. Campbell "a distant, figurative sense," or in were forbidden to translate. Now centinues : "Yet when the language a "new sense," " much less in a the point of our present argument is furnishes us with materials for a version so exact and analogical, such a notice of his having invested it with means clearly pour, sprinkle or puriversion conveys the sense more conspicuously than a foreign name. For tionably never gave." It was so to the ordinance,) is bapto or baptizo this reason, I should think the word immersion a better English name list Luke tells us that he intended to to dip or immerse, is raine or rantizo, than baptism, were we now at literty to make such a choice." This is the judgment of a very profound schol- " having had perfect understanding bapto or baptizo, by sprinkle, pour or ar and thinker. But are we not "at of all things from the first," he purify; and raino or rantizo, cheo or liber y" to make such " a choice?" It is to be hoped so ! If this trans- " might know the certainty of plunge, or immerse." He refers to lation had been correctly made, then things." He consequently informs Leviticus IV: 6, 7, where bapto is we would have read in Mark xvi, us concerning many things that the translated dip, raino is translated where the great commission is record- apostles said and did. Now if Luke sprinkle, and ekc'ee is translated pour. ed: "He that believeth and is im- the writer, or those about whom he The facts contained in this extract. mersed, shall be saved. &c." Such was the command as given by our Saviour, himself. Dr. Richard Ful- distant sense " or a "contrary sense," his History of Baptism: " Is it too ler very pointedly remarks that " to and yet without any " due notice or much to ask, that seeing baptizo is charge him with wrapping up his warning." I ask if their conduct never found in the New Testament has invited and commanded you to young converts come together every tification (c. e. God's mode of justifimeaning in an obscure phraseology, is was not extremely reprehensible— applied to sprinkling or peuring. Sabbath for worship, and instruction, cation) by faith: as it is written: ever heard of. There are people callimpious, it is to accuse him of the nay, was it not, according to Richard but always to immersion, in future, ed? Each gospel sermon is an invi. or for some ind of pious labor. May The just shall live i. e. be saved by ed Baptists, a bigoted set, who resenormous guilt of the Roman tyrant, Watson, dishonest? If they used those who pour or sprinkle, who hung his laws so high that peo- baptizo to designate to pour or to cease to falsify the word baptizo, and inflicted severe punishment for their sprinkle, (which was to give it a speak of rhintizing, or any other infraction." He says that the trans- "without due notice" (and they do slight degree to the process, rather lators have shown that the pretext not remotely hint at such a thing,) than be so absurd as to use a word that there was difficulty in the word then they are deceivers and so far the most remote that possibly could baptizo is unfounded, for "in the from giving "certain knowledge" of be found in the Greek language." case of Naaman (II Kings,) the Sep- what Christ did and what he requires President Shannon, of the College tuagint (the Greek translation of the or commands, we are altogether in of Louisiana, in the third volume Old Testament.) uses baptizo, and the the dark and have "no perfect un- of his work, "The Christian Preach-(English) translation renders it dip. derstanding" of either Christ, his er," gives us the benefit of his own Then went he down and dipped Gospel, or his Kingdom. But they researches in regard to this word Ebaptisato) himself seven times in did no such thing. They employed under discussion. He says: "While baptize just as the Greeks understood I filled the professorship of Ancient

The Baptists are evidently right it then and understand it now- Languages in the University of Georhen, when they contend that there giving it the usual, common, native, gia, I had occasion to compile a table primary signification. They could of passages where the words dip. pour. not possibly as honest men do other-not primary signification of modifications, occur in the English wise without giving information of Dible with the corresponding the fact.

The true question then dividing used in the Orcek of the New Testaone of interpretation, i. e., whether a found in twenty-one passages. In

does in all probability involve the the unanswerable arguments of Cariden " of immersion. Hence the son and others, (and all attempts at very learned Dr. CAMPBELL declares, an answer thus far have signally failthat "baptize both in SACRED authors ed,) this question ought to be put to and in classical, signifies to dip, to rest forever. The concessions too, so plunge, to immerse," and that " it is abundant and clear, of the long list always construed suitably to this of eminent scholars and divines (not

So all the learned dust which industrious partisans have been able to throw around Classic and Hellenistic (sacred) Greek, has really tion has scattered it as leaves are scattered by the autumnal storm They seem to have forgotten or igspoken to men, he has spoken in the language of men, for he has spoken by men, and for men ." I submit the following passage which occurs in Watson's Institutes, a work of great Prof. turtis's examin tion -Dr. Mell and Presi- merit, and an especia l'avorite among dent Shannon on the use of w rds empl yed to my Methodist brethren. That profound thinker is opposing the doctrines of Socinus, who contended

the New Testament, command to : merse is really given all of these except lied to the rite of baptism, in the command to baptize. After one of whom was a Baptist,) I have given, ought to silence ever hereafter all cavilling upon the subject.

Professor Curtis in his admirable

in a distant, figurative sense, much excellent work of Prof. Mell is so native, primary sense less in a contrary one, without giving germain to the subject matter, that o dip. to immerse. Jue solice of their having invested I cannot withhold it from the reader. se conces them with a new import." Again I invite the rea ler to pay special atin a first in like manner, the Jews tention to the remarkable facts he d their expiatory sacrifices, and gives. He says, "The Greek lanand the ferms and phrases used in them guage is very copious, and has a parlike manner, employed by the ticular word to express every motion,

firm or suggest so blasphemous a word baptize and its derivatives, when

contrary one," " without giving due this: "In no case where the original

a new import. This he "unques- fy (leaving out of view the references

with the apostles. The Evange- used; and in no case when it means

write concerning " ALL that Jesus be cheo or ekcheo, agnizo or kathairo used.

gin to do and to teach," and that Nowhere do our translators render

meant so to write that the reader ekcheo, and agnizo or kathairo, by dip,

writes, employed baptize in a "new must appear very significant to every

set se," or gave to it a "figurative thoughtful mind. Hinton says in

the Baptists from their opponents is ment and the Septuagint. Dip, I

there is college charges in another than the Mark that Mark the state of the state

tizo is found in the 6 exception is in Ge when Joseph's bre and dipped-emoluni daubed-it in the Mark the great accur here—the idea is that daubing, and the Sep presses it. SPRINKLE, in Some found in twenty-sever

tist, Principles for the last Hundred Years," after examing Stuart, Camp, bell, Robinson, Bloomfield and others, in their critical researches to determine nored the fact that " when God has the meaning of baptizo, records this opinion, and the caudid reader who has accompanied him in his interesting labors must admit its fuirness. Says he: "Thus every use of the word, Classic and Hellenistic, literal and figurative, contributes to show that the command to haptize is a command to immerse, and that the word never used literally (or even figuratively) without reference to this, the radical idea of the word, so that our word to dip is its perfect equivalent." The meaning of the command being, thus satisfactorily arrived at, it would

reader with a striking list of authey could not, in honesty, use them The following passage from the

and without warning, which, unques- p'uno; for to purify, agnizo or kathby the Holy Spirit.

Do you not owe Him much for strumental in warming them into "such love as this? He has a claim life again. upon you. Will you honor that you been baptized?" Are you mem. crumbs of pious thought and give you between two opinions? Why their sins. May Gol enable you to ticle in the Greek, it being unnecesdefer till to-morrow what should become verry useful and efficient sary where such a qualifying word as be done to day? You are required members of the church. I once knew to confess Christ before men and to a man who was well advanced in life genitive in that case having exactly love his church; and you have either when he became a christian. He the same definite effects as our genineglected; omitted, or refused to com- was poor and illiterate. He was tive "God's" prefixed. Thus "God's ply. You are wrong in thus diso- punctual in attending divine service, righteousness" is exactly equivalent beying your Saviour. What have you and was rarely absent from the Sabe to "the righteousness of God," not to done for Christ? Do you say, " No bath school, "Why do you attend "a righteousness of God," But their one has invited us to labor for him?" the Sabbath school?" enquired a copying the unintelligible old version The field is the world. There is room friend. The old man replied, "I am in the following words, is the worst enough here for you. But has no too ignorant to be a teacher, too old part of their offense. I offer to one invited you to attend the Sab- to become a scholar, but I go there to Biblical students the following interbath school and the prayer meeting, look on and smile upon the children." pretation of these most important tation, from the "King of Kings," to you to become, not isolated laborers, but co-laborers with Him in his meaning it never had,) and still word that approximates in some vineyard. And you are refusing his invitation. The moral condition of the world should induce you to labor for its elevation and regeneration. It carries the chill of death upon its heart, the mark of guilt on its forhead, the curse of the law rests upon its head. How mournful its condi- the New Version into about four

was asleep in a burning house, change of our present-percect into the would you wait for some one to pass past, making the style worse and in along and invite you to aid in arous- a less degree idomatic English, and ing him? No, you would rush in and this for no reason that I can perceive ory, "Fire! Fire!" and shake but because the original uses the nor- while since, I promised to give you an break down. You may smile, but I him, and if necessary drag him out ist. And yet as I have repeatedly re- account of sight seeing and experi- sullenly determined the

And what sad years they were. O perfect is: wh years, that I had not murdered so much of precious time. They were many other instances, the effects are be headed with a line or two not years of religious prosperity or of operating before the eyes and in the try, as the chapters of a novel : enjoyment to me, for they were years hearing of the andience at the very my dear H , they will not deal i of disobedience and unfaithfulness to moment of narration. I call the at- tion. They may commence my precious Redeemer. No one in tention of every judicious reader to text of cripture; yet my work vited me to labor or encouraged me this particular, and I am much mis- it, they shall not be in the to the to take up the cross. Pardon this taken if he will not perceive and ac as the 'bit" of experience, but I may as knowledge that the inconsistency of by what name you please; but I feet, well tell you that when I commenced the translators in this respect is most stert trying to work for Jesus, I began to unaccountable. "weed" my heart of the sins that Acts 2: 37, 38. "Men, brethren did beset me. As I fought sin in others what shall we do? And Peter said I fought it in my own heart. I am a to them; Repent and be each one of inkle, sinful man, and yet I would not you immersed upon the name of Jesus t? give the sweet consolation that springs Christ for remissions of sins." I Here then is No. 1 from the reflection that I have been leave this to its fate ! Again : "Men, enabled to spend the year now clos- brethren: " In addresses like these ing in preaching the gospel to sinners, the word and is a mercexpletive and of for all the honors and pleasures of had better not be translated. the world. I am contented to prose- Acts 4: 27] They have here chosnte this work-I cannot put it down, en to render row arrow marda our the

there not young men in r

30 , and 1.8 6 7 not return I mail

courage, then, in speaking to Jesus God raised I greet you as a brother or having received of the Father the of egotism. I am but sister beloved. Though I have not seen promise of the Holy Spirit, he poured too well know, a small one. you, you are my Heavenly Father's forth (a. 1) this which ye now see children. You are young I too enter- and hear. Therefore God ed the church when I was a mere child, has made (a. 1) him . . . both Lord and it is to me a most painful reflect and Christ."

ion that for seven years I was inact. Now the proper reason for translat. Labor and care havin ive. I did scarce anything for Christ, ing the Greek agrist by our present In the text under examination, and not." The sketches may

it fills my soul with comfort. servant Jesus, instead

NUMBE

style of written sermons. Coll not hesitate to declare that I am particular about what you and w readers think of them. This I ca know until they are writted then delay? Shall I m It is altogether a matt

for me, and I will give wages." -- Exodus Is it possible to

You may not be able to break the claim by a life of obedience? Have bread of life, but you can gather up the bers of the church? If not, why halt them to those that are perishing in

to visit the poor and aid in relieving Who will say that he was not right words of the great apostle, the sense them? "No one has invited us or in smiling when unable to do any- of which seem to me to have been enseemed to care to have us do any- thing else. O, that we could induce tirely concealed from all common thing." Alas! for your brethren then, our old brethren to sit and even smile English readers by our unfortunate But this is not a valid excest, some on the young. How it would encour- translation: "For therein is revealed I knew not what. It was denied me, one has invited you. Jesus Christ age them, Then we would have all the to faith (i. e. the faithful) God's jus-God give them grace to work for faith," or perhaps still better thus: trict communion to their own mem-LOCKE TO CITY

J. B. H. Goldsboro.

TO PROF. J. A. BROADUS.

I have prosecuted my readings of chapters of the Acts. I find continual Suppose you knew that a friend new occasions of complaint for the

by force to save him. Now you are marked, they abandon the acristic ence in a short life, part of which continue 'fallen from grace.' What required to do this for sinners. You English form whenever they choose, has been devoted to "the ministry of a mercy that God's ways are not our can apply this simple illustration. and where no one can see any good the word. As no one but yourself ways, and his thou

each, but all to an parasses. He del, and bine-he had move some the mereling.

teach you. Will you attend? But to with a good deal of curiosity and light. sins. There was no peace for you. one says, "I am a child, what can I interest to know what the New Ver-You felt that you deserved to be do for Christ?" What if you are? sionists would make of it-whether cast into hell with all who forget Do not children make themselves they would help us out of the total God. Now you are so happy. - You useful to the family? If you are un-darkness in which we are left as to have new hearts, new hopes, new de- able to cut wood, you can pick up the the meaning of the passage by the sires, and new aspirations. Why chips to make the wood burn. You common translation. But to this marvelous and most gracious can take the "chips" and "splin- great disappointment they have made change? Who wrought it in your ters" of truth and carry them to the matters worse. This is their rendersouls? It must all be ascribed to destitute, and make a little fire that ing: "For therein is revealed a own precious blood, and renewed you darkness. You may kindle the fire faith; as it is written, the just shall of truth about their souls and be in- live by faith." Now if any man can unriddle this, he must have more

than the sagacity of an Oedipus. They have made it worse than before; for the old translators were at least right in calling it the righteonsness of God though there was no arτου θεομ immediately followed; the The just (or those justified) by faith shall live (i. e. be saved.)

I crave the reader's particular at-

Wilson, N. C. Jan. 15th.

The light of the gospel had penetrated those mountain fastnesses, driving moral darkness as the night before the morning. Early, "little sist ter" and I had our tottering footsteps directed to the house of God .-At the respective ages of six and four years, we slood side by side, uniting our infant voices with those of the Christ. He redeemed you with his will give light to those who are in righteousness of God from faith to great congregation in "Hosanna to the son of David." "Have ve never read, out of the mouth of babes and sucklings thou hast perfected praise?"

She now sings "Around the throne of God in heaven." But to me the few years spent with little sister" are as golden gleams of sunshine on memory's waste. Childhood has its trials, real heart-trials. Shall I tell you one among the first that I can remember? I wanted to pions-thought I was, very. I had been sprinkled in to the church -punctual at class meetings, love feasts, preaching. Never forgot to to say my prayers at night Called all the preachers "brother."

was christened with the full name of one of the most distinguished among

When the Presiding Elder Brother, Smith—came to the quarterly meeting paid promptly my "quarterage."-When the communion was adminisled to all the rights and privileges of the initiated? Foolish child: I knew therefore presented myself, asking-I as it should have been, but it appears to me, even after the lapse of years, bers-but this is a bow shot beyond them. Was not be member in full fellowship? If not, when did I cease to be one? The incident weightention to the fact, that by this version, not only aclear sense is evolved,
consistent with the whole burden of
the apostle's argument throughout the temper was excited 1 was indignant. Epistle, but the propriety and rele- at the ingratitude of Brother Smith vancy of the quotations from the Old who had my money in his pocket and Testament are forcibly exhibited; was discousaged, and determined to whereas, by means of the other trans, make shipwreck of my profession, for lations they are totally concealed, which an opportunity offered during the subsequent week. A country fiddler, with rustic music, was regaling the loungers about town, in the bar-room of the only hotel, when I

You tell me that you are a mem- reason for the difference. is to know who I am, I shall not be ber of the church. I bless God and Please turn to Acts 2: 83. "This compelled to employ that miserable Jan 8th, 1867.