

**A REFUTATION OF SUNDRY BAPTIST  
ERRORS: PARTICULARLY AS THEY ARE  
SET FORTH IN A RECENT  
WORK OF REV. J. J. WOOLSEY, AND IN  
THE THIRD ANNUAL REPORT OF THE AM.  
AND FOR. BIBLE SOCIETY**

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A Refutation of Sundry Baptist Errors: Particularly as They Are Set Forth in a Recent Work of Rev. J. J. Woolsey, and in the Third Annual Report of the Am. And For. Bible Society by Edwin Hall

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**EDWIN HALL**

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OF  
REV. J. J. WOOLSEY,

AND IN THE

THIRD ANNUAL REPORT OF THE AM. AND FOR. BIBLE SOCIETY.

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BY EDWIN HALL,  
PASTOR OF THE FIRST CONGREGATIONAL CHURCH, NORWALK, CT.

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## ADVERTISEMENT.

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THE following work is designed to be what its title imports—A Refutation of Sundry Baptist Errors. I have followed Woolsey on Baptism and the Third Report of the American and Foreign Bible Society mainly as *text-books* of errors and representations, which, if they do not often appear in print under responsible names, are yet, in one shape or another, almost everywhere to be met.

For some time after Mr. Woolsey's book appeared, though it originated here, and though I observed its errors and misstatements, it was not my intention to task myself with the labor of refuting it. Had it been suffered to take its natural course of circulation from the bookseller's shop, it might, for me, have pursued its course without molestation. But when it was industriously thrust into our families which sought it not; when apparently no effort was spared to undermine the faith of our people, and to draw away our youth and children from the old paths in which their fathers have walked in this place since the days of the Pilgrims—now two hundred years—I deemed it my duty—in which I could not fail, and be faithful to the people whom I serve in the ministry, to the truth, and to God,—to stand in the defence.

If I have unveiled the errors of that book, and exposed its

misrepresentations, it has been not for the purpose of attack, but of defence. I think it will be judged that I have done it with as much kindness as justice to the truth allowed. I have defended what I solemnly and unwaveringly believe to be the truth and the ordinance of God. It was a labor which I desired not, and in which I found no pleasure, save the consciousness of laboring in the discharge of duty. I felt it incumbent on me to bestow some labor, that the people of God may be sound in the faith, and steadfast in his ordinances;—not children, tossed to and fro by every wind of doctrine.

With greater pleasure than I began the work, I now take my leave of it: fully purposing,—to do as I have hitherto done,—to have nothing more to do with controversy, unless it shall very clearly appear to be my duty.

THE AUTHOR.

## REFUTATION.

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### CLASSIC GREEK AND THE GREEK OF THE NEW TESTAMENT.

On page 123 of his work, Mr. Woolsey says, "The number of Pedobaptists are comparatively few, who will hazard their reputation, both as scholars and Christians, by the bold and *sweeping assertion* that *classic Greek has nothing to do* in fixing the meaning and declaring the sense of the Greek of the New Testament." "Such an assertion," he says, "may answer the end for which it is intended; and for a time bewilder the unsuspecting inquirer after truth. But when such are informed that *many passages* of the New Testament are written in the most pure Greek, and the *greater portion* of the words are employed in precisely the sense as when found in classic authors, they will *withdraw their confidence* from such guides as would *fairly make them believe* that *Scripture interpretation has nothing to do* with the usage of words as found in the best Greek authors." "I very much regret, however," says he, p. 124, "that there should be any in this enlightened day, holding on to sentiments, in support of which they find it necessary *to deny the very close affinity* which subsists between the Greek