

W. P. HARRISON AND SIMON PETER.

An intelligent correspondent, writing from the sunny land away south, conveys to us the following:

A few nights ago, Rev. W. P. Harrison, a Methodist Minister, favored us with a discourse upon Acts ii. 38, 39. He asserted—

1. That Peter on this occasion spake as a Jew.
2. That "Reform" is not a correct translation of the Greek verb here translated Repent—that "repent" implies more than "reform."
3. That this was a *specific case*—applicable to the Jews only, and therefore Baptism is not "for the remission of sins" to the Gentiles.
4. That the *promise* was to them and their *children*—therefore children ought to be baptized.

Will you comment on the above in the "Banner."

W. P. Harrison is celebrated in some parts of the south, and he has been heard of by us more than once at the north. We have no objections to salute him and some of his theological points, thus introduced by a good friend.

Well, friend Harrison, let us have a talk about that 'sermon' of Peter's.

You say that the preacher, Peter, spoke as a Jew at Pentecost. To make this good you will require to show that the Holy Spirit was a Jewish Holy Spirit, for the preacher spake as the Spirit gave him sentiment and utterance. If Peter preached as a Jew, it is certain that the Spirit was a Jew-spirit which dictated to him and directed him to preach. Did you think of this, Mr. Harrison, that on making Peter a Jew you made the Holy Spirit a Jew too? More and further, why could you allow yourself to perpetrate such logic as makes the Lord Jesus speak as a Jew when he said that remission of sins should be preached among all nations, which message of remission was to be first delivered in Jerusalem, among the sons of father Abraham. Remember, doctor Harrison, that, as it regards the gospel, to be announced to all people, the Saviour, the Spirit, and Simon Peter all speak alike; and hence it follows that if Simon the son of Jonas preaches as a Jew, the Messiah commissions his apostles as a Jew, and the Holy Spirit comes and imparts power as a Jew, and the Gentiles therefore have neither part nor lot in the matter. Hard, flinty logic this; but, Mr. H., it is your own, welcome or unwelcome.

As there is very little oil in the dry criticisms of the day which put the old Greek words of apostles and prophets through their facings, we need not dispute elaborately on the meaning of *metanoeo*, translated "Repent" in the common version, but rendered "Reform"