

OUR CONTRIBUTORS.

CONCERNING BAPTISM.—XV.

BY REV. W. M. KAY, B.A., WOODSTOCK, AUTHOR OF "IMMERSION A ROMISH INVENTION"

From the *Christian Standard*.

MR. EDITOR,—In the "Standard" of April 15th, you undertake to show from a number of authorities (?) that my statement that "no lexicographer whose opinion is entitled to any weight, gives *dip plunge* or *immerse* as the meaning of *baptizo* in the New Testament," is not correct. You refer again to Stokius; but the reader will remember how unfortunate your reference to that scholar was shown to be. Either ignorantly or intentionally, the editor of the "Standard" quoted the words of P. Campbell as the language of Stokius, and printed them in small capitals to give them emphasis and all attention to them. For such conduct, if his "conscience is not already seared as with a hot iron," he should blush for shame every time he sees or hears the name of Stokius.

The editor next brings up Liddell and Scott's lexicon. Upon this I have the following remarks to make:

1. It is dishonest to quote Liddell and Scott as saying that *baptizo* means to "dip" or "immerse" in the *New Testament*. For, like nearly all lexicographers, Liddell and Scott make an important distinction between the classic and the New Testament meaning of *baptizo*. They give what they suppose to be the classic usage, with illustrations from Greek authors; and then, as a special and distinct definition of the word, they cautiously give the *New Testament* meaning without translating it "TO BAPTIZE."

2. The meaning of *baptizo* has been changed in every one of the six editions of Liddell and Scott thus far issued. No reliance can therefore be placed on this lexicon so far as this word is concerned.

3. The American editor of Liddell and Scott, in a published letter, says "Changes were made in relation to the article *baptizo* which I never saw." An immersionist clergyman "stole a march" upon the unsuspecting editor and mutilated the work so as to favour as far as possible the immersion theory. (See "Baptisma," by Rev. J. Lathern, p. 174, or "The Westman" for May, 1878.)

4. The early editions of Liddell and Scott gave as significations of *baptizo*: "to dip repeatedly," not one dipping, but dipping repeatedly, also to wet, "to pour upon," etc.

The editor of the "Standard" will admit that *baptizo* never had the meaning of "dip repeatedly" until I received that meaning from the true immersionists of superstitious Catholics. We see, then, where Liddell and Scott got the meaning "dip" for *baptizo*. Just where they got their "dip repeatedly"—in the Greek and Romish Churches. So they and I are here at one—"Immersion a Romish Invention."

As to your quotation from Dr. Anthon, I would like to ask why you did not quote from his lexicon (if he is a Greek lexicographer), instead of quoting a letter purporting to be written by Anthon, and copied from A. Campbell's book on "Christian Baptism," p. 180? Is Anthon giving the meaning of *baptizo* in the New Testament? If so, where is the proof? I call for Anthon's New Testament meaning of *baptizo*, as given in his lexicon.

But the most "refreshing" thing the editor finds on the subject is a quotation from a newspaper, the New York "Independent!"

Surely, now McKay will surrender when the editor introduces the world renowned and eminently learned lexicographer (!) the "Independent." Oh, how "weighty" his authority! Stokius, S. Hleusner, Passow, Liddell and Scott, etc., all pale before the superlative brightness of the genius and learning which radiate from that distinguished authority, the New York "Independent!" Is the New York "Independent" to be introduced as authority of "any weight" sufficient to settle this question, a goodly number of things may get settled, and among them the editor of the "Standard" himself.

The last, if not the least authority introduced by the editor is that of George Campbell. But he does not tell us where the quotation from Campbell is to be found. And if he considers George Campbell a lexicographer (!) of any weight, I frankly say that I do not. My first reason for thinking little of the weight of Dr. G. Campbell, is that in his translation of Mark

vii. 3, he adds a whole clause which has nothing to correspond with it in the original. And my second reason is that, in Mark x. 38, 39, he adds to and perverts the Word of God by making the Saviour say: "Can ye endure the Immersion that I endure?"—leaving out words used by the Spirit of God, and daring to introduce his own uninspired and unwarranted words all in the same clause. He treats Luke xii. 50 in the same way. He renders those passages relating to Christ's baptism by sufferings, by the words "immerse" and "immersion," and never says "immersion" when it is water baptism. And this, too, in the face of the fact that the Scriptures everywhere represent Christ's sufferings as coming upon Him. Turn to Isaiah liii. Every word and form of speech shows the recipient to have been passive, while the baptizing agency, or instrumentality, was moved and put upon Him. In verse 4: "He hath borne our griefs and carried our sorrows." Verse 5: "Wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Verse 7: "He was oppressed and He was afflicted." The word "oppressed" in this verse is the very same in the Greek that we find in Luke xii 50, where baptism is spoken of "how am I straightened till it (baptism) be accomplished?" Verse 10: "It pleased the Lord to bruise Him." Verse 11: "For He shall bear their iniquities."

Baptizo always indicates state or condition, and never indicates mode; and in the baptism of Mark x. 38, 39, and John xii. 50, the Word of God teaches that the state or condition implied was brought about by the baptizing element or instrumentality coming upon the person baptized. It is in vain that immersionists bring in the word "overwhelm" or "overflow" for they teach the same. So that George Campbell's immersion is gross error. I am really surprised that the editor of the "Standard" would introduce the name of this crotchety old Scotchman, who has no "weight" as an authority with anyone. But it was the best that he could do under the circumstances.

PRESBYTERIAN MISSION IN THE NORTH-WEST.

MR. EDITOR,—My attention has been called to a letter in a late issue of THE PRESBYTERIAN, and to a paragraph in the "Record" of this month, complaining of the lack of missionaries of our Church west of Brandon. I am sure we ought to be obliged to any person directing in an appreciating tone the mind of the Church to any necessitous field like that spoken of. The writer or writers of these communications may unintentionally, however, convey a wrong impression, and hence allow me to state the facts in the case. The wants of that portion of our North-West field were fully brought before the Home Mission Committee of the General Assembly last autumn, and I was authorized to write to a number of ministers, asking them to accept appointments in the North-West. They all declined; some because they were afraid that they would not have facilities for educating their children in so new a district; others, because they were afraid of the climate, and the rest on various other grounds. Others were then written to or personally waited on with a view to accepting appointments to the number of twenty nine. Some of them declined because they did not think the winter favourable for moving to the west, and others on grounds similar to those first approached. By letters to the publications of the Church, and by summaries of address, I endeavoured to point out the wants of the field, but no one responded. This was to be regretted, but I do not know that anyone is blameworthy. We may call but cannot compel a response. The want of missionaries is, moreover, an old complaint of ours. Manitoba never had enough missionaries, and naturally so. It is a growing field, and hence hungry. The state of affairs is worse this year than usual because settlement has been unduly stimulated by the rapid construction of the Canada Pacific Railway. Besides, all the old fields like Grand Valley, Cypress River and Milford, received partial supply during the fall and winter, and would have received continuous supply but for the failure of one missionary to carry out his engagement, and the ill health of another missionary. The only district that was wholly neglected was that west of Virden; and Messrs. D. McRae, A. H. Cameron, John Stewart and myself gave partial supply even there. It should also be borne in mind that settlement west of Virden is not

yet a year old. Few settlements in Ontario, Quebec, or the Maritime Provinces received even such limited attention at so early a day. Nor should the people of the West think that they are called on to suffer exceptionally. The Manitoulin Island has been occupied for years has twenty-three mission stations, and yet no missionary of our Church has been there all winter. This is very much to be regretted, but I am not sure that any one is chargeable with "gross neglect." There is at the present time a great want of ministers. The graduates from our colleges scarcely supply the losses by the Church through death and infirmity. When a number of fields are competing for ministers it is not to be wondered at that the near and more settled should prevail over the distant and the more laborious. At the Home Mission Committee meeting the whole list of names submitted was soon exhausted and a number of Presbyteries have to do without their quota. The relief to Manitoba will come from a college of her own fully-equipped to give a good theological education, and from the consecration of a larger number of the sons of the Church to advance the cause of Christ in the world.

JAMES ROBERTSON.

Toronto, April 4th, 1883.

MONTREAL PRESBYTERIAN COLLEGE.

The closing exercises in connection with the Montreal Presbyterian College took place on the 4th inst., and may well be called a gala day in connection with this, the foremost centre of Presbyterian learning, if not in the Dominion, certainly in Quebec Province.

The annual banquet of the Alma Mater Society in connection with the college was held in the afternoon, and was largely attended, fully one hundred and forty guests sitting down at the appointed time. The Rev. Calvin Amaron, Three Rivers, vice-president, in the absence of President McCrae, occupied the chair.

Numerous patriotic and academic toasts were given and responded to with much eloquence and humour, and a most enjoyable time was spent.

CONVOCATION AND CONFERRING DEGREES.

Precisely at the hour appointed the professors, in their robes, took their seats on the platform, the students at the same time filing in and taking seats in the body of the hall. Principal MacVicar presided, and on his right sat Messrs. Morrice, Professor Scrimger, the Rev. Mr. Muir, the Rev. R. Campbell, and others. On the left were Revs. Dr. Jenkins, Professor Coussirat, Rev. A. B. Mackay, Rev. Dr. MacNish, Professor Murray, Revs. J. Cameron, G. Burnfield, J. S. Black, Dey and others. The proceedings were opened with Scripture reading and prayer by the Rev. Mr. Muir, after which Principal MacVicar announced the prizes, scholarships, etc., as follows:

Philosophical and Literary Society's Prizes.—Public Speaking, \$10, Mr. D. Currie, B.A.; 2. English Essay, \$10, Mr. W. Fraser; 3. French, \$10, Mr. J. L. Morin, B.A.; 4. English Reading, \$10, Mr. D. G. Cameron; 5. French, \$10, A. B. Clement. Presented by Mr. W. T. Herridge, B.A., President of the Society.

Prize for Gaelic Reading.—McLennan Prize, \$10, Mr. C. MacKerchar. Presented by the Rev. Neil MacNish, B.D., LL.D., Lecturer.

Prizes for proficiency in Sacred Music.—1. First Prize (2nd year only), \$10, Mr. Arch. Lee; 2. Second Prize (open to all years), \$5, Mr. S. A. A. Thomas. Presented by Mr. J. McLaren, Lecturer.

Prizes for examination in Ecclesiastical Architecture.—1. First Prize (3rd year only), \$10, Mr. W. T. Herridge, B.A.; 2. second Prize (open to all years), \$5, Mr. W. H. Geddes. Presented by A. C. Hutchison, Esq. Lecturer.

Prizes for Elocution.—1. First Prize (1st and 2nd years only), \$15, Mr. R. MacKnight, B.A.; 2. Second Prize (open to all years), \$10, Mr. Arch. Lee. Presented by the Rev. A. B. Mackay, Lecturer.

Special Prize for examination in Pastoral Theology.—Dr. Jenkins' Prize, Mr. W. T. Herridge, B.A. Presented by the Rev. John Jenkins, D.D., LL.D., Lecturer.

SCHOLARSHIPS, LITERARY AND SPECIAL.

For Literary Students.—A Scholarship of \$40, Mr. J. C. Campbell. Presented by the Rev. the Dean of Residence.

For University Students.—First Year, George Stephen Scholarship, \$56, Mr. J. A. Macfarlane; Second year, John Stirling Scholarship, \$50, Mr. S. Rondeau; Third year, Drysdale Scholarship, \$50, Mr. A. Lee; Fourth year, College Scholarship, \$50, Mr. J. L. Monn, B.A. Presented by the Rev. Professor Murray, LL.D., of McGill University.

For French Students, Literary.—Dumfries St., Paris Scholarship, \$40, Mr. S. A. A. Thomas; College Scholarship, \$40, Mr. Vilda Groulx. Presented by the Rev. Professor Coussirat, B.D., B.A.

For Gaelic Students.—McLennan Scholarships, \$40, Mr. Colin MacKerchar, Mr. J. C. Martin. Dr. MacNish's Prize, Mr. J. C. Martin. Presented by the Rev. Neil MacNish, B.D., LL.D., Lecturer.

For Students of Sacred Rhetoric.—A Scholarship of \$40,