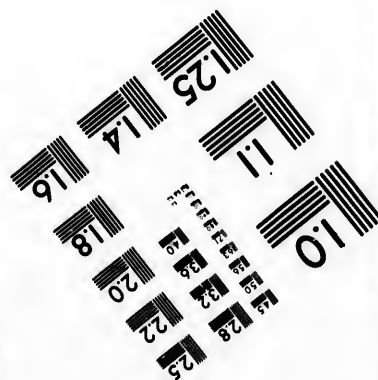
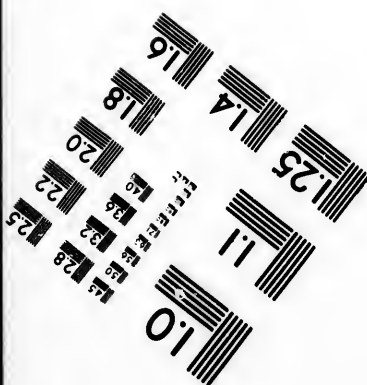
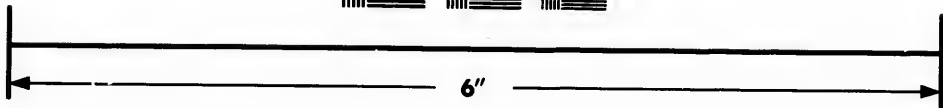
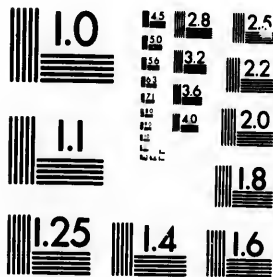
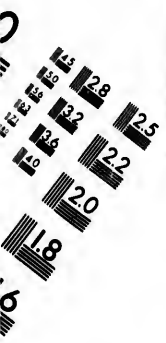


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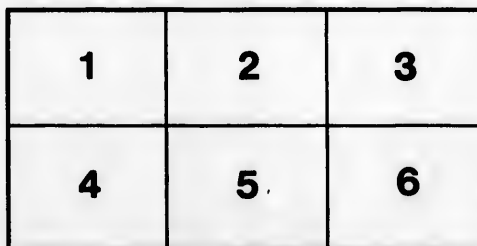
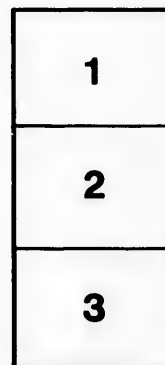
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A CONTROVERSY
ON
INFANT BAPTISM,

AND ON THE
New Testament Mode of Administering It,

HELD IN ORILLIA IN JANUARY, 1875,

BETWEEN

MR. JOHN TORRANCE,
A BAPTIST PREACHER,

AND AN ANGLICAN PRIEST.

"These be they who *separate* themselves, sensual, having not the spirit."—ST. JUDE.

TORONTO.

1876.

51-

CONTROVERSY

ON THE

Subjects and Mode of Baptism,

BETWEEN

MR. JOHN TORRANCE, M.A. Baptist Preacher,

AND

The Editor of the "Theological Instructor."

TORONTO:

LOVELOCK, STOVEL & CO., PRINTERS, 32 COLBORNE STREET.

1875.



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CONTROVERSY ON BAPTISM.

(The following speech of Mr. Torrance reported for the Orillia "Expositor.")

Rev. J. Torrance, of Toronto, after a few preliminary remarks, said he was here to reply to Mr. Hutchinson's lecture of last Thursday evening on the subject, "Infants the Divinely appointed subjects of Baptism." The thing the lecturer called our attention to was *the perpetuity of the Abrahamic Covenant*. The logic of his arguments under this head may be summed up something like this,—The Abrahamic covenant holds good under the Gospel dispensation. Infants were initiated into that covenant under the old dispensation, they are also admitted under the Gospel dispensation, the only difference being a change in the initiatory rite, baptism being substituted for circumcision. Before proceeding to examine some of the passages Mr. Hutchinson adduced in support of his position, let us first try to get some idea of the first inception of the Abrahamic covenant as contained in Genesis 17th chap. [The lecturer then read the greater portion of this chapter]. We find in this covenant there are carnal

things promised which are symbolical of spiritual things. There are two fulfilments to this covenant, a carnal one and spiritual one. Over and over in the Word of God do we find the promise. "I will establish my Covenant between me and thee and *thy seed* after thee." The word "seed" here refers of course to Abraham's natural descendants. This is the carnal part of the covenant. Let us hear what Paul says of this very statement in the 3rd chap. Galatians 16th verse. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ." Here then we have Apostolic exposition of this word "seed." The Apostle calls attention to the word being in the singular number, and concludes by saying "and to thy seed which is Christ." Thus you see the promise to Abraham had a double signification. It had reference to carnal temporal blessings for the natural descendants of Abraham, and it also had reference to the Saviour. It is pointed out in the

New Testament that circumcision has reference to the carnal and not the spiritual part of the Covenant. We are expressly told that "Abraham's faith was reckoned to him for righteousness," "when he was in uncircumcision." Rom. iv. 9, 10. Mr. Hutchinson stated in his lecture, distinctly, emphatically and repeatedly, that there was possibility of obtaining the spiritual blessings of regeneration, the forgiveness of sins, the gift of the Holy Ghost, and so on, without first being initiated into the covenant by baptism. In this 4th chap. Rom. it is plainly stated that Abraham obtained the promise first on account of his righteousness and was circumcised afterwards as "a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe *though they be not circumcised.*" Thus we see that the blessing is for all the faithful believers through the righteousness of faith. We become the children of Abraham neither by circumcision nor by baptism but by faith. We take the position that *circumcision belongs to the law.* "If ye be circumcised Christ shall profit you nothing," "every man that is circumcised is a debtor to do the whole law," (Gal. v. 2, 3.) We thus see the Apostle's idea of circumcision, it is carnal in contrast to faith which is spiritual. In another place the Apostle asks, "Received ye the Spirit by the works of the law or by the hearing of faith? having begun in the Spirit are ye yet now made perfect in the flesh?" Law is contrasted with faith—the flesh with the spirit. Circumcision belongs to the carnal part of the law. Faith is the grand connecting link between us and Abraham. The Scripture which I have quoted will help us as we proceed to examine the passages produced by Mr. Hutchinson in support of his views. He stated that infants entered the covenant under the Law through circumcision; they are to enter it under the Gospel through Baptism. I think that I have shown you that circumcision has to do only with the carnal part of the covenant. To prove that perpetuity of the Abrahamic covenant, Mr. Hutchinson called our attention to the passage; Jeremiah 30th chap. 20th verse. "Their children also shall be a afore time." What, I ask, does this prophecy refer to? Mr. Hutchinson replies; "Why to the Gospel times." Look at the context and we shall see that the prophet makes the simple statement that the Jews shall be brought up again after their 70 years captivity. "I will bring again the captivity of Jacob's tents." We were told last week to confine ourselves to "Thus saith the Lord's." When Mr. Hutchinson tells us this passage refers to Gospel times his statement is a "Thus

saith man." Scott in his commentary speaks of this passage as having reference only to temporal things. He says not a word about Gospel times.

The next passage the lecturer quoted was that in Isaiah,—"And they shall hang upon him all the glory of his fathers house, the offspring and the issue." Do these words refer to the Gospel dispensation and thus prove the perpetuity of the Abrahamic covenant? Let us look at the whole passage and see if it will bear this construction. If you read from the 15th verse to the end of the chapter you will see that the whole thing is a simple historical statement. The king's treasurer, Shebna, is to be removed, and another man—Eliakim—is to be taken in his place. What in the world has this to do with infant baptism? We are asked to believe that this sentence proves the perpetuity of the Abrahamic covenant, simply because the word "offspring" occurs in it. Albert Barnes, in his "Notes," speaks of this chapter from the 15th to 25th verses in this way:—"The remainder of this chapter is occupied with a prediction concerning Shebna," but he does not say anything about the Abrahamic covenant. The lecturer next called our attention to the words of the covenant—"I will be a God unto thy seed after thee." He said that this expression signified the promise of all spiritual

blessings. Is it a fact that those infants who were circumcised according to the command of God, enjoyed the blessings which the Reverend gentleman enumerated? Take the case of Ishmael. He was circumcised. Was he made a subject for the operation of the Divine Spirit? Jacob and Esau were both circumcised, and yet God says, "Jacob have I loved and Esau have I hated." So you see this theory breaks down when applied to the facts of the Bible. Then again, Mr. Hutchinson called attention to the term, "everlasting." He admitted, however, that this word did not always mean, in the Bible, forever or perpetual. This was a good admission, for it is a matter of fact. You will notice in Genesis xvii., 13, "My covenant shall be in your flesh for an everlasting covenant." If circumcision is to have no end where does baptism come in? We are told that "everlasting" may be limited. What is its limitation in this instance? In Exodus xxix., 9, occur the words—"and the priest's office shall be theirs for a perpetual statute," and yet we know that the Aaronic priesthood came to an end.—The idea of adducing this passage to prove the perpetuity of the Abrahamic covenant. Mr. Hutchinson's next proof text, was the one in 1. Chron. xvi., 15, "Be ye mindful always of his covenant; the word which he commanded to a thousand

generations." Then we were treated to an arithmetical calculation, but he admitted that a definite number is sometimes used for an indefinite one. Just read the whole of this passage and you will see that it refers to carnal blessings, "Unto thee will I give the land of Canaan," &c. What has this to do with spiritual blessings? In regard to the term "thousand generations" we must make allowance for poetical statements. The lecturer next called our attention to Galatians iii. 17, where it speaks of the law not dissolving the covenant, but I would ask you to look at the 14th verse. "That we might receive the promise of the Spirit? How? By Baptism? No! The Apostle's words are the best, "through faith." The carnal cannot affect the spiritual. The Apostle sums up this argument by saying, "Ye are all the children of God through faith in Christ Jesus." How does this agree with the lecturer's statement that we cannot obtain spiritual blessings outside the covenant and we must enter the covenant through baptism? Mr. Hutchinson next directed our attention to the words of Peter when he preached to the people on the day of Pentecost, but I failed to see that he in any way benefited his cause by doing so. In opposition to my friend's position I may mention the fact that Saul received the Holy Ghost before

he was baptized. The case of Cornelius might also be cited in this connection. The Scriptures contain accounts of many who believed the Word of God and received the Holy Ghost before baptism. We were told that, under the present dispensation, there is no distinguishing between the sexes in the sacred ordinance. If, as you say, baptism takes the place of circumcision, why do you make a change in this respect and admit infants of both sexes? Circumcision has not given place to baptism. Where do we find the appeal of the Jewish rite? Mr. Hutchinson told us, also, that females did not eat the passover. Fairbairn in his "Typology of Scripture" says, "The feast of the Passover was held at a place appointed where the males and the females met to eat it." Fairbairn vs. Hutchinson. Mr. Torrance then took up and discussed the passage in Korinthians, 3-4, and endeavoured to show that immersion was there intended. An animated conversation between him and Mr. Hutchinson occurred on this point, and he concluded by quoting from Smith's Bible dictionary, No. 100, Church History, and some authors, and

The Rev. Mr. Hutchinson in reply to Mr. Torrance observed that whatever might be said about the passage in Jer. xxx. 26, there could be no doubt of the meaning of Isaiah, xxiii. 23. He would first consider Jer. xxx.

20. "Their children shall be as aforetime," saith the Lord." This, the speaker said undoubtedly referred to the restoration of Israel, not from Babylonish captivity, but from the long captivity during which they were scattered, as they are still among all the nations, and not their captivity in one nation only, as in the Babylonish. Thus the context reads: "For I am with thee," saith the Lord—"though I have made a full end of all nations whither I have scattered thee—yet will I not make a full end of thee." Verse 11; "And they shall serve God and David their King," Verse 9. "And Jacob shall be quiet and none shall make him afraid;" Verse 10.—See verses 17, 18, 19; and in the 20th verse it reads "Their children shall be as aforetime." The passage clearly foretells the final restoration of Israel, when, as St. Paul expresses it,—they shall be grafted into their own church again,—Rom. xi. 23. For when speaking to the Gentiles he says, "If thou wert cut out of the Olive tree which is wild by nature, and wert grafted contrary to nature into a good Olive tree? (i. e. the Jewish Church) how much more shall those, which be the natural branches, be grafted into their own Olive tree;" and having declared that when they return they will be admitted into their own church, or Olive tree, God adds that "their children shall be as aforetime," showing that Abraham's covenant was still to be the covenant of the *united*

"chosen people." Then as regards Isaiah, xxii., 24, "They shall hang upon *Him* all the glory of his Father's house, the offspring and the issue." The lecturer said that the passage could refer to none but the Messiah typified by the son of Hilkiah, just as in the other chapter in Jeremiah, David was said to reign over them—Jer. xxx., 9; meaning Him whom David represented; so in this passage he whom the son of Hilkiah represented is said to receive the infants in the better dispensation. In the passage we are told that "to him was given the key of the House of David;"—Is. xxii., 22. "He was to open and no man was to shut," verse 22; "As a nail," he was to be "fastened in a sure place, and he shall be for a glorious throne to his Father's house"—"whose house we are," says St. Paul; and they were to hang upon him all the glory of that house, "the offspring and the issue." The reverend lecturer then said that the prophecy was fulfilled in Christ, who acknowledged the truth of the predictions, when he took the little children in his arms and blessed them. Mr. Torrance said emphatically that these little children were *grown* persons, capable of believing; and that the Greek—"He took them up in His arms" was one word, and signified embracing grown persons in his arms. The word in the original is *enaghalisamenos*, and is not found elsewhere in the

New Testament, but is found in Proverbs, vi., 10, and xxiv., 33, and means folding one's hands across the breast. It is always explained by the context. If the children were mere babes our translation is correct, "He took them up in His arms." The Greek word in S. Luke xviii. 15, is "And they brought unto him *Brephos*," "infants," and means as young as when born, and is the name given to them even before birth. Thus we are told that Elizabeth's *babe* leaped at the salutation of Saint Mary. — Luke i., 41. It is the same word in the Greek, *Brephos*. So also in Luke, iii., 12, "The babe was wrapped in swaddling clothes" — the word babe is *Brephos*, the very same word that represents the infants which were brought to Jesus. — But then Mr. Torrance laid great stress on the words "Suffer little children to come unto me." That was just, he said, what the Baptists wanted, they desired them to come to Christ. Well, if the gentleman can prove that babes, not 24 hours old, can come to Christ without assistance, all we have to say is then that he acknowledges them fit subjects for Baptism, so that he thereby confesses himself vanquished; and these infants did come, just as our infants come to the sacred font, when their parents bring them there. Through their parents they are acknowledged as coming. Thus we are told "They brought young children to Christ." The word brought is *prosepheron*, and always means

the moving of those that could not move themselves. Thus, for example, John xix., 29, "They brought a sponge." Matt. xxii., 19. "They brought unto him a penny." Matt. iv., 24, "And brought unto him all that were sick." Thus we read, "being wounded he was brought to the phalanx." *Agostinus*, ii., 13. "They were young and tender infants," he said, and as such were taken up in Christ's arms and blessed," and therefore the argument presented was untouched by Mr. Torrance. "Whosoever shall not receive the Kingdom of God as a little child shall in no case enter therein." Mr. Torrance has acknowledged what he could not help acknowledging; that if candidates for baptism become like little children—who are the proper subjects—none could forbid water that they should not be baptized. On *discipling* the nations Mr. Torrance was evidently afraid of the arguments drawn from Matt. xxviii., 19, "Make disciples of all nations by baptizing them," and at once flies from the commission to St. John iv., 1, "Jesus made and baptized more disciples than John." Made first, he says, and baptized afterwards. Suppose we grant the truth of what he says, what has that to do with the commission given afterwards to the Apostles by Christ himself, in language so plain that Mr. Torrance dare not, and did not speak one word upon the subject of that commission, but flies back to John iv., 1, "Made

and baptized." These two words, however, prove nothing against the commission, for every Greek scholar knows they only mean one single idea. St. John's style, as is well known, is the most Hebraic of the New Testament, and the subsidiary ideas which are expressed in Greek style by participles are represented by a succession of verbs, in the Hebrew or Hellenistic style, coupled by *kai*. The very next verse is an example; "He left Judea and departed again;" in Greek idiom it would be "He left Judea departing again." At all events the passage can have no force in opposition to the plain meaning of Christ's words. John's baptism, and so also that of our Lord, was Jewish baptism, but this baptism contained in the commission, was christian baptism, and to be continued as a seal of the Abrahamic covenant, unto the end of the world.

Our learned opponent represented us as saying that the Abrahamic covenant holds good in the gospel dispensation and that infants were initiated into it in both. What we said was that the covenant made with Abraham embraced the Christian as well as the Jewish dispensation, and included every blessing, temporal and spiritual, which a merciful God could bestow upon his people. The words of the covenant are, "I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant to be a God

unto thee and thy seed after thee." Gen. xvii. 7. We did not say that this covenant held good in the Christian dispensation, but that it was made for us as well as for the natural seed of Abraham. We did not say that infants were initiated into it, but that they being included in the covenant received the seal to which they were so manifestly entitled. The gentleman told us that circumcision represented the carnal part of the covenant. To which we reply that being the divinely appointed seal of the covenant as we find in Gen. xvii. 10, it could not represent any part of it merely, for it was a complete seal of the whole covenant, and in that dispensation it sealed the spiritual no less than the natural seed of Abraham. Mr. Torrance "takes the position that circumcision belongs to the law," but in that statement he seems to have overlooked the fact that the covenant and its seal existed 430 years before the law was given, Gal. iii. 17, and therefore could not have exclusively belonged to it. Our eloquent friend acknowledges that Abraham received circumcision as a seal of the faith which he had before he was circumcised. Very well said indeed! Then his circumcision at its first beginning was believers' circumcision, but did such arrangements exclude the infant from the divine ordinance? Now this known fact holds equally

good with regard to baptism. The Ethiopian Treasurer was baptized as a seal of the faith which he had before he was baptized, Acts, viii. 37, but this no more excluded the infant that could not believe from the sacrament of baptism than Abraham's faith which he had before he was circumcised excluded the infant eight days old from the sacred ordinance. And the reason of all is this, that believers and their children were both included in the holy covenant of which both rites were seals. How foolish the idea that circumcision was a seal of the carnal part of the covenant, and represented the law only. How repugnant is this idea to the plain word of God. "That he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart," Rom. ii. 28, 29, but our talented friend would have it all outward, in the letter and not in the spirit. This it surely would have been if it was a seal merely "of the carnal part of the covenant, and represented the law." Even Moses understood the spiritual character of the covenant of circumcision. Thus in Deut. xxx. 6, we read, "And the Lord thy God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thine heart." Did Moses mean by all this that circumcision was a seal only

of the carnal part of the covenant and represented the law? The very mention of the absurdity is sufficient to refute it.

The learned gentleman next tells us "that we become the children of Abraham by neither circumcision nor baptism, but by faith," and then he gives us what he calls "Paul's idea." Let us hear what *Saint Paul* says, "For ye are all the children of God by faith in Christ Jesus." Oh yes, cries our friend, we are children by faith, but not by baptism. Just wait a moment, do not form your conclusions too soon, let St. Paul give his own explanation, "For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 26, 27. The word "for" signifies because, and introduces the reason why they were all the children of God by faith, "for as many of you as have been baptized into Christ have put on Christ." Therefore he says, "There is neither Jew nor Greek, there is neither male nor female for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 26, 27, 28, 29. Could any language be stronger against the assertion of Mr. Torrance than this inspired record? Ist, The Galatian Christians were made the children of God by the faith of a profession made in baptism, and not by faith

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neither *male* nor *female*." 3rdly,
It Christ's, that is Christ's
children, thus made by baptism,
Gal. iii. 26, 27, then were they
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been circumcised, and fourthly,
they were thus made heirs
according to promise. Thus
St. Peter understood it when
on the first Whitsun-day he
ordered the awakened Jews to
"repent and be baptized,"
assuring them "the promise
is to you and your children."
Our learned opponent was evi-
dently very much puzzled from
the Scriptural knowledge giv-
en him of the perpetuity of
Abraham's covenant. He was
told that it was an *everlasting*
covenant, and it was naturally
hard for him to believe that
this could only mean 42 gener-
ations the number from Abra-
ham to Christ. Matt. i. 17.
The word *everlasting* here
means that so long as God shall
be the God of his people and
their children, so long this
covenant will endure, and with
the closing up of all things in
Revelations it is recorded, "I
will be his God and he shall
be my son," Rev. xxi. 7, thus
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that God is always mindful of
it. Thus David tells us in

1 Chron. xvi. 15, that Abra-
ham's covenant was to extend
to a *thousand* generations.
Puzzled he certainly was with
such facts staring him full in
the face, yet such are the holy
records, that the eloquence of
the gentleman cannot possibly
explain them away; they
must therefore stand; for God
himself has spoken them. And
what does our worthy friend
say to all this? The following
are his words, and the only
words he uttered on the sub-
ject. He says, "In regard to
the term *thousand* generations
we must make allowance for
poetical statements." David,
then, is not to be credited ac-
cording to the statement of
Mr. Torrance; for his thousand
generations only meant "forty-
two," which is the number
from Abraham to Christ. It
is true that sometimes a cer-
tain number is taken for an
uncertain but that is only
when the number contemplated
is too large to be accurately
numbered with readiness; but
search the record from Genesis
to Revelations, and you will not
find the greater number to
represent the lesser; that is,
in this case, the certain num-
ber a *thousand* to represent the
uncertain number *forty-two*.
Away then with that interpre-
tation of the word given by
Mr. Torrance, which leaves
the divine statement as doubt-
ful and makes void the com-
mandment of God. ~~xxxv. 20A~~
The learned gentleman has
found repeated fault with our

statement that all and every blessing for time and eternity is embraced in the divine covenant? Can the gentleman mention a single blessing that is not embraced in it? If he can, then we will give him credit for discovering a new gospel, Gal. i. 8. Our common sense ought to inform us that we cannot receive the blessings of any contract without first entering into the contract or covenant. Without it we may receive uncovenanted blessings, but covenanted ones we certainly cannot receive until we first enter into the covenant and take the oath of God. Does not the "New Testament" mean the "New Covenant," and does it not embrace every blessing of the gospel, even that same gospel that was preached to Abraham, Gal. iii. 8? And we are plainly informed that it has the same subjects, believers and their children, "thee and thy seed after thee," Gen. xvii. 7, or "you and your children," as St. Peter expresses it, Acts, ii. 39.

But Mr. Torrance tells us that Saul received the Holy Ghost before he was baptized, we deny this *in toto*, and call upon the gentleman for his proof which he did not give because he could not find it. Instead of this Ananias is directed by the Holy Ghost to say to him, "Arise and be baptized and wash away thy sin." Acts, xxii. 6. To a Churchman who has been instructed in the covenant, this truth is just as

reasonable as it is divine, but to a Baptist we are sure it is just as dark as midnight. John, xii. 39, 40.

It is true that Cornelius and his friends did receive the Holy Ghost before baptism. But why? Because the apostles being Jews hesitated to give them the seal of the covenant because they were Gentiles. A special revelation had to have been made to St. Peter before his prejudice could be removed, and he enabled to believe that God was no respecter of persons Acts x. 9-15, and verses 34, 35.

We are asked by the gentleman for proof that baptism is in the place of circumcision. Surely we have given it. In Col. ii. 12, it called Christ's circumcision which means evidently that it is Christ's way of circumcising, the burdensome and bloody rite giving place to the milder seal of the Gospel.

The gentleman repeatedly expressed his astonishment that, when the dissention arose about circumcision the apostles did not tell them that baptism was in the place of it. We reply that this is just what St. Peter did tell them. Acts xv. 7, 8. Compare with Acts x. 13, 14, 15, 16, when by divine authority these same Gentiles were baptized. Mr. Torrance told his audience that Mr. Hutchinson laid great stress on the grammatical construction of the commission and labored hard to prove that the sentence means "disciple the nations by

baptizing them." Not very hard surely; for it was Christ himself that taught the blessed truth. What did his eloquent friend say in reply to Mr. Hutchinson on the grammatical construction of that commission? Not one syllable, and why? we ask. Because the ingenuity of man could not invent one syllable against it. Therefore the silence of Mr. Torrance. He tells us, belief first then baptism, but the word does not say that, but "He that believeth and is baptized shall be saved." It does not say whether the belief was to come before or after the baptism.

The gentleman next dwells on the families that the holy apostles baptized with their parents, as recorded in the Acts of the Apostles, and he dare not even utter a syllable of reply except that the family of Stephanas must have been grown children, because that in the same epistle St. Paul speaks of the family of Stephanas as having addicted themselves to the ministry of the saints. Too young he adds to appreciate Paul's arguments, (St. Paul's) and yet addicted to the ministry of the saints. Does the gentleman imagine that once an infant always an infant? Does he not know that great changes occur in growing families in the course of 8 or 10 years? The boy in the year 51, when Stephanas and his family were baptized would naturally be

much older in 59 when the record was made. The eldest of the children of Stephanas may have been 10 or 15 years old when they were baptized, whilst others may have been mere babes; and yet it might easily be said of them 10 years afterwards that they had showed much kindness to the saints. St. Paul first passed them altogether and thanks God he had baptized none but *Crispus* and *Gaius*. We demand the reason of this total omission? We are well convinced, and so also is Mr. Torrance that no reason can be given for it, but that which we gave in our lecture. As to the fact that the house of Stephanas addicted themselves to the ministry of the saints, were this a proof that they had among them no infants, we might find a still stronger proof that the house of the Rechabites had among them no infants, because in Jeremiah xxv. 2-11, they addicted themselves to perform the commandment of their Father, but in both cases the exception of infancy may be easily understood.

The gentleman quoted the rationalistic Neander as telling that long enough before the 12th century Tertullian opposed infant baptism to which we reply that Neander told no such thing. Tertullian never doubted infant baptism, but simply advised the delay of it, and baptized infants not one hour old when he thought death was approaching. If

any person can now point us to a single thing said by Mr. Torrance in his lecture against infant baptism that we have not noticed and replied to, we will be most happy to give it our immediate attention. We have followed him through the whole of it, and we are well convinced of what a certain person in Orillia of great intelligence said that Mr. Torrance is evidently not at home in the Bible, but we think he is as much so as any Baptist preacher in the whole Dominion. His system is evidently of the evil one and not of God.

Thus we have replied to every sentence uttered in Orillia, by the gentleman against infant baptism. He has been weighed in the balances and found wanting. It was nothing but the force of truth that overpowered one of the most eloquent men of his denomination. The Reverend gentleman then concluded his reply by merely repeating some of his former arguments which he said had not even been noticed by his worthy and eloquent opponent.

(Part of the reply of John Torrance to our second lecture, bearing on the first.)

We come now to consider the commission given to the disciples. In Matthew's Gospel the words are—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mr. Hutchinson laid great stress upon the grammatical construction of

this sentence, and labored to prove that the sentence means *—"Disciple all nations by baptizing and teaching them." Let us see what light other passages throw upon this. Luke's account says, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Belief first, then baptism. In John iv., 1, we read, "When therefore the Lord knew how the Pharisees had heard that Jesus *made and baptized* more disciples than John." Made them disciples first, then baptized them, not made them disciples by baptizing them. Wilson, a paedobaptist author, tells us in his work on "Infant Baptism." The necessity of a profession of faith prior to baptism is rendered more explicit by the language of Mark, "He that believeth and is baptized shall be saved." Peter exhorteth the multitude to "repent and be baptized." Repentance first, baptism afterwards. The lecturer's next point was about the Scriptural cases of household baptism. He said there were eight cases † but he only mentioned two. The first was that of the Phillipian jailor. Now if you read the whole narrative you will see in Acts xvi., 32, that "Paul preached to all that were in the house,"

* See p. 18.

† See p. 20.

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and in verse 34 we are told the man "rejoiced believing in God with all his house." So it is plain there were none there too young to be preached to and to believe. I do like that glorious commission: Go preach the Gospel to every creature.* I meet with an infant in the cradle eight days old. Do I preach to it? No of course not. When I meet with a creature not capable of understanding I do not preach to it. The next case cited was that of Stephanas. Paul says "I thank God that I baptized none of you but Crispus and Gaius," then he appears to hesitate. Mr. Hutchinson asks why did he hesitate? and replies because some of the household of Stephanas were infants and too young to take part in the controversy. Yet in these same epistles Paul speaks of the household of Stephanas † having addicted themselves to the ministry of the saints. Too young to appreciate Paul's argument and yet addicted to the ministry.

Mr. Hutchinson's fourth point was the case of the children coming to Jesus. He wishes us to believe they were infants.—Look at the account in Matthew, where the Saviour calls a little child unto him, and tells his hearers that they must receive the Kingdom of Heaven as little children, and

exhorts them not to offend one of these little ones that believe on him. So these little children of whom Jesus spake are † old enough to believe on him. We don't believe in the term "adult baptism." Believer's baptism is the right term. I have baptised my own child, younger than Ishmael was whom he submitted to the Jewish rite, upon profession of her faith in Christ. The disciples could not have been paedobaptists, for if they had been accustomed to seeing little children presented for baptism, they would not on this occasion have rejected them. "Suffer little children to come unto me." Yes by all means. This is in harmony with the glorious gospel invitations, "Come unto me all ye that labor." "Ho everyone that thirsteth come ye to the waters." Let them come, not let them be brought. Jesus called the little children to him, and he said "Whoever receiveth not the Kingdom of God as a little child shall in no wise enter therein." How do little children receive the Kingdom of God actively and passively? Can we receive the Kingdom without any exercise of will without any faith? Will Mr. Hutchinson tell us that the infant receives the kingdom actively? Of course he will not. We have to admit that "He that believeth and is baptized

* See Note p. 17.

† See p. 20.

‡ See p. 7, 8 and 9.

shall be saved."* paedo-baptists will say to us, "Then a child cannot believe, and therefore, cannot be saved." We are supposed to have got into a dilemma here, but we go back to the commission again. "Go, preach the Gospel." To whom? To parties capable of understanding it. The passage says nothing about children from beginning to end. We never said that because children cannot believe they cannot be saved. The lecturer told us that the faith of the parents would make the children to be treated as if they believed. The whole argument assumes that there must be faith somewhere. Mr. Hutchinson's concluding statement was to the effect that there was no church without infant baptism, and no person who spoke against infant baptism until the 12th century. Neander, † in his "Church History," tells us of Tertullian long enough before the 12th century, opposing infant baptism. In Kitto's Biblical Encyclopedia, 1st vol., page 287, occur these words "Infant baptism was established neither by Christ, nor his Apostles." In all places where we find the necessity of baptism mentioned it is only for those who are capable of understanding the word preached. In the Church of England Prayer Book we read: Q. "What is

required of persons being baptized?" A. "Repentance, whereby they forsake sin, and faith, whereby they believe." Q. "Why then are infants baptized?" A. "Because they promise them both by their sureties," etc. So then it appears there must be a profession of faith prior to baptism, even in the case of infants. What we contend for is a personal faith. There is an old covenant symbolized in Mount Sinai, and there is a new covenant contained in the New Testament: "It shall be that one shall not say to another, know the Lord, but all shall know the Lord, from the least unto the greatest." This is the New Testament Church. "Born again," says the Apostle. How by baptism? No! but "by the Word of God which liveth and abideth forever." "We are all the children of God by faith in Christ Jesus." We want all to come to Christ. We leave infants in the hands of the living God. Shall not the Judge of all the earth do right? May God bless to us the truth of His Word.

(From Mr. Hutchinson's 1st lecture.)

We are asked for positive testimony from the New Testament that infants are to be baptized. Well, the reverend gentleman said he would give them what they required. In Matthew, xxviii., 20, † we are told, "to

* Paedo-baptist will say no such thing and Mr. Torrance knows that.

† See p. 18.

† The blindness of those gentlemen is unaccountable. For after hearing the evidence of infant baptism presented, and plain proof given for it

make Disciples of all nations, baptizing and teaching them," and nations consist of *men, women* and *children*—all excepting the *infants*, exclaim our respected friends on the left. Oh yes they say, teach them first and then disciple them, and then thirdly baptize them. This all comes from the left—not one word of it to be found in the commission. If Christ had meant to enjoin three things, each item by itself standing in the same relation to the commission as the other, the laws of

from Holy Scriptures, yet we find a friend of Mr. John Torrance, through the *Expositor*, using the following language: "I ask again for the command and one example in the word of God to baptize infants;" and this the gentleman asks with as much assurance as if the command had never been shown him, or the eight cases of infant baptism had never been recited from the New Testament. So much must be expected from those who make their living by remaining in their sins themselves, and teaching others to do the same thing. Nay, the gentleman goes further, as if he had really lost his senses, "I have challenged my opponent," he says, "to produce one scrap of history in support of the infant rite before the time of Tertullian, A.D. 220. Verily it is useless to reason with such gentlemen. What mean the unanswerable passages which "Philo" of Orilla so repeatedly gave the same person. Passages that I have again and again read, not in garbled extracts, but in the original, and can, therefore, vouch for the truth of every one of them." Saying to "Philo" that he will pass him over in profound silence and contempt will do nothing at all to resist the force of the historic evidence for infant baptism which he ["Philo"] was able to produce.—Ed. of the *Instructor*.

grammar would require that each item should be enjoined in the same form, if contained in the same sentence. But in the commission we find only one imperative verb, *matheteusate*, and two participles *baptizontes* and *didaskontes*. The verb describes the work to be done; make disciples of the nations. The participles, baptizing and teaching, simply describe the way the work is to be done. Every Greek grammarian in the whole world will testify that this is the only true construction of the phraseology.* This is the plain grammar of the case. If the theory of our erring friends be correct, then, a man must be a *mathetes*, a *disciple* and a *follower* of Christ, not only previous to baptism, but even before he is instructed in the commands of Christ. The instruction here is the last thing named; baptism precedes it, and discipleship also.

* Now on the Apostolic commission which embraced the infants, what did Mr. Torrance say? Not so much as one word. He flies from the commission in St. Matthew to St. Mark, 16: 15, 16: He gave us to understand that the "go and preach" of St. Mark is the same as the "matheteusate" of St. Matthew, and that the one explains the other. Very well, we reply; then the preaching of the gospel implies everything that the priests of Jesus have to do in their official capacity; for *matheteusate* includes the entire Christian commission, as we have already shown. To preach the gospel then, comprises also the administration of the Sacraments; and this preaching of the gospel is to be to EVERY CREATURE. How then is the infant excluded?—Ed. of the *Instructor*.

—so to be consistent with their own interpretation, we must baptize the nations before we instruct them in Christianity, because baptizing comes before instructing in the commission. No, we are commanded to make disciples of the nations, men, women and children, by baptizing them; this is the plain word without any alteration of man. He then proceeded to elucidate the subject thus; Suppose our Saviour had not changed the seal of the covenant at all, but instead of baptizing had said to the Apostles "make disciples of all nations, circumcising them in the name of the Father, and of Son, and of the Holy Ghost," we appeal to any impartial judgment whether the Apostles receiving such a commission to circumcise, the nations would on that commission deny infants the rite of circumcision; Or take another supposition direct to the point, suppose there was a great plague in Canada, and God should call twelve men to communicate to the people a certain medicine against the plague, and command His messengers saying: Go ye therefore into the whole Dominion of Canada and say unto the people, "We are sent with this medicine to heal you of the plague and assure them saying, "He that believeth and taketh this medicine shall live, but he that believeth not shall die." Upon this supposition, I demand of these gentlemen if the words of such a commission would be sufficient for them to conclude that it was

God's intention that they should administer His revealed medicine to none but grown persons; because they only could be called together and taught the virtue of it; and they only could believe. No indeed, this way of arguing would not be admitted by one of them who had any infants subject to disease. The children would be very soon brought for the medicine, and not one word said about their being unable to know anything about it, or that they were merely passive in the administration of it. In the same sense children although passive, are capable of the benefits of baptism, regeneration and salvation, and seeing that the Apostles received a commission to go teach and baptize the nations, or as it is in the words of St. Mark, "Preach the Gospel to every creature, he that believeth," &c. seeing that infants were and are capable of the benefits of baptism, and the Apostles who received the commission knew them to be capable of them, and to have both circumcision and baptism administered to them in the Jewish Church, how could they imagine from the tenor of such a commission but that it was Christ's intention that children as well as grown persons were to be baptized. Should God in the days of David or Solomon have called on twelve prophets and *mirabilis mundandis* given them the same commission which Christ gave to his Apostles bidding them "Go and teach all nations the law, circumcising and baptizing them in the name of the God

of Abraham, and teaching them to do whatsoever he had commanded them," would a commission so worded be sufficient authority to exclude the infants from the covenant? No, they could not even strain it to prejudice the customary right of infants to circumcision and baptism. The fact is incontrovertible that God never did enter into covenant with man without including the infant. Abraham's covenant included the infant eight days old—Genesis xvii., 10. The covenant of Moses did the same.—Deut. xxix., 10. And the New Testament did the same thing; for the infant was to be included among the parties that were to be made disciples by baptism. And when St. Peter, full of the Holy Ghost, came to expound the Christian covenant on the day of Pentecost, he said to the sincere enquirers after truth, "The promise is unto you, and to your children."—Acts iii.

39. The reverend gentleman then proceeded to show that the Holy Apostles themselves understood the commission which they received from Christ (Matt. xxviii., 19, 20) to include infants and they acted accordingly. Thus in Acts xvi., 15, we read of a certain woman named Lydia, whose heart the Lord opened that she attended to the things that were spoken of by St. Paul and St. Luke informs us that she was baptized and all her *oikos* children or household." In 1st Cor. i., 16, St. Paul declares that he baptized the "family" of Ste-

phanas, (*oikon*) "children." In Acts x., 5, we read of a devout man whom St. Peter "baptized" with all his "children" (*oiko*.) In 2nd Tim. i., 15, and iv., 19, and Rom. xvi. 10, 11, we also find mention made of the families of some others, so that we have eight families in all who were baptized by the apostles. The lecturer then inquired if the opposing gentlemen could produce one instance in the whole New Testament, although the Acts of the Apostles goes over a period of 30 years, of the *oikos* (children) of the baptized believers having to wait for baptism until they were capable of repenting and believing themselves. One "Thus saith the Lord," the speaker said, would be sufficient to satisfy him upon the subject.— Nay, more, he added, have we eight instances on record in the New Testament of the Lord's Supper? Not half that number, he said. Have we eight instances of the change from the Jewish into the Christian Sabbath? Perhaps not one-fourth that number. Yet the communion and the change of the day are vindicated by Apostolic practice as recorded in the New Testament. How then, he enquired, can we deny that the Apostles baptized children with their parents, when it is established by a series of instances more numerous than can be found in support of any other doctrine, principle or practice down from Apostolic times.

The word "*oikos*" denotes blood, lineage, progeny, children, according to all and every au-

thority. The "oikos" of Israel means the children, (even to the infant just born) of Israel. The house of David, the descendants of David. The house "oikos" of Judah, the progeny of Judah. "Oikos" says Aristotle, "is a companionship connected together according to the course of nature." "The first social connection" says Cicero "is the conjugal, then that of children, and these constitute an oikos, a house or family." "I know Abraham saith the Lord that he will command his children even his "oikos" after him." Indeed we know of no one case either in the Septuagint or the New Testament, where oikos does not mean children and for the most part it means children exclusively. The earliest and best version of the New Testament, the Syriac says of Lydia that "she was baptized with her children." In relation to the oikos of Stephanas that St. Paul baptized, he gives us clearly to understand that they were infants. Factions had sprung up at Corinth, one was for St. Paul, another for St. Apollos, and a third was for St. Peter. St. Paul rebukes these disorders; and he

shows the absurdity of a Paul party in the church. He tells them that he had been crucified for nobody, and that with his own hands he had not baptized any but Crispus and Gaius, who do not seem to have taken the general infection. And then with a certain tardiness, as if he were undecided as to whether it would be worth while to mention it, he adds "However I baptized the "oikos," family of Stephanas," intimating that they were hardly to be taken into account, as they were not of sufficient influence or age to be much support to any party. At first he passes them altogether "I thank God I baptized none of you but Crispus and Gaius." There is no explanation that can be given except upon the ground that these children of Stephanas were mere infants, and for that reason quite out of the question which the Apostle had before him. Thus the speaker proved that the infant children were included in the apostolic commission "to make disciples of the nations by baptizing them" and that the apostles themselves so regarded it.

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MR. HUTCHINSON'S SECOND LECTURE IN ORILLIA.

SUBJECT.—“*The application of Water to the Subject, and not the application of the Subject to the Water, the Divinely appointed mode of administering the blessed Sacrament.*”

THE REV'D GENTLEMAN commenced his second lecture by saying that although he was about to deliver a lecture on the mode of baptism yet he regarded the manner in which a thing was done as of very small consequence in comparison to the thing itself. It was a sin of no small magnitude to reject infants from baptism. It was undoubtedly high treason against the Son of God for any man, or organized body of men, to do so; and he was free to acknowledge, in the outset, that although unscriptural yet immersion was baptism, provided it be performed in the church and not out of it. He did this from the fact that the word baptize signified to wet—whether that be performed by sprinkling, pouring or immersion. The church has always acknowledged immersion as a mode of baptism, and on that or any other occasion, it would ill become him to deny it. But his lecture to-night was upon the mode practiced by the Apostles of our Lord and the Holy Ghost himself, as written

for our learning in the New Testament. He was then about to show that according to the authority of the New Testament the water was to be applied to the subjects and not the subjects to the water. This was the subject proposed for his second lecture. He would therefore commence by giving them the sense in which the word was used in the Holy Scriptures, as that certainly would determine its meaning to the satisfaction of every Christian. All, he said, must acknowledge that the verb *baptizo*, which is the disputed word in this controversy, is derived from the root *bapto*. Carson the distinguished baptist writer, says of *bapto*, on pages 44 and 45 of his work on baptism, “that it signifies to dye by *sprinkling* as well as by dipping,” and adds, that this “is as literal as the primitive meaning.” The word *zo* added to *bapto*, or *izo*, is added for the sake of euphony, and corresponds with our English *ise* and *ish*, which have most likely taken their origin from it, as *blue*, *bluish*. Accordingly *zo* indicates a diminution of the primitive word—thus, *bapto*, to wet: *baptizo*, to *sprinkle*. For that which is

blackish is not quite black, he who is womanish is not quite a woman; and the baptist, Dr. Carson, on the 23rd page of the work referred to says "the *derivative* cannot go beyond the primitive"; therefore *baptizo* cannot go beyond *bapto*, and as the latter signifies to wet, the former cannot go beyond that, but must mean a lesser wetting. The Reverend speaker then proceeded to examine the word as found in the Greek Septuagint and the New Testament. In Isaiah LI., 15, the prophet declares of Christ, "So shall he *sprinkle* many nations," a prophecy which would not be true if the baptist system be correct; for on that supposition our Lord never intended to *sprinkle* a nation. If the text mean literal sprinkling in baptism, or if it mean spiritual sprinkling, the meaning is precisely the same in both cases, the latter corresponding to the former. This, the speaker said, was the passage the Ethiopian Treasurer was reading when Philip the Evangelist opened his mouth and from the same Scripture, preached unto him Jesus, when this was being done, and the eunuch believed from this prophecy that Jesus was the Christ, he said, "here is *water*, what doth hinder me to be baptized?" and according to the announcement of God himself, his baptism was performed by *sprinkling*, and not by immersion.—Ezekiel xxxvi., 25. It is true in our version we read that they went down

into the water and came up out of the water, but as the baptism took place after they went down into the water and before they came up out of the water, the lecturer demanded how the opposing gentleman found out that the eunuch was immersed in the water. No, there was no immersion to be found in the passage. The word *into* does not prove it, for Christ is said to have gone *into* a mountain to pray—the Greek preposition translated into simply signifying *unto* or *to*, but not necessarily *into*; so also the word rendered *out of* the water signifies no more than *from*, and nothing more can be made out of it. He then said that *bapto* does not always mean an immersion, this the following inspired passages will demonstrate.—In Dan. iv., 33, it is said of Nebuchadnezzar, that he was baptized *ebaphee* (baptized *with*) the dew of heaven; surely not immersed with the dew of heaven! And the same expression occurs in the 21st verse of the same chapter. In Lev. xiv., 4—6, it is 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. To immerse all these in the blood of a dead bird he need not tell his audience was impossible! In Joshua III., 15, we read that the priests' feet were baptized in the brim of the waters of Jordan, while at the same time the mere touching of the water with the priests feet caused it

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 Jesus says, "he that *baptized*
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 Christ, who is faithful and true,
 "and he was clothed with a
 vesture *bebamenon* (baptized)
 in blood." The figure is that
 of a conqueror from the field of
 battle with his clothing stained
 with the blood of his enemies,
 and in the passage allusion is
 plainly made to Is. LXIII., 23.
 "Wherefore art thou red in
 thine apparel and thy garments
 like him that treadeth in the
 wine vat?" The conqueror of
 hell replies, "I have trodden
 the winepress alone, and of the
 people there was none with
 me; for I will tread them in
 mine anger and trample them
 in my fury, and their blood
 shall be sprinkled upon my
 garments, and I will stain all
 my raiment." And Origen,
 himself a Greek, when citing
 this passage, gives the word

erantismenon which is the speci-
 fic Greek word for *sprinkling*.
 This, the Reverend gentleman,
 said should settle the question
 for ever.

He next referred to the bap-
 tism of our blessed Saviour,
 but expressed his conviction
 that the gentlemen referred to
 evidently did not much under-
 stand its import. At the age
 of 30 it was his solemn induc-
 tion into the priestly office.
 For although not of the house
 of Aaron, nor the tribe of Levi,
 St. Paul tells us that Jesus still
 was a Priest according to a
 more ancient and honorable or-
 der than ever the order of Aaron
 was—according to the order of
 Melchizadeo—who as touching
 the registry of the nation was
 without descent, without father
 or mother, without beginning
 of days, or end of time, but
 abiding like unto the Son of
 God, a Priest continually.
 That is, his father's name, as
 such, his mother's name, as such,
 his birth, his consecration, his
 death,—none of these things
 were to be found in the record,
 and therefore as touching the
 registry book of the nation he
 was without descent, without
 father or mother, &c., and thus
 he is represented as a type of
 Jesus, who had neither prede-
 cessor nor successor, as the
 great atoning High Priest of
 our salvation. At the proper
 age for induction to his priestly
 office, Jesus appeared in the
 presence of the Prophet, St.
 John the Baptist, in Bethabara,
 near the river Jordan, where

John was baptizing, John III., 26.—John I., 28, "In Bethabara, beyond Jordan where John was baptizing;" and John bare record saying: "I saw the spirit descending from heaven like a dove, and it abode upon him, and I knew him not; but he that sent me to baptize with water, the same said unto me upon whom thou shalt see the spirit descending and remaining on him the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." John II., 33, 34. Now in order to understand all this it is necessary to bear in mind that by divine authority it became the duty of the Prophet to consecrate the Priest. Thus the Prophet Moses was commanded to consecrate Aaron and his sons, and this was the manner of the consecration. "Thou shalt *sprinkle* the water of purifying upon them."—Numbers VIII., 7. According to this righteous law our blessed Lord approached the last but the greatest of the Prophets, St. John the Baptist; but John said in his humility I have need to be baptized of thee, and comest thou to me; but when Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," then he suffered him. The righteousness that Jesus referred to was the righteous ordinance of God's law, "Thou shalt *sprinkle* the water of purifying upon them."—Ex. xxx., 17, 18, 19.

The lecturer then went to show that our blessed Lord took this same view of the subject himself. For when the Scribes and the Pharisees approached him with the question "Tell us by what authority thou doest these things and who was it that gave thee this authority; they simply asked the question that they might sit in judgment upon the authority under which our blessed Lord acted. If the authority was human it was religiously good for nothing; if divine, they wanted to know it. But what did Jesus say? Did he tell them he had a spiritual call to the priesthood that nobody but himself could tell anything about? No, nothing of that. He immediately responds, "The *Baptism* of John, was it from heaven or of men?—Answer me and I will tell you by what authority I do these things." Was it of heaven or of men? Had St. John the Baptist *divine* or had he human authority only? and they reasoned correctly. If we shall say from heaven—that is that he had divine authority—he will say, why then did ye not believe him; but if we shall say of men—that is that he had no divine authority—we fear the people, for everyone regarded St. John the Baptist as a Prophet.—Mark xi, 27-33. Thus our blessed Lord sustained his priesthood so that St. Paul could truly declare "We have such a high priest as became us—Jesus the Son of God who is passed into the heavens."

From the above related facts the speaker proceeded to show that John baptized in Bethbara, east of the river Jordan, and in the valley of the Jordan—John i., 28. That Jesus was most probably baptized with the water of the Jordan, by sprinkling is made still more evident from the words "Thou shalt *sprinkle* the water of purifying upon them." He was baptized by the Holy Ghost at the same time, and the mode was, that the spirit *descended* and *remained* on him." St. John says "I saw the spirit descending from heaven like a dove and it abode upon him."—John i., 32. He was not applied to the Spirit, or plunged into the form of the dove, but the Spirit was applied to him in the same manner as the water was applied to his person in the divine ordinance. Thus Jesus himself says "John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." And the evangelist faithfully records the fulfilment of that promise. "And it (the spirit) fell upon them even as on us at the beginning, then remembered I the words of the Lord how he said John baptized with water, but ye shall be baptized with the Holy Ghost," note then that "it fell upon them even as on us at the beginning."

Again the Holy Ghost himself, in 1st Cor. xii., 14, is presented as a baptizer, "For by one spirit are we all baptized."

Is the Holy Ghost an immer-ser? No; the Holy Ghost is a sanctifier and purifier, Ezekiel: xxxvii., 28, Revelation xv., 16, 1st Peter i., 2, and in a religious sense baptism means a purification. The Reverend Lecturer then said, let us look for a moment at what is said of the baptism of the Holy Ghost, and of the mode of action by which this baptism is effected. St. John's testimony concerning Jesus was, "He shall baptize you with the Holy Ghost and with fire." Jesus himself promised his disciples that he would send the promise of his Father upon them, and said, "tarry ye in the city until ye be endued with power from on high"—"Ye shall be baptized with the Holy Ghost not many days hence," Luke xxiv., 49, Acts 1., 5. Here was a sacred prophecy the fulfilment of which has been recorded by the pen of inspiration. This baptism was to occur not many days after Christ's ascension. All agree that it took place on the day of Pentecost. There was, on that day, a great divine baptism, and how was it performed? The attempts of Baptists to answer this question have produced some rich specimens of Biblical interpretation. Dr. Carson tells us the disciples were immersed into the Holy Spirit, they were literally covered with wind and fire, completely covered with the emblems of the Spirit, (page 107). Just to

think of the disciples buried in the appearance of wind! How sensible! How easy of apprehension! Another tells us they were immersed in significant sound! and that the word *ekcheo*, poured out is used to denote the super-abundance and not to express the manner. Dr. Fuller of Baltimore, on Baptism, (page 85), says there was a real baptism here. In what, we ask? He says Jesus compares the Spirit to wind, and that on that day suddenly there came a sound from heaven, as of a rushing mighty wind and it filled all the house where they were sitting." He gravely tells his readers that the disciples were immersed in wind! *But how was it with the fire?* St. John said that Christ would baptize with fire, and this was the literal fulfilment of it. Were the disciples immersed in cloven tongues of flame? Hark, the whole baptist world is silent as the grave. No answer has been attempted. There stirs not even the appearance of wind among them. Let us, the Speaker said, turn from them to the inspired account of the transaction. "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, and they were filled with the Holy Ghost," Acts II., 2. St. Peter says of Cornelius and his friends, "the Holy Ghost fell on them as on us at the beginning," Acts x., 44. God gave them the Holy Ghost even as he did unto us. St. John says "I saw the Spirit descending from heaven like a dove and it abode upon him," John I., 32. St. Peter says of this baptism of Pentecost, this that which was spoken of by the prophet Joel, "I will pour out my spirit." Jesus having received of the Father, the promise of the Holy Ghost, bathed forth this which ye now see and hear," Acts II., 32, 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 upon none of them," Acts VII., 15, 16. "God anointed Jesus of Nazareth with the Holy Ghost," Acts x., 38. "While Peter yet spake the Holy Ghost fell on all them which heard the word, and they of the circumcision were astonished, because on the Gentiles also was poured out the gift of the Holy Ghost," Acts x., 44, 45. St. Paul speaks of the Holy Ghost which had shed on us," Titus III., 6. St. Peter speaks of the first Messengers as "having preached the gospel with the Holy Ghost sent down from heaven," 1 Peter I., 12, and in Ep. I., 13, we have the phrase, "sealed with the Holy Spirit." Now we are gravely reminded by our opposing friends that this falling, descending; pouring out upon, shedding forth, falling upon, denoted one thing, but the results thereof another thing. Were

are told that the pouring did not constitute the baptism but the consequence of the pouring. Very well if our opponents can make anything out of that they are quite welcome to it. But the *pouring out* or *shedding forth* gives the mode of the baptism. There it is, the Reverend Lecturer said. God's own Spirit says it; and God's own Spirit knows it was done. We have been frequently told that this *pouring* was a figure; but of what? It was not a figure of the Spirit. It was not the figure of any quality of the Spirit. If a figure of anything it must be of some action. It must figure motion; and that motion is the coming down of the baptizing element upon the subject. Make that element sound, or make it wind or make it fire, or let it be water the present outward sign, it is the same; this baptism was by *pouring upon*, by *shedding forth*, the mode was affusion. It is not true that there was any wind in this baptism, or any appearance of wind and sound. A sound there surely was, but the sound was not the Spirit. It was only the indication of the Spirit's approach. The sensible form which the Holy Ghost assumed on that occasion was cloven tongues like as of fire and it sat upon each of them. There was a shower of flame like flakes alighting upon the heads of the favored ones symbolizing the light, and purifying power and heavenly inspirations that had been poured

out into their waiting souls. And this was the baptism of the Holy Ghost, and how far immersion corresponds with it, it was for us to judge. Admit every thing that immersionists claim in connection with these passages, and the mode still remains the same and refuses to yield. The Holy Ghost fell on them, the Spirit was poured out. "It descended from heaven. It is perfectly useless for our opponents to try for they cannot find immersion here. Immersion as the exclusive mode of Baptism does not harmonize with the Holy Scriptures. How shocking would be the reading, as the following will show, "I will immerse out my spirit upon all flesh," "I saw the Spirit immersing from heaven like a dove," "Jesus hath immersed forth this which you see and hear." "As yet the Holy Ghost had immersed upon none of them," "On the Gentiles 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 shocking would be such reading; and the whole difficulty lies in this, that the Holy Scripture contemplates the application of the baptismal element to the subject of baptism, and not the subject to the element.

The reverend gentleman then referred to the several cases of baptism where immersion was out of the question. St. Paul's baptism in a sick

chamber, and the Phillippian Jailor's baptism, baptized in the middle of the night, and in the Jail. But the objection anticipated was, "are we not buried with Christ by baptism, and how could a person be buried by sprinkling?" We will read the passage, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death." The verb in our translation is in the *imperfect tense*, in the original it denotes past time also. Now in this a difficulty in the way of immersionists occur. The Apostle does not say that we are baptized into Christ's burial at all, but *into his death*, and as Christ's burial was subsequent to his death, so our burial is subsequent to our baptism.—The fact is St. Paul in the passage is not speaking of the mode of baptism at all, but of the power of baptism in the mortifying of sin, according to the holy covenant. But granting the full value of the *burial* to the gentlemen, can they draw immersion from it? most surely not. There was no immersion either in the Oriental burials or our own. How do burials take place in our day? Not by immersing the corpse through the earth, but it is effected by the directly opposite means. Thus, as the water is taken from the fount so the clay is taken from the grave, and as the water thus taken is applied to the child,

so the clay is sprinkled first upon the coffin; the clay is applied to the subject and not the subject to the clay, and this process is continued until the body is buried. Indeed so little ground have our opponents to stand on, that we are lost in astonishment that they do not see their sin, and repent themselves in dust and ashes before God and His holy church, whom they have so repeatedly misrepresented and insulted.

MR. TORRANCE'S REPLY TO LECTURE NO. 2.

The Lecturer took occasion before entering upon his subject as announced, to reply to some remarks that Mr. Hutchinson had made on the previous evening, after his (Mr. H's) lecture. Mr. Hutchinson had dared anyone to deny that proselyte baptism had existed prior to the Christian Era. Mr. Torrance did dare to deny it, and quoted extracts from Wilson, Stuart and Kitto, to show that there was no sure historical evidence to prove that proselyte baptism existed before the time of Christ. Mr. Torrance replied at some length to Mr. Hutchinson's statement that baptism takes the place of circumcision, and asked, "Why, if such were the case, did the Apostles take such pains to try to arrive at some conclusion on the matter of circumcision; even writing a letter to the brethren in Antioch and other places on this very subject, and

yet throughout the whole controversy not one word is said about baptism taking the place of circumcision?"

Mr. Hutchinson, who occupied a seat on the platform, rose to order. The gentleman was not replying to his lecture on the mode of baptism.

Mr. Torrance claimed the right in his own meeting of delivering his lecture in his own way. Mr. Hutchinson, he said, had spoken without interruption for one hour on the previous evening. The lecturer replied to one or two more of Mr. Hutchinson's statements, and then proceeded to the task of replying to the lecture on the mode of baptism.

The lecturer said we now come to the subject of the mode of baptism. We object to that way of stating the question. If we speak of pouring, sprinkling or immersing as different baptisms, it is because we do not rightly understand the subject. We prefer Wilson's definition of the meaning of baptism. He says "the verb baptise is not tied to any exclusive mode. In baptism it is intended that the baptizing element should encompass its object, and in the case of liquids it does not matter whether this relative state is produced by immersion or any other mode." With this principle I fully agree. The question of mode has only to do with how the subject shall be encompassed. Of course you can immerse either by dipping

or by pouring on till covered. The act of baptism is to have the subject encompassed. The act of baptism is to have the subject encompassed or surrounded in the element, and the question of mode has only to do with *how* that end shall be accomplished. Mr. Hutchinson in the title of his lecture promised to prove that the application of the water to the subject and not the subject to the water, was the divinely appointed mode; yet he admitted that immersion was an honorable mode of baptism, and there was no special sin in that mode. He says that God's command is to apply water to the subject. I don't do that. It must be contrary to God's command, and yet I am told it is no sin. We will now consider the passages of Scripture adduced by the lecturer in support of sprinkling. The first is in Isaiah LII., "So shall he sprinkle many nations." We were told this expression occurs in connection with the words the Eunuch was reading, just before Philip baptised him. We admit the passages are near together, one being at the end of the 52d chapter, and the other in the 53rd, but the Eunuch's prophecy of Isaiah was in a continuous roll, the division of the Bible into chapters being of comparatively modern date. But I would call the gentleman's attention to the fact that it is doubted if this is a correct translation of the passage. Gesenius says

the word sprinkle means to leap for joy, to spring, and the passage, according to him, should read "So shall he cause many nations to rejoice in him." The Septuagint version is "So shall he rejoice many nations." Albert Barnes says of the passage that "it furnishes no argument for the practice of sprinkling in baptism." So you see these learned paedobaptist authors claim no support from this passage. The next passage considered was Ezekiel xxxvi, 25, "Then will I sprinkle clean water upon you and you shall be clean." If the lecturer insisted upon a literal application of this passage, I might also ask if that passage is to be taken literally that speaks of a "heart of stone." If the one is why should not the other? To whom does this passage refer? It refers to the return of the Israelites to their own land, and if God did literally sprinkle them is that any reason why we should be sprinkled in baptism? He surely only produced this passage because it contained the words "sprinkle" and "water." Dr. Guthrie in his book "The Gospel in Ezekiel" gives a sermon on this very text, (page 256). He there clearly shows that he believes the water of the text to be the water of purifying, used by the Jews in their religious observances. This water is obtained by mixing the ashes and blood of a red heifer with water—typical of the atoning

blood of Jesus—but having no reference whatever to baptism. Then the case of the Eunuch was introduced. The first important question that was asked in this connexion was, why did the Eunuch say, "See here is water what doth hinder me to be baptized?" We are told that of course he had just been reading the passage in Isaiah about sprinkling, and that is why he spoke of the water. Just look at the Scriptural account and see if it agrees with this statement. Philip found the Eunuch reading the passage "He was led as a sheep to the slaughter," &c. and took that passage as a text and preached Jesus to him. The lecturer told us that Philip had been preaching to him, that there was no obtaining the blessing of this everlasting covenant until he was in it, and therefore the Eunuch sought the seal of the covenant, baptism. Mr. Hutchinson gets over the statement that he believed before he was baptized, by saying that he just merely believed that Jesus was the Christ, but he had not that faith which saves, as this cannot be obtained outside the covenant. But Philip had said "If thou believest *with all thine heart* thou may'st," "With the heart, man believeth unto righteousness."—The Eunuch was not born again in his baptism but before it. Philip baptized him because he believed with all his heart.

But Mr. Hutchinson would

have us believe that Philip did not immerse the Eunuch, but sprinkled him. When they both went into the water was that applying the water to the subject? He also endeavored to throw doubts as to whether there was a sufficiency of water here for immersion. In regard to this I would direct you to Thomson's "Land and the Book" page 615, where he mentions having visited the place, as near as he could judge, where the Eunuch was baptized, and he says of it, "There is a fine stream of water deep enough even in June, to satisfy the wishes of our baptist friends." In regard to the objection, that there were no facilities for immersion in Jerusalem. I would inform you that Thomson has told us (page 656) that in the apostolic times every house was provided with one or more cisterns, and there were also the different pools which we read about. During the long sieges which the city sustained many died of hunger but none of thirst. We come now to the discussion we had about whether they went into the water or not. Our version of the Bible which was not translated by Baptists says they went "into" and came "out of" the water. Dean Alfred—a distinguished scholar in Mr. Hutchinson's own Church—translates the passage under discussion, and also the one about the Saviour's baptism, exactly as they are in the accepted version. They went into and

came out of the water. We were then treated to a meaning of the Greek "baptidzo." The speaker said it meant primarily to wash. Robinson in his Lexicon of the New Testament says it means primarily "to dip in, to sink in, to immerse." The definition in Greenfield's Lexicon agrees with this. Lexicographers tells us that the addition of "zo" or "idzo" in Greek, has the same significance as "ish" in English as "woman" "womanish." Does this mean something less than a woman. Wilson, who, it must be remembered is a standard authority among those opposed to believers baptism, says of the argument used by Mr. Hutchison "This kind of criticism has had its day." The passage in Leviticus xiv., 6, was brought forward to prove that the application of the water to the subject was the right mode. Here we have an instance of a bird being killed, the blood caught in a vessel, and a living bird of the same kind dipped in the blood of the dead one. "How," Mr. Hutchinson asks, "could the living bird be totally immersed in the blood of the dead one? It could only have been partially dipped." Well supposing such to be the case would that prove your point? Would that be applying the element to the subject? He will admit that the term "running water" simply means "living water" or pure water. The blood of the bird was caught

in a vessel containing this pure water, and then the bird was immersed in this water of purifying. Guthrie—not a baptist author—gives a graphic account of the ceremony recorded in this verse, and concludes by saying "the living bird is dipped, head, wings, feet, and feathers into the blood-dyed water." We pass on in the next place to notice the words in the Revelation xix, 13. "He was clothed with a vesture dipped in blood." The lecturer said the sentence should read "a vesture stained with blood." Dean Alford renders this passage "Dipped in blood." Mr. Hutchinson will not impeach his authority. [Mr. Torrance then quoted from other authors and at Mr. Hutchinson's request gave the sentence in Greek]. Mr. Hutchinson told us that in the Levitical priesthood, the priests were sprinkled with water of purifying. Will he tell me where there is a passage to that effect as I cannot find it? The water of purifying was composed of the ashes of a red heifer sprinkled in water.

MR. HUTCHINSON.—Where is that in the Word of God?

MR. TORRANCE.—In Numbers xix., 19. I take the position that there is not an instance in the whole of the Pentateuch, in connection with the Levitical law, where pure water alone is use for purifying, it is

always either water and blood or ashes and both. He told us he did not think Christ was baptised in Jordan, because in John's Gospel it says John was baptizing in Bathabara *beyond* Jordan. *Beyond Jordan*, simply means "on the other side" of Jordan. The very name Bathabara means "the place of a ford." Matthew and Mark distinctly state that Christ was baptised in Jordan. Then we were brought to the subject of the baptism of the Spirit. The apostles were encompassed in the element. Thus fulfilling the conditions of baptism that Wilson lays down. The text from which Peter preached on that day commenced with the words "I will pour out my Spirit." From this the Speaker concluded that pouring was the proper mode of baptism. But we have shown that the grand point is to encompass whether by dipping or pouring on. The house where they were sitting was filled with the Holy Ghost, They were thus surrounded and entirely overwhelmed with the influence of the Spirit. Mr. H. told us that Paul could not have been baptized because he was in this sick chamber. I cannot find any such statement in the word of God. We are led to infer that females ate of the passover from the use of the word "household," in Exodus xii., 3.

REMARKS ON THE REPLY OF MR. TORRANCE TO
OUR LECTURES IN ORILLIA.

We have thus far given the speeches of Mr. Jno. Torrance, as delivered against our lectures in Orillia, and as reported by his own, a Baptist reporter, and on reading over the speeches attentively, our readers will readily perceive that our Baptist friends have really no arguments to sustain their unchristian cause, or to excuse themselves in their sinful and schismatical organizations and practices.

We need not remind our readers that every point referred to, in this lecture of Mr. Torrance, has been clearly enough replied to in our second lecture. In the very beginning of the gentleman's speech, he frankly gives up the Baptist argument that *baptizo* means exclusively to dip or immerse—for he says “the verb *baptizo* is not tied to any exclusive mode.” That is just what we say, and as there the controversy naturally ended, we need no longer be surprised that the gentleman did not appear on the platform on the last night of the discussion, according to his own announcement by telegram. His convictions were to him of an overwhelming character, viz., that overwhelming the subject in the baptismal element was not the divinely appointed mode of baptism. “It will do,” he says “if the baptising element encompasses the object,” and he adds, “it

matters not whether this state is produced by immersion, or any other mode.” The word “immerse” is an active verb, and means to plunge into the element—so that the celebrated Baptist, Carson, in his work, so often referred to, says that if all the water in the ocean was poured upon a person—the mode would still be wanting, he would not be immersed in it; so that when Mr. Torrance tells us, as he does in his second lecture, “of course you can immerse either by dipping or pouring,” he is plainly told by the leaders of the Baptist sect that he is mistaken, for that this is impossible. He talks about the baptising element encompassing the person to be baptized. The corresponding part to water baptism is the baptism of the Holy Ghost. Let us examine the statement just made by the gentleman and see how far it agrees with the account given in the Holy Scriptures. At our Lord's baptism, the Holy Spirit descended in a bodily shape, like a dove: was our blessed Lord plunged into the dove, as did the dove encompass his person? or did it merely rest on his sacred forehead? Although, in the controversy, we repeatedly asked these questions to the gentleman; yet in relation to them, he found it very convenient to be just as silent as the grave itself. Then

again, where, we enquire, on the day of pentecost, in the corresponding part of baptism, when the Spirit descended from heaven and eleven tongues of fire sat upon them, were they encompassed about with these tongues of fire? You may ask these questions of Baptists till doomsday, but their silence alone will answer them.

In relation to Isa. 52, "So shall He sprinkle many nations," we may without rebuke follow the venerable Syriac and Latin versions, and the no less worthy English authorized version, backed as it is by Luther.

We are not unaware of the great diversity of opinion among modern scholars, especially German, as to the force of the Hebrew word *nazah* in this place; Gesenius taking it in the sense of "to rejoice," Delitzsch to "tremble," Fuerst "to collect"; but, as Mr. Torrance himself is perhaps too modest to determine which of these is right, he may allow us to abide by our English version. And, indeed, we think a modest reticence on subjects of learned criticism becoming in that gentleman, in as much as his authorized reporter tells us "The Septuagint version is "So shall he rejoice many nations." The Greek version words "*Houto thaumasontai ethne polla ep ants*" are simply "So shall many nations wonder at him;" so that Mr. Torrance's translation is a "wonder," a portent of scholarship.

He gravely enquires, in relation to the Eunuch's baptism—"They both went down into the water"—was that applying the water to the subjects? We answer, no—neither was it applying the subjects to the water—the baptism taking place after they went down into the water, and before they came out of it. Our friend quoted Robinson to prove that baptize meant exclusive immersion. Robinson tells us that baptize means to *sprinkle* as well as to dip, but our eloquent took good care not to make that fact known to his audience.

We are not at all surprised that the gentleman failed to bring forward one passage in favor of his favorite immersion, for we will know that ever reference on the subject in the New Testament is against that mode, and in favor of that generally employed by the Church. Our eloquent opponent seems very ready to defend himself by human authority. Perhaps he would like to hear what the celebrated Rev. Richard Baxter thought of the Baptist profanation of the Holy Sacrament of our regeneration. He says, "that as there is no passage in the Word of God to favor immersion for baptism, and as immersion has produced much wretchedness and misery, in many cases causing death by colds contracted in the water, that the public should be protected, and the authors of the mischief pro-

accused as the murderers."

DEAR SIR.—In your issue of the 25th ult., I find my name pretty freely used; and in such connections, that I beg the opportunity of making some remarks with reference thereto in your columns.

First: I find a pamphlet advertised purporting to be "Lectures on Baptism by Revs. D. F. Hutchinson and J. Torrance, M. A., Toronto." This pamphlet I denounce as a fraud upon the public, for the following reasons: (1) They have been published by one party, and that a *nondescript* party, without the consent or KNOWLEDGE of the party I have the honor of representing. (2) I have in my possession documentary evidence to show that the Rev. D. F. Hutchinson's lectures are not published as taken by a reporter, but as *written and revised* by him for the press; while my replies are given incomplete and incorrect without my knowing anything about them, till I saw them in the pamphlet. For example, on page 22, near the bottom the public are told: "Mr. Torrance then took up and discussed the passage in Romans vi., 3-4, and endeavored to show that immersion was there intended." If I did so, *where is the discussion?* Not in this pamphlet which is sent forth as containing my replies. Here is proof of incompleteness. It is also incorrect, as those who were present will remember. *I did not* take up and discuss the pas-

sage to show that immersion was there intended. My business was to reply to what Rev. D. F. Hutchinson said on the text. I criticised Rev. D. F. Hutchinson's exegesis of the passage. Here there is a proof of incorrectness; and this is only *one of many* instances of the same kind. I would next call attention to Rev. D. F. Hutchinson's letter. First of all Bro. Sherman and I beg leave to thank him for his gentlemanly courtesy (?) and High Church slang. No doubt we feel wonderfully humbled since we have been reduced, by a *reverend* in the right line, down to plain *Mr. Torrance* and *Mr. Sherman*. I thought we were living in Canada in 1975! Have we reversed "Rip Van Winkle's" sleep, and found ourselves in the past ages when there were no *reverends* without bishops! Then the Rev. D. F. Hutchinson denies, that he refused to meet me in debate on the statements on the subject which he himself had printed, and which are now found at the head of his lectures in the pamphlet. I say, he refused, point blank, to take the sentence he has over the head of his second lecture, and that, that was the cause of the failure of the debate, and *nothing else*. Not a word was said about asking him to admit that he was vanquished, till he refused *over and over again* to take his own printed statement *just as he had given it* as the subject of his second lecture. Then I

offered, as an alternative, to take the subject in *any* working he saw fit, if he would admit he backed down from his printed statement. Such are the facts pure and simple, and I am prepared to prove them by the witnesses present at the time. The Rev. G. F. Hutchinson takes me to task for not sending in an apology to the people for my absence on the night in question. The reason is simple. The meeting and the plan of debate were announced by a party without our knowledge or consent. We are not accustomed to have others cut and dry things for us. We think the whole arrangements should have been mutual, inasmuch as we live in a free country; and as we could not get a mutual agreement, we could not meet. The Rev. D. F. Hutchinson says: "I went to Orillia at the request of your citizens." Here we have more arrogance. Are there no Roman Catholics in Orillia? Are there no Baptists and Baptist adherents in Orillia? Are there not some, who do not stand identified with any religious body, in Orillia? Do none of all these pay taxes in Orillia? By what authority does the Rev. D. F. Hutchinson strip these of their rights as citizens? Yet he says: "I went to Orillia at the request of your citizens!" Marvellous! Did these I have named, have anything to do about his coming to Orillia? Were the *citizens* of Orillia called together, and a vote

taken? Did they agree to pay the charges of the lectures. When I asked the Lecturer who were the parties at the bottom of the affair, he told me that the Rev. H. Harris sent for him. Does he constitute the *citizens* of Orillia! The Rev. D. F. Hutchinson says about the end of his letter: "I am willing for their sakes to do it all over again." I beg leave to say I am prepared at any time on a week's notice, if spared, to meet the Rev. gentleman *on the subject just as they stand at the head of the lectures* in the pamphlet referred to, taking also to other rules of the debate to which both of us agreed. Let a committee be appointed by both sides, and I shall bind myself to abide by the above statement. We protest against a *non-descript* party assuming to themselves the right to do as they please in this matter. Another point before I close. I see the Rev. J. Gray has a letter about certain things Bro. Sherman should have quoted affecting the Presbyterian Church. I have no doubt Bro. Sherman will be able; in due time, to set himself all right in the matter; but in the meantime, I would whisper in the Rev. J. Gray's ear just to look into Worcester's Dictionary (unabridged), and on page 65 of the introduction, on the left hand side of the pages, and near the top, he will find as follows: "1810-30. Sir David Brewster. The Edinburgh Encyclopædia. (Eitheen vols., 4to.)" How

does that look along side of this statement from the Rev. J. Gray's letter? "There is no such work known in the literary world as the Edinburgh Encyclopædia? Alas! for Worcester's Dictionary!"

THE PAMPHLET, THE DISCUSSION, AND MR. JOHN TORRANCE.

Editor of THE EXPOSITOR :

MR. EDITOR,—In THE EXPOSITOR of the 4th instant, I find a letter from our friend Mr. John Torrance, in which that gentleman gives nervous symptoms on a great many subjects. First, he finds fault with the published pamphlet, containing an account of our recent discussion, and gives the most amusing reasons why he thinks it incorrect. I think, sir, that those who had the pleasure of listening to the gentleman's reply will readily perceive the correctness and accuracy of the report.—He cannot name a single misrepresentation in the whole of it. I took notes of his replies myself, and although, as you well know, I furnished you none, yet your printed report and my own most perfectly agree. Perhaps sir, I had better complain a little too, for while the whole of Mr. Torrance's argument was accurately taken down and published, not quite one-fourth of what I said was published at all. Before their delivery our speeches belonged to ourselves, but when they were made public, in a public

Surely it is unreliable. I do not

Thanking you, Mr. Editor, for your indulgence in granting me so much of your valuable space, I remain, yours &c. JOHN TORRANCE

assembly, they were given to the public, individually and collectively and henceforth they belonged to them; just as the letter belongs to the party addressed the very moment it is posted, and for my part the public are welcome to them. Your good people may write, read, print, carve, stain or engrave them, and profit by them to their hearts content without allowing any interference from me. Whenever they seem to mistake my meaning I will try and set them right if I can, and that without any sparring whatever. Mr. Torrance begs leave to thank me for my gentlemanly courtesy and high church slang, because I called him Mr. Torrance. I have only to say that through the whole discussion I treated the gentleman with marked respect and never accused him of any "No Church slang." I regarded him as an eloquent defender of his creed, and I treated him accordingly. Is he displeased in being called Mr. Torrance, well I will call him the Honorable Mr. Torrance if he wishes. But how would the gentleman have

felt if I had taken the same liberty with his name that he did with the names of the holy founders of our church, calling them Paul, Peter and John, as if they were not entitled to the ordinary courtesy of civilisation. True, after three days hard study, he said he found them so named in the Bible. Grant it; but does that authorize *him* profanely to grate on the ears of a Christian people by using such familiarity with the names of the holy Apostles of our Lord. Suppose I heard the gentleman's brother call him Johnny, and his sister by the name of Mary, what would he think of me in presuming the same familiarity? and if on greeting him I said, accordingly to the example of his brother, "Well, Johnny, how are you, and how is Mary?" would he not have reason to complain. And does Mr. Torrance require to be treated with more respect than they, who, under God, gave us our ministry and sacraments. If according to my very best knowledge I cannot recognize him as Lord High Admiral of Her Majesty's fleet, am I obliged, because I live in free and happy Canada, on pain of being knocked down in the street to acknowledge the title: and if I regard Mr. Torrance as a very eloquent layman, and know him to be such, am I to have both my eyes blackened because I do not know the very contrary to be true. As well might he endeavor to force me to believe that to reject infants

from baptism was no Christian immorality, and that it was not fraught with fearfully irreligious consequences, commencing by making other people pay for feigned expression of regard for God, D. V., with Mathew, John, Peter and Mark, and finally to profane the sacred name by which we are called. The fact was I said nothing at all about his ministry, and the inference he drew from my letter was exclusively his own. I might honestly reject the gentleman's ministry, not on episcopal ground merely, but on Presbyterian also, and am I to blame for knowledge against which I cannot shut my eyes: this however, I have nothing to do with at present. If the gentleman can satisfy himself that he is anything more than a layman, that is his own business, and I have nothing to do with it. He objects to plain Mr. Torrance but the gentleman did not even honor our first bishop by plain Mr. Paul, Mr. Peter, or Mr. John; simply because they were not of his religion, and no fault can be found with them on that account for it was not heard of on the face of the whole earth; nor in heaven in their day; nor for hundreds of years afterwards.

I again repeat my assertion that I did not, under any circumstance, refuse to meet Mr. Torrance in debate. He frequently said that he would keep me to the wording of the subject of my lecture unconnected

with any explanation I had given of it. I said he might do just as he pleased, but that I would take no notice of any remark of his foreign from the subject in dispute. Every one that heard my lecture will bear testimony that I never denied immersion as baptism. I confessed it repeatedly to be a mode, but not that mode of baptism divinely marked in the New Testament. I gave that explanation before I commenced my second lecture, and I did not feel disposed to be bullied out of it; because I knew I had a right to explain to the public what I meant by my own proposition. The gentleman says he never asked me to acknowledge myself vanquished, but he did give his new translation of the word—"back down," as is certified as follows:—"Mr. Torrance was willing to accept the statement with the addition, provided Mr. Hutchinson would acknowledge that he *backed down* from his printed statement.—**F. KEAN, P. MURRAY, E. D. SHERMAN.**"

Mr. Torrance appeared on the platform on the 28th of January last, to reply to my lectures as I delivered them. And before I commenced my second one I distinctly stated that I had no intention of disputing immersion to be a mode of baptism. Surely that ought to have been satisfactory. I need not say that I was ready to meet the gentleman for further discussion as your people all know

that fact. And I again repeat it; that I never declined to meet him, no matter what he demanded, and according to announcement at the proper time I was on the platform, and I doubted not but that I should see Mr. Torrance there. The gentleman complains about arrangements being made without his knowledge or consent. Did he ever consult me before he came to reply to my lecture on the 28th of January last? He came there without my knowledge or consent, and I was much pleased that he did so. If he really wished to debate the subject of my lectures what more did he want, for no one asked him to do anything more than he voluntarily commenced to do. I had no arrangements to make, he made the whole of them, and I had disposition to disagree with any thing reasonable: but I must confess that I was not willing to acknowledge that my eloquent friend had vanquished me when I well knew, and every one in Orillia knew, that he did not. I am accused of arrogance in saying that I went to Orillia at the request of your citizens, I fear the gentleman has become so familiar with baptist logic that he misunderstands the expression as plainly as he does the Apostolic commission. If invited to lecture by five, ten, or twenty people of Orillia, am I not correct calling them citizens of Orillia. The gentleman it appears disputes my

statement. Well, I suppose I must submit, and I am not in bad company, for he indulged in the same kind of liberty with an inspired author. For when he found out that the sweet Psalmist of Israel dared to say, in the 1st Book of Chronicles, that Abraham's covenant extended to a THOUSAND generations instead of FORTY-TWO, which he (Mr. Torrance) said was the exact number, the gentleman very significantly added his opinion that large allowance was to be made for the poetical statements of King David. On this subject of a personal nature I have little more to say. The gentlemen of the different denominations who invited me to Orillia are yet alive, and they will, when necessary, show that I did not appear before them uninvited. I have no means, sir, of knowing who pays taxes in your town. All I know is that your people look thrifty and happy, and I am glad to believe that you are all able to pay your share of them. Far indeed was it from my thoughts to strip any of them of their rights. I went there, sir, as the simple and humble messenger of Jesus, and in God's name I delivered my message—Ezekiel, if I may, and I am very willing for his sake to endure the contradiction of sinners—Heb. xii. 13; but the gentleman must excuse me when I add that if his creed requires to be broken in winter, and the health and even life of wives and children to be sacrificed,

mothers, sisters and daughters to be imperilled, and Christ's holy sacrament profaned, if this yoke be not light and easy, as we are told our Lord's yoke is, (Matt. xi. 30; it is surely not of God, but of the evil one. And if with all the eloquence the gentleman possesses, he cannot defend his creed from the Holy Scriptures, and he evidently that very same as acknowledged he could not do that, he ought not to cast any reflection upon me; for I had not the making of his creed; it was made without my knowledge or consent, and he need not get so angry with us at its weakness and folly, as to indulge in personalities. First, he snarls at you, sir, and pronounces you as guilty of a fraud on the public, then he showed his teeth at me because I was intrusted with a message to his people; then he grows at the people who announced the controversy for us, at their own expense, and finally he shifts upon our old friend the Rev. Mr. Gray, who I know is well capable of taking care of the Edinburgh *Enterprise* periodical. I don't feel sore, sir, as the result of the controversy, and therefore cannot snap, bite, growl and bark at any one, and Mr. John Torrance must excuse me for declining to do so. Wishing you all ten thousand blessings in Christ Jesus, about a set of notes I remain, Mr. Editor, yours Faithfully yours,
D. HUTCHINSON.

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