

The Fenelon Falls Gazette.

VOL. XVII.

FENELON FALLS, ONTARIO, FRIDAY, DECEMBER 6TH, 1889.

No. 43.

SCHOOL BOOKS.

SCHOOL BOOKS.

SCHOOL BOOKS

and everything needed for the opening of schools

JUST ARRIVED

—AT—
W. E. ELLIS'S

DRUG STORE.

Fenelon Falls, Aug. 21st, 1889.

Professional Cards.

LEGAL &c.

A. P. DEVLIN,

BARRISTER, Attorney-at-Law, Solicitor in Chancery, Kent Street, Lindsay.

EDWARD P. CONSIDINE,

Attorney-at-Law, Solicitor in Chancery, Conveyancer. Money to loan. KENT STREET, - - LINDSAY, ONT.

G. H. HOPKINS,

(SUCCESSOR TO MARTIN & HOPKINS)

BARRISTER, SOLICITOR, &c. Money to loan at 6 per cent. Office, Kent street, Lindsay, Ont.

F. D. MOORE,

BARRISTER, ATTORNEY, & SOLICITOR and Notary Public. Money to loan. Office, Kent street, Lindsay.

HUDSPETH & JACKSON,

BARRISTERS, SOLICITORS, &c. Office, William street, Lindsay. A. HUDSPETH. A. JACKSON

O'LEARY & O'LEARY,

BARRISTERS, ATTORNEYS-AT-LAW, & Solicitors in Chancery, &c. Office, Doherty Block, Kent street, Lindsay. ARTHUR O'LEARY. HUGH O'LEARY.

McINTYRE & STEWART,

BARRISTERS, Solicitors, Notaries, &c. Offices over Ontario Bank, Kent street, Lindsay. Money to loan at 6 per cent. on easy terms. D. J. McINTYRE. T. STEWART.

BARRON & McLAUGHLIN.

BARRISTERS, E. &c. Office: Baker's Block Kent Street, Lindsay, opposite Veitch's Hotel. Money to loan at lowest rates of interest.

One of the firm will be at their office in Jordan's Block, Fenelon Falls, regularly every Tuesday. JOHN A. BARRON. R. J. McLAUGHLIN.

MEDICAL.

A. W. J. DEGRASSI, M. D.,

PHYSICIAN, Surgeon, &c., &c. Residence, Brick Cottage, Wellington street, Lindsay.

DRS. WILSON & WILSON,

PHYSICIANS, SURGEONS & ACCOUCHERS. Office, Colborne Street, Fenelon Falls. E. S. WILSON, M. B., M. D., C. M., M. C. P. & S., Ont. DR. A. WILSON, M. B., M. C. P. & S., Ont.

DR. H. H. GRAHAM,

GRADUATE of the University of Trinity College, Fellow of Trinity Medical School, Member of the Royal College of Surgeons of England, Member of the College of Physicians & Surgeons of Ontario. Office and residence on Francis-St. West Fenelon Falls, opposite the Gazette office.

DENTISTS.

W. H. GROSS,

DENTIST, LINDSAY.

will be at the "McArthur House," Fenelon Falls, the second Wednesday of each month. Beautiful and durable artificial teeth made, and all other dental work properly done. Nearly 27 years' experience. 16-1y.

SURVEYORS.

JAMES DICKSON,

P. L. Surveyor, Commissioner in the Q. R., Conveyancer, &c. Residence, and address, Fenelon Falls.

FURNITURE.

DEYMAN

is still selling Furniture away down at the Lowest Possible Living Prices

Good Hardwood Bedsteads at \$2.50.

Fall Leaf Tables \$2.50.

Good Kitchen Chairs 45c.

Extension Tables, Bedroom Saites and all other goods equally low.

UNDERTAKING

promptly and carefully attended to.

Work Made Up to Order on the shortest notice.

L. DEYMAN.

GROCERIES
—AND—
PROVISIONS.

J McFARLAND

has now on hand a splendid stock of fine fresh

TEAS, COFFEES,

Sugars, Syrups, Tobaccos, Rice, Raisins Currants, Starch, Soaps and all other groceries, which he will sell

Cheap for Cash, and to which he invites the attention of the public.

CROCKERY, GLASSWARE, Earthenware, Brooms, Pails, Washtubs, Blacking-brushes, Clothes-pins, Matches and other articles in great variety.

Canned Fish, Fruit & Vegetables of the very best brands and at the lowest possible prices.

Cash Paid for Butter & Eggs and other farm produce.

Flour and feed kept constantly on hand. **JOSEPH McFARLAND.**

FOR

HAMILTON Light Steel BINDER,

Mowers, Sulky Rakes, Riding and Walking Plows, Root Pulpers,

Grain Crushers, Grain Sowers, Straw Cutters,

—AND—

ALL KINDS of Agricultural Implements,

—ALL AT—

ROCK BOTTOM PRICES,

CALL ON

J. R. GRAHAM, Agent,

Fenelon Falls, Ont.

INSURANCE.

Mr. G. Cunningham having transferred his

Insurance Business to me, I am prepared to take risks on all classes of property

At Very Lowest Rates.

None but first-class British and Canadian Companies represented.

FARM PROPERTY

at very low rates.

\$50,000 to loan from 6 per cent. up.

W. E. ELLIS,

Druggist and Bookseller.

Fenelon Falls, June 25th, 1889. 20.

FOR SALE.

A Top Buggy and a Set of Single Harness, almost new, at a bargain, on easy terms.

Apply to **W. E. ELLIS,** Fenelon Falls.

Aug. 27th, 1889.

9 Cords in 10 HOURS
Runs Easy
NO BACKACHE.

BY ONE MAN. Write for descriptive catalogue containing testimonials from hundreds of people who have saved from 4 to 9 cords daily. 25,000 now successfully used. Agency can be had where there is a vacancy. A few inventions for fine saws sent free with each machine; by the use of this tool everybody can file their own saws now and do it better than the greatest expert can without it. Adapted to all cross-cut saws. Every one who owns a saw should have one. Be duty to pay to our manufacturer in Canada. Ask your dealer or write **FOLDING SAWING MACHINE CO., 808 to 811 S. Canal St., Chicago, Ill.**

NOTICE

is hereby given that a By-law was passed by the Municipal Council of the

TOWNSHIP of SOMERVILLE,

in the County of Victoria, on the 18th day of November A. D. 1889, providing for the issue of debentures to the amount of \$15,000.00, for the purpose of paying off certain Railway Debenture debts of the Corporation of the Township of Somerville pursuant to the Act of the Legislative Assembly of the Province of Ontario, passed in the fifty-second year of Her Majesty's reign and chaptered 71, entitled "An Act respecting certain Railway Debenture debts of the Township of Somerville," and that such By-law was registered in the registry office for the County of Victoria on the 20th day of November, A. D. 1889. Any motion to quash or set aside the same or any part thereof must be made within three months from the day of registration and cannot be made thereafter.

Dated this 19th day of November, 1889. 41-3w. Wm. S. Dowson, Clerk.

House and Lot For Sale.

The East half of Lot No. 2, west of Colborne and north of Francis street, Fenelon Falls, Co. Victoria, the property of Mary Calder. There is on the premises a frame house 22 x 33 feet. For full particulars apply to

MARY CALDER, Omemece P. O.

Nov. 19th, 1889.

LOST.

A small-sized setter dog, colour white and yellow, answers to name of Jock. Was at the McArthur House yard on 22nd October, and is reported to have accompanied the wrong carriage from Fenelon Falls a few days later. A small reward paid for the dog's return to the undersigned. Any one discovered detaining the dog will be proceeded against by law.

N. INGRAM, Fenelon Falls, or JOHN A. BARRON, Lindsay. 41-3w.

ESTRAY STEER.

Came on to the premises of the subscriber, Lot No. 5, Front Range, Somerville, about the 1st of September, a red and white yearling steer. The owner is requested to prove property, pay charges and take him away. **ISAAC WATSON.** Somerville, Nov. 19th, 1889. —41-3*

The Fenelon Falls Gazette.

Friday, December 6th, 1889.

COMMUNICATIONS.

Letter No. 10.

To Mr. Thomas Hopkins, Superintendent of St. Peter's Sunday School, Verulam.

DEAR SIR,—

Some suppose that the expression, "buried with him in baptism," which occurs in Romans 6, 4, and Col. 2, 12, has an allusion to the mode of baptism by immersion. But to force this uncertain allusion, so far, is only a wresting of scripture from its true meaning. If the mode of administration of baptism be an essential of the sacrament, and immersion the only mode, then would every one immersed be "buried with Christ in baptism." But hypocrites and unbelievers, like Simon Magus, and Judas Iscariot, though immersed one thousand times, would not be "buried with Christ"; and true Christians are by faith buried with Christ, though they be not immersed at all; having "jellowship of his sufferings," and "being made conformable unto his death."—Phil. 3, 10. "We are baptized into the death of Christ," and by baptism "put on Christ"; but it doesn't follow that there must be some external sign that would resemble either killing or clothing.

The Greek word, translated "buried with Him" (sunthapto) will not bear the construction sometimes put upon it, namely, "that, as Christ was buried in the earth, so in a similar manner are we buried in water at our baptism." To this construction there are several grave objections. In the classic writers the same word is used to denote being buried in the same grave, as when Herodotus says, "the wife is buried with the husband."—Her. 5, 5. To give, therefore, the phrase, "buried with Him" the sense of "buried in like manner as He was," when the modes of burial are unlike, is to change the meaning of the original, if not to make nonsense. And besides, if this verse determines the mode of baptism, it should also determine the mode of the resurrection, which no one pretends to.

2. So also the prepositions employed in this narrative, destroy such an interpretation. In the phrase, "buried with Him by (dia) baptism," baptism is represented as

the instrument by which we are "buried," and not the thing in which we are "buried." And although in the corresponding passage in Col. 2, 12, the preposition en is employed, it is the dative of the instrument, and must bear the same construction:

3. There is no analogy between the act of immersion and the burial of Christ. The burial of Christ was not like that of our modern burials, as is assumed, when the body buried is covered with the earth in which it is buried. Christ's body was simply laid away in a chamber of "a sepulchre" (Luke 23, 33). Now there is no analogy whatever between the act of laying away a body in "a sepulchre," and the act of plunging the person under water, as this interpretation supposes.

4. It was evident that it was not a physical burial that was in the mind of the apostle, but the death unto sin, which every true believer undergoes. If the apostle meant a physical burial, then baptism must of itself be a saving ordinance, that is, the mere act of receiving baptism would procure pardon of sin. For, if "we are buried in water at baptism, in order that we may be raised to newness of life, then, such a burial, if it has its legitimate effect, must enable us to walk in newness of life. If such is not the case, then a physical burial must be considered, at least, doubtful.

I will now examine the meaning of the phrases, "they went down into the water," and "they came up out of the water," as great stress is sometimes laid on them in order to prove that immersion is the apostolic mode of baptism. It satisfies the English expression, "to go into the water," by merely stepping into the water. But our phrases, "he is in the water," or "he has gone into the water," do not, without some additional words, signify that the person so doing has been "under the water." When a person who steps into the water, steps out again, he "comes out of the water." These are common everyday expressions, used alike by the learned and the unlearned.

The phrase in Greek, "they went down into the water," does not mean that they went under the water. The Greek preposition (eis) here used means into, but never under. If St. Luke had meant to say that the eunuch was immersed, (Acts 8, 38) he would have said that "he went down under the water," and not "into the water." If the eunuch was immersed, it would appear from the narrative that Philip (the administrator of the baptism on this occasion) was immersed also, for it is said that "both went down into the water, both Philip and the eunuch." It is evident that where the eunuch was Philip was, and that what happened to the eunuch happened to Philip. Besides, *katabaino*—from *baino*, to go or walk, and *kata*, "down,"—implies that they walked down into the water, as a person would walk down into a brook, and that after having so walked into the water, Philip baptized the eunuch, but whether by immersion or not is not said, but the probabilities are all against immersion, unless Philip immersed himself at the same time that he immersed the eunuch.

Nor does the phrase, "they came up out of the water," (ek tou udatos) mean that they came up from under the water. "Anabaino," to come up, to ascend, is the opposite of *katabaino*, to go down, to descend, and can only mean an ascent from a descent previously made. Though the word (ek) out of be used in Acts 8, 39, its place is supplied in Matt. 3, 16, in the account of the baptism of our Saviour, by the word "apo," which has the general meaning of from, away from. The passage in Matt. 3, 16 might properly be translated: "And Jesus, when He was baptized, straightway went up from the water"; that is, He ascended from the place where He stood when He was baptized, which might have been either on the bank of the Jordan or on the edge of the river. But in neither case does it furnish any ground to infer an immersion. And, indeed, I have in my possession two pictorial representations of the baptism of the Saviour taken from ancient sculptures. I do not offer them in proof of anything, farther than to shew that "baptizo" has not always been regarded by the ancients as meaning immersion. One of these illustrates the service of St. John the Baptist in a prayer book published in the year 1754. It represents the Saviour sitting on a rock in the edge of the Jordan, with His feet covered with water, and the Baptist standing before Him with one foot partly in the water and the other on dry ground, pouring water on His head from a shell, with a number of persons looking on. The other is very similar, and is taken from a sculpture on the walls of the Catacombs, near Rome—the underground city of refuge for the early Christians during the ten persecutions, and consequently the representation must have been sculptured while it was occupied during the latter part of the first and during the second and third centuries. My copy of the History of the Catacombs is lent and at a distance, so that I cannot describe it as minutely as the other.

Yours faithfully,

Fenelon Falls.

Wm. LOGAN.

To the Editor of the Fenelon Falls Gazette.

SIR,—

Mr. A. Q. St. George's first letter, as he calls it, which appeared in last week's Gazette in answer to one written by me the week before, is a fair specimen of his somewhat silly style. Any school-boy with average intelligence cannot but be struck with his absurdities and self-contradictions exhibited throughout his numerous ebullitions of penmanship. He says that there is scarcely anything in my letter worth answering, and, but for a remark I made, &c., he would let me propagate my plan, &c., unanswered. Then he straightway proceeds to divide my letter into three

headings, saying that is all there is in it (the letter) and expounds their meaning, according to the catalogue of the platform (is it of wood?) laid down under the catalogue of the "Equal Rights" Association, &c., &c. Then this letter, not worth answering but for the editorial, he proceeds to answer at length; and leaves two or three paltry paragraphs at the bottom in answer to the more important editorial! This is Mr. St. George's style exactly, all through, or a phase of it. We perfectly agree with him, that he could easily write four letters on any one of the three subjects in question; and we presume to go farther and say that we have the greatest confidence in his ability to write any number of letters on "nothing at all"! I have a notion that the Governor-General is not the only parrot-head in the Dominion; there are other parrots that echo and imitate and repeat one another's fanatical squawkings, and even their own, until they are deluded into the notion that there is some awful danger ahead to be panic-struck about. No man of sense, the very commonest of the common, would lose his reasoning faculties so much as to call our Governor-General parrot-like, and the representatives who upheld the Jesuit Estates Act unprincipled, because they saw fit to vote differently from himself. I believe those gentlemen to have acted conscientiously, according to the letter and spirit of the British constitution; and the Governor-General to have acted accordingly. It appears likely, in my mind, that the decision of the Imperial Law Office at London, England, is more likely to be true to the constitution of the empire than Mr. A. Q. St. George, whose principles seem, in my mind, to resemble Mr. McKeown's whirligig wind indicator rather than those of a thoughtful and principled man. He ought to know that the Dominion Government did not sanction the Jesuit Estates Act without having first the direct opinion of the above authorities, expressing their approval of it as being perfectly constitutional. The Jesuits are something like the French language in this country, they can do little harm, except to scare hare-brained political screech-owls, whose protestantism is so strong-set in their souls that at times they do not scruple, after taking high degrees in the Orange order, to join the Mormons, and then to assail with the greatest venom and bitterness the origin of the Church of England, which they must know was defended by the great William, Prince of Orange, with the English nation at his back. If it is the policy of the Equal Rights Association to check and kill out the French Canadians and their language, they should alter their name to "Rough on Rats," or "French Language Extremator"—warranted to destroy and spare not; or some such unsophisticated name; for assuredly such seems to be the aim indicated in Mr. Armour's speech and Mr. St. George's letter, although I give the former gentleman credit for putting it very mildly. If we try to lessen the number of them in any way because of the danger of their outnumbering us at the polls, we are most assuredly taking unto ourselves "special privileges" in doing so, and not allowing them "equal rights" with ourselves; and as the new order is called "Equal Rights to All and Special Privileges to None," it should be their policy to champion the cause of the weak, as well as the strong! It is needless to say who are the weaker; we all know British troops garrison Quebec; we all know who owns the Dominion of Canada; we all know what a great majority the British and other nationalities are in the Dominion, in comparison with the French. Knowing this, what have we to fear, that we should propagate such an absurd doctrine or flat truism, when we have the whip hand of them in almost every way? I don't wonder at Mercier, the champion of the Jesuits and French Canadians, echoing and trumpeting the same cry in the teeth of his and their enemies of equal rights to all and special privileges to none, when they, being the weaker, have the most reason to do so. Just after expressing his fear that the French would soon outstrip the British at the polls, Mr. St. George says that the German language is spoken by just as many people as the French, presumably in Canada; if so it strengthens my position without putting any argument against me; for if the Germans are as numerous as the French in Canada, what fear is there, I ask, that the French will outstrip the other nationalities at the polls? Why should not the German language be feared as much as the French, when, as he says, it is spoken by as many people as the French? If the German is not feared, and other than British nationalities are not feared, is it not likely that they will in time coalesce with the English? I think so, and so must every reflecting mind that knows a little of the past history of the English language. If they do, there is little fear but that the great bugbear, the French language, must follow suit, in this age of railways and travelling and mixing up of peoples. As regards the knowledge I have of the history of our country, Mr. St. George took his favourite method of overcoming a ticklish argument by saying that it was the height of nonsense that the French language should succumb in Canada before the English in time, and that it shewed how much I knew of the history of our country; and to down me entirely, so that I should have no way of escape, he says he has not space to give full particulars about it, &c.; and tells me, here in December, to hunt up an old daily Mail newspaper that he happened to see away back in August, and then hunt up some-mails of three months before that, when I should learn all about it! And so ended his answer! *Requiescat in pace.* Good-bye till next time.

Equal Rights.

Fenelon Falls, Dec. 2nd, 1889.