

The Fenelon Falls Gazette.

VOL. XVII.

FENELON FALLS, ONTARIO, FRIDAY, JANUARY 31st, 1890.

No. 50.

GRIPPE KNOCKED OUT —BY— RED SPRUCE and WILD CHERRY Cough Balsam.

The following letter was received from Coboconk a few days ago:—

Jan. 15th, 1890.
W. E. ELLIS, Esq., Druggist,
Fenelon Falls, Ont.

DEAR SIR,—I received the "RED SPRUCE AND WILD CHERRY COUGH BALSAM" by stage all right, but only got keeping one bottle myself. The neighbours begged so hard for it I could not keep it. They all want me to send and get a lot of it. It is the best cough medicine ever they used. If you will send me a supply I can sell it like hot cakes, as they will not use any other kind if they can get this.

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GRADUATE of the University of Trinity
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School, Member of the Royal College of
Surgeons of England, Member of the Col-
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Office and residence on Francis-St. West
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The Fenelon Falls Gazette.

Friday, January 31st, 1890.

COMMUNICATIONS.

To the Rev. James Fraser, Baptist Pastor,
Fenelon Falls.

SIR,—

That your sermon, now celebrated, in which you are reported to have said that those who baptize infants by sprinkling, do what is wrong and that they know that they are doing wrong, or words to that effect, which I have not seen contradicted, was the cause of my being asked to explain the Church-catechism, so far as it refers to infant baptism, I have no doubt. Charity, the essence of all religion, and without which religion cannot exist, would naturally have led you to conclude that, possibly, those who differ from you might hold and practice infant baptism, by sprinkling, in ignorance, though yet in sincerity. But your language, if true, places those who differ from you among the hypocrites, those who preach what they know to be false for filthy lucre's sake—a class detestable to God and man. Under the circumstances, then, I plead a right to say something in self-defense. I have now been eighteen years here, and during that time I have seen several Baptist pastors come and go, and I have had no word of difference with any of them; and besides, some of my most valued friends, both here and elsewhere, are Baptists. You are young, and perhaps your zeal carried you farther than you intended. I think I may safely say that I had satisfied myself on the whole Baptist controversy before you were born, and I have had no reason to change one iota of my finding since. I have nothing to correct or amend in my letters so far as they are published, but I have much to add.

You invite me to examine the lexicons for the true meaning of the word "baptizo." It is an important examination, and if your interpretation of the word be the correct one, of dire consequence to many. If baptizo uniformly means immersion, and immersion is baptism, then those who have not been immersed have not been baptized, and consequently are not Christians. In this interpretation you seem consistently to believe by excluding those who have not been immersed from your communion. If baptizo be capable of more than one meaning, it is unsafe to make it responsible for such terrible consequences, namely, not only of unchurching, but also of unchristianizing, nineteen-twentieths of all those who now look upon themselves as Christians.

Now, then, in examining the lexicons, what do we find? We find that baptizo has various meanings, as dipping, washing, bathing, wetting, moistening, dyeing and the like. I will refer the matter to the Greek lexicographers, as it is agreed on all hands that they are the best authority for the meaning of their own language.

The oldest native Greek lexicographer is HESYCHIUS of Alexandria, who flourished about A. D. 300. The only meaning he gives the word is (antleo) to draw or pump water.

The next native Greek lexicographer is SCYDAS, who flourished between A. D. 975 and 1025. The only meaning he gives to baptizo is (pluno) to wash.

At the beginning of the present century we find GASES, a learned Greek, who for the use of his countrymen compiled a large and valuable lexicon of the ancient Greek language, in three quarto volumes. The meanings he gives to baptizo are (1) brecho, to wet, moisten, to bedew; (2) pluno, to wash; (3) luo, to wash, to bathe; (4) antleo, to draw, to pump water.

These are the definitions of native Greeks, whose opinions are entitled to the highest deference.

At the beginning of the 17th century we have CORNELIUS SCHREVELIUS, a Greek lexicographer, of Holland, who died A. D. 1667, aged 52. He defines baptizo, (1) baptizo, to baptize, (2) mergo, (Englished by Ainsworth) (1) to put under water, or any other liquid thing, to sink, dip in, duck, or plunge over head and ears, to immerse, (2) to overwhelm, (3) to sink, ruin or destroy; (3) lavo, (Englished by Ainsworth), (1) to wash, to rinse, to bathe, (2) to besprinkle, (3) to purge or expiate an offence, (4) to clear himself, to throw off.

I next produce Robinson, the author of a Greek lexicon of the New Testament, a standard work of the present day. He gives the following meanings to baptizo: (1) to immerse, to sink, (2) to wash, to cleanse by washing. In the middle sense, to wash one's self, to bathe, to perform ablu- tion, with a great many other meanings. And "Layman," in his first letter, gave correctly the meanings of baptizo, as given by Liddell & Scott, the compilers of the lexicon in most general use in our high schools and colleges at the present day.

Now if baptizo is a word so clear as to apply to immersion in its meaning, and nothing else, why did the Baptist Union go to the trouble of getting out an edition of the New Testament, making it always say what they think that it ought to say? The definitions of GASES were followed by HILARION, a learned Archimandrite, of Mount Lebanon, who, in 1819, with the approbation of his archbishop, revised the translation of the Bible made by the British and Foreign Bible Society. In this translation, nipto, pluno and baptizo are used interchangeably.

In the writings of Hermas, Pastor or Shepherd, the earliest of the Christian Fathers, are some passages supposed to refer to the mode of baptism. His works are of a highly allegorical character and are capable of several meanings. I will therefore pass them *per* for the present.

He is supposed to have died at Rome A. D. 81.

Next comes Justin Martyr, one of the earliest writers of the Christian Church, was born at Neapolis, the ancient Sichem of Palestine, in the Province of Samaria, and beheld for the Christian religion under Marcus Aurelius A. D. 167. Justin was an accomplished scholar and spoke the Greek of Palestine, and had been educated in the most refined schools of classic literature. He is therefore an important witness as to the mode of baptism. I quote from his first Apology, or Defence of the Christian Religion, addressed to the Roman emperor, about A. D. 150:

"We then lead them (the candidates for baptism) to a place where there is water, and they are regenerated (anagenneo) in the same mode of regeneration that we are regenerated; for they are washed (loutron) in water, in the name of God, the Father and Lord of the Universe, and of the Son, and of the Holy Ghost: for Christ has said, except ye be regenerated (anagenneo) ye cannot enter into the Kingdom of God." Justin also quotes, in immediate connection with this, and as bearing directly on the same point, Isaiah 1, 16: "Wash you, (louo) make you clean." And this washing (lou- tron) he says is "called illumination."

That this is a description of baptism admits of no doubt. And an important remark may be made in this place. It is claimed and admitted that, in classic Greek, baptizo more frequently denotes a washing performed by applying the thing baptized to the element in which the baptism was performed, and that louo is the proper word to signify washing of a general nature, or when the water is applied to the person washed. Now as Justin was an accomplished classical scholar, and also spoke the Greek of Palestine, it is evident that he is the most competent witness that can be produced, concerning the common meaning of baptizo in Palestinian Greek, in accordance with which it is used in Scripture, as is admitted by all critics.

Now the first thing to be observed is that Justin, in writing to the Emperor, who was also a classical scholar, but knew nothing of the peculiarities of the Greek of Palestine, never uses baptizo to denote baptism, which word, as understood by the Emperor, would signify that the candidate was put into the water; but he always uses louo, from which he would understand that the water was applied to the person.

Now when Justin writes against Jews, familiar with the Greek of Palestine, as in his Dialogue with Trypho the Jew, he uses baptizo and louo as words of the same im- port.

The first distinct trace of baptism by im- mersion, is in the works of Cyril, Bishop of Jerusalem, about A. D. 330, who employs the word kataluono instead of baptizo, and gives as a reason that we submerge three times, because Christ was in the earth three nights.

WM. LOGAN.

To the Editor of the Fenelon Falls Gazette.

SIR,—

Owing to certain circumstances I did not see your journal of the 17th current, and was therefore late in learning of the storm that was intended to immerse me in disgrace for having denied the correctness of Rev. Mr. Fraser's quotations from Liddell & Scott. The words I had given were what I had the best of reasons for believing to be true to the letter, and I have no reason to doubt that now. Seeing Mr. F. quote them very far different, apparently in order to get a verdict in favour of his views, I thought it a pity to allow the public to be misled, and therefore sent you the letter he complains of. I have seen no reason to change my opinion of that letter, nor to form a more favourable one of him. All he had to do to set himself right with the public was to produce a copy of Liddell & Scott, and show that he had made a full and fair quotation. With my ignorance of Greek or his skill of it, the matter in dispute had no concern. He had appealed to Liddell & Scott as proof, and by that proof his statement he has himself to blame.

I conjectured at the time that he had been misled by quoting from parties who had given only a partial quotation; but as he asserted that it was what Liddell & Scott had said, it was but fair to suppose that he had examined for himself. It is not a question who wrote the one or the other version of what they said, but which was the true one.

Mr. Fraser seems to have got excited to a high degree at any body having the audacity to doubt a Baptist pastor's word. He speaks as if only they had wisdom, and when they were gone wisdom would die with them. Of course the name Baptist is intended to convey that only they baptize; others who do not immerse do not, they assert, baptize at all.

They would be less pretentious if they would call their places of worship Immerse churches, since they contend against all and sundry that that is the real meaning of the word baptize. Such a high opinion do they hold on this point that they would yield to no tender conscience who doubted their opinion; if he would not be immersed he would have to step outside their sanctuaries. They have no toleration for any one who does not think on this matter precisely as they think; nor will they hold fellowship with those who believe in infant baptism, even though they read in scripture of vast multitudes of infants being baptized at once. Some of them have not been slow to assert that it is a wrong done to the children; this in the face of the fact that they were baptized by God Himself.

Assumptions of so much superior knowl- edge imply a confidence in their own infal- libility not surpassed by even the Popes of Rome. And it is followed by similar re-

sults in many instances, in the case of peo- ple who are liable to believe such assertions when they are made by persons who make strong claims to piety. They become pros- clytes, and this, as a matter of course, strengthens the audacity of the parties who are already working upon the faith of it being impossible that they can be wrong.

Mr. Fraser, having made promise that, upon the production of one instance in scripture of the baptism of a child, he would leave the Baptists, must now be out of their ranks, so the above remarks will not gail him. But should he, contrary to promise, remain, I will draw the conclusion that the last state of that man is worse than the first; for in the first state he could not have done it, it being so contrary to common honesty as to be everywhere matter of re- proach.

Hoping better things, and having no just cause to expect to meet him as an antagon- ist on the same topic, I close by thanking you for your courtesy,

Yours &c.,
LAYMAN.

A Third Reply to "Layman."

WHAT MEAN YE BY THIS SERVICE?

To the Editor.

SIR,—The New Testament is the key to open the lock of the Old Testament; but you may open a lock violently by breaking the wards. This is demonstrated for us by "Layman" in his last letter. The proof-text adduced by him for infant baptism will not, in any degree, afford him a doctrinal basis. This is clearly seen from the sentences which follow his citation. Paul employs these verses as an illustration and reason to correct the errors then existing in the Church at Corinth—not as a com- mand but as a warning. Again, I asked for a text without inference or speculation, and his whole letter is occupied with in- ferences, which my readers may already have perceived. The proverb is true, "facts speak." Did the baptism "unto Moses" signify the same as baptism into the name of the Triune God? Was not the Jewish Church co-extensive with the State? I think so. Church and State were practi- cally one. The Hebrew child was born at once into the Church and into the State. Is this the model of the Christian Church? Few Protestants will say so. The Christian Church is co-extensive with BELIEVERS ONLY. This great distinguishing trait should al- ways be borne in mind when this subject is under discussion. It would give clearness to thought and perception, and save much trouble. The Jewish Church was carnal: the Christian is altogether spiritual. The former Church embraced Abraham's seed after the flesh, and its privileges were mainly of a carnal nature. The New Testament casts ridicule on those who knew Abraham by natural generation only, and who thought that that secured for them a place in heaven. So far was John the Baptist from recognising the Jewish nation as in any sense a Church in the New Testament acceptance of the term, that he denounces the leaders of the Church and nation as being a brood of vipers, who were far from the Kingdom of God! The Jews were born into their privileges, but we must be born from above in order to secure ours. Thus, "Layman" will have to produce another text, and this time without any of his explanations and inferences. Let the text itself speak!

Mr. "Layman," please, is this baptism of the Israelites the earliest instance on re- cord, "preceding that of John the Baptist by nearly three hundred years"? You better think again, eh?

How dictatorial "Layman" can become at times!—Moreover, it should satisfy any reasonable person of the propriety of infant baptism, as Christ could not do any- thing wrong to the little ones." The in- ference from such a statement is—that Christ is a very unreasonable Person, be- cause He does not even hint at the prop- erty of infant baptism! "Layman" may be a reasonable man, but there is no reason in such a statement. It is a philosophical principle of very great importance, that in phenomena substances stand revealed—the substance being as its phenomena. The above quotation is the phenomenon, of which "Layman" is the substance! Reader, what wrong can we do "the little ones" by refusing to baptise them? Another in- ference from his statement is—that Christ did "wrong to the little ones," because He never baptised them nor commanded them to be baptised! Out upon such sentimental twaddle!

Mr. "Layman" in his next paragraph commits some other blunders. (a) He says, "Those baptised into [unto]—when critical be precise, or your instrument will terribly hurt you] Moses were safe, if they followed him in the way he led, and it is the same with those who follow Christ." What may be true, Sir, in reference to Moses may not be true in reference to Christ. Moses was disqualified himself from leading them to the Land of Promise—it was reserved for Joshua. Does he believe in the final per- severance of the saints, and write such a sentence! (b) He further states that "There is no reason to imagine that He [Christ] ever designed to make the mode of baptism a test of discipleship," &c. What do you think, my reader, of a man who speaks so reverently and so tenderly of the "propriety" of baptism and the "wrong" of not baptising, making such an assertion? [Reader, study his third paragraph too, and draw your own conclusions therefrom.] There is, to quote one of his famed expres- sions, "something astray somewhere"! How can he write thus if he remembers the example shown him by Christ in the Gospels, the Great Commission to the Church of the Age, and has read such-like

Continued on eighth page.