

The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-5.

Selections.

Baptizo.

Mr. Nicholas Flood Davin, M.P., in the course of a conversation a few weeks since, incidentally referred to the reply which he had at one time made to the request of a former Editor of the *Baptist* for his opinion on the meaning and use of the Greek word *baptizo*, in the New Testament. Knowing that our readers would be interested in learning the view of a gentleman of superior intellectual ability and of wide scholarship, not himself a Baptist, we asked Mr. Davin to kindly repeat his reply in writing, with permission to publish. Following is his answer to our request:—

"I forget the exact words I used in my reply to the question by the Editor of the *Canadian Baptist*. It was some years ago. But as my opinion remains unchanged, it will be as well to give the answer I would make if the request were repeated.

"I hold, and have held ever since I was in a position to have an opinion on the subject, that both as regards the form of baptism and those who should be the subjects thereof, the Baptists have the best of the argument. As to the more important question of the two, the subjects—the nature of the case, the order of the words 'believe and be baptized,' the apostolic practice and, most probably, that of the early church, are on the side of those who hold that Christian baptism presupposes conscious faith in Christ. The ancient form outlived the departure from the ancient rule. As to the subjects of baptism and the meaning of *baptizo*, the well known practice of the early centuries and the founts in old European cathedrals make out a case difficult to overturn, not to speak of St. Paul's argument in the sixth chapter of Romans, the beauty and appropriateness of which is lost unless you bear in mind that the only form of baptism known to Paul was immersion. The literal and metaphorical use of the word *baptizo* in Greek writers gives no countenance whatever to sprinkling. Ships are described as baptized when they have been sunk, and men as baptized with wine when they have been soaked with it. In the first verse of the third chapter of

Matthew *Johannes ho Baptistas* is only half translated. We got the English equivalent for the proper name but not for the cognomen; we got just the Greek word. The proper translation would be, 'John, the Dipper.' The meaning of several passages in the New Testament is obscured by the timidity of the translators in dealing with *baptizo* and its derivatives. In the eleventh verse of the third chapter of Matthew we read, 'I indeed baptizo you with water unto repentance.' But the Greek is, 'I indeed dip you in water into repentance.' In the fifth verse we read that they flocked out to him and were 'baptized,' 'confessing their sins.' The *metanoia* was not an end to be reached through baptism; they were repentant before they were baptized. If baptism led to repentance, John would never have addressed the Pharisees and Sadducees as in vs. 7-10. What force in 'dipped in Christ' as compared with 'sprinkled with Christ' (Rom. vi. 3), not to speak of the impossibility of correctly translating either the verb or the proposition so

"The same word *baptisterion* which Pliny used for a swimming bath, the ecclesiastical writers apply to the baptistry in a church."

N. F. DAVIN.

Regina, N.-W. T., Feb. 6, 1892.
—*Canadian Baptist*—

Beyond Comprehension.

When Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants, and almost all classes of literary persons. During the dinner, conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments his belief in the Divinity of Christ, and his dependence upon the atonement of the Saviour. A minister of very considerable literary reputation sat almost opposite him at the table, and he looked at him, and said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks which no man can imitate, fixed his eye upon him, and promptly and emphatically said: "No, sir, I cannot comprehend it; and I should be ashamed to acknowledge him as my Saviour if I could comprehend it. If I could comprehend him, he could be no greater man than myself, and such is my conviction of accountability to God, such is my sense of sinfulness before him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Saviour."

Dr. T. A. Stocum's

OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have difficulty of breathing—Use it. For sale by all druggists. 35 cents per bottle.

Give a Kind Word when you Can.

Do you know a heart that hungers For a word of love and cheer? There are many such about us; It may be that one is near. Look around you. If you find it, Speak the word that's needed so, And your own heart may be strengthened By the help that you bestow.

It may be that some one falters On the brink of sin and wrong, And a word from you might save him— Help to make the tempted strong. Look about you, O my brother, What a sin is yours and mine! If we see that help is needed And we give no friendly sign.

Never think kind words are wasted, Bread on waters cast are they, And it may be we shall find them Coming back to us some day. Coming back when sorely needed, In a time of sharp distress; So my friend, let's give them freely; Gift and giver God will bless.

—*The Housewife*.

The Heavenly Foot Society.

Years ago, says the *London Presbyterian Messenger*, John Macgowan, a missionary at Shanghai, was greatly perplexed in mind "as to how to grapple with the evil custom of propping the natural growth of the feet of girls by encasing them in wooden shoes. This senseless and cruel custom was continued even by Chinese Christians; and all remonstrances were in vain. Moved by the dreadful amount of suffering thus entailed on the poor girls, Mr. Macgowan urged the matter again and again on the leading men of the churches, only to find himself opposed by an intense conservatism and veneration for ancient usages, on which he could make no impression. Then there was a real difficulty in the way. A woman with unbound feet was regarded as no better in social position than a slave. It was, therefore, a question of social distinction. Mr. Macgowan urged that the heathen would soon learn to distinguish between Christian women and slaves; and would come to regard the peculiarity as a Christian institution. All arguments, however, were lost on the men he spoke to, till the thought came, like a flash of inspiration, that an appeal ought to be made to the women, not individually, but collectively. Invitations were accordingly sent out to the women belonging to the four churches in Amoy to meet in one of the most central churches of the town. The men were simply horrified when they heard of this, and were filled with fears as to what the heathen would say of such an unheard of thing as a women's meeting being held.

"The meeting, however, was duly held, and well attended. After the object of the meeting was explained, an old lady, nearly seventy years of age, rose and most warmly supported the proposal to do away with foot-binding. She was seconded by the wife of one of the native pastors, a handsome woman, who spoke with remarkable grace and ease. Other speeches followed, all in the same strain; but then came the question of what was to be done to bring about a practical

effect. It was agreed to form a society pledged to oppose the cursed custom.

What name was to be given it? By the poetic instinct of the Chinese, the name was hit upon of the 'Heavenly Foot Society.' 'What's in a name?' A very great deal, indeed, may sometimes be. Good or evil fortune often turns on a well or ill-chosen name.

"But even a more practical question lay behind. What kind of shoe was to be adopted by the members of the society? The only kind that could be bought in the shops were the shoes for women slaves. These evidently would not do. After much discussion and the proposal of many plans, a very happy suggestion was made, namely, to take as a model the Emperors of China's shoes. The reigning dynasty in China is Tartar and not Chinese, and the feet of their women are not bound up. This idea was immediately taken up, and the unique meeting came to a close. A great revolution had been quietly initiated, the power of which even those who brought it about did not fully understand. The question has since impressed the minds of the heathen, who have been keenly watching the movements among the Christians, and perhaps it will not be very long before the system under which they have groaned for ages will be swept away. Thus does the gospel break the chains of men and bring them peace and blessing."

And now if the women who send missionaries to China would form a "Heavenly Head Society," which would wear bonnets that would protect the head and eyes and ears from cold and wind and sun, and a "Heavenly Waist Society," which would allow women to develop and move and breathe and bear children, and live to a good and honored old age, instead of shaping themselves according to the accursed fashion plates of Paris prostitutes, and bringing on themselves nameless miseries, and dying of consumption, decline and tight-lacing at eighteen, or twenty-five or thirty, the members of all these societies might join hands and carry the gospel of salvation and life and good health and peace to those who are bound in the chains of fashion, and who sit in darkness and in the shadow of death.

—*The Common People*.

The Beloved Disciple.

John was the beloved disciple, the choicest spirit of the Twelve, the one nearest to the heart of Christ. Not only was he that disciple whom Jesus loved, but he was full of love to his Lord in return. John leaned his head on Christ's bosom. All his soul seemed to be aflame with affection towards Christ. "We love him, because he first loved us" are words which come with great power from such a heart; they were so wonderfully true in his own experience. But now, when he comes to sing a psalm of praise to his Lord, he does not mention his love to his Master. He dwells not on that; for his confidence is deeper than anything in himself, even in the love of the Son of God to him. Would you not wish to be like

him? Then "keep yourselves in the love of God," as, on the opposite page of your Bible, you read in the Epistle of Jude. Meditate much on your Master, and on your Master's love; dwell with Christ, and, whether you realize your love to him or not, drink in daily the sweetness of his wonderful love to you. Live on that, and often let your heart lift up a song of praise because of it. Then shall the blessing of Benjamin be yours: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."—*Spurgeon*.

The Number Seven in the Bible.

On the seventh day God ended his work.

On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob served seven years for Rachel.

And yet another seven years more. Jacob was pursued a seven days' journey by Laban.

A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of full corn and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel fasted seven days and remained seven days in their tent.

Every seven years the land rested.

Every seventh year the law was read to the people.

In the destruction of Jericho seven persons bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and at the end of the seventh round the walls fell.

Solomon was seven years building the temple and fasted seven days at its dedication.

In the tabernacle were seven lamps.

The golden candlestick had seven branches.—*Exchange*.

A famous preacher, in speaking of the woman being healed of her issue of blood, said that there was a little difference between the narrative as related by St. Mark and that given by St. Luke: that whereas Mark tells us that she "had suffered many things of many physicians," Luke does not so much as mention the fact; but being a doctor himself he would naturally omit those little things.

There is no one thing that argues more conclusively that a man is in a very low state of spirituality, yea a very dangerous state, than that he should become offended when invited and urged to come up to a higher and better state. Those who have the genuine love of God want more and more of that love. They are not striving to see how little of God's love they can keep their souls alive on, but they are striving to see how much of love they may enjoy even now. —*Kentucky Methodist*