

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. 1-6.

Selections.

What the Greeks Understand Baptism to Mean.

BY W. SUMPTER.

THEIR NEWSPAPERS.

A modern Greek writer on natural philosophy repeatedly employs the word. In explaining the method of determining specific gravity, he says: "We first weigh the body, then immerse it in water, and then weigh it, thus suspended by a cord. *Minerra*, an Athenian newspaper in explaining the explosive gun-cotton, which caused such a noise in the world, thirty years ago, says: "Common cotton, well cleansed is taken, which being immersed (*baptizomenon*) for about half a minute in strong nitric acid, etc. Cereus, the most learned of modern Greek writers, says: Righteousness forbids a man to dip (*baptizo*) his pon in the filth of flattery. The *Age*, another Athenian newspaper, says: The papists vorily believe that they are being saved by sprinkling (*ratizomenoi*) and not by being baptized. (*baptizomenoi*.)

NATIVE GREEK LEXICOGRAPHERS.

Prof. Sophocles, a native Greek, who long filled the chair of Greek in Harvard University, published a lexicon of the Roman and Byzantine periods, extending from B.C. 140 to A.D. 1100 in which he defines baptizo "to dip, to immerse, to sink." On the New Testament meaning of the word, he remarks, "There is no evidence that Luke and Paul and other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

TESTIMONY OF GREEK NATIVES.

The Bishop of Cyclados says: "The world baptizo explained, means a veritable dipping, and in fact, a perfect dipping. An object is baptized when it is completely covered. This is a proper explanation of the word baptizo."

Bishop Platon, of Moscow, in a work called "The Present State of the Greek Church," Edinburgh, 1814, it is understood by the people who says: "The Greeks and Russians always use the true immersion."

Alex. de Stourdza, Russian State Counsellor, says: "The church of the West has then departed from the example of Jesus Christ, and has

obliterated the whole sublimity of the exterior sign; in short, she commits an awful abuse of words and of ideas in practising baptism by aspersion; the very term being in itself a derisive contradiction. The verb baptizo (*immergo*) has in fact but one sole acceptation. It signifies literally and always to plunge. Baptism and immersion are therefore, identical, and to say baptism by aspersion is as if one should say immersion by aspersion, or any other absurdity of the same nature." (Coul. sur. La. Doc. et L'esprit, p. 87.)

Prof. Timayenis, a native Greek of the Hellenic Institute, of New York, in a lecture at Chataqua in 1881, speaking of the Greek religion said: "The Greeks baptizo of course they baptizo in the real way. The Greek word baptizo means nothing but immersion. In the Greek language we have a different word for sprinkle. When you put a piece of wood in the water, and cover it entirely, you baptizo; you do what is expressed by the Greek word baptizo. I am ready to discuss this with any divine, about the Greek word. Sprinkling is not what the Bible teaches; that is a fact you may depend upon."

Dr. A. Diomedes Kyriasko, of the University of Athens, Greece, writes to the Editor of the Evangelist, Va., as follows:

ATHENS, Aug., 1890.

Dear Sir,—The verb baptizo, in the Greek language never has the meaning of to pour or to sprinkle, but invariably to dip. In the Greek church, both in its earliest times and in our day, to baptizo has meant to dip.

"I asked the professor in the University of Athens," says Dr. W. D. Powell, who has spent some time in that city, "what the word baptizo meant in Latin; they answered *submergere*. I enquired what it meant in Spanish, they said immersion."

An intelligent Greek said: "Don't ask me; ask any common laborer you meet on the street and he will tell you. So I asked the waiter at the hotel; he replied it means to put under the water, and to take out of the water."

Hence it is that among Greek speaking people we find only immersion practised for baptism. The Southern Presbyterians of the United States have founded three churches in Greece, and all three practise immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for, as one of the professors remarked, the commonest day-laborer understands nothing else for baptizo but immersion." The same authority says that once they (the Presbyterians) sprinkled some children and it created such a scandal that it came near breaking up the church, and they were compelled to have baptisteries made. So much for the meaning of the word as

spoken and written in the language in which the New Testament was written.—*Christian Oracle*.

Order your Sunday school supplies from us at once

The Angel of Patience.

[A free paraphrase of the German.]

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain
Or give us back our lost again;
And yet in tender love, our dear
And Heavenly Father sends him here.

There's a quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear,
But ill and woes he may not cure
He kindly trains us to endure.

Angel of patience I sent to calm
Our feverish brows with cooling palm,
To lay the storms of hope and fear,
And recognize life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!

O thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"
J. G. WHITTIER.

"Come Home."

The following letter, sent to us for publication, will touch every parental heart. If the "dear boy" should by chance read it, we beseech him for his own sake, to read it, and thus should know anything of the whereabouts of his Phineas, they will communicate at once with the distressed parents. Alas! how many wandering boys there are whose parents sit in desolate homes waiting and watching for their return! Perhaps some of them may chance to see this letter and be reminded by it of their own home and the sad hearts there, and be led to say with the prodigal of old: "I will arise and go to my father!"

To PHINEAS H. GEORGE, of BRUMLEY, Mo.

Our Dear Boy,—You are gone, and we know not where. We are in great distress about it and can neither eat nor sleep; if we chance to fall asleep for a few minutes we are searching for you in our dreams. It seems we cannot bear this anxiety much longer. Oh, that we could see your dear face again; you don't know how dear you are to us. It seems hard indeed to think that the only child we had with us is a lone wanderer among strangers with no one to care for him or let us know if anything should befall him. If you chance to see this, write us immediately. You need not fear we will try to bring you back against your will, but we greatly desire your presence with us; it is a sad home to us now. We are spending time and money and using every means we can to hear from you. We have always intended to give you a good education; come home and we will do all we can for your comfort and satisfaction. If you come, write before you start and write on the road. If you need money let us know and we will send it.

From your loving but distressed parents, BRYANT and SARAH K. GEORGE.

Brumley, Mo.
(All papers please copy.)

One of the sweetest passages in the Bible is this: "Underneath are the everlasting arms." What a vivid idea it gives of the Divine support. God knows our feebleness. He remembers that we are dust.

Gambling.

Chief of Police McLaughery, of Chicago, gives it as his opinion that the causes of the increase of crime are criminal parentage and association, parental neglect, idleness, intemperance and gambling. It is generally supposed that this last mentioned vice leads more boys astray than any other. The gambler's school is open at all hours and on nearly every street corner. The bootblacks and news-boys of Des Moines, many of them, match pennies when trade is dull, losing and winning with the fortitude of veteran gamblers. The chief says that the most dangerous phase of this is that which it conducted at home, or at clubs, for money or prizes, for if respectability endorses getting something for nothing, the result can only be damaging to the children who witness these things. There should be an effort made by all who are striving to hold up the standard of good citizenship, to lead "u and women to a better way of thinking. While as an amusement it might not seem objectionable, yet constant card playing very ill fits a person for that intellectual and heart culture that should be striven for in this world, which ought to grow better instead of worse. It would seem that a life should be lifted up and ennobled, rather than chained to habits, that, when old age comes on, give no happy thoughts of a life spent in exalting pursuits.—*Mail-Times*.

our Saturday evening paper, the *Mail-Times*. When papers of this kind, which are supposed to wink at indulgencies of this nature, as their columns are full of accounts of progressive euchre, high five, czech clubs, etc., take such a stand, is it not time for Christian people to stop and see where the encouragement of this kind of amusement is leading them? We "now it is claimed that our young people, unless they play at cards or dance, are not invited into society. But better never see or know fashionable society than to be a partner of and one eventually cursed by its sins.

If a party of friends are invited to spend a social evening almost invariably some one proposes a game of cards. Then comes the crisis of temptation. Then the royal Christian will be brave and stand up for right. Such an one will be respected all the more for such a stand, even by the habitués of the progressive euchre circles.

Note what the police chief says: "The most dangerous phase of this vice is that which is contracted at home or at clubs, for money or for prizes, for if respectability endorses getting something for nothing, the result can only be damaging to the children who witness these things."

Fathers, mothers, dare you take the responsibility of playing cards before your children? Picture to yourself in after years, your son a confirmed gambler at the court of justice, saying: "My father or my mother taught me how to play, the whole blame is upon them, they are responsible for my downfall. Curse them!"

Some of you may say, "Well, I am safe. I have no sons and I'm not afraid of my daughters ever becoming gamblers." Yes, but whom do you intend your daughters to marry?

No one believes that the social na-

ture of man should be cultivated more than we, but in selecting our social amusements let us choose nothing that will tend to debase us or that may in after years grow to be a habit that cannot be shaken off. But rather let us choose something that will at least tend to hold up the standard of manhood and womanhood; if not better still to elevate to a higher plane of usefulness and enjoyment. G. A. J.—*The Christian Worker*.

The Barren Fig-Tree.

In a recent sermon at Oxford, briefly reported in the *Christian World*, Dr. Dallinger dealt as follows with the most difficult of all Christ's Miracles—that of the "Barren Fig-tree."

Why Christ's apparent fierceness? Why curse a tree? Was it to satisfy hunger? The tap-root of the difficulty is that people imagine that gentleness can only be ever gentle—never just. The true gentleness does not neglect justice. Christ's message to man was love, and love is both gentle and just. Christ came to disclose that which nature was unable to disclose. Now, at the close of His earthly mission, one thing He had not taught. He must show that the love of God was a hatred of wrong. The fig tree was to Him a

tree, and to the tree, but through the tree, and done to enlighten the world. It is better to be true to the false than to be false to the true; better to be a noble savage than a false Christian. Christ wanted now to teach judgment—God's hatred of falsehood. It was not man nor the beast of the field, but a useless tree that was made the subject of His lesson. He came not to kill but to make alive. The Infinite Father speaks His tenderest tones to man in the withered leaves of the blighted tree. The time of figs had not come. Why, therefore, was He indignant? Because it seemed to have fruit, yet had none. It invited the hungry traveller, yet reeked the earnest seeker.

Prayer is, in the plan of God, a vital force in the universe,—as truly a force in the moral world as electricity or gravitation is a force in the world of nature. It is, therefore, not enough to say that because our Father knoweth what things we have need of before we ask Him, we shall gain nothing through an attempt to make known to Him our needs and desires. God has chosen to condition certain gifts to us on our request for them, and, unless we pray accordingly, we have no right to expect to receive these gifts. The Son of God while He was Son of man realized the importance of prayer for Himself and for His loved ones, and He enjoined on His disciples the duty and the privilege of prayer. If we would be blessed, we must pray for ourselves. If we would have others blessed, we must pray for them. It is often the case that we can do more for those whom we love by prayer in their behalf, than by any other mode of endeavor. And to know that those who love us are praying in our behalf, is something to be profoundly grateful for. God may honor the prayers for us of those whom we prize but lightly.