

the water." John Calvin says, commenting on this verse, "Here we perceive how baptism was administered by the ancients, for they immersed the whole body in water." And the eminent classic scholar, Prof. Charles Anthon, in an answer to Dr. E. Parnly, of New York, who asked him about the meaning of *baptizo*, said, "The primary meaning of the word is to dip, or immerse; and its secondary meanings, if ever it had any, all refer in some way or other to the same leading idea; *sprinkling*, etc., are entirely out of the question."

And here let us add the testimony of a native Greek of Hellenic Institute, N. Y., Prof. Timayenis. He said in a lecture at Chautauqua, in 1881, "The Greeks baptize, of course—they baptize in the real way. The Greek word *baptizo* means nothing but immerse in the water. Baptism means nothing but immersion. In the Greek language we have a different word for sprinkling. When you put a piece of wood into the water, and cover it entirely, you baptize, 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 that you may depend on." Dr. George Campbell, probably one of the most scholarly men in the honored ranks of Presbyterianism, speaks as follows: "I have heard of a disputant of this stamp, in defiance of *etymology* and *use*, maintain that the word rendered in the New Testament—baptize, means more properly to sprinkle than to plunge; and in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails with persons of knowledge to betray the cause he would defend; and though in respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood even in support of the truth." Thus, scholarship triumphs over the narrowness of mere party views, and condemns this unapologetic practice of aspersion.

Trotfoot and Lightfoot.

GOOD-BYE.

Trotfoot and Lightfoot grew strong and rosy again after the scarlet fever, and when the spring days were warm and balmy with the delicious feeling and smell of growing things in the air, they went back to school.

Winnie and Harry, their cousins, came up for the whole long summer holidays. What romps and frolics there were, in the hay fields, in the sweet cum barn, down by the creek under the trees, where they fished, and waded, and paddled, and sailed boats made of shingles, to their heart's content.

Harry rode on Dapple every day, and grew quite expert too, he was no more afraid than Trotfoot; but Winnie always climbed a fence when she saw a cow or horse coming; even the gentle little brown and white calves that butted their silly heads together in the milk pails could put her to flight.

They had some rather unusual pets I must tell you about, first, there was a turtle down by the creek, it was funny to see him poke out his long neck and scuttle away to the water. They counted the tree toad too, he lived in the cherry trees, generally in the one nearest the kitchen window, and uttered his peculiar cry before rain; and the squirrels in the barn, lazy fellows who would get into the granary instead of hunting for their living, and who scolded like fish-wives when the doors were too securely fastened. Then there was

Mrs. Dominick, the old hen who had a numerous brood of yellow chickens, and Mother Goose with fifteen goslings, and the half wild rabbits, naughty little thieves, who hid wherever they could. Bang was hard on them, and of course we must not forget Bang and the cats. I could not tell you how many cherries and berries they gathered and ate, but I can tell you you might go far before you would see healthier, happier children. Squabble? Well—yes, sometimes, not often, I am glad to say.

I am more pleased than I can say to hear that some of you have enjoyed reading "Trotfoot and Lightfoot." Though they are imaginary, most of the adventures I have told really happened to some children of my acquaintance. And now I think the time has come to say good-bye to them. I am sorry to say it. If I tell you, little readers, the old meaning of the word "good-bye," will you remember it and never say "good-bye" carelessly? When our language was simpler than it is now, friends who were parting would say to each other, "God be ye," so you see "good bye" is both a prayer and a blessing; who can have God with him and not be blessed? "In thy presence is fulness of joy."

Perhaps I shall come again by and by and tell you something more; in the meantime, good bye.

AGNES.

Obituaries.

SMITH—On Dec. 8th, Mr. J. H. Smith and his wife, who is a Disciple and a daughter of Bro. Wm. Butt, were called upon to part with their only child, little Burt, a bright and promising boy of three and one-half years.

As he lingered many days between life and death, alternate hope and fear hovered over the house. A faithful Heavenly Father, "too wise to err, too good to be unkind," in His wisdom saw it best to pluck this young and tender plant, and set it in a fairer clime.

He took him away from a world of trouble and temptation, to one of happiness and peace and joy. On this side a vacant chair—a dreary loneliness—over there his angel does ever behold our Heavenly Father's face. Could he speak he would say: "Be ye ready to meet me when the message comes to you."

R. W. BALLAH.

Standard, please copy.

McMILLAN—Died on Jan. 12th, at her home in Erin Village. Sister Janet McMillan, beloved wife of Bro. Archibald McMillan, at the age of 66 years and 8 months. Her death occurred exactly one month after that of Sister H. McMillan, her sister.

Sister McMillan was a native of Scotland. She and Bro. A. McMillan were married Dec. 9, 1845, and, until recently, have lived on lot 19, con. 9, Erin. A few weeks before her death they moved to the village, vainly hoping that the change would benefit Sister McMillan's health. She had been for many years a martyr to the terrible pains of neuralgia in her head, and few can realize how much she suffered. Our sister had for 48 years been a faithful and honored Disciple, her husband filling for many years the position of elder. Nine children live to mourn their departed mother. Mrs. McAlister, Mrs. Blackwood and Mrs. McDougal, of Erin Village; Jessie, Maggie and Archibald C., at home with their father; Daniel S. and Charles, of Erin Township; and John, of Owen Sound. With reference to their mother they can say, "We sorrow, but not as those who have no hope."

R. W. BALLAH

ROBERTSON—Died, in Nassagaweya Township, near Acton, on Christmas

morning, 1892, Donald Robertson, in his ninetieth year. This brief notice records the fact that another pilgrim has passed over the line which divides the present from the unseen.

Our Brother Robertson lived a quiet and peaceful life, in all godliness and honesty. He was beloved by his family, esteemed and respected in the community where he was known for nearly fifty years, and in the church he was honored by all who knew him. He was a Highland Scotchman of the old type, in whom constant kindness, uprightness, and a clear sense of duty were a part of his being. To him it was not enough to *know his duty*, but with a single purpose he pressed forward to do what he was convinced was right. For fourteen years he travelled seven miles over a very, very bad road, generally on foot and alone, to the old "Eramosa East Church." His faithfulness and patience were rewarded, and his cup of joy was filled by seeing his wife, Sister Robertson, recently deceased, and all his family of four daughters and four sons, one after another, confess their Saviour and serve Him, by obedience to His commands. How much we owe to those faithful fathers in the gospel, who, under many discouragements were loyal to the word of God. Oh! that we who enjoy the blessings which they made such sacrifices to obtain, may be equally faithful to the greater privileges God has given us. The family are all zealous, active members of the church, they sorrow the loss of a kind father, but he has left them the example of a life ennobled by the gospel of the grace of God. What a comfort to know in our sorrow that God has provided better things for them that love Him.

The enclosed slip from the Acton Free Press gives the opinion of a secular paper regarding our departed brother. In the hope of meeting again on the other shore.

HUGH BLACK.

"Just two months ago the Free Press was called upon to record the death of Mrs. Donald Robertson, of Nassagaweya. On Sunday her husband followed her to the brighter and better land, after a life well spent in honest and honorable activity, always on the alert to do good and ever striving to live a pure Christian life. Mr. Robertson has been in frail health for some time, and since the demise of his partner in life he has gradually failed, and on Christmas day his spirit took its flight. He had reached a ripe old age and died in his ninetieth year. His native place was Lochtayside, Perthshire, Scotland, from which place he emigrated to Canada when about 15 years of age, and settled in South Lanark, where he was married. In 1844 he came to this county and settled on the farm where he resided until his death. Mr. Robertson was of a retiring disposition and refused to accept any public office. His home was his palace, and his children now rise up and call him blessed. He was a member of the Disciples of Christ."

2000 Sermon Books Free!!!

I have in press a new edition of twenty thousand copies of my book of sermons, the Tennessee Evangelist. The entire edition is consecrated to the cause of Bible education of poor young men who desire to preach. This is truly a "missionary" edition. I will send a copy free to any preacher, elder, or any other responsible brother who will send 6c. in stamps, the addresses of a few earnest brethren, and promises to help introduce the book if he thinks it worthy. Ready, March 1, 1893. "First come, first served." Prof. Ashley S. Johnson, Kimberlin Heights, Tenn.

In ordering goods or in making inquiries concerning anything advertised in this paper, you will oblige the publisher as well as the advertiser by stating that you saw the advertisement in THE CANADIAN EVANGELIST.

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OFFERS

For 1893



In order to stimulate and encourage our friends to work for the EVANGELIST, we make the following special offers:

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5. Anyone sending more than four new subscriptions, for every such additional new subscription will have his own subscription to the EVANGELIST extended three months, or receive 25 cents in cash, as he may prefer.
6. Anyone now a paid up subscriber, who wishes to present a friend or neighbor with the EVANGELIST for one year, may do so by sending us 50 cents.
7. Should our agents or other friends, who are soliciting subscriptions, find any brethren or sisters who are anxious to have the EVANGELIST, but not able to pay for it, if the names and addresses of such persons are sent to us, we shall put them on our complimentary list, and give them the paper one year for nothing.
8. By the kindness of J. M. Warner, proprietor of the Hamilton Carpet Sweeper Manufacturing House, we are able to offer to any one sending ten new yearly subscriptions to the EVANGELIST a Grand Rapids Carpet Sweeper, the retail price of which is \$3.50. This offer will hold good throughout the year.
9. We have great pleasure in making the following offer to all subscribers to the EVANGELIST, old and new: For \$1.25 we shall give the EVANGELIST for one year, and a copy of "On the Rock; or, Truth Stranger than Fiction." "On the Rock" until recently was only issued in cloth binding, and sold for \$1.50. The edition we offer is bound in paper—good, tough paper, though—and sells for 40 cents a single copy. "On the Rock" is one of the most popular and most useful books ever written by a Disciple. This is an opportunity to procure it for a trifle.
10. We are very anxious that "On the Rock" should have a large circulation in Canada this year. It is admirably adapted to the religious situation in this country at the present juncture. We should like to place a copy of it in every home the EVANGELIST visits, and in every family in the brotherhood in our land, and we are confident that it would be of great benefit to the cause of Christ were it widely distributed among our religious neighbors. To further such distribution we make this offer: If any paid-up subscriber will send us 50 cts. with the name and address of some person, not a Disciple, we shall send that person the EVANGELIST for three months, and a copy of "On the Rock."

These special offers have this advantage, that they provide a reward for everyone who does anything for the EVANGELIST, even down to the person who only obtains one new subscriber.

Finally, our friends are reminded that in assisting the EVANGELIST they are aiding the cause the EVANGELIST is devoted to, viz., the cause of Primitive, Apostolic Christianity.

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