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"WORK WHILE IT IS CALLED TO-DAY."

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## THE DRINKING-HOUSE OVER THE WAY.

### AN INCIDENT OF THE CRUSADE.

The room was so cold, so cheerless and bare,  
With its rickety table and one broken chair,  
And its curtainless window with hardly a pane  
To keep out the snow, the wind and the rain.  
A cradle empty, pushed up to the wall,  
And somehow that seemed the saddest of all.  
In the old rusty stove the fire was dead;  
There was snow on the floor at the foot of the bed.  
And there all alone a poor woman was lying,  
You need not look twice to see she was dying;  
Dying of want—of hunger and cold.  
Shall I tell you her story—the story she told?  
"No, ma'am, I'm no better, my cough is so bad;  
It's wearing me out though, and that makes me glad,  
For it's wearisome living when one's all alone,  
And heaven, they tell me, is just like a home."  
"Yes, ma'am, I've a husband, he's somewhere about;  
I hoped he'd come in 'fore the fire went out;  
But I guess he has gone where he's likely to stay,  
I mean to the drinking-house over the way."  
"It was not so always; I hope you won't think  
Too hard of it, ma'am, it's only the drink."  
I know he's kind-hearted, for, oh, how he cried  
For our poor little baby the morning he died!  
"You see he took sudden, and grew very bad,  
And we had no doctor—my poor little lad!  
For his father had gone—never meaning to stay,  
I am sure—to the drinking-house over the way."  
"And when he came back 'twas far in the night,  
And I was so tired and sick with the fright  
Of staying so long with my baby alone,  
And it cutting my heart with its pitiful moan."  
"He was cross with the drink, poor fellow, I know  
It was that, not his baby that bothered him so;  
But he swore at the child, as panting it lay,  
And went back to the drinking-house over the way."  
"I heard the gate slam and my heart seemed to freeze  
Like ice in my bosom, and there on my knees  
By the side of the cradle, all shivering,  
I stayed;  
I wanted my mother, I cried and I prayed.  
"Till a clock it struck two 'fore my baby was still,  
And my thoughts they went back to the home on the hill,  
Where my happy girlhood had spent its short day,  
Far, far from that drinking-house over the way."  
"Could I be that girl? I, the heart-broken wife,  
There watching alone, while that dear little life  
Was going so fast that I had to bend low  
To hear if he breathed, 'twas so faint and so slow."  
"Yes, it was easy his dying, he just grew more white,  
And his eyes opened wider to look for the light.  
As his father came in, 'twas just break of day,  
Oh no in from the drinking-house over the way."  
"Yes, ma'am, he was sorer, at it at mostly I think.  
He often stayed that way to get off the drink,  
And I knew he was sorry for what he had done."

For he set a great store by our first little son.  
"And straight did he come to the best of whine  
Our baby lay dead, so pretty and fit;  
I wondered that I could have wished him to stay  
When there was a drinking-house over the way."  
"He stood quiet awhile, did not understand,  
You see, ma'am, till he touched the little cold hand;  
Oh, then came the tears, and he shook like a leaf,  
And said: "'Twas the drinking that made all the grief."  
"The neighbors were kind and the minister came,  
And he talked of my seeing my baby again;  
And of bright angels—I wondered if they  
Could see into that drinking-house over the way."  
"And I thought when my baby was put in the ground,  
And the man with the spade was shaping the mound,  
If somehow only would help me to save  
My husband, who stood by my side at the grave."  
"If it were not so handy, the drink!  
The man that make laws ma'am, surely didn't think  
Of the hearts they would break, of the souls they would stay,  
When they licensed that drinking-house over the way."  
"I've been sick ever since, it cannot be long;  
Be pitiful, lady, to him when you're gone;  
He wants to do right, but you never would think  
How weak a man grows when he's fond of the drink."  
"And it's tempting here and its tempting him there;  
Four places I've counted in this very square  
Where a man can get whisky by night and by day,  
Not to reckon the drinking-house over the way."  
"There's a verse in the Bible the minister read:  
'Nodrinkard shall enter Heaven,' it said;  
And he is my husband, and I love him so,  
And where I am going I want him to go.  
"Our baby and I will both want him there;  
Don't you think the dear Jesus will hear to my prayer?  
And please when I'm gone ask some one to pray  
For him at the drinking-house over the way."  
—Mrs. Nutting in Union Signal.

## Christ Commanded Immersion.

Mr. McDiarmid's First Address at Tonawanda, N.Y.

Hon. Chairman and Christian Friends,

It was thought, as you are aware, that a public discussion touching the action and subjects of Baptism, would be held in your town, but as all efforts in this direction have failed, I am here by invitation to deliver a series of lectures upon the subject. To you who have read the correspondence published in one of your papers, it is only necessary to say that we were not willing to enter into a discussion as to the meaning of a Greek word, *baptizo*, pledged to quote no Book but the Bible—the final appeal to be to the Hebrew and Greek texts. This, as any one may see, would not only allow the speakers to assert what they pleased about the meaning of the Hebrew and Greek words in dispute, but it

would prevent them from proving anything by an appeal to the Lexicons or Dictionaries of these languages. Such a shutting out of light, as to the meaning of words, is not to be tolerated by one who seeks the light of unchanging truth. Under such a limitation, the speakers would be compelled to set themselves up as the final authority, as to the meaning of the words that might be brought into the discussion. It will be time enough for us to assume such wisdom as to the Hebrew and Greek languages when we find that the scholarship of the ages is against us.  
Our Saviour gave a commission for all times and all climes—to be obeyed by all who should believe on Him, whether wise or unwise, young or old. Such a commission ought to be easily understood. Prophecies may not give up their hidden meaning even to the wisest men; but commands to be obeyed by all, must not be "hard to be understood." Every word in the commission easily discloses its meaning, as it ought, to the earnest seeker after truth, whose mind has not been confused by words without knowledge.  
Let us give the commission as in Matt. xxviii. 19:  
GREEK.—*Porreuthentes oin mathetaute panta ta ethne baptizontes autous eis to onoma tou huiou kai tou patrou Pneumatou.*  
"Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."  
There is as great a necessity for translating *baptizo* into the English and the other languages of modern times, as there is for translating *porreuthentes*, the first word, "go." Why not leave all the commission in Greek? Every word in the commission, or in the whole Greek New Testament as to that, has as much right to keep its meaning under cover, as has *baptizo*. The meaning of none of them is more readily discovered.  
If it were my business to prevent people from understanding the words of the commission, I would treat each word it contains just as *baptizo* is treated by those teachers of men who clamor for modes of baptism. In that case I would say, and say truthfully, too, that *porreuthentes* does not necessarily always mean "go." It sometimes means *pass, die; also live*. Therefore, I would say, were I darkening matters, no man can tell what it means in the commission (or anywhere else) in the same way, *mathetaute* would be treated; it means *teach, or make disciples, but then it also sometimes means learn*. How dark the commission is getting under this style of treatment. *Ta ethne*, "while it means nations frequently, it sometimes means *pagans* as distinguished from civilized people; thus the commission may not embrace us! Also the word *onoma*, *name*, sometimes means *presence*, as well as half a dozen other things. So a half a dozen could be thrown around *patros, Father, huiou, Son, huiou, Holy, and pneumatou, Spirit. Huiou* means *pure* as well as *holy; pneumatou* means *air, wind, as well as "Spirit."* This would

give as *pure air* instead of "Holy Spirit" in the commission! This is exactly the way *baptizo* is treated, and its meaning hidden from the people. It is *lawlessness*. Nearly every word has a variety of meanings or definitions. Nearly every word is used *casually* in an *unusual sense*; but he who on the account seeks to throw doubt over a word in its *hundred* occurrences in the Bible might be more profitably engaged. If all the other words of the Bible were treated as *baptizo* is treated, we would have no Bible in our tongue worth mentioning.  
We claim that *baptizo* means *immerse*, and ought to be so translated in the New Testament, as it is in other books. When we say *immerse*, it is to be understood that dip, plunge, overwhelm, wash and such words may be used instead, sometimes, as a matter of taste or fitness.  
Immersionists are frequently charged with being uncharitable because they practice immersion only, and those who allow the candidates the choice between sprinkling, pouring and immersion, are held up as charitable by way of contrast. As some are misled by this claim, let me read some extracts from those charitable people. Rev. John Wood, Congregationalist, in his book on Baptism, p. 24, says:  
"Immersion is the Scriptural mode."  
Rev. T. Withrow, Presbyterian, in "Scriptural Baptism," page 23, says:  
"Immersion has no footing in the Bible." "In the whole world of God there is no command to dip."  
Rev. J. D. Currie, Methodist, in "Catechism of Baptism," p. 41, says:  
"The testimony in favor of sprinkling is clear and irrefutable. It is the Bible mode."  
Rev. Cameron, Presbyterian, in his tract, p. 8, says:  
"Immersion is in opposition to the word of God."  
These statements are as positive and direct against immersion, as statements could well be made; but if they are true they are not made too positively. With no more positiveness—and perhaps no less—do immersionists claim immersion as the act ordained by the Saviour, and declare that sprinkling "is in opposition to the Bible." But unlike their more charitable brethren, they will not depart from what they consider the Lord's commandment, and practice what they have just declared to be in opposition to the Bible—for the sake of gratifying themselves or their converts. Is it charity to do in the name of the Lord what we have just declared the Lord never commanded? Let those who boast of such charity make answer. A minister in your town—Dr. Watson, who is here to-night—recently printed, over his own name, in the *Herald*, what I shall now quote:  
"There are no instances in the Bible where baptism means to immerse, but on the contrary, there are cases where it means to sprinkle and pour. . . . We baptize by sprinkling and pouring because they are revealed in the Bible, and immerse because it is not prohibited."

This is the way to be charitable, I suppose—immense because it is not prohibited! In the Lord's name? By His authority, or whose? Such charity, such liberty or lawlessness might equally well administer extreme unction to the dying and effect deliverance from *hades* for the spirits of the wicked dead, if they could be reached, in the name of the Lord by the prayers of the saints. Our question is: What did the Lord command when he said: "*baptizing them*?" What does the Greek word *baptizo* mean?  
We have no concern about "a *des* of baptism." It is an invention, among the many inventions, of men who succeed in presenting people from learning what *baptizo* itself is. Jesus never commanded "modes of baptism." He ordained *baptizo* itself. Let this not be forgotten.  
What is baptism? Let us first appeal to the Greek Lexicons or Dictionaries, as we would appeal to Webster or Worcester or Walker as to the meaning of a disputed English word. To the Greek Lexicons we go for the meaning of Greek words.  
Suppose we read Matthew ii. 1:  
"In those days came John the Baptist."  
John, the who? The Greek word is *Baptistes*. Liddell and Scott's Greek lexicon of 1869 says:  
"*Baptistes*, one that dips, a baptizer."  
Dunbar's Greek lexicon of 1840 says:  
"*Baptistes*, he who dips or immerses a baptizer, a *Baptista*."  
Dunnegan's Greek lexicon says:  
"*Baptistes*, One who immerses or submerges, a one who confers baptism."  
Pickering's Greek lexicon says:  
"*Baptistes*, He who dips, a dyer, a baptizer, the Baptist."  
Schrevelius in his Greek Lexicon, 1836, says:  
"*Baptistes*, He who dips or immerses, a baptizer, baptist."  
I might add other Lexical testimony as to the meaning of *Baptistes*, showing that John the Baptist was one who immersed the people who came to him; but this is sufficient. The Lexicons from which I have quoted, and from which I will hereafter quote, were made by members of churches which practice sprinkling. Let not this be forgotten. As scholars and candid men they could give no other testimony—though it was contrary to their practice. Let us now read Matthew ii. 6:  
"And they were baptized of him in Jordan."  
Having already learned that *Baptistes* means, "he who immerses or confers baptism," it is hardly needful to quote authorities as to the meaning of the verb *baptizo* here used. But we will quote, nevertheless, a few Greek Lexicons as to its meaning. Than Grimm's Lexicon of the New Testament there is no higher authority. Here is what this Lexicon testifies.  
"*Baptizo*—I.—First, properly I immerse repeatedly, I immerse, I submerge; by immersing or submerging, I cleanse, wash, purify with water, equivalent to *lambano* (Heb. for dip, II Ki. v. 14).

II.—In the New Testament it is used especially of the rite of holy washing, established first by John the Baptist, after this through the command of Christ, received by Christians and conforming to the nature and import of their religion. This is immersion into water, wrought for the purpose that it might be a sign of faults and crimes wiped away; undertaken by those who, led by a desire for salvation, wished to be admitted to the privileges of the Messianic Kingdom.  
Let us quote from Wahl's Greek Lexicon, 1829. I have it here in English and Latin which I copied directly from the work itself in the University of Toronto.  
"*Baptisma*—(From *Bapto*, dip frequently, in the New Testament.) I immerse properly and truly concerning the sacred immersion. . . . Passive and middle significance, I suffer myself to be immersed, I receive the sacred washing. Matt. iii. 13, Luke iii. 7, 12, vii. 29, 30, Acts ii. 41, vii. 12, 13, 36, ix. 18, xvi. 33."  
In view of this testimony in regard to which all standard Greek lexicons agree, what must honest men think of the candor of Rev. W. A. McKay, of Woodstock, and Rev. T. Gallagher, D. D., of Lagrange, Mo., and others who declare that, No first-class Greek Lexicon gives immersion as a meaning of *baptizo* in the New Testament? Mr McKay offered a reward for such a Lexicon, and when I confronted him with the Lexicon in hand he would not look into it, but would refer to it men more than a hundred miles distant, and thus he made good a very narrow escape. Now let us read Matthew iii. 7:  
"But when he saw many of the Pharisees and Sadducees come to his baptism."—Greek *baptisma*.  
Let us see what the Lexicons say about the Greek word *baptisma* to which we have now come in reading our New Testament.  
Dunbar's Lexicon says:—  
"*Baptisma*, Immersion, dipping, plunging,—Metaphorical, misery, slavery, that is, with which one is overwhelmed (Math. xx. 22)."  
Liddell and Scott's Greek, 1869, gives:  
"*Baptisma*—Dipping in water, baptizing, in the New Testament." Hierocian Greek lexicon gives: "*Baptisma*, Immersion, dipping, immersing, instructing."  
Wahl's Greek Lexicon says:  
"*Baptisma*, Immersion; it is used concerning the sacred immersion of John, then of that which Christ appointed, &c."  
But do not the Greek lexicons, or some of them, also give *sprinkling* or *pour* as meanings as well as immerse, perhaps you will ask?  
We will now give you a little testimony on this point.  
A letter was recently written to several Professors of the Greek language in the best American colleges asking the following question.  
DEAR SIR,—Will you please write to me the name and publisher of at least one standard Greek-English Lexicon that gives either *sprinkling* or *pour* as one of the meanings of the Greek word *baptizo*? If there is no such standard Lexicon state the fact.  
(To be continued.)  
The love of the brethren is not the love of partisans. It is the pure, all-embracing love of Christ directed toward those who belong to him.