

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO DAY."

LAW & WHITELAW, PUBLISHERS AND PROPRIETORS.

Volume III. No 10

MEAFORD, ONTARIO, AUGUST 1884.

Whole No. 34.

THE OLD HOUSE.

Above its gray and mossy roof
The tall trees downward bend,
As tho' with wide protecting arms
Its portals to defend.
With all of luscious verdant growth
The stately trees are gay,
Each year leavened with added grace,
But marks them with decay.

But, dear old house, fond memories
Thy crumbling walls enfold,
To us that hold thy roof so dear
With all that's treasured old
And hazy in our youth
As we sit in after years.
Aid buds of all the tenderness
That memory reweaves.

If sad, unbidden guests there were
Beside that chimney hearted,
When grief and sorrow entered in
To check our joy and mirth,
Not less we loved the hollow spot
Where we have suffered long,
For faith and trust have purified
The soul and made it strong.

I would that all the stately homes
They build from year to year
Might be in very truth abodes
Of innocence and cheer,
Like the old house, a sheltering nest
In childhood's happy time,
The refuge of our later youth,
The Mecca of our prime.

ANNA E. TRAKAT.

Christ Commanded Immersion.

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

(Continued.)

Prof. W. S. Tyler of Amherst College, Massachusetts, in reply says—

"I do not know of any good Lexicon which gives *sprinkles* as a rendering for *baptizo*. Liddell & Scott, which is now the standard Lexicon for classic Greek, gives *pour upon* as one of the meanings, and Lexicons generally give *wash* and *baths* together with *dip*, *immerse*, *sink* and *dye* among its meanings. The primitive meaning of the word was probably *dip*—indeed the root *hap*, like our word *dip*, seems to be dipping in its very sound.

Prof. Tyler fails to tell that *pour upon* appeared only in the first edition of this Lexicon—the five later editions leave out *pour upon* as not being correct.

In regard to this point let us read what Prof. J. B. Foster, of Colby University, Waterville, Maine, says—

"Liddell & Scott in their first edition, gave as one of the meanings of the word *baptizo*, to *pour upon*, but corrected it in the second edition and the correction stands in the latest (sixth) edition."

Milton W. Humphreys, Master of Arts, and Doctor of Philosophy (Leipzig) Professor of Greek in Vanderbilt University, Nashville, Tennessee—a Methodist in situation—declares that—

"There is no standard Greek-English Lexicon that gives *sprinkle* or *pour* as meanings of *baptizo*."

This is the fact in the case. With such testimony before us, it is unnecessary to waste our time quoting farther from Greek Lexicons. I have half a dozen or more here with me which can be examined by any person who so desires.

Their testimony is a unit as to the word in dispute. They speak a common language. The authors of these Lexicons, though Pedobaptist, agree that *baptizo* means to *immerse*, not to *sprinkle*. It will now be proper to show that the Lexicons are correct, by an appeal directly to Greek writers immediately after our Saviour. Our Lord did not manufacture the word *baptizo*; neither did he use it in a sense unknown to the people. The word was in use among the people like all the other words which he used, and it is to be understood from the usage of that time. It was understood before there was a New Testament, and it can be understood now, so far as the action involved is concerned without even opening the new Testament—or the Old either as to that. But both Testaments, however, add greatly to the light that shines upon it. It is proper to receive light touching this word, no matter whence it comes as we would do in regard to all other words, whether found in the Bible or out of it.

Continually pressing down and immersing *baptizo*, him while he was swimming, as if in sport, they did not desist till they had suffocated him."

It needs no prophet to tell what *baptizo* means in this passage. Josephus uses *baptizo* in his works fifteen or sixteen times, and always in the sense of *immerse*. In this he is like every other Greek writer. Of course, according to the connection, as the matter of propriety, as said before, it may be translated variously,—*immerse*, *dip*, *plunge*, *submerge*; and where it is clear that the person or thing does not rise, it may be translated *drown* or *sink*. In this latter sense it is not, however used in the New Testament. That is, in the New Testament instances, *drowning* never follows.

Here is another example, from Strabo, who was born 60 years before Christ. Speaking of hurling a dart into a rapidly flowing stream, he says:

"And to one who hurls down a dart, from above into the channel, the force of the waters makes so much resistance, that it is hardly baptized."

This shows that in Strabo's time *baptizo* meant to immerse.

Score of examples of similar import and equal clearness can be produced from the pages of Greek writers, who lived before and after Christ. No example can be produced of the use of *baptizo*, in Greek literature, where it means *sprinkle* or *pour*.

Josephus, who lived in the days of Paul, wrote much in the Greek language. He has occasion to use the word *baptizo* frequently, respecting the daily events of life. I have his works here, translated by William Whiston, A. M., Professor of the University of Cambridge. On page 84 he translates it "dipping," page 304 "dipped," and on page 435 "dipped." On pages 199 and 498, when it is clear the objects, ships—could not rise or be taken out, he translates it well enough, "drowned," which, however is rather what followed the baptizing. Why cannot *baptizo* in the new Testament be translated into English as well as in the works of Josephus? The variety of practices in the churches prevents it. This ought not to be.

Let us now open four Bibles: the inspired Hebrew; the Greek, translated by the seventy; the German, translated by Luther; and the English translated by King James. Turning to II. Kings, 7, 14, we read that Naaman *dipped* himself seven times in the Jordan. The Hebrew word in this passage for *dipped* is *tabal*, the Greek word is *baptizo* the German word is *taufen*.

Christ and his apostles read the Greek Bible, and the New Testament writers generally quote from it. Christ, in ordering the ordinance which we call baptism, selected the word *baptizo*, which tells us that Naaman *dipped* himself. If *baptizo* in II. Kings 7, 14 means *dip*, as it does, according to the Hebrew, English and German Bibles, how happens it that it does not mean the same

of the boy Aristobolus, by Herod's command by his companions—he says:

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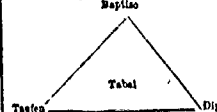
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in the New Testament? Martin Luther in his translation of the Bible which I have here, uses *taufen* (*dip*) when telling what Naaman did to himself in the Jordan, and like a consistent translator when he comes to the passage in Matthew which says John baptized in the Jordan, he translates it *taufen* (*dip*) also. Luther explains that by *taufen* he means *dip*. It matters not what *taufen* has since come to mean by a practice contrary to its meaning in Luther's time. In Luther's translation it means *dip*.



This diagram will exhibit in one view this argument from these three translations. *Tabal*, in the centre is the inspired word. Three translations, *dip*, *taufen*, *baptizo*, at the points, together with the word *Tabal* in the centre, conspire to say that *baptizo* in the Bible means *dip* or *immerse*. This, itself, is enough.

An effort is often made—it was made recently in the Tonawanda papers to prove that Naaman did not dip himself, that he must have been sprinkled according to the law of Moses for the cleansing of lepers mentioned in Lev. xiv., 7.

D. D. Currie, in his book, page 15, says,

"It is evident he must have sprinkled himself seven times. Naaman was a leper. The leprosy was incurable by human means. God has provided a way by which a cure might surely be effected. There was no other way but God's way. That way is defined in Leviticus xiv., 7, and he 'shall sprinkle upon him that is to be cleansed from leprosy seven times, and shall pronounce him clean.' Through this sprinkle there was to be cleansing. What did the prophet tell him? As a faithful prophet he must not make a law of his own, but tell him to keep God's law. Go and wash—that is, sprinkle—seven times... Naaman went and baptized himself seven times. He did not immerse himself."

Thus by a little sophistry this Methodist Minister leads himself along till he directly contradicts the Bible, which he says "Naaman dipped himself."

It is sufficient to say, the law of Moses had no mode of cure for leprosy. It had a ceremonial cleansing for those who had been healed, (See Lev. xiv. 1-10).

Leprosy would not have been the terrible disease it was if it could be healed by a Jewish ceremony. In that case the healing of the leper would be an every day occurrence. But the Saviour says, "Many lepers were in Israel in the time of Elijah the prophet, and none of them were cleansed (healed) but Naaman the Syrian."

This shows that the healing of this leper was by a miracle and not by an established ritual. Teachers of the people should know this. If lepers could be healed by the law of Moses why

were they driven from human society? Why did they appeal to Christ for healing power as their only hope of deliverance from the disease? God cured Naaman according to a special appointment made by His prophet Elijah. The ceremony spoken of in Lev. xiv., 1-10, for the ceremonial cleansing of one who had been healed, had nothing to do with the case. The distinction between the real cleansing from the disease and the ceremonial cleansing is seen in Luke v., 12-14. A man "full of leprosy" is cleansed or healed by the Saviour. After his cure Christ says to him:

"Go thy way, show thyself to the priest and offer for thy cleansing, according as Moses commanded for a testimony unto them."

With these facts before us, there is no apology for being deceived by those who will not learn that the cure of Naaman by Elijah was as distinct from Jewish ritualism as was the cure of this leper by Christ the great prophet. They do not touch at any point. The one is a real healing of the disease itself the other is a ceremonial cleansing after the disease has disappeared.

Dr. Watson, in the Herald, in his review of Mr. Evans, says,

"Upon this erroneous assumption—Evans—proceeds to state that the Hebrew term 'tabal' (not *tabal*) is the corresponding term for immerse. No one familiar with the Hebrew Scriptures would make such a statement. The Hebrew equivalents for immerse, are *yarad* Ex. xv. 5, *tabal* Ex. xv. 10. The fact that *tabal* is not the word for immerse is the reason that the Greek translators used the term *bapto* rather than *baptizo*."

Well, let us open Davidson's Hebrew Lexicon and see what *tabal* (or *tabal*) *tabal* and *yarad* mean respectively.

"*Tabal*.—I. to dip, immerse; II. to stain."

Yet *tabal* is not the Hebrew word for immerse! Indeed! Now let us read the definition of *tabal* which Dr. W. gives as the Hebrew equivalent for immerse!

(To be Continued.)

CHRIST'S COMING.

DEAR WORKER.—The Saviour's first coming was a matter of prophecy and promise, and its fulfillment looked for with much anxiety, for those who made the Lord's testimonies their study. Though many ages intervened between the first promise and his advent in Judea among his own nation, yet all things foretold of him were fulfilled. How he would come and what he would do, evidently were not well understood even by those who were looking for him among the Jews. This second coming is equally certain, and will be very unlike the first. It will be sudden but glorious and triumphant, and its effects lasting and decisive. How many ages may yet roll past before he comes, or how few weeks end the time, no one knows, but the great event will transpire at the time appointed. Many attempts have in the past been made to fix the time, which have

"draws nigh." As foretold by himself, the world will be going on when he comes as unprepared as in the days of Noah revelling in wickedness and folly. It will be the grand scene of the future, and a grand manifestation of Almighty power and supreme authority. He comes not to minister or to be ministered to on earth, but will display that majesty which was insulted when men preferred a murderer; and despised his name. Great events will transpire and mighty changes take place when he comes, but just in what order they will occur that grand occasion alone will show. That the Lord will come again all intelligent bible readers admit, but what will be the results, and how all things will go on immediately after his appearing they do not agree about. Like all other efforts at knowing more of the future than is revealed, the attempt to arrange the events that will certainly transpire at the Lord's second coming, has led to much contention and certainly many errors. As to the precise time of his coming it is not very plainly revealed; for very wise reasons. Many seem to think he is coming to stay on the earth for a thousand years, but he never so taught. Some teach that he is coming in his glory to give his rebel creatures another chance to accept his mercy and be blessed by him, but no such teaching is found in his word. A greater delusion certainly could not be invented by man. Some believe he is coming to reign as a king in Judea, and to extend his empire over the whole earth, but where does he say he will ever reign on earth as a temporal king? So far as his people are concerned he is coming to receive to exalt to bless them. They shall meet him and ever be with him in his heavenly mansions. But to his enemies he comes to take vengeance on them because they do not obey the Gospel. He will be clothed in majesty and attended by the heavenly powers. He will mete out everlasting destruction to the impenitent. Jude says he will come to execute judgment on the ungodly. Peter, writing of his second coming, affirms the perdition of ungodly men, 2 Pet., 3, 7. The certainty of the Lord's coming, and the supreme dignity and glory which will be shown on that occasion, gives it an importance beyond all conception. Though he comes as a thief in the night to the wicked yet his people are waiting to meet the "King in his glory." All attempts to explain how the Lord will come, and how the dead will rise, are but attempts to know more than has been revealed to us. The dark recesses of the grave will hear the summons for all to appear before the Lord in judgment. No believer need be troubled about how and when all things promised will transpire, for the Lord has arranged, all the events, and will bring them all to pass in their proper order. Let his people rely on his promise to return, and prepare to meet him rejoicing in hope of the glory to be revealed in him, and to be enjoyed by all who love his appearing.

With these facts before us, there is no apology for being deceived by those who will not learn that the cure of Naaman by Elijah was as distinct from Jewish ritualism as was the cure of this leper by Christ the great prophet. They do not touch at any point. The one is a real healing of the disease itself the other is a ceremonial cleansing after the disease has disappeared.

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