Christian Worker.

d it SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO DAY

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MEAFORD, ONTARIO, CEPTMBER 1884.

Whole No. 35; SWEET AND BITTER,

O CAND OLD POLM.

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to value the ties the lightest that petitions the case the lightest transfer the start.

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Tology Lines acre are builders of a nations weath or same; Intelligences in jumping, it and fattened on the same; B. the sweat of other toechash; Lavine only to a jules; Wheathe poor trans outraped freedems.

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Truth and justice are elema.

Norp with lovenness and tight:
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ing.
Boundless love to me,
what opportunity with its titles,
As the publishin the rea.

Christ Commanded Immersion.

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

(Continued.)

" Tadal .- 1 To tingle, to quir er; Il. To roli or tumble down, that is, to sink, Ex. xv., 10; III. To be shaded, dark."

This word is found in the following lassages --

"My lips quirered at the voice," (Hak iii., 16.)
"His cars shall tingle," (Jor.

xiv., 3.)

et according to Dr. Watson tealed is the Hebrew equivalent for the English word immerse In the Bule it is tomelated quirer and tingle, but nover dip or immerse. How is that for a gen tleman and senolar who desired to have the Bible only in this dis-

cusion ! Now let us look at yarad, his other Hebrew equivalent for im-

Davideon's Hebrew Lexicon de Line it thus :- " I wal - 1. To go or come dozen

uce nd; 11. To go down or decline III. To flow, run down, as the eye with tears; IV. To cast down, to

This is a curious equivalent for immerce, most men will think. But in no case Is its meaning im

It is found in the following stateness and in scores of similar sentences in the Bible-

" Abraham went down (yarad) nato Egypth Gen. xit., 10.)

She went down (yarad) unto

the well," (Gen, xxv. 15.)

Moses went down (parad)
from the mount." (Exodus, xiv.,

is the well before drawing the water for Abram's servant! Would it not be better to let the bible speak for f' 'If-It says " Nas-man dipper himself"-using the

word tabal in Habrew, and baptito in Greek. Tabel means dip or immers. Nother toolal or yarad menes lameree. Something is wrong with the theory that requires a man to reject the tostimony of the Lexicons as well as the testimony of the Bible touch

ing the meaning of its words. Let me place before you now the form of a diagram of eight points the testimony of eight translations of the New Testa-

This diagram exhibits the fact that Latin scholars in the second century translated baptize in their Testament to the Latin word tingo, by which they meant dip or immerse, as can be proved beyond a doubt by an appeal to the writers of the third century. So the Syriac scholars of the sec the second century translated baptize into their new Testament by gnamadh, a word that means immerse, and is so defined by the Syriac Lexicons, as I stand pledged to show if it is questioned. So the Gothic translation made in fourth century, the Anglo Saxon ression made in the eight's century the Lower Saxon made in the filenth century, the German made in the 16th century, and the Dutch made in the 17th century, translate by words that mean dip or immerse, namely, Daupjan, Dippan, Doepen, Taufen and Doopen. You need not go farther than Webster's Unabridged to learn that these words mean dip. Turn to dip 'n Webster and

> Text politics, Tel Century. Table - Hebrew. licorus - Datch, Tatante-Germin, 16th Century. Paptizo GRANADE-Africe. Tod Centers. DATTIAN Gothle, Direan -Angle Salon, ath Century. Dorz zw-Lower Bezon, 15th Orning.

In the translation of the New Testament, made for the Jews, into the Hebrow language, in the sixteenth century, baptize is tranelated tabal using the very that for over three thousand years has been telling the Jows that Nasman dipped himself in the

It does not require divine wis dom to see now why an effort was made to allow no translation of the Bible to appear in this dis-cussion except that of King James The translations of the New Teatament to which I have made to fer nec, and many others to which might refer, express the scholarship of the ages from the sec arship of the ages from the present and century down to the present time. With unlimited breath and one soul they declare that time. our Lord Jesus Christ commanded

immersion. A gentleman in Toronto, J. D. Henderson-being interested on

reply:-

Edinburgh, Dec., 25,1878. DRAB SIR. -There cannot be the slightest doubt that Raptizo both in classical and occlesiastical sprinkle is quite different, vis,

Practically, however, this is of no consequence; as the water has no virtue in itself, being only sign of internal purity; and it is equally a sign whether sprinkling or dipping be used. "The letter killeth but the spirit giveth life."

Sincerely yours.

JOHN L. BLAIRIE.

As a scholar, Prof. Blaikie could not do other wise than give dip or some equivalent word as the meaning of the Greek word referred to. He could not avoid referred to. He could not avoid saying that the word for sprinkle is quite different, namely, Raino Let it be understood then, that if our Saviour had intended to or dain sprinkling, he would have used the word have used the wo quite different word, one that cens to div.

Prof. Blaikle should have said no more. The moment he leaves the meaning of the word and eave "Practically, however, it —" Practically, however, it it is of no consequence,"—he does no credit to his station, and becomes wiser than Josus. Pracpeomes whet then essent and finally and critically and really, Jesus asys—"He that believeth and is dipped (or mersed) shall be saved."

Who has the right to say that It is of no consequence whether we do just what Christ command ed or do something confessedly quito different"! Indeed Prof. Blaikte intimates that it is better to do something different, as "the letter kills"! That is it. First learn just what the word means, and then go right off and do something "quite different," so as to avoid being killed by the letter of Christ's word! If he had commanded us to be sprinkled (Raino), then to avoid the letter that kills, and get hold of the spirit that gives life, we, of course, in that case, should go and be immersed at all hazards i But since he has commanded us to be immersed, let us be sprinkled or poured upon to escape the letter and no made alive by the spirit According to this new philosophy, would it not be better in the Supper not to eat the bread nor drink the wine ! As there is no virtue in the elements them solves, as they are only signs of the Lord's body and blood, they might simply be looked 'at, and thus we would again escape the letter that kills! Since it is practically of no consequence, would it not be more spiritual just to gaze at the bread and wine! Christ said cat and drink, but then it is the letter that kills !

When the Lord commanded His people of old to offer a lamb of one year old, neither blind nor lame, they, we suppose, to avoid being killed by the letter of com-mand, brought to the altar both from the mount." (Exodus, xiv., 14.)

Is not grand sather a curious ing great confidence in the learning of Professor Blaikie, of the polivalent for lamer of Dal University of Eduburgh, made a country of Eduburgh made Advarrinamere down in Egypti or did Rebecca immeres herself o

guage. He received the following was equally a sign whether it came shey give their children and those from the sort of lamb specified in the law or some other sort, or swen from a goat! They were after the spirit of command, not the letter; therefore they brought the lame and the blind! The Lord be-Greek signifies dip, and even to laine and the blind! The LOTE Of drown, sometimes. The word to ing expedingly displeased with their spiritual services spoke to them in the following words

" If ye offer the blind for sacrifice, is it not evil I and if ye offer the lame and sick is it not evil Offer it now unto thy governor, he will be pleased with thec. or accept thy person saith the Lord of Hosta" (Mal. L, 8.)

If prof. Blatkic had been present he could have pleaded their cause very nicely. He could have told the Loid that these people were exceedingly anxious to escape the condemnation of the letter that kills, and that therefore they were careful to do something, quite different, and that there was no vir tue in the blood, it was practically of no consequence; and that real ly the Lord ought to be highly pleased with them, as they worshipping him in spirit, and not in the oldness of the letter. But they have no such advocate as Prof. Blakie the Lord seemed to look at the matter in a way quite different.

Seriously, Prof. Blaikle makes three secumptions.

1. That the water in baptism

is a sign of internal purity.

That this sign is the only

important thing about it.
3. That therefore the use of water in any way is suffident.

Now, there is not a scrap of Scrip ture, either in letterfor spirit, that makes the water in baptism a sign of internal purity. This saumption is pure fiction. The baptism in water symbolises burial and a recurrection. With this Scriptural view of the matter before a Godfearing person, he would prefer to be immersed in sand or straw, for baptism than to be sprinkled with water. He would thus keep nearer the spirit of the institution and so farther from the letter.
But it is the privilege and
duty of all to be burled But It is the privilege and duty of all to be buried in water. (immersed.) and thus obey the Baviour in Spirit and in truth, Or shall we do something · quite different ?'

(To be Continued.)

A PLRA FOR THE YOUNG.

Do we as parents rppreciate the great results that may come from a few words of approval and se who have rncouragement to thos early commenced the christian warfare; whose hearts have been made tender by the story of Jesus and his love; and have nobly re sponded to the call; and in done all in their power at the time to make amends for the folline of the past, and are therefore according to the teachings of the Seriptures, new creatures, and spereses cerrefrientes mes quesiop in the lapse of time it is certain that those babes in Christ are cleaned from all sin through the blood of Jeaus and obedience to his commands. Now while this

and dear to them in the flesh words of encouragement and ap probation while their hearts are get plastic and susceptible to impressions. It surely must be a pleasure to christian parents to see their children decide for Christ and while they feel to thank God let them not forget to give their their young friends the satisfaction of knowing that they are pleased and when temptations assail them end they overcome the avil let us all give them the word of approval just in the same proportion we would be apt to consure them if they had fallen.

I know whereof I speak, for I semember some incidents in my own experience during the first years of my christian life and upon a recent perusal of my diary written at that time I find recordof the heart wanderings, troubles and temptations, with many in-biances of reproof from well meaning friends and relatives but not one word of approbation. Perhaps I did not deserve eny. but I am sure that if I had been told that any one else had us gone the same struggles I should not have so often been on the verge of despair, but I thank God that I never lost faith in His blessed promises even though I seed to think no one had so hard a task as myself, for I was young ignorant, and impulsive, and wee led into many an indiscretion by my wayward disposition when a few words of timely counsel might have helped me wounderfully. However, I am happy to say, God helped me as he will every one who pute their trust in him, and I would like to have the young encouraged until they learn to fully trust in the Lord, then all will be well with them for time and eternity.

We should have more faith in the motives and good intentions of the young. Take it for granted that they desire to walk uprightly and act accordingly.

I once heard a gifted speaker tell that it took aix months of faithful christian living for one who had been somewhat wild and wayward, to convince his brethren that he was in carnest. Had he been less determined, and from lack of sympathy became discouraged, or been overcome by somunforseen temptation, how the wiseacres would have knowingly shaked their heads and reiterates "I knew he wouldn't hold out"

I also heard the same speaker declare that upon his first attempt to epock in public he was nearly paralyzed by trepedation, and felt so discouraged that he inwardly resolved never to try again, until a good old brother gave him a few words of approval which helped him so much that today he can hold an audience almost spell bound while he points them the Lamb of God which taketh away the sine of the world alone can tell Eternity vast results of those words of encouragement. Then let us all seek to find an opportunity to help each other, not forgetting to put our faith, hope, and trust in the one mighty to save.

CAROL Wain fleet, Aug. 13th,

There two Vory interesting places in the journey of the Israelites from Egypt to Canaan. One was called Marah and the other Elim. Marah was characterized by its bitter waters and burning and; while Elim was an easis in the burning desert. Almost in the same verse we read: "And they came to Elim. where were versely we well and they came to Elim. twelve wells and three score and ton paint trees, and they encamped there by the waters." [Scarcely had they ceased to sing the song of deliverance from the Egyptians by their passage through the Red See, when they came to the bit-ter waters of Marsh, where almost famished, they were in great tribulation; and Moses cried unto the Lord and the Lord untion; and bloses cried unto the Lord and the Lord showed him a tree with which to awesten the waters so that the Israelites could drink it. Thus, through all their wilderness journey they experienced Malter-naternately the bitter and the sweet. To day the song of rojoicing , to morrow the cup of sorrow overflowing. Now the waving palms the singing birds, the green partures and the fountains of pure water, and everything to make them; happy annd contented; but eru long starvation stares them in the face; but they have no broad and no meat and God gives them manns and quails. So on, to the end, the Lord tries and proves them and shows their want of talth in the Lord that healeth then." "Ye shall know that I am the Lord your God." We all have our Marshs and our Elims; our times of rejoicing and times of sorrow. The bitter and the sweet is intermingled in every human life. The picture is alter-nately bright and dark; and it is best that it is so, for otherwise we might forget our God. But when our sorrows are almost too heavy to bear, and the waters of life are so bitter that we can hardly drink them, the Lord will sweeten them It we cry unto him sweeten them it we cry unto him as he did the waters of Marsh. Thus he draws us to him. His chastening rod is but the arm of love. He has taught us to pray in time of trouble—the greater distress, the more intense the distress, the more intense the prayer, and the Lord our God will lighten our afflictions, till we are able to bear them. The pic-ture may be bright and happy in your own home to-day, but to-morrow the hand of death is laid

> exceeding and eternal weight of glory in the world to come.—Apostolic Times. Those who are opposed to pro-hibition sayithey are opposed to laws regulating personal habits. Togo drossed as an uncivilized Indian, or some of the South-sea islanders, without any dress at all are personal habits. Is it wrong to have a law prohibiting white persons to practice such habits in the streets and public

upon some loved one, and all is

dark. Yet be not cast down. The

the Lord ought not to be, for is there not set over sgainst the

light affiletions here a far more

highways t Polygam highways?
Polygamy is a personal habit.
Is the law against polygamy

rrong!
The Smoking of opium in opium dens is a personal habit. Is the law to prohibit such habits wrong 1