

I. " *Baptizo, in primary use, expresses condition characterized by complete intusposition, without expressing, and with absolute indifference to the form of the act by which such intusposition may be effected, as, also, without other limitations—To MERSE.*"

II. " *In secondary use it expresses condition the result of complete influence effected by any possible means and in any conceivable way.*"

It is scarcely necessary to modify these propositions. The first would be absolutely correct did it read " *expresses entrance into condition,*" etc. The last may be accepted as it stands, since " *complete influence*" involves an ideal immersion.

The truth of his first proposition may be illustrated thus: Ships are *baptized by storms, by cannon balls, by overloading, by contact with icebergs, and in various other ways.* " *The form of the act*" by which the ship is *caused* to go down into the water, is indifferent. But its *entrance* into a condition of *intusposition* is secured in every case of its baptism. *It is MERSED.*

The truth of his second proposition may be illustrated thus: The human mind may be *baptized* (mersed or immersed) in *sorrow* by the *death* of a friend, or by the loss of property by fire, or by detection in guilt, or by bad news received by letter, or by wire, or by vocal organs, or " *in any conceivable way.*" So, also, the mind can be baptized in pleasure, in thought, in ignorance and in sleep, by various causes and in many ways. *In all this baptizo differs nothing from the word IMMERSE.*

Dr. Dale's own books contain such phrases as " *Immersed in horrors,*" " *Immersed in ignorance,*" " *Immersed in darkness,*" " *Immersed in sleep,*" " *Immersed in thought,*" " *Immersed in pleasure.*" Besides, the meaning which he gives to *immerse* corresponds with his propositions respecting *baptizo*. He says:

" *To IMMERSE—primarily—To cause to be in a state of intusposition (enveloped on all sides by, ordinarily, a fluid element), without any limitation as to depth of position, time of continuance or mode of accomplishment.*"—*Classic Baptism*, p. 196.

Just so. Quite correct. Here is a quotation that will enforce his definition: