

tizing element, whether fire, suffering, water, or the Spirit coming upon the subject. The word does not mean "to dip," or "to immerse," neither does it mean "to sprinkle" or "to pour." Immerse, sink, dip, often occur in the Old and New Testaments, and the Apocrypha, and are always rendered by the Greek words, *enduo*, *pontizo*, *buthizo*, *dupto*, *katapontizo*, *kataduo* or *bapto* (Psa. 69: 2, 15; 124: 4; Ex. 15: 4, 5, 10; 2 Mac. 12: 4; 1 Tim. 6: 9; Luke 5: 7; Matt. 18: 6; 14: 13; 26: 23; Mark 14: 20; John 13: 26.) When the sacred writers would express the idea of dip, etc., they always use one or other of the above words, and never use *baptizo*; and when they refer to the religious rite they always use *baptizo*, but never any of the above terms. There is no exception to this rule. Could anything more clearly prove that there is something in baptism that cannot be expressed by any of these words? If "dipping is baptizing, and baptizing is dipping," it is inconceivable that *baptizo* should never once be used interchangeably with words expressing dip, etc. Baptists challenge us to substitute "pour" or "sprinkle" for *baptizo*. Our reply is that we have never made the word *baptizo* the equivalent of "pour" or "sprinkle," or any other word of mere action. This would be to fall into the same blunder as immersionists, who see in the word, "mode and nothing but mode." Christian baptism is first, a powerful change in the soul produced by God's Spirit (1 Cor. 12: 13), and then water is used as a symbol to make manifest this internal change. But in every case, without exception, whether in real or in symbol baptism, the baptizing element *comes* upon the person baptized; the person baptized is never spoken of as dipped or plunged into the element. "If anything out of mathematics," says Dr. Dale, "Christic Baptism," p. 22, "was ever proved, it has been proved that this word *baptizo* does not mean *to dip*; that it never did, that it never can so mean without there be first an utter metamorphosis as to its essential character." The mode of the Spirit's baptism