

language provides to designate that act, and which is elsewhere used in the New Testament where pouring is intended ; but He never once used such a word to designate baptism ; therefore, He never intended pouring to be a form of the act.

If our Lord intended the ordinance of baptism to be performed by the application of water without defining the act, He would have used the word elsewhere used to convey that thought ; but He never once used such a word to designate baptism ; therefore He intended the act of baptism to have a definite form.

Baptism is referred to in the English New Testament one hundred and one times. In *every case, baptizo*, in one of its forms, is the word used in the original ; therefore the act expressed by *baptizo* is the act intended, *and no other*.

Baptizo, in one of its forms, is the original word in *every case* in the New Testament where baptism is referred to. The best scholarship of the world is agreed that the translation of *baptizo* is to immerse ; therefore the New Testament baptism is immersion.*

Should we grant, for the sake of argument, that "to baptize" means "to wet" or "to wash," without reference to the *mode* of the washing, another unanswerable proof, that

In the *Sunday School Times* for June 1st, the following question and answer appeared:

Ques.—"Will you be kind enough to state in the *S. S. Times* whose Greek-English Lexicon of the New Testament stands highest in the estimation of the best critical scholars?"

Ans.—"Unquestionably the best Greek-English Lexicon of the New Testament is that known as Thayer's Grimm, published by Harper & Brothers, New York."

On the meaning of *Baptizo* Thayer's Grimm speaks as follows; . . . "II. In the N. T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion (see *Baptisma* 3), viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's Kingdom." On "*Baptisma* 3" (referred to above), he says: "3, Christian baptism; this according to the view of the apostles, is a rite of sacred immersion commanded by Christ," etc.