

*From Aristotle's "Wonderful Reports," 136, B.C. 360:*

"They say that the Phœnicians, inhabiting the region called Gadira (Cadiz), sailing beyond the pillars of Hercules (the Straits of Gibraltar), with an easterly wind, four days, reach to certain desert places full of rushes and sea-weed; which, when it is ebb-tide, are not baptized; but when it is full-tide, are flooded."

This is Aristotle's famous "sea-coast baptism," and it is quite sufficient of itself to annihilate forever the "nothing but dip" theory. This greatest of Greek scholars, in the golden age of Grecian intellect, uses the word *baptizo* to express the changed condition of the sea-coast by the waves coming upon it. Here was a baptism. How was it effected? What was the mode? Was the sea-coast taken up and moved till it was put into and under the water of the sea, or did the tidal wave move and roll out upon and over the coast? Aristotle tells us that the baptizing element (the waves) came upon the baptized object (the land). The land was "baptized," but it was not dipped into, but overflowed by the rising water. Some of the ablest Baptist scholars virtually give up this case, and in so doing surrender the fort. The Baptist, Dr. Gale, for instance, was so much staggered by this passage that he says: "Besides, the word *baptizo*, perhaps, does not so necessarily express the action of putting under as, in general, a thing's being in that condition, no matter how it comes so, whether it is put into the water, or the water comes over it." What then, we ask, becomes of the time-worn Baptist standard, "dipping is baptizing, and baptizing is dipping," "a definite act," "mode and nothing but mode?" It is wholly swept away by the baptizing billows. Dr. Gale says *baptizo* expresses "condition;" so also the Baptist, Dr. Fuller. Dr. Carson, of course, does not yield an inch, but valiantly undertakes to prove that "flowing over" means "dipping into." Perhaps since sin entered into the world no man ever had a