

baptizing element or instrumentality moved and brought upon the person or thing baptized; never once do we find the person or thing baptized moved, and put into and under water or any other element, and then immediately withdrawn, after the manner of the Baptists. We do not, however, argue that *baptizo* indicates specific mode of action, sprinkling or pouring, any more than dipping. It indicates effect or condition, irrespective of the mode of action by which that effect or condition has been brought about. So with many other words. "A hurt B. But the question is always in place, How? for the word "hurt" does not indicate mode. So also, A anointed B. We may ask, How did he anoint him? for the word anoint does not indicate the mode. And even the Baptist must answer that the anointing was by pouring. But still to anoint does not mean "to pour." So also A baptized B. The question may be asked, How did he baptize him? for the word baptize does not indicate specific mode any more than the words "hurt," "anoint," etc. The word *baptizo* indicates effect, state, or condition, but has nothing to do with the mode by which that effect, state or condition has been brought about. Dr. Charles Hodge, probably the greatest theologian this continent has ever produced, says, "The fact is *baptizein* does not express any particular mode of action. As to dye expresses any kind of action by which an object is colored; to bury, any kind of action by which an object is hidden and protected; so to baptize expresses any act by which a person or thing is brought into a state of being wet, purified, or even stupefied, as by opium or wine." ("Systematic Theology," Vol. III., p. 533.) Dr. J. W. Dale, who has gone over the whole baptistic question with a thoroughness never before attempted, and who has given us the result of his investigations in four large volumes, says, "A blind man could more readily select any demanded color from the spectrum, or a child could more readily thread the Cretan labyrinth, than could the seven wise men of Greece declare the nature or mode of any given baptism by the naked help of *baptizo*" ("Classic Baptism," p. 353). The learned Robert Young, LL.D., author of the great "Greek and Hebrew Analytical Concordance" to the Bible, says, "From all this I gather that the word *baptizo* has no real specific reference to mode at all, but to the object, effect or result contemplated." See his tract, "Baptism versus Immersion."

The specific mode in which the state or condition expressed by *baptizo* is effected must be determined, not from the word itself, but from the context; and the examination must include