

with every wave. No dip here, the baptizing element is "the abuse," and it comes upon the subject.

#### EXAMPLE 2.

Platonis Euthyd. c. VII. (ed. Stallbaum, Vol. VI. p. 90).

Καὶ ἐγὼ γνούς βαπτιζόμενον τὸ μεράκιον, βου-  
λόμενος ἀναπαῦσαι αὐτό.

Plato, *Euthydemus*, or the Disputer, ch. VII., B.C. 400:

"And I, perceiving that the youth was baptized, wishing to give him a respite."

The word *baptizo* occurs twice in the writings of Plato, and each time it is translated "overwhelm" by such Baptist writers as Conant, A. Campbell, Gale, etc. But why render the word "overwhelm" if it means "dip, and nothing but dip in all Greek literature?" "Overwhelm" implies the baptizing element moved and brought upon the subject, while "dip" moves the subject and puts it into the baptizing element, and immediately withdraws. In the case before us the baptism expresses a condition of mental perplexity. How was this baptism effected? The boy was not poured on to the questions, but the questions were poured on to him so fast that he was confused, overwhelmed by them.

#### EXAMPLE 3.

Platonis Sympos. c. IV. (ed. Stallb. Vol. I. p. 25).

Καὶ γὰρ αὐτός εἰμι τῶν χθὲς βεβαπτισμένων.

Plato, *Banquet*, ch. IV., B.C. 400:

"For I myself am one of those who yesterday were baptized"—alluding to the drinking of wine.

Plato here uses the word *baptizo*, without any figure, to express the state or condition to which wine had re-