

one of those who yesterday were baptised." The Septuagint has (Es. 21: 4:) "Iniquity baptises me." The Old Testament thought regarding the mode of iniquity is seen in Exo. 20: 5; 34: 7; Num. 14: 18; Deut. 5: 9; Ps. 55: 3; Isa. 53: 6; Ezek. 4: 4; and many others. The Septuagint also has (Sir.) "He that is baptised from a dead body, and touching it again, what is he benefited by his washing?" Num. 19: 11-13, gives the regulation for this purification. "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel; because the water of separation was not *sprinkled* upon him he shall be unclean." Evenus has "Baptises with sleep." Polybius, referring to a seafight says: "They made continued assaults and baptised many of the vessels." There is no hint that any were sunk, but only the changed state—they were baptised by the assaults. Polybius in another place adds "Pierced and being baptised by a hostile ship." This shows the condition of the injured ship, and has no reference to sinking. Aristotle speaks of the flood tide as baptising the shore—again the element moving upon the shore which was baptised. Diodorus speaking of the defeat of the Carthaginian army which was driven into a river swollen by a recent storm, says: "The river rushing down with a more violent current, baptised many." The baptising element was moving upon the baptised persons. This is enough to show the usage in classic Greek. *Baptizo* expresses *condition* which is effected by the baptising element coming upon the person or thing. Its usage in classic and sacred literature is uniform.

.....

The claim is persistently made that the scholarship of the world supports the theory of the immersionist, that "*immersion and only immersion is Scriptural Baptism.*" When the scholarship represented by sprinkling or pouring is thus represented, or more properly misrepresented, a word may be added. The Authorized Version has been generally accepted by all English speaking people as the most satisfactory translation, and has been universally used. The scholarship of the English speaking world acknowledged it. It may not be generally known that the American Baptist Bible Union, representing the Baptist people, were so dissatisfied with the Authorized Version that they engaged Dr. Conant "to justify and defend their own translation of the New Testament," in which "immerse" and "immersion" were substituted for "baptise" and "Baptism." His "defence," published in 1864, was also printed as an appendix to their version