

they gave to the King of Egypt, and through him to the world, the Old Testament in Greek, a language at that time perhaps more common and perfect than any other. This took place about two hundred and eighty years before the Christian era. This work by christian writers is called the Septuagint, or the Translation of the LXX.

We are thus particular in order that all may be fully introduced into the circumstances of those who figured on the stage of action in the religious world, when baptism was understood and practiced in its ancient simplicity. The translation of the LXX. was the source then, from which the New Testament writers derived their knowledge of all the ordinances, forms, and ceremonies under the Jewish dispensation. Of its value the learned and justly celebrated Michalis observes, "The book most necessary to be read and understood by every man who studies the New Testament, is without doubt, the Septuagint, which alone has been of more service than all the passages from profane authors collected together. It should be read in the public schools by those who are destined for the church, should form the subject for a course of lectures at the University, and be the constant companion of an expositor of the New Testament."

*Reader, mark this!* The Septuagint was the source from which the apostles generally derived their knowledge of words. This being in existence before baptism was instituted, what word do they take to express baptism? In that book, read in their synagogues every week, they had *cheo*, to pour; *rantizo*, to sprinkle; *nipto*, to wash the hands, eyes, feet, &c.; *plano*, "to wash clothes by plunging them in water," *lono*, to wash the whole body, and *bapto*, to dip. No words in any language can be used more definitely than those are used in the Greek. Not in one instance, as we shall in the sequel prove, are they ever used interchangeably.

The apostles of the lamb, under the guidance of the Holy Spirit, about to give to the church and the world a perfect rule of faith and practice; after baptising many and having submitted to it themselves, always express the action by the words *baptizo* and *baptisma*, words derived from *bapto*, of frequent occurrence in the Septuagint.

If to *sprinkle* or to *pour* be valid baptism, why not, in some cases at least, have *rantizo* or *cheo* as well as *baptizo*? But no, not in *one* instance! When we have "dip," in the Old Testament, it is *bapto*, and its derivatives in the original.

With as much attention and care as possible, we examined the only copy of the Septuagint to be found in the city, and with the aid of Cruden's Concordance, and a list of passages on the same subject furnished by Brother James Shannon, President of the Colloge of Louisiana, (to whom we are very much indebted in this exposition) we are quite certain that in all the following passages from the word of God, the original is *bapto*, in its various forms: Exod. xii. 22—Ye shall take a bunch of hyssop, and *dip* it in the blood. Lev. iv. 6—The Priest shall *dip* his finger; also verse 17; xiv. 16. xiv. 6—The wood, bird, scarlet, and hyssop, and shall *dip* them and the living bird; v. 51. Numbers xix. 18—A clean person shall *dip* hyssop in water. Deut. xxxiii. 24—Let Aser *dip* his foot in oil. Ruth ii. 14—*Dip* thy morsel in the vine-