

We have made our reference directly to the original passages in which the word occurs, in both sacred and profane literature. The *usus loquendi* of a word is the supreme court of appeal by which any proposed meaning must ultimately stand or fall. A lexicon definition, or a learned man's opinion is absolutely worthless unless it is sustained by the occurrence of the term. The instances we have examined shew a great variety of meanings, but all expressing a changed state of condition, never once mode of action, such as "dip," "plunge" or "immerse." Where the context is given, or the surrounding circumstances, a little examination shews that the baptizing element is moved and brought upon the person or thing baptized. In the pure classics the youth in a condition of mental perplexity is a baptized youth; the man in a condition of drunkenness is a baptized man; the coast in a condition of being overflowed is a baptized coast. There was a different state or condition each time, but all were classic Greek baptisms. And as to the mode, there was no dip in effecting these baptisms. In the one case the baptizing instrumentality was the questions; in the other, the wine; and in the last, the waves. But the youth was not put into the questions, the questions were put to him; the man was not plunged into the wine, the wine was put into him; the coast was not taken up and dipped into the sea, the sea came upon the coast.

In the Septuagint we, for the first time, find the word used to express the condition of religious purity. The person in a condition of purification from leprosy is a baptized person; the person in a condition of purification from the touch of a dead body is a baptized person, and the person in a condition of purification from association with heathen Gentiles is a baptized person. And here, as in the older classics, the baptizing element uniformly comes upon the subject.

In later Greek, the man in the condition of being overcome by sleep, is a baptized man; the ship in the