

ready, on page 31, quoted from him where he speaks of vessels and men being baptized by the storm-raised waves, but these vessels and men were not sunk. The water came upon them.

In his narrative of the storm that followed the ship in which Jonah sailed (Antiq. Bk. 9, ch. 10, sec. 2) Josephus says:

*Ὅσον οὕπω μέλλοντος βαπτίζεσθαι τοῦ σκάφους.*

"The ship being just about to be baptized"—

that is, by the storm-raised waves dashing over it. The ship was not necessarily injured or ruined by the baptism. In his Antiq. Bk. 4, ch. 4, sec. 6, he says:

*Τοὺς οὖν ἀπὸ νεκροῦ μεμιασμένους, τῆς τέφρας ὀλίγον εἰς πηγὴν ἐνιέντες καὶ ὕσσωπον, βαπτίσαντές τε καὶ τῆς τέφρας ταύτης εἰς πηγὴν, ἔρβαινον τρίτῃ καὶ ἐβδόμῃ τῶν ἡμερῶν.*

"Any persons being defiled by a dead body, they put a little of these ashes and hyssop into spring water, and baptizing with these ashes in water, sprinkled them on the third day and on the seventh."

This is a literal translation from the Greek. Josephus calls the purifying rite a baptizing, and he states the mode to have been "sprinkling." He does not depart from the previous usage of the word. Conant, on page 33, remodels the Greek text of this passage, and then attempts "to baptize hyssop" instead of the "man defiled by the dead." Thus he takes an unwarranted liberty with the text. He contradicts Moses (Num. 19: 20), and Paul (Heb. 9: 13), both of whom tell us that baptism from the dead was to be effected by sprinkling. But anything to save dipping.

Plutarch was born A.D. 50, and wrote probably about A.D. 80. He uses *baptizo* fifteen times. An instance