

sinkest under, and risest again, there is a similitude of the resurrection."

CHRYSOSTOM, Patriarch of Constantinople, A.D. 374, says :

"In it divine symbols are celebrated ; a burial and death and resurrection and life, and these all take place together. For just as in any burial, we sinking down in the water as to our heads, the old man is buried, and the whole sinking down is hid all at once. Then, we emerging, the new man comes up again."—Hom. in John xxv. 2.

*Roman Catholic Testimony.*

STEPHEN II., who became Pope A.D. 752, having been asked "If it is lawful, in case of necessity, to pour water with a ladle or with the hands upon the head of an infant lying sick, and so baptize it," replied :

"This baptism, if it shall have been performed in the name of the sacred Trinity, shall remain firmly ; especially when necessity also demands that he who has been kept back by sickness, being in this manner regenerated, may be made a partaker of the kingdom of God."—*Respon. Steph. 12.*

DR. BRENNER, a Roman Catholic historian, testifies that in France, in the sixteenth century, sprinkling was allowed only in special cases :

"When, for example, there was no suitable place for immersion, or the candidate was seized with a severe sickness, making immersion impossible ; although otherwise even the bed-ridden sick were immersed."—*Gesch. Darst. der Verr. der Taufe, von Christ. bis auf uns. Zeit.* p. 15.

*Greek Church Testimony.*

DE STOURDZA, a native Greek, says :

"The distinctive character of the institution of baptism is immersion, *baptisma*, which cannot be omitted without de-