

It is the present practice of the Roman church; but in the *Greek Church Immersion* is insisted on as essential. *Luther* sided with the *immersionists*, described the *baptismal act as an immersion*, and derived *Taufe* (German for baptism) from *tief* ('deep') because what one baptized, he sank tief in the water."

Listen to what our Scotch Friends say from their great seat of learning. "Edinburgh Encyclopædia,"—Art on baptism—"The first law to sanction aspersion as a mode of baptism, was by Pope Stephen II., A. D. 753. But it was not till the year 1311 that a Council, held at Ravenna, *declared immersion or sprinkling to be indifferent*. In this country (Scotland), *sprinkling was never practiced in ordinary cases till after the Reformation*; and in England, even in the reign of Edward VI., immersion was commonly observed. These Scottish exiles, who had *renounced the authority of the Pope, implicitly acknowledged the authority of Calvin*, and returning to their own country, with John Knox at their head, *in 1559 established sprinkling in Scotland*. From Scotland it made its way into England in the reign of Elizabeth, but was *not authorized by the Established Church*. In the Assembly of Divines, held at Westminster 1643, it was keenly debated whether *immersion or sprinkling* should be *adopted*: TWENTY-FIVE voted for SPRINKLING and TWENTY-FOUR for IMMERSION; and even that SMALL MAJORITY was attained at the EARNEST REQUEST of Dr. Lightfoot, who had acquired great influence in the assembly."

That is the RECORD of good old Presbyterians, and stands a solid fact to this day, that not all the sophistry of pedo-baptist ministers can explain away.

I could furnish you with a great many more proofs in support of my arguments, from both sacred and profane literature, but time will not permit; and besides I have provided abundantly sufficient to establish the following statements.

*First.* That neither infant "baptism" nor infant "sprinkling" can be found, as either commanded or practised in the New Testament.

*Second.* That there cannot be found in any of the Christian writers of the first century, any reference to, or recognition