

ceived baptism not merely by aspersion, but who actually bathed themselves in water. This is evident from Cyprian (Epistle 69., ed. Bremæ, p. 185, &c.) and Eusebius (Hist. Eccles., L. VI., cap 43), where we find the following extract from the letter of the Roman bishop Cornelius: "Novatus received baptism on the sick bed by aspersion, *if it can be said that such a person received baptism.*" No person who had during sickness, been baptized by aspersion, was admitted into the clerical office."

The celebrated "Encyclopedia of religious knowledge," (compiled by Drs. Shaff and Herzog two of the most scholarly pedo-baptists living,) gives us the following.

Article Baptism, "In the primitive church, *baptism was by immersion*, except in the *case of the sick* (clinic baptism) who were baptized by *pouring or sprinkling*. These latter were often regarded as *not properly baptized*, either because they had not completed their *chuminate*, or *the symbolism of the rite was not fully observed*, or because of the *small amount of water necessarily used*. [The twelfth canon of the Council of Neo-Cæsarea; (314-325) is: "Whosoever has received clinic baptism, through his own fault, can not become a priest, because he professed his *faith under pressure* (fear of death) and not from *deliberate choice*, unless he greatly excel afterward in zeal and faith, or there is deficiency of other eligible men." Hefele, Conciliengeschichte, Vol. I., Sec. 17, first edition].

In A. D. 816, the Council of Calcuth (Chelsea, London, Eng.) forbade the Priests to *pour water on upon the infant's heads, but ordered to immerse them*. Hefele, Vol. IV., Sec. 414:—"The Council of Nemours (1284) limited sprinkling to cases of necessity." And Thomas Aquinas (Summa Theologica, III., Qu. 66., Art 7, De Baptismo) says: "Although it may be *safer to baptize by immersion*, yet *pouring and sprinkling are also allowable*." The Council of Ravenna (1311) *was the first to allow a choice between sprinkling and immersion* (eleventh canon, Hefele, Vol. VI., Sec. 699); but, at an earlier date (1287), the canons of the Council of the Liege Bishop John, prescribe the way in which the sprinkling of children should be performed. THE PRACTICE FIRST CAME INTO COMMON USE AT THE END OF THE THIRTEENTH CENTURY, and was favoured by the growing rarity of adult baptism