

an elaborate explanation of immersion as the symbol of a complete regeneration, a change equivalent to a Death and Resurrection, and all that from the pen of a great and good man, who, contrary to his own translation of the Divine Word was in the habit of sprinkling, instead of immersing, as the Lord commands.

At last my friend looked up, the very picture of astonishment, and in a bewildered but an emphatic way, he said: "HOW CAN A MAN WRITE AS THIS MAN DOES, AND STILL CONTINUE TO PRACTISE SPRINKLING?" "Ah" said I "that is the problem; but you see that I was correct, do you not? You concede that my statements about this matter were true, do you not?"

"Oh, yes," he replied, your statements are true; and I most heartily confess the gross injustice I have so foolishly and unwittingly done you, and I earnestly beg your pardon for treating you as I did, I am very sorry for it indeed."

"Say no more about that, my dear brother," I responded, "I most heartily and fully forgive you, and I sympathize with you most deeply in your feeling of pain at the gross inconsistency of those men, who frankly confess that Jesus enjoins immersion, and then coolly keep right on SPRINKLING in His name." [F. M. IAMS.]

It seems strange that while such men as Dr. Lange and Dr. Schaff declare to the world that IMMERSION is the meaning of the original word used in the New Testament to represent the Baptism command by Christ and practised by His Apostles, that men who are infinitely inferior in scholarship and especially in a knowledge of that wonderful Greek language, take upon themselves to say, right in the face of their own great Scholars, that the original mode of baptism was NOT IMMERSION.

If their own great Scholars and thinkers declared that the original word means sprinkling, I would not wonder that their inferiors would follow their present mode of baptism.

A lady asked me the other day to answer this question. She said, "Mr Adams, some of my friends in Pedit-baptist churches, say if the great Scholars of our denomination declare that infant sprinkling is not in the New Testament, that they affirm there is neither a command nor an example