

the same." And in his "History of the planting and training of the Church," he says, "Baptism *was originally administered by immersion*, and many of the comparisons of Paul allude to this form of administration."

Now let us hear what the greatest American Ecclesiastical Historian says on this point. Dr. Phillip Schaff, who has been a Professor in the Union Theological Seminary, New York, nearly 20 years, is a Presbyterian, and is regarded as of undoubted authority on the practices of the Primitive Church. In his "History of the Apostolic Church," he says, *immersion*, and *not sprinkling* was unquestionably the original normal form. This is shown by the very meaning of the Greek words *Baptizo*, *Baptisma*, and the analogy of the baptism of John, which was performed in the Jordan (*en*), Matt. 3. 6.; compare with 16: also "*cis to Jordanen*," (*into the Jordan*), Mark 1, 9. Furthermore by the New Testament comparisons of Baptism, with the passage through the Red Sea, (1. Cor. 10. 2.); with the Flood, (1 Peter, 3. 21); with a Bath, (Ephes 5. 26., Titus. 3. 5.); with a burial and resurrection, (Rom, 6. 4. Col. 2. 12.); and finally, by the general usage of ecclesiastical antiquity, *which was always immersion*; as it is to this day in the Oriental, and also in the Græco-Russian. Pouring and Sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

The next man of Scholarly acquirement I bring forth shall be Dr. Wall, who was in his day the most noted Episcopal Historian on this subject, in the Mother-Land. In his "History of Infant Baptism," he says "This (immersion) is so plain and *clear by an infinite number of passages*, that one cannot but pity the weak endeavours of such Pedo-baptists as would maintain the negative of it. So we ought to disown and show a dislike of the profane scoffs, which some people give to the English *anti-pedo-baptists* (I. E. the Baptists,) merely for the use of dipping, when it was, in all probability, the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient christians, did receive their baptism. It is a great want of *prudence*, as well as of *honesty*, to refuse to grant to an adversary what is *certainly true*, and *may be proved so*. It creates a jealousy of all the rest that one says. The custom of the