

quired it, that any exception was made; and in this case baptism was administered by sprinkling."

LUTHER himself, after giving various reasons for believing that baptism is immersion, says:

"On this account I could wish that those who are to be baptized should be completely immersed into the water, as the word signifies and the mystical rite expresses; not because I think it necessary, but because it would be beautiful, that of a thing so perfect and full; an expression likewise full and perfect should be given, as also it was instituted, without doubt, by Christ."—*Captiv. Babylon., Opera, Luth. tom. ii. p. 76, Wit. ed. 1562.*

MELANCTHON says:

"Baptism is immersion into water, which is made with this admirable benediction: 'I baptize thee,' &c. 'The immersion signifies that our sins are washed away, and merged into the death of Christ.'—*Catech. Melanthonis Op. Om. Par. i. p. 24.*

GEO. C. KNAPP, Professor of Theology in the University of Halle, Germany, says:

"Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the Apostolical Church; and so even John baptized; and immersion remained common a long time after, except that, in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it, at that time, to baptize by simple affusion."—*Knapp's Theology, p. 486, 2nd Am. ed., 1845.*

THEOPHILUS C. STORR, Professor of Theology in the University of Tubingen, says:

"When the Lord commanded that disciples should be baptized. (Matt. xxviii 19), the apostles, through those things which had gone before, could have understood nothing else than that men should be immersed in water; nor did they, in truth,