

stroying the emblematical meaning of the sacrament, and without contradicting, at the same time, the etymological meaning of the word which serves to designate it."

"The Western Church, then, has departed from the imitation of Jesus Christ. She has made to disappear all the sublimity of the external sign.....In effect, the verb *baptizo*—*immergo*—has only one acceptation. It literally and perpetually signifies to plunge. Baptism and immersion, therefore, are identical; and to say *baptism by aspersion* is as if one should say *immersion by aspersion*, or utter any other contradiction of the same nature."—*Consid. sur la Doct. et l'Egl. Orth.* p. 87.

Lutheran Church Testimony.

MATHIES, in a work that took the prize in the University of Berlin, says :

"In the Apostolical Church, in order that a communion with the death of Christ might be signified, the whole body of the person to be baptized was immersed in the water or river, and then, in order that a connection with the resurrection of Christ might be indicated, the body again emerged, or was raised out of the water. *That this rite has been changed is, indeed, to be lamented; for it placed before the eyes, most aptly, the symbolical meaning of baptism.*"—*Bib. Hist. Dogmat. Expos. Bap.* p. 116.

AUGUSTUS NEANDER, in the first edition of his *General History*, says :

"Baptism was originally administered by immersion : to this form many comparisons of the Apostle Paul allude, the immersion being a symbol of the dying, the being buried with Christ, the emersion being a symbol of the resurrection with Christ, as the two parts in the new birth, a death of the old man and a resurrection to a new life." In the last edition of the same work, he says : "In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of the entire immersion into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency re-