

immersing, were alike recognized by that body as valid. In the third section it is stated that baptism is *rightly administered either by pouring or by sprinkling* water upon the person, and that *the dipping of the person into the water is not necessary*. In the original Directory (Chap. VIII) it is said that infants may be baptized by pouring or by sprinkling water on their faces: which for the manner of doing it, is *not only lawful but sufficient and most expedient to be*. An interesting illustration of the disposition of the Assembly appears in the *Life of Lightfoot* [John Lightfoot, a member of the Westminster Assembly] (Preface to his *Works*), in the following record: When they came to the vote whether the Directory should run thus, The minister shall take water and *sprinkle or pour* it with his hand upon the face or forehead of the child, some were unwilling to have *dipping* excluded; so that the vote came to an equality within one, for the one side their being twenty-four and for the other twenty-five. The business was therefore recommitted and resumed the day following, when Lightfoot demanded of them who insisted upon the recognition of *dipping*, that they would state the reason for their opinion, and would give in their proofs. Hereupon it was thus worded, That pouring on of water or sprinkling in the administration of baptism is lawful and sufficient. Whereupon Lightfoot excepted against the word *lawful*, it being unfit to vote that as lawful which everyone grants it to be, and moved that it might be expressed thus, *It is not only lawful, but also sufficient*: and it was so done accordingly. To this settlement of the question of mode in the case of adults as well as infants, the Presbyterian churches have adhered almost without exception, and still adhere. The preference for pouring or sprinkling, the two terms being apparently very nearly synonymous, as being sufficient and *most expedient to be*, does not exclude dipping or immersion if Christian experience should so suggest; and this latter mode is regarded by all Presbyterians as entirely valid.

It is manifestly apparent that, even in the Westminster Assembly, there