

was a division of opinion as to whether dipping should be recognized as a proper mode. But it is also apparent from the previous quotation that it was not the will of the Assembly to exclude Immersion as a proper mode.

Recalling Dr. Green's statement: "It is sometimes said that the Westminster Assembly came within one vote of affirming that immersion is the Scriptural way of baptizing. The truth is that the Westminster Assembly refused by one vote to approve immersion as a Scriptural mode." We hasten to reply: the difference at the Assembly was between those who wished to *exclude* immersion and those who wished to retain it. By one vote the Assembly *refused to exclude it!* By one vote the Assembly *retained* immersion as a proper mode of baptizing!

The simple facts are these: (1) There were those who wished to exclude Immersion. (2) There were those who wished to retain Immersion. (3) Those who wished to retain Immersion objected to the statement. "The minister shall take water and sprinkle or pour it with his hand upon the face or forehead of the child." (4) Those who wished to retain Immersion did not object to the statement, "Infants may be baptized by pouring or sprinkling water on their faces: for which the manner of doing it, is not only lawful but sufficient and most expedient to be." (5) Those who wished to retain Immersion outnumbered by one those who wished to exclude it. (6) Those who wished to retain Immersion got their statement adopted. And (7) the statement which was adopted was not interpreted as excluding Immersion.

Referring back, then, to the statement of the Confession -- "Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person" -- we conclude that this statement is not to be interpreted as excluding Immersion while affirming Affusion and Aspersion, but rather as including Immersion while expressing a preference for Affusion and Aspersion.

However, in pointing to the Westminster Standards as containing the system of doctrine taught in the Holy Scriptures, we are pointed by these Standards to Scripture as the ultimate authority:

The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private