

question does not of itself prove or disprove that Immersion was practiced.

Mode and climate. In the frozen regions of the world the question of Mode becomes very insistent. In most cases, it would not only be impracticable, but dangerous, to practice Immersion. However, it is admitted that this objection is not insuperable.

Mode and convenience of facilities. This consideration may best be illustrated by a brief quotation from a dear Baptist brother working in Japan. He writes:

On March 8th, some of these people who have turned to Christ from idols to serve the Living and True God, brought their idols and burned them publicly, despite a drenching downpour. Godsheives, idols, incense coffers, and incense -- versus tons of water from the sky. One of the new babes in Christ struck a match, and victory was declared on the side of the fire!

Then eight of the new believers went a step further to declare themselves *Christian*. These eight (4 men, 4 women) followed the Lord in baptism in the afternoon. (The indoor Japanese bath used for this purpose was so small that it was impossible to submerge each candidate completely, necessitating a novel manipulation: One poor lad was made to double up as a ball, fall into the tub face downward, and still half of his torso was protruding above water. Pressure had to be applied in order to try and flatten him out, but this still didn't get him all under. And for lack of time -- he was extremely patient, holding his breath down there -- the method resorted to was affusion!)

Mode and clinical baptism. In the early centuries, Aspersion seems to have been reserved for those sick and infirm persons too weak to be subjected to the normal mode of baptism. At times those who were thus baptized were looked down upon. In the middle of the third century, the question was raised whether Aspersion was a valid baptism, and Cyprian was asked concerning his opinion. In his 75th epistle he contended that the