

Most of them used either pouring or sprinkling. There was one group which would have a man kneel in water, which came up perhaps two or three inches deep, and then they would pour it over his head. But pouring was the distinctive method of baptism among most of the Anabaptists as Newman brings out with a little word here and there about different individuals. Now he tells about this group he calls the Soundly Biblical Anabaptists. Then he speaks about a group which he calls the Mystical Anabaptists and then one he calls the Pantheistic Anabaptists and David Joris, whom I've mentioned to you already, he puts under this group - the Pantheistic Anabaptists. And then he speaks of the Anti-trinitarian<sup>an</sup> Anabaptists. The Anti-trinitarian Anabaptists are the ones who first introduced immersion Newman says. But they were the people who did not believe in the Trinity. And among them he gives a long history of Michael Cervites and as you read the account for a little ~~ways~~ways you would almost think that Cervites was one of Newman's heroes although when he ends up he doesn't speak that way at all. He speaks of his great education, of his great knowledge, his great scholarship. He says, "By 1541 Cervites seems to have reached the conviction that Baptism which he called 'the labor of regeneration' should not be received until after the 30th year, after the example of Christ. Before this year he said no one is a fit recipient of that which gives the kingdom of Heaven to man. In his restitution of Christianity he says, 'Pedobaptism is a detestable abomination, an extinction of the holy spirit in the soul of man, a dissolution of the Church of Christ, a confusion of the whole Christian faith, an innovation ~~whereby~~whereby Christ is set aside and his kingdom trodden underfoot. Woe to you, ye baptizers of infants, for ye close the kingdom of Heaven against mankind. The kingdom of Heaven into which neither