

1 for a Preparative to that of *Jesus Christ*, was per- Chap. 6.
 2 formed by Plunging. The prodigious Multitude of
 3 People that flocked to his Baptism, made *St. John* Mat. 3. 5, 6.
 4 the Baptist chuse the Places about *Jordan*, and among Luke 3. 3.
 5 those Places the Country of *Enon* near to *Salim*, Joh. 3. 23.
 6 because there was much Water there, and a great Fa-
 7 cility of dipping those who came to consecrate them-
 8 selves to Repentance by this Holy Ceremony.

9 When *Jesus Christ* came to *St. John*, to raise
 10 Baptism to a more marvellous efficacy in receiving
 11 it, the Scripture says, That he went up out of the Wa- Mat. 3. 16.
 12 ter of *Jordan*. Mar. 1. 10.

13 It appears not that the 3000 and the 5000 men-
 14 tioned in the *Acts of the Apostles*, who were con- Act. 2. 41.
 15 verted at the first Sermons of *St. Peter*, were bap- Ch. 4. 4.
 16 tized any other way; and the great number of
 17 those Converts, is no proof that they were baptized
 18 by sprinkling, as some have conjectured. For be-
 19 sides that nothing obliges us to say that they were
 20 all

Le Baptême de *S. Jean Baptiste*, qui ser voit de preparatif à
 celui de *Jesus Christ*, a été fait en plongeant. La prodigi-
 euse multitude des peuples, qui accouroient à ce Baptême,
 fit choisir à *S. Jean Baptiste* les environs du Jourdain, & par-
 mi les environs du Jourdain la Contrée d' *Enon* auprès de *Salim*,
 parce qu'il y avoit là des eaux abondantes, & une grande
 facilité de plonger les hommes, qui venoient se consacrer à
 la penitence par cette Sainte Ceremonie.

Quand *Jesus Christ* vint à *S. Jean* pour elever le Baptême
 à une effect plus merueilleux en le recevant, l'écriture dit,
 qu'il sortit & s' eleva des eaux du Jourdain, pour marquer
 qu'il y avoit été plonge tout entier.

Il ne paroît point dans les Actes des Apôtres, que les trois
 mille & les cinq mille hommes, qui furent convertis aux pre-
 mieres Predications de *S. Pierre*, ayent été baptisez d'une au-
 tre maniere; & le grand nombre de ces convertis n'est pas
 une preuve qu'on les ait baptisez par asperision, comme quel-
 ques uns l'ont conjecturé. Car outre que rien n'oblige à
 dire qu'on les ait baptisez en même jour, il est certain que
S. Jean Baptiste qui n'en baptisoit pas moins puisque toute la
Judée accouroit à luy, ne laissa pas de baptiser en plongeant;
 & son exemple nous a fait voir que pour baptiser un grand
 nombre d' hommes, on scavoit choisir les lieux ou il y avoit
 beaucoup

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all baptized in the same day, 'tis certain that *S. John the Baptist*, who baptized no less Numbers, seeing all *Judaea* flocked to him, baptized no other way than by dipping : And his Example shews us, that to baptize a great Number of People, those Places were chosen, where there was abundance of Water. Add to this, that the Baths and Purifications of the Antients render'd this Ceremony easy and familiar at that time.

In fine, we read not in the Scripture that Baptism was otherwise administer'd ; and we are able to make it appear by the Acts of Councils, and by the ancient Rituals, that for 1300 years Baptism was thus administer'd throughout the whole Church, as far as was possible.

The very Word, us'd in the Rituals to express the Action of the God-fathers and God-mothers, saying, they *lift up* the Child *from the Baptismal Font*, is sufficient to show that the Child was plunged in it.

Tho' these are incontestable Truths, yet neither we, nor those of the Pretended Reformed Religion hearken to the Anabaptists, who hold Mersion to be essential and indispenfable ; nor have either they or
we

beaucoup d'eaux : joint encore que les bains & les purifications des anciens, principalement celles des Juifs, rendoient cette ceremonie facile & familiere en ce temps.

En fin nous ne lisons point dans l'écriture qu'on ait baptisé autrement, & nous pouvons faire voir par les Actes des Conciles, & par les anciens Rituels, que *treize cens ans* durant on a baptisé de cette sorte dans toute l'Eglise, autant qu'il a été possible.

Le mot même dont on se sert dans les Rituels pour exprimer l'action des parrains & des marraines, en disant, qu'ils levent l'enfant des fonts baptismaux, fait assez voir qu'on l'y plongeoit.

Quoique ces veritez soient incontestables, ni nous, ni les P. Reformez n'écoutez les Anabaptistes qui tiennent la mersion essentielle, & indispenfable, & nous n'avons pas craint les uns & les autres de changer ce plongement, pour ainsi parler, du corps entier en une simple asperfusion ou infusion sur une partie de nôtre corps. On ne peut rendre d'autre
raison

we fear'd to change this dipping (as I may say) of the whole Body, into a bare Asperſion or Infuſion on one part of it. No other reaſon of this Alteration can be render'd, than that this dipping is not of the Subſtance of Baptiſm; and thoſe of the Pretended Reformed Religion agreeing with us in this, the firſt Principle we have laid down is incontrovertible. Chap. 6.

The Second Principle is, that to diſtinguiſh in a Sacrament what does or does not belong to the Subſtance of it, we muſt conſider the eſſential efficacy of the Sacrament. Thus, altho the Word of Jeſus Chriſt *baptize*, as has been ſaid, ſignifies dip [or plunge] it has been thought that the efficacy of the Sacrament was not annexed to the quantity of Water; ſo that Baptiſm by Infuſion and Sprinkling, or by Merſion, appearing in reality to have the ſame efficacy, both the one and the other Mode is judg'd good.

Now ſeeing, as we have ſaid, we can't find in the Eucharift any eſſential efficacy of the Body, diſtinguiſh'd from that of the Blood; the Grace of the one and of the other, as to the Sum and Subſtance of it, cannot but be the ſame.

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raison de ce changement, ſi non que ce plongement n'eſt pas de la Subſtance du Baptême, & les P. Réformez en étant d'accord, le premier principe que nous avons poſé eſt incontrovertible.

Le ſeconde principe eſt, que pour diſtinguer dans un Sacrement ce qui appartient ou n'appartient pas à la Subſtance, il faut regarder l'eſſet eſſentiel du Sacrement. Ainſi, quoyque les paroles de *J. Chriſt, baptiſez*, comme il a déjà été dit, ſignifient *Plongez*, on a crû que l'eſſet du Sacrement n'étoit pas attaché à la quantité de l'eau: ſi bien que le Baptême par infuſion & aſperſion ou par merſion paroiffant avoir au fond le même eſſet, l'une & l'autre façon eſt Jugée valable.

Or comme nous avons dit, on ne ſcauroit trouver, dans l'Euchariftie aucun eſſet eſſentiel du Corps diſtingué de celui du ſang: ainſi la Grace de l'un & de l'autre, au fond & dans la ſubſtance, ne peut être que la même.

Il ne ſert de rien de dire, que la représentation de la mort

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Rom.6.4.
Col.2.12.

‘ It signifies nothing to say, the Representation of the Death of our Lord, is more express in the two kinds. I grant it ; and in like manner the new Birth of a Believer, is more express in Mersion, than in bare Infusion or Asperision. For the Believer being plunged in the Water of Baptism, is *buried with Jesus Christ*, as the Apostle expresses it ; and coming out of the Water quits the Tomb with his Saviour, and more perfectly represents the Mystery of Jesus Christ who regenerates him. Mersion, in which the Water is applied to the whole Body, and to all its parts, also more perfectly signifies, that a Man is fully and entirely wash’d from his Defilements ; and yet Baptism perform’d by Immersion or Plunging, is not better than that which is administer’d by simple Infusion, and on one part only ; ’tis sufficient that the Expression of the Mystery of Jesus Christ, and the efficacy of Grace is found in substance in the Sacrament, and the utmost exactness of Representation is not requir’d in it.

‘ Thus in the Eucharist, the Expression of the Death of our Lord being in substance found in it, when that Body which was deliver’d up for us is given

de Nôtre Seigneur est plus expresse dans les deux especes ; Je le veux ; aussi la representation de la Naissance du Fidele est-elle plus expresse dans la mersion que dans la simple infusion ou asperision. Car le Fidele plongé dans l’eau du Baptême est enseveli avec *J. Christ*, selon l’expression de l’Apôtre ; & le Fidele sortant des eaux sort du Tombeau avec son Sauveur, & represente plus parfaitement le Mystere de *J. Christ* qui le regenere. La mersion, ou l’eau est appliquée au corps entier, & à toutes ses parties, signifie aussi plus parfaitement que l’homme est pleinement & entierement lavé de ses taches. Et toutefois le Baptême donné par l’immersion ou le plongement ne vaut pas mieux que le Baptême donné par simple infusion, & sur une seule partie : il suffit que l’expression du Mystere de *J. Christ*, & de l’effet de la grace se trouve en substance dans le Sacrement, & la derniere exactitude de la representation n’y est pas requise.

Ainsi dans l’Eucharistie, l’expression de la mort de Nôtre Seigneur se trouvant au fond, quand on nous donne le Corps

given to us ; and the Expression of the Grace of the Sacrament being also found in it, when the Image of our Spiritual Nourishment is given us under the species of Bread, the Blood which only adds to it a more exprefs Signification, is not absolutely necessary to it.

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And in another place——*Jesus Christ* (says he) has order'd to dip, as we have often observed. We have also taken notice, that he was baptized in this Form, that his Apostles practis'd it, and that it was continued in the Church down to the XIIth and XIIIth Ages ; and yet Baptism given only by Infusion is admitted, without any difficulty, on the sole Authority of the Church.

Jesus Christ has said *Teach and Baptize* ; and again, *He that believeth, and is baptized, shall be saved.*

Mat. 23.

19.

But the Church, solely by the Authority of Tradition and Custom, has so interpreted those Words,

Mark 16.

15, 16.

that the Instruction and Faith which *Christ* had joined with Baptism, might be separated from it in the case of Infants.

These Words *Teach and baptize*, have a long time perplexed our Reformed Gentlemen ; and till the

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Year 1614. obliged them to say, that *it was not law-*

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ful p. 165.

livré pour nous, & l'expression de la grace du Sacrament s'y trouvant aussi, quand on nous donne sous l'espece du pain l'image de nôtre nourriture Spirituelle, le sang qui ne fait qu'y ajouter une signification plus expresse, n'y est pas absolument nécessaire. *Le Traité de Messire J. B. Bossuet de la Communion sous les deux especes, Partie II. Sect. 1. & 2.*

Jesus Christ a dit *Plongez*, comme nous l'avons souvent remarqué. Nous avons dit aussi qu'il a été baptisé en cette forme ; que ses Apôtres l'ont suivie, & qu'on la continuée dans l'Eglise jusqu'au XII. & XIII. Siecle ; & néanmoins le Baptême donné par infusion est admis sans difficulté par la seule autorité de l'Eglise.

J. Christ a dit, *Enseignez & Baptisez*, & encore, *Qui croira & sera baptisé sera sauvé.* L'Eglise a interpreté, par la seule autorité de la Tradition, & de la pratique, que l'Instruction & la foy que *J. Christ* avoit unies avec le Baptême, en pouvoient être séparées a l'égard des petits enfans.

- Chap.6. *ful to administer Baptism, without preaching either before or immediately after it. This is what was determined in the Synod of Tonneins, conformably to all the precedent Synods. But in the Synod of Castres in 1626, they began to be more lax as to this point, and resolved not to press the Observation of the Regulation of Tonneins. At last in the Synod of Charenton, in 1631. (the same that admitted the Lutherans to the Communion) it was declared, that preaching before or after Baptism was not essential to it, but appertained to Order, of which the Church might dispose. So that, that which was believed and practised so long as prescribed by Jesus Christ himself, was changed; and without any Testimony of the Scripture, was declar'd to be a thing which the Church might order as she pleas'd.*
- Ibid. *As for Infants, those of the Pretended Reformed Religion indeed say, their Baptism is founded on the Scripture, but they produce no Passage express to that purpose, but argue from very remote, not to say very doubtful, and even very false Consequences. 'Tis certain, that all the Proofs they bring from*
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Ces paroles *Enseignez & Baptisez*, ont long temps embarasé nos Reformez. Elles leur avoient faire dire jusq'en 1614. qu'il n'étoit pas loisible de baptiser sans Predication precedente, ou immédiatement suivante. C'est ce qui fut décidé au Synode de Tonneins, conformement à tous les Synodes precedens. Mais au Synode de Castres en 1626, on commença à se relâcher sur ce point, & on resolut de ne presser pas l'observation du Reglement de Tonneins. Enfin au Synode de Charenton, en 1631. (C'est celuy où l'on admit les Lutheriens à la Cène) il fut dit que *la Predication avant ou après le Baptême, n'est de l'essence d'iceluy, ains de l'Ordre dont l'Eglise peut disposer.* Ainsi ce qu'on avoit crû & pratiqué si long-temps comme prescrit par *J. Christ* même, fut changé: & sans aucun temoignage de l'écriture, on declaroit que c'étoit chose dont l'Eglise peut ordonner, comme il luy plaît.

A l'égard des petits enfans, les P. Réformez disent bien, que leur Baptême est fondé en l'écriture, mais ils n'en rapportent aucun passage précis, & ils argumentent par des Consequences tres-éloignées, pour ne pas dire, tres-douteuses, & même

the Scripture on this Subject have no Force at all, Chap. 6.
and those that might have some Strength are destroyed by themselves.

That which might be of some Force to establish Infant-Baptism is, on the one hand that it is written that *Jesus Christ is the Saviour of all Men*, and has himself said, *Suffer little Children to come unto me*; and on the other hand, that he has pronounced that none can approach him, nor have part in his Grace, without receiving Baptism, according to this Word: *If you are not regenerated of Water, and of the Holy Spirit, you shall not enter into the Kingdom of God.* But these Passages have no Force according to the Doctrine of the Reformed, seeing they profess to believe, that Baptism is not necessary to the Salvation of Infants.

Nothing gives 'em so much disturbance in their Discipline, as the importunate desire, which is every day to be seen among them in the Parents and other Relations, to have their Infants baptized when they are sick and in danger of Death. This Piety of Relations is call'd in their Synods *an Infirmity*; 'tis Weakness

1 Tim. 4.

10.

Mat. 19. 14.

Joh. 3. 3. 5.

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même très-fausses. Il est certain que sur ce sujet toutes les preuves qu'ils tirent de l'écriture, n'ont aucune force, & qu'ils détruissent eux-mêmes celles qui pourroient en avoir.

Ce qui peut avoir de la force pour établir le Baptême des petits enfans, c'est que d'un côté il est écrit que *J. Christ est Sauveur de tous*; & qu'il a dit luy-même, *Laissez venir à moy les petits enfans*; & de l'autre, qu'il a prononcé, que nul ne peut approcher de luy, ni avoir part à sa grace, s'il ne recoit le Baptême conformément à cette parole: *Si vous n'êtes regenerés de l'eau & du St. Esprit, vous n'entrerez point au Royaume de Dieu.* Mais ces passages n'ont point de force, selon la doctrine de nos Réformez, puis qu'ils font profession de croire que le Baptême n'est pas nécessaire au salut des petits enfans.

Rien ne leur fait tant de peine dans leur discipline, que l'empressement qu'ils voyent tous les jours parmi eux dans les Parens à faire baptiser leur petits enfans, lorsqu'ils sont malades, ou en peril de mort. Cette pieté des parens est appellée dans leurs Synodes *une infirmité*. C'est foiblesse d'appréhender

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Ibid.

Catech.
Dim. 50.
Conf. de
foy. Art.
35. Forme
d'admin.
le Bapt.

Weakness (it seems) to fear that the Children of Believers should die without having received Baptism. One Synod suffered it self to be persuaded to consent to baptize Children out of the ordinary Course, *when there was evident Danger of Death.* But the following Synod disapproved *this Weakness*, and these *Strong Men* raz'd out that Clause, wherein there was signify'd some regard to this Danger, *because it opened the way a little to the Opinion of the Necessity of Baptism.*

Thus the Proofs that are drawn from the Necessity of Baptism, to compel Men to allow it to Infants, are destroyed by our Reformed Gentlemen. And these that follow are substituted in their room, as they are noted in their Catechism, in their Confession of Faith, and in their Prayers: Namely, that the Children of Believers are born in the Covenant, according to this Promise, *I will be thy God, and the God of thy Offspring to a thousand Generations.* From whence they conclude, that *since the Virtue and Substance of Baptism belongs to Infants, it would be injurious to them to deny them the Sign, which is inferior to it.*

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der que les enfans des Fideles ne meurent sans recevoir le Baptême. Un Synode s'étoit laissé aller à consentir qu'on baptisât les enfans extraordinairement *en evident peril de mort.* Mais le Synode suivant reprouva *cette foiblesse*, & ces gens forts effacerent la clause où on témoignoit avoir égard a ce peril; *parce qu'elle donne quelque ouverture a l'opinion de la Necessité du Baptême.*

Ainsi les preuves tirées de la necessité du Baptême, pour forcer a le donner aux petits enfans, sont détruites par nos Reformez. Voicy celles qu'ils substituent a leur place, telles qu'elles sont marquées dans leur Catechisme, dans leur Confession de Foy, & dans leurs Prieres. C'est que les enfans des Fideles naissent dans l'alliance conformement a cette promesse: *Je seray ton Dieu, & le Dieu de ta lignée jusqu'en mille generations.* D'où ils concluent que la vertu & substance du Baptême appartenant aux petits enfans, on leur feroit injure de leur denier le signe qui est inferieur.

Par une semblable raison ils se trouveront forcez a leur donner

‘ By a like Reason they’l find themselves forc’d to
‘ give them the Communion together with Baptism;
‘ for they who are in the Covenant are incorporated
‘ with *Jesus Christ*, the Infants of Believers are in Co-
‘ venant, therefore they are incorporated with *Jesus*
‘ *Christ*. And having by this means, according to
‘ them, the Virtue and Substance of the Communion,
‘ they ought to say, as they do of Baptism, that the
‘ Sign of it can’t without injury be refused them.

‘ The Anabaptists maintain that these Words, *Let*
‘ *a Man examine himself, and so let him eat*, have not
‘ more Force to require the Age of Discretion in them,
‘ who partake of the Holy Supper, than those other
‘ Words, *He that believeth and is baptized*, have to
‘ require it in those who are admitted to Baptism.

‘ The Consequence that is drawn from the new Re-
‘ form of the Covenant of the antient Church, and
‘ of Circumcision, does not affect them. The Cove-
‘ nant of the antient Church, say they, was made by
‘ natural Birth, because it was carnal, and therefore the
‘ Seal of it was imprinted in their Flesh by Circumci-
‘ sion, almost as soon as they were born. But under the
‘ New Covenant, ’tis not enough for a Man to be
‘ born, he must be born again to enter into it. And
‘ seeing

ner la Cène avec le Bapême ; car ceux qui sont dans l’alliance, sont incorporez a *J. Christ*: les petits enfans des Fideles sont dans l’alliance, ils sont donc incorporez a *J. Christ* & avant par ce moyen, selon eux, la vertue & la substance de la Cène, on devroit dire comme du Bapême, qu’on ne peut sans injure leur en refuser le Signe.

Les Anabaptistes soutiennent que ces paroles, *qu’on s’éprouve & qu’on mange*, n’ont pas plus de force pour exiger dans la Cène l’âge de raison, que celles-cy qui *croira & sera baptisé* en ont pour l’exiger dans le Bapême.

La Consequence qu’on tire dans la nouvelle Réforme de l’alliance de l’ancien Peuple, & de la Circumcision, ne les touche pas. L’alliance de l’ancien Peuple se faisoit, disent-ils, par la Naissance, par ce qu’elle étoit charnelle : & c’est pourquoy on en imprimoit le sceau dans la chair par la Circumcision aussi-tôt après la naissance. Mais dans la Nouvelle alliance, il ne suffit pas de naître, il faut renaître pour y entrer ;

Chap.6. ^c seeing the two Covenants are very different, there is
^c no ground, say they, to conclude from one Sign to
^c another ; so that the Comparison which is made be-
^c tween Circumcision and Baptism is of no weight.
^c Experience has shewn, that all the Attempts of the
^c Reformed to confound the Anabaptists by the
^c Scripture, have been weak ; and therefore they are
^c at last obliged to alledg to them the Practice of the
^c Church. We see in their *Discipline*, at the end of
^c the XIth Chapter, the Form of receiving Adult Per-
^c sons into their Communion, where they make the
^c Profelyted Anabaptist acknowledg, that the Bap-
^c tism of Infants *is founded on Scripture, and on the*
^c *perpetual Practice of the Church.* When the Preten-
^c ded Reformed believe they have the Word of God
^c very expressely on their side, they are not wont to
^c build on the perpetual Practice of the Church. But
^c in this case, because the Scripture furnishes 'em with
^c nothing, by which they are able to stop the Mouths
^c of the Anabaptists, it was necessary to relie on
^c somewhat else, and at the same time to confess that
^c in these Matters the perpetual Practice of the Church
^c is of inviolable Authority.

& comme les deux alliances n'ont rien de semblable, il n'y a rien, disent-ils, à conclure d'un signe à un autre ; de sorte que la Comparaison qu'on fait de la Circoncision avec le Baptême est nulle.


L'expérience a fait voir que tout ce qu'ont tenté nos Réformez, pour confondre les Anabaptistes par l'Écriture a été foible. Aussi sont ils obligez de leur alleguer enfin la pratique. Nous voyons dans leur Discipline, à la fin du Chapitre XI. la forme de recevoir dans leur communion les personnes d'âge, où l'on fait expressement reconnoître à l'Anabaptiste qui se convertit, que le Baptême des petits enfans est fondé en l'Écriture & en la pratique perpetuelle de l'Église. Quand les P. Reformez croient avoir la Parole de Dieu bien expresse, ils n'ont pas accoutumé de se fonder sur la pratique perpetuelle de l'Église. Mais icy où l'Écriture ne leur fournit rien, par où ils puissent fermer la bouche aux Anabaptistes, il a fallu s'appuyer d'ailleurs, & tout ensemble avouer qu'en ces matieres la pratique perpetuelle de l'Église est d'une inviolable Autorité. *Ibid. pag. 126, 127, 128, 129, 130, 131.*

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Let us now see how the Learned Protestant above mention'd, takes off the Force of this Prelate's Argument. After having recited *Monsieur Bossuet's* Words, which prove Immersion to have been the antient and proper way of baptizing: * I add (says he) to these Reasons of *Monsieur Bossuet*, that Baptism is an external Mark, that we are willing to die to Sin and to the World, and to have part in the Death and Burial of *Jesus Christ*. *St. Paul* says, we are *buried with him by Baptism*, which shews, that the Believer was *plunged* in Water, thereby to represent as it were a sort of Death and Burial. I farther observe, that *St. Paul* calls it by a Name, which properly signifies a Bath [or Laver] *Tit. 3. 5.* when he says, *God has saved us by the Laver of Regeneration*—He at length repeats what the Bishop urges against the Protestants, concerning the change of dipping into sprinkling, &c. in which they agree with those of the *Romish* Church, and then answers in the following Terms: I was willing (says he) to report this whole Passage of *Monsieur Bossuet*, to elucidate this matter to the Protestants, who scarce ever make any Reflection on it. 'Tis true, that the greatest part of them hitherto baptize only by *Sprinkling*, but 'tis certainly an *abuse*; and this Practice which they have retain'd from the *Romish* Church, without a due Examination of it, as well as many other things

* J'ajoute aux raisons de M. Bossuet que le Baptême est une marque extérieure que nous voulons mourir au péché & au monde, & avoir part à la mort & à la sépulture de *Jesus Christ*. *Saint Paul* dit que par le *Baptême nous sommes ensevelis avec luy*. Ce qui fait voir que l'on plongeoit le fidele dans l'eau pour représenter par là comme une espèce de mort & de sépulture. Je dis encore que *S. Paul* l'appelle d'un nom qui signifie proprement un *Bain Tit. 3. 5.* en disant que *Dieu nous a sauvés par la Bain de la regeneration*.

† J'ay bien voulu rapporter tout cet endroit de *M. Bossuet* pour éclaircir cette matière aux Protestans qui n'y font presque jamais reflexion. Il est vray que jusques ici la plus grande partie d'entre eux ne baptisent que par *asperision*, mais assurément c'est un abus. Et cette pratique qu'ils ont retenue

Chap. 6.  things which they still retain, renders their Baptism very defective. It corrupts both the Institution and antient usage of it, and the Relation it ought to have to Faith, Repentance and Regeneration. Monsieur *Bossuet's* remark, that *dipping* was in use for Thirteen hundred Years, deserves our serious Consideration, and our Acknowledgment thereupon, that we have not sufficiently examin'd all that we have retain'd from the *Romish* Church; that, seeing her most Learned Prelates now inform us, that it was *She* that first abolish'd a Usage authoriz'd by so many strong Reasons, and by so many Ages, she has done very ill on this occasion, and that we are obliged to return to the antient Practice of the Church, and to the Institution of Jesus Christ. I do not say that Baptism by Asperision is null, that is not my opinion: But it must be confess'd, if Sprinkling destroys not the Substance of Baptism, yet it alters it, and in some sort corrupts it, 'tis a Defect which spoils its lawful Form.

He then attempts to shew that the Protestants do not destroy Baptism essentially, that they still retain Water, and wash those whom they baptize; whereas the *Romanists* have entirely abolish'd the Communion

de l'Eglise Romaine sans la bien examiner, comme plusieurs autres choses qu'ils en retiennent encore, rend leur Baptême fort defectueux. Elle en corrompt, & l'Institution & l'ancien usage, & les rapports qu'il doit avoir avec la foy, la penitence, & la regeneration. La remarque de M. Bossuet, que le plongement a été en usage pendant treize cens ans, merite bien qu'on y reflexisse serieusement, qu'on en reconnoisse que nous n'avons pas assez examiné tout ce que nous avons retenu de l'Eglise Romaine: & que puisqu' à present, les plus doctes Prelats nous apprennent que c'est elle qui a aboli la premiere un usage autorisé par tant de fortes raisons, & tant de siècles, elle a tres-mal fait en cette occasion, & que nous sommes obligez de revenir à l'ancienne pratique de l'Eglise, & à l'Institution de Jesus Christ. Je ne dis pas que le Baptême fait par *asperision* soit nul, ce n'est pas là ma pensée. Mais il faut avouer aussi, que si *l'asperision* ne détruit pas la substance du Baptême, elle l'altère & le corrompt en quelque maniere, c'est un défaut qui en gête la forme legitime. *Reponse au Traité de M. Bossuet, touchant la communion sous les deux especes. Part I. p. 24, 25.*

of the Cup, &c. And a little after he thus expresses himself: * If then we should grant to Monsieur Bossuet, that we are convinced by the Force of his Proofs, that the Essence of Baptism consists in Immersion, what would he expect from us, unless to own that we are very much obliged to him, and to return him our Thanks for having undeceiv'd us on this Subject? and as we are resolv'd to correct this Abuse for the future, so we entreat him in like manner to correct that of withholding the Cup from the Laity. Does Monsieur Bossuet imagine, that the Protestants will prefer a Practice that is unlawful, and the unlawfulness of which is demonstrated to them, to the Institution of Jesus Christ himself, and this to give such an advantage to Rome, to make use of this Example on her side, for the Violation of the Laws of Jesus Christ? God forbid that they should be in so unhappy a Disposition of Mind! They are too much devoted to the Authority of their Divine Master, not to obey his Voice, so soon as they are made to hear it. *Oves meæ sequuntur vocem meam, & ego vicissim oves meas cognosco; My Sheep hear my Voice,*

* Quand nous accorderions donc à M. Bossuet, que la force de ses preuves nous convainc, que l'essence du Bapême consiste dans l'immersion, qu'espereroit-il de nôtre part, sinon que nous luy sommes fort obligez, & que nous luy scaurons bon gré de nous avoir détrompez sur ce sujet, & comme nous sommes resolu de corriger désormais cet abus, nous le supplions aussi de corriger celuy du retranchement de la Coupe. M. Bossuet s'imagine-t-il, que les Protestans veuillent préférer une pratique illegitime, & qu'on leur fait voir être telle, à l'Institution de Jesus Christ même, & cela afin de donner cet avantage à Rome, qu'elle se servira de cet exemple pour violer de son côté les loix de Jesus Christ? à Dieu ne plaise qu'ils soient dans une si malheureuse disposition! ils sont trop attachez à l'autorité de leur divin Maître, pour ne pas se rendre à sa voix si-tôt qu'on la leur fera entendre. *Oves meæ sequuntur vocem meam, & ego vicissim oves meas cognosco.* Mes brebis suivent ma voix, & moy de mon côté je connois mes brebis. Il n'appartient qu' à ces loups qui viennent déguisez sous la peau de brebis, de la rejeter & de la fuir. *Ibid. p. 25, 27.*

Chap.6. *and I know them, and they follow me.* 'Tis the Property only of those Wolves, who come disguis'd in Sheep's-clothing, to reject and avoid it.

This Author afterwards comes to answer that part of the Bishop's Argument, which relates to the Baptism of Infants, as introduc'd without Scripture-Proof, by the Authority of the Church. * As for Immersion (says he) we have spoken enough of it before: And as to the Baptism of Infants, I confess there is nothing formal or express in the Gospel, to justify the necessity of it; and the Passages that are produc'd, do at most only prove that it is permitted, or rather that it is not forbidden to baptize them. If all the Anabaptists only held to this, without condemning this Practice as criminal and sacrilegious, they would have reason on their side, and would say nothing but what is founded on such Principles, as are common to all Protestants. The Primitive Church did not baptize Infants, and the Learned *Grotius* proves it in his Annotations on the Gospel. Even the Practice of the *Romish* Church is an evident Token of it; for with them Baptism must be desir'd before they enter into the Church, and 'tis the God-father that asks it in the Name of the Child; a formal and express

* Pour l'Immersion nous en avons assez parlé ci-dessus: & quand au Baptême des petits enfans, j'avoue qu'il n'y a rien de formel ni de précis dans l'Evangile pour en justifier la nécessité: & les passages qu'on en tire ne prouvent tout au plus sinon qu'il est permis de les baptiser, ou plutôt qu'il n'est pas défendu de les baptiser. Si tous les Anabaptistes s'en tenoient là, sans condamner cette pratique de crime & de sacrilege, ils auroient raison, & ne diroient rien qui ne fût fondé sur les principes communs à tous les Protestans. La primitive Eglise ne baptisoit point les petits enfans, & le scavant *Grotius* en a donné des preuves en ses notes sur l'Evangile. La pratique même de l'Eglise Romaine en est une marque évidente; car il faut demander le Baptême avant que d'entrer dans l'Eglise: & c'est le parrain qui le demande au nom de l'enfant, il faut faire une profession de foy formelle & expresse, & le parrain l'e fait au nom de l'enfant, il faut promettre de renoncer au monde & a ses pompes, a la chair

‘ prefs Profession of Faith must be made, which the Chap. 6.
‘ Godfather also makes in the Child’s Name; a Pro-
‘ mise must be made to renounce the World and the
‘ Poms of it, the Flesh and the Devil, all which is
‘ done by the Godfather in the Name of the Child:
‘ Is not this a visible Sign, that formerly it was the
‘ Persons themselves, who in their own Name desir’d
‘ Baptism, made a Profession of their Faith, and re-
‘ nounc’d their past Life, to consecrate themselves to
‘ the Lord Jesus Christ for the time to come?

I hope by this time the Impartial Reader will believe the Anabaptists adhere so strictly to Immersion and Adult Baptism, from a better Principle than that of mere Obstinacy; and that Mr. *Russen* has no just pretence to the Vogue of the Universal Church in this Controversy.

And here I cannot chuse but lament, that so many Pious and Learned Men should find themselves so fetter’d by the Tyranny of Custom and Tradition, that tho they cannot but aspire after the Liberty of practising the Ordinances of Christ, according to the Primitive Pattern; and now and then let go some Sighs and Wishes, to express the sense of their Minds on this Head; yet they seem to want that degree of Resolution and Firmness of Mind, which is necessary to attempt such a Reformation. Too many are afraid of the Consequences of altering old Traditions, and seem rather dispos’d to tolerate Abuses than to redress ’em. Not enough considering that ’tis every man’s Duty to reform his own Practice, and to endeavour to reform that of others, so far as he is capable in his Station; that there can be no good Excuse fram’d, to palliate the Violation of plain Institutions; that the long or general Practice of a Custom that wants a Foundation in the Word of God, makes the Reasons that are urged for

chair & au demon, & le parain fait tout cela au nom de l’enfant: n’est-ce pas là une marque visible que jadis c’étoient les personnes mêmes, qui en leur propre nom demandoient le Bapteme, qui faisoient profession de leur foy, & renoncoient à leur vie passée, pour la consacrer desormais a Jesus Christ? *Ibid.* p. 98, 99.

Chap. 7. a Reformation so much the stronger ; and that whatsoever Names of Reproach may be given to those, who have the Courage to stem the Tide of vulgar Errors and Abuses, they act an honourable part, in espousing the Cause of Truth, which is the Cause of God ; *for those who honour him he will honour.* But we have dwelt long enough on this Chapter, therefore I proceed to the next.

C H A P. VII.

Reflections on Mr. R's sixth Chapter, the Title of which is, Of their Teachers [i. e. of the Anabaptists] and their Intrusion into the Ministry.

HAVING closely follow'd Mr. R. in the foregoing Chapters thro' the Controversy of Baptism, so far as he has been pleas'd to engage in it, and having given a sufficient Answer to the many unjust Reproaches which he has scatter'd in his way, I shall not extend my Answer to the Remainder of his Book to any great length, but content my self in making some general Reflections on the Substance of each Chapter, and in adding some particular Remarks on such Passages, as seem especially to call for Animadversion.

P. 36. What Mr. R. says in this Chapter, of the Anabaptists in *Germany*, may well be refer'd to his tenth Chapter, where he more largely treats of them. That which he here chiefly has in view, is to render their Ministry contemptible and odious, calling them, *Ministers of Error and Schisms, Teachers of Heresy and Blasphemy*, and their Churches *Synagogues of Satan* ; and using many other Terms of like Import, equally charitable and civil : but what their Errors and Heresies are he lets us know in the ninth Chapter ; and therefore we have no need to be detain'd by any thing here, unless what immediately concerns their pretended Intrusion into the Ministry.

The

The chief Topicks on which he argues against their Ministers, are, that they are engaged in secular Employments, that they pretend an *inward Call is sufficient without an outward one*, that any who pretend to have the Spirit may minister the Word, but that they have neither an outward Warrant nor an inward Call; that they profess to preach freely and without Hire, and yet that their readiness to teach the People freely, arises from their Desire of Profit and Power.

Chap. 7.

P. 33, 34, 36, 37.

P. 39, 40.

1. That the Exercise of a secular Employment in case of necessity, is not unbecoming a Minister of Christ, is evident from the Example of the Great Apostle of the Gentiles, who gloried in this Hardship, to which he was sometimes reduc'd, and declares that *his Hands had ministred to his Necessities*. And that Persons duly qualified for the Ministerial Work, may be called from their Civil Employments to that Sacred Service, I suppose will not be denied by Mr. R. nor is it contrary to the Doctrine or Practice of any Church in the World that I know of. If therefore some of the Anabaptists who are competently qualified for the Ministry, and regularly called to it, are under such narrow Circumstances from the Poverty of the Churches to which they belong, that they can't well subsist without engaging themselves in Temporal Affairs, where is the Crime in all this? or what Law of God have they broken? Their Case may deserve Compassion, and their Self-denial is to be commended, but I see no room for a Reproach on this account to be fasten'd on 'em. And if any of them without just occasion concern themselves in secular Affairs (in which some Ministers of other Churches as well as theirs, sometimes too much engage themselves) or if some of the Churches to whom they belong, have at any time been wanting in their Duty, of giving them an honourable Maintenance, to enable them to provide *things honest in the Sight of all Men* (as the Apostle speaks) and to be given to Hospitality; I shall by no means justify them in the Omission of so plain a Duty. And what he adds of the mean Condition of some of 'em, (who he says, *have been made Priests of the lowest of the People*, and whom he compares on that account to *Jeroboam's Priests*) might be as well applied to many of

Act. 20. 34.

P. 39.

of

Chap.7. of the Ministers of other Protestant Churches: nor will his Comparison reach the case, since there is a great difference between the Dispensation of the Gospel, and that of the Law; and since the Restriction of the Priesthood to one Tribe under the legal Administration, does not confine the Ministry under that of the Gospel, only to Men of one *Tribe or Nation*, or those of one *Rank and Condition*, as to their Temporal Circumstances. Besides, the mean Condition of divers of the Apostles, shews that God does not always choose the rich and honourable to minister in his Service. And indeed Mr. R. has sufficiently obviated all he says on this Head, by that one Expression with which he begins this Chapter; *As to their Teachers* (says he) *the Words of the Apostle are made good, not many wise, not many noble*, 1 Cor. I. 26. Since he thought fit to jeer them for their mean Condition in so many Places of this Chapter, he might have forbore to cite this Passage of the Apostle in favour of it: but he talks, as if he thought the Apostle mention'd this as a disadvantageous Character of the Christians that were his Contemporaries; whereas he does it to encourage them against the Prejudices, that their low Circumstances in the World occasion'd in the Minds of their Enemies against them. I am not willing to believe that Mr. R. makes a Jest of the Words of the Apostle, and yet I can't imagine that he cites these Words in favour of the Anabaptists, in a Chapter that is wholly turn'd to a contrary purpose; but his way of writing is sometimes unaccountable. And he evidently misapplies that Passage of the Prophet, *Zach. 13.4, 5, 6.* where 'tis predicted that a false Prophet shall say, *I am no Prophet, I am an Husbandman, for Man taught me to keep Cattle from my Youth*; only to shew that the false Prophets should be ashamed of their Visions, and so disclaim the Name of Prophets, as the Context makes appear; not to shew that a Husbandman could not become a Prophet (as Mr. R. would have it) for the Great Prophet *Elisha* was called to that Sacred Work from the Plow, *David* from the Sheepfold, and *Amos* from the Herd.

2. I willingly assent to what Mr. R. says, that none can regularly *preach except they be sent*, that Ministers ought

ought to be called of God, and that they ought to have an *External as well as Internal Call*; but I can't agree with him, that the Anabaptist Ministers pretend only to the *Internal Call*, and that whoever pretends to the Spirit may preach among them. I know they think a Man ought to have an *Internal Call*, if by that Mr. R. means competent Gifts and Qualifications for the Work of the Ministry: but they are far from supposing that every Man is so called, who imagins himself so qualified; nor do they think it enough for a Man to have such Gifts and Accomplishments, as are requisite for that Work, unless he have a *regular External Call* to it. And what I have here alledged is sufficiently confirmed by their forecited Confession of Faith, where they thus declare themselves: * The way appointed by Christ for the

' Calling of any Person fitted and gifted by the Ho-
 ' ly Spirit unto the Office of Bishop, or Elder in a
 ' Church, is, that he be chosen thereunto by the com- Act. 14. 23
 ' mon Suffrage of the Church it self, and solemnly
 ' set apart by Fasting and Prayer, with Imposition 1 Tim. 4.
 ' of Hands of the Eldership of the Church, if there 14.
 ' be any before constituted therein; and of a Deacon, Act. 6. 3,
 ' that he be chosen by the like Suffrage, and set a- 5, 6.
 ' part by Prayer and the like Imposition of Hands.
 ' The Work of Pastors being constantly to attend
 ' the Service of Christ in his Churches, in the Mini- Act. 6. 4.
 ' stry of the Word and Prayer, with Watching for Heb. 13.
 ' their Souls, as they that must give an account to 17.
 ' Him; it is incumbent on the Churches, to whom 1 Tim. 5.
 ' they minister, not only to give them all due re- 17, 18.
 ' spect, but also to communicate to them of all their Gal. 6. 6, 7.
 ' good things, according to their Ability, so as they
 ' may have a comfortable Supply, without being 2 Tim. 2. 4.
 ' themselves entangled in secular Affairs; and may 1 Tim. 3. 2.
 ' also be capable of exercising Hospitality towards o-
 ' thers; and this is requir'd by the Law of Nature, 1 Cor. 9.
 ' and by the exprefs Order of our Lord Jesus, who 6, 14.

* Chap. 26. Sect. 9, 10; 11

Chap. 7. ' hath ordain'd that they that preach the Gospel
 should live of the Gospel.

Act. 11. ' Altho it be incumbent on the Bishops or Pastors
 19, 20, 21. ' of the Churches, to be instant in preaching the Word
 1 Pet. 4. ' by way of Office, yet the Work of preaching the
 10, 11. ' Word is not so peculiarly confin'd to them; but
 ' that others also, gifted and fitted by the Holy Spi-
 ' rit for it, and approved and called by the Church,
 ' may and ought to perform it.

To Mr. R's Denial that the Anabaptist Ministers have any internal Call, I may well oppose the Apostle's Words, *Who art thou that judgest another Man's Servant? to his own Master he standeth or falleth*; and Mr. R. must excuse me, if I don't think him a competent Judg in this case.

As to what he says of the pretence of the Anabaptists, to *preach freely and without Hire*, 'tis sufficiently answered in the Citation above, wherein they assert the Obligation of the Churches of Christ to maintain their Ministers: and if some of the People are wanting in their Duty, or some of the Ministers forgo their own Right, it is very unreasonable to charge the Omission of the People as a Crime in the Ministers, or from the Condescension of some Ministers to preach without Reward, to infer in general, that they exclaim against their own Maintenance. However Mr. R. himself acknowledges towards the close of this Chapter, that some of them have an Allowance, but suggests that the Contributions to this purpose are private; as if they were inclined to conceal what they have published on the House-top in their Confessions of Faith and other Writings, and what they have no reason to be ashamed of, since 'tis founded on the Authority of the Divine Word.

3. 'Tis surprizing that Mr. R. should make *Profit* one of the great ends of the preaching of their Ministers, after he has represented the People as poor and mean, and their Principles against the Maintenance of a Ministry: but it seems he would much rather contradict himself, than let them escape one Censure; one while they must be made to oppose the maintenance of a Ministry, that they may be thought