


“ Ignorance of some illiterate Fellows, who from
“ Mechanics of the lowest Rank being made Priests
“ of the High Places, before they knew what a Lexi-
“ con was, would needs be playing the Critick upon
“ the Greek Verbs, and from the Profoundness of
“ their Judgment, naturalize the Greek Word *βαπτίζω*
“ for pure English. Chapter

That the Administration of Baptism by Dipping should be attributed to the Ignorance of some Mechanick and Illiterate Fellows, and those of the lowest Rank, by this Gentleman, is the less to be wonder'd at, because he thinks fit to oppose it; but why he will have it, that they were *made Priests of the High Places* first, and what he means by those *High Places*, seems a little mysterious, and wants his Explication. He thinks it lawful for himself to play the Critick on this Verb *βαπτίζω*, as appears by his Learned Criticism on it in the first Chapter, tho these illiterate Anabaptists are not permitted to do it. But he says they naturalize this Greek Word for pure English; if he means they render it by the English Word [*to dip*] he may as well pretend that all other Greek Words are naturalized for pure English when they are translated; and if his Design is to blame 'em for rendering it by the word [*baptize*] he'l find it difficult to make them the Authors of this Word's Naturalization; and if they were, the Translators of our Bible thought good to follow 'em, in rendering the word *βαπτίζω* by [*baptize*] in so many Places of the New Testament; and I hope he'l acknowledg those Translators knew what a *Lexicon* was, how ignorant soever he supposes the others to be. But he may be assur'd, the Anabaptists are so far from being fond of the Naturalization of this Word, that they heartily wish it had been render'd in plain English, wherever it occurs in the New Testament, because this would have prevented many Disputes: for if where Christ commands his Disciples to administer this Ordinance about which we contend, our Translation had rendered it, *Go teach all Nations, dipping them in the Name of the Father, and of the Son, and of the Holy Spirit*; and where the Apostles are reported to have administred this Ordinance, the same Term of [*Dipping*] had been used in our English

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Chap.6.  lish Version to signify that Act, according to the genuine sense of the Original Word; some People would not have been so easily made to believe, that this Holy Institution might be as well and better perform'd by Sprinkling. And if illiterate Mechanicks give the sense of Greek Words in better English, than that in which the Learned Mr. R. gives his own sense, in the very Words wherein he accuses 'em, where's the Occasion of his Complaint?

He goes on to tell us, that “ to this word *καρριζα*, “ it has happen'd as to the Greek word *πρεσβυτις*, “ which in English signifying no more than *an Elder*, “ is by becoming natural English, made the Nominal “ Title of a Sect of Dissenters called *Presbyterians*. But he does not tell us who made this word natural English (as he is pleas'd to phrase it) I suppose he will not charge this upon the Anabaptists too; and if he charges it on others, he'l bring them by that means into the Rank of illiterate Mechanick Fellows and ignorant Criticks too, which is a Complement he might spare, at least when he has to do with *Pedobaptists*. Nay if either the translating of a Greek word into proper English, or adopting such a word into the English Tongue, betrays so much Ignorance, mean Criticism, and want of Learning; this Gentleman's Reflections will extend to a great Number of Learned Men of all Churches, versed in all Arts and Sciences, who will hardly thank him for his Civility, or much admire his Wit, in making such a turn as this, to find occasion to expose the Anabaptists: But whether this Dipping was *invented by giddy Brains*, and so lately, as he insinuates, we shall see hereafter.

He is pleas'd to open his Mind on this Head a little farther in telling us, “ The new Tongues wherewith “ our Dippers are endow'd to speak all Languages, “ have taught them to construe the Greek Verb by “ the Latin word *mergo, immergo*, to dip, plunge “ or douce under Water; wherein by their Practice “ (says he) they become true Didappers, a sort of “ Bird, from his frequent diving in Latin called *Mergus*. By these Words a Foreigner might well suppose that the Anabaptists in *England* pretend to be endowed with the miraculous Gift of Tongues, as

well as by the following words, in which he opposes to them those *Learned Men*, who have in God's ordinary way attained to the Knowledge of Tongues, without pretending to Inspiration; and yet I doubt Mr. R. can scarce produce one single Anabaptist in *England*, who makes such a pretence. Does he think, because he is pleased to divest them of the Christian Name, that he may say any thing against them that comes into his Head, and that no measures of Truth and Justice are to be kept with them? Or because he will needs have them very ignorant; does he think all others into whose Hands his Book may fall, have so little Sense or Justice, as to receive all that so warm and incautelous an Adversary says, without any farther examination of the Matter? Again, why does Mr. R. tell us of new Tongues, to construe a Greek by a Latin Word? Are Greek and Latin new Languages in his account, while all the World beside count 'em very antient? And why should the Anabaptists be rendered so ridiculous for translating βαπτίζω by *mergo*, *immergo* (*i. e.* to dip or plunge under Water) when this Translation is genuine? Do the Authors he cites just below in this case, *viz. Hesychius, Stephanus, Scapula* and *Budeus*, whom he calls great Masters of the Greek Tongue, say any thing to the contrary? Nay, do not all the best Lexicographers justify this Version of the word βαπτίζω? But that must be Enthusiasm in an Anabaptist, which is a just Translation in another. Nay Mr. R. himself here and elsewhere owns, that the Greek Word signifies [Dipping] tho he can't endure to hear an Anabaptist talk at that rate; for when they render the word βαπτίζω by *mergo*, *immergo*, to dip or plunge under Water, he says, " therein by their Practice they become true *Didappers*, a sort of Bird, from his frequent diving in Latin called *Mergus*. 'Tis wonderful to observe the long reach of some Mens Wit, and Skill both in Etymology and Logick: the Anabaptists say βαπτίζω signifies *mergo*; now says Mr. R. from *mergo* is derived *mergus*, and that in English is a *Didapper*; ergo the Anabaptists are true *Didappers*. But if βαπτίζω does signify [to dip] as Mr. R. acknowledges, and those that have been baptized by *Dipping* may be called *Didappers*

Chap. 6. *pers*; and Christ himself and the Primitive Christians were baptized by dipping, as 'tis no hard matter to prove they were; where then will his insipid Rallery terminate? Or can he justly blame any one who shall give a harder Name to what he says on this occasion?

Mr. R. having given us this Learned Account of the Original of this Opinion, of administering Baptism by *Immersion*, produces various Arguments against it. The first of them, in his own Words, is as follows:

“ In the Administration of Baptism, the first thing
 “ necessary as to the Effence of the Sacrament, is the
 “ Application of the Water; and this in an outward
 “ Washing, whether it be by dipping into, or by sprink-
 “ ling on, or a pouring out of the Water, all which
 “ Forms of washing are express'd in *Mark 7.4.* where
 “ the *Pharisees* and others of the *Jews*, when they
 “ come from Market eat not, *ἐὰν μὴ βαπτίσωσινται, nisi*
 “ *loti fuerint*, says the Latin; *qu'ils ne soyent lavez,*
 “ says the French; *except they wash*, says our Eng-
 “ lish Translation. And from the Tradition of the
 “ Elders they are said to hold *βαπτισμὸς ποτισμῶν*, the
 “ *Baptisms* (so the Original) *lotiones* (so the Latin)
 “ *les Lavemens* (so the French) *the Washings* (so the
 “ English) of Cups and of Pots, of brazen Vessels,
 “ and of Tables or of Beds; surely all those Houf-
 “ hold Goods, especially the Beds, were not dipt and
 “ soak'd under Water. When the *Pharisees* wonder
 “ that our Saviour wash'd not his Hands, *Luke 11.*
 “ *38.* and the divers Washings mention'd by the Apo-
 “ stle, *Heb. 9. 10.* the Greek Verb is us'd in the O-
 “ riginal. From which Baptisms or Washings it is
 “ evident, there can be no Strength of Argument
 “ from the Propriety of the Word, to prove a Ne-
 “ cessity of dipping or plunging in the Water, seeing
 “ that Baptism doth equally signify a Washing, by
 “ sprinkling or pouring out the Water, as well as by
 “ dipping or plunging into it.

Here I observe in the first place, Mr. R. grants that Baptism may be performed by *Immersion* or *Dipping*; and with what face then can he make a mock of it himself, and endeavour to provoke others to Laughter, by using the comical Terms of *Ducking* and *Dau-*
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cing in this Chapter, and by citing *Hudibras* his profane Representation of it at the close of it? Is the Administration of an Ordinance of Christ, after a manner confessed by Mr. R. to be according to the Word us'd by our Saviour in the Institution of it, a thing to be laugh'd at? Is this the Zeal Mr. R. pretends to have for a Holy Sacrament? Is this his Veneration for one of the Seals of the Covenant of Grace? Chap.6.

2. If the word βαπτίζεν be granted sometimes to signify *to wash*, and the word βαπτιμός to signify *washing*, which is a secondary and consequential sense of those Words; it does not therefore follow, that the primary and original sense of 'em, *viz. to dip, and dipping*, is to be excluded from those Texts: for if those Words be render'd by [to wash] and [washing] it appears to be such a *washing* as supposes *dipping*, which is the genuine sense of the Word; and if in all those Places abovesaid, we so render the Words, I see no Inconvenience at all in it. Indeed he makes it an absurd thing to suppose their Beds were dipt, *Mark 7. 4.* but there is no necessity of translating κλινῶν Beds, rather than *Tables*, according to our English Version; or if that Word should be so render'd, the dipping of Beds, as well as of other things, was not so strange among the *Jews*, but practis'd on many occasions according to the Direction of the Law, and the washing of 'em seems to suppose they were dipt. When he tells us, that the *Pharisees* wonder'd that our Saviour wash'd not his Hands, *Luke 11. 38.* he misrepresents the Text, which says they wonder'd that he had not first wash'd, ἢ πρῶτον ἐβαπτίσθη, *was not first wash'd, or more properly dip'd*, without saying any thing of his Hands; and when the washing of the Hands of the *Pharisees* is mentioned, *Mark 7. 3.* * a different Greek Word is used for that.

Beza on the word βαπτίσωνται makes this Remark:
 “ βαπτίζεσαι in this place is more than χερνίπτειν;
 “ for the former seems to respect the whole Body, the
 “ latter only the Hands. Nor does βαπτίζεν signify

* Ἐὰν μὴ πύγμα ἴψωνται τὰς χεῖρας.

Chap.6. “ to wash, but only by Consequence ; for it properly
 “ denotes to immerse for the sake of dipping *. And as
 for the divers *Washings* or *Baptisms*, mention'd *Heb. 9.*
10. they may well be understood of Immersion, since
 the Ceremonial Law which contain'd them, prescrib'd
 bathing in Water commonly to the *People*, and yet
 more frequently to the *Priests*.

3. 'Tis a necessary Rule, that the proper and primary sense of a Word is to be us'd in the Interpretation of Scripture, unless any cogent Reason induce to use it in an improper and consequential sense. Now what good Reason can Mr. R. assign, that the word *βαπτίζεν* should rather be render'd by *washing* than *dipping*, when this last is the most natural, and most common sense of the Word ?

4. Washing is of a less extensive signification than Dipping, this latter generally including the former, tho' the former includes not this. So that when we render the word *βαπτίζεν* by *dipping*, we in that do not exclude but comprize *washing*; but when Mr. R. renders it by *washing*, *dipping* is not comprized in that, but rather set aside, and sometimes ridicul'd by him : so that 'tis plain, he cares not to hear of the first and genuine significancy of the Word, lest it should furnish any one with a Plea for the Administration of the Ordinance of Baptism by dipping.

5. The proper meaning of the word is not the only thing that justifies the Translation of it by *dipping*, but the Circumstances of the Administration of this Ordinance by *John the Baptist* and the Apostles, recorded in the Holy Scripture, abundantly confirm it ; for their *going down* into the Water, and *coming up* out of it, and the Places chosen by *John*, where there was much Water, as *Jordan* and *Enon* for instance ; and the Use and Design of this Holy Institution, to represent the Death, Burial and Resurrection of Christ,

* Plus autem est βαπτίζεναι hoc in loco quam λούειν, quod illud videatur de corpore universo, istud de manibus duntaxat intelligendum. Neque verò τὸ βαπτίζεν significat lavare, nisi a consequenti, nam propriè declarat tingendi causâ immergere. *Beza Annot. in Marc. 7. 4.*

and a Christian's dying to Sin and rising to Newness of Life, make this Mode of Administration appear not only proper but necessary, unless a fit Representation of these things could be as well made some other way, and this other way were as agreeable to the Divine Institution. Chap. 6.

And now I would ask Mr. R. what so great reason he had to triumph over the poor Anabaptists, as he does at the close of this first Argument of his in these Terms: "If any of their leading Teachers cannot read this last Paragraph without an Interpreter, I do not think them fit Men to dispute about such Principles; let them lay aside Learning, which their Ignorance betrays, and follow their Trades where in they are better skilled. From hence it appears that no Man is deem'd worthy of entering the Lists with this Gentleman, unless he understands something at least of four Languages; for if he understands only the Latin and Greek in this Paragraph, and not the French without an Interpreter, he's no Disputant for Mr. R. about these Principles. But how shall a Man do, who understands the small portion of Greek, Latin and French which adorns this Chapter, but knows not how to make sense of Mr. R's English without an Interpreter? for the Rules of Grammar are not every where adverted to even in this Paragraph, which ends in so glorious a Triumph.

His next Argument against Immersion is, that in all the Patterns or Examples of Baptisms in Scripture, we find no dipping or plunging. And yet wherever the Scripture reports this Ordinance to have been administered, the Word that is used, viz. βαπτίζω, properly signifies to dip or plunge, as has been sufficiently made to appear. But because Mr. R. will not allow dipping or plunging to be found any where in Scripture, as the proper sense of this Word, when applied to this Ordinance, but will needs have washing put in the room of it; I desire he would try how the Translation of βαπτίζω by [to wash] will succeed in one Text, viz. Act. 22. 16. where Ananias speaks to Paul, *And now why tarriest thou? arise, and be baptized, and wash away thy Sins, &c.* Mr. R's Version must run thus, *Arise, and be wash'd,*

Chap.6. *washed, and wash away thy Sins.* And the Anabaptists would render it, *Arise, and be immersed or dipped, and wash away thy Sins.* Let any one judg which is the best Translation of the Words.

His Supposition that the *Minister of Baptism probably took up Water in his Hand, and poured it on the Head of the Person to be baptized,* is of very little weight, since he delivers it only as a probable Opinion, which is too slight a Foundation to support the Weight of this Question, that concerns the right manner of the Administration of one of the principal Ordinances Christ has instituted under the Gospel-Ministration. And for this pretended Probability we have nothing but Mr. R's word at present; and what has been said above, and may be farther said in this Chapter, I hope will leave no great colour of Probability to this Gentleman's account of the primitive manner of baptizing. What he adds, to take off the Objection that may be made against this Supposition, from the Circumstances of Baptism recorded in Scripture, as the going down of the Persons to baptize, and to be baptized, into the Water, and their coming up out of it, namely, that these Expressions signify *no more than the Descent to the River, because all Rivers are in the lowest Ground,* makes very little to his purpose; for besides that we ought to have better Authority for that sense of those Expressions than his bare Word, it will hardly appear probable, that those Persons who are said to have come up *out of the Water* never were *in it,* as his Interpretation would have it. And why does he tell us, that both the Persons, *viz.* the Minister and the Person to be baptized, *went down into the River,* and that *their Sandals were put off;* if their going down into the River, signifies no more than the *Descent which led to the River?* Did they put off their Sandals only to go down a Hill to the River side, or was it to go into the Water? If the former, let him shew the Reason of it; if the latter, why does he tell us their going down signifies *only the Descent that led to the River?* I would fain know how Mr. R. comes to understand, that the first Administrators of Baptism took up the Water in one of their Hands, and baptized Persons by pouring it on their Heads. Does he

he think the Fictions of his Brain are good proof in a matter of this Consequence? and that his suppos'd Probability will satisfy the Judgment of any rational Man, or the Conscience of any serious Christian? Chap.6.

And tho he would make Immersion impossible to *John* and *Peter*, considering the Numbers they baptized, unless they were suppos'd to have the Strength of *Hercules* or *Sampson*; there appears no great difficulty in explaining what the Scripture says of this matter, in a manner very consistent with *Immersion*. For a Man of ordinary Strength may thus baptize a very considerable Number in a little time. The space of time wherein *John the Baptist* plunged so many, is not recorded, and therefore no difficulty appears in relation to him: And the three thousand who were baptized, *Acts* 2. 41. are neither said to have been baptized by *Peter*; nor does there seem any necessity to conclude they were all baptized in one day; or if they were, the twelve Apostles and seventy Disciples, who were all Ministers of Christ, may very well be supposed to have immers'd them in much less time than the space of a day. Luke 10.

The pouring of Water only on the Head of the Person to be baptized, which he affirms to have been the Practice of some of the Primitive *Martyrs, Confessors, and Godly Bishops* after the Apostles, is no Rule to us; unless we could be sure these good Men were infallible; we shall not be secure in following their Steps, any farther than they follow'd those of Christ and his Apostles. And I desire Mr. R. to shew, if he can, that Baptism us'd to be administred after the manner he represents by those *Martyrs, Confessors and Godly Bishops*, that liv'd near the Time of the Apostles, or for divers Ages after them.

The supposed Improbability, that the three thousand Converts above-mentioned, could have Clothes necessary for their Immersion in a little time, soon vanishes, when 'tis consider'd how much *Bathing* was in use among the *Jews*, on a Sacred as well as Civil Account. And it seems unaccountable that Mr. R. should make this Difficulty in the Case of the *Eunuch*, who was a Person of too great Quality to be without variety of Garments in his Journey, and too much addicted Act. 8. 27.

Chap. 6. ted to the *Jewish* Religion, to be utterly unprovided of Conveniences for bathing, which was so commonly practis'd at *Jerusalem*, where he had been lately worshipping; and since the Text records the Circumstances of his Baptism in such Terms, as seem to leave no room to doubt of his Immersion.

He forms a like difficulty to persuade the World, that the Jaylor, *Acts* 16. 23. was not immers'd. His Words are these: " We read that the Jaylor was baptiz'd in the Night and in his House. 'Twill be a difficult Task in Hydrography, to prove he had a River run thro his House, nor do I any where find he was by Profession a Malt-man and had a Cistern. So that according to Mr. R. the Jaylor could not probably be immerse'd, unless he were a *Malt-man*, or had a *Cistern*, or a *River* running thro his House; but that either of these might do: If he had no Cistern in his House, or River running thro it, yet if he were a Malt-man he might be immers'd, because then (no doubt) it may be thought he had a large Vessel wherein to wet his Corn. What a pretty Contrivance here is to make the Anabaptists be laugh'd at? These foolish People it seems will have it that this Jaylor was immerse'd, which makes them fall into one of these three Absurdities, either to fancy the Jaylor had a River ran thro his House, or had a Cistern in his House, or was a Maltman. Yet by this Gentleman's leave, if it be ridiculous to fancy he was a Maltman, or that he had a River ran thro his House, where's the absurdity of supposing him to have a Cistern or Bath? And after all, there needs no great Skill in *Hydrography*, to remove the difficulties that lie in the way of the Jaylor's Immersion, when the Text that speaks of his Baptism, is so far from telling us that he was baptiz'd in his House, that there's good reason to believe he was baptiz'd out of it; because immediately after the account of his Baptism, we are told he brought *Paul* and *Silas* into his House. So that Mr. R. might have spar'd himself the Trouble of forming these Learned Objections against the Jaylor's Immersion, and others the Trouble of answering 'em.

Acts 16.
33, 34.

To justify Sprinkling, as the proper Mode of administering Baptism, Mr. R. cites *Cyprian's* first Epistle to *Magnus*, which speaks of the Baptism of the *Clinicks*, which was wont to be perform'd by sprinkling or pouring out of Water on the Person to be baptized. Chap. 6.

This Practice indeed is the chief thing, that the modern Pædobaptists urge from Antiquity, to countenance the Administration of Baptism by Asperision or Perfusion; but how little it makes for their purpose, may appear by the following Considerations.

1. These *Clinicks* were Persons who * languished on sick Beds, of whose Recovery there was little or no hope; and they were either Pagans and Catechumens, who were suppos'd to be converted in their Sickness, or those who had made a Profession of Christianity before, but deferr'd their Baptism till the Approach of Death, from a mistaken Interpretation of those words of the Author of the Epistle to the *Hebrews*—*It is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come; if they shall fall away, to renew them again unto Repentance, &c.* For Baptism being commonly termed *Illumination* by the Antients (as I had occasion to observe before) and those that were baptized said to be *enlightened*; it seems some were of the mind of * *Novatus*, that those who relaps'd after Baptism, were not to be admitted again to Repentance. Thus *Constantine* the Emperor is † reported to have defer'd his Baptism till near the time of his Death; the same is said of ‖ *Constantinus* and of * *Theodosius*. As the misunderstanding of one Text was an occasion of administering Baptism too soon (as has been noted before) the mistaking of another Scripture led some in-

* For so the Word signifies.

Heb. 6. 4, 5, 6.


John 3. 5.

* Epiphanius. adv. hæres. lib. II. hæres. 39.

† Eusebius. lib. IV. de vita Constantini, cap. 62. Socrates. lib. I. cap. 39. Theodoret. lib. I. cap. 32. Sozomenus. lib. II. cap. ult.

‖ Athanasius. de Synod. Arimini & Seleuciz.

* Socrates lib. V. cap. 6.

Chap. 6.  to this Error of deferring it too long, even till near the time of their Death. And it was thought by some, that this Ordinance might be administred by Sprinkling or Perfusion, to those who were not capable, either by reason of the Acuteness of their Disorder, or of their Confinement to their Beds, to submit to Immersion. Yet this was not pretended to be the proper Mode of administring Baptism, but excus'd only by the Plea of * *urgent Necessity*, and therefore can't be fitly us'd to justify the common Practice of sprinkling which now obtains, where no such Necessity is pretended.

2. When *Cyprian* endeavours to make the Asperision of the *Clinicks* pass for Baptism, he does not in the least pretend, that this Mode of administring Baptism was practis'd by the Apostles, but mentions the sprinkling of Water on some Occasions under the Ceremonial Law; and that metaphorical Sprinkling spoken of by the Prophet *Ezekiel*, when personating God he says,—*I will sprinkle clean Water upon you, and ye shall be clean; from all your Filthiness, and from all your Idols will I cleanse you, &c.* which must needs signify the Work of Sanctification. And whether such Citations as these are sufficient to excuse a Mode of Baptism not instituted by Christ, nor practis'd by his immediate Followers, I leave the Reader to judg.

Num. 19.
7. & 8. 7.
& 19. 19.
Ezek. 36.
25.

3. The same Author speaks his Opinion in this matter with very great Modesty, not † being willing to prepossess the Minds of others by his Sentiments, but leaving them to their Liberty, to judg and act in the case as they should think most reasonable. Wherefore as sprinkling appears to have been practis'd by some,

* *Necessitate urgente in ægritudine baptizati, &c. Cyprianus Epist. LXIX. ad Magnum, Edit. Amstelodam. 1700.*

† *Qua in parte nemini verecundia & modestia nostra prejudicat, quo minus unusquisque quod putat, sentiat, & quod senserit, faciat. Cyprian. Epist. supradict. ad Magnum.*

Rescripsi (Fili Charissime) ad literas tuas, quantum parva nostra mediocritas valuit, & ostendi quid nos quantum in nobis est sentiamus, nemini præscribentes, quo minus statuas quod putat unusquisque prepositus. Sub fin. ejusdem Epist.

and that only in extraordinary cases, so the Validity of it was called in question by others to that degree, that they doubted whether those who were said to be baptized this way, might be properly accounted Christians, as is evident by the Question which *Magnus* put to *Cyprian*: “ * You enquire, my dearest Son (says this Father) what I think of those who are baptized while they languish under Sickness, whether they are to be accounted right Christians, because they have not been wash'd with the salutiferous Water, but only have had it pour'd upon them. And by the way I observe, that not only *sprinkling* but *pouring* of Water, is here put in opposition to *washing*, and also in the close of the Epistle, where the same Terms are again used: so that it seems in *Cyprian's* time, it was thought a Person could not be said to be wash'd in the Baptismal Water, unless he were immersed in it; yet Mr. R. here and in the beginning of his Book contends earnestly for Aspersion, as a proper way of washing the Person to be baptized; and tho he will have βαπτίζω signify [to wash] he is very loth it should be interpreted [to dip]. These antient Christians it seems thought Baptismal Washing and Immersion the same thing, but considered Aspersion and Perfusion as opposite to washing: But Mr. R. is of another mind, tho he pretends to pay a very great respect to their Authority.

* 4. As the Mode of Aspersion or Perfusion was not accounted the best, nor used in common cases; so the *Clinicks*, on whom it was practised, were often such as would not have been admitted to Baptism if they had been in a state of Health; and therefore they were looked upon but as imperfect Christians, till something farther was done after their Recovery, in order to their Confirmation: therefore one of the Canons of the Council of *Laodicea* says, “ That those who receive Illumination [*i. e.* Baptism] while they are

* Quæstisti etiam, Fili charissime, quid mihi de illis videatur qui in infirmitate & lan uore gratiam Dei consequuntur, an habendi sint legitimi Christiani, eo quod aqua salutari non loti sint sed perfusi. *Cyprian. ibid.*

“ sick,

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“ sick, and afterwards recover, ought to learn the
 “ Faith, and to know that they had been honour'd
 “ with the Divine Gift *.

Upon which *Zonaras* says, “ † If any one who is
 “ sick, and in danger of his Life, is baptized be-
 “ fore he has learn'd the Faith, and made a Professi-
 “ on of it, as has been said, and afterwards recover
 “ of this Sickness, he ought to learn the Mystery [of
 “ the Faith] and to know that he has been dignified
 “ with a Divine Gift.

And the XIIth Canon of the Council of *Neocasa-
 rea* says, “ || If any one is baptized while he is sick,
 “ he can't be advanced to the Office of a Presbyter,
 “ because his Faith is not of choice, but of necessity,
 “ unless he appear afterwards to be diligent and faith-
 “ ful, or in case of a scarcity of Men [that is, of
 Men fit for that Office.]

§. Divers of the antient Fathers do very severely
 inveigh against those, who defer'd their Baptism till
 they were cast on a sick Bed: “ * * Lay aside your
 “ vain Opinion (says *Gregory Nyssen*) you who re-
 “ serve your Baptism to your Funeral.

And *Chrysoftome* speaking to such Persons says,
 “ †† Why dost thou wait for thy last Breath, like a
 “ Fu-

* Ὅτι δὲ τὸς ἐν νόσῳ ἐπιλαμβάνοντας τὸ φῶτισμα, καὶ εἶ-
 τα ἀνάσαντας. ἐμμανθάνειν τὴν πίσιν, καὶ γινώσκειν ὅτι θείας
 δωρεᾶς κατηξιώθησαν.

† — Εἰ δὲ τις νοσῶν καὶ περὶ τὴν ζωὴν κινδυνεύων βαπτισθῆναι
 ἐπὶ τοῦ μαθεῖν τὴν πίσιν καὶ ἀπαγγεῖλαι, ὡς εἴρηται, εἶτα τὸς
 νόσῳ ἀπαλλαγῆναι καὶ οὕτως ἐμμανθάνειν αὐτὸν διὰ τὸ μυστήριον,
 καὶ εἰδέναι ὅτι θείας δωρεᾶς κατηξιώθη. *Zonar. Comment. in
 Concil. Laodicen. Canon. XLVII.*

|| Ἐὰν νοσῶν τις φωτιδῆ, εἰς πρεσβύτερον ἀγαθὰ οὐ δύνα-
 ται οὐκ ἐκ προαιρέσεως γὰρ ἡ πίσιν αὐτῷ, ἀλλ' ἕξ ἀνάγκης
 εἰ μὴ τάχα διὰ τὴν μετὰ ταῦτα αὐτῷ σπεδὴν καὶ πίσιν, καὶ δια-
 σπάνιν ἀνθρώπων. *Vide etiam Zonar. Comment. in hunc Ca-
 nonem.*

* * Απόθετε ἔν τὴν ματαίαν γνώμην οἱ ἐντάφιον πρεῖντες τὸ
 βάπτισμα. *Greg. Nyss. sub fin. Orat. πρὸς τοὺς βραδύνοντας
 εἰς τὸ βάπτισμα.*

†† Τὶ τὰς ἐσχάτας ἀτακτοὺς ἀναμένεις ὡς δευπέτης, ὡς κα-
 κῆργος,

“ Fugitive, like a Malefactor, like one who accounts
 “ not himself obliged to live to God? Why is thy
 “ Mind dispos'd toward him, as if he were a rigid and
 “ severe Master? Can any thing be more cold and mi-
 “ serable, than those who receive Baptism at such a
 “ time?

Chap.6.


From what has been said, 'tis evident that, as there is no Rule for baptizing by Aspersion, nor any Example of it in the Holy Scripture, so the *Clinicks* who were formerly so baptized, were accounted but indifferent Christians, and many doubted of the validity of their Baptism. But that the ordinary Practice of the Church at the same time was to baptize by Immer- sion, cannot modestly be denied.

To justify the Mode of Aspersion, Mr. R. tells us from *Alvares*, that “ the *Abyssines* baptize in the “ Church-porch without Fonts, with a Pot full of “ Water only. From which Instance (says he) I “ may infer, that plunging in the Water, or washing “ in a River, is not essential or necessary unto Bap- “ tism. Which would be a very just Inference, on the supposition that these *Abyssines* were a sort of in- fallible Christians; but without supposing that, we can't argue from *Fact* to *Right*, as he does in this Case. If because the *Abyssines* baptize by sprinkling, we may do so too; then because they circumcise, we may, by the same reason, use that antiquated Ceremony after their Example.

Whatever *Alvares* says of the *Abyssines*, 'tis well known that the *Greek* Church generally practises Im- mersion, and particularly the Church of *Alexandria*, to Patriarchate of which the *Abyssines* belong.

Vansteb in his History of the Church of *Alexan- aria*, tells us: “ They plunge those whom they bap- “ tize all over in the Water three times, and there- “ fore they baptize not Infants, unless in case of ex- “ treme Necessity, till they are six Months old; and

κῆρυξ, ὡς ἐκ ὀφείλων τῷ Θεῷ ζῆσαι; ἢ ὡς πρὸς αἰπνῆ τινὰ
 κῆρυξ ἔχων δεσπότην ὑποδύναται; ἢ ψυχρότερον; ἢ τα-
 λαιπωρότερον τῶν τότε λαβόντων τὸ φῶτισμα. Chrysostom.
 Homil. XXIII. in Act. p. 746. Edit. Gron.

Chap. 6.


“ to dip 'em, the Priest takes the left Foot and right
 “ Hand in one of his Hands, and in the other the
 “ right Foot and left Hand of the Child, putting the
 “ Limbs in form of a Cross*.

Mr. R's next Argument for Asperſion is as follows :

“ Chriſt's Evangelical Ordinance (ſays he) doth no
 “ way oppoſe his moral Command ; the Ceremony
 “ of the Sacrament muſt not be made ſuch, as may
 “ hazard the Life of the Perſon celebrating it. Bap-
 “ tiſm is preſcrib'd to all Nations, its manner of Ad-
 “ miniſtration being common to all, muſt be poſſible
 “ to all ; which it cannot be, if plunging in the Wa-
 “ ter be eſſential ; for in ſome Countries, ſuch Quan-
 “ tities of Water requiſite to dip the whole Body in-
 “ to cannot be had. Beſides, in cold Climates it may
 “ hazard the Life of the Perſon ; the Experience of
 “ ſome, more ignorantly zealous than religiously wiſe,
 “ have aſſured us, how prejudicial ſuch a Practice is
 “ to the Life of Mankind. What ſhall become of
 “ thoſe who are weak and ſickly, that have Catarrhs,
 “ Conſumptions, Palfies ? that which may endanger
 “ the Lives of the ſoundeſt Bodies, may haſten the
 “ end of thoſe who are infirm.

The Objection of the Scarcity of Water in ſome Places, has been answer'd before ; and as to the pretended Danger of Immersion, I answer, If our Bleſſed Saviour has appointed that this Ordinance ſhould be adminiſtered by Immersion (as we have prov'd) there is no reaſon to ſuppoſe it ſo perilous as Mr. R. would perſuade us. I muſt ſay I never yet heard of any Perſon who received any diſadvantage to his Health by going into the Water, to celebrate this Ordinance, tho' in the coldeſt Season of the Year ; but on the contrary, many infirm People have decla-

* Ils plongent entierement dans l'eau par trois fois, ceux qu'ils baptiſent. C'eſt pourquoy, ils ne baptiſent les enfans, hors l'extrême neceſſité, qu'à l'âge de ſix mois : & pour les plonger, le Prêtre leur prend d'une main le pied gauche & la main droite, & de l'autre le pied droit & la main gauche, pour les mettre en forme de Croix. *Vanſleb Hiſt. de l'Egliſe d'Alexand. 2de partie. chap. 21.*

red, that they have found after their Immersion, a sensible Advancement of their Health. And the late use of cold Baths with so great Success for many Diseases, particularly those Mr. R. mentions, is a sufficient Confutation of the Weakness of his Argument, taken from the suppos'd Danger of administering Baptism by Immersion. Chap.6. 

Sir *John Floyer* an eminent Physician, has lately published an Essay, to prove cold Bathing both safe and useful ; wherein he gives an account of many great Cures done by it, and presents the World with an Alphabetical Catalogue of Diseases, against which it has been successful. And on this account in the Epistle Dedicatory, and in his *second Letter*, he laments the Disuse of the Baptismal Immersion in *England*, which he says continued till the beginning of the last Century : “ No Subject (says he) can give a clearer Evidence, how easily new Opinions can change the best and most antient Practices, both in Religion and Physick, than this ; for the Logical Notion about the Form and Essence of Baptism, inclin'd the Age under King *James I.* to an Indifferency as to dipping or sprinkling, which he ordered to be so expressed in the Catechism, &c. And a little after, speaking of Immersion, “ If it had continued (says he) it would have prevented many new vain Niceties and Disputes concerning Baptism : And that this was the antient Constitution of the Church of *England*, appears by the first Book of *Edward VI.* where the Rubrick expressly commands the manner of dipping. And in one of the Prayers of Baptism says, *Grant to all them who at this Fountain forsake the Devil, &c.* Indeed he says, he will not concern himself in any Theological Disputes, whether Immersion be essential to Baptism, &c. “ For all that I shall aim at (says he) is to shew that Immersion was generally practis'd by the Antients, and that in this Church it continued in use till the beginning of the last Age, and that there is not that Danger in it as Parents apprehend ; but instead of prejudicing the Health of their Children, Immersion would prevent many hereditary Diseases if it were still practis'd. And *pag. 15, & 16.* he has these Words. Vid. *first Letter*, p. 14, 15. 10 the same

“ The Church of *Rome* hath drawn short Compendi-
 “ ums of both Sacraments. In the Eucharist they
 “ use only the Wafer as fittest for Procession and A-
 “ doration ; and instead of the Immersion they intro-
 “ duc'd Aspersion, which may be more conveniently
 “ practis'd in all Places than the Immersion. In his
third Letter, which is address'd to Dr. *Addison* the
 Dean, and Dr. *Hutchinson*, Dr. *Chaundeler*, Dr. *Binckes*
 and Mr. *Kymberly*, Canons Residentiaries of the Ca-
 thedral Church of *Litchfield*, pag. 59. of his Book, he
 thus expresse himself : “ I do here appeal to You as
 “ Persons well vers'd in the antient History, and
 “ Canons and Ceremonies of the Church of *England*,
 “ and there are sufficient Witnesses of the matter of
 “ Fact, which I design to prove, viz. That Immersi-
 “ on continued in the Church of *England* till about
 “ the Year 1600 ; and from hence I shall infer, that
 “ if God and the Church thought that Practice in-
 “ nocent for 1600 years, it must be accounted an un-
 “ reasonable Nicety in this present Age, to scruple ei-
 “ ther Immersion or cold Bathing as dangerous Practi-
 “ ces. Had any Prejudice usually happen'd to Infants
 “ by the true Immersion, that Custom could not have
 “ been so long continued in this Kingdom. We must
 “ always acknowledg, that he that hath made our Bo-
 “ dies, would never command any Practice prejudici-
 “ al to our Health ; but on the contrary, he best
 “ knows what will be most for the Preservation of
 “ our Healths, and does frequently take care both of
 “ our Bodies and Souls in the same Command. He
 “ has oft made that our Duty, which highly tends to
 “ the Preservation of our Health, &c. Pag. 64.
 speaking of the antient Baptisterys he says, “ In all
 “ these Baptisterys they us'd Immersion, and they de-
 “ scended by Steps into them as into a Sepulcher, be-
 “ cause we are said to be buried with him in Baptism
 [i. e. with Christ.]

And he cites several Authors to prove that Christia-
 nity was planted in *England* by the use of Immersion,
 and that it was continued in *England* after the Refor-
 mation, during the Reign of *Edward VI.* and Queen
Elizabeth.

Among others he mentions *Bede*, who relates in his 2d Chap. 6. Book, That *Paulinus* baptized *K. Edwin* at *York*, in the Year 627; and at the Village *Rigin*, in the Province of the *Bernicii*, he baptized a great Number of People in the River *Glem*; and in the Province of the *Deiri*, he baptized them in the River *Swalva*; and *Lib. 3.* that he baptized a great Multitude in the River *Trehenta*: and that the same Author who flourish'd in the Year of our Lord 696, gives this Reflection, *Nondum enim Oratoria vel Baptisteria, in ipso Exordio nascentis Ecclesie poterant edificari*; for Oratories or Baptisteries could not be built in the very Infancy of the Church.

He also quotes *Spelman's Concilia, Part I.* where in the Synod of *Cheluchyth*, under *Wulfred* Archbishop of *Canterbury*, Anno 821. cap. 21. are these Words: * Let the Presbyters when they minister holy Baptism take notice, that they ought not to pour the Sacred Water on the Heads of the Infants, but let 'em always be dip'd in the Laver, as the Son of God hath in himself given an Example to every Believer, when he was thrice dip'd in the Waters of *Jordan*.

He adds, That the same Custom continued afterwards, appears by the *Cassilian Council in Ireland*, Ann. 1172. *Spelm. Concil. part 2.* where it was ordered, † That the Children should be carried to the Church, and there be baptized in pure Water, with a threefold Immersion. He produces divers other Passages to the same purpose.

He says, pag. 69. 'Tis evident by the *Rubrick* in King *Edward VI's* days, that the *English Church* us'd that Practice; Then shall the Priest take the Child in his Hands, and ask the Name, and nam-

* Sciant etiam Presbyteri quando sacrum Baptisma ministrant, ut non effundant Aquam Sanctam super Capita Infantum, sed semper mergantur in Lavacro, sicut Exemplum præbuit per semetipsum Dei Filius omni credenti, quando esset termersus in undis Jordanis.

† Ut pueri deferrentur ad Ecclesiam, & ibi baptizentur in aqua munda trina immersione.

Chap.6.

“ ing the Child shall DIP it in the Water thrice, first
 “ dipping the right side, secondly the left side, and
 “ the third time dipping the Face towards the Font,
 “ so it be discreetly and warily done.

To the same purpose he cites *Sparrow's Collection of Articles*, &c. telling us, “ In the Articles of Queen
 “ *Elizabeth*, 'tis order'd that the Font be not remo-
 “ ved, nor that the Curate do baptize in any Parish-
 “ Churches, in any *Bason*, nor in any other Form
 “ than is already prescribed. And in 1571. the Book
 of Canons says: “ * Lastly care shall be taken, that in
 “ every Church there be a Sacred Font, not a *Bason*,
 “ in which Baptism may be administred—And pag.
 71. he observes that “ Immersion was never abroga-
 “ ted by any Canon, but is still recommended by the
 “ present Rubrick of the Church of *England*, which
 “ orders the Child to be DIPT discreetly and warily.
 He closes this Letter, pag. 93, & 94. in observing
 “ That the Church of *England* continued the use of
 “ Immersion longer than any other Christian Church
 “ in the *Western* Parts of the World; for the *Eastern*
 “ Churches (says he) yet use it, and our Church still
 “ recommends the dipping of Infants in her *Rubrick*;
 “ to which I believe the English will at last return,
 “ when Physick has given 'em a clear Proof by divers
 “ Experiments, that cold Baths are both safe and use-
 “ ful. And he says, they did great Injury to their own
 “ Children and all Posterity, who first introduc'd the
 “ Alteration of this truly antient Ceremony of Im-
 “ mersion, and were the Occasion of a degenerate
 “ sickly tender Race ever since. He that pleases may
 see more to the same purpose in the abovementioned
 Book, which I omit for fear of being tedious on this
 Head.

We see this Gentleman, who is a Member of the
 Church of *England*, as well as Mr. R. has very diffe-
 rent Sentiments from him about Immersion, both as to
 its Antiquity and Safety. And if he be in the right, Mr.
 R. must either almost entirely cut off the Church of

* Postremò curabunt ut in singulis Ecclesiis sit sacer fons,
 non pelvis, in quo Baptismus ministretur——