

England from the Universal Church for many Ages till the last Century, or else grant that Immersion has not been contrary to the Practice of the Universal Church from the time of the Apostles, as he has pretended. Chap. 6.

And if the Immersion of Infants in their most tender Age, is far from being dangerous, as this Learned *Physician* endeavours to prove; what hazard can we reasonably suppose there is in the Immersion of Adult Persons, especially seeing we have a Divine Command to warrant it, which can't be justly pretended in the case of Infant-Baptism, as we have sufficiently made appear before?

Let the Reader judg after this, if Mr. R. has reason on the occasion of Immersion, to tell us, after another Author, that "the way of dipping is good for nothing, but to dispatch Men. out of the World and ranken Churchyards; and whether he deals fairly in insinuating that *Caleb Vernon* was so dispatched, by telling us *his Story may not be unfitly applied here*, tho he gives no reason in the World to induce any one to imagine, that he received any Damage by being immersed.

His next Plea for the Sufficiency of a little Water in Baptism, is in the following Terms: "Nor is in this case so much Water necessary. Moral Conveyances require no large matter for their Performances, a bit of Wax will seal a Deed of many Sheets, a Turf of Earth may give possession of 1000 Acres; a Pepper-Corn may testify the Homage of the greatest Mannor: And thus a few Drops of Water by virtue of Christ's Institution, may signify and seal, convey and confirm a Right and Interest in the Evangelical Promises. The Spiritual Grace may be as sufficiently expressed by a little Water sprinkled, as by ducking in a River: 'Tis the Use and Application of the Element, which refers to the Essence and Substance of the Sacrament; a little Bread in the Sacrament of the Lord's Supper, is of as much Efficacy as a whole Loaf.

But by this Gentleman's leave, there is a great difference between Civil Customs and Ceremonies, and Religious Institutions; the former may be alter'd and modified by Men as they see convenient, but the

Chap. 6.

latter are not to be chang'd without a Divine Law Besides, because a bit of Wax, a Turf or a Pepper-Corn may be sufficient to seal, convey or acknowledge what they were designed for by the Laws of Men, it does not thence follow, that a little Water is sufficient to signify what Christ has ordain'd by his Law, should be represented by a great Quantity. If the Ordinance of Baptism receives its virtue from the Law of Christ, then it must be performed according to that Law, if we would receive a Blessing in it. If the Law of any Country appoints a great quantity of Pepper-Corns to be paid as Homage for a certain Manor, one Pepper-Corn will not suffice; and if Christ has ordained that a great Quantity of Water should be us'd in Baptism, a few Drops are not sufficient. The Will of our great Lawgiver must strictly govern us in this and all other matters relating to his Worship. And as Bread in the Lord's Supper is not sufficient for the Administration of that Ordinance, without the addition of Wine according to Christ's Institution; nor will a less quantity of either suffice than is necessary to the Acts of eating and drinking: So a less quantity of Water will not suffice for Baptism, than what is enough for the Immersion of the Person to be baptized, because the things designed to be represented by Baptism, *viz.* Christ's Death, Burial and Resurrection, and our dying to Sin and rising to a new Life, can't be fitly represented, nor our Saviour's Institution answered by it; nor can there properly be *Baptism*, where there is no *Immersion*, these being Words of the same sense, and differing only in the sound, as one is Latin and t'other Greek.

His last Argument against Immersion is taken from the pretended Immodesty of that Practice. He tells us, "When *John* and *Peter* baptized so many, they preserved all good Rules of Modesty, that they were not guilty of the Impudence of some who baptized naked, nor intrench'd so much on the Laws of Civility, &c. as to require Women to be plunged in transparent and thin Garments. By this and the Instance he produces of one *Fisher* of *Lydd*, whom he represents as having baptized Persons after a very indecent manner, and by the Reflection he makes

makes on the Anabaptist Teachers, who (he says) *Chap. 6.*
have fallen more of 'em under the Sin of Uncleanness than any other Vice, 'tis evident he would insinuate, that the Rules of Modesty can't be well kept by such as practise Immersion, and therefore 'tis not to be supposed, that *John and Peter* practised it. On this, and the rest Mr. R. offers to the same purpose, I shall make a few Reflections.

1. It does not shock me so much, to find Mr. R. use such Terms as are scarce reconcilable to good sense, as it does to find him using such Expressions, and making such Descriptions, as are hardly consistent with that Civility and Modesty, for which he would appear to be an Advocate. I can bear with him, when, on this occasion, he calls thin Garments a *Posture* instead of a *Habit*, and tells us of things that are *ignominious to the Honour of Christianity*, being now pretty well acquainted with his Stile. But I must confess my self offended with that Air of Levity, and those undecent Terms, in which he condemns the pretended Immodesty of others. For the Words by which he sometimes describes the vicious Acts and Inclinations which he censures, seem not so much adapted to excite Horror and Aversion in the Reader, as to defile his Imagination, and to dispose him to that imprudent Temper of making a *Mock of Sin*. And the true reason why I *Prov. 14.*
don't quote Mr. R's Words at large in this place, as I do in many others, is, not to evade the Force of his Argument, but to avoid the Mode of his Expression, by which he has given too much occasion of Offence to vertuous Minds, and perhaps too much gratified those that are vitiously inclined. 9.

2. That the Apostles *John and Peter* preserved the Rules of Modesty when they baptized (as Mr. R. says) is not to be doubted. But it by no means thence follows, that they did not use Immersion; for the Practice of that is very consistent with those Rules, as (I suppose) any reasonable Man will grant. And if it be in Fact true, that *John the Baptist* and the Apostles baptized by Immersion, as I think we have proved they did, then Mr. R. must either grant, that Immersion may be performed without transgressing the Rules of Modesty and Civility, or make *John the Baptist* and the

Chap. 6.



the Apostles guilty of such a Transgression.

3. What he tells us of the Waters being said to be defiled by some at the Instant of Dipping, is spoken without any manner of proof; and as little account to be made of it, as of many other things, which this Gentleman would have the World believe, for no other reason but because he says it. I can't imagine what brought such a thought into his Head, unless it be somewhat of this kind, which *Polydore Virgil** reports to have happen'd to a Royal Infant, viz. *Ethelred K. Edgar's Son* at the time of his Baptism. But I don't see how this Accident can affect those who are against the Baptism of Infants.

4. When Mr. R. tells us of the Impudence of some who baptized naked, he is not pleas'd to declare whom he has in view; but gives the Reader occasion by what is subjoined, to conclude that he means the Anabaptists with whom he is contending. But 'tis so well known, with what Decency the Ordinance of Baptism is administred among them, that they may safely appeal to those of their Adversaries, who have any regard to Truth and Justice (many of whom have frequently seen their Administration) whether they use *Transparent Garments* on that occasion, or are guilty of any of those unseemly things this Gentleman would insinuate to their Disreputation; or whether the manner of their Celebration of this Sacred Institution, is not becoming the Simplicity and Solemnity of an Evangelick Ordinance.

6. If those four or five Instances of Immodesty or Unchastity, which Mr. R. has industriously rak'd together to blacken the Anabaptists, were all made good by unexceptionable Evidence, it would be far from proving either that the Body of that People, or their Ministers, were addicted to the same Sins; or that their Principles or Practice in relation to Immersion, tend to corrupt their Manners. And Mr. R. knows

* Is dum baptizabatur cum subito in sacrum Fontem confecti cibi Reliquias ex Alvo emisisset, traditur *Dunstanus* praedixisse ita futurum ut ille quandoque ingens Patriæ incommodum dedecusque afferret. *Polydor. Virg. Angl. Hist. Lib. VI.*

it would be easy to recriminate in this kind, in a far greater Number of Instances to be found in other Churches professing Christianity, not excepting that to which he belongs. But this is no proper way of arguing ; for because there was a *Judas* among the 12 Apostles, would it be just to count the rest guilty with him of the same Sin, or at least strongly inclined to his Crimes ? And if Mr. R's Instances were all undeniably true, they would not amount to the proportion of one in 12, nor perhaps of one in 12000 among the Anabaptists that have lived in *England*, nor to that of one in some hundreds of their Teachers: so that whatever hope he has to raise an odious Idea in the Minds of the credulous against them ; yet that their declared Enemy has only been able to muster together so small a number of Instances of this kind to reproach them, will rather prove an Argument in favour of their Morals, than any just Prejudice against them in the Mind of a considerate and impartial Judg.


7. And that which adds yet more weight to this last Reflection is, that all these scandalous Instances are taken up on very slender Evidence: In the first there is but one Witness pretended to the Fact, as when he tells us of the indecent manner, in which he was informed that *Fisher* baptized several Persons ; and that one Witness not named, and the Story told after a very improbable and ridiculous manner. I can't make sense of what he says in the second Instance of a Woman at *Bristol*, nor can any one find out, by his Words, who was the Person accused ; and the Accusation relies only on the Testimony of that one Woman ; and so does his last Instance, concerning an immodest Attempt of a Person at *Dover*, who denies that he made any such Attempt, and offers to vindicate his Reputation before any reasonable Men. As to the fourth Instance concerning Mr. *Russel*, he only says he was charged with the Vice of Uncleanness, but tells us not by whom ; and says the like of Mr. *Benjamin Keach*, as if all the World ought to judg a Man guilty of any Fact, if once he comes to be accused of it.

By all these Remarks I pretend not to vindicate every Person Mr. R. has here named : some of them are
long

Chap.6. long since dead, some I never knew, nor am I capable of giving their Character, or of making a critical Judgment of their Morals; nor is it my Business to condemn any of them without better Proof than what Mr. R. produces. If any one of them has committed that Sin, of which Mr. R. accuses them, I must say *they had not so learned Christ*, nor did his Baptism incline them to it; but amidst the other Aggravations of their Sin, the Violation of that solemn Obligation to Holiness, with which they bound their Souls in Baptism, is none of the least.

But I think my self obliged in Justice to say somewhat in vindication of Mr. *Keach*, with whose Person and Character I have been long acquainted. And first of all, I make no doubt that every Man who values his own Reputation, and has any Consideration for that of his Neighbour, will count it a great piece of Injustice, to represent a Man to the World as guilty of a Crime, merely because he has been accused of it: Now this is all that this Author pretends against Mr. *Keach*, for his Words are these: *BENJAMIN KEACH, another noted Writer and Teacher of theirs, hath been lately accused as guilty of the same [i. e. of Uncleanness].* At this rate a Man may soon be argued out of his good Name: Such a Person is accused of such a Crime, therefore he is guilty of it. Was not our Saviour accus'd of Blasphemy, Drunkenness, Gluttony and Sedition, and all manner of Evil spoken against his Apostles, and the rest of his Disciples for his Name's sake? And will any Man in his Wits hence conclude they were guilty? At this rate there would be no occasion for long Tryals; What need is there of Evidence against the accus'd Person, or for him to make his Defence, if Judgment may pass, merely upon an Accusation formed against him?

If Mr. R. would excuse himself, by saying he pretends not to judg Mr. *Keach* guilty, but only tells the World he has been *accus'd* of this Crime: I would ask him whether he wrote this with a design to make the Reader believe him guilty or not; If he confesses he did, then we have not mistook his meaning, and may easily discern from what Principles he acts: But with what Conscience can he go about to persuade

suade the World, that a Person is guilty of a gross Immorality, without pretending to any Evidence of the Fact? If he had no Intention to induce the Reader to believe Mr. *Keach* guilty, how impertinently is this Passage introduced? To what purpose does he mention this Accusation, and what specious pretence can he think on to palliate the Introduction of this Story, amidst divers others, which he must own, were mentioned to render the Anabaptists infamous? Chap.6. 

This Gentleman seems to act, as if he thought, for a Man to be an Anabaptist, was to give Him a right to abuse him at his pleasure. But as he is greatly to blame in endeavouring to expose Mr. *Keach's* Reputation on a bare Accusation, without pretending to any proof against him; so I am afraid he has contracted yet more guilt, in affirming that Mr. *Keach* has been lately so accus'd. For 'tis strange that a Man of his publick Character should have been lately under such a Charge, and yet his Neighbours and Acquaintance entirely ignorant of it, till Mr. *R.* who lives very distant from him, and perhaps never saw him, can furnish the World with an account of the matter. Since Mr. *Keach* has lived in and near the City of *London*, which is more than 30 Years, he has had another manner of Character, than what this Gentleman would fasten on him; and whatever Mischief he designs his Name among those that know him not, I can assure him his own Credit is likely to suffer by the Calumny, wherever Mr. *Keach* is known; who desires Mr. *R.* to name the Person if he can, that ever accus'd him either formerly or lately, of any such Crimes as he suggests.

Whether this Accusation is a Fiction of Mr. *R's* own Brain, or had any other Author, I shall not determine: but 'tis certain that three Persons of good Credit, viz. Mr. *Thomas Carr*, Mr. *John Latter*, and Mr. *Samuel Newman*, testify, that they took an Opportunity to wait on Mr. *Russen*, to know the reason of his inserting this scandalous Story; that Mr. *R.* at first stily denied that he had wrote any thing against Mr. *Keach*; but when they produced his Book, and shewed him the Words abovementioned, he endeavoured to excuse it, by telling them it was reported

Chap.6. to him by another hand, and when urged to declare his Author, he absolutely refus'd to do it.


What has been said, I hope is sufficient to convince any intelligent Man, that Mr. R. has not acted with all that Ingenuity and Sincerity which would have become him, in taking the Course he has done to defame Mr. Keach, who could easily obtain many hundreds of hands in and about the City of London, to certify the Clearness of his Reputation, as to that Crime which Mr. R. would fasten on him, or any thing like it.

Mr. R. concludes this Chapter with a profane Citation out of *Hudibras*: but this Burlesque Writer and *Poor Robin's Almanack*, which he also quotes, pag. 64. will scarce pass for Authors of great account in a Controversy of this kind; and I can't chuse but desire Mr. R. seriously to consider, whether he reckons his using these Lines of *Hudibras*, to ridicule a Sacred Ordinance of our Blessed Saviour, will give him a pleasing Reflection, when he thinks of giving an account of his Words and Actions at the Great Tribunal. Can he suppose Profane Jestings will escape a Censure at that awful Bar, tho' accompanied with the most lively Sallies of Fancy? Nay can Mr. R. imagine that himself shall get much Reputation among Men, by borrowing a few Lines from *Hudibras*, to such a purpose as may entitle him indeed to that Author's Profaneness, but without giving him any share in his Wit?

I have nothing farther to add in this Chapter, but only some antient Testimonies, to prove that Baptism by Immersion is no late Invention (tho' Mr. R. condemns it as Novel) as well as the Concessions of divers modern Pædobaptists of no mean Figure, who acknowledge Immersion, to have been the antient Practice of the Christian Church.

Barnabas says, “* They are blessed, who fixing their hope on the Cross have gone down into the Water———And a little after,—“ We descend into the Water full of Sins and Defilements, and

* Μακάριοι οἱ ἐπὶ τὸν σταυρὸν ἐλπίσαντες κατέβησαν εἰς τὸ ὕδωρ.

“ come up out of it, bringing forth Fruit, having in Chap.6.
 “ our Hearts the Fear and Hope which is in Jesus, 
 “ &c*.

Hermas in his Vision of the building of the Church Triumphant represented by a Tower, has these Words, concerning the Explication that was made to him: “ † What are the rest of the Stones, which
 “ fell by the Water's side, and could not be roll'd in-
 “ to the Water? They are such as have heard the
 “ Word, and were willing to be baptized in the Name
 “ of the L O R D ; but when they call to mind what
 “ Holiness is requir'd in those who profess the Truth,
 “ withdraw themselves, and again walk according
 “ to their own wicked Inclinations.—And in ano-
 “ ther place—“ || Before a Man receives the Name of
 “ the Son of God, he is ordain'd to Death; but
 “ when he receives that Seal, he is freed from Death,
 “ and delivered unto Life: Now that Seal is Water,
 “ into which Men descend under an Obligation to
 “ Death, but ascend out of it being appointed to
 “ Life.

The Terms of *going down into the Water*, and *com-
 ing up out of it*, in the former of these Authors, and in
 the latter the Figurative Designation of Baptism by
Stones rolled into the Water, in opposition to a bare de-
 sire of Baptism, represented by *Stones by the Water's
 side*, as well as the *Descent into the Water* under an

* Ἡμεῖς μὲν καταβαίνομεν εἰς τὸ ὕδωρ γίνοντες ἀμαρτιῶν
 καὶ ῥύπα, καὶ ἀναβαίνομεν καθαροὶ ὄντες, ἐν τῇ καρδίᾳ ἡμῶν τὸν
 φόβον καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἔχοντες. Barnab. Epist.
 cap. 11.

† Cæteri verò qui cadebant juxta aquas, & non poterant
 volvi in aquam, qui sunt? Ii sunt qui verbum audierunt, vo-
 lentes baptizari in Nomine Domini, quibus cum venit in me-
 moriam sanctitas veritatis, retrahunt se, ambulanteque rursus
 post desideria sua scelestia. *Hermæ Pastoris, Lib. I. Vis. 3.
 Sect. 7.*

|| Antequam enim accipiat homo nomen Filii Dei, morti
 destinatus est; at ubi accipit illud Sigillum, liberatur a morte,
 & traditur vitæ. Illud autem Sigillum aqua est, in quam de-
 scendunt homines morti obligati, ascendunt verò vitæ assigna-
 ti. *Ejusdem Lib. III. Simil. 9. Sect. 16.*

Obli-

Chap.6. *Obligation to Death, and Ascent out of it under an Appointment to Life,* plainly shew that they speak of the Administration of this Ordinance by Immersion and Emerfion, as representing a Burial and Resurrection.

Tertullian describing the manner of baptizing us'd in his Time says, Mens Minds were harden'd against it, “ * Because the Person [to be baptized] was brought down into the Water without Pomp, without any new Ornament or sumptuous Preparations, and dip'd at the Pronunciation of a few Words.— Again—“ † There is no difference (says he) whether one is washed in the Sea or in a Pool, in a River or in a Fountain, in a Lake or in a Channel; nor is any distinction to be made between those whom *John* dip'd in *Jordan*, and those whom *Peter* dip'd in the *Tiber*, unless it be suppos'd that the Eunuch, whom *Philip* dip'd in the Water, which they happen'd to meet with on the Road, thereby obtain'd more or less Salvation.

“ || We are buried with Christ (says *Gregory Nazianzen*) by Baptism, that we may also rise again with him; we descend with him, that we may also be lifted up with him; we ascend with him, that we may also be glorified with him.

And *Basil* says, “ ** By three Merfions and as ma-

* Quoniam tanta simplicitate sine pompa, sine apparatu novo aliquo, denique sine sumptu, homo in aqua demissus, & inter pauca verba tinctus, &c. *Tertul. de Bapt. cap. 2.*

† —Nulla distinctio est, mari quis an stagno, flumine an fonte, lacu an alveo diluatur; nec quicquam refert inter eos, quos *Joannes* in *Jordane*, & quos *Petrus* in *Tiberi* tinxit. Nisi & ille *Spado*, quem *Philippus* inter vias fortuita aqua tinxit, plus salutis aut minus retulit. *Idem de Bapt. cap. 4.*

|| Συνταφῶμεν Χριστῷ διὰ τὸ βαπτίσματῶς, ἵνα καὶ συναναστῶμεν. συγκατέλωμεν, ἵνα καὶ συναναστῶμεν· συνανέλθωμεν, ἵνα καὶ συνδοξαθῶμεν. *Greg. Nazianz. Orat. 40.*

** Ἐν τρισὶ ταῖς καθάδύσει καὶ ἰσαριθμοῖς ταῖς ἐπικλήσει τὸ μέγα μυστήριον τῆς βαπτίσματῶς τελεῖται, ἵνα καὶ ὁ τῆς θανάτου τύπος ἔξεικοιθῆ, καὶ τῷ ᾤδαδῶσι τῆς θοογνωσίας ταῖς ψυχὰς φωτιδῶσιν εἰ βαπτίζόμενοι. *Basil. M. de Spirit. S. cap. XV.*

ny Invocations, the great Mystery of Baptism is
accomplish'd; that both the Figure of Death may
be represented, and that those who are baptized may
have their Souls enlightened by the Tradition of the
Divine Knowledg.

Chrysoftome tells us, “ * To be baptiz'd and plung'd
into the Water, and then to emerge or rise out of
it again, is a Symbol of our Descent into the
Grave, and of our Ascent out of it. And therefore
Paul calls Baptism a Burial, when he says, we are
therefore buried with him by Baptism into Death.

And he speaks to the same purpose, in his 26th
† Homily on the Gospel of *John*.

‡ *Ambrose* speaking of the manner of baptizing,
and the catechizing preceding it, thus expresses him-
self, “ Thou wast asked, Dost thou believe in God
the Father Almighty? Thou saidst I do believe, and
wast dip'd, that is, thou wast buried. Thou wast
asked again, Dost thou believe on our Lord Jesus
Christ and his Crucifixion? Thou saidst I believe,
and wast dip'd again, and so wast buried with Christ.
Thou wast interrogated the third time, Dost thou
also believe in the Holy Spirit? Thou answeredit,
I believe, and wast dip'd the third time.

This trine Immersion is spoken of by many of the anti-
ent Fathers, and was practis'd pretty early in the Church,
tho there is no Passage of Scripture that pre sents it.
It is sufficient to my present Design, that the forecited
Testimonies, together with some others that have been
mentioned before on another Account, which are also
full to this purpose, prove Immersion to have been the

* Τὸ γὰρ βαπτίζεσθαι καὶ καταβύεσθαι, εἶτα ἀναστῆναι; ἢ
eis ἄλλο καταβάσεως ἐστὶ σύμβολον, καὶ ἢ ἐκείθεν ἀνάστα. διὸ καὶ
πέφον τὸ βάπτισμα ὁ Παῦλος καλεῖ, λέγων. Συνετάφημεν
ἐν αὐτῷ δια τῆς βαπτίσματος εἰς τὸ θάνατον. *Chrysoftom.*
Homil. XL. in I. Ep. ad Corinth. Tom. III. pag. 514. Edit.
Eton.

† *Tom. II. pag. 656. Edit. Eton.*

‡ Interrogatus es, credis in Deum Patrem Omnipotentem?
Dixisti, credo, & mergisti, hoc est sepultus es, &c. *Ambrosi.*
de Sacrament. lib. 2. cap. 7.

Chap. 6.

ordinary Mode of baptizing for three or four Centuries after Christ. To which I might add many more from those who lived in the same, and divers succeeding Ages, were it needful: But since many Learned Pædobaptists have confessed, that Immersion was practised for many Ages after Christ; and since 'tis notorious, that it is continued in the *Greek Church* to this Day, I shall content myself with the Addition of the Acknowledgments of some later Authors, whose Concessions on this Head may be well accounted unexceptionable Evidence, since nothing but the Force of Truth could oblige them to speak that which seems severely to reflect on their own Practice.

Grotius speaking of Baptism says thus: “ * That this
 “ Rite was wont to be perform'd by Immersion, and not
 “ by Perfusion, appears both from the Propriety of
 “ the Word, and the Places chosen for its Admini-
 “ stration, *John* 3. 23. *Act.* 8. 38. and the many
 “ Allusions of the Apostles, which cannot be refer'd
 “ to sprinkling, *Rom.* 6. 3, 4. *Col.* 2. 12. The Custom
 “ of Perfusion or Asperision, seems to have obtained
 “ some time after in favour of those, who desired to
 “ devote themselves to Christ, when they lay sick of
 “ some dangerous Disease, and these were called *Cli-*
 “ *nicks* by other Christians. See *Cyprian's* Epistle to
 “ *Magnus* to this purpose. And it ought not to seem
 “ strange, that the antient *Latin* Authors use the
 “ word *tingere* for *baptizare*, seeing the Latin word
 “ *tingere* both properly and commonly signifies the
 “ same as *mersare* to immerse or plunge.

* Mersatione autem non perfusione agi solitum hunc ritum, indicat & vocis proprietas, & loca ad eum ritum delecta, *Johan* 3. 23. *Act.* 8. 38. & allusiones multæ Apostolorum quæ ad Adspersionem referri non possunt, *Rom.* 6. 3, 4. *Col.* 2. 12. Serius aliquanto invaluisse videtur mos perfundendi sive aspergendi in eorum gratiam, qui in gravi morbo cubantes nomen dare Christo expetebant, quos cæteri κλινικὸς vocabant. Vide Epistolam *Cypriani* ad *Magnum*. Quod autem tingere pro baptizare usurpant Latini veteres mirum videri non debet, cum Latine tingendi vox & proprie, & plerumque idem valeat quod mersare. *H. Grotii Annot. in Mat.* 3. 6.

Keckerman has these Words : “ * We cannot deny Chap.6.
“ that the first Institution of Baptism did consist in
“ Immersion, and not Asperision, which is very evi-
“ dent from the 6th Chapter of the Romans, ver. 3, 4.
tho he afterwards pretends, that *the Church may dis-
pense with this, and sprinkle in cold Countries*; but by
what right the Church may dispense with a Divine In-
stitution, is another Question.

Daille speaking of Baptism as a Sign of our Regene-
ration, thus expresses himself : “ † Because this Rege-
“ neration of Believers consists of *two Parts*, the *put-*
“ *ting off the Old Man*, and the *putting on the New* ;
“ the Death of Sin, and the Life of Righteousness in
“ us, the one represented by the Death and Burial of
“ Christ, the other by his Resurrection, and his en-
“ tering into a state of a new and immortal Life ;
“ hence the antient Christians more clearly to decy-
“ pher this Mystery, were wont to plunge those
“ whom they baptized in the Water, from under
“ which they immediately came forth, and cloth'd
“ themselves again. For their plunging was a Figure
“ of their Spiritual Sepulture, by which they made a
“ kind of Protestation, to leave as it were at the bot-
“ tom of this Typical Tomb their former Life, stain-
“ ed with the Pollutions of Sin and Idolatry, which
“ they had been putting off by the Profession of the
“ Christian Religion ; just as the LORD Jesus left
“ in his Sepulcher that terrestrial and mortal Life,
“ which he led here below during the Days of his Flesh.
“ And

* Non possumus diffiteri primam Institutionem Baptismi
Immersione, non vero Adspersione constituisse, quod disertè
patet ex cap. 6. Rom. ver. 3, 4. Keckerman. Syst. Theolog.
lib. III. cap. 8.

† Parceque cette regeneration des fideles consiste en *deux*
parties, le *depoillement du vieil homme*, & le *revêtement du*
nouveau, la mort du peché, & la vie de la justice en nous ; l'
une representée par la mort & Sepulture de Christ, l'autre par
sa resurrection, & son état en une vie nouvelle & immortelle ;
de là vient que les anciens Chrétiens, pour figurer ce mystère
avec plus de clarté avoient accoutumé de plonger ceux qu'ils
batizoient dans l'eau ; de dessous laquelle ils sortoient en-

An Answer to Mr. R's fifth Chapter.

“ And on the other hand, as they immediately rose
 “ up from under the Water to breathe again in the
 “ Air, and to resume their Clothes, this was an I-
 “ mage of their Spiritual Resurrection, which signi-
 “ fied, that as the L O R D Jesus Christ being once
 “ come out of his Tomb, immediately lived a Ce-
 “ lestial and Immortal Life; so they having quitted
 “ the Sepulcher of Ignorance and Sin, in which they
 “ had been so long immers'd, would for the time to
 “ come lead a new Life in Holiness, Righteousness
 “ and Truth, without ever returning to the Impurities
 “ of their precedent Life, or to speak more properly,
 “ of their precedent Death.
 “ It is very likely that the Observation of this Cust-
 “ tom practis'd heretofore in the greatest part of the
 “ antient Church, and to this very day constantly re-
 “ tain'd by the *Greek Christians* and *Muscovites*, was
 “ founded

suite & se revêtoient. Car ce qu'ils étoient plongez étoit une figure de leur Sepulture Spirituelle, par laquelle ils faisoient comme une protestation de laisser au fonds de ce tombeau typique leur premiere vie, tachée des ordures du peché & de l'Idolatrie, laquelle ils venoient de dépouiller par la Profession du Christianisme; en la même maniere que le Seigneur Jesus quitta dans son Sepulcre la vie terrestre & mortelle qu'il avoit menée ici-bas, durant les jours de sa chair.

Et de l'autre part ce qu'ils s' élevoient ensuite de dessus l'eau pour respirer, & reprendre l'air & leurs habits, étoit une image de leur *resurrection* Spirituelle, qui signifioit, que comme le Seigneur Jesus Christ étant une fois sorti du tombeau, a vécu en suite d'une vie celeste & immortelle; de mêmes étans sortis du Sepulcre de l'ignorance & du peché, où ils avoient été plongez si long tems, ils meneroient à l'avenir une vie nouvelle en sainteté, justice & verité, sans retourner jamais aux impuretez de leur vie précédente, ou pour mieux dire, de leur précédente mort.

Il y a grande apparence que l'observation de cette contume pratiquée autrefois en la plus grande partie de l'ancienne Eglise, & encore aujourd'hui constamment retenue par les Chrétiens *Grecs & Moscovites*, a été fondée sur ces belles & divines allusions qu'y fait l'Apôtre *S. Paul*, en divers lieux, comme lors qu'il dit, que nous avons été batizés en la mort de Christ, que nous sommes ensevelis avec lui en sa mort par le ba-
tême,

“ founded on those divine and excellent Allusions made Chap.6.
 “ by the Apostle St. Paul in divers Places, as when he
 “ says, that *We are baptized into the Death of Christ, that* Rom. 6. 3,
 “ *we are buried with him into his Death by Baptism ;* 4, 5.
 “ *that as he was raised from the dead by the Glory of the*
 “ *Father, we also should walk in Newness of Life ; that*
 “ *we have been planted with him in the Likeness of his*
 “ *Death and Resurrection :* When he commands us Eph.4.22.
 “ *to put off the Old Man, and to put on the New, crea-*
 “ *ted after God in Righteousness and true Holiness ;*
 “ and when he protests, that *We all who are baptized* Gal.3.27.
 “ *have put on Christ.*

Monsieur Morus in one of his Sermons, on the
 51st Section of the Catechism, us'd by the Reformed
 in France, tells his Auditory, That “ * Baptism was
 “ formerly celebrated by plunging the whole Body in
 “ Water, and not by casting a few Drops of Water
 “ on the Forehead, that representing Death and the
 “ Resurrection much better than *this*. And in his Ser-
 mon on 2 Cor. 4. 7. he again declares after what man-
 ner this Ordinance was solemnized in the Primitive
 Time : “ † That Baptism (says he) which is the

tême, a fin que comme il est resuscité des morts par la gloire du
Pere, nous aussi marchions en nouveauté de vie ; que nous avons
été faits une même plante avec luy par la conformité de sa mort,
& de sa resurrection, lorsqu'il nous commande de dépouiller
le vieil homme, & de revêtir le nouveau créé selon dieu en justice
& vraye Sainteté ; lors qu'il proteste que nous tous qui som-
mes batizez sommes revêtus de Christ. Sermons de Monsieur
 Daillé sur le Catechisme des Eglises Reformés. Tom. 3ème
 Serm. sur. la Sect. 49.

* Autrefois le Batême se celebrait en plongeant tout le
 corps dans l'eau, & non pas en jettant quelques gouttes d'
 eau sur le front, ce qui representoit beaucoup mieux la mort
 & la resurrection. Sermons de Monsieur Morus sur le Catechis-
 me, deuxième partie, p. 193.

† Le Batême qui est le Lavement de regeneration, se ce-
 lebrait alors, non par l'aspersion de quelques gouttes d'eau
 sur le front mais en plongeant dans les eaux les corps tout en-
 tiers ; & celle nous representoit admirablement bien que l'
 homme devoit estre regeneré tout entier, & non pas en partie.
 Sermons Choisis de Monsieur Morus, p. 606, 607.

Chap. 6.



“ washing of Regeneration, was then celebrated not
 “ by sprinkling a few Drops of Water on the Fore-
 “ head, but by plunging the whole Body in the Wa-
 “ ter, which admirably well represented that Men
 “ ought to be, not only in part but, totally regenerated.

Curcellanus in like manner speaking of Baptism has
 these Words : “ * This Ceremony was performed by
 “ the Demersion of the whole Body into Water, and
 “ not by the sprinkling of a few Drops, as is now
 “ done : For John was baptizing in Ænon near Salim,
 “ because there was much Water, and they came and
 “ were baptized, John 3. 23. Nor did the Disciples
 “ who were sent out by Christ, administer Baptism
 “ afterwards any other way ; and this is more agree-
 “ able to the Signification of this Ordinance, *Rom.* 6.
 “ 4. Therefore I am of opinion, we ought to en-
 “ deavour to restore and introduce this Primitive
 “ Rite of Dipping, if it may be done without Offence
 “ to the Weak ; if not, it seems better to tolerate
 “ this Abuse, than to make a Disturbance in the Church
 “ about it.

Philippus à Limborch says, “ † Baptism consists in
 “ the Ablution, or rather Immersion of the whole
 “ Body into Water. For formerly those who were
 “ to be baptized, were wont to be totally immersed
 “ in Water, as may be evinced from *Mat.* 3. 6, &

* Peragebatur autem ista Ceremonia per totius Corporis in
 aquam demersionem, non autem per paucarum guttarum (ut
 hodie fit) asperionem ; *Erat enim & Joannes baptizans in*
Ænon juxta Salim, quia aquæ multæ erant illic, & veniebant
& baptizabantur, Joan. 3. 23. Nec alio modo postea disci-
 puli a Christo missi baptismum administrarunt, idque conve-
 nientius est ejus significationi, *Rom.* 6. 4. Adnitendum ita-
 que arbitror ut pristinus immergendi ritus, si id absque infir-
 morum offendiculo fieri possit, reducatur & introducatur :
 alias præstare videtur abusum istum tolerare, quam turbas id-
 circo in Ecclesia excitare. *Curcellai Relig. Christ. Institut.*
lib. V. cap. 2.

* Consistit itaque Baptismus in ablutione, vel potius Im-
 mersione totius corporis in aquam. Olim enim baptizandi to-
 to corpore aquæ immergi solebant, uti ex *Mat.* 3. 6, & 16.
Joan. 3. 23. *Actor.* 8. 38. aliisque locis liquere potest.

“ 16,

“ 16. *John* 3. 23. *Act.* 8. 38. and other Places—— Chap.6.
 And a little lower mentioning the Words of the Apo-
 stle, *Rom.* 6. 3, 4. & *Col.* 2. 12. where Christians are
 said to be buried with Christ by Baptism, &c. he
 adds, “ * And that this might be more plainly adum-
 brated, it was customary in the Primitive Times,
 for those that were baptized, to remain a little while
 under the Water as if they were dead, and as it
 were buried; after which they suddenly emerg'd,
 rising again as it were to a new Life, being washed
 from their former Pollutions.

It were no hard matter to detach a great number of Testimonies of this kind from the Writings of Foreign Divines, but I have not room to mention many of them in this little Tract; nor is it necessary, since we have the concurrent sense of so many great Men of our Own to confirm what has been advanced to prove that Baptism ought to be administered by Immersion.

The *Assembly of Divines* in their Annotations on those Words of the Apostle [Buried with him by Baptism] Rom. 6. 4. deliver their Opinion in these Terms. ‘ In this Phrase (say they) the Apostle seemeth to allude to the antient manner of Baptism, which was to dip the Parties baptized, and as it were to bury them under the Water for a while, and then to draw them out of it, and lift them up, to represent the Burial of our Old Man, and our Resurrection to Newness of Life. And on the following Words they speak to Ver. 5. the same effect.

The Learned *Joseph Mede* in his *Diatriba* on *Tit.* 3. 5. frankly owns, ‘ There was no such thing as Sprinkling, or *παντισμὸς* used in Baptism in the Apostles Times, nor many Ages after them.

Dr. Jeremy Taylor, Bishop of *Down and Conner*, says, ‘ A Custom in the Administration of a Sacrament

† Utque id plenius adumbraretur, moris fuit in initio, ut baptizati aliquantulum sub aqua morarentur, tanquam mortui & quasi sepulti; tum subito inde emergerent quasi in novam vitam, ablutis prioribus sordibus, resurgentes. *Philip. à Limborch. Theolog. Christian. lib. V. cap. 67. Sess. 12.*

Chap. 6.

introduced against the Analogy and Mystery, the Purpose and Signification of it, ought not to be complied with. I instanc'd before (says he) in a Custom of the Church of *England*, of sprinkling Water upon Infants in their Baptism; and I promis'd to consider it again, *Baptizabant enim veteres, non manibus suis aquam baptizando aspergentes, sed trina Immersione hoc Evangelii sequentes, ascendit ex aqua ergo descendit; ecce Immersio non Aspersio*, said *Jeremy* the Patriarch of *C. P.* *Straightway Jesus went up out of the Water*, saith the Gospel: *He came up, therefore he went down; behold an Immersion not an Aspersion.* And the antient Churches following this of the Gospel, did not in their Baptisms sprinkle Water with their Hands, but immersed the Catechumen or the Infant. I observe by the way, that these last Words [the Catechumen or the Infant] are not in the Latin Citation of the aforesaid Patriarch produc'd here, where he also speaks of Baptism by a threefold Immersion.

After this the Bishop produces some Authorities to confirm the antient use of Immersion: 'All which (says he) are a perfect Conviction, that the Custom of the antient Churches was not Sprinkling but Immersion, in pursuance of the sense of the Word in the Commandment, and the Example of our Blessed Saviour. He goes on, 'Now this was of so sacred Account in their Esteem, that they did not account it lawful to receive him into the Clergy, who had been only sprinkled in his Baptism, as we learn from the Epistle of *Cornelius* to *Fabius* of *Antioch*, *μη ἐξόν ἡν ἔ ἐν κλίνῃ διὰ νόσον περιχθέντα ὡσπερ καὶ οὐτὸ εἰς κλήρον τινα γενέσθαι*, It is not lawful that he who was sprinkled in his Bed by reason of Sicknes, should be admitted into Holy Orders. Nay it went further than this, they were not sure that they were rightly christned yea or no, who were only sprinkled, as appears in the same Epistle of *Cornelius* in *Eusebius*. *εἴγε χεὶρ λέγειν ἢ τοῦτον εἰληφέναι*, which *Nicephorus* thus renders [If at least such a Sprinkling may be called Baptism.] And this was not only spoken in diminution of *Novatus*, and Indignation against his Person; for it was a formal and a solemn Question made by *Magnus* to *S. Cyprian*, *An habendi sint Christi-*

Apud Euseb. lib. 6. cap. 43.

Christiani legitimi, eo quod aqua salutari non loti sunt sed perfusi, Whether they are to be esteemed right Christians, who were only sprinkled with Water, and not washed or dipped. He [i. e. Cyprian] answers that Baptism was good when it was done *Necessitate cogente, & Deo Indulgentiam suam largiente*, in the case of Necessity, God pardoning and Necessity compelling. And this is the Sense and Law of the Church of *England*; not that it be indifferent, but that all Infants be dipped, except in the case of Sickness, and then Sprinkling is permitted.

And a little lower speaking of *Aquinas* his Supposition, that when the Apostles baptized such Multitudes, they did it by Aspersion: He says, 'This is but a Conjecture, and hath no Tradition, and no Record to warrant it; and therefore altho in cases of Need and Charity, the Church of *England* does not want some good Examples in the best times to countenance that Permission; yet we are to follow her Command, because that Command is not only according to the Meaning and Intent of the Word *Baptizetis* in the Commandment, but agrees with the Mystery of the Sacrament it self, *For we are buried with him in Baptism*, saith the Apostle. *In aqua tanquam in Sepulchro caput immergentibus vetus homo sepelitur, & submergitur, deinde nobis emergentibus novus resurgit inde.* So *St. Chrysostome*, The old Man is buried and drowned in the Immersion under Water; and when the baptized Person is lifted up from the Water, it represents the Resurrection of the new Man to Newness of Life. In this case therefore the contrary Custom, not only being against an Ecclesiastical Law, but against the Analogy and mysterious Signification of the Sacrament, is not to be complied with, unless in such cases that can be of themselves sufficient to justify a Liberty in a Ritual and Ceremony, that is a case of Necessity.

He then speaks of the Trine Immersion mention'd by divers of the Antients, and adds the following Words: 'Now in these Particulars it is evident, that the antient Churches did otherwise than we do; but that is not sufficient to force us to break the Ecclesiastical

Chap. 6.

In illud 3.
Johan. ni-
si quis re-
natus, &c.

Chap. 6.

' tical Custom which is of long abode with us. But
 ' when they say these things are to be done by Divine
 ' Precepts, we are to consider that upon its own ac-
 ' count. And tho' some of the Fathers did say so,
 ' yet it can never be prov'd to be so; and it were
 ' strange, that there should be a Divine Command-
 ' ment, of which there is no mention made in
 ' the four Gospels, nor in the Acts or Epistles of the
 ' Apostles. But then that there is in Dipping, and in
 ' the repetition of it, more Correspondency to the A-
 ' nalogy and Mystery of the Sacrament, is evident,
 ' the one being a Sacrament of the Death and Burial
 ' of Christ, the other a Confession of an Admission
 ' to the Faith, and Profession of God in the most Ho-
 ' ly Trinity; and therefore I say it is sufficient War-
 ' rant, that every single Person break that Custom of
 ' Sprinkling, which is against the Ecclesiastical Law;
 ' and it is also a sufficient Reason to move the Church
 ' to introduce a contrary Custom to the other of sin-
 ' gle Immersion, concerning which as yet there is no
 ' Law. But because there is even in sprinkling some-
 ' thing of the Analogy of the Mystery, as is rightly
 ' observed by *Aquinas* and *Dominicus a Soto*; and be-
 ' cause it is not certain that the best Representation,
 ' and the most expressive Ceremony is required; there-
 ' fore the Church upon great Cause may lawfully do
 ' either. But because it is better to use Dipping, and
 ' it is more agreeable to the Mystery to use it three
 ' times, and that so the antient Church understood
 ' it, therefore these things are a sufficient Warrant to
 ' acquit us from the Obligation of the contrary Cus-
 ' tom, because a Custom against which there is so
 ' much Probability, and in which there is no Necessi-
 ' ty and no Advantage, is to be presumed unreasona-
 ' ble *.

What this Prelate says in favour of Immersion,
 seems much better founded than what he says for the
 Repetition of it, or what he adds in excuse of Sprink-
 ling, in case of Sickness. For God *who will have Mer-*

* *Dr. Taylor's Ductor Dubitantium, or Rule of Conscience,*
 B. III. ch. 4. Rule 15.