

cy and not Sacrifice, is not rigorous to exact the Performance of an Ordinance, when there is a natural Incapacity in the Subject to receive it after a manner agreeable to its Institution; he may well be suppos'd in such cases to accept the Will for the Deed: but he is so jealous of the Honour of his Worship, that he has no where allowed Men to alter the Form of his Institutions, to accommodate them to their suppos'd Conveniency. Chap. 6.

* Dr. Barrow in his Tract, entituled, *The Doctrine of the Sacraments*, discoursing on that of Baptism says, 'The Action is baptizing or immersing in Water; and that the Mersion in Water and the Emer- sion thence, doth figure our Death to Sin, and receiving a new Life.'

Archbishop Tillotson || in his Sermon on 2 Tim. 2. 19. says, 'Antiently those who were baptized put off their Garments, which signified the putting off the Body of Sin, and were immersed and buried in the Water, to represent their Death to Sin; and then did rise up again out of the Water, to signify their Entrance upon a new Life. And to these Customs the Apostle alludes, when he says, *How shall we that are dead to Sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death? therefore we are buried with him in Baptism, &c.* Rom. 6. 2, 3, 4, 5, 6.'

† Dr. Burnet the present Bishop of Salisbury, in his Exposition of the 39 Articles of the Church of England, mentioning the Commission of our Saviour, says, 'By the first teaching or making of Disciples, that must go before Baptism, is to be meant the convincing the World that Jesus is the Christ, the true Messias, anointed of God, with a Fulness of Grace and of the Spirit without measure, and sent to be the Saviour and Redeemer of the World. And when any were brought to acknowledg this, then

* Dr. Isaac Barrow's Works, vol. 1. pag. 657. & p. 659. Edit. An. 1700.

|| Vid. Vol. I. of the Sermons published in his Life-time, p. 250.

† Bishop of Sarum, on Artic. 27. pag. 300.

' they

Chap. 6. *they were to baptize them, to initiate them into this Religion, by obliging them to renounce all Idolatry and Ungodliness, as well as all secular and carnal Lusts; and they led them into the Water, and with no other Garments but what might cover Nature, they at first laid them down in the Water, as a Man is laid in a Grave, and then they said those Words, I baptize or wash thee, in the Name of the Father, Son and Holy Ghost; then they rais'd them up again, and clean Garments were put on them:*

Rom. 6. 3, 4, 5. *From whence came the Phrases of being baptized into Christ's Death, of being buried with him by Baptism into Death; of our being risen with Christ, and of our putting on the Lord Jesus Christ; of putting off the old Man, and putting on the new.*

Col. 2. 12. *After Baptism was thus performed, the baptized Person was to be farther instructed in all the Specialities of the Christian Religion, and in all the Rules of Life that Christ had prescribed.*

Col. 3. 1, 10.

Rom. 13. 14.

Secd. I. *Dr. Fowler the present Bishop of Gloucester, in his*
 chap. 8. *Book entituled The Design of Christianity, mentioning the Words of the Apostle, Rom. 6. 4. Therefore we are buried with him by Baptism, &c. gives us this Paraphrase on them, 'That is (says he) Christians being plunged into the Water in Baptism, signifieth their undertaking and obliging themselves in a spiritual Sense, to die and be buried with Jesus Christ (which Death and Burial consist in an utter renouncing and forsaking of all their Sins) that so answerably to his Resurrection, they may live a Holy and a Godly Life.*

F.I. ch. 10. *Dr. Cave in his Primitive Christianity tells us, 'The Party to be baptized was wholly immersed or put under Water, which was the almost constant and universal Custom of those Times, whereby they did more notably and significantly expreis the three great ends and effects of Baptism: for as in Immersion there are in a manner three several Acts, the putting the Person into Water, his abiding there for a little time, and his rising up again; so by these were represented Christ's Death, Burial and Resurrection, and in Conformity thereunto our dying unto Sin, the Destruction of its Power, and our*

our Resurrection to a new Course of Life, &c. Chap. 6.
 Dr. Towerson * treating of the Sacrament of Baptism, having spoken of Water in Baptism as a Sign in respect of that cleansing quality which is natural to it, adds these Words: 'One other particular there is, wherein I have said the Water of Baptism to have been intended as a Sign, and that is, in respect of that manner of Application which was sometimes us'd, I mean the dipping or plunging the Party baptized in it, a Signification which St. Paul will not suffer those to forget, who have been acquainted with his Epistles. For with reference to that manner of baptizing, we find him affirming, that we are *buried with Christ by Baptism into Death, that like as Christ was rais'd up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life, &c.*—— To the same purpose, or rather yet more clearly, doth that Apostle discourse, where he tells us, that as we are *buried with Christ in Baptism, so we do therein rise also with him, through the Faith of the Operation of God, who hath rais'd him from the Dead.* For what is this but to say, that as the Design of Baptism was to oblige Men to conform so far to Christ's Death and Resurrection, as to die unto Sin, and to live again unto Righteousness; so was it performed by the Ceremony of Immersion, that the Person immersed might by that very Ceremony, which was no obscure Image of a Sepulture, be minded of the precedent Death, as in like manner by his coming again out of the Water, of his rising from that Death to Life, after the Example of the Institutor thereof?——

A little lower he enquires, whether the Water of Baptism ought to be applied by Immersion, or by that or an Asperision or Effusion; 'Which (says he) is a more material Question, than it is commonly deemed by us, who have been accustomed to baptize by a bare Effusion or Sprinkling of Water upon the Party. For in things which depend for their Force upon the

* Towerson's Explication of the Catechism of the Church of England. Of Baptism, p. 20, 21, 22.

Chap. 6. ' mere Will and Pleasure of him who instituted 'em,
 ' there ought, no doubt, great regard to be had to
 ' the Commands of him who did so, as without which
 ' there is no reason to presume we shall receive the
 ' Benefit of that Ceremony, to which he hath been
 ' pleas'd to annex it. Now, what the Command of
 Mat. 28. ' Christ was in this Particular, cannot well be doubt-
 19. ' ed of by those who shall consider, First the Words
 ' of Christ concerning it, and the Practice of those
 ' Times, whether in the Baptism of *John* or of *our*
 ' *Saviour*. For the Words of Christ are that they
 ' should *baptize* or *dip* those whom they made Disciples
 ' to him (for so no doubt the Word βαπτίζεν proper-
 ' ly signifies) and which is more, and not without
 ' its weight, that they should baptize them into the
 ' Name of the Father, and of the Son, and of the
 ' Holy Ghost; thereby intimating such a Washing,
 ' as should receive the Party baptized within the very
 ' Body of that Water, which they were to baptize
 ' him with. Tho, if there could be any doubt
 ' concerning the Signification of the Words in them-
 ' selves, yet would that doubt be removed, by con-
 ' sidering the Practice of those times, whether in the
 ' Baptism of *John* or of our *Saviour*. For such as
 ' was the Practice of those times in baptizing, such
 ' in Reason are we to think our *Saviour's* Command to
 ' have been concerning it, especially when the Words
 ' themselves incline that way, there being not other-
 ' wise any means, either for those or future times, to
 ' discover his Intention concerning it. Now what the
 ' Practice of those Times was as to this particular,
 ' will need no other Proof, than their resorting to
 ' Rivers, and other such like *Receptacles* of Waters
 ' for the Performance of that Ceremony, as that too
 ' because there was *much Water* there. For so the
 Mat. 3. 5, 6, ' Scripture doth not only affirm concerning the Bap-
 13. ' tism of *John*, but both intimates concerning that
 ' which our *Saviour* administred in *Judea* (because
 John 3. 22, ' making *John's* Baptism and *his* to be so far forth of
 23. ' the same sort) and expressly affirms concerning the
 ' Baptism of the Eunuch, which is the only Christian
 ' Baptism the Scripture is any thing particular in the
 Act. 8. 38. ' Description of: The Words of *S. Luke* being that
 ' both

both *Philip* and the *Eunuch* went down into a certain Water, which they met with in their Journey, in order to the baptizing of the latter. For what need would there have been either of the Baptist's resorting to great Confluxes of Water, or of *Philip* and the *Eunuch's* going down into this, were it not that the Baptism both of the one and the other, was to be perform'd by an Immersion? A very little Water, as we know it doth with us, sufficing for an Effusion or Sprinkling. But beside the Words of our Blessed Saviour, and the concurrent Practice of those Times, wherein this Sacrament was instituted, it is in my Opinion of no less Consideration, that the thing signified by the Sacrament of Baptism, cannot otherwise be well represented than by an Immersion, or at least by some more general way of Purification, than that of Effusion or Sprinkling. For tho' the Pouring or Sprinkling of a little Water upon the Face may suffice to represent an internal Washing, which seems to be the general End of Christ's making use of the Sacrament of Baptism, yet can it not be thought to represent such an entire washing as that of New-born Infants was, and as Baptism may seem to have been intended for, because represented as the *Laver of our Regeneration*: Tit. 3. 5. That, tho' it do not require an Immersion, yet requiring such a general washing at least as may extend to the whole Body, as other than which cannot answer its Type, nor yet that general, tho' internal Purgation, which Baptism was intended to represent. The same is to be said yet more upon the account of our conforming to the Death and Resurrection of Christ, which we learn from *S. Paul* to have been the Design of Baptism to signify. For tho' that might be, and was well enough represented by the baptized Person's being buried in Baptism, and then rising out of it; yet can it not be said to be so, or at least but very imperfectly, by the bare pouring out or sprinkling the Baptismal Water on him: But therefore as there is so much the more reason to represent the Rite of Immersion, as the only legitimate Rite of Baptism, because the only one that can answer the Ends of its Institution, and those

Chap.6.

those things which were to be signified by it; so especially if (as is well known, and undoubtedly of great force) the general Practice of the Primitive Church was agreeable thereto, and the Practice of the *Greek Church* to this very day. For who can think either the one or the other would have been so tenacious of so troublesome a Rite, were it not that they were well assured, as they of the Primitive Church might very well be, of its being the only instituted and legitimate one?

He goes on: 'How to take off the Force of these Arguments altogether, I mean not to consider, partly because our * Church seems to persuade such an Immersion, and partly because I cannot but think the forementioned Arguments to be so far of force, as to evince the Necessity thereof, where there is not some greater Necessity to occasion an Alteration of it. For what Benefit can Men ordinarily expect from that, which depends for its Force upon the Will of him that instituted it, where there is not such a Compliance at least with it, and the Commands of the Institutor, as may answer those ends for which he appointed it?

Dr. Whitby in his *Paraphrase and Commentary* on the *New Testament*, thus expresses himself on *Rom. 6.*—*We are buried with him in Baptism*: 'It being expressly declared here, and *Col. 2. 12.* that we are buried with Christ in Baptism, by being buried under Water; and the Argument to oblige us to a Conformity to his Death by dying to Sin, being taken hence; and this Immersion being religiously observed by all *Christians* for *thirteen Centuries*, and approved by our Church, and the change of it into Sprinkling, even without any Allowance from the Author of this Institution, or any Licence from any Council of the Church, being that which the *Romanist* still urges, to justify his Refusal of the Cup to the Laity; it were to be wished that this Custom might be again of general use, and Aspersion only permitted

* See the Rubrick in the Office of Baptism, before the Words I baptize thee, &c.

as of old, in case of the *Clinici*, or in present danger of Death.

Chap. 6.

And very remarkable are the Words of Sir Norton Knatchbull, in his Annotations on that Passage of the Apostle Peter — *Wherein few, that is, eight Souls, were saved by Water. The like Figure we encounter, even Baptism, doth also now save us [not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God] by the Resurrection of Jesus Christ.* In sum (says he) the sense is this: *Baptism* which doth now save us by Water, and is an *Antitype* to the Ark of *Noah*, is not the doing away of the Filth of the Flesh, *δι' ὕδατος*, by Water, but the Covenant or Promise of a good Conscience toward God, *δι' ἀναστάσεως Ἰησοῦ Χριστοῦ*, by the Resurrection of *Jesus Christ*; so as there is a clear Analogy between *δι' ὕδατος* and *δι' ἀναστάσεως*, a due Proportion between [by Water] and [by the Resurrection] as if he should have said, that the Ark of *Noah* [not the Flood] was a Type of *Baptism*, and *Baptism* an *Antitype* to the Ark, but not because *Baptism* was a cleansing of the Filth of the Flesh by Water, in which respect it had no resemblance with the Ark, but in that it was the Stipulation of a good Conscience toward God, by the Resurrection of *Jesus Christ*, in the Faith whereof, and a Life proportionable toward God, we are now saved, as they of old time were in the Ark of *Noah*. For the Ark of *Noah* and *Baptism* are both Types and Figures of the Resurrection. So that the proper end of *Baptism*, is not to be understood, as if it were a washing away of our Sins, which is signified by the doing away the Filth of the Flesh (altho it necessarily follows, and is so often metonymically taken by the Fathers) but *καίως*, properly, it is the Sign of Resurrection from Death in Sin to Newness of Life, by a true and lively Faith in the Resurrection of *Jesus Christ*, whereof *Baptism* was a most emphatick Figure, as was also the Ark of *Noah*, out of which he return'd as it were from the Sepulcher of Death to a New Life; and therefore is of *Philo*, not unfitly termed *πρωτογενεσίας ἡγεμῶν*, The Captain or Leader of Regeneration; and so was the *Whale's Belly*,

1 Pet. 3.
20, 21.

Chap. 6. ly, out of which *Jonas* rose after a three days Buri-
 al, and the *Cloud* and the *Red Sea*, in which the
 People of *Israel* were all baptized, 1 Cor. 10. 2. all
 which were *Types* and *Figures* of the same thing
 with *Baptism*, to wit, of the *Death* and *Resurrecti-*
 on of *Jesus Christ*, it being reputed an *Apostolick*
 Constitution, *κατάδυσσις*, &c. *Demersio in aqua de-*
 notat mortem, *emersio ex aqua Resurrectionem Christi*
simul & nostram. The *Demersion in the Water* sig-
 nifies the *Death*, the *Emersion out of it* the *Resurrec-*
 tion of *Christ*, and also of *us*. So as by the leave
 of *Interpreters*, who are of another Judgment, I
 for my part think, that in these Words is more *em-*
phatically and expressly set forth what *Baptism* mean-
 eth, both negatively and affirmatively, than in any
 other place of Scripture, as if our Apostle did it on
 purpose to rectify our Judgments concerning the
 true Notion of *Baptism*. I say negatively and affir-
 matively. Negatively, that it is not *doing away the*
Filth of the Flesh, *αἰ' ὑδάτος*, by the Efficacy of *Wa-*
ter, the outward Sign of the inward thing, to wit,
 the mystical washing away of Sin; into which sense,
 very obvious for the near affinity of the use of
 Water, we are so prone to run. For it is a cold
 Exposition of them who say, that *the doing away of*
the Filth of the Flesh, doth signify the outward Act
 of washing only, as if any Man could be saved by
 the outward Act, unless the inward thing be applied
 by Faith, to wit, the Remission or doing away of
 Sin. Affirmatively and Positively, that it is the *Sti-*
pulation or Promise of a good Conscience toward God,
by the virtue of the Resurrection of Jesus Christ. And
 I conceive this sense concerning *Baptism*, to be most
 consonant and agreeable to the Judgment of the *Fa-*
thers, who if they notwithstanding did apply *Bap-*
tism to that other Notion of Washing, they did it
accidentally and *by the by*, because of the *Allegorical*
 Allusion of the Element of Water to the Blood of
 Christ, which is said to cleanse us from our Sins,
 1 John 1. 7. But more surely there is in this Word
 of *Baptism*, according to *Athanasius*, *μυστήριον βαπτισμοῦ*, a
 deeper Mystery than that of washing, a Mystery
 known and common to the very Heathen, as their
 frequent

frequent *Lustrations* do sufficiently witness. But as concerning the Resurrection of the Body, it was a thing to them unknown and incredible, if not altogether imperceptible, [nay some of the Jews themselves did not believe it]. It was the Speech of one of their great Philosophers, *Seneca* by Name, *Hora illa decretoria non est animo suprema sed corpori*; The determinate Hour of Death, is not the last to the Soul, but to the Body. It was no small matter to reach the Immortality of the Soul, the top of their Knowledge; but of the Resurrection of the Body, Philosophers scarce ever dreamed. *Mornaus* tells us of *Zoroastres*, who is of some reported to have held this Opinion, *Quod anima immortales sunt, & quod corporum resurrectio universalis futura*; That Souls are immortal, and that there shall be a universal Resurrection of Bodies. But this, but à plerisque profertur, many say so, but no certainty thereof. And *Lactantius* tells of *Chrysippus*, who had an imperfect Notion of it; the sum whereof was this, That after Death within some Period of time, *εἰς ὃ νῦν ἔσμεν ἀποκαταστήσεται ἡμῶν*, We should be restored into the same Form wherein we now are. But who knows whether he meant the same numerical Body, or whether by this same Form he meant not the Soul, as the rest of the Philosophers did, or whether he meant not rather the *Pythagorean Metempsychosis*. But this I say was a greater Mystery than that Allegorical washing of the Soul, by which it is said to be cleansed by the Blood of *Christ*. The Notion of Resurrection was far higher, the very Life and Mystery of the Christian Religion, as *Zonaras* calls it. It is indeed the stupendous Mystery of Mysteries, wherein to believe consists the Foundation of Eternal Happiness: That *Christ* the Mediator should become Θεῶν υἱός, God and Man, to be declared Man in that he died, and to be declared God in that he rose again from the dead, *Rom. 1. 4*. This, I say again, was a Mystery beyond all Philosophical Speculation, and therefore there was need of some significant Type or Figure, which might make so impenetrable a Notion, familiar and perceptible to the Sense of Man; to which purpose nothing seem'd

more fit and easy in the Wisdom of God, than the
 burying of our Bodies in Water by Baptism, from
 whence they receive an immediate Resurrection.
 So that in conclusion we may positively affirm, that
 Baptism is properly and solely a Type of the Resurrec-
 tion. And to this Truth do give their Suffrage the
 Apostles, Fathers, Schoolmen, almost all Interpreters
 antient and modern, and even our English Church it
 self, its Judgment being manifest in the Rubrick of
 the Common-Prayer, which enjoyns the Dipping of
 Infants in Baptism, allowing only in some cases the
 Liberty of Sprinkling or Perfusion. The thing of it
 self is so manifest, that there is no need of Testi-
 monies to confirm it; but because there be not few
 who teach otherwise, led thereunto by Example and
 vulgar Error, it will not be amiss, if but to free my
 self from the Imputation of too much Confidence,
 out of innumerable Testimonies to cite some few;
 and we first begin from the Apostle Paul, Ἡ ἀγνοεῖτε
 ὅτι ὅσοι ἐβαπτίσθησαν, &c. Know ye not that so many
 as were baptized into Jesus Christ, were baptized into
 his Death? Therefore we are buried with him by Bap-
 tism into Death, that like as Christ was rais'd from
 the dead by the Father of Glory, even so we also should
 walk in Newness of Life, &c. Rom. 6. 3, 4, &c.
 Συνταφέντες αὐτῷ ἐν τῷ ὕδατι τοῦ ἁπλοῦς, &c. Being buried
 with him in Baptism, wherein you are also risen with
 him through Faith of the working of God, who hath
 rais'd him from the dead, Col. 2. 12. Ἐπεὶ τί ποί-
 οῦσιν, &c. Else what shall they do, who are baptized
 for dead [Bodies] if the Dead rise not? 1 Cor. 15.
 29. As much as if he had said, in vain doth the
 Church use the Sign of Baptism, if there be no
 Resurrection. You have it abundantly proved also
 in the Primitive and later Writers. For example,
 That believing on his Death, διὰ τῶ βαπτίσματος αὐ-
 τῆ κοινωνοὶ τῆ ἀναστάσεως αὐτῆ γίνονται, by his Baptism ye
 may be made Partakers of his Resurrection, Ignat.
 Ep. ad Trall: Βαπτισμα εἰς τὸ θάνατον τῆ Κυρίου διδόμε-
 νον. Baptism was given to set forth the Death of the
 Lord, Ep. ad Philadel. in the Name of Ignatius.
 The Death of Christ, Const. Apost. τῆ πάθος καὶ τῆ ἀνα-
 στασεως αὐτοῦ ἐν τῷ βαπτίσματι τελέμεν τὰ σύμβολα. In
 † Baptism

Baptism we perform the Signs of his Passion and Resurrection, Just. Mart. We know one saving Baptism, since there is but one Death for the World, and one Resurrection, ὡν τύπος ἐστὶ τὸ βάπτισμα, whereof Baptism is the Type, &c. Basil. Mag. Hear what St. Paul saith, They were all baptized in the Cloud, and in the Sea, βάπτισμα καλεῖ τὴν θαλάσσης ὁδόν, He calleth their Passage through the Sea, Baptism; for it was an Escape from Death, &c. Basil. Seleuc. Ὅταν μέλλομεν βαπτίζεν, When we go about to baptize, we bid to say, I believe in the Resurrection of the Dead, and in this Faith are we baptized, Chrysoft. Baptismus Resurrectionis pignus & imago, Baptism is a Pledg and Figure of the Resurrection, Ambr. Baptismus arrhabo resurrectionis, Baptism is an earnest of the Resurrection, Lactant. Aquarum Elemento scpelimur, We are buried in the Element of Water, Anselm. Merisio mortis & sepulturæ formam gerit, Immersion bears the Form of Death and Burial, Bernard. Laudabilius, & tutius, & communius, &c. Baptism is performed more laudably, more safely, and more commonly by Dipping, for by dipping the Figure of Christ's Burial is represented, T. Aquin. Ipsum baptizandi verbum mergere significat, &c. The Word Baptisma doth signify dipping under the Water, and it is evident the antient Church us'd the Ceremony of Dipping, Calv. Baptismus Græca vox est, &c. Baptism is a Greek Word, and signifies properly Immersion into the Water, and this Signification doth properly agree with our Baptism, and hath Analogy to the thing signified, for by Baptism we are buried together, and as it were drowned with Christ, being dead to Sin, &c. Zanch. I could add to these an innumerable heap of Testimonies, but these I think are enough to prove two irrefragable Doctrines. First, that Baptism is properly and solely the Type of the Death and Resurrection of Jesus Christ, by Faith wherein we are assur'd of the Humanity and Godhead of our Saviour, the very Foundation of our Christian Faith. And secondly of the Resurrection of all true Christians, who are baptized in, and live according to that Faith, knowing that if they shall rise from the Death of Sin to Newness of Life, they shall also after Death

Chap.6.

with *Christ* arise to Glory. I shall only add the Judgment of an Ingenuous and Learned Man, whose Testimony in this matter is not to be suspected or refus'd. His Words are these, *Porro quamvis immersionis ceremonia, & olim fuit communior, &c.* Tho the Ceremony of Immersion was antiently more common, as appears by the unanimous Discourse of the Fathers when they speak of this matter, and doth more lively represent the Death, Burial and Resurrection of the Lord and us, which are mystically done in Baptism; the which Signification of Immersion the Fathers do often urge, &c. from whence St. Thomas affirms, that the Ceremony or Rite of Dipping is the most commendable; yet there have been many Reasons for which it was sometimes convenient to change this Custom of dipping into some other kind of Ceremony near unto it, &c. From hence therefore the Ceremony of Perfusion, or pouring on of Water, as middle between Sprinkling and Dipping, was much in use; which Custom, Bonaventure saith, was in his time much observed in the French Churches and some others, tho he confesses the Ceremony of Dipping was the more common, the more fit, and the more secure, as S. Thomas teacheth. However where the Custom of Perfusion or Asperision, sprinkling of, or pouring on the Water is now in use, it ought not to be altered by private Authority. Nay, since now it is so generally in practice throughout the Church, it ought by no means to be called in question. Thus far *Estius*, in whose Words we have a manifest and ingenuous Concession, that Dipping was the antient Ceremony, which constantly the Fathers taught, as more lively representing the Death, Burial and Resurrection of *Christ* and us; that the *Schoolmen* held the same for the most secure and commendable Custom; that the Custom of Perfusion crept unawares into the Church, for what Causes he mentions not. But because the Custom hath been long in use, he doth not think it fit it should be called into question, whether it be lawful or no. And to this Judgment I willingly subscribe, so as the Ministers of *Baptism* would teach the true and genuine Reason of its Institution, which by the change of the Ceremony is almost lost;

so that they for the most part teach now-a-days Chap.6.
 that *Allegorical* one of Washing, occasion'd by the
 now constant Custom of *Perfusion*, which I will
 not yet deny may be piously and profitably taught
 sometimes; for the *Fathers* and the *Apostles* them-
 selves did sometimes do it. Tho, with leave be it
 spoken, I am still of opinion, that it would be more
 for the Honour of the *Church*, and for the Peace
 and Security of Religion, if the old Custom could
 conveniently be restored, which surely it might
 safely enough, in respect of endangering the Health
 of the Infants, if *Baptism* were only to be admini-
 stred at set times in the year, as it was antiently in
 the *Church*. Which Custom what should hinder to
 be revived I do not see, but the Opinion of those,
 who hold *Baptism* so necessary to Salvation, as that
 without it there's none to be hop'd for; and yet, in
 danger of Death, there might be a Liberty allow'd
 for it at other times—

And a little after— To put an end to this Dis-
 course (says this Learned Knight) I do affirm with
Alexander de Halys, Tinctio est formalis causa Bap-
tismi, That Dipping is the formal Cause of Baptism.
 There remaineth only to resolve what ἐπερώτημα is;
 concerning which Word, I conceive with *Beza,*
Grotius, Estius, and others, that in this place it
 properly signifies *Stipulatio, a Covenant or Promise,*
 as it is interpreted by the *Glossaries, ἐπερώτημα* and
ἐπιπέτησις, Stipulatio; ἐπερωτώμαι, Promitto, Spon-
deo, Stipulor. In which sense I conceive ἐρώτημα is
 also to be taken, *Sirac. c. 33. v. 3. Ἄνθρωπος συνε-*
τος ἐμπιστεύσει νόμῳ, καὶ ὁ νόμος αὐτῷ πιστός, ὡς ἐρώτημα δι-
κρίων. Homo sensatus credet legi, & lex ei fidelis,
sicut sponsio [vel stipulatio] Justorum. A Man of
Understanding will trust the Law, and the Law will be
faithful unto him, as the Promise [or Covenant]
of the Just. 'Tis true, it properly signifies rogatio;
 but as *rogatio legis* among the Latins, was us'd for
legislatio, and for the Law it self, and *rogare legem,*
 for *legem ferre* or *statuere,* because it was the Cus-
 tom that the Magistrate, when at any time a Law
 was to be enacted, did ask the People, *Rogaret Po-*
pulum, velitis, jubeatisne Quirites hoc fieri? Do you

Chap.6. *desire or will that this be a Law? Upon whose answer that they did, the Law was publish'd, and this was called Rogatio Legis, or the enacting of a Law; so was ἐρωτήματα and ἐπερωτήματα with the Greeks, tho properly it signifies rogatio, for the same Reasons taken for Stipulatio or a Covenant; nay we have in our Holy-oke's Etymological Dictionary, rogare, stipulari, and surely the Law it self is nothing but a Covenant: I say for the same reasons, for as Pomponius tells us, Stipulatio was verborum conceptio quibus is qui interrogatur, dicturum facturumve se quod interrogatus est, responderit; A Conception of Words, wherewith he that was asked, did answer that he would say or do the thing which he was asked: And that it took its Name from the Interrogator as the worthier Person, was the opinion of Accursius and other Interpreters of the Law. All which doth sute very well in our present case; for in antient Times, when the Catechumeni who were to be baptized were interrogated by the Priest, whether they did believe in the Resurrection of the Dead, and the Life to come; upon their Answer that they did, the Covenant was accepted, and they were by him immediately baptized in that Faith, as you may see in Chrysostome and others: The like Custom whereunto is still retained in our Church, when in time of Baptism, to the Question of the Minister, Wilt thou be baptized in this Faith? the Sponsors or Sureties forthwith answer, it is our Desire. And this I take to be the Apostle's meaning of ἐπερωτήματα in this place. I have insisted the longer on these Words, that I might more evidently shew, that the proper end of Baptism is to represent the Death and Resurrection of Jesus Christ, and our Faith in it, and is not properly a Sign of washing from the Filth of Sin, which the Apostle seems expressly in these Words to deny, tho many think or at least speak otherwise. Thus far this Learned Gentleman.*

As the former part of this last Citation concurs with the many Authorities of the like kind which I have produced before, to shew that divers Pædobaptists of eminent Note, grant Immersion to have been the proper and antient way of administering Baptism;

so the latter part of it concerning the significancy of the word *ἔκστασις*, which the Apostle Peter uses, when he speaks of Baptism, as the Answer [or Stipulation] of a good Conscience, &c. is very well worth the consideration both of those who put no question to the far greatest number of the Persons whom they pretend to baptize ; and of those who baptize such as answer not, nor are capable of answering the Questions that are put to them.

I conclude these Testimonies of our English Divines, with the Words of Dr. John Edwards *, who in explaining that Question of the Apostle, *Else what shall they do who are baptized for the dead, if the dead rise not at all?* says, 'Some of the Fathers hold, that the Apostle's Argument in the Text is of this sort: *If there should be no rising of the Dead hereafter, why is Baptism so significant a Symbol of our dying and rising again, and also of the Death and Resurrection of Christ? For those that were Proselytes to the Christian Religion, were interpreted to make an open Profession of these, in their being plunged into the Baptismal Water, and in being there overwhelmed and buried as it were in the consecrated Element. The Immersion into the Water was thought to signify the Death of Christ, and their coming out denoted his rising again, and did no less represent their own future Resurrection. On which account, the Minister's putting in of the Christian Converts into the Sacred Waters, and his taking them out thence, are stiled by St. Chrysostome, The Sign and Pledg of descending into the State of the Dead, and of a Return from thence. And thus because the washing and plunging of the newly admitted Christians, was a visible Proof and Emblem, first of Christ's, and then of their Resurrection from the Grave, the foremention'd Fathers have been induced to believe, that this Passage of our Apostle, which I am speaking of, hath a particular respect to that, and is to be interpreted by it. Nay this seems to agree exactly with the Language*

Chap. 6.

1 Cor. 15. 29.

* His Enquiry into four remarkable Texts, p. 143, 144. and

Chap. 6. ^c and Tenour of our Apostle himself, who may be
 thought to be the best Interpreter of his own Words,
 Rom. 6. 3, ^c Know ye not (saith he) that so many of us as were
 4. ^c baptized into Christ, were baptized into his Death?
^c therefore we are buried with him by Baptism, &c.

'Tis true, he does not grant that those Fathers, whose Opinion he mentions, hit right on the sense of the Text he is expounding; 'tis sufficient to my present purpose, that he owns Immersion to have been the antient Mode of baptizing, and that it seems to agree exactly with the Apostle's Language, *Rom. 6. 3, 4*. The frequent recital of which Text, and that Parallel to it, *Col. 2. 12.* by so many Authors, in explaining the Design of Baptism, shews how obviously both allude to the antient manner of administering that Ordinance. So that one would think a Man of sense could scarce miss of seeing Immersion plainly supposed in them.

Indeed divers of the abovemention'd Authors, notwithstanding the Concessions they make in favour of Immersion, yet endeavour to justify or at least excuse the Custom of Perfusion or Aspersions: Some think 'tis rather to be tolerated, tho' an abuse, than a disturbance made in the Church about it; whereas there was never any Reformation in the World, at which abundance of People were not disturbed; but they are indeed the *Troublers of Israel* who oppose, and not those who promote a Reformation. The Preservation of the Peace of the Church is a specious pretence; but when this is made use of to hinder our Subjection to the Divine Institutions, the meaning of it is, that we should rather gratify the humours of Men, than obey the Commands of God. The Apostles themselves were accounted great Disturbers both of Church and State; they were censur'd as *pestilent*
 1 Kings 18. 17, 18. *Fellows and Movers of Sedition*: but these Accusations did not fright them from their Duty, or make them think Peace was to be purchas'd at the expence of Truth; they were not so complaisant to those that were securely sleeping under the Charms of vain Customs and Traditions, as to forbear to awaken them, for fear of giving them *disturbance*.

Nor is the Purity of the Church of Christ incon- Chap. 6.
sistent with her Peace, but tends highly to advance it
in the general, how uneasy soever some particular
Men may make themselves, and endeavour to make
others on that account.

Some of the forecited Authors suppose Immersion
hazardous to weakly Persons and to Infants, and
therefore conclude Asperision may be us'd instead of it,
at least in cold Countries. For an answer to this I
refer to what has been cited above from Sir *John Floyer's*
Treatise of cold Bathing. To which I may add
what *Socrates* reports of a * certain Paralytick Jew,
who had been Bed-rid for many Years, that 'having
'received Baptism with a sincere Faith, he was no
'sooner list'd up out of the Pool of the Baptistry,
'but he was freed from his Disease; and what
Augustin tells us of a *Physician* †, who was entirely
cured of the Gout by Baptism, tho his Pain was great-
er than ordinary before he was baptized; and of || a-
nother Person who had the Palsy, and was otherwise
diseas'd, but came up out of the Baptismal Water
perfectly well.

'Tis true, these Cures are spoken of as miraculous,
and I shall not go about to lessen them: whether they
were supernatural or not, these Instances may well be
urged, to shew that even infirm People ought not to
scruple to be baptized by Immersion; and if not-
withstanding all that Sir *John Floyer* has said, to prove
the Safety of immersing Infants, and what might be
added from the Custom of the *Muscovites*, to dip'em

* Ἰουδαῖος γὰρ τις ὀρθολυτικὸς ὢν ἐν πολλῶν ἔτων, ὅτι κλίνης
κατέκειτο — εὐλκεῖναι πίσει τὸ βάπτισμα δεξάμενος, ἀπὸ
† κολυμβήθρας τῆς βαπτιστηρικῆς ἀναληφθεὶς, εὐθὺς ἀπέλλακτο τῆ
νοσήματος. *Socrat. Eccl. Hist. lib. VII. cap. 4.*

† In baptisate ipso non solum dolore, quo ultra solitum
cruciabatur, verum etiam Podagra caruisse, nec amplius
cum diu postea vixisset pedes doluisse quis novit. *August. de*
Civit. Dei, lib. XXII. cap. 8.

|| Non solum a Paralyti, verum etiam ab informi pondere
genitalium cum baptizaretur salvus effectus est, & liberatus
utraque molestia, tanquam mali nihil habuisset in Corpore,
de fonte regenerationis ascendit. *Ibid.*

Chap. 6. in the coldest Climates, it still be thought hazardous, as doubtless it will by many Parents, let them take *Tertallian's* advice concerning them, which I had occasion to mention before, *Veniant ergo dum adolefcunt*, &c. 'Let them come when they are Adult, let them come when they learn, when they are taught whither to come; let them become Christians when they are able to know Christ. 'Tis sufficient to my purpose, if Immersion be not hazardous to the Adult.

Some others of the abovenam'd Authors, who seem earnestly to desire the Restitution of Immersion, are for having it restored by the Consent and Authority of the Church, and not by private Persons, not considering that the Law of Christ is a sufficient Warrant for every particular Man's Practice, and no number of Men have a Power to dispense with his Commands. The Reformation of Communities has been generally begun by particular Men; and divers Nations of *Europe* which have embraced the Protestant Religion, might have still been under the Yoke of Popish Superstitions, if some few Men had not been rais'd up by the Divine Providence, to make the best Efforts they could to begin a Reformation, which succeeded by the Blessing of God beyond Expectation.

Those of the *Romish* Communion, Ecclesiastical Historians and others, acknowledg that Immersion was the antient Practice of the Church. *Du Pin* not only owns it in divers Places of his Ecclesiastical History, but in his Abridgment of the Discipline of the three first Centuries, at the close of his History of those Ages, speaks of Adult-Baptism as the Practice of the Church, without mentioning the Baptism of Infants (I suppose because this last did not generally obtain in the third Age) His Words are these *, as they are rendered in the English Edition of that Author: 'They baptized with some Ceremonies, those that were well instructed in their Religion, and who had given satisfactory Signs of their sincere Conversion; they generally dipp'd them thrice in the Water,

* *Du Pin's Eccles. Hist.* vol. I. pag. 202.

invoking the Name of the Holy Trinity, &c. Chap. 6.

And Mons. Godeau Bishop of *Vence*, in his History of the Church in the 9th Age, tells us, that in the time of *Charles the Great* * Baptism was confer'd by plunging into the Water, and not by pouring it on the Head or by sprinkling. Many like Testimonies of *Romanists* might be easily produced, if there were occasion, whose Evidence may be well accounted good in this case, wherein their Report reflects on the modern Practice of their own Church, and is also confirm'd by many Protestant Writers, as we have seen before. Indeed the former, when the Primitive Institution and Pattern are urged against them, endeavour to bring themselves off by pleading Tradition, and the Authority of the Church, by which they pretend Divine Laws may be dispens'd with or alter'd: But the latter can make no such Plea, without sapping the Foundation on which the Reformation was built; and therefore have been often greatly embarass'd when the others have pressed them, either to prove the *Baptism of Infants*, and the Mode of *Asperision* by Scripture-Authority; or to allow of unscriptural Traditions, and the Authority of the Church, to alter the Rites of Divine Worship. This way of arguing is us'd by the Cardinal *du Perron*, in his Reply to the Answer of *K. James the First*, and by Mr. † *John Ainsworth* against Mr. *Henry Ainsworth*, in the Dispute between them; and by || *Fisher* the Jesuit against Archbishop *Laud*. A late instance of this kind we have in the Controversy between Mons. *Bossuet* the Bishop of *Meaux*, who was Preceptor to the *Dauphin*, and a Learned anonymous Writer, said to have been Mons. *de la Roque*, late Pastor of the Reformed Church at *Rouan* in *Normandy*; which is so remarkable for the ingenious Answer, by which this Protestant enervates the

P. 809.

* On conferoit le Baptesme en plongeant dans l'eau, & non pas en la versant sur la teste ou en l'aspergant. *Hist. de l'Eglise de Mr. Godeau. Siecle IX. Liv. 1. ch. 35.*

† In his Answer to H. Ainsworth's 1st Let. p. 9.

|| See the Relation of the Conference between Archbishop *Laud* and *Fisher*, Sect. 15.

Chap.6. *Romish* Bishop's Argument, strenuously urg'd against the Reformed, that I can't forbear to insert it here.

The Bishop in defending the Practice of withholding the Cup in the Lord's Supper from the Laity, on pretence that there is the Substance of that Sacrament in the Bread, has these Words: ' * The *Pretended* ' *Reformed* neither plunge the Children in the Water ' of Baptism, as *Jesus Christ* was plunged in the Ri- ' ver *Jordan*, when *S. John* baptized him, nor give the ' Communion at Table, and in a Supper as *Jesus Christ* ' did, nor look upon many other things as necessary ' which he observed. But above all, it imports us to ' consider the Ceremony of Baptism, which may ' serve for a Foundation to many things in this Contro- ' versy.

' To baptize signifies to plunge, as is granted by ' all the World. This Ceremony was taken from ' the Purifications of the *Jews*; and because the most ' perfect Purification consisted in being totally immer- ' sed in Water, *Jesus Christ*, who came to sanctify ' and accomplish the antient Ceremonies, was pleas'd ' to choose this as the most significative and most sim- ' ple, to express the Remission of Sins, and the Re- ' generation of the new Man.

' The Baptism of *St. John the Baptist*, which served ' for

* Les Prétendus Reformés ni ne plongent les enfans dans l'eau du Baptême, comme JESUS CHRIST fut plongé dans le Jourdain quand Saint Jean le baptisa, ni ne donnent la Cène à table, & dans un soupé, comme le fit JESUS CHRIST; ni ne regardent comme nécessaires beaucoup d'autres choses qu'il a observées. Mais il importe sur tout de considerer la ceremonie du Baptême, qui peut servir du fondement à beaucoup de choses en cette matiere.

Baptiser signifie plonger, & tout le monde en est d'accord. Cette ceremonie a été tirée des purifications des Juifs, & comme la plus parfaite purification consistoit à se plonger tout a fait dans l'eau, *Jesus Christ* qui étoit venu pour sanctifier, & pour accomplir les plus anciennes ceremonies, a voulu choisir celle-cy comme la plus significative, & la plus simple, pour exprimer la remission des pechez, & la regeneration du nouvel homme.