

CHAP. IV.

Wherein is made manifest, that the Ordained Ceremony of Baptisme is in this of Infants altered and changed, and another Rite introduced, quite contrary both to the signification of the word, nature of the Ordinance, and manifest practice thereof, not only in the Apostles time, but many Ages after, as confest by Parties themselves.

The Ceremony of Baptisme is by dipping.

THat the manner and Ceremony of Baptisme ought to be by dipping or plunging the whole Body under Water, and not by sprinkling or pouring a little Water on the Face or Head, as hath commonly been used, especially since the Subjects have been changed from Men to Babes, is thus made good, viz.

First,

First, from the proper and genuine First, from the
 signification of the word so well agree- from the
 ing with the ends and use of Baptisme, significa-
 the Ceremony to the Substance, Sign tion of the
 to the thing signified. Word,

The word we call Baptisme, and the
 Latins *Baptismus*, is no other then the
 Greek word it self βαπτισμα [being
 retained all along, as *Gomarus* ob-
 serves in the Latin Church] and in
 plain English is nothing else but to dip,
 plunge, or cover all over.

The Truth whereof will more fully
 appear from our best Greek Lexicons,
 and by the observation of our most emi-
 nent Criticks.

Scapula and *Stephens*, two as great *Scapula*
 Masters of the Greek Tongue as we & *Steph.*
 have any, (and also great defenders of
 infants Baptisme) do tell us in their Lex-
 icons, that βαπτισμα, from βαπτω sig-
 nifies *mergo, imergo, submergo, obruo,*
tem tingo, quod fit immergendo, insicere,
obruere, viz. To dip, plunge, over-
whelme, put under, cover over, to die
in Colour, which is done by plung-

Grotius tells us, it signifies to dip or *Grotius.*
 over Head and Ears.

Pasor

Pasor, an Immersion, Dipping, or Submersion.

Vossius.

Vossius, that it implyeth a washing the whole body.

Mincius

Mincius in his Dictionary, That βαπτίζω à βαπτίζω is in the Latin Baptismus, in the Dutch Doopsel or Doopen, English Baptisme or Baptime, viz. to Dive or Duck in Water, and the same with the Hebrew טבל to dip.

Leigh.

Leigh, in his Critica Sacra, saith its native and proper signification is to dip into Water, or to plunge under Water, for which he Cites these Scriptures, where so used, viz. Mat. 3. 6. Act. 8. 38. And that it is taken from a Dyers Fat, and imports a Dying, or giving a fresh Colour, and not a bare washing only, Rev. 19. 13. And for which he quotes Casaubon, Bucan, Bullinger, Zanchy, Spanhemius. He saith with all, That Beza and some others will have it signifie washing, and which sence Erasmus opposed, affirming, that it was not otherwise so, then by Consequence; for the proper signification was such a dipping or plunging, as Dyers use for Dying of Clothes.

Mr. Daniel Rogers in his Treatise of Mr. Dan. Sacraments, 1. P. C. 8. P. 177. saith, Rogers. That the Minister is to dip in Water, as the meetest Act, the word βαπτίζω notes it; for the Greeks wanted not other words to express any other Act besides dipping if the Institution could bear it. What resemblance of the Burial or Resurrection of Christ is in sprinkling? All Antiquity and Scripture, saith he, confirm that way.

Dr. Taylor in his Rule of Consc. Lib. Dr. Tayl
3. Ch. 4. If you would attend to the proper signification of the word, Baptisme signifies plunging in Water, or dipping with washing.

Mr. Joseph Mede in his Diatribe M. Mede
on Titus 3. 2. saith, That there was no such thing as Sprinkling or Rantisme used in Baptisme in the apostles dayes; nor many ages after them.

I might add many more, but shall Dr. Ham
conclude with that observable Remark that Dr. Hammond gives us hereon in his Annotations, viz. upon Jo. 13. 10. Telling us, That βαπτίζω signifies an Immersion, or washing the whole Body, and which answereth to the Hebrew word טביל used for dipping in the Old Testament: And therefore upon Mat. 3. 1. tell,

tells us, That John Baptized in a River
 viz. Jordan, Mark. 1. 5. in a confluence
 of much Water, as Anon, Joh. 3. 23.
 Because it is added, there was much
 Water, upon which account he saith,
 That as the Greeks called the Lakes
 where they used to wash *κολυμβηθρας*,
 so the Ancients called their Baptisterions,
 or the Vessels containing their Baptismal
 Water, *Columbethras*, viz. swimming or
 diving places, being made very large with
 partitions for Men and Women. And
 upon Mark 7. 4. tells us, That the Wash-
 ing or Baptizing of Cups, Vessels, Beds,
 &c. was no other then a putting them in-
 to the Water all over, rinsing them.

I have carefully examined all the
 places in the Old Testament, where
 the word Dipping or Baptizing is men-
 tioned, and do find it is expressed by
 the Hebrew word *טבל* as *Mineaus* and
 Dr. Hamond observes, and which al-
 ways signifies to dip, (the word ren-
 dred washing being by another word)
 as the following Scriptures will inform
 you, Gen. 37. 31. Exod. 12. 22. Lev.
 4. 6. 17. 14. 6. 16. 51. Lev. 9. 9. Dent.
 33. 24. Joh. 3. 5. Num. 16. 18.
 2 King. 5. 14. which are all the places

I can find the word used in, in the Old Testament.

The word generally used for washing in the Hebrew is *יָסַח* which signifies such a washing as taketh away filth from persons or things, by swilling, rinsing or rubbing, as *Buxtorfius* and *Leigh*, and which answereth to all the three words for washing that we meet with in the Greek, viz. *λῶω* a washing of the Body, *νίπτω* the Hands, and *πλύνω* Clothes, as *Stephens* saith in his *Thesaurus*, which word you find in very many places in the Old Testament, as *Exod.* 30. 19, 20. *Exod.* 25. *Lev.* 14. 8, 9. 16. 24. &c. which signification and sense of the word is emphatically confirmed to us by the several Metaphors used by the Holy Spirit in Scripture in allusion hereto, viz. for Persons to be plunged into great sufferings, they are said to be Baptized therein, *Mark* 10. 38. And so for persons that were indued with great measures of the Spirit, they are said to be Baptized therewith, *Acts.* 1. 5. The Children of *Israel* being encompassed with the Cloud over their Head, and the divided Sea on both sides, were said to be Baptized in the Cloud and Sea,

1 Cor 10. And Baptized persons are said to be dead and buried, in allusion to putting men into the Earth, and covering them therewith, none of which can hold good by sprinkling.

2. From the Scripture practice. Secondly, It appears to be so from the practice and usage we find hereof in Scripture, and the opinion of the learned upon it.

Mat. 3. First, in the Story of Christs Baptisme we read, *Mat. 3. 5. That Jesus came from Galilee to Jordan unto John to be Baptized of him, and Ver. 16. And when he was Baptized he went up straight way out of the Water.*

Cajetan. The learned Cajetan upon the place, saith Christ ascended out of the Water; therefore Christ was Baptized by John, not by sprinkling, or by pouring Water upon him, but by Immersion, that is, by dipping or plunging in the Water,

John 3. A second Scripture considerable is that of *John, 3. 23. And John was Baptizing in Aenon near Salim. (and the Reason why he pitcht upon this place, is given) because there was much Water there.*

Piscator upon the place *ὑδατοῦ* Piscator. *ὑδατοῦ* signifies many Rivers, as *ὑδα* in the Singular number signifies the River of Jordan; this, saith he, is mentioned to signify the Ceremony of Baptisme which John used in dipping or plunging the whole Body of Man standing in the River, whence saith, Christ being Baptized by John in Jordan, is said to ascend out of the Water.

Calvin upon these words, saith, Calvin. *In* That from this place you may gather, *Pi: 4. 15. 1* That John and Christ administered Baptisme by plunging the whole body into the Water.

A Third Scripture worthy our notice, *Acts 2.* *Acts 8. 36, 38.* As they went on 36. their way, they came unto a certain Water, and the Eunuch said, see here is Water, and they went both down into the Water, both Philip and the Eunuch, and he Baptized him, and when they were come up out of the Water: upon which place.

Calvin saith, We see what fashion the Calvin. Ancients had to administer Baptisme; for they plunged the whole Body into the Water: The use is now saith he, that the Minister casts a few drops of Water only upon the Body, or upon the Head.

Rom. 6. 4

A Fourth Scripture we shall mention, is Rom. 6. 4. Buried with him in Baptisme, where the Apostle elegantly alludes to the Ceremony of Baptizing in our death and Resurrection with Christ.

Cajetan.

Cajetan upon the place. saith, Thus we are Buried with him by Baptisme into death: By our Burying he declares our Death from the Ceremony of Baptisme; because he who is Baptized is put under the Water, and by this carries a similitude of him that is Buried, who is put under the Earth. Now because none are Buried but dead men, from this very thing that we are Buried in Baptisme, we are assimilated to Christ buried, or when he was Buried,

Tilenus.

Tilenus in his disputation, P. 886, 889, 890. A learned Protestant Writer gives a most remarkable Testimony in the Case: Baptisme, saith he, is the first Sacrament of the New Testament instituted by Christ in which with a most Pat and Exact Analogy between the Sign and the thing signified, those that are in Covenant are by the Minister Washed in Water. The outward Rite in Baptisme is Threefold, 1. Immersion into the Water; 2. Abiding under the Water; 3. Resurrection out of the

the Water : The form of Baptisme, viz. Internal and Essential, is no other then the Analogical proportion which the signs keep with the things signified thereby : For the properties of the Water in washing away the defilements of the Body, do in a most suitable similitude set forth the efficacy of Christs Blood in blotting out of sins ; so dipping into the Water doth in a most lively similitude set forth the mortification of the old man, and rising out of the Water, the Vivication of the new, The same plunging into the Water holds forth to us that horrible Gulfe of Divine Justice, in which Christ for our sins sake (which he took upon him) was for a while in a manner swallowed up. Abiding under the Water, how little a while soever, denotes his descent into Hell, even the very deepest of lifelesness, while lying in the sealed and guarded Sepulchre, he was accounted as one dead : Rising out of the Water, holds out to us a lively similitude of that Conquest which this dead man got over Death, which he vanquished in his own Den, (as it were) that is, the Grave. In like manner therefore (saith he) it is meet, that we being Baptized into his Death, and buried with him, should rise also

with him, and so go on in a new Life.
Rom. 6. 3, 4. Col. 2: 12.

Bish. Jew

Bishop Jewell in his Apology, P. 308.
Brings the Council of Wormes, determining the manner of Baptisme, viz. That the dipping into the Water is the going down into Hell, (or the Grave) and that the coming out of the Water, is the Resurrection.

Mr. Bax.

And most remarkable is the Testimony that Mr. Baxter himself gives to this Truth, wherein he also owns the changing of the Ceremony in his third Argument against Mr. Blake, in these words, viz.

Quoadmodum, To the manner saith he, it is commonly confessed by us to the Anabaptists, (as our Commentators declare) that in the Apostles time the Baptized were dipped over head in water; and that this signifieth their profession both of believing the Burial and Resurrection of Christ, and of their own present renouncing the World and Flesh, or dying to sin, and living to Christ, or rising again to newness of Life. or being buried and risen again with Christ, as the Apostle expoundeth in the forecited Texts of Col. 2. & Rom. 6. And though, saith he, we have thought it law-
full

full to disuse the manner of dipping, and to use less Water; yet we presume not to change the use and signification of it: So then he that signally professeth to die, and rise again in Baptisme with Christ, doth signally profess saving Faith and Repentance; but this do all they that are baptized according to the Apostles practice. Thirdly, from the use of the Ancients, and the confest Change thereof, since this Rite of dipping in Baptisme is confirmed.

Daille on the Fathers 2d. Book, P. Daille. 148. saith, That it was a Custom heretofore in the Ancient Church, to plunge those they baptized over Head and Ears in the Water, as saith he, Tertullian in his Third Book de Cor. Mil. Cyprian in his 7. Ep. P. 211. Epiphanius Pan. 30. P. 128. and others testifie. And this, saith he, is still the practise both of the Greek and the Russian Church at this day, as Cassander de Bapt. P. 193. And yet, saith he, notwithstanding this Custom, which is both so Ancient and so universal, is now abolished by the Church of Rome; and this is the reason (saith he) That the Muscovites say, that the Latines are not rightly and duly Baptized; because they are wont not to use,

use this Ancient Ceremony in their Baptisme.

*Walfrid
Strabo.*

Walfridus Strabo de Reb. Eccles. Tells us, that we must know, at the first Believers were Baptized simply in Floods and Fountains.

Mr. Fox:

Mr. Fox tells us in his Acts and Monuments, Part. 1. P. 138. out of Fabian Cap. 119, 120. That Austin and Paulinus did in the 7th. Century Baptize here in England great multitudes in the River Trent, and the River Swol; where note by the way, saith Mr. Fox, it followed there was no use of Fonts. The like also as you'll here after find, Germainus and Lupus the two French Evangelists, did in the fifth Century Baptize multitudes in the River Allin near Chester.

*Hierem.
Pa. Con.*

Hieremias Patr. of Constantinople ad Thelo. Witebergenses Resp. 11. C. 4. saith, The Ancients Baptized not by sprinkling the Baptized with Water with their hands, but by Immersion, following the Evangelist, who came up out of the Water; therefore did he descend, which must needs be Immersion, and not Asperision.

Zeppernus de Sacramentis, from the Zeppernus Annotation and Etymology of the word it doth appear what was of old the Custom of administring Baptisme, which though we have changed into rantising or sprinkling.

Dr. Tayl.

Dr. Taylor in his Rule of Conscience, B. 3. C. 4. P. 644, 645. The Ancient Church did not in their Baptisme sprinkle Water with their Hand, but did Immerge; and therefore we find in the Records of the Church, That the Persons to be Baptized were quite naked, as it is to be seen in many places, particularly in the Mystagogy Chas. of St. Cyril, and many others (as you have before in the second Chapter of this Part from Vossius P. 133.)

And this of Immersion was of so sacred an account in their esteem, that they did not esteem it lawfull to receive him into the Clergy, who had been only sprinkled in Baptisme as the Epistle of Cornelius to Fabianus of Antioch, Enseb. lib. 6. c. 43. It is not lawfull that he who is sprinkled in his Bed by reason of sickness, shon'd be admitted to Holy Orders, doubting whether such a sprinkling should be called Baptisme.

And therefore Magnus in his Epistle questions, whether they are to be esteemed right Christians, who are only sprinkled, and not dipt in Water.

And that Chrysostome saith, That the old man is buried and drowned in the Immersion under Water; and when the Baptized Person is afterwards raised up from the Water, it represents the Resurrection of the new man to newness of life.

And therefore concludes, that the contrary Custom being not only against Ecclesiastical Law, but against the Analogy and Mystical signification of the Sacrament, is not to be complied with.

The Church of Rome confesseth by a Learned Pen, the Marques of Worcester in his Certam Relig. That she changed dipping the Party Baptized over Head and Ears into sprinkling upon the Face.

Until the Third Century we find not any that upon any consideration did admit of sprinkling. The first we meet with is Cyprian, in his Epistle to Magnus, Lib. 4. Ep. 7. where he pleads for the Baptizing of the sick by sprinkling, and not by dipping or pouring, called the Clinical Baptisme, Magdib. Cen. 3. Ch.

Marq. of
Worcester

What
Clinical
Bap-
tisme.

6. P. 126. *As also for the sprinkling of new Converted Prisoners in the Prison House: And which by degrees afterwards they brought in use for sick Children also, and then afterwards all Children.*

Aquinas, Scotus, and others of the Schoolmen conclude, that dipping is most agreeable to the Institution; but admit that in case of necessity, viz. When either many are to be baptized, scarcity of Water, or sickness, and weakness, they may sprinkle. Vossius, P. 38.

All which Arguments from the Genuine Sense of the Word, Nature of the Ordinance, Usage of the Ancients, were excellently inculcated by the learned Dr. Tillotson, in a Sermon Preached at his Lecture in Michaels Cornhill London, April 15. 1673. from Rom. 6. 4. Therefore we are buried with him by Baptisme into Death, proving from thence, That Dipping or plunging was the proper Ceremony and Rite in the Ordinance; and how naturally Arguments did arise from that Sign in Baptisme, to inforce Holiness and Mortification the thing signified thereby.

Infants Baptisme disproved.

Object. But the word βαπτίζω, which you so much stand upon, signifies if not to sprinkle, yet not only to dip and overwhelm, but also to wash, as *Mark* 7. 4. The washing of Hands, Cups, Pots, Vessels, Beds, and Tables, which we hope you will grant may be done without dipping or plunging in Water.

Ans. That Baptisme in a sence is washing I no ways doubt; for you cannot dip a thing, but you may be said to wash it; therefore in allusion hereto, 'tis said, *Acts* 22. *Arise and be baptized, and wash away thy sins,* and *Tit.* 3. *The Washing of Regeneration,* and *Heb.* 10. *Bodies washed with pure Water.* And so in dipping of Clothes they wash them. And so here by dipping of unclean Hands, Pots, Cups, Vessels and Beds; for Tables are not there, the word being κλινή, which as in your Margin signifies a Bed, but never a Table, [as a Learned Critick observes] they are also washed.

Object. But Hands, Cups Vessels and Beds may be washed, though not dipt.

Ans.

Ans. It is true they may (though not from this Scripture, the word being βαπτίζω) for though all dipping is washing, yet all washing is not dipping in a proper sence, (for Water sprinkled or poured upon a thing, may be so called in an improper sence) though it is a very unusual thing so to deal with unclean Hands, Beds or Vessels : And I presume you will account her but a Slut, and give her no thanks for her pains, that having unclean Hands, Vessels, Beds, or Clothes to wash, doth only sprinkle or pour a little water upon them, as though that would serve the turn ; and doth not our familiar experience tell us, that to dip our dirty hands in Water, rinsing them, is the most effectual way to wash them, and that sprinkling or pouring a little water will not do the business. Therefore are we to take washing here in this 7. *Mark* 4. to be dipping in a proper sence as the word imports, and as most agreeable to known Custom and Use ; for neither the word λῶω to wash, nor χέω to pour, ἐκκρίνω to sprinkle, are ever taken to dip or baptize ; nor is the word βαπτίζω simply taken for washing, by pouring or sprinkling that I can find.

The divers washings mentioned *Heb. 9. 10.* may well be explained from *Lev. 1. 9, 13. & 6. 27, 28. & 15. 6. Exod. 30. 19.* to be such as was done by baptizing in water, not sprinkling with, or pouring water upon.

And in the *2 Kings 5. 10* the Prophet bids *Naaman go and wash in Jordan seven times*, and accordingly *Ver. 14.* 'tis said in obedience hereto, and in explanation of that kind of washing the Prophet intended, *he went and Baptized himself seven times in Jordan.*

Therefore for any to shun the proper true Genuine sense, and build a practise upon an uncouth, indirect, unusual, and at best an Allegorical sense, is no other then as the Proverb is, To leave the Kings High way, and to take Hedge and Ditch.

And besides, if you will follow the Allusion, do you not wash all that is unclean, whether of Hands, Cup, Vessel, or Bed; but the whole man is all unclean, every Member, and every Part; therefore all and every Part ought to be washed, and not the Head and Face only, as you expect to have all your sins washed away, and every Member cleansed by Faith in Christs Blood; As
well

well as in this Figure, to represent that as every Member hath lived to sin, should here also die, be buried, raised and quickned spiritually with Christ, in firm assurance of Christs Resurrection, and confident expectation of the whole mans being to be raised and glorified in the Resurrection of the just. And to which purpose we have Dr. Goodwin, M. Good. in his support of faith, P. 54. very excellently, viz. That the eminent thing signified and represented in Baptisme, is not simply the blood of Christ, as it washes us from our sins; but there is a farther representation therein of Christs Death, Burial and Resurrection in the Baptized, being first buried under water, and then rising out of it, and this is not in a bare conformity to Christ, but in a representation of a Communion with Christ in that his Death and Resurrection. Therefore it is said, (We are buried with him in Baptisme) and wherein we are risen with him, &c. And moreover, here it is that the answer of a good Conscience, which is made the inward effect of this Ordinance of Baptisme, 1 Pet. 3. 21. Is there also attributed to Christs Resurrection, as the thing signified and represented in Baptisme, and as the cause of,

of that answer of a good Conscience,
even Baptisme doth now also save us,
&c.

As for the Cavils of *unseemliness* and
hazarding of health to the *weak*; they
are as the fruits of Carnal wisdom, un-
belief, and shunning the Cross, so no
other then to reproach the wisdom of
Christ, that so ordained, and him-
self so practised, telling us that (however
the world may call it undecent) that
it is a comely thing therein to fol-
low him in the fulfilling of Righteous-
ness. And as for that of *unseemliness*
they that have or shall see the decency
of the Practise, will sufficiently vindi-
cate it from such a Calumny, and be
able to convince Mr. Baxter, or any o-
ther Cavilers of their unchristian slan-
ders of that kind (already touched.)
And for hazard of Health to the Weak,
the Constant, Known Experience doth
amply refute that vain Imagination and
Suggestion.

CHAP. V.

wherein you have an account of several Mischiefs, Absurdities, and Contradictions that are justly to be charged upon the Practise.

I. **B**Y its altering Christs Order in the Commission, Mat. 28. 19. where in teaching Repentance and Faith, are required always to precede or go before Baptisme, which this makes to proceed or follow after altogether.

II. By its changing the Subjects of Christs appointment, viz. Men and Women of Knowledge and Understanding capable to Evidence Faith and Repentance for ignorant unconverted Babes that know neither good nor evil, their right hand from their left.

III. By frustrating all the Holy and Spiritual Ends of the Ordinance which you have before at large, viz. to be a Sign of present Regeneration, a dying, burying, and rising with Christ, to be the

the answer of a good Conscience, to be a mutual *stipulation* or contract *then* and *there* entered into betwixt *God* and the *Party*, as well as a visible *entrance* into the Church, all which as applyed to a poor *Ignorant Infant*, are but *mock-shews*, and utterly *insignificant* and *invalid*.

IV. By its *inverting* the *Order* and *manner* from *dipping* the whole *Man*, into *sprinkling* or *pouring* a little *Water* upon the *Head* or *Face*, contrary to the *Sence* of the *Word*, *Nature* of the *Ordinance*, and constant *Usage* of the *Primitive* times, as confest by *Parties* themselves, obliging thereby the *Administrator* to tell a *lie* in the name of the *Lord*, saying he doth *Baptize*, when he doth but *Rantize*.

V. By *introducing* so much *Error* and false *Doctrine* into the world, *viz.*

1. That it was to take away *Original* sin.

2. To work *Grace* and *Regeneration*, and to effect *Salvation* by the *work* done.

3. That it was an *Apostolical* *Tradition*.

4. That *Children* have *Faith*, and are *Disciples* of *Christ*.

5. That

5. That all Children of Believers are in the Covenant of Grace, and federally Holy.

VI. By defiling and polluting the Church, viz.

1. By bringing false Matter therein, who are no Saints by Calling, being neither capable to perform duties, nor enjoy Priviledges.

2. By laying a foundation of much ignorance and profaneness.

3. By confounding World and Church together which Christ hath separated, bringing the World into the Church, and turning the Church into the World.

VII. By introducing and establishing many Humane Traditions and Inventions of Antichrist together with it; as Gossips or Sureties, Biskoping or Confirmation, Chrysm. Exorcisme, Consecration, &c. profaning thereby so solemn an Ordinance, taking Gods name in vain, and making his Commandments void.

VIII. By being such a make-bate, such a Bone of Contention, and that amongst themselves too that own it, as well as with those that oppose it: For what Divisions and Sub-divisions are there

there amongst them both, as to Subject, Time, Order, Circumstances, what endless strifes about *Wom:ns baptizing*, and whether Bastards, or the Children of Apostates, Heathens, or Excommunicated persons should be baptized.

IX. By being an occasion to stir up much bitter *hatred, wrath, strife, enmity* and *persecution* against those that oppose it. Oh how have they been loaded with *Calumney* and *Reproaches* as the vilest of *Men*, and how in all Ages have they been followed with *Stripes, Imprisonments, Confiscations*, yea *Death it self*, as the Historical Part informeth you.

X. By *confirming* hereby the whole *Antichristian Interest*, as made good in the Preface.

Absurdities.

XI. By ushering in great Absurdities, viz.

1. That persons may have *Regeneration* and *Grace* before Calling.

2. That Persons may be visible *Church-Members* before *Conversion*.

3. That Persons may *Repent, believe, and be Baptized, and saved by the Faith of another,*

4. That

4. That *Types* and *Shadows* are profitable, after the Antitype and Substance is come, introducing thereby the legal Birth-priviledge, the Carnal Seed, the Typical Holiness, the National Church, &c. to the reviving Judaisme, and outring Christianity.

5. That the better to exclude believers Baptisme, new Church-Covenants are invented to enter into the Visible Church, instead thereof, especially amongst those that own Infants Baptisme, yet deny them the right of Church-Membership.

XII. By the manifold *Contradictions* *Contradictions:* that attend the Practice.

1. By asserting, that Baptisme is a symbol of present *Regeneration* wrought, and yet apply it to ignorant unconverted babes, so incapable of regeneration, as *Am. I. 18. 1 Pet. I. 23 1 Joh. I. 12. 13.* And is so well defin'd by Dr. Owen in his *Theo. 6 c. 4 p. 480. viz. To be a Renovation, new Creation, Vivification, opening blind Eyes, raising from Death to Life, &c.*

2. That it truly figures and represents a Death, Burial, and Resurrection, and yet do nothing but sprinkle or pour a little Water on the Face.

3. That

4. That

3. That *Faith* and *Repentance* is required in Persons to be baptized, and that it is *ridiculous*, yea *impious* and *prophane* to do it without, and yet confess that Children, to whom they apply it, have *neither*.

4. That it is the declaration of the *Spiritual Marriage*, the stipulation that is mutually entred into *betwixt God* and the *Believer*, and yet assign it to *Subjects* as incapable of either, as *Stock* or *Stones*, *Bells* or *Church-walls*, though yet *Antichrist* makes capable *Subjects* thereof, as well as *Infants*.

5. That the *Baptismal Covenant* enters into the *Visible Church*, and yet deny the *Church-Members* the *Privileges* thereof, or *seperate* from them without any *warrantable cause* shew'd or *orderly proceeding* either against them, or they that do own them as such.

6. That *seperate* from *Rome* as the *false Church*, and yet own their *Baptisme* the *Foundation Stone* thereof. And others that pretend *seperation* from *National* and *Parish Churches*, and do disown the baptizing the *Children*.

II, good and bad, with the sinful ceremonies attending it, yet if Papist or Protestant either, upon their Terms tender to their fellowship, they are received without Renouncing their sinfull Baptisme and performing it in the way they judge right.

7. That they own the Doctrine of perseverance, and disown falling from Grace, yet baptize all the Children of Believers, because they conclude them in the Covenant of Grace, yet afterwards teach them Conversion, and in Case of Unbelief reject them as Reprobates.

And to all which you may familiarly add by your daily observation, which Chapter we shall conclude with these high expressions of Dr. Tayler, in his Dr. Tayl
ib. Pro. P. 244. *And therefore whoever will pertinaciously persist in this opinion of the Pedobaptists, and practice accordingly, they pollute the Blood of the Everlasting Covenant: They dishonour and make a Pagentry of the Sacrament: They ineffectually represent a Sentence into the Death of Christ, and cease themselves in a Sign without effect, making*

making Baptisme like the Fig Tree in
 Gospel, full of Leaves, but no Fruite
 and they invoke the Holy Ghost in vain
 doing as if one should call upon him to illu-
 minate a Stone or a Tree.

CHA

CHAP. VI.

Wherein the nullity and utter insignificance of Infants Baptisme is made appear.

That it is no way safe for any to rest contented with that Baptisme which they received in their Infancy, may appear, because such their Baptisme is a meer nullity, an insignificant nothing, in respect to the New Testament Ordinance of Baptisme; and the reason is plain, because there is that wanting in it which is so essential to true Baptisme.

For first, there is as the right Subject of Baptisme wanting, so the true External form is wanting also, as practised with us: For the External form as before shewed is not sprinkling, or pouring a little Water upon the Head or Face, but a dipping the whole person under Water, and raising him up again, to figure out death, burial and Resurrection, as before.

Neither right matter nor form.

If then *matter* and *form* be wanting; which is *Essential* to its being, it must needs be a nullity, for what is more essential to the being of a thing then *matter* and *form*, and how is it possible to define Baptisme, or any thing else, where they are wanting; and which is such a deficiency in that or any thing else that makes it a non-entity, or a meer nullity.

Object. But 'tis said there was the right words of Baptisme, it was done in the name of the Father, Son, and Holy Spirit.

Ans. So there was also in baptizing of *Bells* and *Churches*, which in your judgment is so far from making it a right *Ordinance*, the true Subject being wanting, that it is no less then a prophanation thereof, and a miserable taking of the name of God in vain.

And farther to demonstrate and illustrate this point, you know it is generally owned, that Baptisme is no other then our mystical *Marriage*, as being the solemnization of a mutual consent and striking of a Covenant (the

essentials of Marriage) betwixt Christ
and a believer, as Mr. Baxter Mr. Bax.
fully owns and acknowledges in his
Argument to Mr. Blake, saying,
conclude, Christ hath appointed no
Baptisme, but what is for a visible Mar-
riage of the Soul to himself, (as Prote-
stants saith he ordinarily confess) there-
fore he hath appointed no Baptisme, but
for those that profess to take Jesus Christ
to be their Husband, and to give up them-
selves to him as his Spouse.

Now mutual consent in Marriage is so
essential an Ingredient, that without it
there is no Marriage, being as Beza
saith, the formal cause thereof, because
only Consent makes the Marriage, as
saith the Lawyers; so that if there
should be only the consent of one Par-
ty, it is but like a bargain wherein on-
ly one side is agreed; for as well known
there is no Covenant, where no Con-
sent.

And just so it is in the Case of In-
fants Baptisme; for if you dip an In-
fant without Consent or Understand-
ing, (that indeed is capable of neither) it
no more makes Baptisme then a bargain,
a bargain, though one side only be a-
greed, or if made with an Infant, or an I-
dior,

diot, or then a forc'd bed is lawfull Matrimony; for as Mr. *Baxter* before so ingeniously confesseth, That for persons to be baptized without such a protest Contract, is a Baptisme not of Christs appointment, and that being done without *Repentance* and *Faith*, is an impious prophanation, yea ridiculous saith Mr. *Calvin*, as before.

And in Confirmation of this weighty point of nullity, we are yet farther beholding to Mr. *Baxter*, who is pleased in his Christian Directory amongst the many Cases of Conscience to give us the discussion of this, and which in p. 817. you'll find managed after this sort viz.

2. 41. Are they really baptized, who are baptized according to the *English Liturgy*, and *Canons*, where the *Parent* seemeth excluded, and those to consent for the *Infant* which have no power to do it?

Answ. I find (saith he) some puzzled with this doubt, whether all our *Infants Baptisme* be a meer nullity; for say they, the outward washing without *Covenanting with God*, is no more Baptisme

tisme then the Body or Corps is a Man,
the Covenant is the chief essential part in
Baptisme: And he that was never en-
tered into Covenant with God, was ne-
ver Baptized. But Infants according
to the Liturgy are not entred into Co-
venant with God, which they would
prove thus. They that neither ever Co-
venanted by themselves, or any authori-
zed person for them were never en-
tered into Covenant with God; (for that
is no act of theirs which is done by a
stranger that hath no power to do it)
but &c. — That they did it not
themselves, is undeniable: That they
did it not by any person impowred by
God to do it for them, we prove;
first because God fathers are the per-
sons [by whom] the Infant is said to
promise; but God-fathers have no Power
from God, 1. Not by Nature, 2. Not
by Scripture. Secondly, because the
Parents are not only included as Cove-
nanters, but positively excluded, 1. In
that the whole Office of Covenanting
for the Child from first to last is laid on
others; 2. In that the 29. Canon saith,
[No Parent shall be urged to be present
admitted to answer as God-father
for his own Child] by which the Pa-
rents

rent is excluded: Therefore our Children are all unbaptized, to which he is pleased to answer to this purpose

Mr. Bax. That though the *Parent* be absent who yet may if he please be silently

Answer. present, yet his *consent* is supposed, because he chooseth the *Sponsors*, and gives the *Minister notice* before hand and though my judgment be, that they should be the *principal Covenanters* for the Child expressly, yet the want of that expressness will not make us unbaptize persons.

Now whether *Mr. Baxter* herein hath not most amply confirmed, and not at all answered the *Scruple*, let a men judge.

For first, if it be so as scrupled, and by him not denied; 1. That the *entrin Covenant with God*, is so the *Essential part* of Baptisme, that without it, it is not.

2. That Children cannot.

3. That the *Sureties* (either by the *Law of God* or *Nature* ought not.

4. That the *Parent* by the *Canon Law* must not.

How then is it possible, (which our learned *Casulist* would impose upon us) that a *Parents* supposed *Consent* can cre-

are a power in another to do a thing, which neither the Law of God nor Nature enjoys, or approves.

And therefore have we not good and substantial ground from this Argument to conclude, That for as much as Children by the Liturgy are baptized without any covenanting with God, either by themselves or others, (authorized by God thereto) therefore their Baptisme, is a meer nullity.

And as to his saying, [Dictator and Oracle like] that a Parent hath a Covenanting Power for his Child inherent in him, and which he may confer upon another: It is but begging the Question in both parts, and no less then opposing the Canon, but especially a contradicting the whole Current of Scripture.

As to the Humane invention of Gossips or Sureties for Children and Bells, &c. you have before at large treated of, both as to their Original and Use; and also how sinfull and ridiculous by the Bishop of Downe, P. 91, 92.

Which Chapter therefore I shall conclude with the words of Mr. L. a person of great learning and moderation, as generally esteemed in his book of Baptisme, upon this Point, P. 359. And the

the Patrons of Baptisme I hope will pardon me; If what *Chamier* affirms of Baptisme, not given by a right Minister, I with more Equity and Reason affirm here. *That it is not a Sacrament, but a rash mockery or deceiving, by no means to be endured in the Church.*

CHAP.

non for Baptisme, viz. Mat. 19. and
 2. offer little Children to come to me, and
 forbid them not, for of such is the King-
 dom of Heaven, &c.
 It is true, I say, that the Lord said, I
 will forbid them to come to me, but I will
 not forbid them when they come from Elders,
 where they learn, &c. This is the sense of
 the text, and the reason why the Lord said, I
 will forbid them to come to me, is, that they
 may not be brought to me by such as are
 unworthy to bring them, but by such as are
 worthy, and have the authority of the Church.

CHAP. VII.

Wherein there is an account of some eminent witness that hath been born against Infants Baptisme from first to last.

THe first we shall mention is that *Tertul.* excellent Testimony *Tertullian* bore against it, upon the first appearance of it in the 3. *Century*, in his Book *de Baptismo* Cap. 18. Wherein he disswades from the practice by such like Arguments as these, *viz*,

First, From the mistake of the Scripture usually brought to enforce it, which was afterwards called the Scripture Canon for Baptisme, *viz*. Mat. 19. 14. Suffer little Children to come to me and forbid them not, for of such is the Kingdom of Heaven, &c

It is true saith he, the Lord saith, Do not forbid them to come to me. Let them come therefore when they grow Elder, when they learn, when they are taught

why they come; let them be made Christians when they can know Christ.

Secondly, From the weightiness of the Ordinance which ought not to be trifled with: For, saith he, they that do understand the weight of Baptisme, will rather fear the attaining it, then the deferring it.

Thirdly, From the sinfulness of such a Practice: So rashly, saith he, to give such Holy things to Dogs, and to cast such Pearls before Swine, and so headily to partake of other mens sins.

Fourthly, From the absurdity of it, To refuse to commit Earthly and Secular things to their trust by reason of their incapacity, and yet to commit to, and intrust them with Heavenly and Spiritual things.

Fifthly, From the folly of exposing of Witnesses, who by death may not only frustrate their Promises but be disappointed through the evil disposition of them they so largely undertake for, Mag. Cen. 3. c. 6. 125

Sixthly, From the consideration that the Adult were the only proper Subjects of Baptisme; because, saith he, Fastings, Confession, Prayer, Profession, Renouncing the Devil and his Works,

works, is called for from them. Coron.
Mil. 124.

The Witness Born by the Donatists.

2. Novations & Donatists
Austins.

THe second we shall mention is the Witness that the Novations and Donatists gave against it, as *Austins* 3. and 4. Books against the Donatists doth demonstrate, wherein he manageth the Argument for Infants Baptisme against them with great zeal, enforcing it by several Arguments, but especially from Apostolical Tradition, and cursing with great bitterness they that should not embrace it.

And therefore *Osiander* in his *Epit.* *Osiander* Gen. 16. P. 175. saith, That our modern Anabaptists were the same with the Donatists of old.

And *Fuller* in his Ecclesiastical History, l. 5. p. 229. saith, That the Anabaptists are the Donatists new dipped. *Fuller.*

And in farther Confirmation thereof, Pope *Innocent I.* the first Institutor and Imposer of Infants Baptisme, did banish

banish this People (called Cathari)
Socrates. out of Rome, as *Socrates* l. 7 c. 9. We
 put the Donatists and Novations together;
 because they did so well agree in Princi-
Cryspin. ple, as *Cryspins French Hist.* p. 17.
 [out of *Albaspinans* upon *Optat. Mi-*
levitanus Observat. 20.] telleth us, say-
 ing, That they hold together in the fol-
 lowing things, viz.

First, For purity of Church-Mem-
 bers, by asserting, that none ought to be
 admitted into Churches, but such as
 were visibly true Believers, and real
 Saints.

Secondly, For the purity of Church-
 Discipline, as the Application of Church
 Censures, and keeping out such as bad
 Apostatised or scandalously sinned.

Thirdly, They both agreed in assert-
 ing the Power, Rights and Priviledges
 of particular Churches, against Anti-
 christian incroachments of Presbiteri,
 Bishops and Synods.

Fourthly, That they baptized again
 those whose first Baptisme they had ground
 to doubt.

ckbert.

Eckbertus and *Emericus*, two great
 opposers of the *Waldenses*, for denying
 Baptisme to Children, (as afterwards
 you'll find) do assert, That the new Ca-
 thari

Cathari or Puritans, (which they called the Waldenses) do conform to the Doctrine and manners of the old Cathari, viz. the Novations.

And Paul Perin in his History of the Waldenses, tells us, That the Fratricelli, or little Brethren, another name given to the Waldenses, were time out of mind in Italy and Dalmatia, and were the Offspring of the Novations persecuted and driven from Rome about 400. and who for their parity in Communion, were also called Cathari.

And as for Cassander's Reason in his Epistle to the D. of Cleve, why the Donatists did not disown Infants Baptisme, mentioned also by Mr. Cobber, I conceive hath no weight at all in it, viz. because the 6 Council of Carthage decreed, That all that returned from the Donatists, should be received into the Catholick Church without Rebaptism, though Baptized in Infancy; which is but a supposition at best that they might be baptized in Infancy, or they might not, and can signifie nothing against all the former Evidences.

Obje^t. But the Novations and Donatists were by Popes and Councils

cils adjudged and dealt with as Hereticks.

Ans. So were the *Waldenses*, as you I hear none more, and so have been the *Christians* in all ages; therefore all that have been so Censured, ought not so to be esteemed; *Paul* himself tells us, That in the way they called *Heretic*, so worshiped he the God of his Fathers. And indeed what part of the purest Gospel way and worship has escaped this Censure.

Neither doth it follow, if *Christians* should erre, or mistake themselves in some things, that therefore they must be rejected as Hereticks in others.

I could enumerate several gross errors and mistakes of *Austin* himself, (their great opposer) as they are recorded amongst his *Navi*, must he therefore be esteemed a Heretick.

But as to the *Novations* and *Donatists*, (so much one in principle and practice) however adjudged by Popes and Councils, I cannot find they were other then a very Holy People, especially the *Novations*, whose great Crime was, that they prest after purity in worship, and to separate, as you have

have heard, from Antichristian defilement, & therefore called *Puritans* or *Cathari*, concerning whom *Socrates*, *Scholasticus* speaks so honourably, and so largely vindicates from the Calumnies cast upon them, defending them to be a holy, zealous, sincere, faithfull People.

The Witnesses born by the Ancient Britains.

THe next we shall mention, is that 3. *British* witness we find born by the *Old Britains*, (of whose *Antiquity* and *Purity* in *Christianity*, you have a more particular account in the following History) who having as you will find, received the *Christian Doctrine* and *Worship* from the *Apostles* time, did entirely keep thereto, cleaving to the *Scriptures*, utterly renouncing all *Romish Traditions* and *Superstitions*, especially the Remains of them, that after the *Roman* and *Saxon* invasions, inhabited *Wales*; to whom *Austin the Monk*, the *Legate* of *Pope Gregory* about the year 604. did address in two Assemblies

bles, that he procured upon the Borders of *Wales*, to engage them as he had done many of the *Saxons*, to embrace the *Romish* Rites, especially in *Christening Children*, and keeping *Easter*. But in as much as they utterly refused to be seduced by him therein; he not only threatned their ruine, but accomplished the same in a short time after.

Fox:

Concerning which Mr. Fox in his *Martyrology*, P. 153, 154. 1. Part, tells us, That *Austin* having charged them to Preach with him to the English, and that they should among themselves form certain Rites and Usages in their Church, especially for keeping their *Easter-Tide*, and *Baptizing* after the manner of *Rome*, and for which he quotes *Bede*, *Polichron*, *Huntingdon*, *Jornalenses*, and *Jeff Monmouth*, and

Fabian.

Fabian, 5. Part Ch. 119. &c. *Fabian* expresseth himself thus, Fol 125. Part 5. viz. Then he said to them, since you will not assent to my Hosts generally, assent you to me, especially in three things. The first is, that you keep *Easter* in due form and time as it is Ordained. The second, that you give *Christenome* to Children. And the third, that you Preach

Preach to the Saxons, as I have exhorted you: And all the other debate I shall suffer you to amend, and reform amongst your selves; but saith he they would not thereof. To whom then Austin spake and said, That if they would not take Peace with their Brethren, they should receive War with their Enemies: And if they disdained to Preach with them the way of Life to the English Nation, they should suffer by their hands the revenge of Death; and which Austin accomplished accordingly, by bringing the Saxons upon them to their utter ruine, as you will hear afterwards at large. And thereupon saith Fabian, That Faith that had endured in Britain for near 400 years, became near extinct through all the Land.

And that the Churches in Britain did oppose the baptizing of Infants, and assert and practice that of Believers, is farther manifest by these following Arguments.

I. Because as you find in the History, that they received the Scriptures, the Christian Faith, Doctrine and Discipline from the Apostles and Asianick Churches, who had no such thing as the

the baptizing of Infants amongst them, as you have largely heard.

2. Because it appears they so fully prized, and faithfully adhered to the *Scriptures* both for *Doctrine* and *Discipline*, wherein no such thing is to be found, as also you have understood, and as is confest.

3. Because they did so vehemently reject *Humane Traditions* in the *Worship of God*, especially all *Romish Innovations, Rites and Ceremonies*; this as before undeniably appearing to come from *Romes Ordination and Imposition*.

4. Because *Constantine the Great*, the Son of *Constance*, and the famous *Helena*, (both eminent *Christians*) born in *Britain* in the year 305. was not baptized till he was aged, as before; a clear proof, that the *Christians* in *Britain* in those days did not baptize their Children,

5. Because of the *Correspondency and Unity* that were betwixt the *French Christians*, after called the *Waldenses*, and them, who had *Colledges* like them, communicated in the *Ministry* with them, both in preaching and baptizing, viz. *Germannus and Lupus*, two famous *French*

French Men, sent for to help against the *Pelagian* Herisie, who were not only usefull and serviceable to suppress that error, but were Instrumental to convert many, and did Baptize great Multitudes amongst them upon confession of Faith in the River *Allin* near *Chester*.

And lastly, another Argument why they did not baptize Children in *Britain*, because *Austin* himself, the *Romish* Emissary, was himself so raw and ignorant in the Rite, when he came first into *Britain*, as appeares by that Question, which he amongst others writ from thence to Pope *Gregory* to be resolved in, viz. how long the baptizing of a Child might be deferr'd (there being no danger of death) in his 10th. Interrogatory, *Ex decreto Greg. 1. Lib. Concil. Tom. 2.*

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The Witnesses born by the Waldenses.

4. Wal-
denses.

THe next we shall produce, is the most eminent *Testimony* that was born by the *Waldenses*, those *French Christians*, who are so very famous in *Story*, for the defence of the Gospel against Antichristian Usurpations, that the learned *Usher* in his Book of the *state and succession* of the Christian Church, doth trace its succession through them in a *distinction* from, and *opposition* to that of the *Papacy*, the *Romish Church*, and who amongst other of Christs *Ordinances*, (that they defended and witnessed too, to death, and banishment, and bonds) that of *Baptizing Believers* in opposition to that of *Infants*, was you'll find by plentiful Evidence none of the least.

Leaving the *History* of this famous People, as to the *Names* they are known by in *Story*, their *Original*, *Growth*, *Excellency*, and *Suffering*, till the *Conclusion*, we proceed to demonstrate to you what witnesses they

they gave unto this great truth, in the particulars following, viz.

1. In their publick *Confession* of Faith.

2. In the particular *Witness* that some of their principal men bare thereto.

3. In the more general *Witness* born by the Body of the People, as appears by Decrees of Councils, the Decretal Epistles, and General Edicts given forth against the whole Party for the same.

4. In the Footsteps that we find thereof in the several Countries, where they have heretofore Imprinted the same.

Leaving the History of this famous People as to the Names they are known by in story, their Original, Extremity, and Progress, we proceed in the Conclusion, we proceed to demonstrate to you what witness

all Evidence borne of the least. The