

Arg. 24. If there is but one way for all, both Parents and Children to be admitted into the Gospel-Church to the End of the World, and that it is upon the Profession of Faith to be baptized; then both Parents and Children must upon the Profession of their Faith be baptized, and so admitted, &c. But there is but one way for all, both Parents and Children, to be admitted into the Gospel-Church to the End of the World, and that is upon the Profession of their Faith to be baptized; *Ergo.*

Arg. 25. That cannot be Christ's true Baptism wherein there is not, cannot be a lively Representation of the Death, Burial and Resurrection of Jesus Christ, together with our Death unto Sin, and Vivification to a new Life. But in the Rantizing or Sprinkling of an Infant, there is not, cannot be a lively Representation of Christ's Death, Burial and Resurrection, &c. *Ergo.*

Arg. 26. That pretended Baptism that tends to frustrate the glorious End and Design of Christ in his instituting of Gospel-Baptism, or cannot answer it, is none of Christ's Baptism. But the pretended Baptism of Infants tends to frustrate the glorious end and design of Christ, or cannot answer it, in instituting of Gospel-Baptism. *Ergo.*

The *Major* will not be denied.

As to the *Minor*, all generally confess the End or Design of Christ in instituting the Ordinance of Baptism, was in a lively Figure, to represent his Death, Burial, and Resurrection, with the person's Death unto Sin, and his rising again to walk in Newness of Life, that is baptized, as the Sacrament of the Supper was ordained to represent his Body was broke, and his Blood was shed. But that a lively Figure of Christ's Death, Burial and Resurrection, appears in sprinkling a little Water on the Face, I see not; and as done to an Infant, there can no Death to Sin, and rising again to walk in Newness of Life, be signified; and therefore Christ's Design and End therein is frustrated.

Arg. 27. If Baptism be Immersion, from the proper and genuine signification of the Greek word *Baptizo*, as also of those Typical and Metaphorical Baptisms, and the Spiritual signification thereof; then Sprinkling cannot be Christ's true Baptism. But Baptism is Immersion from the proper and genuine signification of the word *Baptizo*, and also of those Typical and Metaphorical Baptisms spoken of, and the Spiritual signification thereof; *Ergo*, Sprinkling is not Christ's true Baptism.

1. That the proper and genuine signification of the word *Baptizo* is to dip, &c. we have proved, which is also confessed by the Learned in that Language.

2. The Typical Baptism was, first, that of the Red Sea, wherein the Fathers were buried, as it were, unto Moses in the Sea, and under the Cloud. *Pool's Annotations* on 1 Cor. 10. 2. 'Others, saith he, more probably think that the Apostle useth this term, in regard of the great Analogy betwixt Baptism (as it was then used) the persons going down into the Waters, and being dipped in them; and the Israelites going down into

Answ. 24. This is the same with the 22th Argument, equally suppositious and inconclusive; the same Answer will serve both.

Children must upon the Profession of their Faith be baptized, and so admitted, &c. But there is but one way for all, both Parents and Children, to be admitted into the Gospel-Church to the End of the World, and that is upon the Profession of their Faith to be baptized; *Ergo.*

Answ. 25, 26, 27. These three Arguments are all one, and mean no more than this, that Children ought to be dipp'd, not sprinkled, because Dipping is a livelier Representation of the Death, Burial and Resurrection of our Saviour: We grant it is so, and that 'twas a Custom of the Jews in their Baptisms; but this is not at all material, for our Church denies Dipping to none that will have their Children dipp'd, only indulges the other by a Power which the Learned have always concluded lay in the Church: The Primitive Church thought so, and so acted; some were sprinkled, and some dipped. In Clinick Baptism, or the Baptism of such as were Bed-ridden, they sprinkled Water upon 'em, *Nos per immersionem salutemur*, &c. Novatian being sick, and as thought, near Death, was baptized in his Bed by perfusion. *Epist. Cornel. ad Fab. Antioch apud Euseb.* At the Ordination of this Novatian, to be a Presbyter, he was oppos'd, because of his Baptism, many of the Clergy and Laity looking upon it as unlawful, because 'twas done by perfusion or sprinkling, but after some Disputes was by the Bishop admitted. Also one Magus writing to St. Cyprian to know whether those were truly baptiz'd, who through their Infirmities were only aspers'd or sprinkled; he answer'd, *Nos quantum concipit Mediocritas nostra*, &c. That so far as he cou'd conceive he apprehended that the Divine Benefits cou'd in no wise be mutilated or weaken'd, nor that less thereof cou'd be bestowed where the Divine Gifts are received with a sound and full Faith both of Giver and Receiver; for in Baptism the spots of sin are otherwise washed away than the filth of the body is in a carnal and secular Bath, in which there is need of a Seat to sit upon, of a Laver to wash in, of Sope, and other such like Implements, that so the body may be washed and cleansed; but in another manner is the heart of a Believer washed, and the mind of a man purified, by the Merits of Christ, &c. And a little after he adds, the Scripture says, *Ezek. 36. 25, 26.* I will sprinkle clean Water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you, (which by the by alludes to the times of the Gospel or New Covenant.) He cites also *Numb. 19. 19, 20.* *Numb. 8. 6, 7.* from whence he finally concludes that Sprinkling is valid and sufficient.

We mention this only to shew that Sprinkling was us'd, tho' not so universally in the Primitive Church, but we shall not contend for it as the most significant way, nor condemn Dipping; but this is not the great Contest betwixt us, the matter is, who is the proper Subject, which now we come to treat of.

the Sea, and the great Receptacle of Water, though the Water at that time was gathered on Heaps on either side of them; yet they seemed buried in the Water, as persons in that Age were when they were baptized, &c. The second was that of Noah's Ark, 1 Pet. 3. 21. See Sir N. Knatchbull: The Ark of Noah and Baptism, saith he, were both a Type and Figure of the Resurrection, not the Sign of the washing away of Sin, though so taken metonymically, but a particular Signal of the Resurrection of Christ: Of this Baptism is a lively and emphatical Figure, as also was the Ark of Noah, out of which he returned as from a Sepulchre, to a new Life.

3. Metaphorical Baptism is that of the Spirit and of Affliction: The first signifies not a sprinkling of the Spirit, but the great Effusion of the Spirit, like that at Pentecost, Act. 1. 4, 5. *Shall be baptized, &c.* On which words Casaubon speaks thus: See Dr. Du Veil on Act. 2. 'The Greek word βαπτίζω is to dip or plunge, as it were to dye Colours, in which sense, saith he, the Apostles might be truly said to have been baptized; for the House in which this was done, was filled with the Holy Ghost; so that the Apostles might seem to have been plunged into it as in a large Fish-Pond. Also Oecumenius on Acts 2. saith, A 'Wind filled the whole House, that it seemed like a Fish-Pond, because it was promised to the Apostles, that they should be baptized with the Holy Ghost. And the Baptism of Affliction are those great depths or overwhelmings of Afflictions, like that of our Saviour's suffering, i.e. no part free; Matth. 20. 22. where you have the same Greek word βαπτίζω; and like that of David, who saith, God drew him out of great Waters.

4. The Spiritual signification thereof is the Death, Burial and Resurrection of Christ, and of our Death to Sin, and Vivification to a new Life.

This being so, it follows undeniably Sprinkling cannot be Christ's true Baptism, it must be Immersion, and nothing else.

And in the last place, Finally, To confirm that Baptizo is to dip, both from the literal and spiritual signification thereof, as also from those typical and metaphorical Baptisms mentioned in the Scripture, I might add further, that this evidently appears from the Practice of John Baptist and the Apostles of Christ, who baptized in Rivers, and where there was much Water: And also, because the Baptizer and Baptized are said to go down into the Water (not down to the Water) and came up out of the Water. John Baptist is said to baptize them into Jordan, as the Greek word renders it, which shews it dipping and not sprinkling. Would it be proper to say, He sprinkled them into Jordan? The Lord open the Eyes of those who see not, to consider these things.

An Appendix to what we have already written upon the Subject of Infant-Baptism, wherein is fully and plainly asserted, That Infants have now the same Right to the Seal of the Covenant under the Gospel as they had before under the Law.

IN Order to the prosecution of this Discourse, we shall first premise, That the Idea and Perception we have of things depends not upon words (or so many letters put together) but that words depend upon things, and where words are not fully expressive of things, such things are not prejudic'd thereby, or lose their nature. This Assertion is manifest from the different sort of Languages, which express one and the same thing after different manners. Hence 'tis non-sense for an English man to raise a dispute and say, Θεός is not expressive of the Idea we have of the Divine Being, because he expresses his Idea thereof in the Word of God, or a dumb man in some reverential sign or other; for this Divine Being is not tied to any of these expressions, or lessened in his Essence by their different sounds, but is always the same; and thus we may call him *Eternal Mind, Nature, God, the Almighty, &c.*

This premised, it inevitably follows, that all plain and necessary Consequences in Scripture are as conclusive, and do as properly express a Truth or Doctrine, as any direct or single sound of a word or words, whereby we declare and make known the Idea we have conceiv'd of such Truth or Doctrine. We will only add, that those

persons who make use of any sound or words to express their Ideas of a thing are the most proper Judges of what they mean by such words.

Hence it is demonstrable, that if our Saviour did in his Commission mean *Men, Women and their Children*, when he express'd himself by the term of *All Nations*, it is the same thing as if he had said, *Men, Women and their Children*.

That this General Commission included all, we shall prove, *First*, from the Circumstances of the persons, place and time, where and when it was deliver'd. (In answer to the 1, 2, 8, 12, 14, 15, 18, 22, 24 Arguments) The Commission was deliver'd by our Saviour, a Jew, to his Disciples, who were Jews, and therefore 'twas impossible but they shou'd be acquainted with the most considerable Practices and universal Customs that were us'd amongst their Country-men. *Secondly*, This Commission was not given in any strange place, but in *Jury*, where 'tis confess'd on all hands, that the Custom of baptizing Men, Women and Children, of proselyting Heathens into the Jewish Religion, was in use. *Thirdly*, This Commission was given at a time when the Jews were most zealous for Tradition and Customs: Now these Circumstances of persons,