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Mr. STUBS'S  
SERMON  
OF  
Publick Baptism,  
BEFORE THE  
LORD MAYOR, &c.

# Fleet, Major:

Martis, *vj. Die Decembris, 1692.*  
*Annoq; Regis & Reginae, Williel-*  
*mi & Mariae, Angl' &c. Quarto.*

**T**His Court doth desire Mr. *Stubs*  
to Print his Sermon, Preached at  
*Guild-Hall-Chapel, on Sunday the 20<sup>th</sup>*  
*Day of November* last, before the Lord  
Mayor and Aldermen of this City.

GOODFELLOW.

---

## Imprimatur.

*Decembr. 9.*  
*1692.*

Guil. Lancaster, R. P. D.  
Henrico *Episc. Lond.*  
*a sacris Domesticis.*

O F  
Publick Baptism.

---

A  
S E R M O N

Preached before the  
Right Honourable  
T H E  
L O R D M A Y O R,  
A N D T H E  
C o u r t o f A l d e r m e n,

A T  
G u i l d - h a l l - C h a p e l, Sunday, Nov. 20. 1692.

---

By *PHILIP STUBS*, A. M.

Fellow of *Wadham-College, Oxon.*

And Chaplain to the Right Reverend Father in God,  
*ROBERT* Lord Bishop of *CHICHESTER*.

---

L O N D O N,

Printed for *Henry Bonwicke*, at the *Red Lion* in  
*St. Paul's Church-Yard*, MDCXCIII.

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TO THE  
RIGHT HONOURABLE  
Sir JOHN FLEET, Kt.  
LORD MAYOR  
Of the CITY of  
LONDON,

And to the

Court of Aldermen.

Right Honourable,

**T**HE unexpected Success this plain Discourse (by the Blessing of God) met with from a kind Auditory in this City, (for whose private Benefit 'twas, not long since, I must confess; but too hastily drawn up;) as it prompted me at first to offer it before the most publick Assembly therein at Guild-  
A 3 Hall-

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## The Epistle Dedicatory.

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Hall-Chapel; so the Hopes of its farther Usefulness, makes me now readily comply with Your Honour's Commands for its Publication, in order thereunto. That it may have its design'd Effect, in contributing (though never so little) to the Retrieving so Ancient, so Universal, so Religious, I may say, so necessary a Practice, as is the subject Matter of it; and, by Consequence, to the farther Promoting of God's Glory, in the greater Good of his Church in general, and the Welfare of particular Christians, is the Hearty Desire of,

Right Honourable,

Your most Humble,

Most Obedient Servant,

PHIL. STUBS.

A  
 SERMON  
 Before the  
 LORD MAYOR, &c.

St. MATTH. XXviii. 19.

*Go ye therefore, and teach all Nations;  
 baptizing them in the Name of the Fa-  
 ther, and of the Son, and of the Holy  
 Ghost.*

**T**HE Text is a full Commission, deli-  
 ver'd out by our Saviour to his Apo-  
 stles, when he had just finish'd the  
 glorious work of our Redemption,  
 and was now Ascending up again unto his Fa-  
 ther: whereby he impowers them to extend  
 the benefits of his Passion by *Baptism*, as far as  
 he design'd they should reach, even to the ut-  
 most parts of the Earth: For as he himself had  
 spent his whole time in *Judea*, and the Regions  
 thereabout, amongst the *Jews*, God's peculiar  
 People;

People ; so he commands them, whom he had fully instructed in every Particular of his Doctrine, to communicate it to the *Gentiles*.

*Go ye therefore, and teach all Nations ; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

From which Words, I may take Occasion to speak of these Five Heads.

I. Of the Nature of *Baptism* in general.

II. Of the Persons here authoriz'd to *Baptize*.

III. Of the Persons to be *Baptiz'd*.

IV. Of the Form of *Baptism*. And,

*Lastly, Of the Time and Place, when and where this Sacrament ought to be administred.*

Of the Four first ( there being no difference about them, either as to Principle or Practice, amongst those of our Communion ) I shall say little more at present, than what may serve by way of Introduction, as it were, to the last Particular, which I have design'd for the main Subject of my ensuing Discourse : Wherein I shall, with all the Brevity and Plainness I can, endeavour to demonstrate the Unreasonableness of continuing that corrupt Custom crept in among us, ( and which of late Years has prevail'd more especially in this *City*, ) of *Baptizing* Children in *Private Houses*, contrary to the earnest, pious Desires and Endeavours of our Clergy, the declared

clared Sense and Usage of the Catholick Church all along, the express Orders and Constitutions of that sound Part of it, whereof we boast ourselves Members, and the very Reason and Design of the Institution it self; to the no small Dishonour of God Almighty, in hindring the greater Promotion of his Glory, and the Edification of many Religious, well-dispos'd Christians.

But before I enter professedly upon this Argument, I am to speak a Word or two briefly, on the four just mention'd Heads. And,

I. Of the Nature of *Baptism* in general.

Now *Baptism* signifies properly an Immersion, Dipping, or Washing the whole Body in Water; and was a Ceremony used among the *Heathens*, as well as the *Jews*, upon the Admission of any new Converts to their Religion: By which Washing was signified, the Cleansing of the Persons, so baptized, from their former Pollutions; and their Resolution of continuing Pure and Unspotted for the future. This Ceremony, being very innocent, and very significant, the *Holy Jesus* was willing to continue it in his Church; leaving out the other of *Circumcision*, which signified but the same thing, and was more injurious to Men's Health, and to their Modesty.

I say, *Baptism* signifies properly an Immersion, Dipping, or Washing the whole Body in Water:

And so it was practis'd in the Primitive Times, after the manner of *John's* Baptism, who chose the River *Jordan*, and such Places, where there was much Water, for the Convenience of such an Immersion: For so it is expressly said of him, *S. Joh. 3. 23.* That *John was baptizing in Enon, near to Salim, because there was much Water there.* After this manner the Eunuch, in *Acts 8.* was baptized by *S. Philip*; for 'tis said, *They went down both into the Water, both Philip and the Eunuch, and he baptized him.* *Acts 8. 38.* And indeed, this Dipping all over in Water is thought by some, more significant than any other sort of *Baptism*; for hereby is denoted the Cleansing the whole Man from Sin, the being buried with Christ in Baptism, which is signified by the Immersion, or Dipping in Water; and the Rising to a Newness of Life, which is signified by the Emerision, or Rising out of it again. But yet it is not so necessary, but it may be omitted in favour of the Weakness of the Person to be baptiz'd, and the Pouring or Sprinkling of Water us'd instead of it; as has been the Practice of these *Northern Countries*, in the *Baptism* of Children, whose tender Bodies cannot endure a total Immersion; and of the first Ages of the Church, in favour of Sick and Bed-rid Persons, who desir'd to become Christians. For, as God Almighty is tender of our Souls, so he takes care  
of

of our Bodies too ; and his Laws are so far from injuring our Healths, that they highly improve them : Upon which Account, it is not to be imagin'd, that the Ceremony of Admission into the Christian Religion should be more difficult, than that into the Jewish Covenant ; or that Children should be oblig'd to become *Martyrs*, as soon as they are made *Profelytes*.

But here it may be started, That, admitting this Washing, Dipping, or Sprinkling to be the Ceremony of my Admission into Covenant with Christ, How doth it hence appear, that Christ thereby enters into Covenant with me ? I may be washed indeed with Water ; But how shall I be satisfied that Christ washes me with his Holy Spirit ? For the satisfying of which Objection, I must proceed to the Second Thing I design'd to speak of, *viz.*

II. The Persons here authoriz'd to *Baptize*.

Whom, if we look back to *Ver. 16.* of this Chapter, we shall find to be the *Apostles* : *Then* St. Matt. 28. 16. *the Eleven Disciples* (for so the *Apostles* are there call'd) *went away into Galilee, into a Mountain where Jesus had appointed them* : Who, when he came amongst them, spake unto them, saying, *All Power is given unto me, in Heaven, and in* -V. 18. *Earth : Go ye therefore and teach all Nations, bap-* -V. 19. *tizing them, &c.* As if he had said, My Father

has left the Government of this World, which I have redeemed with my Blood, to me: I have power to make what Covenants I please with Mankind: I have told you, upon what Conditions I will confer Heaven and Happiness upon Men: Go ye therefore, and let them all know it: And I give you power, and none but you, to admit them into this my new Covenant by Baptism. But then, the Mercy of God, as it was willing to extend the Benefits of his Passion beyond that Age of the World, and that Generation of Men, continued Means for the effectual Continuance of this Power of making such Covenants to the End of the World, by authorizing the *Apostles* to delegate and depute their Power to others, in this large and plenary Commission,

S. Joh. 20. 21.

*As my Father hath sent me, even so send I you: I give you the same Authority, which I have receiv'd: And as I had Power of my Father to send you forth to preach the Gospel, and baptize every Creature; so I give you Power to send others forth with the same Commission; to Ordain Bishops, Priests and Deacons, as you shall judge expedient for the Edifying and Welfare of my Church. Which Power was accordingly delegated, immediately afterwards, to seven Persons at once, as you'll find in Acts 6, to Saul and Barnabas, to their Successors, until this very Period*

Acts. 6. 3.  
Chap. 13. 3.

riod of Time ; wherein we of this Communion, have Persons under the several Characters above-mention'd, who derive their Authority from them, by an uninterrupted Succession. For no Man can take this Authority upon himself ; and unless there were Sacred Persons so continu'd in the Church, there could, at this Day, be no Legal or Valid Administration of this Sacrament ; and by Consequence, our Saviour's Command would have long since fell to the Ground, (which I tremble to think of,) when he bid them, and, in them, their Successors, *Go and teach all Nations, baptizing them, &c.* The Meaning of which Words, *All Nations*, or an Enquiry,

III. Into the *Persons to be Baptiz'd*, is the Subject of my Third General, which now offers it self to be spoke to ; *Go ye therefore and teach All Nations, baptizing them, &c.*

The Lord God had, for a long time, dwelt only in *Judea* : Though the vast Circle of the Earth, nor the larger Circumference of the *Heavens cannot contain him* ; yet, as the *Psalmist* expresses it, *at Salem was his Tabernacle, and his Dwelling at Sion* : There was his House, there his peculiar Residence. To the People of *Israel* only had he given his Laws, and order'd the manner of his Worship : The rest of the World seem'd over-look'd, and neglected, like Children

2 Chron. 2.6.

Psal. 76. 2.

A Sermon before the

dren dis-inherited, and banish'd from their Father's Presence. But when the *Blessed Jesus*, the Word of God, by whom all Men were created, descended, for the Redemption of them all, he threw down the Partition-Wall which shut out the *Gentiles* from the Sight and Favour of God, and contriv'd Means for the Bringing them into his Family. He caus'd the Waters of *Baptism* to extend themselves, as far as those of the *Universal Deluge*; that as all Men had once perish'd by Water, so they should all be saved by it.

Nor do we, when we say *All Men only* (upon slight Grounds) exclude the Children of Believers from this extraordinary Privilege, as do the Adversaries to *Infant-Baptism*: Who should not have been mention'd in this place, (since their wild Opinion runs counter to the Belief and Practice of the Universal Church in all Ages,) did not some of them boast of an Irrefragable Argument on their Side, taken from the very Words we are now about; arguing from hence, that because our Saviour first said *Teach*, before he said *Baptize*; therefore every Body must be taught, before he is baptiz'd. To which there need be given no other Answer, but what the true Meaning of the Original Word will readily furnish us with: For, *μαθητεύσατε*, in the *Greek*, signifies not here *Teach*, as in our Translation; but rather,  
*make*

*make Disciples of*: As if our Saviour (alluding to a known Custom among the Jews) had said, Go and admit into my Church, and *make Disciples of* all Nations, and that by the Ceremony of *Baptism*; for (which is very remarkable) in the very next Verse, where the Word *Teaching* comes again, there is another Word made use of in the Original, which has that for its proper signification. An Exposition, which, if it were duly attended to, might be of no small Use to many unprejudic'd Anabaptists. As,

*Inter Judæos Discipuli facti sunt ii, non qui jam docti sunt, sed ideo Discipuli facti sunt, ut doceantur.*  
 Lightfoot :  
 Hor. Heb. ad locum.

Διδάσκοντες.

IV. The Form of *Baptism* here prescribed, in the Name of the Father, and of the Son, and of the Holy Ghost, might be so to another sort of seemingly more Rational Persons, who yet (some of them) make a Difficulty in Founding the Doctrine of the Individual and Ever Blessed Trinity upon express Words of Scripture.

For, if the being *baptiz'd* into the Name of the Father, and of the Son, and of the Holy Ghost, as the Original imports, *Ἐἰς τὸ ὄνομα*, and not in the Name, according to our Translation, which is less significant. If, I say, the being *baptiz'd* into those Names doth not signifie, the being *baptiz'd* into the Belief of Three Persons in one Incomprehensible Godhead, which distinguishes the *Christian Baptism* from all others; and the submitting all the Faculties of our Souls and Bodies

V. Grot. sup. loc.

dies to the Sovereign Dominion and Guidance of each of them, as such; then the whole Church almost has been in an Error for nigh these 1700 Years, and a Handful of Men, whose Business it is now-a-days to receive old, condemn'd *Heresies*, are alone in the Right.

Thus have I briefly gone through the Four first Particulars, which relate to the *Essentials* of *Baptism*: To all and singular of which, every one in our Communion is so ready to subscribe, against all *Anabaptists*, *Socinians*, and other *Unorthodox* Persons whatever, that few would forgive themselves, should their Children by any means happen to be otherwise *baptized* than by *Sprinkling them with Water*, according to the Usage of our Country, and not by *Dipping* them all over in it; should they not be *baptiz'd* by a *Lawfully Ordain'd Minister* of the Church of England; and that too, *in the Name of the Father, and of the Son, and of the Holy Ghost*.

V. But now, as to the *Circumstances* of *Time* and *Place*, when and where this *Sacrament* ought to be Administred, which is my Fifth Particular, and comes now to be consider'd more at large.

*Rubr. 1. before the Office for Publick Baptism.*

*Rubr. 2. before the Office for Private Baptism.*

Most are so prejudic'd against them, by a prevailing *Custom* to the contrary, that, notwithstanding our Rule tells us, *It ought not to be done, but upon Sundays, or Holy-days; nor Out of the Church,*

Church, *unless in Cases of great Necessity*: They think these Matters of no such Importance, but that they may safely pass them by, and Christen their Children *at Home*, when there is *no Cause* for it, without the least Contravention to my Text, or any other place of Scripture.

To Persons of which Complexion, I answer, *First*, That although this Text is not strictly producible for *Publick Baptism*, as it means *Baptism* at the *Font*, according to the particular Constitution of our Church, which provides, That *there shall be a Font of Stone in every Church or Chapel, where Baptism is to be Administred; and there, in that Font only, the Minister shall Baptize publickly*: Yet (with their Leaves) it may be urg'd for it, as far as the Design of the Institution it self will warrant us, and the early and constant Custom of the Church of Christ, which is the best Expositor of such a Design.

Can. & Const.  
Eccles. Can. 81.

Now that Baptism, even from the Church's Infancy, has been all along as publickly celebrated, as the present State of that did permit, may be fairly gather'd from the following Words of a great Searcher into the Records of the Primitive Times; which shall serve instead of many Quotations that might be brought for the Proof of the Assertion. "The Place where this solemn Action was perform'd, was at first unlimited;

Dr. Cave in his  
Prim. Christ.  
part 1. c. 10.

C

"any

Ap. 2. P. 93. " any Place where there was Water, as *Justin*  
 " *Martyr* tells us: In Ponds or Lakes, in  
 De Sap. adv. " Springs or Rivers, as *Tertullian* speaks: But  
 Quintill. cap 4. " always, as near as might be, to the place of  
 " the *Publick Assemblies*; for it was seldom done  
 " without the Presence of the Congregation.  
 And then,

Secondly, I answer farther, That though the  
 Text before us should not be sufficient of it self  
 to satisfy all the bewildring Doubts of the Scru-  
 pulous, or Perverse, but, notwithstanding its E-  
 vidence, they will think themselves still at liberty  
 to baptize either in *publick* or *private*; yet, in  
 Consort with some others that may be alledg'd,  
 it ought certainly to be thought of such Force, as  
 to conclude them without more a-do, and im-  
 mediately determine their Choice. Such are  
 these, and the like Apostolical Canons: *Let all*  
 1 Cor. 14. 40. *things be done decently, and in order. Let all things*  
 — 26. *be done to edifying.* From which, and several other  
 V. 3. Hor. Confess. Places of Scripture of the same Nature, it is on  
 varias Aug. Sc. all Hands acknowledg'd among *Protestants*, That  
 Helv. Basil. Bo- hereby is given to the *Church* Power to make De-  
 hem. Belg. Sax. &c. crees about such Matters as this; and others de-  
 sign'd there, where *St. Paul* tells the *Corinthians*,  
 1 Cor. 11. 24. That *the rest he will set in order when he comes.*  
 Art. 20. And we of this Church expressly assert, That *she*  
*has Power to decree Rites and Ceremonies, not re-*  
 pignant

*pugnant to the Word of God*: And that the Bringing of Persons to be solemnly *baptiz'd* in God's House, for the general Good of Christians there present, has no such Contrariety, must still be presum'd, till better Topicks for Conviction be found out, than what have hitherto been offer'd.

Now, this Power being granted, as lodg'd in the Church, it will hence follow, That what our Mother doth lawfully enjoin, we are, with Readiness and Submission to assent to; lest by standing out against her *obstinately*, we sin as much against Heaven, who gave her this Commission, as we do against the Authority of the Church it self.

However therefore some may stile themselves her Children, and seem mightily pleas'd with the specious Appellation of *True Sons of the Church of England*, whilst they are guilty of such an *Irregularity* as *Private Baptism* has been always reckon'd in it, (especially when required to the contrary,) they must pardon others who cannot but think them highly *unworthy* to be call'd so; since by such stubborn, undutiful Carriage, (were all Men as positive in their Refusals as they,) her Being must (inevitably) be destroy'd as a *Church*, whence every one of us derive our own, as *Christians*.

But, to be more methodical, and to press this Matter with greater Application, let me crave your Patience, whilst I tender to you the Four following Particulars.

1. The express Orders of our Church, with Relation to *Publick Baptism*, and the Care she has taken in the Contrivance of her *Form* for it, so, that there can be no Intrenchment upon it, without a great deal of Absurdity, as well as Disobedience on their side, who become *Despisers of the Church of God*, by acting contrary to her Injunctions.

1 Cor. 11. 22.

2. That the Obedience of her Genuine Sons in this Affair, may not be Nick-nam'd, or term'd Implicit, I shall shew, that she hath done nothing herein, but upon very extraordinary Motives; in that her Constitutions about it do not only bear a sweet Harmony to the Practice of the *Eastern*, and all the *Western* Churches: But,

3. That the Practice of all these Churches is grounded upon the earliest Antiquity: And,

4. That that Antiquity has no less solid a Basis, than the firmest Reasons to support it.

But of each of these as briefly as possible. And,

Can. 81.

1. Then, As to the Orders of our Church: besides the *Canon* just now mention'd, where there is a *Font* enjoin'd to be set up in every Church or Chapel, where Baptism is to be Administer'd;

and

and that in the Font only, the Minister shall Baptize publickly; the Office for Publick Baptism saith in one place, That the People are to be admonish'd, Rubrick 1st. of that Office. that it is most convenient that Baptism should not be Administer'd, but upon Sundays, and Holy-days, when the most number of People come together. In another place it enjoins, That when there are Children Rubrick 2d. to be baptiz'd, the Parents shall give notice thereof over Night, or in the Morning, before the Beginning of Morning-Prayer, to the Curate: And then, the Godfathers and Godmothers, and the People, with the Children, must be ready at the Font, either immediately after the Last Lesson at Morning-Prayer, or else immediately after the Last Lesson at Evening-Prayer; as the Curate, by his Discretion, shall appoint. Again, In the Office for Private Baptism, The Curates of every Parish shall often admonish their Parishioners, that, without great Cause and Necessity, they procure not their Children to be baptiz'd at home, in their Houses. Rubrick 3d. Our Church is so indulgent a Mother; that she permits any to be baptiz'd in Private when there is a Necessity for it, agreeably to the Practice of the Universal Church all along; and accordingly hath provided a particular Form for such Exigencies: But this still with an Injunction, That afterwards they be brought to Church, that those Prayers and Rites, Rubrick 5th. in the Office for Private Bapt. which before were omitted in the Office, may be there publickly supplied. This

This is the Sence of our Church in this Matter, and her Determination, and therefore sufficient, as has been prov'd, to oblige every True Son of hers to acquiesce therein, and be conformable.

But I have yet farther to urge, That whosoever will be *stubborn*, and run counter to these Establishments of hers, by Christ'ning his Children *at home*, and that by the *Publick Form*, (which is still insisted upon,) must not only be reckon'd guilty of manifest Disobedience to his Mother, but is chargeable likewise with several gross Absurdities in one of the solemnest of God's holy Ordinances; the *Publick Form* being so contriv'd, to prevent Evasion, or Collusion herein, that it cannot properly be us'd any where but in the Church; as has been well observ'd in a late Treatise on this Argument, to which hardly any thing can be added on this Head. For, 1. For instance, as the Author observes, When the Minister says thus to the Godfathers and Godmothers, *You have brought this Child here to be baptiz'd*, (according to that of one of the Ancients, *You were brought to Church in the Arms of your Sureties*;) he ought, in a *Private House*, to invert the Words thus, *Ye have brought me here to baptize this Child*. 2. How can any Minister use that Petition in the last Collect, before the Prayer of Consecration, in such a place, with any colour of Reason, when

Mr. Arwaker's  
Ministration of  
Publick Baptism  
of Infants to be  
used in the Ch.

Pag. 29, &c.

Ivo Carnotens.  
Serm. de Sa-  
crament. De-  
dicat.

he is thus to address himself to God Almighty, *Grant that whosoever is here dedicated unto thee, by our Office and Ministry, may be endued, &c.* whilst by *Here* is undoubtedly meant the *Font* in the Church, or the *Church* it self, the proper place of Dedication; at least, *Hannah* was of that Opinion, when she offer'd her *Samuel*, the Son of her Prayers, in the *House of the Lord*, with a Design of Dedicating him there to his Service. 3. In the Prayer of Consecration it self, it is no small Argument to prevail for God's Assent to the Petitions offer'd in the behalf of the Child, to be Regenerated; That he would regard the Prayers of his Congregation, and comply therewith, in Sanctifying the Water, to the Mystical Washing away of Sin, &c. Now this Congregation, whose Prayers are thought thus efficacious, ought to be such an one, (as the above-cited Author observes,) of which the Minister may safely and truly say, *Thy Congregation*; for there is certainly the greatest Validity in the Prayers of God's Congregation: But there is great Reason to think, that those are not such, which are gather'd in a private House, on such an Account; since the Church has not appointed it a fit place for *Baptism*, unless, as was abovesaid, in Cases of extream Necessity. So that Private Houses being not ordinarily allow'd, much less commanded

1 Sam. 1. 24.

Pag. 31.

to

to be made use of as such ; nay, oftentimes *per-  
versely* appropriated by some, to that Use, a-  
gainst the express Authority of the Church, and  
earnest Sollicitation of those that are set over  
them ; whoever assemble there, in such an ille-  
gal manner, must be thought as really guilty of  
a *Disorder* in the Church, as those who meet in  
prohibited Numbers and Places are of a *Riot* in  
the State. Nor will that pitiful Plea from our  
Saviour's (ignorantly misapply'd) Promise, *Where  
Two or Three are gather'd together in my Name,  
there am I in the midst of them*, stand them in  
any stead ; Since we must not be allow'd to ar-  
gue from extraordinary, to ordinary and com-  
mon Cases ; for though not a Tittle of our Sa-  
viour's Words shall fall to the Ground, but he  
will be with his all the World over, till the Con-  
summation of all things ; yet this Text must be  
understood of them, as duly circumstantiated,  
with respect to *Time, Place, &c.* Hence the  
Reason of no Considering Person will give him  
leave to say, Because our Saviour supported his  
Disciples with these Words, whom he foresaw  
Drooping, ere-long, under a Persecuted Condi-  
tion ; therefore they may make use of it  
upon every *Caprichio*, (as too many among our  
Laity actually do,) in the more flourishing State  
of the Church, against the known Orders of the  
Esta-

Vid. Bals. &  
Zon. (apud Be-  
veregium,  
Tom. I. p. 191.)  
ad Can. 31.  
Concil. 6. in  
Trullo.  
St. Matth. 18.  
20.

Establishment in it, to which, in many the like Cases, they readily submit upon those very Motives which are usually urg'd for their Obedience to this Injunction. But, 4. The last Absurdity committed in using our Publick Form at *Home*, is, *the Receiving the Child*: When the Minister, having first Nam'd it, and Baptiz'd it, holding it still in his Hand, uses these Words of Admission, *We receive this Child into the Congregation of Christ's Flock*, &c. Which Reception doth not only mean, into the whole Body of the *Universal Church*, but as well that *Representative Part* then present, and Consenting to it for the Whole. And the Minister's Embracing the Child, is for the same End, as the Imposition of Hands in Baptism was of Old; which, *Durantus* tells us, signified the Reconciliation, by which he that was without the Church a Child of Wrath, according to our Catechism, was in the Church receiv'd into the Church's Favour, and made a Child of Grace.

De Rit. Eccl.  
Cath. Lib. 19.  
cap. 1.

Thus have I laid before you the Commands of our Church, with relation to *Publick Baptism*, together with the *Danger* and *Absurdity* of our Breach of them; which was the First Particular: I hasten through the following Ones with all imaginable Brevity, and proceed to shew,

2. That She has done nothing herein, but upon very extraordinary Motives, in that her

D

Thoughts,

Thoughts, with respect to the Business in hand, accord with the *Eastern*, and all the *Western* Churches now in the World.

Chap. 7.

As for the *Eastern*, Sir *Paul Ricaut*, in his *Present State of the Greek Church*, tells us, That *That bath, from long Antiquity, practis'd, on the Eighth Day to present their Children at the Church-Porch, to receive the Blessing of the Priest, &c.* And 'tis notoriously known, that the Practice of the Church of *Rome*, here in the *West*, is agreeable to her Constitutions: *Cum proprius locus hujus Sacramenti sit Ecclesia Parochialis, nullus extra eam, nisi forte in casu necessitatis baptizet.* Nor doth She permit any, but in Cases of *Extream Necessity*, to be baptiz'd at *Home*; and they, upon Recovery, are still brought to *Church* afterwards. The *French* (as well as the other *Reform'd Churches* abroad, conformable to which is their Practice (as many of them as have Churches) in this City) not only order this Usage in their *Service-Books*, but, as we do, give their Reasons for it there likewise: *Because* \* Baptism, say they, *is a solemn Admission into the Church of Christ, and therefore ought to be done in the Face of the Assembly, who are to be Witnesses of the Matter.* Nay, The *English* Congregation which was gather'd at *Geneva*, in the Year 1558. upon an unjust Dislike of some Things in our Liturgy and Church-

Vid. Rituale  
jussu Pauli 5.  
Colon. Edit.

Il est a noter  
qu'un doit ap-  
porter les En-  
fans, pour ba-  
ptizer; ou le Di-  
manche, ou les  
autres jours au  
Sermon: a fin  
que comme le  
Baptisme est  
une reception  
solennelle en  
Eglise, il se fas-  
se en la pre-  
sence de l' As-  
semblee v. La  
Forme d' Admi-  
nistrer le Bap-  
tesme.

Govern-

Government here, in their *Form of Prayer, and Administration of the Sacraments*, approv'd by *J. Calvin* himself, tells us positively, That it is evident from *God's Word*, that the Sacraments are not Ordain'd of him, to be us'd in Private Corners, as Charms or Sorceries; but left to the Congregation, and necessarily annex'd to *God's Word*, as Seals of the same: Therefore the Infant, which is to be baptiz'd, shall be brought to Church on the Day appointed, to Common Prayer, and Preaching, &c. And (which I hope will be for the Conviction of those among us, who are very ready to charge every Person or Thing with *Popery*, or *Superstition* at least, that doth but look towards the Establishing or Retrieving any of the Solemnities in *God's Worship*) Even the *Presbyterian Directory*, in the late Times of Confusion, expressly Ordains, That *Baptism* be not Administer'd in Private Places, or Privately, but in the Place of Publick Worship, and in the Face of the Congregation, where the People may most conveniently see and hear: Which the Framers of it likewise tell us, was resolv'd upon, After earnest and frequent Calling upon the Name of *God*; and after much Consultation, not with *Flesh and Blood*, but with his *Holy Word*. Pursuant to which Resolutions, as it should seem, we are told, that as for their Brethren in *Scotland*, no Length of Way, nor scarce any Indisposition, can prevail with

See *The Order of Baptism*, Rubr. 1.

In the Chap. Entituled, Of *Baptism*, p. 19.

See the *Preface to the Directory for the Publick Worship of God* throughout *England, Scotland and Ireland*. Minist of Pub. Bap. p. 43.

them to keep their Children from the Church; but they carry them several Miles to be baptiz'd, that it may be done in *Publick*: And that they thought it an inexpressible Favour, when a Toleration was granted them for *Private Baptism* in case of *Great Necessity*. But,

3. There is not only a Consent between ours and these Churches in this Particular, but the Practice of all of them is grounded upon the earliest Antiquity: For the Proof of which, I shall not now trouble you with a pompous Ostentation of Authorities; though I might quote to you *Justin Martyr, St. Athanasius, Gregory Nazianzen, Am-*

\* Vid. Cocceii Theſ. Cathol. Tom. 2. lib. 5. Art. 11. de Baptisteriis.

† *Præceteris notetur præcipue* Can. 59. antiq. *iſtius* Conc. Constant. 3. sic Stat. Μηδαμῶς ἐν ἐκκλησίᾳ οἴκῳ ἔνδον οἰκίας πύχάνοις βάπτισμα ἐπιτελείτω, ἀλλ' οἱ μέλλοντες ἀξιῶντες τὸ ἀρχαῖον φώτισμα ἑταῖς καθολικαῖς περιερχέσθωσαν ἐκκλησίαις, κακέῃσι τὸ δωρεᾶς ταύτης ἀπολαύεσθωσαν. Ἐἰ δέ τις ἀλώ τὰς πύργους ἡμῶν οὐκ ἐκκλήσια μὴ φυλάττων, εἰ μὴ κληρικὸς εἴη, καθαιρέσει, εἰ δὲ λαϊκὸς, ἀφοειζέσει.

\* Pag. 11. from Cave's *Primitive Christianity*, Part 1. Chap. 10. Pag. 311.

*brose, Chrysoſtom* \*, &c. with Councils †, General and Provincial; but desire the \* above-mention'd Citation may serve, instead of many: Where 'twas said, That the Place where this solemn Action was perform'd, was at first unlimited; any place where there was Water; as, a

*Pond, Lake, River, or Spring, serving turn: But that always they chose a Place for Baptism as near as might be to that of the Publick Assembly; for 'twas seldom done (even in the very Infancy of the Church) without the Presence of the Congregation.* For which Reason it was, that in An-

cient

cient Times, as we are there likewise told, *their* Id. Ibid. p. 312.  
 Baptisteria, or Fonts, as we call them, were built  
 at first near the Church, then in the Church-Porch,  
 to represent Baptism's being the Entrance into the  
 Mystical Church; and afterwards in the Church it  
 self. At which Places, Baptism was of Old Ad-  
 minister'd only on *Easter* and *Whit-Sunday*, as  
 many Councils formerly order'd; because (as  
 one of them is exprefs) at those Solemn Times  
 there were the most numerous Assemblies; and  
 by Consequence, the Administration of this ho-  
 ly Rite would be then more for the Edification  
 of the Church.

*De Catechume-  
 nis Baptizandis  
 id statutum est,  
 ut in Pasche vel  
 Pentecostes so-  
 lennitate, quan-  
 to majoris cele-  
 britatis major est  
 celebritas, tanto  
 magis ad Bap-  
 tizandum veniant.*  
 Conc. Gerund.  
 Can. 3.

Where, by the way, we may observe the Rise  
 of *Private Baptism* in the Primitive Church, to-  
 gether with the Reasonableness of its Allowance  
 then: For, they reserving the Baptization of all  
 their *Catechumens* till those two great Festivals, if  
 any of them in the mean while happen'd to be in  
 great danger of Persecution, as was probable in  
 the first Ages of the Church; Incurfions of Bar-  
 barous Enemies, no less frequent in the succeed-  
 ing Times, present Death, by Sicknes, or any  
 other Means; they granted them the Liberty of  
 being baptiz'd immediately, fearful lest at any  
 time they should go out of the World, depriv'd  
 of the Benefit of this Holy Laver.

*Qui enim in dis-  
 crimen naufragii,  
 hostilitatis  
 incursum, obsi-  
 dionis ambiguum,  
 & cuiuslibet  
 corporalis a-  
 griudinis despera-  
 tionem inciderint,  
 & sibi unico  
 credulitatis auxilio  
 poposcerint sub-  
 veniri, eodem, quo pos-  
 cunt, momento*

*temporis, expetita regenerationis premia consequuntur.* Siricius Papa ad Himerium Tarraco-  
 nensem.

But,

But, God be thanked, we are under no such *Apprehensions* at present; though we were then, when this Custom of *Christning at Home* first got Footing amongst us; no such Practice being heard of in the *Church of England*, till the late Times of our horrible Distractions. Which bare Consideration, *viz.* of the Means whereby this Usage was here introduc'd, might, one would think, have long since render'd it odious and abominable, to those especially, who have the Conscience still left them to abhor the *lewd* Proceedings of those Days, when *Wild Enthusiasm*, and *Blind Zeal* justled all sober Religion almost, with God's *Solemn Worship*, out of these three Kingdoms. But,

4ly. and *Lastly*, The Constitutions of our Church, which order Baptism to be *Publickly Celebrated*, do not only bear a just Correspondence with the Practice of the *Eastern*, and all the *Western Churches* now in the World, as grounded upon the earliest Antiquity: But that Antiquity has no less solid a Basis, than the firmest Reason, to support it; Three of which I shall, for the present, only hint at, leaving the farther Consideration of them, and others as obvious, to your own more serious Reflections. The

Concil. Gerund.  
hab. ~~Conc.~~  
Anno. 517.

1. Of which, is, That *Publick Baptism* is more for *E-dification*. This the *Primitive Church* was sensible of, as you find from the *Canon* of the *Council* just now mention'd, which (with a great number besides) orders *Baptism* to be perform'd on *Easter* and *Whit-Sundays* only; because then the *Congregations* were fuller. This our Church is very sensible of, in like manner, when She orders it to be administred ordinarily upon *Sundays*, or *Holy days*, when the greatest Number of People are met together; that all there present may be put in mind of their own Profession made to God in their *Baptism*. This the *French Reformed Church* is highly sensible of, when, in her last *Rubrick*, in the *Office for Publick Baptism*, She orders,

Rubr. 1. in the  
Office for Pub-  
lick Baptism.

ders, That *the Minister, Baptizing in the Church, speak as loud as he can, in the Vulgar Tongue, that all may be edified: En reconnoissant & reduisant en memoire, quel est le fruit, & l'usage de leur Baptesme.* This, in a Word, all the Churches in the World are sensible of, their Custom being principally founded upon this Motive. But, then,

*Le tout se dit a haute voix en langue vulgaire, d'autant que le Peuple qui assiste là, doit estre temoin de ce qui s'y fait, a quoy est requise intelligence: & aussi afin que vous soient edifiez, en reconnoissant, &c La Forme d' Administrer le Baptesme. Rubr. I. in the Office for Publick Baptism.*

2. The very *Nature and Design* of *Baptism* bespeaks the Reasonableness of its being done in *Publick*: It is, as has been said, our solemn *Admission* into the Christian Church, and therefore ought to be done *openly*; that as our own instructs us, *the Congregation then present may testify the Receiving of them that are newly baptiz'd into the Number of Christ's Church.* And,

3. We may consider, that *Baptism* contains a *Publick Profession of our Faith in Christ*, by our Godfathers and Godmothers. Now, the *Profession of our Faith*, the more publick it is, the more agreeable is it to the Nature of *Baptism*, and the Constitution of the Christian Church; which is a *Visible Society*, professing the Faith of Christ.

And where can it possibly be more *publick*, than in the *Courts of the Lord's House*? The *Publick Congregation* for God's Worship, held by *Publick Authority*, in Places *publickly* set a-part for that purpose; when the End of *Assembling* there, is, the more solemn Celebration of God's Honour; that Devout Persons may, with one Mind, and one Mouth, glorifie his Name together.

Thus have I gone through all the Particulars I design'd to speak to: And have shewn,

I. Very briefly, The Nature of *Baptism* in general.

II. Who were the *Persons Commission'd* by our Saviour to *baptize*.

III. Who ought to be *baptiz'd*.

IV. After what *Form*. And,

V. More at large, at what *Time*, and in what *Place*.

I should now put an End to this Discourse, but that it may be expected, since I have been so copious in the *Dé- fence*

fence of *Publick Baptism*, that I should say somewhat by way of Obviating those *Pretences*, which have been so powerful, as to uphold the *contrary Practice* amongst too many of us, for some Years last past.

And, indeed, were it not for this Reason, notwithstanding their Prevalency, I should have thought the best of them too weak and trifling, such as deserv'd rather to be pass'd over in Silence, or, at most, answer'd by a *Minister* in *Whispers*, as they are commonly urg'd to him, rather than mention'd by way of Confutation before such an *Auditory* as this. But, such as they are, they may be reduc'd to Three chiefly; either of the *Richer Sort*, the *Poorer*, or *Both indifferently*.

The *Richer Sort* usually preface their *Resolutions* about a *Private Christning*, with an Intimation of their sincere Intentions towards the *Church of England*, in which they were born and bred, and resolve, by the Grace of God, to die in too: But, as for the Business in hand, the Child is at present *indispos'd*, and the *Gossips* are now in the Way, who cannot so well attend another Time; and therefore it is convenient it should be done *immediatly*, without making *any farther Trouble on't*.

To such it may easily be answer'd, If they are so well affected, as they pretend, to the *Church of England*, or rather the *Church of Christ*, let them shew their Affection, by a ready Compliance to the wholsom Injunctions of this in general, with relation to *Publick Baptism*; and that in particular, which has provided a *Private Form*, purposely to be us'd in such Exigencies; and

Rubr. 5th. in  
that Office.

satisfies them there, That *the Child so baptiz'd, is lawfully and sufficiently baptiz'd, and ought not to be baptiz'd again*: But only desires, upon Recovery, it be brought to *Church* afterwards, for the Reasons just mention'd; and there receive the high Honour of being orderly and solemnly admitted into Christ's Flock. But, to be plain, 'Tis not the Child's real Indisposition, but the unhappy

Bent of the Parents too perverse Inclinations oftentimes, that make them take these Measures; since 'tis notorious, that, of those who dar'd not venture their Infant two or three Doors to *Church*, in the *cold Air* of this *City*, many have speedily after sent it out some Miles in a *much colder*, to be taken Care of in the *Country*. And then, as for the Excuse of wanting those that will stand *Godfathers* and *Godmothers*, 'tis well known, that Persons of any Fashion, are not without Numbers, ambitious of paying that *Complemental Piece of Respect* to them; (for, to our Shame be it spoken, 'tis too frequently look'd upon as no more.)

On the other side, Whilst we have *gloss'd, varnish'd Fals-hood* from the *Rich*, suitable to their Circumstances, we meet with *simple, naked Truth* from the *Poor*: What was *pretended Indisposition* in the former, is *downright Shame* in the latter,

Truly, though (they thank God) they want nothing, yet they are not so well to pass in the World, as to make a *Figure in't*; and upon that Account, being unable to provide things *handsom enough* for their *Company*, and a *Publick Appearance*, they don't care to be *ridicul'd* and *laugh'd* at by their Neighbours, till they can.

To which 't may be reply'd, in a Word, That the *Vanity* of some in a higher Rank, ought not to be a Rule for those in a meaner Condition; much less should the Avoiding of it be objected to them; then which, nothing can more advance their Reputation among Persons of *Prudence* and *Sobriety*; whose Censures, in such Cases, are alone to be regarded.

And, indeed, were those *Extravagant Expences* retrench'd, which are every where too common on such Occasions, and have been condemn'd in three late *Councils*, even by the *Corrupt Church* of *Rome*; we should quickly find the Thoughts of most People, which are now wholly bent upon *Dress*, *Shew*, and the *Pomp* of the Business, turn'd a contrary way; and the chief Solemnity of *Christnings* would then lie, in having the *Religious Part* of them perform'd more *decently*, with respect to *Time, Place, &c.* than generally now it is.

Conc. Colon.  
Decr. 15.  
Conc. Mogunt.  
Can. XVI.  
Conc. Mediol.  
5<sup>um</sup>. cap.  
*Quæ ad Baptif-  
mum pertinent.*

But, 3. The *Main, Topping* Argument from both Sorts, is, That such or such Great Men have not scrupl'd to *Christen* in *Private*: Why therefore should others refuse it, who are not nigh so much *Dignify'd*, nor *Distinguish'd*?

To this I answer, Lastly, When those *Eminent Persons* declin'd their Rule, they did it with Reason, or without.

If without, Then their Example ought no more to be a Guide to others, than the unwarrantable Actions of a Superior Magistrate in any Corporation, should be propos'd to the Imitation of an Inferior one; for, however they may both, by the Connivance of the Higher Powers, or any other way, escape the Punishment due to them for the Breach of the Laws of their Country; yet there is a Court of Conscience in each of their Breasts, that will not acquit them here, and a Sentence to be awarded them by the highest Tribunal hereafter.

If they did it with Reason, Then it must be presum'd 'twas for the same that made *Moses* connive at some Irregularities in the *Jews*; viz. the *Hardness of their Hearts*, in hopes to bring them, by this Means, at length, to an entire Conformity. For, to that deplorable Condition are we arriv'd, through a complicated Degeneracy of Principles and Manners, peculiar to this Age, that unless a *Clergy-man* will now and then submit to undue Compliances of this nature, some *proud, peevish Persons* there are, who shall make it their whole Study and Endeavour (by spreading about malicious *Innuendo's*, and palpable *Untruths*, with other indirect Methods) to render his *Preaching, Prayers, Administration of the other Sacrament*, his whole *Ministry* ineffectual. But, God be thanked, this is but the Case of a few; the rest of the *Laity* generally standing out upon no other Ground, than the Strength of that *bad Custom* to the contrary, which many wish heartily were broke, but only are shy, each of them, of first attempting it.

Far be it therefore from me, to apply to the Present State of our Church, with relation to this Affair, what was said, by one of the \* *Councils* last mention'd, of the *Clergy* and

*Laity*

\* Conc. Colon. Anno 1549. V. Inter Censuras & decreta lata pro abusuum & vitiorum ad Synodi iudicium perlatorum emendatione, Decr. 15.

Laity in the *Diocess of Cologne*, where *Private Baptism* began to make Head : *Detestanda est non minus Laicorum superbia, quam Pastorum eis obsequentium adulatio, qui contemptâ Ecclesiâ proles suas volunt in domibus suis baptizari, & eo Baptismi aquam deferri.* No, it is not owing to the *base Easiness* of our *Clergy*, in making *Concessions* of this nature ; nor to the *Pride* of most of our *Laity*, (though some must be thought to make it a *Piece of State* ) that they have had a long while, and still have in too many places, their *Children* generally *Christn'd at Home*, but to the great difficulty of breaking a *Custom* ; which, as it began in a *very ill Time*, and has more *unhappily* prevail'd ever since ; so it will be *most dismal* in its *Consequences*, if the *Observation* of a great *Doctor* in our *Church* holds good, That *there is not a more ready way to root out Christianity it self among us, than (thus) to destroy the Solemnities of God's Worship.*

*Private Baptism &c. is since become a Mark of Vanity, and a piece of Affected State. Burnet's Hist. Reform. Abridged, Lib. 2. pag. 63. Dr. Sherlock's Relig. Assemb. Part 2. ch. 4. pag. 293.*

However therefore some Men, when press'd with Arguments of this kind from the *Pulpit*, or otherwise, are apt to stifle or shuffle them off, with crying out in general of a *Holy Life, a Holy Life*, as the only *Stable Support* of *Christianity*. Sure I am (though what they say is true) yet they are never like to be any great *Pillars* of it, who are deaf to all *Informations* about, and consequently neglect all the *Means* of *Practice*, amongst which, a *due Administration* of *God's Holy Sacraments* has still been reckon'd none of the least.

The *Application* from all, what has been said, is this, in short ; That since there is no *Shadow* of *Reason* for *Private Baptism*, and no *Bar* against bringing this *Ancient*, this *Catholic*, this *Religious*, this *almost necessary Practice* of *Baptizing in Publick*, into a greater *Esteem* amongst us, than the pitiful *Plea* of a *prevailing Custom* to the contrary, which might be easily overthrown by the *Encouragement*, and especially the *Example* of *Rich Men* ; whom their *Meaner Neighbours* would as readily follow in *Religious Usages*, as in *Civil Fashions*. I say, since there is no other *Bar* against *Publick Baptism*, but this pitiful *Plea*, it may be worth while for all  
Persons

Persons of *Character* and *Station* to consider, whether, as God has bestow'd on them more *distinguishing Marks* of his Favour, than on others round about them, they ought not (were it only by way of Gratitude) to *signalize* themselves more especially, and become *forwarder Instances* in promoting his Glory all the ways imaginable: A fair Opportunity of doing which, in no small measure, they have in the Matter before us, which tends so much, as we have seen, to the *Good* of his *Church*, in the *Edification* of *particular Christians*, and (which is little thought on) the *Welfare* of their *own Souls* too.

See the Prayer for Christ's Church Militant, in the Communion-Service.

For, Whereas they beseech God every *Lord's-Day*, and *Holy-Day*, that he would *give his Grace* to all Bishops and Curates, *that they Rightly and Duly Administer his Holy Sacraments*; if in this, as well as other *Petitions*, their *Hearts* go along with their *Lips*, and their *Endeavours* with both; if they do not *frustrate* this his *Grace* here, by discouraging his *Ministers* in a *faithful Discharge* of their Office, they may then expect to be at length Partakers with him in Everlasting Glory hereafter.

Church-Catechism.

Now, Consider we, what has been said, and God Almighty give every one of us a *right Judgment* in this *Particular*, as well as in all other Matters; That, as he hath left in his Church but two Sacraments, *as Outward and Visible Signs* of his *Inward and Spiritual Grace*, we may none of us, in the great Day of *Visitation*, be found among those, who have either *scandalously neglected* the one, or *huddl'd up* the other in a *Corner*.

Now, to the Individual and Ever-blessed Trinity, Three Persons, but One Glorious, Almighty Lord God, be ascribed, as is most due, by us, and his People every where, all possible Adoration, Honour and Glory,

*As it was in the Beginning, is now, and ever shall be, World without End. Amen.*







