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# BAPTISMAL IMMERSION

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**Christians of all Denominations :**

IN A LETTER TO A PÆDOBAPTIST,

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BY WILLIAM NEWMAN, D. D.

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‘ The attestation of one notorious enemy in favour of a cause, is considered equivalent to that of many friends.’

HANNAH MORE, *Character of Paul*, vol. 1. p. 42.

Stepney, March 1, 1819.

MY DEAR FRIEND,

IN a late conversation with you on the much-controverted subject of Baptism, I perceived that with all your partiality for me, (which I acknowledge to be unmerited) you imagined my opinion to be novel, and singular, if not superstitious. Some of your observations were to this effect: ‘ What signifies the mode? Whether much water or little be used, it cannot make much difference. To dispute about the mode is trifling, and wasting precious time.’

You are disposed to be satisfied with Infant-baptism as if it were of divine appointment, though our late worthy friend the Rev. Samuel Palmer of Hackney has assured us, that ‘ There is nothing in the words of the institution, nor in any after-accounts of the administration of this rite, respecting the baptism of infants: there is not a single precept for, nor example of, this practice through the whole

New Testament.'\* And this is acknowledged too as you have seen by your friend Mr. Peter Edwards. †

Permit me to suggest that if I were to grant the divine right of infants to that ordinance, I should still maintain that you were not rightly baptized, and therefore, in fact, not baptized at all. I respect the piety of your excellent parents, and I entertain a cordial esteem for the minister by whose hand a few drops of water were solemnly sprinkled on your face, when you were an unconscious infant. But how devoutly soever that transaction was performed, I cannot allow that it was in accordance with the precepts and precedents of holy writ; therefore I cannot allow that it was valid.

Many persons are often saying, 'Oh, as to *modes* of baptism and *forms* of worship, what are they? They are but the paper and packthread of the parcel.' Your piety, I am assured, would revolt from this statement.

Waving many other considerations, I invite your serious attention to the concessions of some distinguished men, relating to the manner of baptizing; which must, I think, weigh much in your estimation.

Omitting the *Fathers*, and the *Schoolmen*, let us begin with *Roman Catholic* Divines. I shall place at the head of them

POPE BENEDICT XIII. The anonymous author of *Le Baptême rétabli* (printed in 1736) gives the following anecdote of this Pontiff. 'Pope Benedict XIII, having occasion more than once to baptize adult persons, and among others nine at one time, Jews and Turks, he instructed them himself, and after that he *immersed* them.

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\* *Answer to Dr. Priestley on the Lord's Supper*, p. 7.

† *Candid Reasons*, p. 9.

With a view to every thing being performed in its natural and proper order, he made use of the ancient rituals; which so much displeased the Cardinals, that not one of them would assist at the ceremony. This is what I myself, as well as others, have read under the article ROME, in the public newspapers.—Part 2, p. 92. *In Booth*, vol. 1, p. 222.

BOSSUET, Bishop of Meaux, declares that ‘to baptize signifies to plunge, as is granted by all the world.’ Again: ‘It is certain that St. John the Baptist baptized no other way than by dipping—and his example shews that to baptize a great number of people those places were chosen where there was a great deal of water.’ In Stennett’s answer to Russen, p. 174. &c. ‘We are able to make it appear’ says Bossuet ‘by the acts of Councils, and by the ancient rituals, that for 1300 years baptism was thus administered, as far as was possible, throughout the whole church.’—*In Booth*, vol. 1. p. 210.

ABBÉ HOUTTEVILLE says ‘John plunged into the Jordan those who came to his baptism.’—*La Religion Chrétienne*, &c. tom. 2. p. 12.

In the next place turn your eyes for a moment to the *Greek Church*—and all the *Oriental Churches*.

Here I shall only refer you to the testimony of

Dr. WALL, who says ‘The Greek church, in all the branches of it, does still use immersion.’ And in the same page he remarks ‘All other Christians in the world who never owned the Pope’s usurped power, do, and ever did, dip their infants in the ordinary use.’

*Hist. of Infant baptism*, part 2, ch. 9, p. 309, first ed. \*

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\* Dr. Wall, speaking of immersion as the practice of the first Christians remarks ‘This is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavours of such Pædobaptists as would

The *British and Foreign Reformers*, you will readily grant, deserve to be heard on this question.

LUTHER says ‘ It cannot be proved by the sacred Scriptures that Infant-baptism was instituted by Christ, or begun by the first Christians after the Apostles.’— ‘ The term baptism is a Greek word. It may be rendered a dipping, when we dip something in water that it may be entirely covered with water. And though that custom be quite abolished among the generality (for neither do they entirely dip children, but only sprinkle them with a little water) nevertheless they ought to be wholly immersed, and presently to be drawn out again. For the etymology of the word seems to require it.’

You may see this and many other concessions in the elaborate work of the late venerable ABRAHAM BOOTH, entitled “ *Pædobaptism examined,*” &c. vol. 2, p. 5, and vol. 1, p. 50. There are several interesting passages of the same description in the admirable ‘ *Sermons on Baptism*’ by Mr. Dore, printed in 1808.

CALVIN, a much more profound scholar than Luther, has assured us that ‘ the word baptize signifies to immerse; and the rite of immersion was observed by the ancient church.’ *Instit*: l. 4. c. 15, 19. Again: ‘ From these words [John iii. 23] it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water.’ *Comment. in loc.* (See Mr. Dore’s sermons on baptism, p. 36.)

BEZA, the learned colleague and successor of Calvin remarks, that ‘ Christ commanded us to be baptized, by which word it is *certain* immersion is signified.’

*Epist. 2. ad Thom. Tilium, In Booth,* vol. i. p. 46.

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maintain the negative of it; so also we ought to disown and shew a dislike of the prophane scoffs which some people give to the English Antipædobaptists merely for their use of dipping.’ p. 291.

Among the British Reformers, you will no doubt assign a distinguished place to

WICKLIFFE: ‘ Fadir Abraham, have mersy on me, and send Lazarus that he *dippe* the end of his finger in water, to kele my tunge: for I am turmentid in this flawme.’ Luke xvi. 24. See also Danvers, p. 283, ed. 2.

THE COMPILERS OF THE BOOK OF COMMON PRAYER. It appears from the book of common prayer that the Rubric requires the child to be *dipped* in the font unless the Priest be informed that on account of weakness the child cannot bear it. The large dimensions of baptismal fonts in the parish churches make it evident that immersion was accounted necessary.

In the *Catechism*, when the minister asks, ‘ What is the outward, visible sign or form in baptism?’ The answer is, ‘ Water: *wherein* the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.’ To this I shall add, that king James’s translators, the authors of our common version, when the ordinance was out of sight, have translated two words \* of the same root, in our favour. Of this remark you may see six proofs in Matt. xxvi. 23, Mark xiv. 20, Lu. xvi. 24, John xiii. 26, (twice) Rev. xix. 13.

TYNDALL was the first man that *printed* the New Testament in *English*, and he became a martyr in that great cause. He says, when speaking of baptism, ‘ The plunging into the water signifieth that we die and are buried with Christ, as concerning the old life of sin, which is Adam: and the pulling out again signifieth that we rise again with Christ in a new life.’

*In Booth’s Defence of Pædobaptism Ex. p. 252.*

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\* εμβάπτω, βαπτω.

FRITH: (burnt in Smithfield, 1553.) ‘ The signe in Baptisme is the ploungyng downe in the materiall water and lifyng up agayne, by the which, as by an outward badge we are knowen to be of the number of them which professe Christ to be theyr redemer and saviour.’—*Works*, p. 91.

Abp. CRANMER: ‘ The dipping into the water doth betoken that the old Adam, with all his sin and evil lusts ought to be drowned and killed by daily contrition and repentance.’—*In Robinson’s Hist. of Baptism*, p. 443.

Let us proceed now to *Church of England Divines* of a later period.

Abp. TILLOTSON: ‘ Anciently, those who were baptized, put off their garments which signified the putting off the body of sin; and were immersed and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, Rom. vi. 2—6, Gal. iii. 27.

*Works*, vol. 1, Sermon 7, p. 179, 8vo. ed.

Abp. SECKER: ‘ Burying, as it were, the person baptized in the water, and raising him out of it again, without question was anciently the more usual method, on account of which St. Paul speaks of baptism as representing both the death and burial and resurrection of Christ.’ &c.

*Lectures on the Catechism*, sect. 35.

There have been, also, as you well know, some illustrious men in the *Church of Ireland*: the following are instances.

Abp. USHER in answer to the question ‘ What is the second sacramental action’ replies ‘ The action of washing, that is, of applying the sacramental water unto the party to be baptized; *diving or dipping him into it*, or sprinkling him with it, in the name of the Father, and of the Son, and of the Holy Ghost.’—*Body of Div.* 4th. ed. p. 412.

Abp. NEWCOME: 'Our Lord instituted baptism as a perpetual rite of initiation into his church. Immersion in water betokens burial with Christ into death,' &c. Again: 'But still such as were *overwhelmed* with great temporal evils might be said to be baptized with a like baptism.' Matt. xx. 23. In a note he adds, 'See Bishop Pearce in loc: One of the references in Wesselings note on Diodorus Siculus, is, τῇ συμφερα βεβαπτισμένον. I have nothing to add to the references but Pindar. Πυθ. β. 145. Αβαπτισος εμι φελλος ως Υπερ ερκος αλμας. Immersabilis sum, suberis instar, super septum maris salsi. Upon which the Scholiast says, \*το καγω ταις των αλλων κατηγοριας αβαπτισος εμι: Sic et ego aliorum accusationibus mergi non possum. And Horace may have imitated this passage, where he says that Ulysses ·

Aspera multa

Pertulit, adversis rerum immersabilis undis.—*Epist. lib. i. ii. 21. 22.*

*Observations on our Lord's conduct, &c. p. 162. 197, 2d ed.*

Now let me direct your attention to the *Kirk of Scotland*. And here I have the satisfaction of producing a name of the very highest respectability, among Biblical Critics, that of

Dr. CAMPBELL: 'The word βαπτίζειν both in sacred writers and classical signifies to dip, to plunge, to immerse; and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth; which was by immersion.'—*Four Gospels*, Matt. iv. 11. See his note on that place. \* See also his Lectures on Syst. Theol. p. 480.

If we take leave of national churches and churchmen and look among the DISSENTERS, we shall naturally think first of the *Presbyterians*; among whom we shall find

Mr. BAXTER: 'In our baptism, we are dipped under

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\* Tertullian's words are 'homo in aqua demissus, et inter pauca verba tinctus. *De baptismo cap. 2. In Robinson's Hist. of Baptism, p. 6.*

the water, as signifying our covenant profession, that as he was buried for sin, we were dead and buried to sin.'

On Rom. vi. 4.—*In Booth*, vol. 1. p. 149.

Dr. PRIESTLEY: His opinion is thus expressed: 'This rite appears to have been generally, though probably not always, performed by dipping the whole body in water. It is certain that in early times there is no particular mention made of any person being baptized by sprinkling only, or a partial application of water to the body.'

*Hist. Corrupt.* vol. 2. p. 66, 67.

In the denomination of *Independents*, we shall see among those whose names will always be dear to the whole Christian church,

Dr. OWEN: He says, 'Though the *original* and *natural* signification of the word βαπτίζω imports to dip, to plunge, to die; yet it also signifies to wash or cleanse.'

*In Dr. Ridgley's Bod. Div. Quest.* 166. p. 608. *Note.*

Dr. WATTS: 'The Greek word βαπτίζω signifies to wash any thing, properly by water coming over it.'

*Sermon on Christian baptism at Bury-street*

This most amiable man has taken considerable pains, in the sermon above-mentioned, to prove that the Greek word signifies 'washing a thing in general by water coming over it, and *not always dipping.*'

Dr. DODDRIDGE: 'It seems the part of candour to confess that here (Rom. vi. 4.) is an allusion to the manner of baptizing by immersion, as most usual in those early times'.—Luke xii. 50. he thus paraphrases: 'I have, indeed, a most dreadful baptism to be baptized with, and know that I shall shortly be bathed, as it were, in blood, and plunged in the most overwhelming distress.'

If we appeal to *the Methodists*, both Calvinistic and Ar-

minian, it may suffice to cite the opinions of their great leaders, which will appear from the following short extracts.

GEORGE WHITFIELD: 'It is certain that in the words of our text (Rom. vi. 3, 4) there is an allusion to the manner of baptism, which was by immersion; which our own church allows, and insists upon it that children should be immersed in water, unless those that bring the children to be baptized, assure the minister that they cannot bear the plunging.'—*Eighteen Sermons*, p. 297.

JOHN WESLEY: 'Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour.' *Journal from his embarking for Georgia*, p. 11. In his note on Rom. vi. 4, on the words 'buried with him,' he says, 'alluding to the ancient manner of baptizing by immersion.'

If you wish to have the judgment of our impartial friends, *the Quakers*, their famous apologist speaks, as far as I know, the sentiments of all.

ROBERT BARCLAY: 'As to the baptism of Infants, it is a mere human tradition, for which neither precept nor practice is to be found in all the scripture.—βαπτίζω signifies immergo, that is, to plunge and dip in; and that was the proper use of water baptism among the Jews, and also by John, and the primitive christians who used it. Whereas our adversaries, for the most part, only *sprinkle* a little water upon the forehead, which doth not at all answer to the word *baptism*.'—*Apology*, Prop. 12.

Shall I still further request the favour of you to look into the writings of *Foreign Divines*? Those of France, Switzerland, Holland, and Germany, are highly worthy of attention. I will extract only a few instances, as a specimen of what might easily be laid before you in great abundance.

CLAUDE: 'In his baptism he [Jesus] is plunged in the water.'—*Essay on the Comp. of Serm.* vol. 1, p. 272, Robinson's ed. The original words are: 'Dans son Batême il est plongé dans l'eau.'—*Œuvres Posthumes*, tom. 1, p. 264.

WITSIUS: 'It cannot be denied that the native signification of the word βαπτειν and βαπτίζειν is to plunge, to dip.'—*Œcon. Fæd.* lib. 4, cap. 16, § 13.

SALMASIUS: 'Baptism is immersion; and was administered in ancient times, according to the force and meaning of the word. Now it is only rhanism, or sprinkling; not immersion, or dipping.'

*In Booth's Pædob. Ex.* vol. 1, p. 44.

BUDDEUS: 'The words βαπτίζειν and βαπτισμος are not to be interpreted of aspersion, but always of immersion.'

*Theolog. Dogmat.* lib. 5, c. 1. § 5.

VENEMA: 'It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling.'

*Hist. Eccles. In Booth*, vol. 1, p. 212.

VITRINGA: 'The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his apostles.'

*In Booth*, vol. 1. p. 74.

LE CLERC: 'At that time came John the baptizer—a man that plunged in water those who testified an acknowledgment of his divine mission, and were desirous of leading a new life.'—*On Matt.* iii. 1.

SAURIN: 'The ceremony of wholly immersing in water when we were baptized, signified that we died to sin; and that of raising us again from our immersion, signified that we would no more return to those disorderly practices in

which we lived before our conversion to christianity.'

*Sermons*, vol. 10, p. 44.

GROTIUS: 'An immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead.'—*Comment. Rom.* vi, 4.

ALTING (James): 'Formerly in the Christian Church they put on Christ, being immersed.'

*Opera*, tom. 4, p. 242. See his *Comment. Heb.* ix, 10.

DAILLE: 'It was a custom heretofore in the ancient church, to plunge those they baptized over head and ears in the water.—This is still the practice both of the Greek and the Russian Church, even at this very day.'

*Right use of the Fathers*, b. 2, p. 148.

MOSHEIM: 'Those adult persons that desire to be baptized [among the Collegiants] receive the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, even by *immersion*.'

*Eccl. Hist.* Cent. 17, sect. 2, part 2, ch. 7, § 1.

JURIEU: 'The ancients used to plunge persons into the water, calling on the adorable Trinity.'

*In Dr. Gale's Reflect. on Dr. Wall's Hist.* p. 193.

On the quotations above, you will indulge me with a few remarks.

1. The writers are confessedly, in general, among the most learned men that ever adorned the republic of letters: they must, therefore, be accounted *competent* judges of the meaning of a Greek word. If not—where shall we look for their superiors?

2. They were, in their respective communions, (except the Quakers) in the habit of adopting a different practice from that for which I plead. Nothing but regard to truth could have induced them to make these concessions. To

produce their testimony, if they had been of the Baptist denomination, would have been puerile and trifling. But they were Pædobaptists: therefore, they are not only competent but *unexceptionable* witnesses.

3. They were not only persons of different nations, living in different ages, but they were also of the most discordant sentiments on many other subjects: yet it appears, that on the point before us, they perfectly agree. George Whitfield and John Wesley differed, I need not say, on several very important articles of doctrine. And you are aware that Dr. Owen and Dr. Priestley differed *toto celo*, as far as the east from the west.

4. It may be questioned whether any one could collect, on any other subject of equal importance, concessions of opponents, equally numerous, strong and respectable. If it be said, 'the matter before us is a small matter.' I should reply in the words of the Eclectic reviewer, 'small truths should no more be sacrificed to great, than great to small.'—*March*, 1814, p. 321.

5. The *argumentum ad hominem*, or the mode of arguing from the concessions of an opponent, is not only legitimate, fair and manly, but sanctioned by the highest authority. Thus Paul when at Athens: 'As certain also of your own poets have said.'—*Acts xvii*, 28.

6. It is so far from being true that the New Testament is obscure on this point, or that the word baptism is hard to be understood, that I should not hesitate to affirm there is no word of equal importance more clearly defined, more fully illustrated, or of which the meaning is more satisfactorily ascertained.—See Mr. Anderson's recent publication, entitled, '*The Baptists justified.*' &c.

7. It may appear surprising that many of the great men to whom I have referred, nevertheless contended for pouring or sprinkling as baptism; and some of them bitterly persecuted their Baptist brethren.

On the review of the preceding extracts, you will not be able to avoid the reflection that the love of hypothesis is sometimes remarkably strong in eminent writers, and that the prejudices of education operate with a mighty influence on the best constituted minds. Archbishop Tillotson has noticed this in one of his sermons: ‘No prejudice,’ he says ‘being so strong as that which is founded in education; and, of all the prejudices of education, none so obstinate and hard to be removed as those about religion; yea, though they be never so absurd and unreasonable.’—Vol. 1. Serm. 20, ed. 1712.

As this Letter refers to the signification of the term baptism, perhaps I ought to have appealed more particularly to some of those distinguished scholars, who, by their skill in the investigation of words, have gained the highest reputation in the literary world. In this class I should place

DR. BENTLEY: ‘βαπτισμὸς *dippings* in rivers or the sea—βαπτισθὲν σεαυτὸν εἰς θαλασσαν, *dip yourself in the sea.*’  
*Remarks upon a late Discourse of Free Thinking, &c.* p. 226. ed. 7.

DR. JOHNSON: of whom Mr. Boswell relates the following anecdote. ‘He argued in defence of some of the particular tenets of the church of Rome. As to giving the bread only to the laity, he said, “They may think that, in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience: and I think they are as well warranted to make this alteration, as we are to substitute *sprinkling* in the room of the *ancient baptism.*”’

*Life of Johnson*, vol. 2. p. 499. In *Booth's Defence of Pædob. Exam.* p. 285.

Not long before the death of Professor PORSON, I went, in company with a much-respected friend, to see that celebrated Greek scholar at the ‘London Institution.’ I was curious to hear in what manner he read Greek. He very condescendingly, at my request, took

down a Greek testament, and read perhaps twenty verses in one of the gospels, in which the word βαπτω occurred. I said, 'Sir, you know there is a controversy among Christians respecting the meaning of that word.' He smiled: and replied, 'The Baptists have the advantage of us!' He cited immediately the well-known passage in Pindar, and one or two of those in the gospels, mentioned in this letter. I enquired whether, in his opinion, βαπτίζω must be considered equal to βαπτω which he said was to tinge, as dyers: he replied to this effect, that if there be a difference, he should take the former to be the strongest. He fully assured me that it signified a *total immersion*. This conversation took place August 27, 1807.

Whatever may be the result of your reflections when you have read this letter, you will believe that

I remain,

affectionately your's,

W. N.

P. S. I had forgotten to say, you will observe that I have not appealed to Jews, Pagans, or Mahometans, for the illustration of the term in question. The late Mr. Robinson tells us that 'Mahommed in the Al-coran has most fully translated the original word. He calls baptism *sebgatallah*, that is, *divine dyeing*, or the tinging of God, from *sebgah* dyeing, and *Allah* God. A celebrated orientalist (Herbelot) says, Mahommed made use of this compound term for baptism, because in his time Christians administered baptism as dyers tinge, by immersion, and not as now [in the west] by aspersion.'

*Hist. of Baptism*, p. 7.

If you wish for further information on the subject of this letter, I refer you to my venerable friend Dr. RYLAND, in his '*Candid Statement of the Reasons which induce the Baptists to differ in opinion and practice from so many of their Christian Brethren.*' 1814.

It has just occurred to me that I ought not to have

omitted an appeal to SIR ISAAC NEWTON. He informs us that ‘The fifteenth year of Tiberius began Aug. 28. An. J. P. 4727. So soon as *the winter was over*, and *the weather became warm enough*, we may reckon that John began to baptize; and that before next winter his fame went abroad, and all the people came to his baptism, and Jesus among the rest.’ *Observ. on Daniel, &c.* 1733. p. 147. Whether it be probable that Sir Isaac alluded to the rite of immersion, I shall leave you to judge.

Let me hear from you soon, that I may learn how you reconcile your Pædobaptist principles with your *Nonconformity*. You will see what I mean if I lay before you a few lines from Dr. Whitby’s ‘*Protestant reconciler*.’ Dr. Whitby, having pleaded for some condescension to be made to Dissenters, in order to reconcile them to the church, adds, ‘And on the other hand, if notwithstanding the evidence produced, that *baptism by immersion* is suitable both to the institution of our Lord and his Apostles, and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to his resurrection by newness of life, as the Apostle doth clearly maintain the meaning of that rite—I say, if notwithstanding this, all our *Dissenters* [meaning Pædobaptists] do agree to *sprinkle* the baptized infant—why may they not as well submit to the significant ceremonies imposed by our church? For since it is as lawful to add unto Christ’s institutions a significant ceremony, as to diminish a significant ceremony, which He, or his Apostles, instituted, and use another in its stead, which they never did institute, what reason can they have to do the latter, and yet refuse submission to the former? And why should not the peace and union of the church be as prevailing with them to perform the one, as is their mercy to the infant’s body to neglect the other?’ p. 289.

Let me hear from you soon, for I am anxious to know how to reconcile your Pædobaptist principles with the great principles of *Protestantism*, and especially the sufficiency of Scripture. Thus Bp. Sanderson reasons:

‘ According to this principle, that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the Scripture, or, at least, recommended by a laudable example, *the baptism of infants*, and the *sprinkling of water in baptism* instead of immersion, MUST BE EXTERMINATED FROM THE CHURCH.’

*De obligat. Consc. Praelect.* 4. § 17, 18.

*In Dore's Sermon on Baptism*, p. 67.

I think you suggested, my dear friend, that if immersion were again to become general, it would be dangerous, and might be fatal! Surely our climate is not so cold as that of Russia; and in this country immersion prevailed till the commencement of the seventeenth century, that is, till the reign of James the First. What do the Physicians say?

DR. CHEYNE: ‘ I cannot forbear recommending cold-bathing, and I cannot sufficiently admire how it should ever have come into such disuse, especially among christians, when commanded by the greatest Lawgiver that ever was, under the direction of God's Holy Spirit, to his chosen people, and perpetuated to us in the immersion at baptism, by the same Spirit; who, with infinite wisdom in this, as in every thing else that regards the temporal and eternal felicity of his creatures, combines their duty with their happiness.’—*Essay on Health*, p 100.

Sir John FLOYER: ‘ It must be accounted an unreasonable nicety in the present age, to scruple either immersion or cold-bathing as dangerous practices. We must always acknowledge, that He that made our bodies, would never command any practice prejudicial to our health; but, on the contrary, He best knows what will be most for the preservation of our health, and frequently takes care of our bodies and souls in the same command.’

*Hist. of Cold-bathing*, p. 11, 51. *In Mr. Pengilly's Guide to Baptism, &c.* p. 53, 54.







