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PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.
The Duty and Doctrine of Baptism.

In Thirteen Sermons.

By Thomas Bradbury.

2 Tim. iii. 14. Continue in the things thou hast learned, and hast been assured of.

2 John ver. 9, 10. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: He that abideth in the doctrine of Christ, hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

London:

MDCC XLIX.
THE PREFACE.

HE first and second of these Sermons were preached, and prepar'd to be published, above eight and twenty Years ago, in pursuance of a Design which the six Ministers, who served the Friday Lecture at the Weigh-house, had already begun. They had made a Distribution of the several Parts, which related to practical Duties, into the Nature of the Work, the Argument for it, the Excellency of it, the Answer to Objections, Directions in it, and an Exhortation to it.

Upon this Scheme they begun with the Ordinance of Singing; the Year follow-
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ing they, in the same Method, considered the Duty of Prayer; then hearing the Word; and after that reading it; varying the several Parts that the Ministers were to take. Thus far for the Space of four Years we went on in Peace, and we had in View the sharing out of this Design upon the Duties of Baptism and the Lord's Supper. All the Sermons upon the former were delivered from the Pulpit; and I will venture to say, the whole was managed with that Temper, Candor, and Evidence, that it's pity mine comes alone into the World, which is upon the Head of Directions.

I may vouch for all the rest of my Brethren, that their Compositions were with Temper, Moderation, and Charity, not to gender Strifes or evil Surmising. Several of our Brethren, that are of another Opinion, as to the Mode and Subjects of Baptism, desired I would consider some Neglects of the Duty among themselves, which I have done with brotherly Kindness and Charity. All that know my manner of Life can witness, that I never made any Difference of Opinion to be an Article of Friendship, and I see no Reason it should be a Term of Communion: Let us receive one another as Christ has received us. And the Reader will easily perceive, that with a Design of such an Agreement among those
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those that love us in the Faith, a great Part of my Sermons is directed.

But at the Time that our Discourses about Baptism should have come into the World, the Abomination that made desolate, was brought amongst us, upon a Suspicion that we were not all agreed about a more substantial Article, viz. The Doctrine of the ever-blessed Trinity. Our particular View was over-ruled by a previous Dispute about Scripture Consequences. Whether this was done with a Design to turn us aside from the main Question about the Truth of the Doctrine, I must leave to every Man’s Conscience; but, I confess, it was always my Suspicion from the fascinating Carriage of some to the Troublers of Israel, and their Shines, Virulence, and Reproaches, to them that had fought a good Fight, and kept the Faith. But God has cut off those that troubled us, Men have clapped their Hands at them, and hilled them out of their Place.

Such a Wrangle about Consequences from Scripture Arguments, would have come out of Time at the Opening of Christianity; for had the Apostles been called to prove that Jesus of Nazareth was the Messiah, (which they declared from Deductions drawn out of the Old Testament) I can hardly think they would have continued the Argument from
from Morning to Evening, or testified and alleged from the Scriptures that Jesus was Christ.

However by this Artifice our Design was blasted; and ever since there has been a Breach of Love carried on under a Pretence of Charity. These two Sermons have been preached on the Occasion of God's blessing my Family with an Increase of Childrens Children.

The other Discourse about the Doctrine of Baptism has been so well received at Pinners-Hall, that I have had the unanimous Desire of those that direct the concerns of the Tuesday's Lecture to print it. Those Sermons also were preached some Years ago, and they come out without much Alteration. As the Doctrine of the Trinity is only revealed in the Bible, so it is only proved by it. I have done no more than brought it from the Fountain-head: And though there is a frequent Return of the same Argument; yet, as that was unavoidable from the Distance between one Sermon and another, so it serves to keep the fundamental Article of our Religion always in view.

I have no more to add, than as this is what I was taught in my Youth, so I hope
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hope for a Comfort in it when gray Hairs are upon me. To His Blessing I resign it, whose Cause it pleads against all Gain-sayers.

London, Sept. 18, 1749.

Tho. Bradbury.

ERRATA.

Pag. 16. 1. 22. for Turn read Term
37. 1. 8. for Consider read Consider
54. 1. 17. for impart read import
79. 1. 24. for three read there
85. 1. 11. for οἶτα read οἶτα
170. 1. 8. for opposite read opposite
183. 1. 27. for κατέχω read κατέχω
184. 1. 20. for ὑμαλογία read ὑμαλογία
Lately Published,

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The Mystery of Godliness, consider'd in LXI. Sermons:

Wherein the Deity of Christ is prov'd upon no other Evidence than the Word of God, and with no other View than for the Salvation of Men.

In Two Volumes.

By Thomas Bradbury.

Jer. xv. 15, 16. Know that for thy sake I have suffer'd Rebuke. Thy Words were found, and I did eat them, and thy Word was unto me the Joy and Rejoicing of my Heart, for I am called by thy Name, O Lord God of Hosts.
SERMON I.

I. Pet. iii. 21.

—Not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God.

The Apostle docs, in these Words, let us see with what a long extended Care Divine Providence has watch’d over good People. We have an Instance before the Ceremonial Law was given; and, that is, the Preservation of Noah and his Family in the Ark: And here’s another since it expired, That, we have through Baptism by the Resurrection of Jesus Christ from the Dead. In the first, there were but few, that is, eight Souls saved by Water: The Flood that washed away the World of the Ungodly bare up the Ark, and kept it from dashing upon the Mountains: And it is a Protection of the same Kind that Believers have now; They are floating in a Life of Temptation and Danger where Thousands perish eternally.
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Serm. nally on every Side, but they are inclosed in a

I. Covenant, and so kept by the Power of God through Faith unto Salvation.

He shews us, that as we are delivered by the same Goodness that distinguished those eight Persons, so there is a Resemblance between the Ark, which was a Means of their Preservation, and that Ordinance which God has appointed either to convey, or to publish our’s. The like Figure whereunto Baptism does now save us; that is, as the Ark was a divine Institution, an outward visible Sign of God’s favour, so is Baptism; they are both of them prepared for a select Number, those that are the Heirs of Salvation: They are both designed to express and to help on the Happiness of such as have a concern with them: But neither of them have this protecting Virtue in themselves. The People might have been lost in the Ark as well as out of it, if the tender Eye of God had not remembered and watched over them there; and so kept that swimming House from being swallowed up by the Waves upon which it rode, or crushed by the vast Number of Trees that floated about.

And so Baptism does not secure to us the Salvation that it’s appointed for, by any Necessity, but only avails to that glorious End, by the greater Things that it refers us to.

We have it by the Resurrection of Jesus Christ that procured it: He made the Title good, being raised again for our Justification, and from the Perfection that he went into, the Principles of Religion are sent down: And thus he is the Author Heb. v. 9. of eternal Salvation to as many as obey him. This is what we profess in Baptism, that our Dependence for the Happiness we are looking after, is on Him that died for us and rose again.

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That Ordinance is a Seal that he has set to his Covenant, and we use it as a Seal to our Hopes; by which we declare them, and ratify the whole Opinion that Faith has of a Mediator. So that here is an honourable Correspondence, a great Transaction between us, and our God, in the Solemnity of Baptism. But though this is performed by external Actions, a visible Application of Water, yet do not suppose that the ceremonial, or the outward Part draws into it all the Happiness: It does save us indeed, in the same Way that the Ark did, Not by the washing away the Filth of the Flesh, but the Answer of a good Conscience towards God.

These Words are inclosed with a Parenthesis, but the Holy Spirit thought fit to wedge in this tremendous Caution as an Antidote against the Indolence of these latter Days, when Men shall have a Form of Godliness but deny the Power thereof: When they would keep up a Round of Religion and imagine it was enough, if they went through the groser Parts of Duty without any Care about the Temper that led it on, or the Improvement that followed it.

What perverse Disputings have we had from Men of corrupt Minds about this Ordinance. Some can drop an Opinion like a Thunder-bolt, "That without Baptism there is no Salvation, "and without a regular Ministry there is no "Baptism, and without Bishops no regular Mi-

"nistry, and without something or other (which "they have not yet determined) no Bishops." This unprofitable Enthusiasm has come on the Church like an East-Wind on a Garden, it blighted where it blew, it destroyed our Blossoms, and left Caterpillars upon our Leaves.

Hence, some have been persuaded, as it is called, to renounce their Baptism, and receive the
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Serm. 1. Water over again from more qualified Hands; but alas! how little is there in the Doctrine of these Teachers, or the Conduct of their Proselytes, that shews a Regard to the main Design of the Institution? They consider not that the great Benefit of the Ordinance is spiritual, and therefore inward; and we may change the Apostle's Words, and yet pursue his Argument, be is not a Jew that is one outwardly, and as little is any Man a Christian for the Sake of his Profession; nor is that Circumcision that is outward in the Flesh, not but that it was outward in the Flesh; but if that is all a Person could say of it, it passed for nothing. And we may transfer this reasoning, that is not Baptism which is external; we call it so, but People are never the better for it, but he is a Jew, and he is a Christian who is one inwardly, and Circumcision or Baptism, is that of the Heart in the Spirit and not in the Letter, whose Praise is not of Men, but of God.

If there was more Care about this, we should not have so much Noise about Words and Names. It is no matter who it was that baptized either you or me, if we value ourselves upon this our glorying is not good: It is a greater Concern to know and feel, that what is resembled in this Ordinance is realized in the Conscience.

So again, it must be confessed, on all Sides, that good People have been intemperate with one another, and argued with a Warmth that has done little Service to the Cause; first, about the Subject of Baptism, whether it may be administered to Infants or no; and secondly, about the Manner of performing it, whether by sprinkling, or plunging. I dare say there are many of both Opinions, who bewail the Excesses that have come into the Controversy, and could wish that the Disputants were Christians as well as Orthodox;
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dox; that in maintaining the Truth they would not grieve the good Spirit of God, but let all Bitterness and Wrath, Partiality, Noise, Clamour, and evil-speaking be put away with all Malice; that the Arguments may be as gentle as the Cause it maintains. I say this is what all serious Persons of both Denominations wish for; and well they may, for if they keep my Text in view, we shall find that its but a very little Matter which of us are in the right, in comparison of this greater and more important Affair. Though it is the Duty of every one to be fully persuaded in his own Mind, and happy is he that condemns not himself in the Thing that he allows. Yet I have something else to take up the chief of my Thoughts: That whether I am to be baptized by dipping or sprinkling; I may have either of these, and yet no more a change of Nature than an Ethiopian has a change of Skin.

Let the manner of washing be either by pouring or plunging, putting away the Filth of the Flesh is not Baptism, that is, it is not significant Baptism, without the Answer of a good Conscience towards God. The Devil would very gladly set us a wrangling about the Mode, on purpose to divert us from the Thing; for whether we are right or wrong in the Controversy, it's very possible we may fall short of the Grace that is signified by it; and then what will it avail to have proved from an hundred Arguments, and a thousand Authors, that we are right in the Manner, when God tells us we have no Lot or Portion in the Matter?

As it is the Design of my Text, so I hope you will be convinced its the Design of this Sermon to carry you above and beyond the Dispute. And my End will be happily secured, indeed, if you do but go away with this Persuasion, that
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the mere Ordinance of Baptism signifies nothing, either to yourselves, or to your Children, without the Answer of a good Conscience towards God: Without this its only profaned, and therefore your Improvement of the Doctrine must be a Resolution never to engage in it without a hearty Concern about this great End for which it is appointed; that you will not be indifferent how it’s done, provided it’s done at all, but desire to have it in that way that will be pleasing to God, and most useful to yourselves: That it shall not be enough for you to walk in all the Statutes and Ordinances of the Lord, but to walk in them blameless: That you will use your Feet in going to the House of God, and keep your Feet when you come there: Not be content with meer offering a Sacrifice, which may be no more than the Sacrifice of Fools, who consider not that they do evil: That they do evil in their very Devotions.

This text, therefore, I believe you will think a very good Foundation for the Part that is assigned to me in the great Subject before us. I am to give you Directions how to manage the Ordinance of Baptism, that you may be blessed in your Deed, and your Labour not be in vain in the Lord. In this it will be apparent to all, that I have no Controversy with any about the Subjects or the Modes of Baptism. Our Brethren that do not administer this Solemnity to Infants, will not be angry at the Seriousness of those that do. Though they may think that the Ordinance is misapplied, yet it will grieve them worse to have it profaned by a want of Reverence in the Temper of such as go about it. And therefore, I am sure, they wish well to those Instructions that are only practical, and which are as much directed to them as others; for whether Persons are transacting for their Chil-
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Children or themselves, whether it is to be done by dipping or sprinkling, they ought to take heed to their spirits, and none of them deal treacherously in the Covenant.

But though I may have no Controversy with these People, yet God knows my Part has put me into a greater War, than any of the rest; my Debate is with the Lufts of Men, with their Formality in Religion, their Carelessness and Indolence about the Things of God, which are only a more covert Sort of Atheism. I should not be very triumphant to hear that any Prophets are made by the Arguments that have been delivered on this Subject, nor will it give me any Uneasiness to be told that there are none; but this is a Lamentation, and shall be for a Lamentation, that after all the Warmth of Persuasion, Men will go on in their stupid, heedles, lifeles Way: It will be enough for them to wash away the Filth of the Flesh, and they will expect in vain the Salvation from that which only comes from the Answer of a good Conscience towards God.

Here you observe in these Words, these three Things.

First, The Faculty engaged in this Ordinance, and that is your Conscience.

Secondly, The Benefit that arises from this Solemnity, and that is the Answer of a good Conscience; and

Thirdly, In this you have very little Concern with Men, but it's all towards God. You do it to please him, and no other Approbation than his will be of any avail to you.

First, You see that being baptized, either offering up yourselves or Children to God in
that Ordinance, is a Work of Conscience, which is that Faculty that affirms a Judgment about your Duty, and therefore if all you have to say for doing it, is, “that it's a Family Practice, "that you tread in the Steps of your Fathers, "it is the Custom of the Place where you live; "People will think it strange if you neglect it; "you will have the Reproach of being singular.” In short, if these are your best Reasons for it, though the Thing itself is an Act of Religion, yet in you, it’s no more than a Conformity to the World: And I fear it may be said of many a one even in the Duties of Worship, that he only fashions himself according to his Lust in the Days of his Ignorance.

Conscience has no Part in the Splutter that some People make about their Devotions, they do not pretend to give you Reasons for it from the Word of God: If they plead the Authority of the Church it’s as high as they will go, but that is a great Way short of the Sacred Rule. Your Duty arises purely from a Divine Command. If it is with a Sense of this that you offer up either yourselves or Children to God, you begin well, but if your Reasons for serving him are fetched any lower than from himself, your Baptism will be no more, than that of Simon Magus.

No manner of Doubt of it, it was valid, according to the wretched Sense that's put on the Word, in this Dispute. By the Validity of your Baptism they mean that which every serious Person ought to despise; whether it's performed by one who had Authority for it, certainly there can be no Question but the Apostle Peter had that: But I can tell them, that this Baptism was not valid, to any good Purpose; it passed for nothing in the Soul of the Man who received it;
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His heart was not right in the sight of God. And instead of being indulged by the talk of vain men in our day that he had got the baptismal regeneration, he is bid to repent of his wickedness, if perhaps the thought of his heart might be forgiven, for he had no lot or portion in this matter; he was in the gall of bitterness and the bond of iniquity, notwithstanding his being baptized by a person of undoubted authority.

Secondly, You see further, that the benefit which arises from this ordinance is owing to the answer of a good conscience. The word ἰσχύς signifies a question as well as an answer. A good conscience is first one that's well instructed about the things of God, it must have a correspondence with his word. As to the unbelievers, their mind and consciences are defiled.

Secondly, It signifies the grace of God in that faculty, that there is a love of the truth, a delight in the law of the Lord after the inward man, that it endeavours to make persons blameless and harmless as the sons of God.

Now the answer of this good conscience may be taken two ways, according to the different sense that's given of the word.

1. For the profession that it makes; Lord, what wilt thou have me to do? Truly I am thy servant. Thou art he whose I am, and whom I would serve. I am not my own, but bought with a price.

2. It may be understood of the demand, or plea, that arises from a good conscience. This is an act of faith in the covenant; and each of these belong to the improvement of baptism; for as in that we confess our dedication by which we are the Lord's; so, at the same time, we lay hold on the relation by which he is ours. I will be to them a God, and they shall be to me a people.
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is the Substance of that Covenant, to which both Parties set their Seal in the Solemnity of Baptism. The Ordinance itself, without this, is a Thing of Nought; but they that say, and do such things, declare plainly that they seek a City, which is an heavenly, wherefore God is not ashamed to be called their God. As to others he shuns the Title, it is as it were forced upon him, but these he owns with Pleasure: And the Importance of this Answer of a good Conscience will appear from.

Thirdly, The Concern it has with God: It is towards him. Our relation to Churches, or particular Professors, is of a lower Nature. Religion is first of all an individual Thing, what I have in myself and not another: I am the Lord's and his only: Not my own, and much less theirs who can have no Share in my Salvation.

For which Reason, I wish some good and learned Men had not fallen in so much as they have done with the Popish Cant, of living within the Pale of the Church. It is plain, this Phrase is used in a very selfish Way, and seldom means any more than the Reputation of a Party: Therefore I was grieved to find this Remark in an useful Annotator upon the Story of Noah's Ark; That there is no Salvation but in the Church. If by the Church they mean in Christ, the change of the Word is scandalous; and if they mean any thing else, the Doctrine is false. To say that by being in the Church our Derivations are from it, is, both Foolish and Wicked: And if by being in the Church, we understand our Communion with it, there must be Salvation antecedent to That: A Man is supposed to be in Christ, and therefore a New Creature before he is admitted into the Fellowship of the Gospel: And if he never does complete his Profession, either
either for want of Opportunity, or for want of Care; though the first is his Unhappiness, and the latter his Fault, yet to say that he shall not be saved, is talking at random, for the Foundation of God stands sure, having this Seal not, that the Lord knows them who are Church-Members, but them that are his.

From these Hints, I shall have my Way very clear to several Directions that I would give you for a more useful Engagement in the Duty of Baptism, and I shall range them under these three Heads.

First, Some are preliminary to your Concern in that Ordinance.

Secondly, Some relate to the Work itself, and the Temper with which it ought to be performed. And

Thirdly, Some follow after, and become our Duty when the Solemnity is over: And in all these I shall consider with an equal Regard, both the Case of those, who offer themselves to God, and those who bring their Children: For whatever Difference there may be in their Opinions, I am sure there is none in their best Interest.

Now, if you would make Baptism to be more than the washing away the Filth of the Flesh; if in that, you would find the Answer of a good Conscience towards God, I hope you will give your Testimony to the following Directions.

First, I shall begin with those which are preliminary to the Duty: And under this Head I may bring in the whole Practice of that Religion, that's undefiled before God and our Father, but I will mention no more than these three Particulars.
I. That your Conversation becomes the Gospel of Christ.

2. That those of you who design to devote your Children to God in Baptism be partakers of the Lord's Supper, and that such who are Adult do enter upon one Ordinance with a View to the other.

3. That you guard against the evil and dangerous Opinions that some People have got into about the Nature and Design of Baptism. I shall pursue, and enlarge upon these Directions in their Order.

1. It is supposed, and it must be so, that those People who are either admitted to Baptism, or whose Children are brought to God in that Ordinance, have a Conversation becoming the Gospel of Christ.

That's a low Notion of it, "that it is no more than a Civil Badge, to tell the World that we make a Profession of the Christian Religion as distinguished from others. If it is only that, it is pity we should have it, nor was there any Occasion to deliver it from a Fund of Authority, that comprehends all Power in Heaven and in Earth.

A Drunkard, a Swearer, a scandalous, or an ignorant Man, is no better than an Heathen, or a Publican; he has nothing to do to take the Covenant into his Mouth, much less to receive the Seals of it: As in the Lord's Supper such an one only eats and drinks Damnation to himself; so Baptism to him, will prove like the bitter Waters that cause the Curse. It's only the Profstitution of an Ordinance of God to the Formality and Prophaneness of Men.

There
There's a dreadful Threatening against the Man who eats of the Holy Things of the Lord, having his Uncleanness upon him; and this obliges to the greatest Care, those, who bear the Vessels of the Lord that they be not Partakers of other Mens Sins, but keep themselves pure.

This, I think, may be laid down as a Principle, that I am to admit no Child to Baptism, one of whose Parents I would not receive to the Table of the Lord: Nor should any adult Person be allowed one Ordinance, who gives sufficient Ground of debarring him from the other. I cannot see any Value in that Objection, "Why should the Child suffer for the Parents Fault?"

Because I consider the Baptism of a Child as an Act of the Father, it is the surrender that he makes of what God has graciously given him: Now, if his whole Life declares that, he never gave himself to the Lord, its combining with his Hypocrisy for me to assist him in giving of his Infant.

We call these two Institutions of the New Testament the Seals of the Covenant, but they never seal what you have not, nor can they seal any thing that you did not. If they are Seals on God's Part, it is, of his Love to you in your Pardon and Sanctification: But how can this be, when they are the Things which you despise? And if they are Seals on your Part, it is of your Resolution to be the Lord's: Whereas you are resolved not to be his, but are alienated from the whole Life of God, through the Ignorance that is in you.

I begin with these Directions, and if you do not begin there too, it is in vain either for me to add, or you to hear any more. If you are Enemies to the Cross of Christ, it signifies nothing offering yourselves or your Infants to God in Bap-
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I. Baptism. You must abstain from all Filthiness both of Flesh and Spirit, or otherwise it will do you no good to wash away the Filth of the Flesh: For all this, while there is a powerful Reluctance in your Nature, you are not subject to the Law of God, instead of having the Answer of a good Conscience towards God.

I fear there's many a one who would be afraid of leaving his Child unbaptized, and yet he has no other Fear of God before his Eyes: As if he thought Baptism was more needful to his Infant, than Repentance to himself. How uneven are the Notions of ungodly Men about Religion? Who would think they should lay so great a Stress on a revealed Law, that take so much Pains to break all the Inlaid Commandments of Nature; the Work of the Law in their own Hearts?

Wilt thou know, oh vain Man! that there is a thousand Times more Necessity of Repentance and Faith, and Fruits meet for Repentance than there is of Baptism either for thee or thy Child; and until thy Life is better, thy bringing an Infant to an Ordinance is an Abomination to the Lord, like Smoke in his Nose: Until thou hast done offering thyself to Mammon, thou hadst as good offer thy Child to Molock: Thou knowest that the true God, is one, whom thou hast nothing to do with. And if there is any here whose Case this reaches, may it go into his Conscience. If the next Time such an one is to think of the Ordinance of Baptism, he is led to enquire into the Ground of his own Salvation, he will be very happy in the Argument.

2. As a Consequence upon this, it is very desirable that they who offer themselves to God in Baptism, should do it with a View of owning the same Covenant in the Lord's Supper, and that those who have thought of bringing their Infants
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Infants to that Ordinance should have engaged in the other, before hand.

I don't apprehend one single Argument, that a Person can have against his joining in the Lord's Supper, that does not conclude as much against the baptizing of his Child. The unfitness that deserves to keep you from the one, will have the same ill Consequence in the other.

The two Ordinances of Circumcision and the Passover were made equal Parts of Profession among the Jews, and he that neglected bringing the Offering of the Lord in his appointed Season, had no claim to the other Solemnity for his Male Child, but was to be cut off from among his People. We have, in the New Testament, as plain a Command for the Lord's Supper, do this in remembrance of me, as we have for Baptism of any Sort; and will you become partial in the Law?

The Success of Christianity at first was remarkable this way, as People turned to God from dead Idols amongst the Gentiles, and from dead Works amongst the Jews, so they brought forth Fruit meet for Repentance. In the 2d chapter of the Acts that vast Number of Converts were bid to save themselves from an untoward Generation in which they lived, to believe and be baptized: And in Obedience to their Doctrine they were so, and the same Day they were added to the Church. I suppose that Phrase takes in all the Parts of a Profession, as it's explained afterwards: They continued in the Apostle's Acts ii, Doctrine and Fellowship, and in breaking of Bread and in Prayers. The Converts were very ready to receive Ordinances.

And here I would take Occasion to give an hearty Advice to those in this Assembly who are of another Opinion from me, and I hope the
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different Cast of our Notions will not make my Words fall to the Ground, as Waters that cannot be gathered. It is upon this Case that I hear there are several, who suppose that Baptism is only the Work of those that are grown up, and yet neglect it themselves. My Brethren, whoever is in the right in Doctrine, you are quite wrong in Practice: Don't despise the Advice of one who has more Value for your Happiness, than he has for his own Opinion; I will give you it in the Words of Ananias, Why tarriest thou? Arise and be baptized, washing away thy Sins, and calling on the Name of the Lord.

You know in what halle the Eunuch was; See, here is Water, what hinders me that I should not be baptized? Peter upon seeing that the Holy Ghost fell on them that heard the Word, soon concluded what was next to be done; What Man, says he, can forbid Water, that these should be baptized who have received the Holy Ghost as well as we! The Jailor was baptized the same Hour of the Night; and it is but changing one Turn in the Exhortation, and that will serve those of different Sentiments, and with whom my Concern chiefly lies.

Own the Covenant for yourselves, in the Way that God expects it from you, and then it's more regular and uniform to own it for your Children. I am far from pretending to be either an Example or a Judge for other Ministers; but I have along while thought that admitting Children to Baptism, whose Parents live in a plain Neglect of their Duty, has sheltered a great Impropriety in Churches: I am sure it's not doing things decently and in Order: It's beginning at the wrong End. Put them in Mind how the Covenant runs, I will first be a God to thee, and then to thy Seed after thee. Thus one Ordinance shall appear con-
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connected to another. You will be among the living, and praise our God. The Fathers to the Children shall declare his Truth.

3. As another Preliminary to your Benefit and Comfort in this Ordinance, do not admit of some vile and dangerous Opinions, that Men of corrupt Minds have tossed into the World about it; I will mention these three.

1. That it is a regenerating Ordinance.
2. That there is no Salvation without it.
3. That the Salvation that comes by it, is owing to the Regularity of the Minister that performs it.

1. It is a base and carnal Opinion to say that it is a regenerating Ordinance. The Papist tells you very roundly, that it washes away Original Sin: If so, I suppose there would be no Occasion in the New Testament to complain as David did in the Old, Behold I was shapen in Iniquity, and in Sin did my Mother conceive me; for which he prays, purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter than Snow. But, it is apparent, that the Apostle Paul had no such Notion of it. Ananias, indeed, bid him be baptized, and wash away his Sins: But that refers to his calling on the Lord Jesus: Remission of Sins comes with the Sanctification that is by Faith in him. It is the Baptism of Repentance for the Remission of Sins, that is, the Baptism that obliges to Repentance; as even John's did; and the Baptism that led up to the Righteousness in which we are accepted and pardoned, and this Saul had before his Baptism; he did no more than declare his Consent to, and his Dependance upon that Covenant in which he was to be baptized.
So that as to the Guilt of original Sin (and actual too) it was done away, but the remains of it stuck by him as long as he lived: And a great while after his Baptism he complains, in me, that is in my Flesh, there dwells no good thing. O wretched Man that I am, who shall deliver me from the Body of this Death? It is far from being the Baptism of Repentance, that is advanced with such Notions as supercede the Practice of Repentance; no: Poor Wretches are taught to think that a Minister has done all that for them which ought to be their chief Care for themselves. But its plain when the Grace of God comes into the Souls of Men, it roots up all that the Church has planted.

We are told in the Office for baptizing Infants, that "the Child is conceived and born in Sin;" then follows a Prayer for sanctifying Grace, and so when he has got the Water and the Cross in his Forehead, the Priest ventures to say, that "this Child is regenerated and "grafted into the Body of Christ's Church:" And afterwards this is delivered in a Prayer, "We give thee Thanks, most merciful Father, "that it has pleased thee to regenerate this In- "fant with thy Holy Spirit, and to receive him "for thine own Child by Adoption." And how early are poor ignorant Persons taught to say "that in their Baptism they were made "Members of Christ, Children of God, and "Inheritors of the Kingdom of Heaven?"

But can Regeneration, Adoption and Union to Christ mean so little in the Bible, as they do in that Catechism? Are Children to be taught to go astray, speaking Lies as soon as they are born; for either what they say is false, or if there is any way of making it true, it is not enough to be a Privilege. And its a Notion of the fame
Stamp that closes the whole Office; that "its "certain by the Word of God. Children "which are baptized dying before they commit "actual Sin, are undoubtedly faved." As God himself has thrown a Vail over this, so intruding into those Things which we have not seen, only proves that we are vainly puffed up in our fleshy Minds. But it is very bold to say that its certain by the Word of God, which the Word of God has never told us a Syllable of.

Whether your Children are regenerated by Baptifm or no, is more than we can tell: God has not said it. That they shall be sanctified and filled with the Holy Ghost from their Mother's Womb, upon their being received in this Ordinance, is making the Blessing of the New Covenant come by the Will of Men, and of the Will of the Flefh and not of God: But be not deceived, God is not mocked, don't think so idly of those Favours that come by his Spirit: If he does not more for you than Ministers were capable of doing by Baptifm, if the Regeneration of that Ordinance, is all the Regeneration you have, you are still sowing to the Flefh, and must reap Corruption.

2. It is another very dangerous Opinion that there is no Salvation without Baptifm: the former Notion brings you into Stupidity, and this into Despair; but the Comfort is, that there is as little Ground for the one, as the other. Where has God made either this Ordinance, or any other so needful to Happines; so that Persons who cannot have them, which is the Cafe of many Thousands, are under a Necessity of perishing eternally? Why will Men talk with such a Confidence? As if they had the Keys of Death and of the unseen World; and could, at their own Pleasure, make Passes either to Heaven or Hell!
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Serm. I. Hell! Is it in this Sense that they have the Keys of the Kingdom of Heaven? We may well say, as the Scripture does, upon another Occasion, Wo! Wo! Wo! to the Earth, because of such a Plague, that Happiness and Damnation shall be disposed of by a selfish and peevish Order of Men.

But rejoice, O Daughter of Sion, that thy King reigns; and there is but One of whom it is said, that he has the Key of David, He opens and no Man shuts, he shuts and no Man can open, don't give way to such a Notion as will tear the Bowels of tender Parents with unquiet Fears about their Children that die young: Don't think that they are not in the Covenant, because not received, as its called, into the visible Church.

We have one Cafe in the Bible that will shew us how good Men used to think upon this Head, and that is David's Behaviour upon the Death of that Child which he had by Bathsheba: He was not to be circumcised until the eighth Day, now he died upon the Seventh, but what then? Is that any Torture to the Father's Hopes? No, far from it; he speaks with as much Serenity as if he had lived to the ninth Day, I shall go to him, but he shall not return to me.

I think there is a Practice which pays too great a Compliment to this scandalous Notion, and that is hurrying on the Baptism of a Child because it is sick; for which I can see no show of Argument, unless it springs from this Root of Bitterness that I have been speaking of. I rather think a dying Creature, one, of whose Recovery we have no Hopes, cannot be the Object of Baptism; that Ordinance was never designed to be used among Protestants, as extreme Unction is among the Papists.
We do, and I think with a great deal of Justice, refuse to administer the Lord's Supper to a Person on a Death-bed, and I cannot see but the Argument is as conclusive against this Abuse of Baptism. He that believes makes not haste. If God has given me a Child, I shall resign it to him very often, before I do it in a solemn Ordinance, and if he denies me an Opportunity of expressing this in the Manner I think it ought to be done, it will be no Part of my Uneasiness, if it dies unbaptized: It is better I think to leave such a Duty undone, than not to have it well done. God never expects it either from you or me, when he has thrown a Bar in our way, that we break it, or leap over it. There is no more Harm in your not doing it, than there was in David's not building the Temple: You had made Provision for it, and you did well in that it was in your Heart. And though you should not haften the Work with such an Opinion as this, yet take Care that your Good be not evil spoken of, that you do not harden others in it, and so become a stumbling Block to them that are weak. As the Apostle, in a parallel Case, says, If any Man see thee who hast knowledge sit at Meat in the Idols Temple; shall not the Conscience of him who is weak be emboldened to eat those Things which are offered in Sacrifice to Idols? And through thy Knowledge shall thy weak Brother perish for whom Christ died; but when you so sin against the Brethren, and wound their weak Conscience, you sin against Christ. The Argument holds good here, perhaps you are not so much in haste for the Baptism of your Child, from a Supposition that there is no Salvation without it; but what if an uninstructed Neighbour puts this Sense on the Zeal you shew to have it done, and conclude it is for the same Reason that would have moved C 3 1 Cor. viii. 10.
him to do so; you may in this, lay the Foundation of a great Uneasiness to him if the Providence of God should do, what we have ten thousand Examples of, snatch away his Child on a sudden; the Error of his Judgment is enough to throw him into melancholy, and thus through thy Knowledge shall thy weak Brother offend.

3. It is of all others an Opinion the most foolish and impudent, that the Salvation which comes by Baptism is owing to the Regularity of the Minister that performs it, and that not a Regularity in a Moral Sense but an Ecclesiastical one. By his being a fit Minister to baptize, they do not mean, that he shall be sober, of good Behaviour, apt to teach, holding fast the faithful Word; all this avails him nothing without a Lineal Virtue, which if it did not come from Anti-Christ, it certainly came through him. Nay, so foolish have some been in this unmannerly Doctrine, as to tell us "the very Immortality of our Souls is owing to the Baptismal Spirit; which, since the Apostle’s Days, is only conveyed by Bishops." As if it was not enough to confound the Works of Grace, unless they destroy those of the God of Nature. If you proceed to the Ordinance with any such Delusions in your Head, it’s no wonder that you fall short of the Benefit. The Foolishness of Fools is deceit. You ought to be established in the Truth, and the Truth shall make you free. Be not carried about with every Wind of Doctrine, or suffered to be tossed to and fro, by the Slight of Men, and the cunning Craftiness of those that lie in wait to deceive. If you offer the Blind for Sacrifice is it not evil? A wise Man’s Eyes are in his Head, but a Fool walks in Darkness.


S E R M O N I I.

Secondly, Am to give you some Directions that relate to the Work itself, and are to be observed at the Time of the Administration; and under this Head I will not crowd you with a Multitude of Particulars, but only leave with you these three Things.

1. Be satisfied that it is performed according to the Rule given you in the Word of God.
2. If it be possible, let it be done in the Publick Assembly of his People.
3. There should be a great deal of Seriousness in your Temper, whether you bring yourselves or Infants to God in this Ordinance.

1. It is of the utmost Importance to the Benefit and Comfort of this Duty, that it be administered according to the Word, otherwise, though there may be a washing away the Filth of the Flesh, there will never be the Answer of a good Conscience towards God. As if our Saviour foresaw how much this Ordinance was to suffer by human Intrusions, he sets a Bar quite round the Institution.

1. By telling the Apostles that this Order to baptize into the Name of the Father, of the Son, and of the Holy Ghost, was the Result of his having All Power given to him both in Heaven and

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Serm. in Earth: From which I would conclude, that the Solemnity is complete as he left it, and that it wants no more to make it effectual. And then

2. He places a Caution on the other Side, teaching them to observe all Things that I have commanded you. And you are to limit the Promise with which he closes, by the Rules that he had given them; lo, I am with you always unto the End of the World. This Divine Presence will attend nothing but a Divine Ministration: When People leave Christ, and the Method of his Worship, he will leave them. He has not published his Laws, as Men do theirs, with those Imperfections, that they must be explained and mended; no, he is the Rock, and his Work is perfect, and all his Commandments are sure.

The Institution itself is a Divine Ceremony: It would be of no Value if we had not his Command for it. We never could be of Opinion that either dipping or sprinkling would be of any avail, if we did not find it among the Orders given by an exalted Saviour. Therefore, to throw our Ceremonies among his, is mingling two Authorities together: If he had thought that washing with Water was not sufficient without the Sign of the Cross, he would have told us, and made that supernumerary Addition more ancient than it is: For from the Beginning it was not so. We may call it a Token of Peoples fighting manfully; but its no Token for Good, nor did Mankind ever find any more Courage in those that have it, than in those that want it.

Nor does it scatter among those that have received this Mark in their Foreheads, any Zeal for the Doctrine of the Cross. They do not understand better than their Neighbours the great Article of Justification, from that Righteousness that was brought in by the Death of the Cross;
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Cros; nor did we see that it promotes the Influence of the Cross upon our Hearts and Lives, that it makes People more self-denying, and mortified to the World: In a Word, it rather tends to crucify our Lord afresh in the Honour of his Authority, and the Liberties of his People. It has made Men Schismatics who walk in all the Statutes and Commandments of the Lord blameless; and is a Token of nothing so much as this, that other Lords have had Dominion over us.

And as to that other Piece of human Lumber that's come into this Ordinance of appointing Godfathers: 'Tis such an undoing of what God has established in the Laws of Nature, such an over-ruling and transferring a parental Authority, that it's no Wonder that so little Good comes of it. That it has spread a Perjury through the Land, and brought People into a Habit of Promising and Vowing what they never designed to perform, is not so much as denied: And what Benefit may be expected to a poor Child who is offered up to God, with a Solemnity of so much Falseness I cannot imagine. Solomon has given such a Name to these Practices that should not make us very fond of them: If thou vowest a Vow unto the Lord, defer not to pay it, for he has no Pleasure in Fools.

If any should object that the Sprinkling of Infants is a Breach of this Direction, that it's not according to the Word of God, and therefore must be as bad as those Abominations that I have now mentioned; I am satisfied any Brother who loves the meekness of Wisdom will not despise this Answer, because there's a great Difference between making the divine Rule, and totally laying it aside: The Reason why we do not act as some other Christians do, is, because we think these
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Serm. II. these Demands are not made in Scripture. And though they may think they are, yet both Parties pay a Deference to the Book of God. But it's quite otherwise, when there's no pretence of fetching the Practice from this Rule, but are going willingly after the Traditions of Men, the Rudiments of the World, and not after Christ.

In one Controversy the Scripture is magnified, though not fully understood, in the other'tis depreciated. Keep the Ordinances as they are delivered to you, and the Commandment pure and unrebukable unto the coming of Jesus Christ, or otherwise, instead of a Blessing we bring upon ourselves a Curse. The second Commandment relates to the Worship of the true God in a right Manner, and the only Standard of that, must be the Rule that he has given us: He there shews us what a different Intail there is on your Children, as Parents keep close to the Direction, or as they wander from it. He is a jealous God, visiting the Iniquity of the Fathers upon their Children, unto the third and fourth Generation of them that hate him: He considers Superstition as no better than a Hatred of God, and therefore this is so far from being the Way to hereditary Mercies, that it is an Iniquity to be visited upon the Generations that come after them; but he shews Mercy unto Thousands of them that love him, and declare their Love to him by keeping his Commandments. You see then the way that you have for any Hope of obtaining Mercy, either for yourselves or for your Infants, in this Ordinance.

2dly, It is very desirable that this Solemnity of Baptism should be administered in a publick Assembly. John's was so: He did it in the Face of Multitudes, and I think the Nature of the Ordinance requires it. 'Tis not so properly
my closing with God's Covenant either for myself or my Child: If it is with my Soul as it ought to be, that must be done very often in private, with a greater Freedom than I can use before any Witnesses: But when I do this in Baptism, it is my Declaration to the World, or at least to the People of God, that I will be the Lord's. This was plainly the Case with that great Shoal of Converts which were brought in by the Draught of one Sermon. Peter bids them repent and be baptized. This Repentance was a secret Thing, a godly Sorrow that lay within themselves, but they gladly received the Word, and were baptized, about three Thousand of them, and so were Witnesses to one another.

The Examples of the Eunuch and the Jailor, are far from concluding against this Rule. As to the former Philip was alone with him, and so preached the Gospel to him, and he was never like to see him more; but however, his Baptism was as publick as the Sermon by which he was converted. The Jailor's Case does plainly turn the Argument the other Way, for he was baptized with his Household, before all those that made up the Auditory.

The Benefits of a publick Administration ought to turn the Scale. I believe both Ministers and People find a great deal of Difference in the Frame of their Spirit, when they are pulled at once out of the Noise of the World, and can hardly shake off the Cares that hang about them, and when on God's own Day they have given a solemn Discharge to every Incumbrance of that Nature. It is certainly desirable in this Ordinance, as well as in others, to attend on the Lord without Distraction. Besides, as all Things are to be done to the Use of edifying, so whatever does most answer that End, will be chosen
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chosen by a Man who would keep a Conscience void of Offence towards God. Now, as the Assembly has an Opportunity of being instructed about the Nature and Improvement of the Duty, so the Party baptized, is received under a larger Confluence of Prayer. However, I leave you to judge of this Rule by your Consent to the next, and that is,

3dly, Let it be done with the greatest Measure of Seriousness. Abraham fell on his Face when God talked with him, and gave him the Covenant. 'Tis indeed an awful Transaction, when you call Angels and Men, as Witnesses to the Surrender that you make either of yourselves or your Children. When Josua had engaged the Promise of the Israelites, that they would not forfake the Lord God of their Fathers, he set up a Stone, and tells them, this Stone had heard all the Words that he had spoken. The Meaning is not according to the Sound of the Expression, but it signifies thus much, that when they saw that Stone, it might put them in Mind of what they had said.

But, in this Case, we have living Witnesses. We can appeal to the People of God: They have heard you profess your Consent to the Covenant, and they who are like to see how you bring up your Children, know what you have promised for them, and would you have your Wickedness shown before the whole Congregation? Angels are in our Assemblies, and would it not grieve you to know they make this Remark.

"There's a Wretch who compassed God about with Lies, who engaged himself to do the Parent's Part in a Christian way, and yet brings up his Children to the Destroyer." Nay, every one of the Assembly have their Eyes upon you, and therefore they will be looking after
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after you; and if your Care is but a Counter-Part to your Promise, You pay your Vows in the Courts of the Lord, and among all his People. I have often wondered at some Professors who shew so much Seriousness at the Lord's Supper, should make any Abatement of it in Baptism. They are but two Seals to the same Covenant, and ought to be attended to with equal Reverence. Nay, if there is to be any Distinction, it's on the Side of Baptism, because that's only once done for ourselves, or for that particular Infant: Whereas we are often called to eat this Bread, and drink this Cup, and shew forth our Lord's Death until he come.

It must strike you with an Awe to consider what you are doing; you have conveyed to your Children a Nature, that without the Grace of that Covenant that you own in Baptism, will make them unhappy for ever; and therefore you owe that Infant, who, by yourselves, is made a polluted Creature, the utmost Care that he may have a second Birth. In the Dedication of him to God, you confess a lineal Stain that's derived from one to another, and how deep ought the Sense of this to go into your Souls?

And then again, reflect upon the Hope that is set before you; the Ordinance of Baptism is a Memorial that God has consecrated for us a new and living Way: That when we lie in our Blood, he passes by with a Look and Voice of Love, and says unto us, live. What an Honour is it upon you now? And what an Earnest of the Satisfaction above, if you are Parents to a Child of God? If what he has graciously given to you, he has more graciously owned to be his?

They are dear to you, your Lives are bound up in theirs, but what if both you and they are in the Bundle of Life with the Lord your God?
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Serm. II. A Person who has devoted himself to such Meditations, who feels the Horrors of a polluted Nature, and breathes out his Desires after a renewed one, will have his whole Soul engaged.

And when I am recommending to you a serious Performance of this Duty, suffer me to tell you that there is one Practice, which, if it is not inconsistent with it, looks very unsuitable to it, and that is any sensuous Joys upon these Occasions. We are told, that the Ark was an Emblem or Figure of our Baptism, and when Noah entered into it, we read of Abundance of Eating and Drinking, but he was not among that Number. What we call a Christening Dinner, is but a poor Attendant on our putting on the Lord Jesus Christ, and rather looks like making a Provision for the Flesh to fulfil the Lusts thereof. We read that Abraham made a great Feast the same Day that Isaac was weaned, and that seems to be the Season of Life that Nature itself has directed us to rejoice in: When God has preserved a Child through the Weakness and Dangers of Infancy: But to follow Baptism with an excess of Riot, is turning the Grace of God into Wantonness. I should think, that if I had been owning the Covenant for myself or for my Child, my Soul would be so full of it for one Day, that I should not have Leisure for Revellings, Banqueting, and abominable Idolatries.

3dly, I am to give you some Directions which concern your Practice after the Solemnity is over. You may be pleased with the Ordinance, and yet never the better for it: As in preaching the Word, Herod heard John gladly: Many with Joy received the Gospel; and so it may be during the Administration of Baptism, your Affections may be touched; but if it goes no deeper, that Water had as good been spilt on the Ground; and
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and therefore, whether you have been offering yourselves or your Children to the Lord, if you would have the Answer of a good Conscience towards God, charge these four Things on your Soul, and keep them upon the Imagination of the Thoughts of your Heart.

1st, Oftentimes remember what you have been doing.

2dly, Don't think you are baptized into a Party.

3dly, Follow all by earnest Prayer. And

4thly, The whole Work must be looking unto Jesus.

1st, Oftentimes remember what you have been doing for yourselves, and when your Children are capable of it, let them know what you did for them. When thy Sons ask thee in time to come what mean you by these Statutes? Let them be convinced how early a Care you had about them. I don't remember any thing that struck me sooner with religious Thoughts in my Youth, than my Father's telling me how greatly his Soul was enlarged when he gave me up to God in Baptism: And if ever I have taunted that the Lord is gracious, I hope it's in consequence of that Surrender.

'Tis certainly a proper Argument to use with a Child in very affecting Language, which King Lemuel's Mother spake to him, What my Son? Prov. The Son of my Womb, and the Son of my Vows? xxxi. 2.

And for a Father or Mother to say, "I was glad that a Man was born into the World, but a Care about thy immortal Part soon found its way into my Soul; and the first great Act of my Love to thee as an Infant, was returning thee again to the God that gave thee; and..."
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"wilt thou not stand to the Agreement? Shall the Transaction pass for nothing? I am then clear of this mine Oath, and having been a Witness for thee, must at the great Day of Accounts come forth as a Witness against thee."

If such an Exhortation as this, delivered with the Tenderness and Authority of a Parent, does not make an Impression, 'tis a Sign that Conscience is far gone into Stupidity. But do your Children ever hear you talk at this Rate? Are they not rather tempted to think that you baptized them, just as you feed and cloath them? They were Things of course. What Pains will you take to make a Son know the Privileges he was born to? The Title and Extent of his Estate, and what he is like to be Master of, by his relation to you? You'll fit him by Education to enjoy, and perhaps to inlarge the Inheritance of his Father: And it's a mighty Trouble to see that the Fruit of your Pains, shall be a Sacrifice of his Folly. And what, is there to be no Concern about the Transaction you had for him with the great God? Have you given him up in a Covenant of Pardon and Sanctification? And is he never to hear of it?

Nay, telling your Children is not all, but you are to bring them up in the Nurture and Admonition of the Lord. Your Care should be to form their Thoughts and Inclinations to the Blessings you desire for them. What lamentable Cries have we from Parents, who live to see their Children despise both God and them? Then they desire Ministers and Christian Friends to plead the Promise of the Covenant; when either by their Neglect or Indulgence, nothing has been done to make them sensible that they were baptized at all. Whilst they are young you gratify their
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their Humours, and when they are grown up, their divers Lufts and Pleasures; and when you come to settle them, the chief Inquiry is about a Portion in this Life. Now this is so much the Reverse to your whole Profession that you made in Baptism, that it's no wonder that the Blast of God follows this shuffling and trifling Temper, and so instead of desiring that he should be the God of you and your Seed; you throw Religion out of your Families by an after-Bargain: You make sure by Settlements and Articles of every thing else; but leave the Worship of God to shift for itself.

Is this training up a Child in the way that he should go when he is young? Is this laying in against Apostasy? That when he is old he will not depart from it? 'Tis a Wonder that the Churches of Christ continue, if we reflect upon the Folly, the Pride and worldly Mindednes of many Professors in the Disposal of their Children; and the natural Consequence of these Things, that as they are taught to cast off God, God is provoked to cast off them: So that our Assemblies are not filled with such Families as they used to be; but Sinners are awakened and brought in from the East, and the West, the North and the South, while the Children of the Kingdom are cast out.

And so it will be, he will be found of them that seek him not, when he is neglected by the Descendants of those that used to seek his Face. He will never want a People: But these degenerate Plants of a noble Vine, will sooner or later come to find that they want a God.

Endeavour to awake such Thoughts in your Children, tell them what you have done, and what they must do. As they grow up, let them know the Scriptures which are able to make them wise.
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wife unto Salvation, and be sure to acquaint them, that though they were passive in the Ordinance of Baptism, yet that they must be active in the Lord's Supper. Persuade them to own that Covenant in Person, which they were received into by Proxy, that so they may be no longer considered as Descendants from you, but placed on a level with you, Heirs with you of the same Promise. And if Parents would take some special Time for this, I believe it would turn to an Account.

As for Example. On the Birth-Day of your Child, instead of bloating him with Vanity, and giving him a loose to Riot; what if some Time of that Day were spent in serious Prayer both with him and for him. We read of Job's Sons that they went and feasted every one, on his Day, which is probable might be the Day of his Birth; but when these Days of feasting were gone about, Job sent and sanctified them, and rose up early in the Morning, and offered Burnt-Offerings according to the Number of them all, for he said it may be my Sons have sinned and cursed God in their Heart. Thus did Job continually. Thus you may have, as it were, an anniversary Baptism, and give a yearly Revival to the Solemnity of that Ordinance. Take the Rule of your Practice from that good Word; He has given Meat unto them that fear him, he will ever be mindful of his Covenant. Be you so too, say as David did to Solomon his Son, Know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind: For the Lord searcheth the Heart, and understandeth all the Imaginations of the Thoughts; if thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever.

Psal. cxi. 5.

1 Chron. xxviii. 9.

2dly,
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2dly, Don't think, whether you have given up yourselves or your Infants to God in this Ordinance, whether it be by Dipping or Sprinkling, that you are baptized into a particular Denomination. In all these little Varieties, as there is but one Body and one Spirit, and one Hope of your Calling, one Lord, one Faith, so there is but one Baptism. The Character that's taken from the Manner in which the Duty was performed, is taken very low, and looks as if I had rather be considered in my Distinction from God's People than in my Union with them. From hence come Strifes, Railings, evil Surmifings, and perverse Disputings. The Man that defpises me, that denies me his Conversation as a Friend, and will not admit me to Communion, as a Christian, merely because I am not baptized in the way that he thinks best, may be right in his Notion, but I am sure he is wrong in his Practice.

Certainly to quarrel about this, is to forget the main Design of the Ordinance. The baptizing of my Infant does not throw me one Step further from a Person who thinks it unlawful to do the same by bis, and the Reason is very plain, that though there is a Difference between us, yet it's a small one. There are several Things in which both Sides are agreed, and not only so, but with a Harmony of Temper, as well as Principle. As for Example:

1st, It is confessed, on all Hands, that a Believer ought to give himself unto the Lord, and take hold of his Covenant.

2dly, That we should make such a Surrender as this, of all that we have, our Estates, our Honours, our Reputation, and indeed every thing else, therefore
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3dly, A good Man, whatever his Opinion is about this Ordinance, will, and does make a solemn Dedication of his Children to the Lord that gave them; he is prompted to it by a Love to them and a Zeal for God.

4thly, In this Work he will plead the Covenant, that is, be earnest for the Blessings contained in it; he will beg the Lord may be a God both to him and his Seed, that his Children may be pardoned by the Blood of Sprinkling, and may have the washing of Regeneration, and the renewing of the Holy Ghost; nay,

5thly, He confesses his Obligation to bring them up in the Nurture and Admonition of the Lord: And though he cannot join with some of his Brethren in the Ordinance of Baptism, yet he heartily begs that they may join with him, in their Prayers for his Children, and their Advice to them. These two Christians can bow the Knee together to the same Lord Jesus, he is both their Lord and ours: Only here's the Difference, the one thinks his Motions and working of his Soul about his Posterity may be expressed in Baptism, and the other thinks not. So that upon the whole you may conclude,

15, That neither of them want a Love to their Children, and inward serious Thoughts for their eternal Welfare.

2dly, Neither of them despise the Covenant of God, or any Blessing contained in it: Nay,

3dly, There's no Contempt on the Ordinance on either Side: He that omits it does not live in the Neglect of a known Duty; but carries the same Sense of a Relation to his Infant without Baptism, that another does with it. He that observes it, ought by no Means to be charged with a Profanation. He that is so careful about every
every other Solemnity, and so serious in this, may be in a Mistake, but he has given all the Evidence that Charity can desire that his Heart is right in the Sight of God.

And upon the whole, I cannot see any Sin at being present at an Ordinance, when my Judgment does not approve the Administration. Consider the Apostle's Argument, *Why am I evil spoken of for that, for which I give God Thanks?* That which is an Offence, or Matter of Scruple to my Brother, may be an inward Satisfaction to me, as he pleads, *one Man esteems Rom. xiv. one Day above another; another Man esteems every 5. Day alike; he that regards the Day, regards it unto the Lord, and he that regards not the Day, to the Lord, he regards it not;* that is, he thinks it to God's Glory to neglect it. *He that eats, eats to the Lord, and gives God Thanks; he that eats not, to the Lord he eats not;* he makes it a religious Omission, and he gives God Thanks. The former praises him for the Sense he has of his Christian Liberty, and the latter for the Conviction he supposes to have of his Duty; now if God be thanked, why should they be worried?

Such a Temper as this would be more Credit to Religion, than a Capacity of gaining Profelytes. I had rather let my Light shine before Men in Meekness of Wisdom than in a furious Course of Argument. *The Wise, the Scribe, the Disputer of this World,* is not the most significant Person in the Church of Christ: And I am so far from being offended at the Strength of reasoning on the other Side, that I can sincerely bless God, that though his People differ from one another, yet the common Adversary cannot reproach either Opinion with Folly.
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Serm. II. There's many an Argument that has not convinced me, that yet has delighted me. I have not thought a Person either the worse or the weaker for his having other Notions, no more than for having another Complexion.

If any say this destroys Christian Unity, I must confess, my Thoughts are quite the reverse to that Imagination. It gives a greater Evidence to the World of that Charity which is the Bond of Perfection, by managing our Differences with Temper than by closing it with Uniformity; and therefore, for People to charge Conclusions upon one another, which they will not own, is unfair. —On the one Hand, to say that the baptizing of a Child, is no more than the sprinkling of a Dog, or that a Child of a Believer, unbaptized, is in the same State with that of an Infidel, is but foaming out our own Shame. Such Language is the Froth of unmortified Nature, the Stench of a carnal Mind, that's Enmity against God: And the Serious on both Sides would hate those Tongues as an unruly Evil, they favour not the Things that be of God.

The same Disposition of Soul you may carry through the other Branch of the Dispute, that is, about the Mode of Baptism. Certainly the Benefits of the Ordinance may be conveyed either way. We are said to be buried with Christ in Baptism. Would it not be cruel for any of our Brethren to say, that because we miss the Symbol of his Burial, that therefore we have not the thing. I believe the Design of these Words is neither to express one Form, nor another: But as we are said to be circumcised in Christ, in the Verfe before, by the Circumcision made without Hands, which is but the putting away the Sins of the Flesh; so we are buried with him, and this must be understood of something done without Hands too. And though I may think that the Words allude to
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to the Manner how the Work is to be performed, yet the Sense of the Expression carries my Thoughts to something that is more than twenty such Allusions, for it signifies no less than my Interest in Jesus Christ. Whatever phrases the Apostle uses he is describing the State of the Soul, and no Forms of Administration. Know ye not that so many of us as were baptized into Christ, Rom. vi. were baptized into his Death, therefore we are buried with him by Baptism into Death. What! Is it to be convinced that ours is the right Way? No, but like as Christ was raised up from the Dead by the Glory of the Father, so we should walk before him in newness of Life, for if we have been planted together in the likeness of his Death, we shall also be in the likeness of his Resurrection. Is this Similitude to tell us the Way how the Duty should be performed: Alas! that's a little Matter indeed: No, it is to put us in Mind of that which is not resembled at all, knowing this, that our old Man is crucified with him, that the Body of Sin may be destroyed, that henceforth we should no longer serve Sin.

As many as have been baptized into Christ have put on Christ: And I may invert the Proposition, that as many as have put on Christ, who are clothed with his Righteousness, and conformed to his Image, these are baptized into Christ, whether it is by Dipping or Sprinkling. Observe the Latitude of the Expression, ye are baptized into Christ, not into this or that Denomination of his People. It's pity that we are known among Men by mere Circumstances: The Name should not be taken from the Quantity of Water that is used; for God never did by the Church, as he has done by the Earth, founded it upon the Psal. Seals and established it upon the Floods.

3dly, Follow what you have done by earnest Prayer. When you have owned the Covenant of God.
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God, it's undoing all again, if you lay aside Family Religion. All the good of this Ordinance either for yourselves or your Children, comes from the Fountain of Life. If he is your God, prepare him an Habitation; if you consider him as your Father's God, be sure that you exalt him. If the Solemnity of Baptism was administered to yourselves since you were capable of thinking or choosing, then you have professed before the World your relation to the Father of Mercies: That you hope to live in his House, and will you not be often knocking at his Door?

Your Baptism is also in the second Place, a Symbol of the Relation you stand into God's People; it may be said of you now, as it was of those of Old, All our Fathers were under the Cloud, and all passed through the Sea, and were all baptized unto Moles in the Cloud, and in the Sea. And they did all eat the same spiritual Meat, and did all drink the same spiritual Drink. So that you may look upon your Brethren as Fellow-Heirs of the same Body, and Partakers of the Promise in Christ by the Gospel.

Learn then to pray for them and with them, if you are Heirs together of the Grace of Life, that your Prayers may not be hindered; this is the most endearing Work that you can be employed in: It shews the best of your own Love, and engages the warmest of theirs: This is the Fellowship of the Spirit.

Let me in the same Exhortation put those People in mind of their Duty who have given up their Children to the Lord. You have several Occasions to feel the Parent: In their Sickness, their Cries, their Dangers: At these Times præfite the Christian. You are afraid of their starving, and therefore provide for your own; if you did not so, it would be denying the Faith.
But are there no other Neglects that will be called your denying the Faith? That your Surrender of them to God, and the rest of your Behaviour be all of a Piece? That when your Child is capable of asking you, why you are at so much Pains to instruct him, so afraid of his doing ill, so importunate for him on your Knees, you'll be able to say, this is no more than following the Baptismal Vow.

4thly, There must be always a looking to Jesus. This may be called a general Direction that comes into every Duty: But here it stands under a particular Mark, for the Apostle says that Baptism saves us by the Resurrection of Jesus Christ, who is gone into Heaven, and is on the right Hand of God, Angels and Principalities and Powers being made subject to him.

A Regard to him is that which animates our Practice, as well as maintains our Hope. The Apostle argues in the beginning of the next Chapter, forasmuch as Christ has suffered for us in the Flesh, we should arm ourselves with the same Mind; for he that hath suffered in the Flesh, hath ceased from Sin, that he should no longer live the rest of his Time in the Flesh, to the Lusts of Men, but to the Will of God. And the same Plea is drawn from that Article of his Story that is mentioned in my Text, His Resurrection: That as we are buried with him in Baptism, so in that we are also risen with him through the Faith that is of the Operation of God, who raised him from the Dead: And you being dead in your Sins and the Uncircumcision of your Flesh, he has quickened together, having forgiven you all Trespasses.

This will keep you to the Purity of Worship, for if you be dead with Christ, as you ought to be in Baptism, to the Rudiments of the World, why, as though living in the World, are you subject to Ordinances after the Commandments of Men? This
This will give a heavenliness to our Conversation: If ye be risen with Christ set your Affections on Things above, where Christ sits at the Right Hand of God. And this will make you dare to die, knowing what Conformations you have made, for ye are dead, and your Life is hid with Christ in God, that when he who is our Life shall appear, we also shall appear with him in Glory.

Let these be the Heads of Nurture and Admonition that you give your Children, that they may have the Knowledge of the Truth as it is in Jesus: Desire that they may learn Christ, and be found in him. We have a mighty Run now against revealed Religion, by those that do not much exceed their Brethren in what's called natural. But remember that you are baptized not only in the Name of the Father, but of the Son and the Holy Ghost: And shall your Children be brought up as without Christ? Or ever say to you as some Disciples at Ephesus did to Paul, We have not so much as heard whether there be any Holy Ghost? We may well answer to such a Profession, as he did, unto what then were ye baptized? We find the Danger of those Impressions made upon those that never had any Education, or through a great deal of Sloth have lost it. You therefore, beloved, seeing that you know these Things, beware lest you being led away by the Error of the Wicked, fall from your Stedfastness: But grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.

In this, you'll see your Persons accepted, your Iniquities pardoned, your Debates with one another reconciled. He has united you in Principle. You have obtained the like precious Faith through the Righteousness of God and our Saviour. He has united you in Character, for as many of you as have been baptized into Christ, have put on Christ,
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Christ, there is neither Jew nor Greek, there is neither Bond, nor free, Male or Female, Sprinkling or Dipping, but ye are all one in Christ. And he will unite you in Habitation: You are no longer to be scattered or separate Assemblies by Conscience or Prejudice. Our various Opinions about this Ordinance, shall hinder none of us from that common Salvation that we have in him, who has baptized us with the Holy Ghost, And to him that has loved us, and washed us from our Sins in his own Blood, to him be Glory and Dominion for ever and ever. Amen.
THE

DOCTRINE
OF

BAPTISM,

PROVING

That it is in the Faith of the Trinity.
SERMON I.

The Improvement of Baptism is a Thing of more Value than the Mode and the Subjects: It was appointed by Christ, administered by Teachers: Always desired by Converts. To be performed in the Use of Water, in the Name of God, (which makes it one of the greatest Works in Life) i.e. with regard to his Authority, Command, Perfection, Honour, Favour, Blessing, Image, Mercy, Capacity, and the Communion of his Saints. It was not a Practice borrow'd from the Jews. Christ's Deity argued from the Ordinance. We are universally resigned to him; worship him as God, with an open Profession.

Matt. xxviii. 19.

—Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost.

Have not chosen these Words to entertain you with any doubtful Disputations about the Subject or the Mode of Baptism, but upon a superior Design; and that is, a right Improvement of the Ordinance. The other way of preaching ministers 1 Tim. que- i. 4.
questions, rather than godly edifying that is in Faith; what I aim at, is a Point in which we are all united. It's a more awful Question what it is to be baptized, than who should be the Persons, and how it ought to be performed.

I think it no hard Matter for sincere Christians to be convinced, that it's possible to differ with equal Love to God, and equal Charity to one another. There's no Occasion, on this account, to judge and set at nought your Brother. If you see there's a Spirit of Religion in the People, take Care you do not ruin it in the Manner of this Debate; don't speak of that with Contempt which others observe with Reverence; but receive one another as Christ has received us to the Glory of God. Let not that which is Matter of Conscience to them be matter of Ridicule to you.

I have all the Conviction that can be desired, that many who offer their Children to God in Baptism durst not be guilty of profaning an Ordinance, and that many who take another Method durst not be guilty of neglecting a Duty. Each of them gives God Thanks, and obey what they take to be his Will. He has a Glory from them both; they are equally accepted by him. Religion has not made either Opinion a Term of Communion with God, and I see no Need that it should be a Term of Communion with Men. As we have one Lord, and one Faith, so we have no more than one Baptism.

'Tis possible that People may agree in their Notions upon the Manner of Administration, and be never the better for it. Whatever my Opinion is about Dipping or Sprinkling, without the washing of Regeneration and the renewing of the Holy Ghost, 'tis all as Water spilt upon the Ground, that cannot be gathered. What signified the Circumcision of Ishmael in his Infancy,
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fancy, or the Baptism of Simon Magus in his riper Years? They were each of them called the external Seals of a Covenant, which the Persons knew nothing of: The one was a Mock, and the other in the Gall of Bitterness. And therefore, as I said, 'tis of much greater Importance, to know what it is to be baptized; for as many of you as have been baptized into Christ, have put on Christ.

I don't speak this with any Contempt of the outward Sign. I believe the Use of Water in this Solemnity is by the Appointment of Christ Jesus, and what he has bound upon his Churches to the End of the World. But it's the Spirit, the Meaning, the Instruction, the Advantage of the Ordinance, that you and I are concerned in.

The Words of the Text are well known to give us some Account of both, they are the last Orders that our great Law-giver left with his Disciples, after he had finished Transgression, and made an End of Sin; after he was raised to the Right Hand of God, and had received all Power both in Heaven and Earth. In this Fulness of Authority he directs those whom he had chosen and ordained to go into all Nations.

His Empire was now unconfined; He himself was sent only to the Lost Sheep of the House of Israel, but his Servants were to make Disciples everywhere. To which Purpose he does not only appoint the preaching of the Gospel, but a new Solemnity, in which they expressed their Dedication to him, being baptized into the Name of the Father, Son, and Holy Ghost.

The Persons employed in this Work were the same who should be endued with Power from on high, and sent out as Witnesses to Him. 'Tis a Part of the ministerial Office, and joined with our teaching Men to observe all Things that he has com-
commanded. We find that the Preachers of the Gospel always did it, and the People who gladly received the Word, desired it. How indifferent forever it appears to some in our Day, yet the Grace of God never failed to stir up an early Regard to it in Times of Old. The three Thouand Souls converted at Peter's Sermon, were baptized and added to the Church the same Day. Though we do not read that Philip did any more to the Eunuch than preach Christ Jesus from the 53d of Isaiah, yet the Spirit that opened his Understanding to a Mystery did the same to an Ordinance. As they came to a certain Water, the Eunuch makes the Proposal; he was not prompted to it, or push'd upon it, but speaks as soon as he saw; here is Water, what binders me to be baptized? And though Saul after his Conversion was not thus hasty, yet Ananias would have made him so; why tarriest thou? Arise and be baptized, and wash away thy Sins, calling on the Name of the Lord. And thus faith Peter upon the Success of his Ministry at Cesarea, can any Man forbid Water, that these should not be baptized?

The Words of our Lord's Institution, baptize them into the Name of the Father, Son, and Holy Ghost, lead us to consider this great Solemnity; first, as it is an external Action; and, secondly, as the Design and Meaning of it is explained at large. The external Sign is baptizing; the Heart, the Soul, the Signification of it is, that it's done in the Name of the Father, Son, and Holy Ghost.

1. The Thing that he directs them to is Baptism, which signifies the Use of Water upon the Body. That the Action itself is of no Value, we can own as readily as they who deride it: But the Question is, whether it is not the Will of
of God concerning us. Has he not bid us do it? Have we not received it of the Lord Jesus?

The Argument drawn from this for human Ceremonies is of no Weight at all. We may justly contend against any Subjection to the Will of Man, upon Reasons that are never to be used against an Institution of our great Law-giver. The Question is not whether there are Shadows, Ceremonies, and outward Signs in his Worship, but who has the Right to appoint them.

He begun with Figures of Religion in Paradise, making the Tree of Knowledge to be the Text of Adam's Duty, and the Tree of Life the Pledge of his Acceptance. He was worshipped by Sacrifices from the first Revelation of a Messiah: Righteous Abel brought a Lamb of the Flock; no doubt of it, by divine Appointment, this was a Type of God's Design, and a Token of Abel's Faith in the Lamb, who takes away the Sins of the World. He gave Circumcision to Abraham, and the Passover to Moses, and the Soul who neglected either of them was to be cut off from among his People. Those were each of them carnal Ordinances in their Nature, as afterwards they are called in Contempt; things outward in the Flesh, bodily Exercises: Nevertheless, as none but a God could appoint them, none but a God could dissolve them, and set up others. Now, he that had all Power both in Heaven and Earth, from a divine Authority, from a Fulness of Godhead, sent forth his Servants to disciple all Nations, baptizing them into the Name of the Father, Son, and Holy Ghost.

That this is to be done by Water appears from all that the Scripture has told us, both before the Institution that Christ gave, and afterwards. John was called the Baptist, from that which was to be the chief Part of his Ministry; he sent me,
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Serm. faith he, to baptize with Water. The Apostles acted in the same Way. Though there is a Spiritual Baptism, and the other signifies nothing where that is not; yet, if this was all that our Lord designed, if there was no outward Action, there had been no Occasion for the Eunuch to stop his Chariot, and for him and Philip to get out of it when they saw Water.

I have no Inclination to draw out this Matter any farther; because all this while, I am held back from my chief Design. But, as my Friends, I ought to warn you, that the main Debate in a little Time will be, not how much Water should be used, but whether any at all. They who deny the Doctrine of the Trinity are so uneasy at the Form of Words, that our Saviour has made essential to Baptism, that they have a great Mind to lay aside the Ordinance, as Socinus did in Poland. They write and argue that it is not necessary, by which if they mean any thing that's worth our heeding, it must be, that it's not commanded. For though we dare not say that it's necessary to God's Grace, yet the Question is whether he has not made it so to our Duty. And when they ask you whether a Man may not be saved without it, do you ask them, whether he is obedient without it, whether he stands compleat in all the Will of God, whether he fulfils all Righteousness; or whether he neglects to do, what the Scripture told him he ought to do.

I would therefore hope that by Baptism, you understand the washing with Water. I do not determine whether this Water should be applied to the Body, or the Body to it; let every one be fully persuaded in his own Mind; happy is the Man who condemns not himself in the Thing that he allows, nor condemns others in the Thing that they allow. But that 'tis an external Ordinance,
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nance, a bodily Action, that we should never have regarded without a divine Appointment, is very plain.

2. He opens out the Meaning of his own Institution; 'tis to be in the Name of the Father, Son, and Holy Ghost. So that, though the pouring of a little Water, or plunging the whole Body into a greater Quantity, is no more than a washing away the Filth of the Flesh, yet the Explication Christ has given us of it, makes it the greatest Affair we can ever engage in. You see,

1. That Baptism is in, or into a Name.

2. This Name is no less, than that of the Father, Son, and Holy Ghost; these are the two Propositions that I desire to consider.

1. I would show you what it is to be baptized into a Name; and

2. What the great and glorious Name is that Believers and their Children are baptized into, that of the Father, Son, and Holy Ghost.

1. What is the meaning of the Expression, when we say that our Baptism is into the Name of God? This is what we should enquire into with Reverence and a godly Fear; and it calls us to mind what the generality of Professors seldom think of, that perhaps it's the greatest Solemnity of your Lives. I have been amazed to see how little of a serious Temper has appeared at a Baptism, among those who would be ashamed to use no more at the Lord's Supper. Far be it from me, to make any Comparison between them; but I should think, that if either Ordinance required a greater Care and Preparation, it is that of Baptism; as it is what we do no more than once,
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Serm. once, either for ourselves, or the particular Child, who is then given up. And therefore to hurry it over, as if it was only complying with a Fashion, or an Introduction to Revellings and Banquettings, is an Argument that though those People remember the Water, yet they forget the Name in which it is applied.

The Ordinance, you know, is the first of those in which you give up either yourselves or your Children to be the Lord's: Now, what do you mean in doing so? Or rather, what has the Scripture told us was the Design of Christ in directing the Practice? That you do it in the Name of the Father, Son, and Holy Ghost, is true. We have no Authority to change the very Form of those Words, but what do they impart? I answer, there are no less than these ten Particulars comprehended in being baptized into the Name of our God.

1. That we confess his Authority.
2. That we are devoted to his Command.
3. That we adore his Perfections.
4. That we profess our Homage to him alone before all the World.
5. That we depend upon his Acceptance and Favour.
6. That from him we are to have the particular Blessings of this Ordinance.
7. That we would be conformed to his Image.
8. That we do it with a Hope of his Mercy to eternal Life.
9. That we are satisfied he can give us all this.
10. That we join with the whole Number of his devoted People. These are Duties comprehended in Baptism, or Felicities revealed by it: And if our Souls are not employed upon them, we
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we do but take the Name of the Lord our God in vain.

1. They who are baptized in the Name of God do in that very Action confess his Authority: That he is the only Law-giver who is able to save and to destroy. This was ever the Sense of a divine Institution; what God meant by it, and what Men ought to observe in it. Circumcision was an act of Homage paid to the God of Abraham, Isaac, and Jacob: Any of their Posterity who neglected that neglected Him: They disowned his Authority over them. On the other Hand, they who submitted to it, whether of their own Nation or of Strangers, did in that very Action declare themselves to be the People of the God of Abraham.

And to the same Purpose are we baptized that it may appear we are among them, who serve and call on the Name of the Lord Jesus Christ in every Place, both theirs and ours. As many say, they will not have this Man to rule over them, so we say we will, that one is our Master, even Christ. Abraham did not receive the Order of Circumcision from Melchizedek, but from the most high God himself: And by the same Authority are we called to Baptism. None but He who had all Power in Heaven and Earth, was able to issue the Commission you find in my Text, 'tis the Declaration of God himself; behold, I create new Heavens and a new Earth, and the former shall not be remembered, nor come into Mind. And yet it's the Work of Christ; for, he that sat upon the Throne, said, behold, I make all Things new.

I know, it is said, that the Jews had a Method of baptizing among them, and that our Saviour only fixed it with his Disciples as he found
found it with his Countrymen; and they who tell us so, quote the great Name of Grotius as the Champion of that Opinion. Indeed, I don't wonder to find any thing of that Nature in the Writings of one who has committed so many Robberies upon the Deity of our supreme Lord; and is famous for a Number of Imaginations and high Thoughts that exalt themselves against the Knowledge of God; but the Bible itself will not allow me to think as these Men do, whatever their Learning is.

Nothing can be more apparent, than that the Jews expected that the Person who brought Baptism amongst them must be either the Messiah himself, or one of his Fore-runners. This was the Question of the Priests and Levites who came from Jerusalem to ask John, whether he was the Christ, or Elias, or that Prophet. And they who were sent were of the Pharisees, a People diligent to know the Law, and zealous to advance it. Therefore they ask him farther, why baptizest thou then, if thou be not the Christ, nor Elias, nor the Prophet? And John in his Answer shews us, that though the Jews mistook in a Circumstance, yet they were right in their Notion. I knew him not, says he, but that he should be manifest to Israel, therefore am I come baptizing with Water.

What he preached was the Baptism of Repentance for the Remission of Sins, as it is written in the Book of the Prophet Esaias, the voice of one crying in the Wilderness, Prepare ye the Way of the Lord, and make his Paths Strait; and all along he bore Testimony to this, I baptize you with Water, but there is one among you, who is mightier than I, he shall baptize you with the Holy Ghost and with Fire. And the Apostle in his Sermon at Antioch, (though he abounded in Jew-
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Jewish Learning) seems to say, that they never heard of any baptizing before John. John first preached before Christ the Baptism of Repentance, to all the People of Israel; and, as he fulfilled his Course, he said, whom thinke ye, that I am? I am not he.

From which Things I conclude, that the first Time that ever the Church heard of Baptism, was in Reference to a Person who was actually then among them, and after a few Weeks was to be declared and shown forth to Israel. We read of some that had not been baptized into the Name of the Holy Ghost, but, as they say, unto John’s Baptism: Paul tells them, John verily baptized with the Baptism of Repentance, saying to the People that they should believe on him, who should come after, that is on Christ Jesus. And now when the Ordinance is compleat we have it from Christ himself.

And do you suppose that we can understand him to be a Creature? They who deny his Deity give an awkward Turn to that Text, He thought it no Robbery to be equal with God; they tell us, it ought to be read, he did not catch at the Robbery of making himself equal with God: A wonderful Act of Humility indeed! but the Subject I am upon, gives us an Instance, that be did make himself equal with God; and though these People count it a Robbery, he thought it none, and that is, in giving us the Ordinance of Baptism.

Or otherwise, I am sure ’tis out of my Power to defend our Cause against a Jew’s, supposing that he should plead to this Purpose; “By what Authority are you baptized, but that of Jesus? Yourselves own him to be a Creature, an inferior dependant Being; whereas our Circumcision was ordered by the most high God; and
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Sermon I.

"and why shall One, that is not God, bring in a Solemnity of his own to jutile out the Ordinance of him that is! Why must a God, by Office, supercede the Appointment of him who is God by Nature."

Our Lord acts in the Form of God when he gives Rules to his own House. The Jews came to him with a Question about the Miracles that he wrought, by what Authority dost thou these Things, and who gave thee this Authority? That was a proper Time for him to have spoke of a derivative Empire, if he had not known that there was but one Throne for God, and for the Lamb for ever. But the Answer that he gives them is to the Purpose of the Argument before us: I, says he, will ask you one Question, the Baptism of John, whence was it, from Heaven or of Men?

Had Grotius lived in those Days, or had the Jews known their own Practice as well as he pretends to do, they might have answered, that John had his Baptism from a Custom among themselves; but though they durst not say it was from Heaven, they knew it was so; from whence I argue, that Baptism never came by another Authority than that of Heaven. And if I did not believe, that when Christ appointed it, he had all Power in Heaven, (and yet none but God has prepared his Throne there) I would no more obey a Creature by a new Ordinance, than I would believe an Angel upon his preaching a new Gospel. I would no more take a Sacrament from Christ, than I would from Anti-christ, if he was not God; for nothing can be more scandalous to the New Testament, than that all the Solemnities under the Law should be appointed by God, and those under the Gospel by a Creature.

2. Baptizing in the Name of any one, is giving up ourselves to his command; 'tis making
him the Head of our Interest. This way the Apostle turns his Argument when the Corinthians begun to glory in Men. Every one of you faith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ; was Paul crucified for you, or were ye baptized into the name of Paul? The Strength of his Reasoning lay in this, that the very baptizing into any Person's Name is a virtual Surrender of ourselves to his Authority, and therefore as this was never done to any other than Father, Son, and Holy Ghost, we declare ourselves by it to be the Servants of God.

What is there less in this Solemnity than a Profession that we will be the Lord's in all the Latitude of Duty and Devotion? That whatever he commands we will obey. 'Tis entering ourselves under an Obligation to walk in all the Statutes of the Lord blameless.

And this is said of Christ; nothing short of an universal Resignation to his Will, is what he claims and what we owe. Christ is a Son over Heb. iii. his own House, whose House we are; wherefore 6, 7, 12, as the Holy Ghost says, To Day if ye will hear

His Voice. — And with regard to him, we are exhorted to take Heed, lest there be in any of us an evil Heart of Unbelief in departing from the living God; for, says he, we are made Partakers of Christ.

We are said to be under the Law to Christ, 1 Cor. ix. and certainly then he is the great Law-giver; 21. for the Law is the Demand of an Authority over us, and our Profession of Subjection to him. This is the perpetual Language of the New Testament, so be that is called being a Servant is the 1 Cor. vii. Lord's free man; and be that is called being free 22. is Christ's Servant.

Moses was the Servant of the most high God; and does the Apostle enter into any lower Character, when he calls himself the Servant of Jesus
Jesus Christ? That Passage in the Old Testament would have made us afraid of saying so other Lords besides thee have bad Dominion over us, but now we will mention thy Name, even thine only] if we had not known that the Name of Jesus is above every Name. When we read that of the Lord, we shall receive the Inheritance, it is explained that we serve the Lord Christ. Nor should we ever have been baptized into this great Name, if he was not that Lord, who bids us give him our Hearts, and to whom we say without any Limitation, Lord, what wilt thou have us to do? For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether therefore we live or die, we are the Lord's; and who this Lord is you learn from the following Argument; for to this end Christ both died and rose again, and revived, that he might be the Lord both of Dead and Living.

3. Being baptized into the Name of any one intimates that we adore his Perfections. This is the uttermost Act of Duty, the farthest that our Obedience can go. I believe Paul to have been one of the best Christians, and the most accomplished Minister that ever lived; but the Reason why I would not be baptized into the Name of Paul is, because he is not my Creator. All the Value I have for him does not rise into an Adoration: His Qualifications were not Perfections.

The Disciples worshipped our Lord, when he appeared in the Likeness of sinful Flesh; but had they not seen his Glory, the Glory of the only begotten of the Father, they would not have done it, nor would he have suffered it any more than he did the young Man's falling down before him. They also did it after he was gone from them, which
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which shows they believed his Omnipresence, for they would never worship a God afar off; and much less a Creature afar off. And when they held him by the Feet and worshipped, it was no Rebuze to these Excesses, to tell them, so soon afterwards, that all Nations were to be baptized into his Name, and by his Authority.

Thus would he open the Womb of the Prophesy, that all Kings shall fall down before him, and all Nations shall serve him: It is the Seizure that he makes of the whole Earth, which is to be the Lord's, and he the Governor among the Nations.

Adoring is not making him what he is not, but owning him for what he is; should we adore and worship a Creature, he is no better for the Action, and we are the worse. Worship gives nothing to God, but acknowledges that every thing is in him: 'Tis saying with Job, I know that thou canst do every thing, and that no Counsel can be with-holden from thee.

For a Person to be baptized who does not take Christ for the Supreme God, is either to carry a Lie in his Forehead, or to roll in the Waters of Deceit and Falsihood; to be called by the Name of one whom he does not worship is to have that Name in vain; and to worship any thing but an infinite Nature is the Grofs of heathen Idolatry. To say that God may command us to worship a Creature is giving him the Lie, for he has said, I will not give my Glory to another. He has forbid it in the Old and New Testament, and to think that he will establish such an Iniquity by a Law makes his People the Servants of Idols and him the Patron.

4. Being baptized is a publick Profession of our Homage to him before all the World: We are not ashamed of the Testimony of the Lord: And there-
therefore this Solemnity is as heavy a Load upon
them that do not own him, as it is upon those
that openly deny him. Are we called by his
Name, and is it a Name that we are ashamed of?
Remember how well he has spoked of those who
kept his Faith, and did not deny his Name.
There was some Name or other which at that
Time the Enemy struck at; some revelation that
he made of himself which went heavily down,
and his faithful People had rather part with all
than part with this.

3 John 7. 'Tis for his Name's Sake that Ministers go out
to preach the Gospel; 'tis for his Name that we
suffer Reproach; and yet under all the Revilings
of Men this Name will be as Ointment poured forth
to those that love him.

And indeed this is what all Parties in the
World mean by their Religion. The God who
is not to be owned is a God that has no Servants.

Mich. iv. All People will walk every one in the Name of his
God, and we will walk in the Name of the Lord
our God for ever and ever. Pafs over to the Isles
of the Gentiles, and you will find they have not
changed their Gods, which yet are no Gods.

Matt. x. Christ knew there would be some ashamed of
him in a corrupt and an adulterous Generation,
and of those will he be ashamed before his holy
Angels.

We have called this Ordinance a Sacrament
which they tell us is a military Word, and sig-
nifies the Oath of Fidelity that the Army took.
Now for a baptized Person to be silent in the
Cause of the Trinity, by which Name he is
called; this shows him to be a cowardly Soldier,
and he ought to be turned out of the Camp.
This Title belongs to Ministers in the New Te-
stament: The Apostle calls those who labour in
the Word and Doctrine Fellow-Soldiers, and ad-
vise...
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vises Timothy to endure Hardness, as a good Soldier of Christ Jesus: And therefore any Cowardice and Treachery in them is a thousand Times worse than in others. They make themselves vile Examples of an Indifference that they ought to reprove, rebuke, and oppose.

But I shall be treacherous to you, and guilty of profaning the Solemnity itself, if I do not tell you, that the Name called upon you is never to be concealed; he has trusted it with you, and he will require it of you: The fearful and unbelieving are both of them called abominable.

I cannot now proceed to the other important Things contained in this Ordinance; those that I have mentioned express your Duty, and the rest relate to your Happiness; which shews that Christ is never behind-hand with all the Faith, and Zeal, and Self-denial of his People, for his Countenance does behold the Upright.
SERMON II.

Baptism is the Seal of a Righteousness, and that of Faith as Circumcision was. How that Phrase is to be understood. What the Answer of a good Conscience means. What it is to be buried with him in Baptism. What to be baptized for the Dead. Baptism ought never to be the Badge of a Party.

SERM. 5. E" NG baptized into the Name of our God signifies the Dependance that we have upon his Favour and Acceptance in an everlasting Covenant. The whole Transaction between God and Man has been in a Covenant of Grace, and all the external Marks and Figures that he ever appointed, were but to many Patterns of Things in the Heavens. Thus Abraham received the Sign of Circumcision as a Seal of the Righteousness of that Faith which he had, being yet uncircumcised. Though the Sign was new, yet the Thing signified by it was what he had before, and that is the Righteousness of Faith. This is of more Value than all the Ceremonies in the World, whether they are of divine or human Appointment. For though by the external Part of that Ordinance Abraham had no other relation
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than to his carnal Seed, yet the Mystery, the Principle, the Benefit that is figured by it makes him, as the Apostle says, the Father of all them that believe, though they be not circumcised, that Righteousness may be imputed to them also.

The same Interpretation is put upon Baptism; it may be called, a Seal of the Righteousness of Faith. Both these Solemnities, that which God appointed to Abraham, and that which Christ, with equal Authority, gave in Commission to his Disciples; have their Sense, their Meaning, their Blessing, their Accomplishment, in the same Good-will towards Men. Whatever Difference there is in the Manner of Administration, yet the Doctrine of the Action is the same in both; the thing signified by them is the Righteousness of Faith.

In these two Words you see the Blessing of the New Covenant; First, that by it and in it we receive a Righteousness; and 2dly, that this is the Righteousness of Faith. With what a swelling Joy would Abraham submit to the Pain and the Peculiarity of Circumcision, a Thing never heard of before, and not likely to be approved of then, when he understood what it meant? It was both a Token of the Righteousness that he received from God, and an Emblem of the Faith by which he had it.

First, Each of these divine Ceremonies, Circumcision and Baptism, are a Contradiction to a Maxim that ought to obtain among all our degenerate Nature, that Man after his Fall can never be Righteous with God. This is what our whole Race is bound to believe, and yet by these Ordinances you see, there is a Righteousness for us; not merely a Pardon, for that may be given in a way of sovereign Mercy, but the Believer is Righteous.
Serm. Righteous with God, and the two external Seals of the Covenant will tell him so.

It sounds very odd to those that either do not know what God has said, or do not heed it, that Men should be both Guilty and Righteous, acquitted by the very Law that had condemned them: That God should be just, and yet the Justifier of him who had sinned. These Things appear as Contradictions to human Nature. They would have no other Sound in those Places where the Gospel never came, and indeed they have no better Treatment among them who do not believe the Report, and to whom the Arm of the Lord is not revealed: And yet, if God is true, his Word is true, and if that is true, these Doctrines are so too; that our Pardon from him, and our Acceptance with him, are upon the Grounds of an unalterable Equity, Righteousness and Peace have kissed each other.

What Advantage then has the Jew? Or what Profit is there in Circumcision? Much every way: Chiefly, because to them were committed the Oracles of God. These Oracles by which that Ordinance was appointed, and by which it was explained: The outward Sign, which went no farther than the Flesh, the Apostle will not allow to be Circumcision, i.e. it has no Connection in that Person to the Blessing signified by it: But as he goes on with his Argument, what if some did not believe? To them Circumcision was no more than a Scar or a Blemish; yet, shall their Unbelief make the Faith of God of none Effect? Were there none who knew what had been done to them and for them? What if Ishmael, who had the Mark upon him, could be guilty of mocking at the Covenant; he was a Son merely after the Flesh, but there are Children by Promise.

To those that believed this Righteousness Christ is precious; they felt the Need of it, they
they saw a Glory in it, and thus in Baptism is he held forth to be a Propitiation for our Sins, through Faith in his Blood, to declare the Righteousness of God in the Remission of Sins that are past, to declare at this Time his Righteousness, in the very Moment and Article of Remission: That when he freely forgives our Iniquities, he does it with Regard to the Justice of his Nature. There would be a Discord in his Attributes and a Flaw in his Glory, if they did not all come in for equal Shares.

Secondly, There is another Thing that both Circumcision and Baptism gave a Sort of visible Testimony to, and that is the Righteousness of Faith. The Holy Spirit has so delighted in this Language, that the Church has it with great Variety. Sometimes we read that Abraham believed God, and it was counted to him for Righteousness: And it is said to him, who works not, but believes in him, that justifies the Ungodly, that his Faith is counted for Righteousness. And again, David describes the Blessedness of the Man to whom the Lord imputes Righteousness without Works. After this he faith that Faith was reckoned to Abraham for Righteousness; and, he is the Father of all them that believe, that Righteousness may be imputed to them also. Thus again it is said, that the Promise is made to Abraham and to his Seed, not through the Law, but through the Righteousness of Faith.

We might have hoped, that this happy Variety, in which the Holy Spirit has turned the Phrase, would have made it very easy to see what the Righteousness is, that is imputed to us, and accepted for us. I should quickly think, it cannot be a Principle of Faith within us, or any Acts or Operations that are performed by us;
Serm. this is no more our Righteousness, than Charity or Justice is.

1st, That which is in us can scarce be said to be imputed or reckoned to us. I should apprehend that such a Manner of speaking signifies that one thing is to pass for another: As it is said of the Person who offered his Sacrifice in an unappointed Place, Blood shall be imputed to that Man: The Meaning is, that his shedding of Blood in a wrong way, should make him as guilty as if he had taken it from a wrong Creature. He that kills an Ox, is as if he slew a Man: He that sacrifices a Lamb, as if he cut off a Dog's Neck. And so when a Righteousness is imputed to us, 'tis suppos'd by the Sound of the Words, that antecedent to the Imputation it was not in us. Our own Righteousness which is of the Law, is distinguished from the Righteousness which is of God by Faith. Then

2dly, The whole Design of this Doctrine, and those Seals that gave it a Solemnity, was to advance the free Goodness of God. It is of Faith that it might be by Grace, and therefore if it's put upon any thing in our selves, the whole Design of the Covenant is defeated. Boasting is excluded, not by the Law of Works, but only by the Law of Faith. For to him that works, the Reward is reckoned not of Grace, but of Debt: And therefore David speaks of the Man to whom the Lord imputes Righteousness without Works. For if our own Actions are that upon which we are justified, Faith is made void; nay, according to this Notion, Faith makes void itself. If

3dly, The whole Employment of Faith upon this Occasion is going out to another, and rely-
ing upon him. It supposes a total Diffidence in the Creature, and it can have no Confidence in itself. Abraham's Faith led him off from every thing in himself that might either help it or hinder it. He considered not his own Body now dead, when he was about an hundred Years old; that never made him stagger at the Promise of God through Unbelief; but being strong in Faith, he gave Glory to God; being fully persuaded that what he had promised he was able to perform, and therefore it was counted to him for Righteousness. What was so counted to him? His own Action? Did that make him Righteous? Did that fulfil the Law? No; but the Seed which he had his Eye upon with whom the Promise was made, and the Obedience of Christ which Abraham saw with Gladness, this is what he reached to as a Righteousness, and it was counted to him for it. Now this is written not for his Sake only, that it should be imputed to him: that he should have a Son when he was an hundred Years old is all Personal; that was for his Sake only, therefore it must be something else that's imputed to us, if we believe on him who raised up Jesus our Lord from the Dead, who was delivered for our Offences, and rose again for our Justification.

4thly, Upon the whole, it appears that Faith is the Instrument of receiving this Privilege. 'Tis a Grace that God has implanted, by which a Believer looks after it, takes hold of it, and feels a Comfort in it. Therefore, we read of being justified by Faith as an Instrument of receiving; and, in another Place, that we are saved by Grace, through Faith, as a Medium of Conveyance. Thus it is said of Noah, that he was a Righteous Man in his Generation, you may understand it of his upright Walking with God;
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but there is something else attending upon that Character, and indeed superior to it; and that is believing God concerning Things not seen as yet, by which he became an Heir of the Righteousness that is by Faith.

You mean the same Thing by Baptism, that this holy Man did by preparing the Ark. The Apostle has brought them together from a long Distance of Ages. It is said that the Long-suffering of God waited in the Days of Noah, whilst the Ark was preparing, wherein few, that is eight Souls, were saved by Water, the like Figure whereunto does Baptism now save us, by the Resurrection of Jesus Christ, who is gone into Heaven. What do we learn by his going into Heaven, but the Doctrine that he himself taught us? The Spirit shall convince you of Righteousness, because I go to my Father, and ye see me no more. Therefore

A Person who is either baptized himself, or knows what he is doing for his Infant, does by that Action declare that Salvation is come to the Gentiles. That Sinners are made Righteous with God; the Law has no more to say, and Justice has no more to do against them; but then this Righteousness is not in themselves, they behold it in another, they fetch it from him. We through the Spirit wait for the Hope of

Righteousness by Faith.

6. Being baptized into the Name of our God signifies that we depend on him for the particular Blessings of this Ordinance. 'Tis not meerly taking upon us a Badge that's to be worn for Life, but 'tis an act of Worship to our God, and of Communion with him. As the Scripture has directed us to this Action, he guides us in it; tells us what we should mean, and what we are to aim at. I have shown you, that 'tis a Seal of
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the Righteousness of Faith. And what does this Righteousness issue in, with respect to ourselves? I cannot give a better Answer to that, than in the Language of the Bible.

John preached the Baptism of Repentance for the Remission of Sins, because the Kingdom of Heaven was at hand. That Kingdom was now to be opened, that called for Repentance from Sins, and proclaimed a Remission to them. Here's a Sovereign, a King of Saints, the blessed and only Potentate, to whom we should bow with Repentance and godly Sorrow, and who himself has bowed the Heavens with all the Treasures of Salvation and Pardon. Not that the external Action did any more than signify these Things. The Sadducees and Pharisees came to his Baptism, as People warned to flee from a Wrath to come. They thought they had a visible Claim to any Ordinance in the Church of God, having Abraham to their Father; but he exhorts them not only to appear in the Signs of Repentance, but to bring forth Fruits that are meet for it. Or otherwise, though the King of Zion was come among them having Salvation, yet his Fan was in his Hand, and he will thoroughly purge his Floor, as well as fill his Garner.

And so Baptism saves us, not by washing away the Filth of the Flesh, but by the Answer of a good Conscience towards God. What's that? I believe, though it includes our Integrity, yet it relates to a great deal more, for it is the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, that purges our Consciences from dead Works, to serve the living God. A good Conscience signifies that a Person is in a State of Pardon. If our Hearts condemn us not, then have we Confidence towards God,
Thus does Ananias explain it to Saul; now why tarriest thou, arise, and be baptized, washing away thy Sins, and calling upon the Name of the Lord: Not that the Virtue lay in the Action; a Flood of Water does no more than the Blood of Bulls and Goats to take away Sin; and therefore he speaks of this in connexion with his calling upon the Lord. So that though a Person who is baptized, ought not, cannot, and dare not say, that this Ordinance is a Token of his being pardoned, yet he knows it is the Emblem of that Blood, by which alone he can be so. Therefore,

There is an Application in this Solemnity, whether I do it for myself or my Child; "Lord, in this way of thine own appointing I come to thee for Mercy; I am looking to Jesus the Mediator of the New Covenant, and the Blood of Sprinkling that speaks better Things than that of Abel. The Privilege is not secured by this Duty, but it is represent-ed and may be conveyed; let my Person, my Garments, my Children be washed indeed in the Blood of the Lamb, 'tis this that takes away the Sins of the World."

Simon Magus was baptized but not pardoned; he still continued in the Gall of Bitterness, though he had passed under that Ordinance, which to others is a Token for Good. He that believes not shall be damned, whether he is baptized or no; they will be bitter Waters to him; though he makes his Body never so clean, God will plunge him in the Ditch, and his own Cloaths shall abhor him. Washing does no more change the Nature of an Infidel than it does the Skin of an Ethiopian: But he that believes, and is baptized, shall be saved, i.e. He that believes what Baptism signifies, and is baptized as an act of his Faith,
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Faith, and an Emblem of a justifying Righteousness, he shall be saved. And if you do not mean all this by it, either you do it not in the Name of God, or you take that Name in vain.

7. Our being baptized into this great Name signifies that we must be conformed to his Image. Circumcision was a Seal of the Covenant; and therefore Abraham meant by the Sign what he meant by the Covenant itself, that the Lord would be his God, and that he was obliged to walk before him and be perfect. Baptism carries the same Demand along with it. It is a Reliance upon the Death and the Resurrection of Christ, as that by which he brought in a Righteousness; but, besides that, it also calls us to a Fellowship in his Sufferings, to be Partakers of his Death, and to feel the Power of his Resurrection.

I will turn you to the Apostle's Argument upon this Head, which may excuse me from making any of my own. He observes, that Believers are dead to Sin, and therefore cannot live in it; upon this he argues, *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death?* Whether this refers to the Manner of Baptism, is a Question very trivial, in Comparison of what I now bring it for. If you think that being *under the Water* is all that is meant by this *Burial*; or that it is essential to it, that there cannot be the one without the other, you make a poor Business of it indeed. The Apostle tells us what he means by the Phrase; that we are therefore buried with him by Baptism *into Death*, that like as Christ was raised up from the Dead by the Glory of the Father, even so we should also *walk in Newness of Life*; so if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of
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Serm. II.

his Resurrection. And to let you see that what he speaks of in these Allusions has nothing to do with external Forms; he binds an Interpretation upon his own Words, that is all spiritual; Knowing this, that our old Man is crucified with him, that the Body of Sin may be destroyed, that henceforth we should not serve Sin. So that

The whole Design of the Ordinance is to represent and inforce our Conformity to him, who lived as one dead to this World, and whole Conversation was all in another. Thus he pleads again; as many of you as have been baptized into Christ have put on Christ: You are to look like him, to walk as he also walked; the Life you live in the Flesh should be by Faith in him, that you may have Boldness in the Day of Judgment. The Phrase of putting on Christ sometimes relates to your Justification, and signifies a Being found in him, not having on our own Righteousness, but it is also used in another Branch of your Character: And it is thus expressed to show the Entireness of this Conformity, that as you put off the old Man with all his deceitful Lusts and Deeds, so you put on the new Man; and it is what you should design, understand, and promote by this Ordinance. In him ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ, buried with him in Baptism, wherein also ye are risen with him through the Faith of the Operation of God.

8. When we are baptized into the Name of God, we do it with a Hope of his Mercy to eternal Life. It is a temporal Ordinance, but it carries an everlasting Sense; it relates to spiritual Blessings in heavenly Places. In the Lord's Supper we shew forth not only his dying, but his coming again; we eat and drink at his Table in view
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view of the new Wine in our Father's Kingdom, and so it is here. Circumcision was the Token of an everlasting Covenant: The Sign itself was to be abolished at a certain Period, and so shall Baptism at the Consummation of all Things; they are both of them but Patterns of Things in the Heavens; but the Covenant that each of them related to is everlasting in its Form, its Security, its Benefits, and its Effects.

This is the plain Sense of a certain Text, if you will take it unpuzzled with Criticism, and the Folly of those, whose Bellies being filled with the East-wind, do reason with unprofitable Talk. What shall they do who are baptized for the Dead? If the Dead rise not at all, why are they then baptized for the Dead? This Passage has put many learned Persons upon striving about Words, and, I think, to no Profit. Sometimes a Scripture has the same Fate with Interpreters that Job has with his Comforters; they came with a good Meaning, but did not act very much to the Purpose. The Apostle quite through that Chapter is proving the Resurrection of the Dead, that Christ's has been and ours shall be. He argues it from the Ministry of the Word, that otherwise our preaching is vain, and your Faith is vain; and then he does it from another Ordinance, People are baptized for the Dead, that is, with a professed Subjection to Christ who is raised from the Dead, and with a declared Hope that we shall be so. Now, as he faith, if there be no Resurrection from the Dead, why was this ever made the Signification and Import of Baptism? In this Solemnity as we look to a Saviour, so we look for him: We wash these vile Bodies, and he will change them by a Power that can subdue all Things to himself.

21.
9. We are baptized into the Name of our God, upon a full Satisfaction that he is able to do all this that we are waiting for. Our Privileges in him and by him, are Pardon, Acceptance, Conformity to him, and Felicity with him: And as these are our Desire, so they are our 

**Phil. i.** 

Earnest Expectation and Confidence, that in nothing we shall be ashamed. To depend for Pardon upon one that cannot give it, or for Holiness upon him who cannot work it, or for Heaven upon a Hand that cannot bring us to it, would make us ashamed of our Hope. How dreadful would it be for these Expectations to raise us up to Heaven, and then upon a Disappointment, to go down, both sneaking and howling into Hell.

But, as we are baptized upon his Command who has all Power both in Heaven and Earth, his Power upon Earth can preserve us from falling, and his Power in Heaven will present us Faultless with exceeding Joy. We durst not have taken his Name upon us, if he was not our Sovereign: We durst not have done it with Confidence if he was not omnipotent: But he has a mighty Arm, strong is his Hand, and high is his right Hand, who is a strong Lord like unto him, or to his Faithfulness round about him? His Faithfulness will declare his Strength, his Strength will secure his Faithfulness, he shows a greater Majesty in a Covenant than he does in a Creation.

What do you mean by being baptized? It is declaring plainly to the World, that you seek a City, which is an heavenly, whose Builder and Maker is God. For in this Ordinance God is not ashamed to be called your God, and from thence you may conclude that he has provided for you a City. Behold what manner of Love he has bestowed upon you, that you should be called the
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The Children of God! He has called you so by appointing Baptism, you call yourselves so by observing it. By this it appears what you are, the Sons of God, and though it does not fully appear what you shall be, yet here is a happy Conclusion in the General, that we shall be like him, by seeing him as he is.

10. Being baptized into the Name of God expresses the common Interest that all Believers have in him. It was never designed to be the Badge of a Party, but of a Christianity that is now diffused among all Nations; and it belongs to all that in every Place call upon the Name of the Lord Jesus, both theirs and ours. The Distinction of Kingdoms, Languages, and Sexes, (and I should think it of particular Opinions too) ought to be swallowed up in it. As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female, for ye are all one in Christ Jesus. You see the Apostle makes the Name of Baptism to be of the same Extent with that of Believer; not that Believers should think themselves divided by it, but united in it. As the Body is one, and has many Members, and all the Members of that one Body, being many, are one Body: So also is Christ. For by one Spirit we are all baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free, and have been made all to drink into one Spirit.

Hence it appears, that what is only external is a very little Matter; we are said to drink into one Spirit, to let us see that spiritual Baptism is something within us. He has said that we have but one Lord, one Faith, and one Baptism; and therefore, let us not charge some Persons with having no Baptism, and others with having two. It's
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Serm. II. I'm sure a Variety of Opinions, upon this Head, never was to me so much as a Bias of Friendship, and I hope it never will be in my Practice a Term of Communion. Christ has made it an Ordinance so wide as to comprehend us all; and I shall not inclose what he has left open.

By being baptized you declare yourselves Christians, and in this are distinguished from none but those who do not own Christ Jesus to be head over all Things to his Church; or, which comes to the same Thing, do not believe him to have the Fullness of him that fills all in all.

And thus have I considered this Expression in a more general Way, what it imports to be baptized into a Name. What that Name in particular is, you see by the perpetual Form of the Ordinance, it is that of the Father, of the Son, and of the Holy Ghost, which brings the first Article of our Religion into the first Act of our Profession.
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Sermon III.

Baptism compleated by Christ, and an Argument of his Omnipotency; he gave the Form of it, which expresseth the first Article of Religion, a Trinity of Persons in an Unity of Godhead. We are baptized in no other Name than that of God. The first Command unrepeateth. None but God can give the Blessings of the Ordinance, Pardon, and Purity, which are ascribed to the Son and Spirit. Baptism is into the Name of one God. This was very little known among the Heathen. The Charge of Tritheism false and impudent.

It is very evident, that to be baptized into the Name of any one is the greatest Homage we can pay to such a Being; it shows that all our Devotion is to him, and all our Springs are in him. And therefore,

II. Let us enquire what that Name is, that, by our Lord's Appointment, we are baptized into, who is three in Heaven or in Earth, that is equal to a Surrender of all that we have, and can answer our Dependance in all that we hope for?
The Doctrine of Baptism.

Certainly it is a Tribute given only to God, and the Blessing of it is derived from him alone. And therefore the Name by which we are called in this Solemnity must be above every Name, if you do but consider these four Things.

1. Baptism is what you may call the Frontispiece of the Christian Religion. It is the first publick Declaration that we make of our Adherence to the Messiah. And therefore Peter presses the converted Jews to it immediately, repent and be baptized every one of you in the Name of Jesus Christ. The Baptism of John was to prepare the way of the Lord, to let them know they should now see the great Salvation that had been promised and expected, which God had spoke of in Types, and Believers in Prayers. To this hope of Israel the twelve Tribes instantly serving God Day and Night did hope to come. And therefore they that understood his Baptism looked upon it as the opening of the everlasting Gates: The Kingdom of Heaven was now at hand, and the King of Glory, the Lord of Hosts, was entering in. The People were musling in their Hearts concerning John, whether he was the Christ or no; from the Day of his showing to Israel, he was to give them the Knowledge of Salvation in the Remission of their Sins, through the tender Mercy of their God; whereby the Day-spring, the bright and Morning Star had visited them. Therefore,

2. It is an Ordinance more explained and enlarged by Christ himself. John was to decrease, being only the Friend of the Bridegroom, and rejoiced to hear his Voice. For as John's Baptism was a Declaration that he that should come was come, neither look we for another; so Christ's Baptism is a Testimony not only to his Arrival, but
but his Accomplishment of all that he came for. That he had glorified the Father on Earth, and finished the Work that was given him to do, that the Pleasure of the Lord had prospered in his Hand. By John's Baptism, they who believed gave a Token to the Conviction within them, that the Fulness of Time was come, that the Work of a Redeemer was begun; by ours we declare that it is all over. That by one offering he has for ever perfected them that are sanctified.

The Doctrine of their Baptism was, that a Son is born, a Child is given; that of ours is, that the Messiah is cut off. They proclaimed in the Deserts the Highway of their God, and told the World that he was come; we make the same Declaration that he is gone as a faithful high Priest within the Vail. Christ appointed it, when he had no more to do on Earth, and was exalted by the right Hand of the Father, to sit with him upon his Throne in Heaven. The first uncorrect Edition of Baptism was Christianity in the Dawn, and now it is the Badge of that Religion in its more perfect Day. By Baptism we tell the World, that we look for no other Saviour than Jesus Christ, and for no other Salvation than what he has wrought. 'Tis the Mark of our Religion as distinguished from the Heathen, and as transcendent to the Jews.

3. It is altogether the Contrivance of Jesus at the Time when he asserted his Right to do it. It was not agreed on by a Council of Apostles, as what seemed good to the Holy Ghost and to them; but it is delivered to them by their Lord in Person, after they had seen his Glory forty Days, and heard him speaking Things pertaining to the Kingdom of God. They wanted no Conviction that he had all Power in Heaven and Earth; not only great Power, but all Power, that
that is Almightyness; for any Limitation to the
Word is a Contradiction to it, a Power that is
confined and bounded is not all Power. He had
shown his Superiority to the Powers on Earth,
not only Kings and Priests, but the Devils, the
Principalities of Darkness. He had spoiled these
in his Death, and by the Resurrection of his Body
had torn the Prey from the Mighty, disarmed
the Strength of Death, by loosing the Bands of
it: He had insulted the Grave, and over-ruled
all its Victory.

His having all Power on Earth, they believed
from what he did, and his Omnipotence in Hea-
ven, they believed upon what he said. For,
would he dare to tell them a Lye, after the Fa-
ther had so highly exalted him? Would he ex-
ercise himself in Things too high for him at the
very Opening of his Kingdom? They saw that
in him the Father was well pleased, and there-
fore could never suppose that at such a Time as
this he would be guilty of an Uspurpation; as,
that when he had so lately drank of the Brook in
the way, and was just beginning to lift up his
Head on high, he should then be chargeable with
the Robbery of making himself equal with God,
or indeed of provoking the Eyes of his Glory.
Would he carry an Arrogance to the Throne, or
awaken any Jealousy round about it? No, no;
what he then said after he had prevailed in the
greatness of his Strength he spoke in Righteousness,
as one mighty to save. And therefore, Baptism
is no apophtical Constitution, no Solemnity at the
second Hand, but an Order from the first be-
gotten, who was newly brought again into the
World with the Sound of a Trumpet, that all
the Angels of God might worship him. There-
fore,
4. The Name into which we are baptized is Serm. of his appointing. He has not left it to the Humour of Men to contrive what they imagine the most proper Signification of our Allegiance. It is by the Ordinance of Baptism that we confess Jesus is Lord. It is he alone who has inscribed, on his own Orders, the Sense and Meaning which they are to carry all over the World. It is a Name that is not to depart out of our Mouth, nor Isa. lix. out of the Mouth of our Seed, nor out of the Mouth of our Seeds Seed from henceforth even for ever. Baptism is a washing, not a doing away the Filth of the Flesh, but it is done in a Name, and that is no other Name than of Christ’s own choosing. In this Ordinance here is your first Action as Professors, in Testimony to your first Principle, as Believers.

Baptism itself is both an Introduction to your Religion, and an Abstract of it. It signifies your Pardon from Christ, your Conformity to him, your dying and rising with him: And the Name that you do it in is the Substance of that Faith which was once delivered to the Saints. Every other Truth either flows from it, or flows to it: This is the Original, and this is the Centre. Here do all the Heads of Revelation begin, and here they end. There are five Things that you may observe in this Form of found Words.

(1.) The Name into which we are baptized must be that of the most high God.

(2.) That it is the Name of no more than one Being, there cannot be two or three Supremes; the Word is put in the singular Number. He does not say we should be baptized into the Names of three, which might have led us to suppose a Distinction of Nature, but into the Name as only of One, and yet...
Serm. III. (3.) The Form itself tells us of no less than three, Father, Son, and Holy Ghost; though the Ordinance reveals them all under one Name. Whatever Strife there is about the Validity of another Text, there is no need to send over the Sea for Vouchers to this. Here is a Word nigh to us in our Mouths and in our Hearts, and whether or no John has said it in his Epistles, we are sure Matthew has it in his Gospel, that there are Three who bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

(4.) These three are different from one another. They are spoken of in these relative Terms of Father and Son, to shew that they cannot be the same Person. There are Things ascribed to the Father that are not true of the Son, as there are many of the Son which cannot with any Possibility be said of the Father; the Father is neither Son nor Spirit, the Spirit is neither Father nor Son. We read of the most high God, in his own Word, under no less a Distinction than a Trinity, and under no greater. There are no more than three, and there are no fewer; yet

(5.) It is plain from the Language of this Form, and the whole Design of the Ordinance, that these three are One in Nature, in the Power they have over us, and the Glory they have from us. So that the Doctrine of Baptism, the Thing declared and published by it is a Trinity of Persons in an Unity of Godhead. He that denies this breaks the first Command in having other Gods; he that conceals it, breaks the Third, by taking the Name of his God in vain.

I. We are baptized into no other Name than that of the most high God; we do not surrender...
ourselves or Children to any Creature in Distinction from him, or in Conjunction with him.

(1.) To suppose that Baptism is administered in the Name of a Creature, is a visible daring Insult upon the first and the great Commandment: Thou shalt have no other Gods before me.

Indeed some tell us that this is repealed. But it is time enough to have said that, when Heaven and Earth are passed away; nay, it will be too soon to do it then, for when those are gone, not one iota or Tittle of the Law shall perish: And much less shall the Foundation of the whole be rased. Did Christ come to fulfill the minuter Parts of the Law, and would he strike out the greatest Commandment of all? Was he so zealous that his Father's House should not be a Den of Thieves, and has he himself made it to become the Habitation of Idols? They that speak against his Doctrine revile his Person, and rather than allow his Deity will number him among the Idols, the Gods that have not made the Heavens, and who shall perish from under these Heavens.

Baptism is not only a part of our Homage, but an Introduction, an Obligation, and a Badge to the whole. All our Duty is begun by it, and comprehended in it. It is the whole Life of God, the entire Obedience of the Believer and his Seed. Whatever we do afterwards, is no more than the ratifying and expanding of our Baptism. And shall we confess all this Allegiance to any other besides the living and true God? We are sure that Faith cannot make void the Law, and shall Unbelief do it? Our Business in preaching Faith as a Doctrine, and using it as a Principle is to establish the Law, but they who

Matt. i. 18.
John ii. 16.
Jer. x. 1
who deny this Faith are pulling down the Law.

It was the Glory of the written Law, that it gives us no more than one God, and can any thing be more scandalous of the Gospel than to say it has given us two or three? When Joshua circumcised the Children of Israel, the Cafe was clear, there was no strange God among them. And when Peter baptized those three thousand in one Day, was it more involved? If so, though they might call the Place of Circumcision Gilgal, because it rolled away the Reproach of Egypt, our Baptism must be Gilgal reversed, by bringing back all the Egyptian Darkness and Idolatry. Blessed be God, he has written the great Things of his Law, and there is nothing greater in it than the Unity of his Nature, and the Prerogative of his Worship, but some have either counted them, or made them strange Things.

(2.) The Surrender we make of ourselves is too little for God, if Creatures are to share it with him. We do not worship and swear both by the Lord and by Malecam. What we profess in Baptism is, that we will be the Lord's. It is a virtual disclaiming of any other Authority. Other Lords, besides thee, have had Dominion over us; and if Baptism has joined them with him, then we may say other Lords besides thee shall have Dominion over us; but how frightful is such an Interpretation of an Ordinance to those who have said, by Thee only will we make mention of thy Name! If the Father is the only God exclusive of the Son and Holy Ghost, by making mention of them, we recognize other Lords besides him. We give his Glory to another, which he will never do himself, nor allow in his People.
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(3.) The Blessings we expect from that Covenant of which Baptism is the Seal, are what none but the most high God can bestow. And therefore, if he had made the Son and Holy Ghost only ministring Spirits, he would have taught them their Distance, as he has the Angels: They would never have been spoke of in such a way as to put us upon giving them Adorations, in which they ought not to be sharers, if they are not equals.

In Baptism we declare our Hope of two Things that God has always kept in his own Hand, though we receive them from the Son and Spirit: The one is Pardon and the other Purity.

Baptism is a Pledge to the Remission of our Sins. And what titular God can do this? What God is like to him, or has so much as the Resemblance of him, who pardons Iniquity, and passes by the Transgression of his Heritage? It is he, even he, who blots out our Sins for his Name's Sake; i.e. in Declaration to that Name, which would be to no manner of Purpose, if another could do it as well as he.

To say that Christ does it in a Name superior to his own, is a Matter that ought to be proved; and not delivered at Random. If an Angel had ever pronounced a Pardon, he would have taken the same Care that the Apostle did, to shew us that it was not done in his own Name. And in whose would they do it then? Peter did it in the Name of Jesus; Faith in his Name gave the poor Man a perfect Soundness. How easy then would it have been for our Lord to have sprinkled a few Qualifications upon some of the numerous Cases in which he said without any reserve, Son, Daughter, thy Sins are forgiven thee?
It is this that we desire and hope for in the Ordinance of Baptism, and therefore do it in the Name of that Jesus in whom we have Redemption through his Blood, the Forgiveness of our Sins.

Col. i. 14. And thus it is as to our Sanctification. He that works us for the self-same thing is God, i.e. for Heaven; he draws a Plan within of the eternal House which he has prepared above. It is one hand begins and carries on the change. It is God that works in us both to will, and to do of his own good Pleasure, and yet they who are born of God, are born of the Spirit. As we are baptized into one Body, so we drink into one Spirit. For the washing of Regeneration we are renewed by the Holy Ghost. It is the Spirit that quickens. It is he who draws out the whole Length of Conviction, who reproveth the World of Sin, and Righteousness, and Judgment. These Things are as truly the Operations of the Spirit as they are the Peculiars of God. We make no doubt that a Creature cannot do them, and we are as certain that the Holy Ghost has done them.

Baptism saves us by the Answer of a good Conscience towards God; and it is by the Blood of Jesus that our Consciences are purged from dead Works to serve the living God, and what is it that applies the one to the other? We are chosen according to the Fore-knowledge of God the Father, but it is the Sanctification of the Spirit, that brings us to Obedience through the Sprinkling of the Blood of Jesus. He is a peculiar Agent in this Ordinance of Baptism; we are born of Water and of the Spirit. The Disciples were baptized with the Holy Ghost and with Fire. It was he who fell upon them, and had the supreme controul of the greatest Miracles that
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The World ever saw, or that the Church ever felt.

Indeed the main Security that we have either of Heaven or Holiness, is God's dwelling in us. Angels or Ministers are the Helpers of our Joy, but they are never said to be in us, or we in them. Though these Words signify more than we can now explain, yet it's easy to see, that whatever they mean can be true of none but God; now Christ is said to be in us as our Hope of Glory. There is no Medium between his being in them, and your Reprobation.

And thus much is affirmed of the Third Person as well as the Second. If any Man have not the Spirit of Christ he is none of his. He is to be in us, and to dwell with us for ever. Your Body is the Temple of the Holy Ghost, and yet you are no other than the Temple of the living God, as God has said I will dwell in them and walk in them. He makes Intercession in us, and he who searches the Hearts knows what is the mind of the Spirit. Not that this is any Contradiction to his Throne in Heaven, or exclusive of his eternal Presence and Glory there.

(4.) God himself will never bear the joining of any other with him in the Solemnity of our Worship, to whom will ye liken God, or what Likenest will ye compare to him? As Deity is a Peculiar in him, so we acknowledge that, by making Worship a Peculiar to him. As there is an infinite Distance between Him and the most exalted Creatures, so he will have his People show it.

Solomon's Impiety was not denying the Supremacy of the Father; he had always the chief Place in the Temple, but it was bringing other Deities thither, and giving them any Place at all: It would have been as vile to have reared up a
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a Statue for Gabriel or Moses, as to do it for Chemosh or Milcom, and put it into the House that God had called by his Name. His Name alone was Jehovah, and the House was built for no other. He was not to make it (as Micah did his) an House of Gods; and therefore had he pleaded that the other were entitled to no more than inferior Worship, that he made them no more than subordinate Deities, it would never have done; because that very thing itself of inferior Worship was idolatry, and the Action of a subordinate Deity is Nonence, and shall a Christian Ordinance come under the same Rebuke?

Baptism is the Consecration of a living Temple to no other than the God of Israel. Suppose we were left to contrive the Form ourselves, and take the Son and Spirit to be Creatures, should we here have dared to join them with our God? And can you imagine if Christ had been of that Opinion, he would not have taken Care to express the Matter with more Distinction? He would never lay such a Snare for his People.

Did he think that Baptism was no act of Worship? Then we make more of it than he did, or did he suppose that we might worship another besides the great God? Then he destroyed the Law and the Prophets. If he was a Creature, he had no Authority to change that Law, for there must be as great a Power in taking it away, as there was in giving it. Or, would he throw Things together with a dangerous Confusion, bidding us take the Name of one who is God, and of two who are not, without explaining himself upon the Difference there must be in the threefold Homage?

Really, that is saying as ill a thing of him as the Jews ever did, and making him a Deceiver indeed; and yet I must think some of these
Particulars to be the Case, if I am driven out from this Chain of Doctrines; first, that he designed Baptism to be an act of the greatest Homage and Adoration. Secondly, That he directed this by his own Order, to no other than the most high God; and, thirdly, that he speaks of this one God, in the Name of Father, Son, and Holy Ghost.

II. Another Article of Faith contained in the Form of Baptism is the Unity of the Godhead. This you will collect from an Observation that I gave you before, that we are baptized not into Names, as if there were Gods many and Lords many, but into the Name of God, to show that there is no more than one. Now that the Lord has extended his Empire, and is King over all the Earth, in this Day there shall be one Lord, and his Name one.

This was ever the grand Article of revealed Religion, as you may see by comparing our Saviour's Words with the Preface to the Ten Commandments. In the original Edition of them we read it thus: I am the Lord thy God, who brought thee out of the Land of Egypt, and the House of Bondage. I believe it is easily proved, that the Person, in the Divine Nature, who suffered himself to be visible, on that Occasion, was the Son. He appeared to Abraham in Mesopotamia, to Jacob at Luz, to Moses at Horeb; the Similitude of the Lord did he behold, though no Man had seen the Father at any Time. And yet when John vi. Christ has Occasion to speak of this, he does it with a Testimony, not to the Concern of that one Person, nor to the Three who bear Record in Heaven, but to the Unity that was among them.
The Scribes having asked him which was the first Commandment of all, he answers the first of all the Commandments is this, *Hear, O Israel, the Lord our God is one Lord*; from whence you may argue, that though he then made known himself as rejoicing in the habitable Parts of the Earth, yet what he did was in the same Nature with the Father and Holy Spirit; and this is the Sense of those Words, the Son does nothing of himself; i.e. He acts in an eternal Unity of Nature with the Father; the Expression cannot import any Inferiority, because it's said in universal Terms that *whatever Things* the Father does, these does the Son likewise. The Scribe himself faith to him, well, Master, thou hast said the Truth, for there is one God, and there is no other but he. Nor does our Lord contradict him, but owns that he answered discreetly.

This Unity of the Godhead is the Foundation of the Apostles and Prophets. There is no Variety of Doctrines upon this Head between the Old and New Testament: And in this it is distinguished from all the Light of Nature, I mean since the Fall, by which the Light that is in us became Darkness. There were indeed some Sketches of this Truth among the Gentiles; an eternal Power and Godhead may be argued from the Things that do appear: But we know how deficient they were in this matter; though it seems so easy to human Reason, now that Revelation has set it a thinking.

1. It was in all Ages and Countries the undeniable Doctrine that God revealed. We read of some few among the learned Heathen that confessed it, but it was so far from being the universal Opinion, that one Person died a Martyr for it. Now wherever Revelation comes it's so established, that they all know it from the least to
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The greatest. It was not the Discovery of one more eminent than all the rest, but they who are only Babes in knowledge receive it upon the greatest Evidence. Such Care does the Holy Spirit take to keep all those under his Instruc tion from the Practice of Tritheism, though such is the rant of Heresy, that it will not suffer us to be kept from the Charge. We know of no more than one Lord, one Faith, one Baptism, one Eph. iv. 5.

2. Revelation always told us who this One God was. It is not a national Dispute as it used to be, whether the God of the Philistines or the Moabites was superior: But we are as much determined upon the Question, who is the Lord, as that there is but one. This is what the People of Israel pleaded in their Arguments, and this he pleaded among them by his Miracles. They tell Pharaoh, that their God was over all the Earth. The Shepherd of Israel had the Earth in his Hands and the Fulness thereof. Naaman the Syrian owned, that there is no God but in Israel. The Name that he went by to distinguish him from other Deities was that of Jehovah. This Daniel proffesses, there is a God in Heaven that reveals Secrets; and Nebuchadnezzar owns, of a Truth, your God is a God of Gods, and a Lord of Kings, and a revealer of Secrets.

3. They always understood by this one God a Being that made the World, not by Proxies or Deputies. They knew it was the Dignity of their God to breathe out a Creation; be spake and it was done, he commanded and it stood fast. The Egyptians and Persians had some Notions of the supreme Deity, but they supposed him not to be the Maker of the Universe, and imagined his Glory like that of their own Kings to consist in a slothful Grandeur. It is from their wooden Divinity,
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Vinity, that we have the stupid Notion of God's creating the World by an Instrument; whereas the Bible has taught us to think of the most High, as possessing his Glory in a perpetual Energy; upholding all Things by the Word of his Power. The Father works hitherto, and Christ works, not a Sparrow falls to the Ground without our Father. Of him, and to him, and through him, are all Things.

4. In speaking of one God, according to the Language of Revelation, all inferior Deities are struck off. Among the Gods there is none like unto thee O Lord, neither are there any Works like to thy Works; but afterwards he sweeps them out of the Comparison, thou art great and dost wondrous Things, thou art God alone. We do not only confess a Supreme, but that there is no other; no Communication of the divine Nature, no Distribution of the divine Honour, nor Partnership in the divine Worship. The Heathen had their Gods many, and Lords many, but to us there is one God the Father, of whom are all Things, and one Lord Jesus Christ, by whom are all Things. It is this that we mean in Baptism. Should we suppose that the Father, Son, and Holy Ghost were one God and two Creatures, our Distinction from the Heathen would not be in the Unity of the Godhead, but only in the Names of those that are nearest to him. And thus we may be supposed not to quarrel with them about the true God, but about the Ministers of State, those that see the King's Face, and sit first in the Kingdom.
SERMON IV.

The Unity of the Godhead is to be understood of the divine Nature. Neither more nor less than a Trinity of Persons. Reasons why Baptism is in the Name of the Father, and of the Son, or Word; a Comparison between these two Titles. He is our Creator, Redeemer, Sovereign. And of the Spirit being called our Maker, God, and Saviour.

III. THOUGH this Form of Words signifies our Adoration to no more than one God, yet it gives us an Account of three, into whose undivided Name we are baptized. And this agrees to the perpetual Revelation of the Bible, for there we read of the most high God, either with Regard to his Essence, or with a Declaration of his Personality.

1. He is often mentioned in the Unity of his Nature. The Names of God, and Lord, or Jehovah, the Almighty, the Eternal, and several other Titles, are used with an individual Application; they are given to no more than one. Thus it's said, Thou art God, even thou alone, Pf.lxxxvi. i. e. 8.
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Serm. i. e. there is a meaning of the Word that is only thine: Creatures may have the Name, but without the Sense that it contains when it belongs to thee. So again, Thou whose Name alone is Jehovah; and hear Israel, Jehovah our God is one Jehovah: Jehovah is one and his Name one in all the Earth. There is but one Almighty; it is the Attribute, not of a Person, but a Nature, to distinguish it from all that are derived and limited. He is the King eternal, immortal, invisible, the only wise God.

Then the several divine Perfections of Wisdom, Goodness, Truth, and Purity, are laid down in the Bible, as the Glories of that one Being, of whom it is said that he is, and that there is none besides him. They are applied to him as they never can be to any other. What the Creature has of them is in a Degree so much lower, that they still continue in the Language of the Old and New Testament to be the Attributes of no more than one. Thus faith Hannah, there is none holy as the Lord, for there is none besides him; and Christ himself in his human Nature lays no claim to what is totally divine; there is none good but one, and that is God; and the Apostle brings it in among the Heads of Adoration, to God only wise be Glory and Dominion for ever.

This is the Voice of Nature, the Doctrine of the Creation, the eternal Power and Godhead belong to no more than one, and the Glory owing to it is what he will never give to another. To that Supreme undoubted Article does the whole Revelation of the Bible agree; that there is but one only, the living and true God. We detect the Opinion, of two or three Deities, as much as of three Hundred. To suppose that any such Error is to be found in Scripture, is to make
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make the holy Writings devour themselves: Serm. IV.
They are visibly designed against all Idolatry, and can never build up the thing which they have so heartily destroyed.

I press this Matter with a Fervency, to shew that we are fallen into the Hands of wicked and unreasonable Men, as they are who have not Faith: False Witnesses rise up against us, and lay to our Charge things that we know not. When any tell us, as a Number of vain Talkers do, that we are for the Tritheistick Scheme, for three conscious Minds, against all our Declarations for one only living and true God, it shows that People are resolved to let their Mouths against the Heaven, and their Tongue runs wild and uncontrouled over the Earth. The Unity of the divine Nature is always a sacred Part of our good Confession, as well as a Trinity of Persons. If Men are determined to dash the one of them against the other we cannot help it: The Scripture has made them consistent, harmonious, and certain: And if any are resolved that God shall not be justified in his Sayings, they will find, that whoever falls upon this Stone shall be broken to Pieces, but upon whomsoever it falls, it will grind him to Powder.

2. Though the most high God is no more than one, yet he has revealed himself with a Distinction neither greater nor less than that of a Trinity. We cannot by all our Searching find out more than three, and we must wink hard upon a Cloud of Witnesses to make them fewer. Ifaiab the Evangelical Prophet, and John the Prophetical Evangelist, had their Visions much alike; they each of them heard the Cherubims cry out Holy, holy, holy Lord God Almighty. The same Manner of speaking obtains in the Church below: O Lord hear, O Lord forgive, O 19.

H
Serm. IV.

O Lord, hearken and do. There is no Occasion to pass off these Repetitions for a Pressure of Zeal, as if they were a Rapture and not an Argument, because they agree to the rest of the Bible.

We are plainly told of neither more nor less than three that bear Record in Heaven; the Father, the Word, and the Holy Ghost, and that these three are but one. It is much easier to disqualify such a Text than it is to answer it. That was the old Trick of Satan, when he could not over-rule the Authority of a Command, he disputed its Validity; yea, has God said it! And when once he brought our Parents to question a Revelation, he soon brought them to disobey it.

But is this the only Form of Words that tell us of one God in three Persons? If People are determined not to admit of that Verse, has the Bible given us no other? Yes, we have the Truth, and we have it more abundantly. What Sense can we possibly fix upon Words, if there is no Trinity in the divine Nature? What does the Apostle mean by the Form of Blessing, or our Saviour by that of Baptism? The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost. So again, Grace be to you, from him who is, was, and is to come; and from the seven Spirits before his Throne, and from Jesus Christ: So, you are elected according to the Fore-knowledge of God the Father, through Sanctification of the Spirit, and the Sprinkling of the Blood of Jesus.

Thus did the Apostles talk to People after their Baptism, agreeable to the Instructions they had before it. When they entered themselves into the Family of God by that Ordinance, they were not left to do it in their own Words; the Form was provided before hand, they did it in the Name of the Father, Son, and Holy Ghost.
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There is an Uniformity in these Methods of speaking that the Bible gives us; whether we are baptized or blessed it is into the Name of three. The Number is never enlarged, and never diminished. If the Scripture had not designed we should have spoke of so many in our Professions and Adorations, we should never have had their Names: But it is plain, that though our Surrender in Baptism, is to the only living and true God, yet we cannot leave out any single Person in the Trinity. I shall endeavour to show you in what regards the Believer gives up either himself or his Infant, to Father, Son, and Holy Spirit.

1. This is done in the Name of the Father, though it is the Appointment of our blessed Lord, and a Memorial of his Authority over the Churches, yet he was not setting up a separate Empire. Thus I understand what he says as expressing not a Submission, but a Communion in the Godhead. My Father works hitherto, and I work: The Son can do nothing of himself, but what he sees the Father do; for whatsoever Things he does, these does the Son also. I can of my own self do nothing; as I hear, I judge. Every Person in the divine Nature has a Concern in our Salvation. In the Council of Peace, where Eph. iv. it was laid, in the Publication of the Gospel, 4, 5, 6, where it is revealed, and in the actual Gift by which it is conveyed. Thus we read of one Spirit, one Lord, and one God and Father. As Baptism is a Declaration of the Hope that is in us, we do it with regard to him from whom it comes. Doubtless thou art our Father, we are called by thy Name.

Indeed the Father was never incarnate, he is not God manifest in the Flesh, nor will he in
The Doctrine of BAPTISM.

Person judge the World: But yet there is no Danger of his being left out in the Homage of our Worship, who has so great a Place in the Revelation of the Word. Believers cannot overlook him, as some vainly imagine. There is no Possibility of adoring the Son above the Father, as it is slanderously reported, and as some affirm that we do.

The Father's being the Fountain of the Deity is a foolish and dangerous Expression, the Scripture has given us no Authority for these Similitudes. The great God is the Fountain of Life, and the Fountain of living Waters, but to talk of Divinity as a Thing derived by one, and springing from another, is profane and vain-babbling. The Word Father, is plainly relative, and the relative to it is a Son, nor is there any priority to be concluded from the Use of these Words. No Being can be a Father till he has a Child, and therefore his antecedent Existence to it must be fetched from another Name: That of Father does not prove it. Our Fathers were Men before they became Fathers, but will any one dare to carry such an Argument into the divine Nature?

The Ordinance of Baptism agrees to the whole Doctrine of the Christian Faith, and by that we are taught, that as our Salvation is the work of the most high God, so every Person who is known by that Name, has a Part peculiar to himself in this great Affair.

The Father sanctified, and sent our Redeemer into the World; he owned him at his Baptism, by a Title that was never given to any of the Angels; for to which of them was it said, thou art my Son? The Holy Ghost appeared in a visible Form, the Father in an audible Sound. A Voice came from Heaven, which the People thought
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thought to be Thunder. He received this Honour from God the Father in the Mount of Transfiguration, who spoke out of the excellent Glory; nay, the Works that the Father had given him to do, bore Witnesses of him; that the Father was in him and he in the Father, because the Father who dwelt in him did the Works; he resigned himself back again in his last Prayer, Holy Father I come to thee. He was raised from the Dead by the Glory of the Father. He was the same way rewarded and admired for what he had done; the Lord said unto our Lord, sit Pf. cx. 1: thou at my Right Hand. His Deity is proclaimed, his Title to universal Duty established by the Mouth of the Father, for it's He that says to the Son, Thy Throne, O God, is for ever and ever.

Besides, what he does as the Father of our Lord Jesus Christ, he is revealed under a personal Friendship to his People. The God and Father of our Lord Jesus Christ has blessed us with all Spiritual Blessings in heavenly Things. We are elect, according to the Fore-knowledge of God the Father. It is the Father who has bestowed this Love upon us, that we should be called the Sons of God. It is He, who, of his own Will, has begotten us again, by the Word of Truth: Pure Religion is a thing before God and our Father. This holy Father keeps us through his own Name. Our Faith and Hope fixes upon him, who raised up the Lord from the Dead. Grace, Mercy and Peace come from him, it is the Father's good Pleasure to give us the Kingdom.

We have no other Word than that of Father, to express his personal Honour. To say that he alone is called God, or that he is distinguished by the Name Jehovah from the Son and Spirit, will
Serm. IV. will so entangle a great number of Scriptures, that we shall be hard put to it to find either Truth or Sense in them.—Religion has taken care, in all our homage to him, who bought us with his own blood, to preserve a duty to the Father whom no man has seen, nor can see. The Apostle John calls him Anti-christ who denies the Father and the Son, and goes on with his argument, who ever denies the Son, the same has not the Father. They have no separate interest or divided glory. Let that therefore, faith he, abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning remain in you, ye also shall continue in the Son, and in the Father. And in his second Epistle he repeats what he said in the first, whoever transgresses and abides not in the doctrine of Christ has not God, he that abides in the doctrine of Christ has both the Father and the Son. Truly our fellowship is with the Father, and with his Son Jesus Christ.

2. We are also baptized into the Name of the Son as plainly as that of the Father. As Peter exhorted the Jews, repent and be baptized in the Name of the Lord Jesus; sometimes it is called the Name of the Lord. The jailor was to believe on the Lord Jesus Christ, and then he was baptized. His communion in those titles that are used to signify the divine nature you have often heard. He is called the mighty God, the Judge of all the Earth, the everlasting Father. This is not to express his personality, but either to show that he thought it no robbery to be equal with God, or to signify that he is the Author of eternal Life to men and Angels. He is Jehovah, the God of Israel, to whom every knee shall bow and every tongue confess,
In this Ordinance of Baptism we are to consider him two Ways. First, as one with the Father in Nature and Perfection; and, secondly, as distinct from him in Character and Operation. He is that Life who was with the Father, and is manifested to us.

The Titles that express this Difference are chiefly these two; the Word and the Son of God. The former signifies a Nearness of Communion, the latter an Identity of Nature. Tho' each of these Names are used among Men; yet, in this Case, they are as much above all Reason and Argument as they are above all Blessing and Praise. For who has ascended up into Heaven or descended, who has gathered the Wind in his Fists, who has established the Ends of the Earth, who has folded up the Waters in a Garment? What is his Name, and what his Son's Name, if thou canst tell?

The Father has been pleased to reveal himself under no other personal Name, but what signifies a Relation to the Son. The Son indeed goes by these two, but when he takes them both, it is to show us, that we must not compare Spiritual Things with carnal. We are not to think, as we speak, after the Manner of Men. A Word is nearer to us than a Son; it is either a Principle within us, or the Voice that is uttered by us: It is what we either have or do from ourselves; but it can never be a Person, it is only our own; the most intimate Friend has nothing to do with it. On the other Hand, a Son must be a Person as distinct from us as any other Man in the World; no nearness of Relation hinders a separate Subsistence.

These two Names can never meet in a Creature. It would be ridiculous to call a Word a Son, it is not substantial enough; and as absurd
would it be to call a Son a Word, because he is too substantial for the Name. No Mortal ever talked of begetting a Word, or of speaking a Son: And therefore God never designed, in using this Language, that we should confound and entangle it with our own. The very Names themselves are wonderful. There is not Distinction enough between a Man, his Word, and his Spirit, to be called three; and yet there is too much Distinction between a Father and a Son to have them called one in Person. If Christ had never gone by another Name than that of the Word, we should not have imagined his Distinction from the Father; and if he had never been called any thing but a Son, it would not have signified, that intimate, inseparable, and eternal Union, that he has with him. But when he is said to be the Word of God, it shows us that he has his Nature; and when he is said to be his Son, it declares that Nature under a personal Distinction.

To this Son, this Word, are we resigned in Baptism; we consider him as that Sovereign whose Name is called upon us. We desire to be known in our Relation to him, and declare the same Homage to him that we do to the Father: For these Reasons,

1. This Son has made us, and therefore in Baptism we only take our Share in that universal Duty that he demands from the whole Action. Why do we worship and bow down before the Lord; but because he is our Maker, we are the Work of his Hands, and the Sheep of his Pasture? This is said of Christ, if the Apostle has understood David right. Take Heed, says he, left there be in any of you an evil Heart of Unbelief
Unbelief in departing from the living God, for
we are made Partakers of Christ.

Of this Homage Baptism is both an Entrance
and an Earnest. We read that the Gentiles turned
from dead Idols to serve the living and true God.
How did this appear? What was the first Evi-
dence they gave of it to the World, but in being
baptized? The Argument to turn them from
their Idols was this, that they were now bowing
to Gods who never made them, whose Off-spring
they were not; and that pure Religion called
for their Duty to Him, in whom we live and
move and have our Being. And it would have
been in vain for the Apostle to persuade their
taking upon them the Name of the only true
God, if that Name was given to any Person who
is not God.

This is an Article of meer Revelation. Tho' the Light of Nature might tell them there was
one supreme Cause, who by the Things that are
made, had given Proofs of his eternal Power and
Godhead; yet could that ever tell them of the Son of God, and that all Things were made by Him?
Would this ever have let them know, that there was a Plurality of Persons in the divine Nature, or have attributed the Frame of
the Univerfe to any more than one? And yet
This is the plain Language of the Bible, that
by Christ Jesus all Things were created, whether
in Heaven or in Earth, visible and invisible,
Thrones, Dominions, Principalities, and Powers,
all Things were created by him, and for him:
And therefore, when this Doctrine of the Scrip-
ture was to be overthrown, it was the safest way
to write an Appeal, not to a Jew or a Christian,
but to a Turk or an Indian: They, to be sure,
will give it for the Appellant. When the Saints
come to judge the World, we may guess how
the
the Cause will go, but when the World is set in Judgment over the Saints, we can never think that the Christian's God will be justified in his Sayings. Though it is our Comfort that he will be true, and every Man a Liar. For he who calls the Ends of the Earth to look to him is the Creator of the Ends of the Earth.

2. The Name of Christ is called upon us from the other Right that he has in us, for by him we are bought with a Price. This was always the Argument of Revelation in the Old Testament, and it continues to be so in the New. Moses pleads as Paul does. Is not he thy Father that has bought thee, has he not made thee and redeemed thee? And so says the Apostle, ye are not your own, but bought with a Price, therefore glorify God in your Bodies and Spirits which are God's. If that God whose ye are is not He that has bought you with a Price, whatever Claim he may have to your Duty from any antecedent Work, yet he has none at all from Redemption; you are not to glorify him upon the Argument that is here used.

But when Christ gave himself for your Iniquity, it was not only that he might purify a peculiar People, but purify them to himself. They are his peculiar People, as he used to say, every one that is called by my Name I have created for my Glory. And, this People have I formed for myself, they shall show forth my Praise.

The Right of Redemption lay in him, as all the Rights flowing from it belong to him. We take his Name, because we are his Purchase. And therefore an Apostate denies the Lord that bought him. He did not buy us for another, because to this Purpose he both died and rose again, and revived, that he might be the Lord both
both of Dead and Living. I don't say this (as Christ himself does not) with any Exclusion to the Father's Interest in the Ransomed of the Lord; for, as he speaks, so must we, All mine are thine, and thine are mine, and I am glorified in them.

3. The Name of Christ is called upon us as a Token of his Supremacy over all Things to the Church. The Church has no other Head of Jurisdiction or of Influence, but Him who has all Things under his Feet. In Baptism we recognize his Authority and depend upon his Energy; the former is supreme, the latter is omnipotent. He could not be equal to either of these, if he had not the Fulness of him who fills all in all. From this Almighty Dominion and Virtue are they quickened who were dead in Trespasses and Sins.

You give a Testimony in Baptism, both to his Government and to his quickening, that he not only judges the Dead, but that he raises them. He directed you to this Solemnity upon the Ground of his having all Power both in Heaven and Earth. If he had less than this, he would never abolish an old Ordinance, and bring in a new one. The Phrase that this Power is given him ought not to be received as an Argument against his eternal necessary inseparable Title to it. For if it was not in him, antecedent to any Grant, the Worship paid him will be brought to prove, what we know is impossible to be true, that God has given his Glory to another.

3. The Name of the Holy Spirit is called upon us in Baptism. We have but one Word to signify his personal Character; Holy Spirit or Holy Ghost. I am not yet got so far into my Subject as to consider his Distinction from the Father and the Son; at present I have no more before
before me, than to show why his Name is mentioned in the first Act of our professed Subjection to the Gospel of Christ.

1. This could never be allowed, if he was not, as Christ is, the Creator of the Universe. Thus we read of him in very distant Cases, that he has garnished the Heavens, and his Hands have formed the crooked Serpent: All the Hosts above were made by the Breath (or Spirit) of the Lord. He was one in that great Consultation; when it was said, let us make Man; for Elihu says the Spirit of the Lord has made me, and the Breath of the Almighty has given me Life: He moved upon the Face of the Waters, and said let there be Light, when Darkness was upon the Face of the Deep. He is the God who commanded Light to shine out of Darkness.

2. His Equality and Communion with the divine Nature, is what the Apostle argues from his Name. We know that secret Things belong to God, and to no Creature at all. None can know the Mind of the Lord: With whom has he taken Counsel? And yet the Spirit searches all Things, yea, the deep Things of God. So that, supposing him to be an Agent, the Omnisciencie of God is his Object, and can we think it is not his Character? Does he know as much, as He does, who knows all Things? Nay, he seems to have his Name for this very Purpose. As no Man knows the Things of a Man, but the Spirit of Man who is in him, so that Things of God knows no Man, but the Spirit of God. No wonder then, when Baptism is a Surrender of ourselves to the most high God, that we are called by the Name of one whose Understanding is infinite. This is so clear from the Language of Scripture, that they who cannot deny his Perfection...
tion relieve their Cause, by turning Jugglers, and casting a Figure upon his Personality.

3. It is the Spirit who makes effectual the whole Redemption of the Saints; by him they are saved, and therefore by his Name they are called. He overshadowed the Virgin in our Saviour's Conception. It is the Spirit who raised up Jesus from the Dead; and he was declared to be the Son of God with Power by the Spirit of Holiness. Converts are born of the Spirit. He convinces them of Sin, that is of Unbelief, and in convincing them of it delivers them from it, by showing them a Righteousness in Christ's going to the Father. And it is by him they have Victory, for he convinces them of Judgment that the Prince of this World is judged: As they live, Gal. v. they walk, in the Spirit. Through him they mortify the Deeds of the Body.

It is he by whom the Bible was given: Holy Men of God spake as they were moved by the Holy Ghost. In reading this we hear what the Spirit faith unto the Churches. It is he who came down upon the Apostles with cloven Tongues of Fire; they were then baptized with the Holy Ghost. This Spirit who is good, leads us to the Land of Uprightness. We are baptized for the Remission of Sins; now, though he who has purchased this bestows it; yet it is the Spirit who seals it to us till the Day of Redemption.

Baptism is a Surrender of ourselves for Protection as well as Homage; and therefore we must have a Regard to that Comforter, who abides with us for ever. It is he who invites us up to the Marriage-Supper of the Lamb; for the Spirit and the Bride say come, and whosoever will, let him take of the Water of Life freely.
SERMON V.

A Distinction of Persons in the divine Nature to be received, though not explained, upon no other Evidence than Scripture. The Arians chargeable with Tritheism. The Trinity does not signify three Gods; but it denotes more than three Names or Powers. The Notion of an analogical figurative Personality confuted; it is as absurd as the Anima mundi. The Distinction of Persons in Names, Relations, Communion, Worship, and Operations. Objections answered, viz. that the Term Person is unscriptural and theatrical. That it destroys the Unity of the Godhead. That clear Ideas would convince the Enemy. The Personality is only an eastern Figure.

SERM. IV.

Another Mystery contained in this fundamental Article of our Religion, is the Distinction between those three, into whose individual Name we are baptized, the Father, the Son, and the Holy Ghost. We are as much bound upon the Authority of mere Revelation to confess a Trinity of Persons, as to believe an Unity of Nature,
The Doctrine of Baptism.

The Word of Truth has made an equal Declaration of both. To say these two are inconsistent, is no less than refusing the Record of God, and making him a Liar. It is unbecoming those who are but of Yesterday to enquire how it can be. When the Father of Lights has expressly told us, thus it is.

He will be adored for Perfections that we cannot comprehend, and reports that we cannot explain. We may as well pretend by searching to find out the Fulness of his Being, as to describe the manner of it. Had all his Words come down as low as our Apprehensions, and revealed no more than Man's Wisdom teaches, he had not spoke like a God: But as his Ways are not ours, so neither are his Thoughts. He has told us as much as he would have us know, and by saying no more, has thrown a Bar upon all foolish and unlearned Questions, that we may not break through to gaze. We may say of Faith as Christ does of Duty, what is written? How readest thou? And leave all Diviners, and Dreamers, and Disputers of this World, to talk like those who know nothing of another.

The Question is not whether we should have imagined any Plurality of Persons in the divine Nature, or how many of them there are, but what the Scripture itself has told us, and what the Spirit who searches the deep Things of God has bound upon our Belief. No matter whether Eye has seen it, or Ear has heard it, whether it is to be matched with Similitudes and Illustrations of our own; or whether the Heart of Man is able to conceive it under clear and distinct Ideas: We believe it, because he has said it; and without a Faith so unlimited and absolute, we receive the Record of God with no more Veneration than we do that of Man.
If there are ten thousand Difficulties in conceiving that there should be three Persons, they all dissolve in the Report of Him that cannot lie. He has a Right to tell us what he pleases, and we can no more pass a Judgment upon a Doctrine, than we do upon a Command: We are doers of the Law and not judges, receivers of the Truth, and not choosers. If he has avowed a Trinity, it is a Trial of Skill and Wisdom with him, when we dare to deny it. If we receive the Witness of Men, the Witness of God is greater, which he has given of his Son.

There is a Mystery in no more than one God, and no fewer than three Persons; because, it is true, we cannot dispute it; because it is mysterious, we cannot explain it: And therefore the only Thing our Souls have to do in the whole Enquiry, is to examine whether God has said it. How far the Distinction of Persons reaches, and how much the Unity of Nature comprehends, is a Matter unequal, to those who are but of Yesterday, and know nothing: But when we read of Father, Son, and Holy Spirit, that there is a Difference between them, we conclude it from the very Sound of the Words. There are certain Boundaries fixed to the Minds of Men, that they make it neither too much, nor too little. We have an open Road between two Extremes, and can easily tell what is false, though we are not able to fathom all that is true. Let thine Eyes look right on, and thine Eye-lids strait before thee. Ponder the Path of thy Feet, and all thy Ways shall be established.

1. It is making the Distinction too great to say they are three Gods.
2. It is making it too little to say, they are only three Names, or Powers, and Relations.
The Doctrine of Baptism.

1. There is nothing in this Form of Baptism, that will suffer us to wander into the Conceit of three Gods. Wicked and unreasonable Men have determined to dash us upon one of those Rocks, Sabellianism or Tritheism, but God has thrown us upon neither, and the Faith once delivered to the Saints, keeps us clear of both. They are equally our Abhorrence, the Scripture has poured out a Flood of Arguments against them: And we need not confront the one with the other, but reject them both at once, as divers and strange Doctrines.

Indeed the Arians have made the Notion of a Trinity abominable, who tell us of one unoriginated God, and of two derived ones; one supreme, and two subordinate. They are the only People who have made three Gods, or rather two and a half; for as to the Holy Spirit, to show how little he knows of them, it's apparent they know nothing of him: They have taken none of his Counsel, or covered with his Covering.

I call them by the Name of Arians, though they are somewhat distinguished from them. I would call the French by the Name of Papists, though they do not adhere to all the Peculiars of Rome. They have the Grotesque of their Idolatry and the Spirit of their Persecution, whatever Degrees they may want of a compleat Subjection to the Man of Sin. And so it is here; from these People alone we have had a Plurality of Gods: They are the only Faction, that have the Confidence to talk of a Repeal of the first Commandment.

Now though this Form of Baptism tells us of those whose Name is called upon us, yet there is no Division of Nature, no Subordination of Existence,
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Serm. ence, for he who is not supreme, independent, and eternal, is not God over all.

(r.) The Notion of three Gods is against all the Light of Nature, I mean as we come to the right Use of it since we had the Key of Revelation. If any one delineates the Religion of Nature with a Bible in his Hand, he will make it a quite different Thing from what he finds it in the best of human Philosophy.

The greatest Attainments that we read of among the Gentiles are, first, in the Wisdom of Egypt, then, in the Learning of the Chaldeans, and lastly in the polite Searches of the Athenians: And yet it may be said of them all, the least in the Kingdom of Heaven is greater than they. They never knew the true God, they never adored him as One, they paid no Deference to his Perfections, but rather supposed he might be worshiped with Men's Hands, as though he needed something. A Sheep was the Abomination of the Egyptians; Nebuchadnezzar had a Treasure-House for his God; and the Grecians thought that the Godhead was like to Silver and Gold, graven by Art and Man's Device. But wherever Christianity came, Reason began to open its Eyes, and to feel its Way; so that a Christian is as unfit to settle the Religion of Nature as a Pagan is that of Revelation.

The Jews held out this in the Front of their Law, that the Lord their God is one Lord. Christians in all the Parts of the Earth are at a Point about this as a Maxim in Nature, that there can be no more than one supreme eternal Cause, who gives to all Life, and Breath, and all Things. He to the Heathen was an unknown God.
(2.) The Doctrine of three Gods is what the whole Revelation of the Old Testament is level'd against. When the Lord called Abraham out of Ur of the Chaldees, he drew him away from infe-
rior Deities, and still took care that his Posterity should never relapse into that Opinion. And therefore had we been baptized into three Names, our Saviour had destroyed the Law, which he Matt. v. came to fulfil. But his appeal to Moses, his Improvements upon him, his Connexion of Doc-
trine with him, let us see that they both acted according to the Pattern in the Mount. The one in giving Images of Things in the Heavens, and the other in the heavenly Things themselves.

A Jew would never dare to be a Convert among us, if we put new Gods upon him, Gods whom his Father knew not. They seemed to shake off their Idolatry with their last Captivity, and does Christianity bring them back to it again? No, no, they had got enough of subor-
dinate and originated Deities already. The Scribe knew that our Lord had taught no such Doctrine, when he told him, Master, thou hast said the Truth, for there is one God, and there is no other God but be. And in this Confession he answered discreetly, as one not far from the Kingdom of God.

(3.) The Notion of three Gods would make our Religion a very wrong one for the Conver-
sion of the Gentiles, and yet they are to come to our God from the End of the Earth: saying, Surely our Fathers have inherited Lyes, Vanity, and Things wherein there is no Profit; they had made themselves Gods which were no Gods. It was their Practice and their Crime to worship those who by Nature were no Gods; they had made many Gods and Lords many, and would it have signified
signified any thing to tell them, that Christianity reduced the whole Number to three?

The Prophets of Old used to declare against 

\textit{Gods who made not the Earth and the Heavens}, let them be never so few, or never so great; and the Apostle followed the same Clue of Argument, that there was but One who created all Things by himself. Our Gospel calls People from their 

\begin{align*}
\text{Idols to the only living and true God. When} \quad &
\intertext{they were baptized it must be in the Faith of David, among the Gods there is none like unto thee, O Lord, Thou only dost wondrous Works: Thou art God alone.}
\end{align*}

If they were not able to deliver this Form of Words in my Text from the Notion of one Supreme, and two subordinate Deities, they had as good have stayed where they were, and never been baptized at all. The Dispute was not between \textit{Jupiter and Jesus}; who was the Mediator, who should have the Name of a \textit{Titular God}, or who should have the Honour of \textit{inferior Worship}, but whether there was any more than one God.

\begin{align*}
\text{Whilft they were Gentiles, they were carried away} \quad &
\intertext{to dumb Idols; at that Time they knew not God.}
\end{align*}

\begin{align*}
(4.) \text{The very Form of Baptism itself dashes down all the Notion of three Gods. For had} \quad &
\intertext{there been so many, their different Names must have born some Proportion to their different Natures, but here it's said to be all in one Name. As} \textit{Jehovah} \text{is one, so his Name is one. Thus} \quad &
\intertext{God tells the Jews, behold I send mine Angel before Thee — Beware of him and obey his Voice, provoke him not, for he will not pardon your Iniquities, for \textit{my Name} is in him, thou shalt obey his Voice, and do all that I speak.}
\end{align*}
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'Tis against all the Rules of talking to say we are lifted in the single Name of the King, the Chancellor, and the General of the Army. The Plurality of Characters, under which they are so much distinguished, would have been expressed in another Way. But when we read of one Name only, we must tear the Words asunder, and empty them of all their Sense, if we conceive of any more than one Being.

(5.) This is contrary to the Profession of God's People in all Ages; they have never owned the Tritheistic Scheme. Though the Arians have charged them with it, I believe it's more than ever the Heathens did; such perverse Things were only to be spoke by Men that arose from among themselves. Their Confessions, Creeds, and Catechisms, that are so much condemned, will clear them of this Charge. 'Tis no great Argument of Modesty for any to say of them that they did not understand themselves.

When Christianity, like the Day-Star from on High, visited the World so long ago, and the Reformation, as a Light, sprung out from a cloudy and dark Day, were they both conducted by a Company of Fools, who worshiped three Gods, and did not know it? 'Tis strange that both learned and wayfaring Men, who do Justice, love Mercy, and walk humbly with their God, should mistake their way in every Act of Devotion. What would the most illiterate Believer say, if you told him he was resting his Soul upon more than one God? He has no hard Words to defend his Faith, no scholastic Dreams to open it, but you would amaze him to say there is any more than one Jehovah spoke of in the Bible. This is what I would offer to you against one Extreme of Interpretation that Men put upon those Words. We are baptized into the Name of...
of three, but the whole Generation of the Faithful declare with one Voice against three Gods.

2. As this Notion makes too much Difference between them, so another makes too little. The Sabellians said that Father, Son, and Spirit, were but three Names for one Person. That the Father was incarnate, only in that Condition he took the Title of Son, and it is but giving new Rags to an old Rottenness, to say that the Son and Spirit are two Powers of the Father; and that, though these are spoke of in all the Language that belongs to Persons, yet their Personality is only figurative and analogical. But,

Are the Realities of our Faith to be shammed, and the great Substantials of the Christian Doctrine licked up in a Figure? When some are robbing Christ of his Worship, shall others take away his very Being? The Arians allow him no more than a Titular Deity, and another Scheme brings him down to a Titular Existence? Whether will Men go, who do not refrain their Feet, but love to wander? Here observe,

(i.) I have as much Argument to prove that the Son and Holy Ghost are Persons, as we have to prove the Father so in all the Language of the Bible. There was an old foolish Piece of Philosophy and vain Deceit, called anima mundi, the Soul of the World, which they who writ against it, and they who writ for it too, could make nothing of. But it seems as if they would ascribe no Personality to the Creator of all Things. We in Opposition to them, say, that the Father, Son, and Holy Ghost made the Creation; now suppose they tell us, that these are not Names of Persons, but mere Figures of Speech for that same universal Spirit they talk of; and that the Scripture does not mean Personality in what it says
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Says of any of them? Really, according to a late Notion, their Way lies pretty clear, for here is two Thirds of the Work done to their Hands. But,

I must answer those who deny the distinct Subsistence of the second and third Persons, as I would those who oppose the first. Would it not be a good Argument, that the Father is not any Property or Power of this universal Spirit, because he is spoke of as contriving, acting, and declaring? I read of his Counsels, his Words, his Nature, his Works. When I hear of One who has laid a Foundation, distinguished the Rooms, and raised a Fabrick with Height and Strength; I conclude, with the Apostle, that every House is built by some Man. 'Twas not an invisible Spirit in the Stone and Timber that brought them together, but it is done by an Agent: So evident is it, as the same Apostle says, that he who built all Things is God. And,

Can the Words bear any other Sense, when we read of the Son that be was with God; that his Goings forth have been of old from everlasting; that at the Creation of the Earth be was there, as one brought up with the Father, and rejoicing always before him: [You see, I mention only those Things that were antecedent to his Incarnation] When we find that all Things were created by him, and without him was not any thing made that was made, why must such an Account as this, if it was given of the Father, signify a Person, and when it is said of the Son, be no more than a Power or a Quality?

When the Angels fall down to him that sits on the Throne, they tell him, that for his Pleasure all Things are, and were created; now, is it possible to understand this of any other than a Person? And when the Scripture says of Christ, 1 4 that  

Heb. iii.  
John i. 2.  
Mic. v. 2.  
Prov. viii. 25.
that by him were all Things created in Heaven and Earth, visible and invisible, whether they be Thrones, Dominions, Principalities, or Powers, all were created by him and for him; and he is before all Things, and by him all Things consist, is this same He, whose Title is carried through the whole Story, no more than a Faculty?

When the Spirit is said to move upon the Face of the Waters, to garnish the Heavens, are not these personal Actions, as well as giving the Horse his Strength, and clothing his Neck with Thunder? We are told what Christ says in view of his Incarnation. I have not spoke in Secret, from the Beginning, from the Time that it was there am I, and now the Lord God and his Spirit has sent me: Does not the very Sound of the Words lead us into some Distinction between this Lord and his Spirit, as if there was a Concurrency of two Agents? Was it ever said of any that a Man and his Spirit gave out a Commission, that a King and his Soul published a Decree?

A late nameless Author, in a very little Book, has hung a while upon this Argument, that we are said to fear the Lord and his Goodness; you may guess at the rest of the Performance by this Passage, and learn not ex ungue leonem, but ex caudâ murem. 'Tis easy for any one to see, that the Meaning there is, that as the Lord will be adored, so in a particular Manner, upon the Account of his Goodness, in the later Days; but whether such an Interpretation can be driven into the other Scripture the Lord God and his Spirit, I shall leave to every one's Judgment; nor should I have mentioned an Argument so very low as this, but only to shew you the Men and their Communication.
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(2.) These three are distinct in their Relations to one another. A Father and a Son among Men are as much two Persons as a King and a Subject. A Son has the same Nature, Family, Inheritance, and Concern; he is nearer to his Father in all these than a Stranger; but he is as truly existent apart from him, as one who never saw his Face. I don’t bring you this as a compleat Parallel, for to whom shall we resemble God, or what Likeness shall we compare to him? There is certainly between the first and second Person in the Trinity an Union, that no human Relation does so much as imitate; I am in the Father, and the Father in me. The Son of Man is glorified, and God is glorified in him, and God shall glorify him in himself.

(3.) They are distinct in the Communion that a Believer has with them; as you will see quite through an excellent Book, called Communion with Father, Son, and Holy Spirit, by that steddy and uniform writer Dr. Owen, who was rooted and established in the Faith, as he had been taught, and abounded in it. Our Lord tells the Disciples, if any Man love me, my Father will love him, and we will come and make our Abode with him. The Opposition made by Hypocrites and Unbelievers is to each Person. The Martyr Stephen charges the Jews with betraying and murdering the holy and just One, and also with refusing the Holy Ghost. And so faith Christ, they have hated both me and my Father.

(4.) They are distinct in the Praises of Heaven, and the Glory that is possessed there. We read of him who was, and is, and is to come, of Jesus the faithful and true Witness, and the seven Spirits that are before the Throne, which is a compleat Title for one and the self same Spirit. The opposite.

Salvation, Honour, Blessing, and Power, are ascribed...
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Serm. V.

Rev. xii. 10. Neh. i. 8. Rev. xxi. 23. xxii. 3. 16, 17.

The Father is said to send his only begotten Son into the World. Sending and coming are indeed only circumstantial to the Errand, or the Work, but they must be Actions of different Persons. I came not of myself, saith Christ; the Father sanctified and sent him into the World. He came from the Father, and came into the World, and again he left the World and went to the Father. And therefore he argues very justly with
with his Enemies; it is written in your Law that the Testimony of two Men is true, I am one that bear Witnesses of myself, and the Father who sent me bears Witnesses of me. When Philip said, Show us the Father, in his Answer to him he afferts an Unity of Nature, he that has seen me has seen the Father; but when the Jews ask him the same Question, he answers it upon a Distinction of Persons, where is thy Father? Saith he, ye have not heard his Voice at any Time, or seen his Appearance. And again, he that sent John vii. me is true, whom ye know not.

2. The Son did many Things peculiar to himself, which are never ascribed either to the Father or the Spirit. He alone was made of a Woman, and made under the Law; he did by himself purge away our Sins; he is that eternal Life who was with the Father and manifest to us, whom they looked upon and handled: He is the first begotten from the Dead; he loved us, and washed us from our Sins in his own Blood.

3. The Spirit is said to move the holy Men of God before Christ came, and to make Apostles and Overseers of the Churches afterwards. He is not the Son, but another Comforter; he is not the Father, but sent by him. We know Christ no more after the Flesh, but here is one who shall abide with us for ever. All the three Persons are mentioned in that short Account, that Christ being raised by the Right Hand of God, had received of the Father the Promise of the Holy Ghost.

Upon the whole, then I exhort and testify that this is the true Grace of God wherein ye stand. This is the Faith once delivered to the Saints, and must be delivered back again by them pure and unrebukeable, at the coming of Jesus Christ. But as it is our Work both to cast up the High-
way, and to remove the stumbling Blocks out of the way of the People, so let me give you an Answer to what has been lately published by some Gain-sayers, who are striving to draw away Disciples after them *.

Obj. 1. 'Tis a meer Spurt of Vanity to tell us that the Word Person is not scriptural, and that it bears an uncertain Signification: And one would think it is to shew whence their Learning comes, and whither their Devotion is a going, when they say 'tis a Term taken from the Playhouse, and that a Person is one who represents another. But

1. Is not this talking against all the Sense of Mankind? Has the Word Person been so understood for above a thousand Years? It is usually said that the Word Knave once signified only a Servant, but I believe none of them would think me excused by any Antiquity if I should call him so. The Word Villain imports no more than a Tenant, but does not every one know what it means? When we talk of three Persons, we intends by it that one is not another; that the Father is not the Son, and the Son is neither Father nor Spirit. And there is no great Learning shewn by insulting our Ignorance; how far this Difference reaches, when it is universally owned, that we cannot tell what the Principle of Individuation is. Let them first determine what it is that makes a Distinction of Persons among Men, before we go any farther.

2. I am sure, that to speak of God and his two Powers, that Christ is the intelligent cognitive Power, and the Spirit is an intelligent volitive Power, is less scriptural, and a great deal more barbarous. Must the Doctrine of three Persons in one

* See a Book written by a Layman.
one Nature be called vulgar, schola\textit{st}ick, and Popish, to make room for this rumbling Talk?

3. This way of speaking has long obtained in the Church of God, and till we find a better, we ought to keep as we are. "Three distinct " conscious Minds, one Person, and two Pow-
-"ers, or two Principles of Operations," only
-shows that when People will not consent to wholesome Words, they grow impatient of Contra-
diction, doing about Questions and Strifes of Words. This has proved a Root of Bitterness; from hence we have, as the People of God al-
ways had, Backbitings, evil Surmisings, and 3-
perverse Disputings. Ministers lived in Peace, and Churches were edified, till these clear Ideas have thrown a shameful Darkness upon all our Glory. I see neither Truth nor Peace that is got by seeking out many Innovations. The Design of God's People, in all Ages, has been to se-
cure the Unity of the Godhead, and express the whole of that Distinction that the Scripture has revealed among the Three that bear record in Heaven.

\textit{Obj. 2.} Without allowing a figurative Personal-
ity, we cannot secure the Unity of the divine Nature. I answer,

1. It has been secured without it 1700 Years already, and will be so when their Root is Rottenness and their Blossom gone up as Dust. Mi-
nisters have preached, and People have received the Love of the Truth in greater Demonstration of the Spirit, than either you or I have seen since the Arrival of these divers and strange Doctrines. I was much affected with a Passage in Dr. \textit{Owen},

"Let us, faith that great Man, carefully remember " the Faith of them who went before us in this " Nation, in the Professors of the last Age. I
am apt to think there was not a more glorious Profession for a thousand Years upon the Face of the Earth, than among the Professors of this Nation: And pray what Faith were they of? Were they half Arminian, half Socinian, half Papist, and half I know not what? Remember how zealous they were for the Truth, and how little their holy Souls would have born with those publick Defections from the Doctrines of Truth, which we see and don't mourn over, but make nothing of in the Days wherein we live. God was with them; they lived to his Glory, and died in Peace, whole Faith follow and Example pursue; remem-ber the Faith they lived and died in; look round about, and try whether any of these new Creeds have produced a new Holiness to exceed theirs.

Were these holy Men at a Loss either in believing or defending the Unity of the divine Nature? Had they such clear Ideas of God's love, and none at all of his Being? Yes surely, they stood in the good old Ways, and so found Rest to their Souls: As for those who say they will not walk therein, we must leave them to their own crooked Ways: It is by the Word that we have heard from the Beginning that Peace shall be upon Israel.

2. If I cannot explain the Consistence of one Doctrine to another, it only proves that without Controversy great is the Mystery. In revealing deep Things that we cannot comprehend, God acts like himself. This Objection may be urged, as it once has been against the Resurrection of the Dead. The Apostle asserted no more than the Fact, and People begun to enquire about the Manner which is only the Wriggle of Unbelief: Thou wilt say, how are the Dead raised, and
with what Body do they arise? He gives the Man his proper Title that makes the Objection, thou Fool, that which thou soweft is not quickened except it die; but he never comes down into an Explication of what is all invisible and future.

Obj. 3. These clear Ideas, as some have the Vanity to call their own Imagination, are to defend the Truth and bring over the Enemy. I answer,

1. That is to be determined by the Issue, and till I hear that one Arian is brought over, I must needs think that the Lord has rejected their Confidences, and they shall not prosper in them. Jer. ii. 36. Infidelity has got two creeping Holes instead of one; and it looks rather like the rallying of Error in a new Form, after it has been baffled in the old One.

2. By these Concessions the Worship of the Spirit is given up and left to human Prudence, for a very strange Reason, viz. because he is represented as dwelling in the Believer. Little did I think to hear that Christ dwelling in us as his Temple, or that God’s being in us, should be pleaded as an Abatement to the Worship he is to have from us.

Obj. 4. The Personality that the Scripture gives to the Son and Spirit, is only an eastern way of speaking. I answer,

1. No matter for that, if it comes from God, it is a Form of sound Words, whatever Quarter of the Earth it begun in. From the rising of the Sun they first called upon his Name, and from them the Word has founded forth to the Isles afar off.
2. We may as well make all the Attributes of the divine Nature Persons, as his Understanding and his Power. His Justice, Holiness, Goodness, and Truth, are as often personalized in Scripture. But I refer you for a fuller Account of these Arguments, with a noble judicious Answer to a late Book, entitled, The Scripture Doctrine of the Trinity vindicated, in Opposition to Mr. Watts's Scheme of one proper divine Person, and two divine Properties, Powers, and Faculties: By a Dissenting Country Gentleman.
SERMON VI.

It is only by an open Profession of the Truth that People are honest in Baptism. Heathens understand the Form as we do. The three Persons are equal in Perfection of Nature, as appears by what each of them does distinctly; in their Influence upon the Saints, as to Pardon, Holiness, Perseverance, Communion, Resurrection, Happiness; and in Glory.

V. THE last Thing that we profess in the Ordinance of Baptism, by using that Form of Words which Christ himself has given us, is, that the Father, Son, and Holy Ghost, are one in Nature, and equal in Power and Glory. This Proposition is not distinct from some of the former, but rather the full Result of them all; they are closed by it, they are rolled up in it.

First, I have proved that we cannot, without Idolatry, be baptized into any other Name than that of God; as it is the Beginning, the Figure, the Obligation to all Practice in Religion, so we dare not offer it to any but the most High. Then,

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Secondly,
Secondly, I have shown you, that this God who is owned either by ourselvses or our Parents, can be no more than one. In so great a Work as Baptism, we are not whiffling with the Name of God, and going about it in Sport: To say that one has it by Nature and two by Title, is to make a Jest of the Word, and reduce the Sentence that Christ has given us into vain Babbling. The Form in which we are baptized has not led us into any of these Distinctions; and shall we dare to come and play the Fool before him that is able to save and to destroy? As one Man mocks another, do you so mock him? Shall we speak deceitfully for God, not only in his Presence, but in his Covenant?

I have exposed to your Contempt the Notion of subordinate Deities, as unworthy of all Religion, whether natural or revealed. Nor can we be resigned to the Son and Holy Ghost, if they are not one God with the Father, but under the Skreen of a mental Reservation. If we have Meanings not agreeable to the Words, we make them not a Form of sound Words that cannot be condemned; but corrupt and lying Speeches, fit for the Mouths of those who lie in wait to deceive. Christ designed by this very Institution that we should tell the World what we believe; but by such Interpretations our Profession is hid. At that Rate a Turk or an Indian shall neither know what we are, nor what our God is. They explain the Words as we do, and so reject them. They cannot suppose that we mean one God and two inferior Beings, but conclude that Baptism pays an equal Homage to Father, Son, and Holy Ghost. They see that there is no Subordination in the Term; but an undistinguished Adoration to no less than three. And they must be of this Opinion, if the Words are to be taken in their proper Sense. Shall we give
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give them Occasion to think, that the Profession we make in the greatest Ordinance of our Religion is not to be understood.

Thirdly, I have farther proved, that here is mention made neither of more nor fewer than three, into whose Name we are baptized. If we conceive of a Godhead without a Trinity, it is not that which the Scripture speaks of, or that to which we are surrendered. We have no more Authority to drop the Names of Son and Holy Ghost in the Administration, than that of the Father. A Baptism to no more than one Person may be Indian or Mahometan, but it can never be Christian.

Fourthly, The Form we are to use makes it plain, that these three are distinct from one another, or otherwise they would never have been mentioned as three. How oddly would it found to baptize into the Name of the Eternal, the Almighty, and the Omnicient, of the holy One, the Just, and the Gracious? That would be only multiplying Words without Wisdom. The Scripture has given us no such confused and empty Forms, that are all sound and little Sense; God does not use to speak of himself, and his Properties, as if they were thus distinguished, and especially in a Form that is to hold as long as the World does. That which wants explaining wants mending; and if it was never understood until our Age, it's pity that other Ages had it at all, or should all along be tempted to take those for three Persons, whom we have diminished into two Powers.

Now, as I said before, if all these four Propositions are true apart, they are true together, and must combine in this that I have made the fifth, that these three Persons are the same in Nature or

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Serm. Substance, and equal in Power and Glory. For if there is no more than one God, and no fewer than three Persons, then we are to consider them as equal.

1. In their own Perfections.
2. In their Influence over us.
3. In their Glory from us.

1. The Form of Baptism gives us their Equality in Perfection and Nature, as you will see by these two Particulars. First, They all go by one Name; and Secondly, The Operations by which they are distinguished, do represent each of them to be God.

(i.) It is apparent, as you have often heard, that we are only baptized into one Name, by which Father, Son, and Holy Ghost, are equally called. Remember the Form of Words, it is not said baptize them into Names, as if they were many, which might lead us to conceive of different Natures, but as the Lord is one, so his Name is one in that Ordinance that is to reach all over the Earth. Thus is a Christian to speak of him quite through the Nations, that the Father is not the Son, and that neither of them is the Spirit, you will soon apprehend from their several Titles, and what then is the one Name under which our Faith comprehends them, but that glorious and fearful Name the Lord our God? Though they are three, yet we must some way or other apply to them as one, and make the first Ordinance of the Gospel agree to the first Command in the Law, thou shalt have no other Gods before me.

On which Account I see no Reason for trine Immersion or trine Aspersion, either Dipping or Sprink-
Sprinkling thrice, as the Manner of some is. The Unity of that Name in which we are baptized does not need it, and I think cannot bear it. In the whole Solemnity we are given to no more, to no other than the great Jehovah. Our Concern with the Father in this Ordinance is not meerly as he is a Person, but as he is God. And as the Son and Holy Spirit have this Name with him, so it is with a Regard to that eternal Deity that we are theirs as much as his. The Believer may say as the Prophet does, I am called by thy Name, O Lord of Hosts; and with the Church, by thee alone we will make mention of thy Name; and we will remember the Name of the Lord our God.

(2.) I have shewn you that they are distinct in their Operations. The Scripture affirms some Things of the Father, which are never applied to the Son; and some of the Son, which are not true of the Spirit; and some of the Spirit which are peculiar to himself; but every one of them proves a Deity in that Person that does it; they are wondrous Works that are done by God alone. We are said to be elect according to the Foreknowledge of God the Father, through San&ntification of the Spirit unto Obedience, and the Sprinkling of the Blood of Jesus. Now this San&ntification, this Election and Sprinkling are what no Creature could ever give us. God has revealed himself as doing all that, I will take you from among the Heathen, I will sprinkle clean Water upon you, ye shall be my People, and I will be your God.

1. It was the Father's Appointment upon which the Son came into the World, and the very sending of a Saviour can be no other than the Work of God. When the Fulness of Time
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Serm. VI.

came God sent forth his Son made of a Woman, made under the Law. Blessed be the Lord God of Israel, who has visited and redeemed his People, and raised up a Horn of Salvation. The Devils themselves owned that he was the holy one of God. Nicodemus, before he was established in the Faith, could say, that no Man can do these Things except God was with him. Upon this does the blind Man pursue a noble Argument.

Herein is a marvellous Thing that ye know not whence he is, and yet he has opened mine Eyes. — If this Man were not of God, he could do nothing; and thus does Nathaniel make his first Profession, Rabbi, thou art the Son of God, thou art the King of Israel: The Disciples in full Faith acknowledged, now we are sure that thou knowest all Things, by this we believe that thou camest forth from God. And to this Conviction does Christ himself give his Testimony, I have given to them the Words that thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. He bears Witness to this Truth among the Jews. If God were your Father ye would love me, for I proceeded forth and came from God, neither came I of myself, but he sent me: And again, if I honour myself my honour is nothing; it is my Father that honours me, of whom ye say that he is your God.

2. The Son has those Things affirmed of him, that are peculiar to his Person. He alone in the divine Nature was a Child born, a Sacrifice for Sin, and the first begotten from the Dead. And though these Accounts belong to the human Nature, yet the Redemption that he fulfilled by them will prove the Divine; he who was of the Seed of David according to the Flesh, must be

Rom. i. 2. Seed of David according to the Flesh, must be
over all God blessed for ever. None but a God could be incarnate, so as to redeem them that are under the Law, that they might receive the Adoption of Sons. Had an Angel been made Partaker of Flesh and Blood, he might have lived and died, but he could never have reconciled us to God. His Blood would not have been able to do away one Sin. He would not have trod the Wine-press; Christ did that alone. And therefore the Seed of the Woman was no other than God manifest in the Flesh. In him was Life. The Child born was to be the mighty God, the everlasting Father: And though he was really a Man both in Soul and Body, yet the Church is what God has purchased by his own Blood.

In order to the finishing of his great Design, he is to reign over the House of Jacob for ever and ever, and of his Kingdom there is no end: Now, it is only true of God, that his Throne is for ever and ever. He was in the Form of God, and thought it no Robbery to be equal with God. He that was the Resurrection must be the Life; the last Adam is a quickening Spirit. Nor was it enough that he loosed the Pains of Death, but he did it upon this Ground, that it was impossible he should be holden of it.

3. The Holy Spirit has Things said of him which are not attributed either to Father or Son, in a personal Way; such as furnishing out Prophets, Apostles, Pastors, and Teachers; sanctifying, comforting, and securing Believers; and yet these do all of them suppose and declare a divine Nature. The Scriptures of the Prophets were given by Inspiration of God, and yet holy Men of God spake as they were moved by the Holy Ghost. The Apostles had a greater Union from the holy one, than ever any received before,
or I believe shall do again, and it was by the Holy Ghost's coming down upon them, that they were endued with Power from on high. It is God alone who would give Pastors, after his own Heart, to feed us with Knowledge and Understanding. This is no other than the Holy Ghost who made them Overseers. God put Words into Aaron's Mouth, and the Disciples spake as the Spirit gave them Utterance. You are saved by the washing of Regeneration and the renewing of the Holy Ghost, and yet surely it is a Matter above all Dispute that God alone can sanctify; he that is born of the Spirit is born of God. The Spirit abides with us for ever; that is, according to his own Promise, God will never leave us nor forsake us; so that we may boldly say, the Lord is my Helper.

He is the Comforter, and yet it is God who comforts them that are cast down. The Joys of the Holy Ghost are the Consolations of God; for when he speaks Peace, who can give Trouble?

You are the Temple of the Holy Ghost; that is, God dwells in you; and by this Relation to the third Person of the Trinity, you are called the Temple of the living God. Your Perseverance is owing to the Spirit, who shall guide and lead you into the Land of Uprightness: This is no other than God's guiding you by his Counsel, and receiving you up to his Glory.

2. The Father, Son, and Holy Spirit, are equal in their Influence upon the Believer, which is supposed, professed, and implored in the Ordinance of Baptism. The Blessings we have in our Eye, as secured by the everlasting Covenant, come from each Person; as our Acceptance and Pardon, our Sanctification and Holiness, our Security and Perseverance, our Communion and Fellowship, our Resurrection from the Dead,
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our Admittance into Heaven, and our Entertainment there: These are the Blessings of Baptism, sealed by it, promised in it, signified and figured in every right Use of it; and yet Father, Son, and Holy Ghost, are said to do them.

1.) Our Acceptance and Pardon, which is the great Blessing of the New Covenant, are equally spoke of with Regard to the Three that bear Record in Heaven. It is God that justifies, and Christ that died. It is the Father who makes us accepted in the beloved. The God and Father of our Lord Jesus Christ has blessed us with all spiritual Blessings in heavenly Things in Christ Jesus. The Father himself has loved you.

And is not this said of the Son? Forgiveness belongs to him, that he may be feared. It appears by his sovereign Way of bestowing it on Earth, that it's he pardons Iniquity, Transgression, and Sin.

And though the Spirit is not represented either as shedding the Blood of Atonement or accepting it, yet it is he who sprinkles it upon the Conscience. Christ came both by Water and Blood, and it is the Spirit who bears Witness, for the Spirit is Truth. Ye are washed, ye are justified, ye are sanctified, in the Name of the Lord Jesus, and by the Spirit of our God.

2.) Our Sanctification and Holiness is derived from each Person in the divine Nature; none can come to Christ except the Father draw him. The God and Father of our Lord Jesus Christ, according to the Riches of his Glory, enlightens the Eyes of our Understanding; that we may know what is the Hope of his calling. When Peter made that noble Confession, thou art the Christ the Son of God; blessed art thou, faith our
our Saviour, Flesh and Blood has not revealed this unto thee, but my Father who is in Heaven:

And yet, This Work is attributed to our Lord in those great Words, both be that sanctifies and they who are sanctified are all of one, wherefore He is not ashamed to call them Brethren. When we are said to see him as he is, it is immediately added, that he who has this Hope in him purifies himself even as he, that is Christ, is pure; for it is to be understood of him who was manifested to take away our Sins. We behold as in a Glass the Glory of the Lord, that is, of the Lord Jesus, the Lord of Glory, and are changed into the same Image from Glory to Glory. He sent the Apostle to turn the Gentiles from Darkness to Light; that, says he, they may receive Remission of their Sins, and an Inheritance among them that are sanctified by Faith that is in me.

I need not stay to prove, that the Holy Ghost is the Author of this Change. He convinces of Sin, and Righteousness, and Judgment. He takes the Things of Christ, and reveals them to us. It is the Spirit who quickens.

3. Our Security and Perseverance are from the Father, Son, and Holy Ghost; who are kept by the Power of this God, through Faith to Salvation.

Thus runs the Prayer of Christ, Holy Father, keep through thine own Name those whom thou hast given me: And yet, we are preserved in Christ Jesus and called: It is the Will of him that sent him into the World that he should lose nothing, but, raise it up at the last Day. He gives to them eternal Life, and they shall never perish, neither shall any pluck them out of his Hand. Nevertheless it is the Spirit who abides for
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for ever with us, and will do so, till we go up to be for ever with him.

These Things have no Contradictions in them, they only show us the Unity of the divine Nature. We give Thanks to the Father who makes us meet to be Partakers of the Inheritance with the Saints in light. We rejoice in Christ Jesus, by whom we have received the Atonement. And he who has invited us to Heaven, will prepare us for it; the Spirit and the Bride say come.

4. Our Communion and Fellowship is equally with the whole Trinity. If any Man love me, faith Christ, he shall be loved of my Father; and John xiv. we will come to him, and make our Abode with him. Verily our Fellowship is with the Father and with his Son Jesus Christ. We pray to our Father who is in Heaven. We call on the Father, who, without Respect of Persons, will judge every Man according to his Works. And yet, by Communion with Christ we taste that the Lord is gracious, the Lord who was chosen of God, and precious. By the holy Boldness and Courage that appeared in the Disciples, others took Knowledge they had been with Jesus. Now, Acts iv. we could have nothing of this Fellowship without the Spirit. He helps our Infirmities; he Rom. viii. makes Intercession in us according to the Will of God. He searches the deep Things of God and reveals them to us, that we may know the Things that are freely given to us of God. By the Holy Ghost we are sealed to the Day of Redemption. He that stablisheth us in Christ and has anointed us, is God, who has sealed us and given the Earnest of the Spirit in our Hearts.

5.) Our Resurrection from the Dead is the Work of each Person. As Christ was raised by the Glory of the Father, so must we. Those that
that sleep in Jesus will God bring with him. And yet, as the Father quickens the Dead, and raises them, even so Christ quickens whom he will. They that are in their Graves shall hear the Voice of the Son of Man, and they that hear shall live. This is the Lord who is to descend from Heaven with a Shout; whom the Dead in Christ are to meet in the Air, and the whole Generation of the Faithful shall be caught up to; for they are all together to be ever with the Lord.

And yet, the Spirit is mentioned as the God who quickens the Dead. Christ himself was declared to be the Son of God with Power by the Spirit of Holiness in the Resurrection from the Dead. If the Spirit of him who raised up Jesus from the Dead dwell in your mortal Bodies, he that raised up Christ from the Dead, shall quickens your mortal Bodies by his Spirit that dwelleth in you. Baptism is an Emblem, a Token, an Assurance of this. In that Ordinance you are risen with Christ, as a Figure of your rising after him; and that which makes it so is not washing with Water, but being baptized with the Holy Ghost and with Fire; this is the Breath that is to breathe upon these slain, that they may live. It is the Spirit of the Lord that enters into them, and sets them upon their Feet, and then they shall be numbered among the Armies in Heaven.

6.) Our Admittance into Heaven is applied to Father, Son, and Holy Spirit. Fear not little Flock, faith Christ, 'tis your Father's good Pleasure to give you the Kingdom. They are invited thither in these Terms, come ye blessed of my Father, inherit the Kingdom prepared for you. He is not ashamed to be called their God, because he has prepared for them a City. Christ
himself went to his Father, and our Father to his God, and our God. And yet,
	'Tis the Son who went to prepare a Place for us, and who comes again to receive us to himself, that where he is he may be also. Our Robes are made white in the Blood of the Lamb, by which alone we have a Right to enter through the Gates into the City. Upon this Foundation we are before the Throne of God, and serve him Day and Night in his Temple. And yet again, 'Tis the Work of the Holy Spirit, who has produced Faith in us, so that we die in Faith. 'Tis through the Power of the Holy Ghost that we are kept in the Love of God. He that shews the Things of Christ to us here, will shew them hereafter; as we find by the Apostle's Argument; the Lord is that Spirit, and where the Spirit of the Lord is there is Liberty: We all with open Face beholding, as in a Glass, the Glory of the Lord, are changed into the same Image from Glory to Glory, as by the Spirit of the Lord. Indeed, these Words relate to the great Discoveries of the Gospel, as transcendent to those of a legal Dispensation: But they will never have their full Sense, till we see no longer through a Glass, but Face to Face. And if the Spirit is the Author of those Visions by which we are brought into the Church below, 'tis from him we shall have those of a superior Kind above.

The whole Passage is a Quotation from Exod. xxxiv. 33, 34. Till Moses had done speaking with the Children of Israel, he put a Vail on his Face, but when he went in before the Lord, he took the Vail off. Well, faith the Apostle, we do not as Moses, put a Vail upon our Faces; that was an Emblem of the Imperfection of their Fellowship with God, that the Children of Israel could not look steadfastly to the End of that which
which is abolished. Their Minds are blinded, for until this Day remains the same Vail untaken away in the Reading of the Old Testament, which Vail is done away (to us) in Christ, nevertheless when it [that is Israel] shall turn to the Lord, then shall the Vail be taken away. They are now as Moses was out of the Mount, but they shall be as he was in it, with no Vail upon them. He went without a Vail to see the Lord: Now, faith he, the Lord is the Spirit, whom they are to see; and we are changed into this Glory by the Lord [or Jehovah], the Spirit.

7.) Our Entertainment in Heaven is from each Person in the divine Nature. From him who is, and was, and is to come, from the seven Spirits that are before his Throne, and from Jesus Christ the faithful Witness. In that Day we shall know that Christ is in the Father, and the Father in him, and he in us. He presents us to the Father in these Words, behold here am I, and the Children whom God has given me. He presents us to himself a holy Church, without Spot or Wrinkle, or any such Thing. We have no higher Notion of that Happiness than to be with Jesus: For the Lamb that is in the midst of the Throne shall feed us, and lead us to Fountains of living Water, and God shall wipe away all Tears from our Eyes. And, will not the Spirit, who bids us come, make us welcome? Shall we not have above what we so often hear of below, the Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost?

Now, is any one able to suppose, when all the Glories of the new Covenant are laid down in this promiscuous Language, as the Gift of the Father, Son, and Holy Ghost, that they are not equal in Power? Why should the Scripture ensnare us, by making no Difference in the Direction of
The Doctrine of Baptism.

of our Faith and Hope, if there was a Difference of Nature among the Persons upon whom we depend?

3. They are declared to be equal in the Glory we give them, of which Baptism is a Part and a Pledge. It signifies no less than Dependence, Worship, Profession, and eternal Praises.

(1.) In Baptism we profess our Dependence on that God by whose Name we are called. We give up ourselves or our little Ones to be the Lord's. And is this to any less than Father, Son, and Holy Spirit? Don't we desire an Union to each of them? In stating the Covenant that's ordered in all Things and sure, David tells us what the Spirit of the Lord spake by him, and what the Words were that he put into his Mouth.

'Tis plain, that we are given up to the God and Father of us all, who is above all, and with all, and in us all. And yet, how often is Christ Jesus called our Hope, which is too great a Name for us to give, or for him to take, if he is not God. Curfed be the Man that makes Flesh his Arm; and blessed alone is he whose Hope is in the Lord his God. He is the Hope of Israel, and the Saviour thereof in a Time of Trouble. They used to call God the Hope of their Fathers, and yet the Promise of a Redeemer is that Hope to which their twelve Tribes serving God Day and Night expected to come. Our rejoicing is in Christ Jesus, though the Salutes are only to be joyful in the Lord. In him we have believed, and are persuaded that he is able to keep what we have committed to him against that Day.

'Tis the Spirit we depend on for that Blessing, without which the Flesh profits nothing. What is it that we trust to for the Communion, the Holiness, the Security, the Heaven, that are signified
signified in the Ordinance of Baptism, but the Holy Ghost dwelling in us? For if any Man have not the Spirit of Christ, he is none of his. 'Till he comes and blows upon the Garden, our Beloved has nothing to invite him thither. If this Spirit is vexed, as he was of old, he will turn against us, and be our Enemy, but where he dwells, though the Body is dead because of Sin, the Spirit is Life because of Righteousness.

(2.) Worship is another thing signified, performed, and confessed in Baptism, and we pay it to all the Three. In giving up ourselves to be the Lord's, we engage to a Newness of Life, in a perpetual Covenant, that shall never be forgotten: That if he quickens us, we will not turn back, but call upon his Name.

Now, is it not the Spirit who quickens? We live and walk in the Spirit, and don't we adore that God who works in us both to will, and to do of his own good Pleasure? He that creates us anew does it to good Works; and if our Works are wrought in God, shall they not be devoted to him? Must he live in a Temple, and not be served there? Are you the Temple of the Holy Ghost, and is not the Holy Ghost to be worshiped in Places of his own Consecration, in the House that is called by his Name?

We trust in Jesus, we pray to him, we derive from him, we have Communion with him, and is not this Worship? If not, it is Idolatry. Shall we give up ourselves to him equally with the Father in Baptism, and afterwards draw back? Then, his Soul will have no Pleasure in us. If we take his Name upon us, 'tis the Name we are to call upon in every Place. He makes the Proclamation, Look unto me, and be ye saved, all the Ends of the Earth, for I am God, and there is none else. I have sworn by myself, that to me every
every Knee shall bow, and every Tongue shall swear. The Apostle gives us no other Exposition of that Passage than that in the Name of Jesus, every Knee should bow, of Things in Heaven, Earth, and under the Earth, and every Tongue confess that Jesus is Lord or Jehovah.

(3.) Another Glory we pay in Baptism, and oblige ourselves to go on with, is a courageous Profession of the Name we have owned in every Article belonging to it. One Greek Testament, that I have, represents those Words in another Manner than our Translators have writ them, Heb. x. 22. Having our Bodies washed with pure Water, let us hold fast the Profession of our Faith without wavering, for he is faithful who has promised. The Person he speaks of is Christ Jesus, the High-Priest over the House of God, who in another Part of that Epistle is called the High-Priest of our Profession. The Profession that we make is of an equal Devotion to Him with the Father and Spirit. This we are to hold fast without wavering. Many would take it from us, or weaken it in us; but we must hold it αὐλων, without any leaning to the one Side or the other, without any inclining to the Enemy, or declining from the Truth, and to that we are obliged by having our Bodies washed with pure Water. A baptized Coward is a Scandal to his Character; an Antitrinitarian Baptist is a Fugitive from his Principles; such as these have Damnation, because they cast off their first Faith. That Water had better have been spilt upon the Ground. 'Tis of no Service to have it sprinkled on the Forehead, if the Name of Christ is not always to be read there; and of as little Value is a greater Quantity, if it's only washing away the Filth of the Flesh, and not attended with the Answer of a good Conscience towards God.
(4.) To Father, Son, and Holy Spirit, we shall give eternal Praises in Heaven; as appears by all the Accounts we have of what they do in that World. The Throne of God and of the Lamb is in it, and his Servants shall serve him. There is but one Throne for both Persons; and the Honours of Salvation and Power, Glory and Strength, are equally ascribed to him that fits upon the Throne and to the Lamb for ever. 'Tis from thence, that the Spirit speaks unto the Churches, 'tis there he will be adored when he has fetched us all up. I shall therefore now conclude, as I hope to begin the Work of Heaven, with Glory to Father, Son, and Holy Ghost, as three distinct Persons, and one living and true God for ever and ever, Amen and Amen.
Baptism is the peculiar and beginning of a Christian Profession, and is therefore publick. By this we declare who our God is, which should be done intelligibly, in a certain Form of Words, and these taken in their natural Sense. Baptism obliges to a Profession. Faith sometimes the same with Hope; both taken objectively, and both the Matter of our Profession. Washing with pure Water no Argument for Dipping; but is an Emblem of spiritual Benefits. An Account of Spirit, Soul, and Body.

Heb. x. 22.

Having our Bodies washed with pure Water.

S the Blessing of God, upon my own Family, led me to enquire what Baptism was, so I took it just as the Lord himself has left it. Thus it was at once delivered to the Saints; baptize them into the Name of the Father, Son, and Holy Ghost; these are the Words of our Lord Jesus Christ.
There are seven Things to be regarded in that Ordinance, whether you surrender yourselves or your Children to the Lord.

1. It is peculiar to Christianity. It begun indeed to be administered by John the Baptist, who was ordained a Prophet of the Highest, and in all his Actions only prepared the way of the Lord. The Kingdom of Heaven was then at Hand; and the Institution was compleated, appointed, and established by Christ himself, as the Result of his having all Power both in Heaven and Earth.

To fetch it from the Jews, and especially from those traditional Services that obtained in their Church, is a wild Imagination, and no better than seeking the Living among the Dead. They had divers Washings and carnal Ordinances, but our Baptism was not one of them; for these were only imposed on the People till the Time of the Reformation. And therefore, as they were all to be abolished, we cannot suppose, that any of those worldly Elements should be transplanted into our Religion, to leave any remains of Bondage upon the glorious Liberty of the Sons of God. Peter speaks to those that knew nothing of that Ordinance, as if it was a thing entirely new among them, repent, and be baptized every one of you; and it's said we are baptized into Christ.

2. It is the beginning of a Profession, either active or passive, either in ourselves or our Children; for thus runs the Promise, they are the Seed of the blessed of the Lord, and their Offspring with them. 'Tis the first thing that a Believer does in a way of publick Declaration to tell what Religion he is of; and they who, in this Manner, bring their Infants to Jesus, take an Opportunity
tunity of founding their Faith Abroad, and telling Mankind what they believe themselves, and by what Rule of Doctrine they will bring up their Children in the Nurture and Admonition of the Lord.

Any who think that Baptism supposes a personal Profession, must needs make it the great Solemnity of that Profession; by that, they give out themselves to be Christians, as distinguished from the Heathen, who know not the true God, and from the Jews who do not receive the true Messiah. When the Eunuch, who had been for some Time a Proselyte to the Jewish Religion, became a Christian, he wanted to be baptized. Saith Philip to him, if thou believest with all thine Heart, thou mayest; upon this the other answers, I believe that Jesus Christ is the Son of God.

Therefore,

3. In the Nature of it, Baptism is a publick Ordinance; appointed on Purpose for a Profession of Faith, that it may come Abroad unto all Men; 'tis not a Thing to be done in a Corner. But in giving up either yourselves or your Children, your Allegiance to Christ, and your Dependance on him ought to be seen and read of all. Your Faith should be spoken of throughout the whole World; nor is there to a private Christian a greater Opportunity of confessing Christ before Men, than in the Administration of this Solemnity.

4. The particular Declaration that you make in this Ordinance, is of the God, whose you are, and whom you serve. 'Tis the Thing for which you're baptized, to let the World know the Name of the Lord that is called upon you, and to whom you have bound yourselves by a perpetual Covenant that shall not be forgotten. There are several Obligations contained in Baptism; but the immediate, the principal, the

Acts viii. 37.
Rom. i. 3.
The Doctrine of Baptism.

Serm. VII. The supreme Design of the Institution itself, is that you may mention the Name of the Lord your God. He says, thou art my People, and they shall say the Lord is my God. Therefore,

5. This Profession is made in such a way that Mankind may understand it. If they mistake you, and are not able to tell, whether you worship one God or three; whether three Persons or two Powers; whether three Equals or two Subordinates, whether as united in one Nature, or distinguished into three; the very End of Baptism is lost, and instead of convincing the World, you only confound them.

6. As this is an Ordinance of Christ Jesus, it must be administered in that certain Form of Words, that he himself has chosen. With this Order he opened out the Gospel Dispensation, and as that Dispensation will last to the End of the World, so shall this Solemnity.

7. The Words ought to be taken in their plain and natural Sense, because they are a lasting Form to the End of Time. For Christ to give us Expressions that People cannot understand, would be only to abuse them. 'Tis unworthy of him, who is the Light of the World, in whose Mouth there was no Guile. By this Form they must know to what God I surrender either myself or my Infant; and if the Words have not a certain Sound, we are only speaking into the Air. There are five Particulars contained in them.

(i.) That the Name into which we are baptized is above every Name, and can be no other than that of the most high God. It contains, introduces, and assures a full Surrender of all that we are, that we have, or that we do. This cannot be done to a Creature without Injustice, Idolatry,
The Doctrine of Baptism. Serm. VII.

Try, and Darknes. We owe it only to him that made us, who is the Rock of our Salvation. 'Tis not a Tribute to Principalities, Powers, and Dominions in heavenly Places; but to Him whose Name alone is Jehovah, the most High over all the Earth.

(2.) By this Form of sound Words that we are to hold fast, it appears that this God is no more than One, and therefore we are said to be baptized not into Names as of many; but we are given up to Jehovah who is One, and his Name one in all the Earth. They who call us Trinities are guilty of belying both the Lord and his People: If we are so, this Sentence will not fit our Mouths.

(3.) There are neither more nor fewer than three comprehended in the glorious individual Name that is called upon us. When Christ told them how it was to be administered, he acted, as it is said in that Day he would do, not give them Proverbs, or Parables, or rhetorical Figures, and Words of a dubious Meaning, but he showed them plainly from the Father.

(4.) These three are distinguished in the divine Nature, as Persons are in the human; one is not another. There are three that bear Record in Heaven. 'Tis no Objection, that we cannot explain Personality in God; alas! you know not the Principle of Individuation in any thing.

(5.) 'Tis plain from the whole Form, that if there is but one God and three distinct Persons, then these three must be the same in one Nature, and equal in Power and Glory. The Question is not whether we are able to conceive of such a Being, and much less whether it lies in our Power to unfold it; but whether this is the Meaning of those wholesome Words that the Lord Jesus Christ has given us? Don't the People that hate
our Religion understand them thus? Is not our Baptist an Abomination to the learned Heathen, because the Doctrine involved and established in it is incomprehensible?

These several Propositions I have defended and maintained as the Design of this Ordinance, and the perpetual Revelation of the Bible. This was the Profession of Faith that we made in Baptism, and from that Period are obliged to hold it fast without waivering, that we do not profane the Covenant of our Fathers.

The Words that I have now chosen will let us see the Glory and Importance of that Faith into which you were baptized, and the Necessity that is upon us to hold fast, not only the Faith itself, but the Profession we have made of it before all the World.

There are two Things that a little surprize me in our Translation.

1. The Connexion of the Words. That Clause, *having our Bodies washed with pure Water* comes in at the End of a Sentence that we had before, as if it was an Argument for drawing nigh to God with a true Heart, and a full Assurance of Faith. And in that View we must range the whole Paragraph to this Purpose, that this Duty is considered three Ways, in our Encouragement for it, our Temper in it, and our Obligations to it: And each of these are twofold.

*First*, our Encouragement for this Privilege is derived from two Things; *first*, the Sufferings of Christ; we have Boldness to enter into the holiest of all through the Blood of Jesus; *secondly*, his Exaltation, we have an High-Priest over the House of God.

*Secondly,*
Secondly, our Temper in drawing near to God includes two Things; 1st, Sincerity towards him, which is called a true Heart. 2dly, Satisfaction in him, or a full Assurance of Faith.

Thirdly, The Obligation to this Work arises also from two Particulars; 1st, The Nature of our Privilege in the Duty of Prayer; we have Hearts sprinkled from an evil Conscience; 2dly, the Design of the Profession that we made in Baptism, our Bodies are washed with pure Water.

This is the Disposition that our Translators have made of the Context; but I have lately consulted eight or nine several Editions of the Greek Testament, and I find no more than one of them, that agrees to it. For these Words, having our Bodies washed with pure Water, are brought in at the beginning of the 23d Verse, and connected, not to what went before, but to what follows, let us hold fast the Profession of our Faith without wavering.

I shall therefore cast the whole Argument into another Scheme. We read of the full Atonement that Christ made by his Death, of which we have the greatest Evidence from his being an High-Priest at the Right Hand of God. Now, there are two Things all along quite through the Epistle deduced from this Doctrine, a Liberty of Prayer before God, and a Boldness in Profession before Men.

(1.) From the Blood of Jesus upon the Cross, and the Exaltation of his Person in Heaven, the Apostle pleads in this Chapter as he had done in the 4th, that we may come boldly to the Throne of Grace: We do it, as he had said before in Hopes of obtaining Mercy, or with a full Assurance of Faith; and that we may find Grace
The Doctrine of Baptism.

Serm. VII. Grace to help in a Time of Need, that is with a true Heart really desirous of this Grace.

(2.) The other Duty that he always impressed from these Considerations, is a Profession of our Faith; as you see in the 4th Chapter, seeing that we have a great High-Priest who is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession; and here he does it again, hold fast the Profession of your Faith without Wavering. 'Tis not enough that we may speak to God, but we must speak for him. The Intercession of this great High-Priest has made the former our Privilege, and the latter our Duty. He is our Advocate in Heaven, we are his upon Earth.

This range of the Particulars contained in the Text, does not only agree with most of the Greek Testaments that I have seen, but seems the most uniform and regular. First, the Argument is open and clear, why you draw nigh with a full Assurance of Faith, because of what is done within you; your Hearts are sprinkled from an evil Conscience. Secondly, your Obligation is equal, to hold fast your Profession from what is done upon you in the Eyes of the World, your Bodies are washed with pure Water. The former is internal, the Operation of the Holy Spirit; the latter is external, your own voluntary Action. When you were baptized, you made that Profession; and he in whose Name you did it, expects you will hold it fast, and not let it go, keep it, for it is your Life.

2. There is another thing that surprizes me in our Translation, and that is, the Word Φαith ὑμολογία εἰπίδος, is a Profession of Hope: There is no false Doctrine in the Alteration; the Thing is altogether the same.

The
The two Graces of Faith and Hope may be distinguished, but I cannot say that in the Scripture they always are so. They are different Names from one Employment of the Soul. The Object of Faith is something invisible, the Object of Hope is something future. The Glory that shall be revealed is exposed to them both. As it is not yet revealed we believe it, as it shall be revealed we hope for it; as it's unseen our Faith is employed upon it, as it's future our Hope is drawing towards it, Looking for and hastening to.

But the Holy Spirit has not always observed this Distinction. Hope is described as Faith should be. Hope that is seen is not Hope, for what a Man sees why does he yet hope for? But if we hope for that we see not, then do we with Patience wait for it. On the other Hand, Faith is a Substantive of Things hoped for, and the Evidence of Things not seen.

Sometimes they are each of them taken objectively, not for the Principle, but the Things believed and hoped for. Thus Paul faith, he was an Apostle of Jesus Christ, according to the Faith of God's Elect, and the acknowledging of the Truth that is after Godliness. His Labours, his Commissions, his Qualifications, were agreeable to what he calls elsewhere ἄναλογίας εἰσερχόμενος, the Analogy, Rule, or System of Faith. And thus he ends that Epistle to Titus, greet them that love us in the Faith; that is, in the Doctrine that we believe; the Matter of our Gospel and of their Adherence. For as he faith in another Place, whosoever is the Preacher, so we preach, and so ye believe.

Thus has the Scripture revealed our Hope, not only as a Grace in the Heart, but as an Object upon which it fixes. Sometimes Christ Jesus is called our Hope, and no wonder, when it was
was the Name that the Church of old always
gave to the most high God, and to no other.
O, thou the Hope of Israel, or the Hope of our
Fathers. To this Hope, faith the Apostle, our
twelve Tribes expected to come; and he means
the same in that Profession, for the Hope of Israel
am I bound with this Chain.

Sometimes this Name is given to the Joys and
Immortality that shall be brought to Light. We
look for that blessed Hope, and the glorious Ap-
ppearing of our great God and Saviour: Nay, 
it is the Title of the happy Dispensation we are
now under; the Law made nothing perfect, but
the bringing in of a better Hope did, by which
Hope we now draw nigh unto God: Or it comes
to the same Thing, if you understand it of what
the Dispensation contains and reveals, the Per-
son or Righteousness of Christ, the Assurance of
Salvation; thus we flee for a Refuge to lay hold
on the Hope set before us, which Hope we have
as an Anchor sure and steadfast, and enters into
that within the Vail, whither Jesus our Fore-
runner is for us entered.

Several Times, Faith and Hope are Names of
that Doctrine that we should make known
Abroad. Thus we read of continuing steadfast in
the Faith. We are to be established and steadfast in
the Faith, and not moved away from the Hope
of the Gospel. We contend for the Faith once
delivered to the Saints; your Faith is spoke of
throughout the World, i.e. not only your be-
lieving, but the Thing believed; for it would
have made a ridiculous Story through the World,
to have People spoke of as Believers, and no
Mortal to know what they believed.

So we read of the Hope laid up for us in Hea-
ven, which brings forth Fruit in those who re-
ceive it; and accordingly, we must be always
ready
ready to give a Reason of the Hope that is in us.
In these two Verses he speaks of Faith and Hope as what should be known by the Boldness that we have through the Blood of Jesus. As to Faith, there is a ἔλπις, a full-bearing; an Assurance. 'Tis completely laden, it carries as much as it can hold in drawing near to God. There’s Boldness, Access, and Confidence, thro’ the Faith of Jesus. As to hope there’s a ὑμνολογία, a speaking together, a Profession that it Eph. iii. makes in common with others. The former of these we are to have without doubting, the latter to hold fast without wavering. So that the Subject I am upon consists of two Parts.

1. Here’s a needful Duty recommended to us, and that is a steady, courageous, uniform, and perpetual Adherence to the Doctrine of three equal Persons in one undivided Nature; hold fast the Profession of your Faith without wavering.

2. Here’s an Argument for it, drawn from the Institution of Christ, that we have complied with, having our Bodies washed with pure Water.

But I rather choose to take these Particulars in the order that our Text has given them; and shall proceed to a distinct Consideration of two Things.

1. That which has been the Practice and Privilege of God’s People, to be given up to him in Baptism, their Bodies are washed in pure Water.

2. Their unavoidable Obligation to hold fast the Doctrine they owned in Baptism, that there is but one Name of Father, Son, and Holy Ghost, that was called upon them.
I begin with the first of these,

**Having our Bodies washed with pure Water,**

I don't see that any thing is to be concluded from these Words about the manner of Baptism. I should think that Man's reasoning very weak, who would pretend to prove sprinkling from the former Clause, your Hearts sprinkled from an evil Conscience. This is mere jingling upon Words. And indeed I think the Argument no better, if any should attempt to demonstrate, that washing signifies dipping, your Concern and mine from those Words, and in this Ordinance, is about greater Things. 'Tis the Doctrine engraven and exposed upon our Baptism, that we are to contend earnestly for. It signifies nothing with what Quantity of Water that Man was baptized, who either de們 or conceals the Trinity of Persons in the Unity of the Godhead. If he was sprinkled, he carries a Lye in his Forehead, if he was plunged it had as good have been in the Ditch, for his Cloaths will abhor him.

The Word washing denotes no particular way of making clean; it may be done by sprinkling as well as dipping. It was a common Thing in those Ages and Countries to wash the Feet of Strangers; and I am sure this was once done by sprinkling, when the poor Woman did it with Tears. But I don't love striving about Words to no Profit. Let us join in this, that according to the Revelation God has made of his Will to us, we speak the same thing, that is, about the great Design of this Ordinance.

It will never lead me into any Quarrel, if they who call themselves baptized Believers take Care to approve themselves believing Baptists, that we may know what is within them by the acknowledging of every good Thing. That they may not be
be like that Generation who are pure in their own Eyes, and yet are not washed from their Filthines. Washing an Infidel is but like washing an Ethiopian. However, the Phrase in which the Holy Ghost has spoke of Baptism, may lead us into several Things that are designed by it.

1. *Tis a Pledge of our Justification. Hence we read of the Baptism of Repentance for Remif- 
son of Sins. This is sometimes conveyed to us under the Similitude of Water. Wash me thoroughly, faith David, from mine Iniquity, and cleanse me from my Sins; and thus runs the Promise, though your Sins be as Scarlet they shall be white as Snow, though they be red like Crim-
son, they shall be as wool. Thus I choose to take the Metaphor as our Saviour uses it to Peter, when he went to wash his Feet; he tells him, it was an Emblem of something that he should know hereafter; and explains himself thus, if I wash thee not, thou hast no Part with me. That which makes me apply this to his Justification is what he adds, he that is washed needs not save to wash his Feet, but is clean every whit; this can hardly be understood of their Sanfification. Thus he told them in the Days of old, I will pour clean Water upon you, and ye shall be clean, Ezek. from all your Filthiness and all your Idols I will cleanse you; i. e. from the Guilt of them; 1 Joh. i. 7. for we know that the Blood of Christ cleanses from all Sin. Thus does Ananias speak of the Ordinance to Saul, why tarriet thou? Arise Acts xxii. and be baptized, and wash away thy Sins, calling on the Name of the Lord.

2. *Tis an Emblem of our Sanctification. We are saved by the washing of Regeneration, and the renewing of the Holy Ghost. To call Baptism the Laver of Regeneration is dangerous, false, and
and foolish. That 'tis a Token, a Sign, or a Representation of it, is true; but to say that it is the Means or the Efficient of a thorough Change is wrong, and only serves to make People trust in a Lye. However, the external Action is spoke of in the same way with the Influence of the Holy Spirit. Ye are washed, ye are justified, ye are sanctified in the Name of the Lord Jesus, and by the Spirit of our God.

3. It signifies our Growth in Religion. Tho' the Ordinance is administered but once, yet the Obligation arising from it to a Dependence upon Christ, and a Derivation from the Holy Spirit, continue all along. We are to be sanctified throughout in our whole Spirit, Soul, and Body. These Words, in my Opinion, carry in them no Discovery of three Parts in us, but rather only of two. For the Prayer of the Apostle is, that our whole Spirit ὁ λόγον τὸ ὑπερμά, our entire Frame, which is called Spirit in honour to the Change that is wrought upon us, and the glorious Author of it, who is the Spirit (as the Believer is called a spiritual Man) This is to be preserved. And he distributes what he means by this general Word Spirit into two Particulars, καὶ ἡ ψυχὴ καὶ τὸ σῶμα, both your Soul and even your Body. These are to be sanctified every Day.

4. It signifies our Devotedness to the Lord. 'Tis the Badge, the Mark, the Signature of our Submission to him. By Baptism we declared ourselves to be entered into his Service, and into his Family.

5. It engages us to a continual Attendance upon the Means of Grace: Because he that sanctifies us through the washing of Water, does it by the Word. Baptism is the Figure of our being saved; now we are saved by Faith, and Faith comes by hearing. They that separate themselves being sensual, and having not the Spirit,
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Spirit, have no Benefit by their Baptism, but are blind and cannot see afar off, and have forgotten they were purged from their old Sins. Such as were baptized upon Peter's Sermon continued steadfastly in the Apostle’s Doctrine, and Fellowship, and breaking of Bread, and in Prayers.

6. 'Tis an Emblem of those Joys and Comforts that a Believer may hope for. Out of his Belly shall flow Rivers of living Water. A chearful Life and Temper is very properly set out by this Figure. Let thy Garments be always white, and let thy Head lack no Ointment. Baptism represents both the Satisfaction Christ made for our Sins by his Blood, and the Victory he has over them by his Grace. And how happy a State is that, a Fountain of Gardens, a Well of living Waters, and Streams from Lebanon.

7. 'Tis an Earnest of the Felicity above. There our Robes are to be washed in the Blood of the Lamb, there our Persons are sanctified, to be without Spot or Wrinkle, or any such Thing. There our Entertainments are from a pure River of Water of Life, clear as crystal, proceeding out of the Throne of God and of the Lamb; he leads to the Fountains of living Waters, and wipes away all Tears from our Eyes.

Application 1. If Baptism contains all this, what need have we to take Care that we lose none of it!

2. How great is our Obligation to be steadfast in the Doctrine that is engraven upon this Ordinance! Holding fast the Profession of our Faith without wavering.
S E R M O N VIII.

The Doctrine of Baptism summed up. 'Tis a Profession of our Hope. We have a Hope. This is to be owned, upon certain Grounds, an inward Persuasion. How far Religion is founded on Reason, and in what respects contrary to it. Our Profession is publick, harmonious, intelligible, in a certain Form of Words; where it is not laid down in Consequences. 'Tis the chief Doctrine of the Ordinance. Fundamental.

Heb. x. 23.

Let us hold fast the Profession of Faith without wavering.

I HAVE considered Baptism with regard to the Privilege contained in it, and am to open the Duty arising from it. 'Tis the peculiar of the Christian Religion; 'tis our Entrance into it; 'tis thus we declare the Name of God which is called upon us. This is done with a Design that the World may know who he is, and therefore we must do it in such a way as they may understand us.

In
In order to this, Christ himself has given us a Form of Words, that are set up as a Monument of his Authority, and a Declaration of our Belief. But neither of these Ends will be answered, if the Meaning of the Sentence is not open and easy. It would be quite wrong to make use of Figures and dark Sayings, and oriental Idioms, in a Confession of Faith. If he has not called us to utter Words easy to be understood, our Doctrine is vain as to others, and so is the Ordinance of Baptism as to ourselves.

Now, I do not see how it is possible that Believers or Infidels should either deny or forget, that by the plain Words which are put into our Mouths, we are called to own these five Particulars.

1. The Supremacy of God.
2. The Unity of his Nature.
3. A Trinity of Persons.
4. A Distinction among them.
5. Their Equality in Power and Glory.

If any of these is not right, the Form of Baptism is wrong. Christ knew that the World would thus understand it; and, I'll venture to say, the Holy Spirit has taken Care his own peculiar People shall do so. To them that believe it is precious, a Foundation, a tried corner Stone; but to those that are disobedient it is a Stumbling-Block; but it is certain they stumble at the Word itself. Thus the Mahometan, thus the Indian takes it, and for that he despises it; thus the Spirit of Grace has opened it to those whom he teaches in every Kindred, and Tongue, and People, and Nation. Every one that offers either himself or his Infant to God, if he knows what he does, if he does not bring the Sacrifice of Fools,
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Serm. Fools, has made a Declaration of his Belief, his VIII. Adherence, and Devotion to three equal Persons in one glorious undivided Nature. This is not only a Doctrine that Christ has established in the Ordinance, but what he would have all his People to publish by it. And therefore, The Apostle having put us in Mind of the first Vows of God that are upon us, when our Bodies were washed with pure Water, he lets us know what a perpetual Duty arises from it; hold fast the Profession of your Faith, or your Hope, without wavering, or shuffling, faultering or fainting, where you may observe these three Things.

1. The great Trust that is committed to us in Baptism, and that is a Profession of Faith and Hope.

2. Our Temper of Mind, or Business of Life, with regard to it, and that is to hold it fast.

3. The Manner of doing this is without wavering.

I. Here's a Trust committed to us in Baptism, and that is the Profession of our Faith and Hope. This is the main Design of the Ordinance; we should never have had it, but for an Opportunity of telling the World what it is we believe and hope for; who our God is, and what we expect from him.

1. It is here supposed of those who are baptized and joined to the living in Jerusalem, that concerning them there is Hope.

2. In the Solemnity of Baptism there is a Profession of this Hope.

1. Baptism takes it for granted that there is Hope in Israel, concerning those whom God has
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Serm.

VIII.

has made to be his own in an everlasting Covenant.

(1.) The Grace of Hope is implanted in them, that is, the Principle by which we are enabled to lift up our Faces before God. This is the Production of the eternal Spirit, for if you abound in Hope it is by the Power of the Holy Ghost. Without his Almighty Creation we should lie down in Shame, our Hope would be as the Spider's Web, wrought out of our own Bowels, hung upon something that will not hold it, and burned away at Death. But it is the God of Hope who fills us with Peace and Joy in believing.

(2.) The Thing itself that our Hope fixes upon, and must be working to, is an Inheritance with the Saints in light. This is the Hope that is laid up for us in Heaven. The Matter of our Confidence is, that when this earthly House of our Tabernacle is dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens. Our whole Profession, the main Current of Life and Duty declares plainly that we seek a city, which is an heavenly, whose Builder and Maker is God. By the Ordinance of Baptism we tell the World, that ourselves or our Children are given up to him, who sanctifies the Church, that he may present it to himself without Spot, or Wrinkle, or any such thing. We do every thing in hope of eternal Life, which God Tit. 1. 2. that cannot lye promised before the World began.

(3.) The Ground of this Hope is the Gospel Dispensation. There's nothing at all in Nature to tell us of any such Portion, or quicken any such Principle, and therefore they who are without Christ are Aliens to the Commonwealth of Israel, they Eph. ii. are not free or brought into the glorious Liberty of the

M 3
the Sons of God. They are Strangers to the Covenant of Promise, to them it does not appertain, and therefore they have no Hope, and are no better than People without a God in the World. 'Tis only from the Incarnation, the Crucifixion, and the Ascension of a glorious Redeemer, that we have any Hope towards God. Hence it is said, that we flee for a Refuge to lay hold on the Hope that is set before us. Though the Holy Spirit gives us the Power of looking and waiting for the great Adoption, yet it is with an Eye to the Merits and Empire of him who was dead, and is alive, and lives for evermore.

We are begotten again to a lively Hope through the Resurrection of Jesus Christ from the Dead. After this Resurrection he appointed Baptism, and therefore in that Day declares that we are Prisoners of Hope. And it is thus, that Baptism does now save us, not the washing away the Filth of the Flesh, but the Answer of a good Conscience towards God by the Resurrection of Jesus Christ who is gone into Heaven; Angels, Principalities, and Powers, being made subject to him.

(4.) This Hope is peculiar to Christians. They who have not that Name upon them cannot so much as pretend to it, and they that have only the Name can do no more than pretend. When the Heathen mourn over their Dead, they sorrow as those that have no Hope. All their Imaginations of future Blessedness are only a random-thought, an Expectation at a Venture. Our Comforts arise out of Things they never heard of; that is, we believe that Jesus died and rose again, and so those that sleep in Jesus will God bring with him. To baptize a Person who knows nothing of Christ's abolishing Death and bringing Life and Immortality to Light, is only mocking God and
and deceiving Men. The very Ordinance supposes that he's instructed about that *better Hope* by which we draw nigh to God. And when we comply with it, either for ourselves or our Children, it is no less than giving the Reason of the *Hope* that is in us.

2. Of this Hope there is a *Profession* made when the Body is washed with pure Water. The Word is ὄμολογία, and you cannot separate the following Particulars from it without garbling the Solemnity of Baptism, and making it good for nothing.

1. 'Tis supposed that for this Hope we have certain *Grounds* in the Book of God.

2. That of this our Souls are filled with an inward *Persuasion*.

3. That the Reasons within us we *declare* Abroad for the Conviction and Establishment of others.

4. That we do this in *Union* with all the People of God. ὄμολογία is a speaking together.

5. That therefore Christians *know* the Minds of one another in this common Faith.

6. That there are some wholesome Words to which they *consent*.

7. That this uniting Profession was made at *their Baptism*. There is but one *Faith* in Jesus, and but one *Baptism* to declare it.

(1.) If we are to profess our Hope of an eternal Life with God, 'tis supposed there are certain *Grounds* for it, and these can be no other than what the Scripture has revealed. To say that God is merciful, is true; but no Comfort arises from any Schemes which Men talk of without Book. Thousands are damned eternally who
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Serm. VIII. depended on the divine Goodness, and yet it's 
Heb. ii. infinitely above what we can say or think. 'Tis 
11. by making the Captain of our Salvation perfect 
xiii. 20. through Sufferings, that the Plan is laid for bring-
ing many Sons and Daughters to Glory. 'Tis 

The Blood of the everlasting Covenant that has 
opened the way for the great Shepherd of the 
Sheep to arise himself; and secure the wholeTrain 
of those that follow him: By his Obedience to the 
Law, Death is disarmed of an awful Sting, and 
the Grave prevented of a total Victory. By his 
Deity he is able to save, for our Salvation is of 
God. By his Death he is worthy to redeem, by 
his Grace he is sure of Success. If he was not the 
Prince of Life, he would not be a Saviour to 
give Repentance to Israel and Remission of 
Sins.

These are the Reasons of the Hope that is in 
us, that by one Offering he has for ever put away 
Sin, and by that one, Offering he will for ever 
perfect them that are sanctified. Our Baptism is 
a Declaration of the Confidence we have in the 
Father, Son, and Holy Ghost; in him by whom 
we are elected, in him who has made the Pur-
chase, and in him who has wrought the Change, 

Ps. lxviii. This our God is the God of 
20. Salvation, and to him 
belong the Issues from Death.

They that don't own him in this Distinction of 
Persons and Union of Nature, are baptized in 
a Name they know nothing of. They are given 
up to an unknown God, and though they make 
mention of the Lord, 'tis not in Truth and Righ-
teousness. They compas him about with Lyes 
and Deceit, and as their Profession is Vanity, so 
Vanity shall be their Recompence. They know 
not him, and he will profes that he knows not 
them. They have prepared lying Words, if 

Job xv. 31.
they use any Form of their own, or they have perverted the Words of the living God.

(2.) 'Tis supposed that we have an inward Persuasion of these Grounds upon which a Believer's Hope is built. He that believes on the Son of God has the Witness in himself. We must be rooted and settled in the Faith, and not moved away from the Hope of the Gospel.

The Man that brings his Child to Baptism has the same Obligations as if he offered himself. He ought to know in whom he has believed, and examine his Confidence towards God. He is to prove his own Work. Faith and Hope are personal Things, that he may have rejoicing in himself alone, and not in another. He should be always ready to give an Answer to every Man that asks a Reason of the Hope that is in him; and this can never be, unless he searches the Scriptures, because in them alone we have eternal Life.

In this Sense ours is a rational Faith. What we have Reason and Argument to carry us through. Suffer me to distinguish upon that Word. Religion may be supposed rational these two Ways.

If we take Reason for that Principle, that is now corrupt, and vitiated with all the other Faculties of human Nature, we may say that the Doctrines of Christianity are not rational; that is, as the Apostle tells us plainly, the natural Man does not receive them, they are Foolishness; but he thought that he ought to do many Things contrary to the Name
Serm. VIII. Name of Jesus of Nazareth. He was guided by his Reason in all the Blasphemy and Persecution of these evil Days. His Enquiry and Free-thinking, his polite Attainments carried him in full Career against Christ and his Gospel. 'Tis in that Sense and no other, that we ever asserted that the Principles of Revelation were contrary to Reason, not only incomprehensible, but apposite. But, if you do not like the Phrase, that they are against Reason, we will change it, and say Reason is against them; of which we have Acknowledgments in those that are converted, and notorious Evidence in those that are not.

2dly, By Reason we oftentimes mean a Ground of Persuasion; the Argument that gives a Bias to our way of thinking. And in this Sense the Christian Religion is the most rational Thing in the World, because it goes upon the Record of a God that cannot lie. Such a rational Religion we are for, and desire to keep it so; and I may take this Opportunity to affirm, that to look for Salvation from a depending or a created God, to trust in any one who is not Almighty, to believe in a God who is not a Person, has nothing rational in it.

(3.) At Baptism there is a Profession; that is, we declare abroad the Reasons of the Hope within us. It is a publick Ordinance, and that can never be without a publick Sound of Faith. Silent Meetings are fit for none but those who are neither Believers nor baptized; who turn the Form of the Ordinance into Spirit, and the Spirit of it into nothing. You may be Partakers of Christ without ever being baptized at all; but Christ has called you to this Ordinance, that others may know what you think; that your Light be not smothered in a Bushel, but blaze out to the Conviction of all Men.
He has given you a Tongue as your Glory, and if you are silent in his Doctrine, you turn your Glory into a Shame. He has mentioned your Faith and your Profession together, as equal Parts of an Homage to him, and a Care about yourselves. If thou believe that Jesus died, and confess that God raised him again from the Dead, thou shalt be saved; a dumb Believer is like a dumb Bell, all Lumber and no Melody: And the Reason is given for the one as well as the other, that with the Heart Man believes unto Righteousness, and with the Mouth Confession is made to Salvation. He that confesses Christ before Men, him will the Son of Man confess before the Angels that are in Heaven.

But, this Duty I have in a publick Manner enforced, and taken all the Rubbish out of the way that some trifling Objections have thrown into it. I have there shown how false and wicked it is to charge it with a Denial of Christ's Authority, the Sufficiency of the Scriptures, to represent it as a Breach of Charity, or a Ruin of Liberty. See twenty-eight Sermons concerning Offences, Revilings, and a Confession of the Faith.

(4.) This Profession is what we make in Union with the People of God. The Word ἔχοντος signifies a speaking together, not in Time, but in Substance. We are to speak the same thing, and be perfectly joined together in the same Mind and the same Judgment. With one Mind, and one Mouth, we are to glorify God.

We have our several Opinions even about Baptism itself, but we are united in one common Faith; which is a living diffusive Argument, that the Spirit has done his Office, by leading Believers into all Truth. The Churches of the Reformation without any Concert or Management have
have agreed in the Doctrine of the Trinity, and in their several Languages begun with that, as fundamental to every other Article. Thus it appears that we are baptized into one Body, and are made to drink into one Spirit; and as for those who depart from the good old Way, in which so many Thousands have got to Heaven, we know not what Spirit they are of. They follow their own Spirit, and have seen nothing.

If Profession is a speaking together, then Christians are to know one another’s Minds. I thank my God, faith the Apostle, that your Faith is spoke of throughout the whole World. And, I long to see you, that I may impart unto you some spiritual Gift, to the End you may be established; that is, that I may be comforted together with you by the mutual Faith both of you and me; and when he could no longer forbear, he sent to know the Faith of the Thessalonians, left by some Means the Tempter should have tempted them, and his Labour be in vain. I should be very loth to have it said of our Faith, that by long hoarding up, the Rust and Canker of it witnesses against us. A silent Believer has no Claim to brotherly Kindness and Charity. He suffers himself to be no greater in the Church, than a Heathen Man or a Publican is out of it. We greet them that love us in the Faith. As the End of the Commandment is Charity, it must be out of a good Conscience and Faith unseigned. The Brethren that spoke of Gaius testified of the Truth that was in him, as well as bore Witness of his Charity.

This joint Profession lets us see, there must be a consent to some wholesome Words. I do not mean to the Rumbling or Sound, but to the Sense contained in them. How dangerous would it be to use the Words of Christ in Baptism, as the
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Enemies did his Body? i.e. hang them upon a Cross, strain them in all the cruel Ways that can be invented, running their foolish and unlearned Questions into them like so many Spears, that bring out nothing but Blood and Water?

I declare, that when I have baptized a Person, I should think myself guilty of deceiving the World and insulting the Lord Jesus, if I meant any more than one God, or any fewer than three Persons. I believe the Form that is put into my Mouth reveals both this Distinction and their Union. If ever this appears to be false, I would revoke my Baptism, and renounce the Words that discovered the Doctrine. This is the plain and natural Sense of the Words; and therefore, to twine and torture them with Conjectures and maybe's is making Christ not a Teacher, but a Barbarian, by not uttering Words that are easy to be understood. I never did, and never durst baptize any into three Names, because that would have insinuated three Gods, one Supreme and two Subordinate; I would never make them equal in Devotion that are not equal in Nature; and it would be as vile to say that you are baptized into one Person and two Powers: The Form mentions three Persons as plainly as one. I know what God does, it shall be for ever, nothing can be put to it, nor any thing taken from it, and 14. God does it that Men should fear before him. Christ's own Words would have done without any Explication, if Men had not perverted them: But when four or five Schemes are argued from one and the self-same Form, it's Time to look into the Things that we have wrought; this is putting the Ark of God into the House of Dagon, when Men refist the Truth, being of corrupt Minds, and reprobate concerning the Faith.

(5.)
This Profession, in which we are all united, was made when we entered either ourselves or our Children into the Christian Faith; 'tis the original Contrast; Father, Son, and Holy Ghost is become our God, and we are his People. Cannot any of us tell whether we were devoted to one God or three? To two Powers or three Persons? What a Jest will the World make of our Religion, if the initial Form in which we embrace it is not to be understood or determined?

May not the Jews insult us, and say, "We know that God spake by Moses, but as to this Jesus we know not whence he is, and excuse us in saying so, for your own Writers know not what he is. Some of your learned Men are offended, as our Fathers were, that he made himself equal with God; we called it blasphemy, and you call it rhetorick, but both Sides are agreed in the main, that he has not a strict and proper Deity. 'Tis the Unity of the Godhead that you contend for, and so do we. We made his Words Criminal, and you make them figurative; 'tis pity he had not his Free-thinkers, his critical Disputants about him then; for their Distinctions and Dissertations would have softened his Doctrine and saved his Life."

And as to the Holy Spirit, if the Form of Baptism does not declare both his Deity and his Personality, our Christian Religion is no longer distinguished from the Jewish and the Mahometan; but rather shared between them, and like a Couple of Eagles they are hovering over their Prey to see which of them shall have it. For, as I read in Dr. Owen, "All the false Ap- prehensions concerning the Spirit may be re- duced to two Heads: First, that of the mo- dern Jews, who affirm the Holy Ghost to be
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"the influential Power of God; which Conceit is entertained and promoted by the Socinians, and, secondly; that of the Mahometans, who make him an eminent Angel, which Opinion they got from the Macedonians."

So that instead of having the Form of Baptism honoured, we see it used, as its Author was, crucified between two Malefactors. And thus those Words that should declare us to be Christians, do only distribute us among the two great Enemies of our Faith. A Form of Words is no better than a Form of Godliness, if you deny the Power. It lets us see that the Arian Scheme comes not half so well out of the Mouth of an English Bishop as it would from a Turkish Musti: 'Tis not the Leffon of the Bible, but the Alkoran. And the Notion of making the Spirit only the influential Power of God, is very little becoming a Dissenting Meeting House, but rather smells rank of the Jewish Synagogue.

But, my Brethren, stand by your Baptism; Mic. iv. i.e. walk up and down in the Name of the Father, Son, and Holy Ghost, that Name of God that was called upon you. If you either tremble or trifle in the Doctrine of the Trinity, the very Badge of your Christianity is gone. This is the main, the adequate, the original Sense of Baptism. There are indeed several Articles of Faith. That you may argue from having your Bodies washed with pure Water; as,

1. The Supremacy of Christ over his Church. If you comply with this Ordinance, upon his Authority, you pay him as great a Deference as ever Abraham did to the most high God, when he was circumcised. Christ in this acted as a Son over his own House.

6.
Serm. 2. You may plead from hence the Atonement that he has made, because Baptism is for the Remission of Sins, from which he has washed us in his own Blood. This is he who came not by Water only but by Water and Blood, for without the shedding of Blood there could be no Remission.

3. Sanctification of the Spirit is another Doctrine belonging to this Ordinance. Washing is an Emblem of Regeneration, and the renewing of the Holy Ghost. Therefore, all these Truths that relate to the Necessity and Sufficiency of a Grace from above are included in your Profession.

4. The Resurrection from the Dead is a thing of which Baptism is a Figure, an Earnest, and an Introduction. If the Dead rise not at all, why are we baptized for the Dead? That is, (without any Buzz of critical Learning) why are we baptized in Hope of this Resurrection?

5. Eternal Life is another Article of Faith that we may argue from Baptism. These and several more are not only Doctrines of the Gospel, but they are resembled and hinted at in this very Ordinance; but a Trinity of Persons, in the Unity of the Godhead, is still more conspicuous in the Profession that you made when your Bodies were washed with pure Water.

1. This is not declared with a Train of Consequences, but is the plain unsifted Interpretation of the Words; 'tis impossible to avoid it. In many Scriptures we prove the Deity and Personality of the Son and Holy Ghost by rational Deductions, comparing spiritual Things with spiritual. But in the Ordinance of Baptism 'tis the immediate Proposition itself. We don't take any length of Argumentation. It comes like the Light of the Morning, even a Morning with-
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without Clouds; it demonstrates its self, and shines with no other Evidence than its own. There needs no Chain of Thought, no connecting of one Thing to another; but it lies open at first look, he that runs may read it.

I think, we are obliged by this Act of Profession to believe the Imputation of Christ's Righteousness, the Efficacy of his Grace, and the Reality of his Empire; but these are Things afar off in Comparison of the plain and primitive Declaration that we have made, of one glorious Name, belonging equally and distinctly to Father, Son, and Holy Ghost.

2. This is the only Doctrine that is expressed in the Ordinance; and therefore to drop this is to lose all. Others, as I said, are supposed by it, and may be deduced from it, but Baptism is commenurate to the Article of the Trinity. It includes no less, and it reaches no farther. 'Tis the whole Sense of that Solemnity. I think that Baptism may be pleaded against a Pelagian or Arminian, but I'm sure it must against an Antitrinitarian.

The Lord's Supper is a showing forth of Christ's Death, and a Declaration of our Hope in his coming again; so that if a Person denied either of these Articles, he would rather contradict the Ordinance than observe it. These are the particular immediate Professions that we make in partaking of the Body and Blood of the Lord; and, in like Manner the Truth connected to the other Sacrament, is that of one divine Nature in three distinct and equal Persons.

3. As this Doctrine is initial to our Profession, so it is fundamental to it. Every other Truth has its Dependance here. You will easily see how vain it is, to speak of our Election according to the Fore-knowledge of the Father, if we do not lay...
lay the Ground of all in this, that the Father is a divine Agent. To ascribe Actions to him supposes him to be a Person, to expect a Glory from him, takes it for granted that he is God. If therefore we should ever doubt either of these; if we make him no more than a Power or a Faculty, no higher than a Creature or a dependent Being, all the Scheme of his Decrees, Operations, and Designs, will fall to the Ground. The Man who does not own these two Characters in the eternal Father, would be only guilty of building in the Air, let him write never so well of Creation, Providence, and Grace. We should expect if any one was to acquaint us with the Decrees, the Works, the Designs, the Promises, and Laws of the Father, that he should first be at a Point who this Father is. We could not have Communion with an Attribute, we could not have Salvation from a Creature.

And just so it is, when we speak of the Son and Spirit. If the Son is called God, and is not a Person, he is but the Power of the Father, and therefore not distinguished from him. If he is called a Person, and yet not God, he is but a Creature derived from the Father, and therefore not united to him; and in both these Turns the Form of Baptism would be impatient; and if either of them be true, I can have no personal Communion with him, or no entire Dependance on him; because my Communion and Dependance are not concerned with any additional Glory that he may receive, but what he is in himself, in his own original Nature. 'Tis in vain to tell one of the Redemption that he wrought out, and the Righteousness that he brought in, if I must not know who it is that did all this. For if he has Personality in no other Nature than the Humane, he is a mere Man, and has no more Divinity
Divinity than God might have communicated to any other Creature. He is no more a God than the Sanctuary or the Temple was, for the Fulness of the Godhead, according to such an Explication, dwelt in them.

And thus it is as to the Holy Spirit: If he is below the Son in his Existence, and the Son himself no more than a Derivation from the Father, I dare never trust him for what none but the Supreme God can do, and will never give him a Glory which none but the Supreme God should have. He is too low to sanctify a Sinner, to preserve a Saint, to inspire a Prophet, to furnish an Apostle, to make a World, and to fill a Heaven. Either this Scheme faith too little, or the Scripture has said too much. If he is only an Attribute of the divine Nature, I will never distinguish him from the Father, any more than I would his Holiness, Justice, or Mercy, but rather speak of God under two Trinities instead of one.

So that, till the first Profession is settled, all Religion is at a Stand. We know not who our God is. There ought to be a Suspence of Baptism; an Embargo laid upon the Ordinance, or else upon the Mouths of those that pervert the Doctrine. A Person who pretends to rectify the Foundation designs no less than to pull down the Building. For if the Foundations are destroyed, P. xi. 3. or, if they are rotten and uncertain, what can the Righteous do? We are to begin again.

I am in the next Discourse to show you the Duty and Necessity of holding fast this Profession without wavering; and shall consider the Arguments against it. As,

First, That "it's desirable there should be an "Union of all the Trinitarian Schemes, Atha-
The Doctrine of Baptism.

Serm. "Nafian, Arian, and Sabellian." But let me tell you, that such a Medley and Jumble as that is fitter for Babel than Zion.

Secondly, 'Tis urged that "we must not continue to lie down in Darkness, that this is a polite Age, and that Men will not be put off with the Notion that a Doctrine is incomprehensible." Such Talk as that favours of too much Arrogance and Vanity.

Thirdly, 'Tis said that "the primitive Church and the Jewish Writers take the Matter otherwise." And, again, it is proposed that Men destroy the Faith for the Sake of Charity; but I hope it is not impossible to put to Silence the Ignorance of foolish Men.
SERMON IX.

Holding fast the Doctrine supposes that we believe it to be true, upon no other Evidence than that of Scripture; 'tis the Result of an Examination. The Story of the Bereans told fairly. We see it to be our own Concern. We go no farther than Revelation, without any Enquiry about the Modus. We profess it, we defend it; in an Unity with the Saints; all Errors come in with a Pretence of clearer Ideas. We are willing to run all Hazards in promoting and abounding in the Faith.

HAVE considered the great and awful Trust that is committed to us in the Ordinance of Baptism, those Vows of God that are upon us; and that is a Profession of the Faith or Hope, in regard to which our Bodies are washed with pure Water. The Matter of this Faith, the Thing we profess to believe, the Reason of the Hope that is in us is no other than the Doctrine of three Persons in one undivided Nature. When any Convert took up the Christian Name, the World of Jews or Hea-
Serm. Heathen who were round about him, would not only know what he did, but what he believed: Their Faith was spoken of throughout the whole World.

The Action of Baptism was publick, by which they declared their Homage to the Lord Jesus; now this would be only to glory in a Ceremony, unless the Doctrine of Baptism was publick too. 'Twas not the Water but the Article; not washing away the Filth of the Flesh, but the Answer of a good Conscience to that awful Truth, that is so much above the Comprehension of all created Nature; that there is but one Name belonging to Father, Son, and Holy Ghost; that these are three, or otherwise they had never been distinguished; if one of them is a Person, then all are so. That we are given up to each with equal Devotion, Dependance, and Duty: And yet tho' they are no fewer in number than three, in Nature and Title, they are no more than one. We are not baptized into three Names, but as the Form of found Words tells us, into one and no more.

This is the Faith delivered to us in the Bible; the initial and principal Doctrine of Christianity, and therefore engraven upon that Ordinance, in which we are given up to be the Lord's. He that is baptized professes himself in that very Solemnity to be a Trinitarian. If he does not take the Words in their natural Sense, and as all other People do, he trifles both with God and Man.

The Jews hate our Baptism, not because it's managed either by Sprinkling or Plunging; 'tis not the Water that gives them any Offence, for they have divers Washings among themselves: But that which makes it Foolishness to them, is our being equally devoted to the Father, Son, and Holy Spirit. So that it's upon the Unitarian Prin-
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Principle that they object against the very Entrance into our Religion. They stumble at that stumbling Stone, which is to us a Foundation.

In Opposition to them and the Heathen too, we are baptized; that is our visible Distinction from them; and in doing so, we declare our Faith in a Doctrine which they cannot receive, an Unity of Nature subsisting equally in a Trinity of Persons: 'Tis this that denominates us Christians; this is the Profession of Faith and Hope that we made in Baptism.

II. I am now to consider the Duty incumbent on us with regard to this Profession of Faith; and that includes both the Temper of our Minds and the Business of our Lives, we are to hold it fast; and must do this, as I may show you under the third general Head, without wavering; without shrinking back, leaning, or inclining to the Extremes of Error, on the right Hand, or on the left. In this Affair, above all others, we are to be steadly, fixed, and at a Point. Jesus Christ is the same Yesterday, to Day, and for ever; therefore be not carried away with divers and strange Doctrines.

I shall now endeavour to show you what this holding fast of our Profession means. The Word ἀντέχει is what we often meet with in the New Testament; and whatever it is applied to, it never fails to signify a Resolution, a Care, a full Purpose of Heart, not to lose what we have. It intimates a Possession, and it expresses a Firmness of Soul to keep it. If you therefore consider what a Person owns to be his Faith, when he gives up either himself or his Child to God in Baptism; what the Profession is which he then makes, what Form of Words Christ has put in his Mouth; his holding this fast through all the
1. It supposes that he knows from the Scriptures that the Doctrine is true.
2. That this Knowledge is the Fruit of personal Trial and Examination.
3. That he finds the Concernment of his own Soul in it.
4. That he binds up himself within the Revelation that is given him; he believes neither more nor less than the Bible has told him about it.
5. That he will never keep it as a Secret; for we do not only hold fast our Faith, but the very Profession of it.
6. That he believes himself obliged to defend it against all Gain-sayers.
7. That in doing this he preserves an Unity with God's People: For the Profession we hold fast is not a private Opinion, a Spark of our own Kindling, but a ὕπαλευπτικὰ we speak together.
8. That he will run all Hazards in his Reputation and Interest: The very Command to keep it does plainly insinuate that it's no easy Matter.
9. That he will spread and promote it to the uttermost.
10. That he will endeavour to be farther established, abounding in every Doctrine to which he has attained. This is to hold fast the Profession of Faith and Hope that we made in Baptism, and without such a Temper of Soul towards the Doctrine, and such a Care of Life to maintain it, the Water applied to us is no better than Water spilt upon the Ground, that cannot be gathered.

'Tis supposed both in our making this Profession and holding it fast, that we believe it
to be true. Thou art to know the Certainty of the Words of Truth, that thou mayest answer the Words of Truth to them that fend unto thee. The Argument of this Faith, is, not its Agreement to human Reason; no, I cannot see, that revealed Religion, is any more suited to our Reason than it is to our Lusts; that is, no more to the Lusts of the Mind than to those of the Flesh: Imaginations and high Thoughts exalt themselves against the Knowledge of the Son of God.

I don't speak of Reason, as it was before the Fall, for there is no such Thing in the World; I would be understood of a Reason that we have, not of one that we have not: i.e. a corrupted Faculty, which the Scripture has called by the Name of a carnal Mind, or the natural Man, and of which we are expressly told, that it receives not the Things of the Spirit of God, because they are Foolishness to it, neither can it know them, because they are spiritually discerned. Our Understandings are darkened by a Vanitiy of Mind, being alienated from the Life of God through the Ignorance that is in us, because of the Blindness of our Hearts. We are meer Darkness.

To say there is nothing in the Doctrines of the Gospel opposite to a corrupted Reason, is talking both against Grace and Nature. We are plainly told that the World by their Wisdom knew not God. I question whether the meer Light of Nature ever taught any after the Flood, that there was but one God, or that he alone was to be worshiped. The first Commandment of the Law strikes as much at all the Sentiments of the Heathen as the first Doctrine of the Gospel does, Thou shalt have no other Gods before me. The Number of their Deities was a growing thing, and indeed they sprung very fast. Some of the best Morality that
that we have among the Philosophers is from those who talk of 30,000 Gods and Goddefes; so wild and wanton was the Reason of Man under the leaft Attainments of Learning: And leaft of all can I think they had any Imagination about a Trinity of Persons. The Quotations I have met with from tho'fe who studied their Writings, are poor, confused, and empty Fancies. So that a Person who believes, as he is called to do, that there is but one Name belonging to Father, Son, and Holy Spirit, does not receive it as a Thing that Man's Wisdom teaches.

There's no Book in all the World that would reveal it, but one; and our Affent to it is upon no other Ground than the Testimony of God. We don't believe it as we do many Things upon ocular Demonstrations, for he is one whom no Man has seen, nor can fee: Nor is it by rational Deduction, and a Train of Thinking; for can't thou by searching find out God, can't thou find out the Almighty to Perfection? No, it's higher than Heaven and deeper than Hell, what can't thou know? But it's the Account that God, who alone comprehends his own Nature, is pleased to give us of it: And though I would neither have supposed it, nor am I able to explain it, yet he has said it who cannot lye.

In many Cases the Character of the Witness depends upon the Evidence of the Testimony: If he says a true Thing we know him to be a true Person; but here the Evidence of the Testimony depends upon the Character of the Witness: We cannot prove he says it, because it's true; (we have no Ideas of it antecedent to his Testimony) but it is true because he has said it. He that receives the Testimony has set to his Seal that God is true. His meer Authority goes
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I'll not let my Thoughts loose upon a copious Argument, whether the Scripture has revealed to us a Trinity of Persons in the Unity of the Godhead. Keep but to the Form of Baptism. Here's a Man called to this Ordinance; he does it in Obedience to Jesus Christ, who has all Power both in Heaven and Earth; and is head over all Things in the Church. Well, Christ, in directing him to the Practice, has told him what he means by it.

This Form must be intelligible. He has given me no Explication of it, which supposes that he thought it plain enough. Now, if there had been never a Syllable in all the Bible about the Equality of the Son and Spirit with the Father, and their Distinction from him; the very Declaration that I make in Baptism by his own Appointment is enough. I must conclude this is the Faith delivered to the Saints, because it was so early professed by the Saints. If the Doctrine is false, Christ has put a Lye in my Mouth, if the Words are not easy, he has put a Trifle there. He has called me to a Profession that I cannot believe, and that others cannot understand. But that be far from him, the Words of the Lord are pure Words; we receive the Truth as it is in Jesus. We know that the Son of God is come, and has given us an Understanding, that we may know him that is true, and we are in him that is 1 John true; this is the true God, and this is eternal Life.

2. Holding fast this Profession supposes that we know it to be the Doctrine of the Scriptures, from a particular Trial and Examination. 'Till you have proved all Things you will never hold fast that which is good. The Bereans are migh-
First, That they received the Word with all Readiness of Mind: They were glad to hear it; they did not call the Preachers a Company of Impostors and Enthusiasts, or reject the Doctrine without Enquiry; for though they received nothing upon Trust, yet they admitted every Thing upon Trial.

Secondly, They searched the Scriptures daily whether the Things were so or no, which is an Argument that they looked for no higher Authority, and no greater Evidence. If they found the Doctrines there, they never brought them to the Bar of human Reason, or strained them upon Maxims of Philosophy, but were glad to own whatever God was pleased to say.

We have had, through the gracious Hand of Providence, the first Principles of the Oracles of God in a proper Light. Ours has been the Valley of Vision. Our serious Parents had the best Catechism in all the World in their Hands, and it was early put into our Mouths: But without any Design to diminish the Reputation of the Bible; the People that say this are as foolish as they are rude. There's not a Child that has learned two Answers in that Catechism but is able to confront them: For the second Answer is, that the Word of God contained in the Scriptures of the Old and New Testament is the only Rule (not merely a good one, or the best, but the only Rule) that God has given us, how we may glorify and enjoy him. And therefore,
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Men who insinuate that we set up this Form of sound Words as a Rival to the Bible, have taught us not to heed what they say, for it's plain they do not heed it themselves. The several Propositions there have a Guard of Scriptures set about them, which every one that reads the Book calls by no other Name than Proofs. The Catechism itself is proved and tried, and after this we hold it fast.

I may therefore apply to any one who was brought up in this Nurture and Admonition of the Lord, as Paul did to Timothy; continue in the Things that thou hast heard and been assured of, knowing of whom thou hast learned them. And who were these? Not the Apostle himself, for he speaks of what Timothy had learned antecedent to their Acquaintance. Though I know the Liberty that some have taken with our Education, yet Timothy's was from his Mother and Grandmother, for his Father was a Greek; and he puts it at last upon this, that from a Child thou hast known the holy Scriptures, which are able to make thee wise.

We must be able to speak from personal Enquiries as they did to the Woman of Samaria; now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World.

That Proposition, [There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in Substance, equal in Power and Glory,] is commensurate to the Form of Baptism. If the Words are taken in their easy genuine Sense, they signify neither more nor less, than that we are baptized into the Name of the Father, Son, and Holy Ghost. If there had not been three Persons in the Godhead we should never have made mention
mention of them in Baptism: And if these three were not one God, we should never have been baptized into one Name. If they had not been three Persons, they would never have been distinguished in the same way of speaking that three Persons always are. And if they had not been the same in Nature, Substance, or Essence, then we must conceive of more Gods than one. And if they are not equal in Power and Glory, their Inequality ought to be expressed in the greatest Act of Surrender, that we can possibly make of ourselves or our Children.

3. 'Tis supposed in holding fast this Profession of Faith, that we find the Concernment our Souls have in it. We are nourished up in the Words of Faith and good Doctrine; they are wholesome Words. We are not called in Baptism to declare, whether the Sun or the Earth moves, whether some of the Stars are not bigger than either of our great Lights; because, though these Things may be true, they make us neither better nor worse. But 'tis of the last Importance to my Religion now and my Happiness for ever, to know with whom I have to do; whether I am to worship one God or three; I am sensible the latter is Idolatry. Whether I am devoted to three Persons, or only to one, I see that the latter of these is Impiety. I have as much Reason to think that Jesus is the Author and Finisher of my Faith, as I have that it is only God who works in me both to will and do. I depend upon the Holy Spirit for Light and Grace, for Comfort and Heaven, as I do upon the Father of Light, the God of all Grace, the God of all Consolations, the Lord of Heaven and Earth. And therefore,

I express by the very Words that Christ has given me the equal Confidence and Interest of my Soul in all the Three. I cannot do without the
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Serm. IX.

The Son; if he makes me free I am free indeed, but if I have not the Son of God, I have not Life. Nor can I want the Holy Spirit, for as many as have not the Spirit of Christ are none of his. This one God, these three Persons, are revealed as Sharers, Partners, and Equals in the Bulk of my Salvation, and yet ever distinguished in the various Distributions that are made of it. Our Fellowship is with the Father and with his Son Jesus Christ. Take away my Baptism, and you ruin the Frontispiece of my Profession; the Thing that I first did under the Title of Christian. Take away the Doctrine of the Trinity, and you sap the Foundation of all that I have as a Believer, and all that I hope for as an Heir of Salvation.

4. 'Tis supposed in our holding fast this Profession that we bind up ourselves within the Revelation that God has given us; that we believe neither more nor less than the Scripture has said. Our Faith lies open to any Doctrine that's contained there, but not a Breath farther. We have nothing to do with Philosophy and vain Deceit, the Rudiments of the World, after the Traditions of Men, and not after Christ. And therefore those People have a Mind to pervert the Gospel, who will needs darken this Counsel of the Lord by Words without Knowledge, and only draw us into new Terms, that they may rob us of the old ones. As Satan comes not but to kill, and to steal, and to destroy, so 'tis a thievish Trick in Argumentation first to lead you out of the Road, and then to pick your Pocket.

The Phrase of three Persons in one Nature we have been long used to; each of these are to be maintained by a Flood of Scriptures, Rivers of living Waters, and Streams from Lebanon: But to
to put it upon meer Whims, whether they are three conscious Minds or one, three Intelligences, three Powers, and a great deal more of that Language, is all rattle and rumble; and I hope God will defend his Churches, by bringing down this Noise of Strangers, and making the Blast of the terrible One like a Storm against a Wall.

I must therefore differ from a late Projector of Schemes, who says there "may be a certain Modus or Manner of Expression, wherein 'tis true," and goes on to tell us, that "we ought to search it out, and not lie down satisfied in Darkness:" And concludes thus, "surely we may venture to say a more clear and intelligible Explication of this divine Doctrine of the Trinity, would be an unspeakable Blessing to the Church and to the World." That his Attempts this way have darkened the Doctrine, and bewildered the World, may be easily proved.

I am so far from thinking this desirable, that I see the Humour to it is dangerous. Thousands have got to Heaven without it, and whether they know the Modus of it there is more than I can tell: If they do, they were never to have it sooner; and if they do not, they are happy enough without it. They are full of Eyes, and say holy, holy, holy Lord God Almighty, but they have each of them six Wings, with two of which they cover their Faces. 'Twill never be uneasy to them, that God dwells in that Light to which none can approach.

The main Question before us is, whether the Spirit has revealed the Modus of the Trinity. If he has not, I believe we may venture to say he will not, for I expect no Additions to the Bible: If he has, 'tis much that so many vain Men who would needs be wise, have got into a Wilderness,
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5. Holding fast our Profession signifies that we will not keep it as a Secret. If it had been only said hold fast your Faith or your Hope, we might have kept the Secret of God with us; but holding fast a Profession is continuing to be as open as we begun. There is a Faith that we may have to ourselves before God; but there's one of another Nature, the Apostle could no longer forbear, but sent to know their Faith.

Ministers are set up as Lights in the World, and none but Men of ill Designs will put them into a dark Lanthorn. All Christians are to hold forth the Word of Life; I own that Expression signifies their doing it in Things, but it certainly includes their doing it in Words. We have believed, and therefore have we spoken, is an Inference that no honest Man can deny. But, I have so largely considered the Nature of this Duty, the Necessity that is always upon us to observe it, and answered the angry Arguments, the railing Accufations that are brought against it, that I must refer you to the 28 Sermons upon that Subject.

6. Holding fast this Profession calls us to defend it, both the Doctrine itself that we believe, and the Practice of making it known to others. They that labour in the Word and Doctrine are to endure Hardness as good Soldiers of Jesus Christ. He that comes into the Ministry, and 

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forgets that he is in a Field of Battle, has mistaken his Errand and deceived himself. You don't see in your Preachers Men clothed in soft Raiment; such are only to be found in King's Houses, but we are, or ought to be Warriors, that don't entangle themselves with the Affairs of this Life, that they may please him who has chosen them to be soldiers.

Why do they give themselves to Reading and Exhortation? What are all the Pains they take to have their Minds furnished with Learning? Why do they turn over so many Volumes, is it only to say how much they have done, and not care how little they have got. Are all the Arguments they lay up from Antiquity, Criticism, Observation, and Reasoning, to lie by like so much rusted Armour that's only to be looked at? No, no; if they are faithful, they will have Occasion for it all. And so will all the People of God. There's not any Believer, but as he has the Instruction of the Spirit for his own Establishment; so he is, in some Measure, qualified to plead the Cause of his great Redeemer. God has ordained Strength out of the Mouths of Babes and Sucklings, to still the Enemy and the Avenger.

Human Learning is very useful, and it has been wonderfully blessed to the securing of this fundamental Truth. My Heart is towards those great Men in Israel, who have willingly offered themselves among the People; but still the Success has sometimes gone along by Demonstration of the Spirit and of Power. The Story is so frequently told, that it must be commonly known of a cunning Philosopher, who had baffled some of the greatest Doctors in Christianity, 'till a plain illiterate Man attacked him; and then, as himself tells the Matter, says be, "I could oppose Reason to Reason, Learning to Learning, 
You're not called to dispute about the cognitive and volitive Powers of God, about three conscious Minds, about a numerical or specifical Identity, or indeed about any thing, which neither you nor the Adversary can understand; but I trust you are established, and have many Scriptures within reach to maintain,

That there is but one living and true God: That this great Name, and the Works peculiar to it are equally affirmed of Father, Son, and Holy Ghost: That there are as properly three Persons as there is one; that I need no other Arguments that the Son and Holy Ghost are Persons, than those that are owned to prove the Father so. If the Question is, whether these Things are to be explained tell them no, 'tis impious to attempt it; if the Question is whether they are revealed, tell them yes, and it is impious to deny it.

7. In holding fast your Profession you preserve an Union with the People of God, not only in your own Age and Country, but in all those afar off either as to Place or Time; nay, with them that come after, Jesus is the same Yesterday, Hebrews xiii. to Day, and for ever. The Opposition now made to the Truth, and the shuffling Arts that are used against it, are what they have met with who were of old Time before us. Men have tried their several Ways, to embarrass this Doctrine, and not one of them with any other Pretence, than to give clear and distinct Ideas, and to secure the Unity of the Godhead; and still after these troubled Waters have cast forth all their Mire and Dirt, the Truth has refined and settled just in the same Way.
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Serm. IX. The Faith we contend for is not a Thing yet unknown, a Futurity, a Reserve for some politer Age, and some inquisitive Genius, but it is once delivered to the Saints. The Word ἐκ παραδόσει signifies both that it’s delivered already and at once. We have not this Doctrine, as some others; like the Light of the Morning, shining more and more, but the Spirit gave it in perfect Day. The Church of Christ has got no farther in this Article, than they did at the Beginning, and I hope never will. And therefore for Persons to be pleased with Imaginations of some Discoveries that are yet to come, looks as if they thought the Secret of God was with them, and they had restrained Wisdom to themselves. May I never deliver any thing but what you have heard from the Beginning. We write no other Things to you than what you read and acknowledge, and I trust shall acknowledge them to the End.

I observed that the Word Profession ὑπερθέσει signifies a speaking together. 'Twould be all Confusion for every one to have a Psalm, every one a Doctrine: It argues an Imperfection in the Scripture, a Deficiency in the Holy Spirit; but what God has done shall be for ever, no Man can put to it, nor any Man take from it. There’s nothing that the Holy Ghost has expressed more of his Contempt against, than the Humour of those who would be thought the Wise, the Scribes, the Disputers of this World, or the Enquirers οὐχ ἀνέπηκτος, who are always doting about Questions.

And because there are some who value themselves upon an inquisitive searching Humour, let me only put you in Mind of what the Scripture itself has laid against those who seek out many Inventions. The Things that thou hast heard of me among many Witnesses, the same commit thou to faithful Men, who shall be able to
to teach others also. We read of some, who creep into Houses, and lead captive silly Women laden with Sins, and led away with divers Lusts: Ever learning, and never able to come to the Knowledge of the Truth; now as Iannes and Iambres did resist Moses, so do these also resist the Truth, Men of corrupt Minds; and reprobate concerning the Faith: But they shall proceed no farther, for their Folly shall be manifest as theirs also was; but thou hast fully known my Doctrine, manner of Life, Purpose, Faith, Long-suffering, Charity, &c. Evil Men and Seducers shall wax worse and worse, deceiving and being deceived. If we or an Angel from Heaven preach any other Gospel than that we have preached, let him be accursed. As we said before, so say I now again, if any Man preach any other Gospel to you, than you have received, let him be accursed. A Bishop is to hold fast the faithful Word as he has been taught, that he may be able by sound Doctrine both to exhort and convince the Gain-fayers. Whoever denies the Son the same has not the Father, Let that therefore abide in you which ye have heard from the Beginning; if that which ye have heard from the Beginning shall remain in you, ye shall continue in the Son and in the Father.

8. If we hold fast our Profession we must run all Hazards both in our Reputation and Interest. The Man who is not content to be called a Fool or an Enthusiast for Christ’s Sake, has more of fleshly Wisdom in him than the Grace of God. All that will live godly in Christ shall suffer Persecution. A timorous cautious Temper that makes us afraid to speak what we think, and to testify what we know does but prove that Men are lovers of themselves.
There are Riches not only in the Person and Doctrine but in the Reproach of Christ; Moses thought so, when he had no other Choice before him but either of a Palace or a Brick-kiln. And the Apostle took Pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions; in Distresses, for Christ's Sake.

'Tis a plausible Excuse, but it will scarce ever hold in a Day of Temptation, that we are to live in Peace. Christ tells us, nay; he came into the World to send Division; that is, if Men will separate you from their Company, and speak all Manner of Evil against you for his Sake, let them go on, commit yourselves to him that judges righteously. I have been pleased with a Passage in Dr. Owen, and hope I can adopt it into my own Case. "I can freely say, that I know not that Man in England, who is willing to go farther in Forbearance, Love, and Communion with all that fear God, and hold the Foundation, than I am; but this is never to be done by a Condescension from the Exactness of the least Apex of Gospel-Truth."

9. Holding this fast is promoting it to the uttermost. This is what you owe to Christ by way of Homage, and to the Souls of Men by way of Pity.

10. Endeavouring to be more established in it. We ought often to hear of those Truths that we are always to use. This is like your daily Bread; there's not a Prayer that you put up, but it must regard three Persons in one glorious Nature. Thus as ye have received Christ Jesus the Lord, so walk in him, rooted and built up in him, and established in the Faith, as ye have been taught, abounding therein with Thanksgiving.
SERMON X.

The Principles upon which People waver in the Faith; a Conceit of our own Capacity to discover more of God than others. A modern Instance of this in our Scheme-makers. A Fancy that we have found out the great Secret. Human Inventions as bad in Doctrine as in Worship. (Calvin and Dr. Owen, compared with another Author,) a Supposition that God wants our Help to clear up his Revelation. A Love of Praise. An ungodly Charity. A wrangling Humour. An Indifference. An Independence upon Divine Teaching.

III. The Apostle has told us with what an Unity of Conduct, what Temper of Mind, and Stability of Soul, we are to hold fast this Profession of our Faith and Hope; it must be done without wavering. We are not to waver either about the Faith itself that God has delivered to us, or the Profession in which we deliver it to others. The Faith is to be kept pure and uncorrupted, our Profession of it open and unconfounded. Each of these are to be held fast with Steadiness and Resolution. Watch ye, stand fast in the Faith, quit yourselves like Men, be strong. xvi. 13. 'Tis in Profession as it is in Practice, we have O 4 but
but one Rule for them both. Let thine Eyes look right on, and let thine Eye-lids look straight before thee; ponder the Path of thy Feet, and let all thy Ways be established, turn not to the Right nor to the Left, remove thy Foot from Evil.

You see by this Caution, that it's not enough we don't deny the Truth, but we are to hold it fast without any Posture of Cowardice, not like the double-minded Man, who is unstable in all his Ways. Not allowing ourselves in the least Appearance of a Departure from the Things we have received and been assured of.

There are several Ways of Shuffling and Waverling that don't amount to a gross Infidelity, (i.e., there are Hypocrites as well as Unbelievers) but they bring us into the Danger of going farther. A Man may indulge himself to the Humour of a Querist, so long 'till he grows an Apostate. There are profane and vain Babblings that will increase to more Ungodlinefs. The Principles by which many are defiled, you see in the following Collection.

1. A Conceit of our own Capacities, as if by searching we could find out the Almighty unto Perfection. This Boldness makes us venture, where Humility would make us tremble, to unravel Mysterics, and arraign the Things of Faith at the Bar of Reason.

2. Another Root of Bitterness is an Opinion that we have found out the great Secret of Knowledge, which other Ages have laboured at in vain.

3. There's the Vanity to suppose, that God stands in Need of our Help, to make what he says more easy and evident.
There's a Love to carnal Ease and worldly Reputation; a Delight in the Praise of Men.

There's a false ungodly Charity, a strange Fire that proceeds not from the Lord: A Charity that gives up the Honour of Religion, merely because we will not be at the Pains to defend it.

There's the Pride of a wrangling Humour; as if the Church of Christ was only a Stage of Battle, and his Name no more than an Engine of Reputation.

Above all there's an Indifference or Chillyness of Conscience to the great Doctrines of Godliness, they lose their own nourishing Quality, and turn all into Phlegm and Choler.

There's an Insensibility of the Need we are under to be taught of God, enlightened with the Spirit of Truth, and trained up in what we have attained to.

These are the Things that make us wave, either in the Faith itself that is revealed to us, or in the Profession that should hold forth the Word of Life. You will easily see upon them all; that when Religion comes to be our own Concern, when it is experimental, practical, and inward, when the Heart is established with Grace, when we receive the love of the Truth in order to be saved, then are we rooted and grounded in the Faith, and not moved away from the Hope of the Gospel.

One Principle that keeps us wavering, is, a Conceit of some Capacity in ourselves to make greater Discoveries in the divine Nature. This is what they who feared the Lord have never dared to attempt; or if they did, they soon came out of it with Shame and Sorrow.
How vain is it to set about any curious searching into the Being of God? To speak of his Nature with a resemblance to our own? We know that Clouds and Darkness are round about him. Job is accused of pressing too deep with these Enquiries; though he seems to examine no farther than into the Windings of Providence: He said nothing so gross about the Perfections of the Deity, as all our Scheme-makers have done. But it's plain he took a length of Imagination that did not become him. I ground this not only on the Complaint of his Friends, but chiefly on his own Confession. God has charged him with darkening Counsel by Words without Knowledge, and he charges himself with uttering Things that he knew not, Things too wonderful for him that he understood not. He comes out of his Freethinking with the Blushes and Pains of a Penitent, behold I am vile, what shall I answer, I will lay my Hand upon my Mouth, once have I spoken, but I will not answer, yea twice, but I will proceed no farther. He ascribes it to God as a Prerogative, I know that thou canst do every Thing, and that no Counsel can be withholden from thee.

The Psalmist wanted to have clear Ideas of the divine Conduct; and, no doubt of it, during the Operation of his Fancy he thought himself wise and humble: But afterwards he calls it all Folly and Ignorance, and says he was no better than a Beast. He attempted to know it, but it was too painful for him. He gets more by one Hour in the Sanctuary, than by all his Speculations in the Closet. Agur speaks with an Indignation at himself, surely I am more brutish than any Man, and have not the Understanding of a Man. I neither learned Wisdom, nor have the Knowledge of the Holy, and by the particular Invisibles
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visibles of God that he mentions afterwards, we may suppose what Subjects he had been dabbling with, who has ascended into Heaven or descended? Who has gathered the Wind in his Fists? Who has bound the Waters in a Garment? Who has established the Ends of the Earth? What is his Name, and what is his Son's Name, if thou canst tell.

Solomon said he would be wise, but it was far from him: That which is exceeding deep, who can find it out? The Apostle Paul, when he was caught up to the third Heaven, heard Things there which he never heard upon Earth; but they were both unlawful and impossible to be uttered in any other Place. Touching the Almighty we cannot find him out.

Let us bring this Observation to the great Doctrine of Baptism, the Profession of Faith that we made when our Bodies were washed with pure Water. The Form of Words then used was of our Lord's appointing; we have no Authority to make them more or less. The Sense of them is so easy and unincumbered, that he thought them sufficient to tell both Jews and Greeks, what Faith we are baptized into. If there was never another Sentence in the Bible, that declared who the Christian's God is, every one that hears his Confession will understand it, though the whole World of Infidels will condemn it.

By this Form we learn that the Lord is one, and his Name one, in all the Earth. We are baptized into no more than a single Name.

'Tis also plainly said, that there are Three, neither more nor fewer that are known by this Name, and adored in this Ordinance.

These three, by their personal Titles of Father, Son, and Holy Ghost, are personally distinct.
They are not spoke of as Attributes, Powers, or Properties; and yet, they are equal in the Revelation made to us, and the Surrender made by us. This is the Account that the great God has been pleased to give us of himself. And all that we have to do, is to examine whether he has done so or no. If he has given us an Explication, let us have it; if he has not, let us wave it, he has told us as much of his Nature as he designed we should know; and will, by no Means, suffer us to become so vain in our Imaginations with the Bible as the Heathen have been without it.

People that talk of "the divine Nature's being communicated from one Person to another in some unknown Moment of Eternity," are stretching themselves beyond the Measure of the Line. The Perfections of God are peculiar to himself, not one of them given to any other. There's none holy as the Lord, for there is none besides thee, neither is there any Rock like unto our God. See now, says he, that I, even I am, and there is no God with me. To whom will ye liken God, and what Likeness will ye compare to him! There is none good but one, and that is God. He only has Immortality.

It's easy to show that the old misty Schemes which are revived in this projecting Age, are only so many high Thoughts and carnal Imaginations; so many Guesses in the Dark, at Things that we never heard. If this is Wisdom it's being wise above what is written. The Arians tell us, that though the Son is both above and before the Creation, yet there was a Time when he was not; that he was not in the Beginning, but after the Beginning; that the Father produced him by a voluntary Act. And to show how much their foolish Heart is darkened, they keep rambl-
rambling on, and say that the Father and Son together made the Spirit; though of his Original the Scripture has not said a Word, so that their Scheme may be called the Book of the Generation of the Son and Spirit. Heathen Authors can give us the Genealogy of their Gods, but after the glorious Gospel of Christ is committed to us, I thought we should never have taken up the very Names of derived and originated Deities into our Lips. The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens.

The other Scheme that condemns the Arian for talking of any Time when the Son was not; yet dares, with the same Confidence, to make a Partition of the Deity; they are bounding what the Scripture has called infinite. They allow him to be eternal, and yet derived; to have received a Beginning, and yet always to have had it; to have proper Deity without Independance, divine Perfections, and yet not absolute Sovereignty; that he has Divinity in some of its Distinctions, and yet not with all its Essentials; that is, they will pretend to adjust the Rights of Empire between Father and Son: But where has the most High called them thus to divide the Inheritance of unsearchable Glory? May it not be said, vain Man would be wise?

Though no Man can teach the Spirit of the Lord what he shall do, yet here's a Generation that venture to tell him what he shall have. They will rush into the Light wherein he dwells, a Light to which none can approach. We know no farther what he is than as he himself has told us. And shall we presume to tell him the Period, Bounds, and Extent of his Nature? And indeed the very Language of all these Schemes lets us see that the Authors are not employed in declaring
declaring what God has said of himself, but in
guessting out a Deity, making Gods to themselves,
which by their own Description are no Gods,
setting up in their Heads the Likeness of Things in
Heaven above.

I will give you the Words of one among our-
selves, who professes that "he cannot allow a
proper Personality of the Son and Spirit, with-
out destroying the Unity of the Godhead;"
though by all the Generations of the Faithful,
these Things were equally believed and owned;
and therefore draws out a Plan only of Things
that may be when the whole Revelation of the
Bible is of no other than Things that are. But
it's apparent, according to this way of talking,
that we are yet to seek for our God. We are
got no farther than starting Fancies and doting
about Questions; as if the Truth in which our
Souls are to be established and edified, was only
a Work upon the Wheels, and not yet prepared
to receive the finishing Hand of the Maker.

I will give you his own Scheme in his own
Words; "May we not suppose the Logos, or
Word considered as something in the God-
head, analogous to a Power or Virtue, to be
infinite, uncreated, co-essential, and co-eternal
with God the Father, as being of his very Ef-
fence, and in this Sense true God? May not
this sometimes be represented in a personal
Manner as distinct from the Father?"

"May we not suppose also that in some un-
known Moment of the divine Eternity God, by
his sovereign Will and Power, produced a glo-
rious Spirit in an immediate Manner, and in
a very near Likeness to himself, and called
him his Son, his only begotten Son? Might
not this be that Logos of the antient Jews,
who was called the first-born of God, the
elder
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"eldest Archangel, the Man after God's own Image, and may not this be the human Soul of our blessed Saviour?"

"Supposing farther, this angelical Spirit to be assumed into personal Union with the divine Logos from the first Moment of his Existence, may he not be called the Son of God also upon this Account? May it not be said, that the true Godhead is communicated to the Son of God in this Manner by the free Will of the Father." This supposes as much as ever the Arians wanted, that Christ might not have been produced, or that this Union of the divine Attribute to him might not have been given.

A grofer Expression I don't remember ever to have met with than what follows: "Though the Godhead of the Logos, or divine Wisdom, be essential to the Nature of God, and eternally independent, yet it might be communicated, that is united to an inferior Spirit by the Will of the Father." That is, God can make an inferior Spirit like himself, and give his Glory to another.

He goes on, "Might not this Logos in the complex Character of God and a Creature, or the Son of God inhabited personally by eternal Wisdom in the Fulness of Time, assume human Flesh and Blood into Union with himself." Had the Scripture told us of these Things, there was no Need to put them into the Form of maybe's; but nothing so vain or bold is to be found in that Book, as that an Attribute inhabits a Spirit personally.

Far be it from my Soul to ask what I know no humble Creature will dare to answer, or examine what the great God may be or may do. If these are secret Things, they belong to him; only
only revealed Things belong to us: Believing is acting upon a Report, and not upon a Supposition. Solomon writ that we might know the Certainty of the Words of Truth, and be able to give an Answer to those that enquire of us. Foolish and unlearned Questions are always about Things out of our Reach, and these are what gender Strifes, as we both read and feel.

This then is one Principle of wavering, and will be so, 'till that God who knows the Thoughts of Men to be vain, makes us know them to be so too. Under the Power of his Grace we shall not exercise ourselves in Things too high for us; then our Hearts will not be haughtiness, nor our Eyes lofty. They who intrude into Things that they have not seen, vainly puffed up in their fleshly Mind, do not hold the Head. We may wish, upon these Occasions, as Zophar did; thou hast said my Doctrine is pure; but oh that God would speak and open his Lips against thee, and that he would show thee the Secrets of Wisdom, that they are double to that which is. Who shall declare the Generation of the Son of God, or pretend to dig up the unsearchable Riches of Christ?

The best way to be of the same Mind with one another is what the Apostle directs to, not to mind high Things, or be wise in our own Conceit. Let us not like Children be tossed to and fro, and carried about with every Wind of Doctrine by the Slight of Men, and cunning Craftincfs of those who lie in wait to deceive; may I speak the Words not only of Truth, but of Soberness.

2. Another Principle that makes us waver is a Fancy that we have found out the great Secret of Knowledge, that which so many Ages have sought in vain. This is the Snare of the Devil; and therefore the Person who is a Novice, newly planted
planted or engrafted, is in Danger of being lifted up with Pride: The Pretences, upon which People indulge themselves to the Humour of endless Enquiries, I may hereafter consider; at present, let me only take Notice, that the Scripture has barred our way by Caution, Commands, and Reproofs in Abundance. This the Apostle said to every Man among them, not to think of himself more highly than he ought to think, but to think soberly, as God has given to every Man Rom. xii. the Measure of Faith. If any Man thinks he knows any thing, he knows nothing yet as he ought to know. This is the Knowledge that puffs up. We know that all the Persecutions in the World have arose from Mens driving in their own Inventions; and they are as bad in Doctrine as they are in Worship.

There are two great Men, whose Names will be dear to the Churches, wherever their Works are read, of whom we have a different Character. One is Calvin, his vast Reading, his quick Judgment, his capacious Memory, his lively Fancy, and harmonious Language, made him as capable of seeking out many Inventions as any of the Age that he lived in, and yet he had no Nostrum, no Opinion peculiar to himself, as he often professes; and the Writer of his Life observes, there was not one Article in which he differed from the reformed Churches. Whether the Persons who love to hear and speak some new Thing, have exceeded him in the whole Furniture of a Scholar, a Divine, and a Christian, I shall take no Pains to enquire, because it takes no Time to determine it. He continued in the Things that he had learned from the Beginning, and held fast the faithful Word, as he had been taught.

The same Thing is true of Dr. Owen. Those Principles that he received at first, he maintained to
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to the last. And if any will say, it was for want of critical Learning, impartial Thought, or sufficient Capacity, I believe you, and I will think such a Man either above Confutation, or below it.

Each of these holy Persons might have all the Temptations that are supplied by Wit and Vanity; but God withdrew them from their Purpose, and bid Pride from the Men. He trained them up for his Service, through the Discipline of severe Convictions: They bowed under the Terrors of the Lord in a heavier way than many do; and therefore were taught by feeling never to talk new Things about the Guilt and Corruption of human Nature, or the Person and Satisfaction of Jesus Christ; they studied the Truth, not to receive Glory from Men, but what they found in the Word, they found in their own Souls. 'Twas not their Business to puzzle and entangle the Churches with a new Gospel, but to stand in the good old way. Every Reader may behold the Stedfastness of their Faith, as they received Christ Jesus the Lord, so they walked in him, rooted and built up in the Faith, as they had been taught.

The greatest Humility becomes us in speaking of what is our own. When grievous Wolves creep in they spare not the Flock, speaking perverse Things, to draw away Disciples after them. I scarce ever knew an Author who had a Nostrum in Divinity, a Contrivance of his own, but he was more impatient to promote that, than the great Fundamentals of Christianity. He could argue against the Man who denies the Truth with more Temper than against one who is afraid of his Scheme. There can be the Meekness of a Lamb to the former, but the Fury of a Bear to the latter, who would rob them of their Whelps, which are only lovely, because they are their own. Elibu
thought it dangerous that the great Men about him should say, we have found out Wisdom.

I fear 'tis too much that a certain Author has said of his Scheme. "If we supposè the Messiah or Logos in his pre-existent State, as well as after his Incarnation, to be a complex or compounded Person; and that divine Logos, eternal Word, assumed a super-angelick or inferior Nature, called also Logos, into Union with himself, before he took Flesh upon him: This would reconcile all the Ideas which seem inconsistent, and scatter the Darkness that hangs over the ancient Writers, and over the Scripture itself, if this Opinion is not admitted." To this I cannot forbear to answer in the Words of Eliphaz. Art thou the first Man that was born? Or wast thou made before the Hills? Hast thou heard the Secret of God, or restrained thou Wisdom to thyself? What knowest thou that we know not, what understandest thou that is not with us? Is there any secret Thing with thee? Why does thine Heart carry thee away, or what do thine Eyes wink at?

By this Account the Divinity of Christ is only an Attribute, his Person is a Creature; his human Soul is an angelical Spirit. He has no more of God than a Property, and no more of Man than Flesh and Blood. This Logos, as we are often told in that Book, is the essential Power of the Deity, and has no more than a figurative Personality.

We are bid to consider "to what a superior Height this Doctrine advances the whole Person of Christ;" but the little Fling that follows might have been spared, "Let not those who love the Lord Jesus in Sincerity be afraid to hear of his various Glories." They who love the Lord Jesus in Sincerity delight to hear...
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Serm. of his being humbled, and made in all Things like to themselves. They think that the human Nature consists of a human Soul as well as Body; and yet,

We are farther told, that "this Scheme lays a Foundation for reconciling the Contentions that have troubled the Church in all Ages: And as it would be a mighty Happiness if there was any Possibility of uniting the contending Parties into one Scheme of Trinitarian Doctrine; fo the Author says, He knows no Hypothesis bids so fair for it as this." And yet,

At the End of his Book he falls off from this same confident Boasting, and says, that "he is not so vain as to think this Hypothesis will immediately relieve every Difficulty that attends the sacred Doctrine of the Trinity." Thus he leaves us as confused and undetermined as he found us, alas, for those who trust in a Covering, which the very Man that brought it owns to be too narrow.

3. Another Principle of Wavering is a vain Supposition that God stands in Need of our Help, to make what he has said more easy or evident. I think the Words made use of in the Form of Baptism are plain enough. Christ either designed to set them out in the Light of one of these Schemes, or he did not: If he did, why has he not given it himself; if he did not, why are we to have it from others?

All our Dispute is about the plain Meaning of a Sentence. I am sure here is nothing in the Terms of Father, Son, and Holy Spirit, to make us think of one Agent and two Powers, or of one God and two Creatures. No Mortal upon the Face of the Earth would suppose that we intended by it any other than three Persons, who are distinct, and yet who are equal.

God
God appointed, when they made him an Altar, it should not be of hewn Stone, for which he gives this Reason, that reaches to every thing in Revelation, if thou liftest up thy Tool upon it, thou hast polluted my Altar. But with these Tools is the great Altar of all polluted.

4. Sometimes we are tempted to waver from carnal Ease and a Love of Reputation. How can ye believe, who receive Honour one from another, and neglect the Honour that comes from God only? Many of the Rulers believed on Christ, but because of the Pharisees they did not confess him; for they loved the Praise of Men more than the Praise of God.

These vile Principles can easily cover themselves with the Names of Temper, Charity, Moderation, and Forbearance; but those glorious Things are not to be confounded with Luke-warmness, Self-seeking, Laziness, or Ignorance. The fearful and unbelieving go together. Such Professors as these Christ is sick of, and therefore threatens to spew them out of his Mouth. As there is a Cloke of Covetousness, so there is a Cloke of Fear and Cowardice: And you are to be stript before you are tried: Not he who commends himself is approved, but he whom the Lord commends. The Pharisees were they who justified themselves before Men, but God knew their Hearts, for what is highly esteemed among Men, is an Abomination in the Sight of God.

Many of us could have been as easy in Zion, as well as our Brethren, and given up the Name of Christ to have preserved our own. There is no Pleasure in Reproaches, and being separated from the Company of Men. These are Trials that we would have kept out of, if it could have been with a clear Conscience. But I believe Christ never designed that a Christian Preacher should
should be an Arian Favourite; the Man, whom the Enemy admires, is some way treacherous. There is no Communion between Christ and Belial, nor between him that believes and an Infidel.

5. There is a false ungodly Charity that gives up the Honour of Religion, merely because it will not be at the Pains to defend it. You're never to make Peace with Men at the Expence of any Truth, that is revealed to you by the great God; because that is offering up his Glory in Sacrifice to your own. Let us aim at the Praise that is not of Men, but of God. And therefore let no Man deceive you with vain Words.

Don't dismember the Christian Religion, but take it all together; Charity was never designed to be the Tool of Unbelief. See how the Spirit has connected both our Principles and Duties. Follow Peace with all Men, and Holiness, without which no Man shall see the Lord. Seek after the Things that make for Peace, and those wherein one may edify another.

We are to please all Men in all Things to their Edification. But there is a seeking to please Men which is inconsistent with our Service to Christ; whether it is possible, or indeed desirable to find out a Scheme that will reconcile the contending Parties, Arians, Sabellians, Athanasians, and Socinians, is what I shall consider in another Sermon.

6. There is the Pride of a wrangling Humour, which I take to be very dangerous, because 'tis usually carried on without any Reverence or godly Fear. By some Books that are lately printed, we should be led to think the New Testament Doctrine of the Trinity to be the most impertinent and volatile Speculation that ever the Mind of Man could be diverted with. They will argue with a thousand Times more Gravity about the
the Motion of the Earth or the Sun, the Cause of the Tide, the World in the Moon; and several other Subjects that make a Man neither wiser nor better.

In order to set out the Article of one God in three Persons to the Ridicule of the World, they dress it up in barbarous Questions, about conscious Minds, specific and numerical Identity, and then having turned a Windmill into a Giant, they begin the Battle. Whereas after all the rumbling and moulding they are able to give the Doctrine, the practical View we must have of it is this;

Is Christ to be worshiped as the most high God or no? If not, what is the Length of our Duty to him, how far must it go, and where shall it stop? Has the Scripture encouraged me to bow down before any more Gods than one? And yet is it not plain that upon Christ I am called to rest, and depend that I may be saved?

Is it an Indifference, whether I adore the Holy Spirit as an Attribute of the Father, or a distinct Person from him? Is it the same Thing whether I own him as a super-angelick Spirit, or as the most high God? If he is more than the former, I must be guilty of Irreligion, if he is less than the latter, I must be guilty of Idolatry.

7. Above all there is an Indifference or Chilness of Conscience to the great Doctrines of Godliness. What signifies it to a Man who lives in Lasciviousness, Lusts, Excess of Wine, Revellings, Banquettings, and abominable Idolatries, whether Christ is a God or a Creature? He owns no God but his Belly. What's the Deity or Derivation of the Spirit to one who despises all his Influence from the first Conviction of Sin, quite up to Faith in dying and Perfection in Heaven? When Men cast off Fear and restrain Prayer before
fore God, then any new Scheme may serve as a Bawble for the Conscience, to keep it at play, because they dare not keep it at work.

8. We begin to waver when we grow insensible of our Necessity to be taught of God, and enlightened with the Spirit of Truth. Our best way to keep out of Danger, is still to believe that we may be in it. The prudent foresees the Evil and hides himself, but the Fool rages, and is confident. 'Tis the Office of the Spirit to lead into all Truth; and if we think there can be any Advances this way without him, he may leave us to the Vanity of our own Experiment. With such Principles as these do we either waver in the Faith, or shuffle in a Profession.
People waver from Unstedness and Ignorance. Pride and Vanity, an Inclination to Error, Fear, and Cowardice. The Pretensions answered, of our living in a polite Age, that will allow nothing mysterious. But 'tis an Age in which the Protestant Religion and practical Holiness are sinking. Our Obligations to grow in the Knowledge of Christ. This does not suppose new Schemes, but a Steddiness in the old Ones, for our Faith is bounded. Clearer Ideas. The Unity of the Godhead. The reconciling of all Parties. Antiquity pleaded in vain.

I HAVE shown you what those Principles are that lead Men to waver in the great Articles of Christianity which we profess in Baptism. And by the Account you have had, it is easy to see that there may be a wavering.

1. From Unstedness and Ignorance. They who ought to be Teachers of others, have Need to be taught again the first Principles of the Oracles.

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Sermon XI.
Oracles of God. God complains, my People are destroyed for lack of Knowledge; because thou hast rejected Knowledge, the Lord has rejected thee, that thou shalt not be a Priest to him. It is a good Thing that the Heart is established with Grace, and not with Meats, i.e. with Doctrines of the Gospel, which are called the Grace of God bringing Salvation, and not in those Opinions about Meats or Drinks, which, whether they are right or wrong, have not profited them who were occupied therein.

What is it to the good of my Soul, to the Pardon of my Sins, the Peace of my Conscience, or the Compass of my Duty, whether it be lawful to eat Blood? Not but that every one ought to be fully persuaded in his own Mind, and happy is he who condemns not himself in the Thing that he allows. There should be no Strain upon Conscience; as the Apostle says, I know, and am persuaded that there is nothing unclean of itself, but to him who estimeth any thing to be unclean, to him it is unclean. But whether my Opinion be right or wrong in this Matter, it neither promotes Holiness nor hinders it; as the Error is of no great Danger, so the Truth is of no great Value. 'Tis not one of those Things in which I am either accepted of God, or approved of Men.

But what is this to the Deity of the Son and Spirit, which are Doctrines that my Soul is to be nourished up in. The Godhead of the Son makes him the Object of my Reverence, the strong hold of my Faith, the Hope that is set before me. From his Divinity, and from nothing else, do I argue the Satisfaction he has made, the Intercession that he now pursues, and indeed his Capacity of saving to the uttermost. 'Tis because he continues for ever, that he has an unchangeable
Priesthood; 'tis from this that he brings in an everlasting Righteousness, and becomes Head over all Things unto the Church, because he has the Fulness of him who fills all in all.

I am therefore baptized in the Name of the Holy Ghost, that I may depend upon him, as the God who restores my Soul, the Father of Lights, the Fountain of Confdolation; He of whom I am born, and by whom I am secured and prepared 3 for eternal Life.

What signifies all the Orthodoxy in the World to a Man who wavers in the Foundation? And therefore they who are more zealous in commanding to abstain from Meats, than they are for the grand Inherent of Baptism, the Truth that enters into the Soul of it, only make a God of their Belly; as if what is to be offered there was a thing of more Importance, than the real Divinity and distinct Personality of those three to whom we are equally devoted. What signifies it to make a Noise about the Blood of Beasts and Fowls, whilst the Blood of the Covenant is a common Thing? But we have not so learned Christ, if so be we have heard him and been taught by him, as the Truth is in Jesus. Besides this, there is a wavering that arises.

2. From Pride and Vanity. Men love to have something of their own. But where is the Wise, where is the Scribe, where is the Disputer of this World? Has not God made foolish the Wisdom of this World? There is no Reputation got by standing in the good old way: And therefore, they fall a doting about Questions, and striving about Words, to no Profit. But shall we speak wickedly for God, and talk deceitfully for him? Is it good that he should search us out, or as one Man mocks another, do we so mock him? Has
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Has Christ appointed a Form of Words 1700 Years ago, by which he designed his People should own, and all the World should bear, that there are three Persons in one Nature; and must they have a new Sense put upon them in our Age? Are we desirous of Gods whom our Fathers knew not, derived Gods, figurative Persons? Are we for more than one Lord, one Faith, and one Baptism?

That all who went before us were fallible Men, is true; and I don’t see, but they who come after may take the Liberty to throw us into the Number; we are not better than our Fathers. But does that prove they were actually deceived, in the greatest Article of their Faith, and the perpetual Dependance of their Souls? Did they live in a Mist and die in a Dream? Are antient Land-marks to be removed, which they of old Time have set? Had the Spirit who leads into all Truth no Favour towards them? Is it but in our Days, that he has begun to do his Office?

I may take the Liberty to repeat what has been formerly published. ’Tis a Passage that I read with an Awe a great many Years ago, and I hope it has been like Ballast to my Soul; ’tis calculated for them who become vain in their Imaginations, by professing themselves to be wise. I found it among the Directions that Dr. Owen gives to those who are engaged against Arians, Socinians, or any other Enemies to the Deity of the Son and Spirit. “Above all Things, says he, “take Heed of the Snare of Satan in affecting Eminency by way of Singularity. We should strive to excel in Knowledge and Light as well as Holiness and Obedience. To do this in the Road is difficult. Abimaar had not outrun Cushi,” but that he took a By-path. “Many
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Many finding it impossible to emerge into any Consideration by walking in the beaten Path of Truth, and yet not being able to conquer the Itch of being counted τίνες μεγάλοι, turn aside into By-ways; and turn the Eyes of all Men to them by scrambling over Hedge and Ditch, where the sober Traveller is not at all regarded." He takes Notice, "that the Doctrine of the reformed Churches was raised some Time ago to a great Height as to the Evidence given for it, and great Per{picuity, in the Manner of making it known, which some that came after could not imitate, and therefore took new Ways of their own cont-" triving." Again, there may be a wavering,

3. From an Inclination to the adverse Party. Inviting them over, or striving to bring them in by any other Methods than a plain Manifesta- tion of the Truth will never do. As Dr. Owen observes, "these Reconcilers seldom fail to be taken Captives, and leave the Principles with which they first set out; 'till, by Degrees, in-" stead of winning others they lose themselves." There's also a wavering,

4. From Fear and Cowardice. The Fear of Man brings a Snare. On this Account some Peo- ple will think it Charity not to turn a Sinner from the Error of his way, but let him go on with it. These prudent Men will keep silence in an evil Day; and if they hold fast the Faith, they hold it in Unrighteousness, they do not hold forth the Profession of it before Men. They have a Love for the Truth, but a greater Love to themselves, and quit the Reproach of Cbrift, that they may have the Treasures of Egypt.

In our Day we have had several Arguments thrown into the World to unsettle the Minds of Men from the Foundation that God has laid, and upon which they themselves pretended to build. I can scarce suppose but you must have read them or heard them, if you converse either with Books or Men. To answer them at large is such a Profstitution of the Pulpit as a Minister of the Gospel comes into with Pain. Were it not for your Establishment, you should never hear from me, such Heaps of Ignorance and Deceit: But we are to take the Foxes, yea, even the little Foxes, that spoil the Vines, for our Vines have tender Grapes.

1. It's pleaded that "we live in a polite Age, which professes to receive nothing that is called mysterious." This is speaking out for every high Thing that exalts itself against the Knowledge of God.

2. It is also said that we are to "grow in the Knowledge of God our Father, and Christ our Saviour."

3. Here's a Pretence of giving us "clearer Ideas of the Doctrine" than former Times were blessed with.

4. 'Tis urged that we have "no other way of securing the Unity of the Godhead, than either by making the second and third Person inferior, or making them figurative."

5. This is proposed as "a Means of Reconciliation among the contending Parties."

6. Every one of these new Schemes lays a Claim to the great Names of those who either lived in the primitive Times, or have been Men of Note since the Reformation.

7. Some People would endeavour to give us a Shock in our Faith with the Piety and Learning
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ing of the Men, who bring in divers and strange Doctrines, and determine to make every Defence of the Truth in which we are baptized, to be an ill Usage of them that oppose it.

I should hope indeed, that the Naming of these Objections which are so weak and trifling would be enough to confute them. Expounding them to Light is exposing them to Shame. But as they are the best the Cause can afford and the Party can bring, so we are to take them as we find them. They must be Children indeed, that Eph. iv. are tossed to and fro with every Wind of Doctrine, every little puff of Vanity, by such Reasons as these. But 'tis the Will of God, that we put to silence the Ignorance of foolish Men.

1. Can any thing be more confident and airy than to talk of these polite Days in which we live? Could we ever think that Persons acquainted with the Holiness and Learning of former Times, and who have prepared themselves to the Search of their Fathers, should suffer such Words to go out of their Mouths? One among us rejoices that "he lives in a Day when Men are returned to the Scriptures." And another says, that "in this enlightened Age of Search and Enquiry, Men will not be satisfied to hear "us make Use of inexplicable and mysterious "Terms, and tell them that the Sense in them is "never to be known: They will not think that "Doctrine can be of so much Importance to us "which must be wrapt up in perpetual Dark-
ness, and can never be understood." But can any one think the Riches of Christ are the worse for being unsearchable, or the Joys of Hea-

ven for being unspeakable! To this I answer,
(1.) As to the greater Attainments in Learning that are now pretended, I am in the Opinion of those whose vast Compass of Reading makes them more able to defend it, that we are far below the Men, whose Praise has so long been in all the Churches of Christ. Calvin, Usher, Jewel, Cartwright, Goodwin, and Owen, are not much exceeded as far as I can find. The Lights that the Holy Spirit kindled up at our Reformation, and whom he employed either to begin or defend it, have made this Land to be the Valley of Vision for above 200 Years. The Volumes they writ, the Care and Strength with which they argued, and above all, the Religion that animated both their Books and their Lives, has given them an everlasting Remembrance. These were Elders that served the Lord, and had seen all the Works that the Lord had done for Israel; but when that Generation were gathered to their Fathers, another Generation rose after them which knew not the Lord, nor the Works that he had done for Israel. But,

(2.) If this Age will not allow any thing that is mysterious, we cannot help it. We say, without Controversy, great is the Mystery of Godliness. To some it is given to know the Mysteries of the Kingdom, and to others it is not given.

We preach the Revelation of the Mystery that was kept secret since the World began. We speak the Wisdom of God in a Mystery, even the hidden Wisdom that God ordained before the World unto our Glory. We are to make all Men see what is the Fellowship of the Mystery, that from the Beginning of the World has been hid in God. Pray for us that Utterance may be given to us, that we may open our Mouts boldly to make known the Mystery of the Gospel. You are to acknowledge...
acknowledge the Mystery of God, and of the Father, and of Christ. Deacons are to hold the Mystery of Faith in a pure Conscience. Let a Man fo account of us as Ministers of Christ and Stewards of the Mysteries of God. We desire to cry out as the Apostle does, O the Depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out!

The Article of the Trinity is not the only Thing that we must believe, and yet cannot explain. If the Objection is of any Value here, we may carry it quite through the Gospel. I believe the Resurrection of the Dead, that in my Flesh I shall see God, and yet that Flesh and Blood cannot inherit the Kingdom. But when Mortality is to be swallowed up of Life, what there will be of this Body to make it my own, and what those Changes are by which it becomes glorious and spiritual, are Things of that Nature that I shall never know ’till I have them: And therefore, if some Man does say, how are the Dead raised up? And with what Body do they rise? I must answer him as the Apostle does, thou Fool, that-which thoulowest, is not quickened except it die.

(3.) This polite Age, that is supposed to outdo all that went before it, has plainly betrayed and weakened the Protestant Religion. The Glory is departed from our Land both in Worship and Doctrine. That Simplicity of Devotion in which the Cause was opened is over-run with Superstition, Formality, and the Commandments of Men. And the Truth, as it is in Jesus, which our Fathers maintained with the Sweat of their Brows and sealed with the Blood of their Hearts, this is changed into a Lye.
The great Pillar and Ground of Truth that they set up against the Man of Sin was justification by the Merits of Christ. They who bring in any other Righteousness than this are going back into Popery. If we build again the Things that we have destroyed, we make ourselves Transgressors. As many as seek to be justified by the Law are fallen from Grace. And so, the Necessity of Almighty Grace to change our Natures, the Witness of the Spirit to revive our Souls, the Stability of the Covenant, the Perseverance of the Saints were the Glories that dwelt in our Land; and yet these are gone into Contempt and Darkness. There is a Cry of all Sorts against them.

In our Fathers it was Fanaticism, in us 'tis Enthusiasm. These are the Weeds that sprung up since our last Liberty. And whether they who have all gone aside from what we were taught about the Justification of a Sinner, the Renewal of his Nature, and the Acceptance of his Person; whether they who have destroyed the whole Peculiar that we have as Protestants, are to give us a new Foundation in which we are to build as Christians, I must leave to the End of all Things.

(4.) That in this Age there is a Decay of Religion in Families, a want of Integrity in Conversation, a Departure from the Simplicity that kept our Fathers unspotted from the World, is not to be denied. Whether greater Light is to be struck out of prayerless Houses, and better Notions can be expected from worse People; whether they who take Liberties, at which their Parents would have trembled, are to be the Instructors of the World will soon be determined. If throwing away their Time at Home in Cards and Dice, and giving up that Abroad to Plays and
and Taverns, are Means of critical Learning, we shall have it.

But among these Men who seem to be somewhat, what I would now observe is their notorious Hypocrisy, trampling on every Principle which they have once maintained, as if they were not ashamed to declare that *Gain is Godliness*. The Doctrine of the Trinity they have refused to own: Subscribing to it they have loaded with as hard Names as are owing to the greatest Wickedness.

It has been made rebellious against the Authority of Christ, and the Sufficiency of the Scriptures. *'Tis called an Inquisition, a Breach of Charity, a Yoke of Bondage.*

And yet how easily has the Tail of the Dragon drawn down these Stars of Heaven to the Earth, and make them do the very Action they abhorred, own the very Principle they denied, build up again the Things they have destroyed, upon no other Motive than Preferment, the *gross Wages of Unrighteousness*? Woe unto them, for they have gone in the way of Cain, and ran greedily after the Error of Balaam for Reward. As if in the most literal Sense of the Word they would carry *a Lye in their right Hand*. This is a Politeness which would have kept our Fathers out of Jail; but they chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season. They had Trials of cruel Mockings and Scourgings, yea moreover of Bonds and Imprisonments.

There was no Need for them to quit the pompous Advantages that they who despise them are stretching to, if they could have acted with such a Mastery over Conscience: But Destruction from God was a Terror to them. And whatever Indifference they are treated with, may my Soul be found at last among the Generations of
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Serm. the Faithful, and have no Portion in either World with Hypocrifies and Unbelievers.

2. Another Argument is taken from our Obligations to grow in the Knowledge of Jesus Christ. That this is what we are bound to cannot be denied, but that ever it should be pleaded as a Reason for our wavering in the Faith is matter of Trouble and Wonder. You shall have the Objection in the very Words of the Man that made it, "Since the Scripture bids us grow in the Knowledge of God our Father, and of Christ our Saviour; this Age will not count it a profane Thing to attempt to turn aside the Vail of Ignorance, and endeavour at least in some Measure to know God, and understand what they are required to believe concerning him." I answer, 

(1.) Growing in the Knowledge of Christ requires no new Schemes, any more than growing in Grace implies new Principles. 'Tis supposed that we do know him in his Nature and his Person. We are not waiting for another Jesus, distinct from what we have received; or another Spirit besides what we have accepted. The Apostle John, who preached up Love and Charity, made Conscience to declare nothing but what they had heard from the Beginning. But if we are to be unsettled with new Schemes contrary to the Doctrine, that, we have learned 'tis not growing in Knowledge but in Ignorance. Therefore, be not carried about with divers and strange Doctrines, for Jesus Christ is the same Yesterday, to Day and for ever.

(2.) The Scripture has put a great Honour upon Steadiness in the Faith, which therefore cannot be inconsistent with our Growth in Knowledge: It shows us, that we are not to see Things
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Things in another Light, but know them to a better Purpose, to have the Fellowship of those Doctrines, and feel their Power in our own Souls. Timothy is directed to hold Faith and a good Conscience, which some having put away concerning Faith have made Shipwreck. The Apostle tells him, that in the latter Times some shall depart from the Faith, giving Heed to seducing Spirits; and yet, there never was any of these who did not pretend to a Growth in Knowledge; but he is charged, keep that which is committed to thy Trust, avoiding profane and vain Babblings, and the Oppositions or Wranglings of a Science, a Knowledge, falsely so called, which some professing have erred concerning the Faith.

Nay, he calls the unfeigned Faith that dwelt in him the very same that had dwelt in his Grandmother Lois, and his Mother Eunice. We have been insulted for adhering to the Doctrine of a Catechism that was learned in our Infancy. Indeed had this been one of our own making, we ought to put it away among other childish Things. But our Parents had these Principles of the Oracles of God as Timothy's Grandmother and Mother had theirs, they knew of whom they had learned them.

Again, he is ordered to charge some, that they teach no other Doctrine, nor give Heed to Fables, which minister Questions rather than godly edifying that is in the Faith. And he tells him, that some have swerved from the Faith, and turned aside to vain Jangling, understanding not what they say, nor whereof they affirm. So, in another Place 'tis said, that they who consent not to wholesome Words are proud, knowing nothing; they give Occasion to Strifes, Railings, and evil Surmisings. And, as if he could not be too abundant upon this Head, he bids him commit
The Things that he had heard of him among many Witnesses, to faithful Men, who shall be able to teach others also.

Some indeed tell us with a Heaviness of Thought as well as Anger, that "the Stability of" I am pressling you to, will do very well for "those who do not give themselves the Trouble of much thinking;" but it is an ill Sign upon any that they are ever learning, and never able to come to the Knowledge of the Truth. This is waxing wanton against Christ, and brings Damnation, because they have cast off their first Faith. Timothy is ordered to continue in the Things that he had heard and been assured of.

Nor does he write in another way to Titus, whom he calls his own Son after the common Faith; he would have a Bishop hold fast the faithful Word as he had been taught. And thus writes another Apostle; for they had not their several Schemes, but one and the same Spirit guided them; if that abide in you which ye have heard from the Beginning, ye shall continue in the Father and the Son. The anointing teaches you all Things, and even as it has taught you, ye shall abide in him, and not be ashamed before him at his coming. From these plain Declarations I conclude, that there is a Form of sound Words, a Proportion or Analogy of Faith, by which we are to judge of every Doctrine whether it be of God. I marvel that several are so soon removed from him that called them to another Gospel. There are some that would trouble you and pervert the Gospel of Christ; but though we or an Angel from Heaven preach any other Gospel, than that we have preached, let him be accursed.

(3.) At this Rate we shall never have our Faith bounded, but left uncertain to the End of the
the World. If Authors take a Liberty of varying from themselves, Believers will be like a
Weather-cock, blown about by every Whiff that rises in a projecting Fancy. I could never have
thought that a certain Minifter should deny the proper Personality of the Son and Spirit, who but
five Years before has given us this as the supreme Degree of Blessedness, that there are three
glorious Persons in the Trinity; the Title of
the Sermon is blessed Saints, blessed Saviour, and blessed Trinity. He might as well make them all
figurative as the laft of them.

In that Discourse, he speaks of "their inef-
fable Union and Communion in one Godhead.
"That they are eternally one God, and therefore
"eternally blessed. He tells us, each sacred
"Person posfesses an unknown Pleasure." And adds thefe Words, "besides the general
"Glories of the divine Nature, we may fuppofe
"that a full and comprehendive Knowledge of
"the Sameness, the Difference, the special Pro-
"perties, and the mutual Relations of the
"three divine Persons (which he allows
"to be utterly incomprehensible to Mortals,
"and perhaps far above all created Minds);
"this is the incommunicable Entertainment of the
"Holy Trinity."

He then owns, that "in Reference to this
"Mystery, God may be faid to dwell in thick
"Darkness or Light inaccessibfe; we are loft in
"this glorious and divine Abyfs, and overcome
"with dazzling Confufion; but the ever
"blessed Three behold their Unities and
"Diftinotions in the cleareft Light." At that
Time it was no Objection that the Doctrine is
wrapt up in Darkness. Nay,

He fuppofes "the Blessedness of the sacred
"Three to confift of mutual Love, an eternal

" Ap-
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Serm. " Approach to each other with infinite Complacency, an eternal Embrace of each other, with Arms of inimitable Love and with Sentations of unmeasurable Joy." The Propriety of all this Rapture I shall pass no Judgment on; but if the Son and Spirit have only a figurative Personality, I am sure these are great Dwelling Words of Vanity, all Noise and no Meaning.

He goes on to say, that "the blessed Three have an unknown Communion in the Godhead, and an unspeakable Nearness to one another Persons, inconceivable in being and in dwelling in each other." And there he acknowledges, that "in vain we run through all the Names and Powers of Nature and Art, to seek the Resemblance of the blessed Three." And that our Faith may be either said or sung, (after his usual Manner) he closes with a little Hymn.

But oh what Words, or Thoughts, can trace
The blessed Three in One!
Here rest my Spirit, and confess,
The Infinite unknown.

Why his Spirit did not rest there after such melodious Advice I cannot tell. Nay, he goes farther than any that I have met with, "in supposing some Distinctions in the divine Being of eternal Necessity, in order to complete the Blessedness of the Godhead;" and concludes upon the whole, that "the Differences which we call personal Distinctions, in the Nature of God, are as absolutely necessary to his Blessedness, as his being or any of his Perfections."

That after all these Flights and bold Assertions, the Personality of the sacred Three, should in less than two Years be sunk into a meer Figure, an
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an eastern Form of Speech, (that is into nothing) is unaccountable.

3. There are none who draw you off from the common Faith, but they pretend to clearer Ideas of the Doctrine. To which I answer, that,

(1.) Distinguishing the Trinity into one Person and two Powers cognositive and volitive, is only a Rumble of Words without Knowledge. If any one is enlightened by this Sort of Talk, I own 'tis more than I am. Nor do I wonder that the tattling Advocates of the Author, and his Scheme tell us that very few understand it; if so, there is no great Clearness in those Ideas; 'tis far from being so plain that way-faring Men, though Fools, shall not err therein.

(2.) These Terms are new in the World and in the Churches. We have not proved them. The Truth has been believed, defended, relished, and adored without them: And therefore, if I should begin to talk about the Trinity in this Language, I shall be a Barbarian to all my Hearers, and they to me. We desire to use great plainness of Speech.

4. I need only name another Argument, and answer it by denying the Fact; that " without supposing a figurative Personality in the Son and Spirit we cannot maintain the Unity of the Godhead." All the Heresies in the World have set out with a Zeal upon this Head. The Sabellians thought there was no other way to assert only one God, than by making Father, Son, and Spirit, to be three Names of the same Person. Arius saw they were too distinct for such a Notion, and therefore his Scheme for the divine Unity was placing the Godhead only in the Father,
ther, and making the Son and Spirit to be subordinate Beings. But all these Enemies must own that they are contending for what is never denied: Nor are there any whom they call Trinitarians in a way of Reproach, that are not Unitarians as much as themselves.

5. 'Tis pleaded that "a Scheme may be found out for the reconciling of all contentious Parties." And one Author among us thinks he has got a Sight of it. He shows the Arians and Semi-arians, that in his Notion there is the same Exaltation of the Son as a super-angelick Spirit which they contend for: He tells the Socinians, that there is such an Union of the divine Attributes to him as makes him the Object of Worship: And yet ventures to assure the Athanasians, that here is a proper Deity given him; though he knows, and so do all the World, that these last contend for three equal proper Persons in one undivided Nature. But,

(1.) The Event proves they are not united. We have only new Strifes with every new Scheme; full of Backbitings, Whisperings, Swellings, and Tumults.

(2) I don't know that such an Union is desirable. There must be Heresies that they who are approved may be made manifest among you. There's no Communion between Truth and Error, Light and Darknes, Christ and Belial, one that believes, and an Infidel. The Scripture has directed us to no such Agreements. If any Man consent not to wholesome Words, from such withdraw thyself. From such turn away. He that knows God hears us; he that is not of God, hears not us; hereby know we the Spirit of Truth and the Spirit of Error.
6. As to the Pretence that this is a Doctrine of Antiquity, and that some great Men of late are gone into it, I am amazed that it's talked of; because 'tis arraigning the Sincerity or Capacity of those learned Persons who have so lately proved the contrary. An Author, among ourselves, has quoted Dr. Goodwin (whom he calls a learned Enquirer) as in his Scheme. I read him with all the Care I could use, and do aver that I cannot find one Passage that looks like it, but above a Hundred quite the other way; I may therefore be excused from believing what he says of those that I have not read, when he makes a Sham-boast of those that I have. Did any of these great Ministers ever deny the Personality of the Son and Spirit? If they stretch beyond their Line in guessing at the Manner how the Father, Son and Spirit are one, and how they are three, let what they spoke without Light be covered with Darkness. But they never imagined that any of their Successors would bring them in, either as shuffling or trifling in the first Article of our Religion.

One Passage of Dr. Owen I'll now take Leave to give you from his second Volume upon the Hebrews, p. 40. He had proved, that by the eternal Word of God we are to understand a Person, and then brings in a Quotation from some of the Socinian Writers, who would have the Scriptures that he mentions taken in a figurative Sense, as so many Prosopopaeas, upon which the Doctor has this Remark, "That the Pretence of a Prosopopaea, or a Fiction of Person, is of great Use to the Anti-trinitarians: By this one Engine they presume to depose the Holy Ghost of his Deity and Personality: Whatever is spoke of him in Scripture they say is by a Prosopopaeas,"
Serm. "pa, those Things being assigned to a Quality XI.

or Accident, which really belong to a Person " only;" but, says the learned Author, "as to " what concerns the Holy Spirit, I have elsewhere " taken this Engine out of their Hands, and " cast it to the Ground, so that none of them " alive will erect it again:" Little did he ima- "gine, that after this Triumph over the Socinians, one of his own Successors should do it for them.

7. As to their Endeavour to unsettle us from the Piety, Learning, and Humility of those, that are spawning out their new Schemes, 'tis not worth an Answer. If Comparisons upon this Head were proper they are not impossible: There is so much Vanity in the Pretence, such a Contempt of those whose Memories will be ever blessed, and so false a Turn given to the Course of Thinking, that we shall leave the Argument to take the Fate of a sudden Vapour, to appear for a while, and then vanish away.

I have shown you what the Faith is that you professed at Baptism, and the Necessity of holding it fast; let me only give you two Directions about it.

1. That Christ, whose Deity you plead, is able to carry you through all the Dangers of this Cause, and into all the Glory of it. He is faithful who has promised. 'Tis he who keeps you from falling, and will present you before his Glory with exceeding Joy. The Trial of your Faith, which is much more precious than that of Gold, that perishes, will be found unto Praise and Glory at his appearing.

2. Depend on the Assistance of that Person in the divine Nature, by whom you were first enlightened, and are to be established. We have not received
received the Spirit of this World, but the Spirit which is of God, that we may know the Things that are freely given to us of God. Thus stand fast in the Faith, that we lose not the Things we have wrought; but in the Day of Christ Jesus may rejoice, that we have not preached in vain, nor run in vain.

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