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THE  
DUTY *and* DOCTRINE  
OF  
BAPTISM.  
IN THIRTEEN  
SERMONS.

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By THOMAS BRADBURY.

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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, he 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.*

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L O N D O N :

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M D C C X L I X.





THE  
P R E F A C E.



*THE 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-*  
A 2
ing

*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 Composures were with Temper, Moderation, and Charity, not to gender Strifes or evil Surmisings. 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*

## The P R E F A C E.

v

*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 fawning Carriage of some to the Troublers of Israel, and their Shiness, 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 hissed 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 alledged 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*

*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.

## E R R A T A.

- Pag. 16. l. 22. for *Turn* read *Term*  
 37. l. 8. for *Considers* read *Consider*  
 54. l. 17. for *impart* read *import*  
 79. l. 24. for *three* read *there*  
 85. l. 11. for *ἰδτα* read *ἰωτα*  
 170. l. 8. for *apposite* read *opposite*  
 183. l. 27. for *κατέχοι* read *κατέχω*  
 184. l. 20. for *ἁμαλογία* read *ἁμολογία*

*Lately Published,*

*And sold by the same BOOKSELLERS,*

**T**HE 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.*



HE Apostle docs, in these Words, SERM.  
I.

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

B

nally

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 Dependance for the Happiness we are looking after, is on Him that *died for us and rose again*.

That

## The Duty of BAPTISM.

3

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.*


SERM.  
I.

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 grosser 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 Ministry, 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

SERM. Water over again from more qualified Hands ;

I.  but alas ! how little is there in the Doctrine of these *Teachers*, or the Conduct of their *Profelytes*, 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, *he 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.*

Rom. ii.  
28, 29.

: 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* ;

*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.* Rom. xiv. 22. 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

SERM. the meer Ordinance of Baptism signifies nothing,  
 I. 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-

## The Duty of BAPTISM.

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SERM.  
I.

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 Profelytes 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, heedless, lifeless 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

SERM.

I.



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 ;

*his*



his Heart was not right in the Sight of God. SERM. I.  
 And instead of being indulged by the Talk of  
 vain Men in our Day that he had got the *Baptif-  
 mal Regeneration*, he is bid to repent of his Wick-  
 edness, 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 bap-  
 tized by a Person of undoubted Authority.

Acts viii.  
21.

Secondly, You see further, that the Benefit  
 which arises from this Ordinance is owing to the  
*Answer of a good Conscience.* The Word  
*ἐπερωτήματα* signifies a *Question* as well as an *Answer*.  
 A good Conscience is *first* one that's well in-  
 structed about the things of God, it must have a  
 Correspondence with his Word. As to the Un-  
 believers, *their Mind and Consciences are defiled.*

Tit. i. 15.

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 *blame-  
 less 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,*

is

SERM.

I.


 Heb. xi.  
16.

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*.

SERM.  
I.

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.

SERM.

I.



1. 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 Prostitution of an Ordinance of God to the Formality and Prophaneness of Men.

There

## The Duty of BAPTISM.

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SERM.  
I.

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-

SERM. Baptism. You must abstain from all Filthiness  
 I. 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 Strefs 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 In-  
 fant 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 no-  
 thing to do with. And if there is any here  
 whose Case this reaches, may it go into his Con-  
 science. 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 de-  
 sirable 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*

*Infants* to that Ordinance should have engaged in the other, before hand. SERM.

I.

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 Doctrine and Fellowship, and in breaking of Bread and in Prayers.* Acts ii, 46. 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 dif-

SERM.

I.



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.*

Acts xxii.  
16.

You know in what haste the *Eunuch* was; *See, here is Water, what binders 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-



connected to another. You will be among the living, and praise our God. *The Fathers to the Children shall declare his Truth.*

SERM.  
I.

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 Hysop, 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 Dependence upon that Covenant in which he was to be baptized.

Psal. li. 5;

SERM.

I.

Rom.  
vii. 18.

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 supersede 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 Infant 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 same

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 saved.” 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.

SERM.  
I.

Col. ii.  
18.

Whether your Children are regenerated by  
 Baptism 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 Ordi-  
 nance, is making the Blessing of the New Cove-  
 nant come by the Will of Men, and of the Will  
 of the Flesh and not of God : But be not de-  
 ceived, *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 capa-  
 ble of doing by Baptism, if the Regeneration of  
 that Ordinance, is all the Regeneration you have,  
 you are still *sowing to the Flesh, and must reap Cor-  
 ruption*.

2. It is another very dangerous Opinion that  
 there is no Salvation without Baptism : the for-  
 mer 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 Happiness ; so that Persons  
 who cannot have them, which is the Case of  
 many Thousands, are under a Necessity of pe-  
 rishing 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 !

SERM. 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 Case 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 hasten 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

1 Cor.  
viii. 10.

SERM.

I.

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 *Linear* 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, its 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 Darkeness.*



## SERMON II.

Secondly,



AM to give you some *Directions* that relate to the Work itself, and are to be observed at the Time of the

SERM.  
II.

Administation ; and under this Head I will not croud 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*

SERM. *in Earth*: From which I would conclude, that  
 II. 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 *Doctrin 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*;



*Cross*; 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 Falshood 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 *meekefness of Wisdom* will not despise this Answer, because there's a great Difference between *mistaking* 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

SERM. these Demands are not made in Scripture. And  
 II. 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.

2<sup>dly</sup>; 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

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

SERM. chosen by a Man who would keep a Conscience  
 II. 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 Cove-  
 nant. '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 *Joshua* had engaged the  
 Promise of the *Israelites*, that they would not  
 forsake 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 Co-  
 venant, 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

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.

SERM.  
II.

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 pol-  
luted 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 ?

A

SERM. 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.

II.

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 sensual 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, Banquetting, 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

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.

SERM.  
II.

1<sup>st</sup>, Oftentimes remember what you have been doing.

2<sup>dly</sup>, Don't think you are baptized into a Party.

3<sup>dly</sup>, Follow all by earnest Prayer. And

4<sup>thly</sup>, The whole Work must be looking unto Jesus.

1<sup>st</sup>, 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 tasted 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  
" wilt

SERM.

II.



“ 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 enlarge 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 Admiration 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 Humours, and when they are grown up, their divers Lusts 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 Mindedness 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

SERM.  
II.

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 searches the Heart, and understands 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.*

Job i. 5.

Psal. cxi.  
5.

1 Chron.  
xxviii. 9.

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 despises 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.

Eph. iv.

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 *his*, 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

SERM.

II.

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,

1st, 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. SERM. II.

And upon the whole I cannot see any Sin at being present at an Ordinance, when my Judgment does not approve the Administration: Considers 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 one Day above another; another Man esteems every 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.

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 Insinuation. It gives a greater Evidence to the World of that Charity which is the *Bond of Perfectness*, 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 Verse 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

Col. ii.

12.

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, 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 meer 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 Seas and established it upon the Floods.*

3dly, Follow what you have done by earnest Prayer. When you have owned the Covenant of

SERM. II. 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?

Exod.  
xv. 2.

1 Cor.  
x. 1.

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 Moses 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 practise 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



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 Trespases*. Col. ii. 12.

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

SERM. 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 Consignments 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.*

II.  
 Col. iii. 1.

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 Steadfastness : But grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ.*

2 Pet.  
 iii. 17.

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,*

*The Duty of* BAPTISM.

43

SERM.  
II.

*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.*

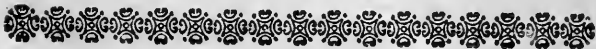


S E R-





THE  
D O C T R I N E  
O F  
B A P T I S M,  
P R O V I N G  
That it is in the FAITH of the TRINITY.



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# S E R M O N 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

SERM.  
I.

1 Tim.  
i. 4.

SERM. questions, rather than godly edifying that is in  
 I. 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 Per-  
 sons, and *how* it ought to be performed.

Rom.  
xiv. 10.

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.

Rom.  
xv. 7.

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*.

Eph.  
iv. 5.

'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,



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 Mocker, 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.*

SERM.

I.

Gen.  
xxi. 9.  
Acts viii.  
21.  
Rom.  
vi. 8.

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 Fullness 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* every where. 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

Luke  
xxiv. 48,  
49.

SERM.

I.



commanded. We find that the Preachers of the Gospel always did it, and the People who gladly received the Word, desired it. How indifferent soever 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 Thousand Souls

Acts ii.

41.

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 53<sup>d</sup> of *Isaiab*, 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

Acts viii.

36.

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

xxii. 16.

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 saith *Peter* upon the Success of his Ministry at *Cesarea*, *can any Man forbid Water, that these should not be baptized?*

x. 47.

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?* SERM.  
I.

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 Test 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. These 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. Heb. ix.  
1.

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,

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.  
Johni. 31.

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,

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

SERM. I. 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

we do but take the Name of the Lord our God in vain. SERM. I.

I. They who are baptized in the Name of God do in that very Action confess his *Autbority*: 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 disown'd 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*. Pf. xlvii. 8.

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 *Melchizedeck*, 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*. 1 Cor. i. 2. Matt. xxiii. 10. Isa. lxxv. 17. Rev. xxi. 5.

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

SERM. found it with his Countrymen ; and they who  
 I. 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, what-  
 ever 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 *Mes-*  
*siab* 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,  
 John i. why baptizest thou then, if thou be not the Christ,  
 25. nor Elias, nor the Prophet ? And *John* in his An-  
 swer shews us, that though the *Jews* mistook in  
 a Circumstance, yet they were right in their No-  
 tion. I knew him not, says he, but that HE  
 Ver. 21. should be manifest to *Israel*, therefore am I come  
 baptizing with Water.

What he preached was the Baptism of Repent-  
 ance 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  
*Jews*



*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 think ye, that I am?* I am not he.

SERM.  
I.  
Acts xiii.  
24, 25.

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.

Acts xix.  
3.

And do you suppose that we can understand him to be a Creature? They who deny his Deity give an aukward 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 he 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.

Phil. ii.  
8.

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*? Yourself own him to be a Creature, an inferior dependant Being; whereas our Circumcision was ordered by the most high God; and

SERM. "and why shall One, that is *not God*, bring in a  
 I. " Solemnity of his own to juttle 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  
 5 him

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 saith, *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.

SERM.  
I.

1 Cor. i.  
12, 13.

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 his own House*, whose House we are; wherefore 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.

Heb. iii.  
6, 7, 12,  
14.

We are said to be *under the Law to Christ*, and certainly then he is the great Law-giver; 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 he that is called being a Servant is the LORD's free man; and he that is called being free is CHRIST's Servant.

1 Cor. ix.

21.

1 Cor. vii.

22.

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

SERM. JESUS CHRIST? That Passage in the *Old Testa-*  
 I. *ment* would have made us afraid of saying so

*[other Lords besides thee have had 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

Col. iii. that of the LORD, *we shall receive the Inheritance,*  
 24. 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

Acts ix. 5. without any Limitation, *Lord, what wilt THOU*  
 Rom. *have us to do? For whether we live, we live unto*

xiv. 8, 9. *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

John i.  
14.

Luke  
xxiv. ult.

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 Rebuke to these Excesses, to tell them, so soon afterwards, that all Nations were to be baptized into his Name, and by his Authority.

SERM.  
I.

Matt. .  
xxviii. 9.

Thus would he open the Womb of the Prophecy, 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*.

Pf. lxxii.

11.  
xxii. 28.

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 withholden from thee*.

Job xlii.

2.

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 Falshood; 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 Gross 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-  
2 Tim. i. 8.

SERM. therefore this Solemnity is as heavy a Load upon  
 I. 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 spoke of those who  
 kept his Faith, and did not deny his Name.

Rev. iii. 8. 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  
 Acts v. to preach the Gospel ; 'tis for his Name that we  
 41. suffer Reproach ; and yet under all the Revilings  
 Cant. i. of Men this Name will be as Ointment poured forth  
 4. 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  
 5. God, and we will walk in the Name of the Lord  
 our God for ever and ever. Pass over to the Isles  
 Jer. ii. 11. of the Gentiles, and you will find they have not  
 changed their Gods, which yet are no Gods.

Matt. x. 33. 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-  
 vises

vices *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.

SERM.  
I.

2 Tim. ii.  
4.

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*.

Rev. xxi.  
8.

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.  
II.

5.



BEING 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 than

Rom. iv.  
11.



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.

SERM.  
II.

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

F

*Righteous*

SERM. *Righteous with God, and the two external Seals*  
 II. 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.*

Pf. lxxxv.

10.

Rom. iii.

1, &c.

*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 *Ismael*, 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

SERM.

II.

Rom. iii.

25.  
Εἰ τὸ ἔργον  
καταλείψῃ.

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 saith 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.

Rom. iv.

3, 4, 5,  
6, 7.

Ver. 9.

Ver. 13.

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  
II. or Justice is.

1<sup>st</sup>, 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 supposed 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

2<sup>dly</sup>, 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 ourselves, 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 *Abraham was justified by Works, he has whereof to glory*, but he has no such thing *before God.*

3<sup>dly</sup>, The whole Employment of Faith upon this Occasion is going out to another, and relying

SERM.  
II.

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.

Ver. 19,  
20, 21,  
22, 23,  
24, 25.

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;

Eph. ii. 8.  
Gen. vi.  
9.

SERM. but there is something else attending upon that

II. 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.*

Heb. xi.7.

1 Pet. iii.

20, 21.

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

John xvi.  
10.

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

Gal. v. 5. *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 merely 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 Scal of  
the

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. SERM. II.

*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 *Sion* 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*. Rev. xv.  
3.  
1 Tim. vi.  
16.  
Matt. iii.  
7, 8, 9.  
Ver. 12.

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, Heb. ix.  
14.  
1 John  
iii. 21.

SERM.

II.

Acts xxii.  
16.

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.”

Acts viii.  
23.

Mark  
xvi. 16.

*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,



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. SERM. II.

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. Gen. xvii. 1. Phil. iii. 10.

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*; for if we have been planted together *in the Likeness of his Death, we shall be also in the Likeness of his* Rom. vi. 2, 3, 4, 5, 6.

SERM. *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

Col. iii.  
27.

1 John  
iv. 17.

Eph. iv.  
24.

Col. ii.  
11, 12.

Eph. i. 3.

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 saith, 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.

SERM.  
II.

Gen. xvii.

7.

1 Cor. xv.  
29.

Phil. iii.  
21.

SERM.

9. We are baptized into the Name of our

II.

God, upon a full Satisfaction that he is able to

do all this that we are waiting for. Our Privi-

leges in him and by him, are Pardon, Accept-

ance, Conformity to him, and Felicity with him:

And as these are our Desire, so they are our

*Earnest Expectation and Confidence, that in nothing**we shall be ashamed.* To depend for Pardon up-

on 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 Hea-

ven, 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 *fall-**ing*, 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* likeunto 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 hehas bestowed upon you, that you should be *called*

the

Phil. i.  
20.

Jude 22.

Pf. lxxxix.  
6, 7.Heb. xi.  
16.

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.

SERM.

II.

1 John iii.  
1, 2.

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 *Baptist* 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.*


Gal. iii.  
27, 28.

1 Cor. xii.  
12, 13.

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*.

SERM. I'm sure a Variety of Opinions, upon this Head,

II.

 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.

Eph. i.  
21, 22.

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 Fulness 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.





## S E R M O N III.

Baptism compleated by Christ, and an Argument of his Omnipotence ; he gave the Form of it, which expresses 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 unrepealed. 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 ?

SERM.  
III.

Psalm  
lxxxvii. 7.

## The Doctrine of BAPTISM.

SERM. Certainly it is a Tribute given only to God, and  
III. 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.

Acts ii. 38. xxvi. 7. Ps. xxiv. 9. Luke iii. 15.

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 musing 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,

John iii. 29, 30.

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.

SERM. III.

John xvii. 4.

Heb. x. 14.

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 it's 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 transcendant 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*,

Acts i. 3.

SERM. that is Almightyness ; for any Limitation to the  
 III. 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.

Col. ii.  
 15.

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 Usurpation ; 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 *apostolical 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,

Pf. cx.  
 ult.

Isa. lxiii.  
 1.

Heb. i. 6.

4. The Name into which we are baptized is *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 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.

SERM.  
III.

Isa. lix.  
*ult.*

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 sound 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.

Deut.  
xxx. 13.

(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 our-

ourselves or Children to any Creature in Distinction from him, or in Conjunction with him.

SERM.  
III.

(I.) 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 *ἰσῆρα* or Tittle of the Law shall perish: And much less shall the Foundation of the whole be raised. Did Christ come to fulfil 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.

Matt. i.  
18.

John ii.  
16.

Jer. x. 1.

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

SERM. who deny this Faith are pulling down the  
III. 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 Case 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 *Malcham*. 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.

Zeph. i.  
5.

(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*.

SERM.  
III.

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 passeth 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.

Mic. vii.  
18.

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 à 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*?

Acts iv.  
16.

SERM.  
III.

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 Peculiarities of God. We make no doubt that a Creature cannot do them, and we are as certain that the Holy Ghost has done them.

Phil. ii.

13.

John i.

15. iii. 3.

1 Cor. xii.

13.

Tit. iii. 5.

John vi.

63. xvi.

8.

1 Pet. iii.

21.

Heb. ix.

14.

1 Pet. i.

2.

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  
the



the World ever saw, or that the Church ever felt. SERM.  
III.

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 a 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 Likeness 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

SERM. a Statue for *Gabriel* or *Moses*, as to do it for  
 III. *Chemosh* or *Milckom*, 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 in-  
 ferior Worship was idolatry, and the Action of a  
 subordinate Deity is Nonsense, and shall a Chris-  
 tian Ordinance come under the same Rebuke?

Baptism is the Consecration of a living Tem-  
 ple 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 Wor-  
 ship? 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*.

Zech.  
xiv. 9.

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 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.

Exod.  
xix. 2.

Acts vii. 3.

John vi.  
46.

SERM.  
III.

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 saith 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*.


John v.  
19.

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.

Rom. i.  
21.

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

to 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 Instruction 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 God and Father of all.* SERM. III.  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* professes, 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. Pf. xxiv. 1. Dan. ii. 28, 47.

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; *he spake and it was done, he commanded and it stood fast.* Pf. xxxiii. 9. 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,


SERM. vinity, that we have the stupid Notion of God's  
 III. 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*  
 Heb. i. 3. *his Power*. The *Father* works hitherto, and  
 Christ works, not a Sparrow falls to the Ground  
 Rom. xi. without our *Father*. Of *him*, and to him, and  
 ult. through him, are all Things.

4. In speaking of one God, according to the  
 Language of Revelation, all inferior Deities are  
 Pf. lxxxvi. struck off. *Among the Gods* there is none like  
 8. 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  
 doest wondrous Things, *thou art God alone*. We  
 do not only confess a Supreme, but that there is  
*no other*; no Communication of the divine Na-  
 ture; no Distribution of the divine Honour, nor  
 Partnership in the divine Worship. The Hea-  
 then had their Gods many, and Lords many, but  
 I Cor. to us there is *one God* the Father, of whom are  
 viii. 6. all Things, and one Lord Jesus Christ, by whom  
 are all Things. It is this that we mean in Bap-  
 tism. Should we suppose that the Father, Son,  
 and Holy Ghost were one God and two Crea-  
 tures, 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.  HOUGH this Form of Words SERM.  
IV. 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.

SERM. *i. e.* there is a meaning of the Word that is only

IV. 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 Jehovab*; and hear Israel, *Jehovab* our God is *one Jehovab*: *Jehovab* 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.

Pf. lxxxiii.  
18.

Deut. vi.  
4.

1 Tim.  
i. 17.

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 saith *Hannab*, 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.

1 Sam.  
ii. 2.

Matt. xix.  
17.

Rom. xvi.  
27.

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 detest 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



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 set 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 whosoever 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*. *Isaiab* 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 bear, O Lord forgive,*

2 Theff.  
iii. 2.

If. vi. 3.  
Rev. iv.  
8.

Dan. ix.

SERM. O Lord, hearken and do. There is no Occasion to  
 IV. 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  
 1 John v. than *three* that bear Record in Heaven; the Fa-  
 7. ther, 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 Va-  
 Gen. iii. lidity; yea, *has God said it!* And when once he  
 4. 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  
 2 Cor. our Saviour by that of Baptism? The Grace of  
 xiii. ult. our Lord *Jesus Christ*, the Love of *God*, and the  
 Rev. i. 5. 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  
 1 Pet. i. 3. Throne, and from *Jesus Christ*: So, you are elect  
 according to the Fore-knowledge of *God the Fa-  
 ther*, 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 them-  
 selves 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.



Ghost. 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.

I. 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 *Subjection*, but a *Communion* in the Godhead. My Father works hitherto, and I work: The Son can do *nothing of himself*, John v. 17, 19. 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. 4, 5, 6. it was *laid*, in the Publication of the Gospel, 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*. If. lxiii. 16, 19.

Indeed the Father was never incarnate, he is not God manifest in the Flesh, nor will he in

SERM. Person judge the World : But yet there is no  
 IV. 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 over-  
 look 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.

John v.  
22.

Mr. Em-  
lyn.

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.

John x.

36.

Matt. iii.

16.

Heb. i. 5.

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

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 Witness 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 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.*

SERM.  
IV.

John xii.  
29, 30.  
2 Pet. i.  
17.  
xiv. 10.

xvii. 11.

Pf. cx. 1.

Heb. i. 6.

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.

Eph. i. 3.  
1 Pet. i. 2.

1 John  
iii. 1.  
Jam. i. 18.  
ver. 27.

John xvii.

11.  
Rom. iv.  
24.

Rev. i. 4.  
Luke xii.

32.

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,

SER. M. will so entangle a great Number of Scriptures, that we shall be hard put to it to find either

IV. 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

1 John ii. Apostle *John* calls him Anti-christ who *denies the*

22. *Father and the Son*, and goes on with his Argument, *who ever denies the Son, the same has not the*

23. *Father*. They have no separate Interest or divided

24. *Glory*. *Let that therefore*, saith 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 Fa-*

2 John 9. *ther*. 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

1 John i. 2. *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

Acts ii. 38. *Peter* exhorted the *Jews*, repent and be baptized

x. 48. *in the Name of the Lord Jesus*; sometimes it is called the Name of the *Lord*. The Jailor was

xvi. 21. 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

Isa. ix. 6. 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

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.

1 John  
i. 2.

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?

Prov.  
xxx. 4.

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

SERM. would it be to call a Son *a Word*, because he is  
 IV. 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 entan-  
 gle it with our own. The very Names them-  
 selves are *wonderful*. There is not Distinction  
 enough between a Man, his Word, and his Spi-  
 rit, 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 Distinc-  
 tion from the Father ; and if he had never been  
 called any thing but a *Son*, it would not have sig-  
 nified, 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 Di-  
 stinction.

To this *Son*, this *Word*, are we resigned in Bap-  
 tism ; 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*, lest there be in any of you an evil Heart of  
 Unbelief

Pf. xcvi.  
6, 7.

Heb. iii.  
12, 14.



Unbelief in departing from *the living God*, for we are made Partakers of CHRIST. SERM. IV.

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 Evidence 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*. Theff. i. 9.

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 Universe to any more than one? And yet Rom. i. 22.  
Heb. i. 3.  
John i. 3.

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 Scripture 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 Col. i. 16.

SERM. the Cause will go, but when the World is set in  
 IV. 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.

If. xlv.

22.

xl. 28.

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 *re-*  
*deemed* thee? And so says the Apostle, ye are  
 not your own, but *bought with a Price*, there-  
 fore 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, what-  
 ever 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.

Deut.

xxxii. 6.

1 Cor. vi.

19, 20.

But when Christ gave himself for your Ini-  
 quity, 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 him  
*for my Glory*. And, this People have I formed  
*for myself*, they shall show forth *my Praise*.

Tit. ii. 14.

If. xliii.

7, 21.


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

2 Pet. ii.

2.

Rom. xiv.

9.

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.* SERM. IV.  John xvii. 10.

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. Eph. i. ult.

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

SERM. before me, than to show why *his Name* is men-  
 IV. tioned 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 *Elibu* 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 Darknefs was upon the Face of the Deep. He is the God who *commanded Light to shine out of Darknefs*.

Job xxvi. 13.  
 Pf. xxxiii. 6.  
 Gen. i. 26.  
 Job xxxiii. 4.  
 Gen. i. 2.  
 2 Cor. iv. 6.

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 Omniscience 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

Deut. xxix. ult.  
 1 Cor. ii. 10.  
 Pf. cx.vii. 5.

tion

tion relieve their Cause, by turning Jugglers, and *casting a Figure* upon his Personality. SERM. IV.

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, they walk, in the Spirit. *Through him* they mortify the Deeds of the Body.

Luke i. 35  
Rom. viii.  
11:  
i. 4.  
John iii. 5.  
xvi. 8, 9,  
10.

Gal. v.  
25.  
Rom. viii.  
13.

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* saith 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.

2 Pet. i.  
*ult.*  
Rev. iii.  
*ult.*  
Acts i. 5.  
Pf. cxliii.  
10.  
Eph. iv.  
30.

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.

John xiv.  
16.  
Rev. xxii.  
17.



## 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.  
V.



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 meer Revelation to confess a *Trinity* of Persons, as to believe an *Unity* of Nature,

ture, because the same 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*.

SERM.  
V.

John  
v. 10.

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.

If. lx. 8.

Exod.  
xix. 21.

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

SERM.  
V.

If there are ten thousand Difficulties in conceiving that there should be three Persons, they all dissolve in the Report of Him that *cannot lye*. 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.*

1 John  
v. 9.

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.*

Prov. iv.  
25, 26.

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.

1.



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.

If. xxx. 1.

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 Peculiarities of *Rome*. They have the Grossness 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 Exist-

SERM. V. ence, for he who is not supreme, independent, and eternal, is not God over all.

(1.) 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 *worshipped with Mens 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.

Acts xvii.  
25.  
Exod. viii.  
26.  
Dan. i. 2.

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*.

Acts xvii.  
23.

(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 *inferior 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 came to *fulfil*. But his appeal to *Moses*, his Improvements upon him, his Connexion of Doctrine 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*.

SERM.  
V.

Matt. v.  
17.

Heb. ix.  
23.

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 subordinate 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 he*. And in this Confession he answered discreetly, as one not far from the Kingdom of God.

Deut.  
xxxii. 17.

Mark xii.  
32, 34.

(3.) The Notion of three Gods would make our Religion a very wrong one for the Conversion 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 Gods many and Lords many, and would it have

Jer. xvi.  
19, 20.

Gal. iv. 8.

1 Cor.  
viii. 4.

SERM. signified any thing to tell them, that Christianity  
V. reduced the whole Number to three ?

⏟ The Prophets of Old used to declare against  
Jer. x. 10. *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  
1 Thess. Idols to the *only living and true God*. When  
i. 9. they were baptized it must be in the Faith of  
Psalm *David*, among the Gods there is none like unto  
lxxxvi. 10. thee, O Lord, *Thou only dost wondrous Works :*  
*Thou art God alone.*

If they were not able to deliver this Form of  
Words in my Text from the Notion of one Su-  
preme, and two subordinate Deities, they had as  
good have stayed where they were, and never been  
baptized at all. The Dispute was not between  
*Jupiter* and *Jesus* ; who was the Mediator, who  
should have the Name of a *Titular God*, or who  
should have the Honour of *inferior Worship*, but  
whether there was any more than one God.  
1 Cor. xii. Whilst they were *Gentiles*, they were carried away  
2. to *dumb Idols* ; at that Time they knew not  
Gal. iv. 8. God.

(4.) The very Form of Baptism itself dashes  
down all the Notion of three Gods. For had  
there been so many, their different Names must  
have born some Proportion to their different Na-  
tures, but here it's said to be all in *one Name*.  
As *Jehovah* is one, so his Name is one. Thus  
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 par-  
don your Iniquities, for *my Name* is in him,  
thou shalt obey HIS Voice, and do all that I  
speak.

Exod.  
xiii. 20,  
21, 22.

'Tis

'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.

SERM.

V.

(5.) This is contrary to the Profession of God's People in all Ages; they have never owned the *Tribeistick* 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.

Acts xx.

30.

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 scholastick 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

SERM. of three, but the whole Generation of the Faith-  
 V. ful 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*? Whither will Men go, who do not refrain their Feet, but love to wander? Here observe,

(1.) 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 meer Figures of Speech for that same *universal Spirit* they talk of; and that the Scripture does not mean *Personality* in what it says

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. SERM. V.  
 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 Heighth 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, Heb. iii. 3.

Can the Words bear any other Sense, when we read of *the Son* that *he* was with God; that *his* Goings forth have been of old from everlasting; that at the Creation of the Earth *he* 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*? John i. 2.  
Mic. v. 2.  
Prov. viii. 25.

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*,

SERM.

V.

Col. i.  
16.

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*?

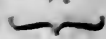
M. xviii.  
16.

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 Concurrence 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 ones Judgment; nor should I have mentioned an Argument so very low as this, but only to shew you the Men and their Communication.



SERM.  
V.



(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.

II. XI. 12.

John xiv. 10.

xiii. 31, 32.

(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 steady 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 *resisting the Holy Ghost.* And so saith Christ, they have hated *both me and my Father.*

John xiv. 23.

Acts vii. 52.

John xv. 24.

(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.* Salvation, Honour, Blessing, and Power, are ascribed

Rev. i. 4, 5.

Ver. 13.

SERM. ascribed to *him that sits upon the Throne and to*  
 V. *the Lamb for ever.* Now is come Salvation to  
 our God and the Power of *his Christ.* We are  
 Kings and Priests to God and the *Lamb*; and  
 the Father saith to the Son, *thy Throne, O God,*  
 is for ever and ever. The Glory of *the Lord* is  
 to lighten that City, and *the Lamb* is the Light  
 thereof. The Throne of God and of *the Lamb* is  
 in it, and his Servants shall serve him. I *Jesus*  
 testify these Things; and immediately after, the  
*Spirit* and the Bride say, come. The Book is  
 called the Revelation of *Jesus Christ*, which God  
 gave to him, and yet it's what *the Spirit* said un-  
 to the Churches.

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

(5.) They are distinct in their Operations. There are several Things in promiscuous Language ascribed to every one of them! As the Creation of the World, the Redemption of a chosen People, their Election, Sanctification, rising from the Dead and future Glory. Each of these are sometimes attributed to the Father, sometimes to the Son, and every one of them to the Holy Spirit, which argues an equality of Nature. But there are others that we never read of in any other Language than as personal Actions. The Father does them, and not the Son; the Son, and not the Spirit; the Spirit, and neither Son nor Father.

1. 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

John x.  
 56.

John viii.  
 17.

with his Enemies ; it is written in your Law that the Testimony of *two Men* is true, *I am one* that bear Witness of myself, and *the Father* who sent me bears Witness of me. When *Philip* said, show us the Father, in his Answer to him he asserts *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 me is true, whom ye know not.* SERM. V.

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.* John vii. 28.

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.* Gal. iv. 4.  
Heb. i. 4.  
1 John i. 2.  
Rev. i. 5, 6.

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 Highway,

SERM.  
V.

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 show whence their Learning comes, and whither their Devotion is a going, when they say 'tis a Term taken from the *Play-house*, 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 intend 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 shown 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 cognoscitive 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, scholastick, and Popish*, to make room for this rumbling Talk? SERM. V.

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 Powers, or two Principles of Operations,” only shows that when People will not *consent to wholesome Words*, they grow impatient of Contradiction, *doting about Questions and Strifes of Words*. This has proved a Root of Bitterness; from hence we have, as the People of God always had, Backbitings, evil Surmisings, and *perverse Disputings*. Ministers lived in Peace, and Churches were edified, till these *clear Ideas* have thrown a shameful Darknes 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 secure 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. 1 Tim. vi. 3.

*Obj. 2.* Without allowing a figurative Personality, 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. Ministers 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. 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

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V.

“ 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 ? Re-  
 “ member 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, whose  
 “ 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 be-  
 lieving or defending the Unity of the divine Na-  
 ture ? 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*.

1 Tim.  
iii. 6.

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

1 Cor. xv.  
35.

With

with *what Body* do they arise? He gives the Man his proper Title that makes the Objection, *thou Fool*, that which thou fowest is not quickened except it die; but he never comes down into an Explication of what is all invisible and future.

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V.

*Obj. 3.* These *clear Ideas*, as some have the Vanity to call their own Imaginations, 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 sounded forth to the Isles afar off.

SERM. 2. We may as well make all the Attributes  
V. 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.*








## S E R M O N 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.  HE last Thing that we profess SERM.  
VI. 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,

K

*Secondly*,

SERM.

VI.

Secondly, I have shown you, that this God who is owned either by ourselves or our Parents, can be no more than *one*. In so great a Work as Baptism, we are not whiffing 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

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 sound to baptize into the Name of the Eternal, the Almighty, and the Omniscient, 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

SERM. Substance, and equal in Power and Glory. For  
 VI. 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.

(1.) 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?*

Deut.  
xxxviii. 58.

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 *Asperision*, 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 merely 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*.

Jer. xv.

16.

If. xxvi.

13.

Pf. xx. 7.

(2.) I have shown 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 Sanctification of *the Spirit* unto Obedience, and the Sprinkling of the Blood of *Jesus*. Now this Sanctification, 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 Pet. i. 2.

Ezekiel

xxxvi. 24,

25, 28.

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

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.  
ix. 5.

over

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.

SERM. VI.

1 Tim. iii. 16.  
John i. 4.  
Acts xx. 28.

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:

Luke i. 33.

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.

Phil. ii. 6.  
John xi. 25.  
1 Cor. xv. 45.  
Acts ii. 24.

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 Unction from the holy one, than ever any received before,

2 Tim. iii. 16.  
2 Pet. i. 21.

SERM. or I believe shall do again, and it was by *the*  
 VI. *Holy Ghost's* coming down upon them, that they  
 were endued with Power from on high. It is

Acts xx.

28.

Exod. iv.

15.

Tit. iii. 5.

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.

John i.

14.

iii. 3.

Heb. xiii.

5.

2 Cor. i.

4.

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?

2 Cor. vi.

19.

2 Cor. vi.

16.

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*.

Pf. lxxiii.

24.

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,

our



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.

SERM.  
VI.

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.

Rom. viii.  
33, 34.  
Eph. i. 3.

John xvi.  
27.

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.*

1 John  
v. 6.

1 Cor. vi.  
11.

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

John vi.  
44.  
Eph. i.  
19.

SERM. our Saviour, Flesh and Blood has not revealed  
VI. this unto thee, but my *Father* who is in Heaven:

And yet,

Matt. xvi.  
17.

This Work is attributed to *our Lord* in those great Words, both *he that sanctifies* and they who

Heb. ii.  
10.

are sanctified are all of one, wherefore HE is not ashamed to call them Brethren. When we are

1 John iii.  
2, 3.

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*

2 Cor. iii.  
18.

*away our Sins*. We behold as in a Glass the Glory of *the Lord*, that is, of the Lord Jesus, *the*

James ii.  
1.

*Lord of Glory*, and are changed into the same Image from Glory to Glory. He sent the Apostle

Acts xxvi.  
18.

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

John vi.  
63.

takes the Things of Christ, and reveals them to us. It is *the Spirit* who quickens.

1 Pet. i. 5

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.

John xvii.  
11.  
Jude i.

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*

John x.  
27.

*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

for ever *with us*, and will do so, till we go up to be for ever *with him*. SERM. VI.

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. Col. i. 12.

4. Our Communion and Fellowship is equally with the whole Trinity. If any Man love *me*, saith Christ, he shall be loved of *my Father*; and *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, we could have nothing of this Fellowship without *the Spirit*. He helps our Infirmities; he 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. John xiv. 20.  
1 John i. 1.  
Matt. vi. 9.  
1 Pet. i. 17.  
1 Pet. ii. 3, 4.  
Acts iv. 13.  
Rom. viii. 26.  
1 Cor. ii. 10.  
Eph. iv. 30.  
2 Cor. i. 21, 22.

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

SERM. that sleep in Jesus will *God* bring with him. And  
 VI. 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*.

1 Theff.  
 iv. 14.  
 John v.  
 21, 28.

And yet, *the Spirit* is mentioned as the God  
 who quickens the Dead. Christ himself was de-  
 clared to be the Son of God with Power by *the*  
 Rom. i. 4. *Spirit of Holiness* in the Resurrection from the  
 viii. 11. 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 quick-  
 en 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*  
 Ezek. Ghost and with Fire; this is *the Breath* that is to  
 xxxvii. 9. 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 Hea-  
 ven.

6.) Our Admittance into Heaven is applied to  
 Father, Son, and Holy Spirit. Fear not little  
 Flock, saith Christ, 'tis your *Father's* good Plea-  
 sure to give you the Kingdom. They are in-  
 vited thither in these Terms, come ye blessed, of  
 Matt. xxv. *my Father*, inherit the Kingdom prepared for you.  
 31. He is not ashamed to be called *their God*, be-  
 Heb. xi. cause he has prepared for them a City. Christ  
 16. him-

himself went to his Father, and *our Father* to his God, and our God. And yet,

SERM.  
VI.

'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,

John xx.  
17.  
xiv. 2.  
Rev. vii.  
14.

'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

2 Cor. iii.  
17, 18.

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, saith 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 stedfastly to the End of that  
which

SERM. VI. 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, saith 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 enslave us, by making no Difference in the Direction of

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

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. 2 Sam. xxiii. 1.

'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. Cursed 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. Eph. iv. 6.  
1 Tim. i. 1.  
Jer. xvii. 5.  
Ver. 13.  
Acts xxvi. 7.  
2 Tim. i. 12.

'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 John vi. 64.

SERM. signified in the Ordinance of Baptism, but the  
 VI. *Holy Ghost dwelling in us? For if any Man have*  
 not the Spirit of Christ, he is none of his. 'Till  
 Rom. viii. he comes and blows upon the Garden, our Be-  
 9. loved has nothing to invite him thither. If this  
 If. lxiii. Spirit is vexed, as he was of old, he will turn  
 10. 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, per-  
 formed, 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 for-  
 gotten: That if he *quickens us*, we will not turn  
 back, but call upon his Name.

Pf. lxxx.  
ult.

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?*

Phil. ii.  
14.

John iii.  
19.

We trust in Jesus, we pray to him, we de-  
 rive 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 Pro-  
 clamations, 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*

1 Cor. i. 2.  
If. xlv. 22.

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*.

SERM.

VI.

Phil.ii. 9.

(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 *ἀκλιῶν*, 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.

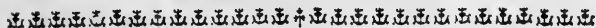
SERM. (4.) To Father, Son, and Holy Spirit, we  
 VI. shall give eternal Praises in Heaven; as appears  
 by all the Accounts we have of what they do in  
 Rev. xxii. that World. The Throne of God and of the  
 4. Lamb is in it, and *his Servants shall serve him.*  
 There is but *one Throne* for both Persons; and  
 the Honours of Salvation and Power, Glory  
 and Strength, are equally ascribed to him that  
 sits 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 there-  
 fore 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.*





# SERMON VII.

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.

SERM.  
VII.



SERM. VII. There are *seven* Things to be regarded in that Ordinance, whether you surrender yourselves or your Children to the Lord.

Luke i.  
76.  
Matt. iii.  
2, 3.

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.

Heb. ix.  
10.

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*.

Acts ii.  
38.  
Rom vi.  
3.

If. lxxv.  
23.

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.

SERM.  
VII.

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 Profelyte 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.* Acts viii. 37.

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. Rom. i. 8.

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

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

23.

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.

(1.) 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,

atry, and Darknefs. 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. SERM. VII.

(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 *Tritbeists* are guilty of belying both the Lord and his People: If we are so, this Sentence will not fit our Mouths. Zech. xiv. 9.

(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. John xvi. 25.

(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. 1 John v. 7.

(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

SERM. our Religion understand them thus? Is not our  
 VII. Baptism 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 wavering, that we do not *profane the Covenant of our Fathers.*

Matt. ii.  
 10.

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. SERM.  
VII.

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

SERM. Grace to help in a Time of Need, that is with a  
VII. 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 *Faith* *ὁμολογία ἐλπίδος*, 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.*

SERM.  
VII.

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 Substance of Things *hoped for*, and the Evidence of Things not seen.

2 Pet. iii.  
12.

Rom. viii.  
24.

Heb. xi. 1.

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 *ἀναλογία πίστεως*, 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 saith in another Place, whosoever is the Preacher, *so we preach, and so ye believe.*

Tit. i. 1.

1 Cor. xv.  
11.

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

1 Tim.  
i. 1.

SERM. VII. was the Name that the Church of old always gave to the most high God, and to no other.

Jer. xvii. <sup>13.</sup> O, thou *the Hope of Israel*, or the *Hope of our Fathers*. To this *Hope*, saith 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.

Acts xxvi. 7. xxviii. 20.

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 Appearing of our great God and Saviour: Nay, 'tis 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 Person 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 stedfast, and enters into that within the Vail, whither Jesus our Fore-runner is for us entered.

Tit. ii. 13. Heb. vii. 19.

Several Times, Faith and Hope are Names of that Doctrine that we should make known Abroad. Thus we read of continuing stedfast in the *Faith*. We are to be established and stedfast 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 believing, 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.

Col. i. 22.

Col. i. 5. So we read of the *Hope* laid up for us in Heaven, which brings forth Fruit in those who receive it; and accordingly, we must be always

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 *πληροφορία*, 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 *ὁμολογία*, a *speaking together*, a Profession that it 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.

SERM.

VII.

1 Pet. iii.

15.

Eph. iii.

12.

1. Here's a needful Duty recommended to us, and that is a steady, couragious, 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.

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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 meer 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 denies 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.

Luke vii.  
38.

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 Filthiness. 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.

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1. 'Tis a Pledge of our Justification. Hence we read of the Baptism of Repentance *for Remission of Sins*. This is sometimes conveyed to us under the Similitude of Water. *Wash* me thoroughly, saith *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 Crimson, 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 Sanctification. Thus he told them in the Days of old, I will pour *clean Water* upon you, and ye shall be *clean*, from all your Filthiness and all your Idols I will *cleanse* you; *i. e.* from the Guilt of them; for we know that the Blood of Christ *cleanses* from all Sin. Thus does *Ananias* speak of the Ordinance to *Saul*, why tarriest thou? Arise and be baptized, and *wash away* thy Sins, calling on the Name of the Lord.

Mark i.

4.

Pf. li. 2.

Isa. i. 18.

Joh. xiii.

8.

Ezek.

xxxvi. 25.

1 Joh. i. 7.

Acts xxii.

16.

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

2 Tit.

iii. 5.

SERM. and foolish. That 'tis a Token, a Sign, or a  
 VII. 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 Peo-  
 ple trust in a Lye. However, the external Ac-  
 tion is spoke of in the same way with the Influ-  
 ence 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.*

I Cor. vi.  
 11.

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 *ὁλόκληρον τὸ πνεῦμα*, 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 Subjection 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,

Eph. v.  
 26.



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. SERM. VII.

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 cheerful 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*. 2 Pet. i. 9.  
John vii. 38.  
Eccl. ix. 8.  
Cant. iv.

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. Rev. vii. 14.  
xxii. 3.

*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 steady 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 Confession 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.*

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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*.

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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; 2 Pet. ii. 7, 8. to those that are disobedient it is a Stumbling-Block; but it is certain they *stumble at the Word* itself. Thus the *Makometan*, 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*,

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 Apóstle 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, faulting 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 made to be his own in an everlasting Covenant.

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(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 brushed away at Death. But it is *the God of Hope* who fills us with Peace and Joy in believing.

Rom. xv.  
13.

(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 that cannot lye promised before the World began.

Col. i. 5.

2 Cor. v.

1.

Heb. xi.

10.

Eph. v.

27.

Tit. i. 2.

(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 are not free or brought into the glorious Liberty of

Eph. ii.

12.

SERM. the Sons of God. They are Strangers to the  
 VIII. Covenant of Promise, to them it does not ap-  
 pertain, 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 Re-  
 deemer, that we have any *Hope towards God*.  
 Hence it is said, that we flee for a Refuge to lay  
 Heb. vi. hold on *the Hope that is set before us*. Though  
 18. 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.  
 1 Pet. i. 2. 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  
 1 Pet. iii. *Prisoners of Hope*. And it is thus, that Baptism  
 21. 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

1 Theff.  
 iv. 13.

and deceiving Men. The very Ordinance sup-  
 poses 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 Chil-  
 dren, it is no less than giving the Reason of *the*  
*Hope* that is in us.

SERM.

VIII.

Heb. vii.

19.  
 1 Pet. iii.

15.

2. Of this Hope there is a PROFESSION made  
 when the Body is washed with pure Water. The  
 Word is *ὁμολογία*, 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 Peo-  
 ple of God. *ὁμολογία* 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 eter-  
 nal Life with God, 'tis supposed there are *cer-*  
*tain 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 with-  
 out Book. Thousands are damned eternally who

SERM. depended on the divine Goodness, and yet it's  
 VIII. infinitely above what we can say or think. 'Tis  
 by making the Captain of our Salvation perfect  
 Heb. ii. *through Sufferings*, that the Plan is laid for bring-  
 11. ing many Sons and Daughters to Glory. 'Tis  
 xiii. 20. the *Blood of the everlasting Covenant* that has  
 opened the way for the great Shepherd of the  
 Sheep to arise himself; and secure the whole Train  
 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*  
 Acts v. *Prince of Life*, he would not be a Saviour to  
 21. give Repentance to *Israel* and Remission of  
 Sins.

These are the Reasons of the Hope that is in  
 Heb. x. us, that *by one Offering* he has for ever put away  
 14. 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. lxxviii. *This our God is the God of Salvation, and to him*  
 20. *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  
 If. xlviii. mention of the Lord, 'tis *not in Truth and Right-*  
 1. *eousness*. They compass him about with *Lyes*  
 Hof. xl. *and Deceit*, and as their Profession is *Vanity*, so  
 12. *Vanity* shall be their Recompence. They know  
 Job xv. not him, and he will profess that he knows not  
 31. them. They have prepared lying Words, if  
 they



they use any Form of their own, or they have perverted the Words of the living God. SERM. VIII.

(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. 1 John v. 10. Col. i. 23.

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. Gal. vi. 4.

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.

1st, 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* to him; the World, by all their Wisdom, is not able to know the only living and true God. Their Reasons are to be sanctified and subdued as well as their Wills. Thus it was with as learned an Infidel as ever lived; *he thought that he ought to do many Things contrary to the* 1 Cor. ii. 14. Acts xxvi. 9.  
Name

SERM. Name of Jesus of Nazareth. He was guided  
 VIII. 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 lye*. 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

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.

SERM.  
VIII.

Rom. x. 9.

Matt. x.  
32.

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 *ὁμολογία* 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.

1 Cor. i.  
10.

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

SERM. VIII. have agreed in the Doctrine of the Trinity, and in their several Languages begun with that, as fundamental to every other Article. Thus it

1 Cor. xii. 13. 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

Ezek. xiii. 3. follow *their own Spirit*, and have seen nothing.

(5) If Profession is a speaking together, then Christians are to know one another's Minds. I thank my God, saith the Apostle, that *your Faith is spoke* of throughout the whole World. And,

Rom. i. 8. 11, 12. 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*, lest 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.

1 Thess. iii. 3. 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 unfeigned*.

Tit. iii. 15. The Brethren that spoke of *Gaius* testified of the

1 Tim. i. 5. The Brethren that spoke of *Gaius* testified of the

3 John 6, 6. *Truth* that was in him, as well as bore Witness of his *Charity*.

(6.) 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

Ene-

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? SERM.  
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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 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 resist the Truth, being of corrupt Minds, and reprobate concerning the Faith.

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(7.) 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 Contract*; 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 Apprehensions concerning the Spirit may be reduced to two Heads: First, that of the modern *Jews*, who affirm the Holy Ghost to  
" be

“ 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.”

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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 Mufti : 'Tis not the Lesson 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. *Heb. iii. 6.*

SERM. 2. You may plead from hence the Atonement

VIII. that he has made, because Baptism is for the  
 Remission of Sins, from which he has *washed us*  
 Rev. i. 5. *in his own Blood*. This is he who came not  
 1 John v. by Water only but by *Water and Blood*, for with-  
 6. out the *shedding of Blood* there could be no Re-  
 Heb. ix. mission.  
 22.

3. Sanctification of the Spirit is another Doc-  
 trine belonging to this Ordinance. Washing is  
 Tit iii. 5. 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,  
 1 Cor. xv. why are we *baptized for the Dead*? That is,  
 29. (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 Gos-  
 pel, 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 conspi-  
 cuous in the Profession that you made when  
 your Bodies were washed with pure Water.

1. This is not declared with a Train of Con-  
 sequences, but is the plain unassisted Interpreta-  
 tion of the Words; 'tis impossible to avoid it.  
 In many Scriptures we prove the Deity and Per-  
 sonality 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-



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.

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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 commensurate 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 *Anti-trinitarian*.

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

SERM. lay the Ground of all in this, that *the Father is a*  
 VIII. *divine Agent.* To ascribe Actions to him sup-  
 poses him to be a *Person*, to expect a Glory from  
 him, takes it for granted that he is *God*. If there-  
 fore 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 Crea-  
 tion, Providence, and Grace. We should ex-  
 pect if any one was to acquaint us with the De-  
 crees, 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 Depen-  
 dance 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 *meer 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. SERM. VIII.

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 saith 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*, Pf. 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, Athanasian, " nasian,

SERM. “ nasian, Arian, and Sabellan.” But let me  
 VIII. 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 Darknes, that this is a polite Age, and that Men will not be put off with the Notion that a Doctrin 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.





## S E R M O N 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

SERM.  
IX.

SERM. Heathen who were round about him, would not  
IX. only know what he did, but what he *believed* :

⏟ Their Faith was *spoke of* throughout the whole  
Rom. i. 8. 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 sound 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-

Principle that they object against the very Entrance into our Religion. They stumble at that *stumbling Stone*, which is to us a *Foundation*. •

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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.

Rom. ix. ult.

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 Extrems of Error, on the right Hand, or on the left. In this Affair, above all others, we are to be steddy, 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*.

Heb. xiii. 8, 9.

I shall now endeavour to show you what this holding fast of our Profession means. The Word *κατέχοι* 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

SERM. Toil and Length of Life comprehends the following Particulars.

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 *ὁμολογία* we *spe**ak 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.

I. '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* SERM.  
*the Words of Truth*, that thou mayest answer the IX.  
 Words of Truth to them that send unto thee. Pro. xxii.  
 The Argument of this Faith, is, not its Agree- 20, 21.  
 ment to human Reason ; no, I cannot see, that  
 revealed Religion, is any more suited to our Rea-  
 son 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.* 2 Cor;

I don't speak of Reason, as it was before the x. 3.  
 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*, Rom. viii.  
 and of which we are expressly told, that it 7.  
*receives not* the Things of the Spirit of God, be- 1 Cor. ii.  
 cause they are Foolishness to it, neither *can it* 14.  
*know them*, because they are spiritually discerned.  
 Our Understandings are *darkened* by a Vanity of Eph. iv.  
 Mind, being alienated from the Life of God 17, 18.  
 through the *Ignorance* that is in us, because of Ver. 8.  
 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 1 Cor. i.  
 God. I question whether the meer Light of Nature 21.  
 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

SERM. that we have among the Philosophers is from  
IX. those who talk of 30,000 Gods and Goddeses ;

so wild and wanton was the Reason of Man under the least Attainments of Learning : And least of all can I think they had any Imagination about a *Trinity* of Persons. The Quotations I have met with from those 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 Assent 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 see : 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

1 Tim. vi.  
16.  
Job xi.  
7, 8.  
John iii.  
33.

goes as far in a Doctrine as it does in a Command.

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 v. 20. 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 mightily

SERM. tily extolled by some in our Days, (I wish they  
IX. were as much imitated) for taking nothing upon  
Trust. For observe what is said of them, upon  
which they are more noble than those of *Thes-*  
*salonica.*

Acts xvii. *First,* That they *received the Word* with all  
II. 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 no-  
thing 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 Au-  
thority, and no greater Evidence. If they found  
the Doctrines there, they never brought them to  
the Bar of human Reason, or strained them up-  
on 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 Val-  
ley 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 meerly a good one, or the best, but the  
only Rule) *that God has given us*, how we may  
glorify and enjoy him. And therefore,

Men

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.

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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.

2 Tim.  
iii. 14.

2 Tim.  
i. 5.  
Acts xvi.  
2.

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.

John iv:  
42.

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

SERM. mention of them in Baptism : And if these three  
IX. 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.

1 Tim.  
iv. 6.  
vi. 3.

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 *wholsome 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,

Heb. xii.  
2.  
Phil. ii.  
14.

James i.  
17.  
2 Cor.  
i. 3.  
Matt. xi.  
25.

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

the

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

SERM.  
IX.

John viii.  
36.  
1 John  
v. 11.  
Rom. viii.  
10.  
1 John i.  
1.

Col. ii. 8.

SERM. to put it upon meer Whims, whether they are  
 IX. *three conscious Minds* or one, three *Intelligences*,  
 three *Powers*, and a great deal more of that Lan-  
 guage, 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.

If. xxv. 5.

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 satisf-  
 " fied 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 Blef-  
 " sing to the Church and to the World." That  
*his* Attempts this way have darkened the Doc-  
 trine, and bewildered the World, may be easily  
 proved.

Rev. iv. 8.

If. vi. 2.

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 un-  
 easy 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 Bi-  
 ble: If he *has*, 'tis much that so many vain Men  
 who would needs be wise, have got into a Wil-  
 derness,



derness, under no more Management than a wild  
 Ass's Colt. For my Part, I desire to be guided  
 by this Rule ; When the Scripture has a Mouth  
 may I always have an Ear ; when that is silent,  
 let me be so too. *Secret Things* belong to God,  
 and so they ought to do ; he has *held back the*  
*Face of his Throne* ; Things revealed are enough  
 for us and our Children. The Doctrine of three  
 Persons in one Nature has held for 1700 Years.

SERM.  
IX.

Deut.  
xxix. ult.  
Job xxvi.  
9.

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*.

Rom. xiv  
22.  
1 Thes.  
iii. 5.

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 be-*  
*lieved, and therefore have we spoken,* is an In-  
 ference 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  
 Accusations that are brought against it, that I  
 must refer you to the 28 *Sermons* upon that  
 Subject.

Phil. ii. 16.

6. Holding fast this Profession calls us to de-  
 fend 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

2 Tim. ii.  
3.

SERM. forgets that he is in a Field of Battle, has mistaken  
IX. his Errand and deceived himself. You don't see  
in your Preachers Men *cloathed in soft Raiment* ;  
Matt. xi. such are only to be found in King's Houses, but  
8. we are, or ought to be Warriors, that don't *entangle*  
2 Tim. *themselves with the Affairs of this Life, that they*  
ii. 4. *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 rusty 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

Pf. viii. 2. *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 he*, " I could oppose Reason to Reason, Learning to Learning, " and

“ and Authority to Authority ; but I could  
“ oppose nothing to the Spirit I yielded to him  
“ at once.”

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You're not called to dispute about the *cognositive* 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, to Day, and for ever.* Heb. xiii. 8. 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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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 *ἀπαξ* 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*.

<sup>2</sup> Cor. i.  
15.

I observed that the Word Profession *ὁμολογία* 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* *σζητούνται*, who are always *doting about Questions*.

<sup>1</sup> Cor. i.  
20.  
<sup>1</sup> Tim. vi.  
4.

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 said 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

<sup>2</sup> Tim. ii.  
2.

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-sayers. 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 *Jesus 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*.

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2 Tim. iii.  
6-10.

Ver. 13,

14.

Gal. i. 8,

9.

Tit. i. 9.

1 John ii.

23, 24.

2 Tim.  
iii. 12.

SERM.

There are Riches not only in the Person and

IX. Doctrine but in the *Reproach of Christ*; *Moses*

thought so, when he had no other Choice before  
 Heb. xi. him but either of a Palace or a Brick-kiln. And  
 26. the Apostle took Pleasure in Infirmities, in *Re-*  
 2 Cor. xii. *proaches*, in Necessities, in Persecutions; in Di-  
 10. stresses, for Christ's Sake.

Matt. x.

35.  
Luke vi.  
22.

'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 Commu-  
 " nion with all that fear God, and hold the  
 " Foundation, than I am; but this is never to  
 " be done by a Condescension from the Exact-  
 " nefs 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.


Col. ii.  
6, 7.

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.



## S E R M O N 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 *Schememakers*. 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.  HE 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 *ἀκλιωῖ* *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 unfounded. Each of these are to be held fast with Steddiuess and Resolution. Watch ye, *stand fast in the Faith*, quit yourselves like Men, be strong. 'Tis in Profession as it is in Practice, we have

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X.



1 Cor.  
xvi. 13.

SERM. but one Rule for them both. Let thine Eyes  
 X. look right on, and let thine Eye-lids look  
 straight before thee; ponder the Path of thy  
 Prov. viii. Feet, and let all thy Ways be established, *turn*  
 25, 26, *not to the Right nor to the Left*, remove thy Foot  
 27. 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  
 James i. 8. 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 Wa-  
 vering 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 far-  
 ther. A Man may indulge himself to the Hu-  
 mour of a *Querist*, so long 'till he grows an  
 2 Tim. ii. *Apostate*. There are *profane and vain Babblings*  
 16. that will increase to more Ungodliness. 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 un-  
 ravel Mysteries, 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 Know-  
 ledge, 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.



4. There's a Love to carnal Ease and *worldly Reputation* ; a Delight in the Praise of Men. SERM.  
X.

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

6. 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.

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

8. 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 waver, 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.

1. 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

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X. 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 *Free-thinking* 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 Privilege, I know that thou canst do every Thing, and that *no Counsel can be withholden from thee*.

Pf. xcvi.  
2.Job  
xxxviii. 2.  
xlii. 3.Pf. lxxiii.  
22.Prov. xxx.  
2, 3, 4.

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 In-

visibles

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.

2 Cor. xii.  
4.  
Job  
xxxvii. 23.

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.*

SERM. *stinct.* They are not spoke of as Attributes,  
X. 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.

2 Sam. ii. There’s none *holy* as the Lord, for there is *none*  
2. *besides thee*, neither is there any Rock like unto  
Deut. our God. See now, *says he*, that I, even I am,  
xxxii. 39. and there is *no God with me*. To whom will ye  
H. xl. 18. liken God, and what Likeness will ye compare  
Matt. uix. to him ! There is *none good but one*, and that is  
17. God. He *only* has Immortality.

1 Tim. vi.  
16.

It’s easy to show that the old musty Schemes which are revived in this projecting Age, are only so many high Thoughts and carnal Imaginations ; so many Guessees 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  
ramb-

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.

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Pf. xvi. 7.  
Jer. x. 1.

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

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declaring what God has said of himself, but in guessing 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 ourselves, 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 Es- “ sence, 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 “ eldest

“ eldest Archangel, the Man after God’s own  
“ Image, and may not this be *the human Soul* of  
“ our blessed Saviour? ”

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“ Supposing farther, this angelical Spirit to  
“ be assumed into personal Union with the di-  
“ vine *Logos* from the first Moment of his Ex-  
“ istence, 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 grosser 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 eter-  
“ nally independent, yet it *might be communi-*  
“ *cated*, 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 eter-  
“ nal Wisdom in the Fulness of Time, assume hu-  
“ man 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 ex-  
amine what the great God *may be* or *may do*. If  
these are secret Things, they belong to him;  
only

SERM. only revealed Things belong to us: Believing is acting upon a *Report*, and not upon a *Supposition*.

X.

*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

Pf. cxxxi.

1.

Col. ii.

18, 19.

Grace we shall not exercise ourselves in Things *too high for us*; then our Hearts will not be haughty, nor our Eyes lofty. They who intrude into Things that they have not seen, vainly *puffed up in their fleshy Mind*, do not hold the Head. We may wish, upon these Occasions, as *Zopbar* did;

Job xi.

4, 5.

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*.

Eph. iv.

14.

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 Craftiness of those who lie in wait to deceive; may I speak the Words not only of *Truth*, but of *Soberness*.

Acts xxvi.

26.

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*;

1 Tim.

iii. 6.

ⓈⓂⓂⓂⓂⓂⓂ

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 Cautions, 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 *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*.

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X.

Rom. xii.

3.

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

SERM. to the last. And if any will say, it was for want  
 X. 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.*

Col. ii.  
5, 6, 7.

Acts xx.  
29, 30.

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*

*Elibu* thought it dangerous that the great Men about him should say, *we have found out Wisdom.* SERM. X.

I fear 'tis too much that a certain Author has said of his Scheme. "If we suppose 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."

Job xxxii.  
13.  
Page 46.

To this I cannot forbear to answer in the Words of *Elipbaz*. Art thou the first Man that was born? Or wast thou made before the Hills? Hast thou heard the Secret of God, or restrainest 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?

Job xv.  
7, 8, 9,  
11, 12.

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

SERM. of his being humbled, and made in all Things  
 X. 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 Par-  
 “ ties into one Scheme of Trinitarian Doctrine ;  
 “ so 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 imme-  
 “ diately 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 Co-  
 vering, 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. SERM. X.

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. Exod. xx. 25.

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. John v. 44.  
John xii. 42, 43.  
Rev. xxi. 8.  
Rev. iii. 17.  
2 Cor. x. 18.  
Luke xvii. 15.

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*

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should be an *Arian Favourite*; the Man, whom the Enemy admires, is some way treacherous.

2 Cor. vi.  
16.

There is no Communion between *Christ* and *Be-lial*, nor between him that *believes* and an *Infidel*.

Rom. ii.  
29.

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.

Heb. xii.  
13.

Rom. xiv.  
19.

xv. 2.

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

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. SERM. X.

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 *worshipped* 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, Revelings, 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 be-

SERM. fore God, then any new Scheme may serve as  
 X. 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.







## SERMON XI.

People waver from Unsteadiness 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 Steadiness 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.



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*.

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1. From *Unsteadiness* and Ignorance. They who ought to be Teachers of others, have Need to be taught again *the first Principles* of the Heb. v. 12. Oracles

SERM. Oracles of God. God complains, my People are  
 XI. 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 Doc-  
 trines of the Gospel, which are called *the Grace*  
*of God* bringing Salvation, and not in those Opi-  
 nions 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 law-  
 ful to eat Blood? Not but that every one ought  
 to be fully persuaded in his own Mind, and hap-  
 py 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 esteems 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 Interces-  
 sion that he now pursues, and indeed his Capa-  
 city of saving to the uttermost. 'Tis because *he*  
*continues for ever*, that he has an unchangeable

Priest-

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.* SERM. XI.

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 Consolation ; He of whom I am *born*, and by whom I am secured and prepared for eternal Life. Eph. i. ult. John iii. 3.

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. 1 Tim. iv. 2. Heb. x. 29. Eph. iv. 20, 21.

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 ? 1 Cor. i. 20. 1 Tim. vi. 3. Job xiii. 7, 8.

Has

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Deut.

xxxii. 17.

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. *Ahimaar* had "not outrun *Cushis*, but that he took a By-path.  
" Many

“ Many finding it impossible to emerge into any  
 “ Consideration by walking in the beaten Path SERM.  
 “ of Truth, and yet not being able to conquer XI.  
 “ the Itch of being counted *τινες 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 Doc-  
 “ trine of the reformed Churches was raised  
 “ some Time ago to a great Height as to the  
 “ Evidence given for it, and great Perspicuity,  
 “ in the Manner of making it known, which  
 “ some that came after could not imitate, and  
 “ therefore took new Ways of their own con-  
 “ 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 Pro. xxix.  
 Man brings a Snare. On this Account some Peo- 25.  
 ple will think it Charity not to *turn a Sinner from* James v.  
*the Error of his way*, but let him go on with it. ult.  
 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 Rom. i.  
 Profession of it before Men. They have a Love 18.  
 for the Truth, but a greater Love to themselves,  
 and quit *the Reproach of Christ*, that they may Heb. xi.  
 have the Treasures of *Egypt*. 26.

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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 Prostitution 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.

Cant. ii.  
16.

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 ei- " ther by making the second and third Person " *inferior*, or making them figurative."

5. This is proposed as " a Means of Recon- " ciliation 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 Learn- ing*

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.

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I should hope indeed, that the Naming of these Objections which are so weak and trifling would be enough to confute them. Exposing 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 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*.

Eph. iv.  
16.

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 Darkness, and can never be understood." But can any one think the Riches of Christ are the worse for being *unsearchable*, or the Joys of Heaven for being *unspeakable*! To this I answer,

Eph. iii.  
8.

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(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,

If. xxiv.  
31.  
Jude ii.  
10.

(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 Mouths boldly to make known *the Mystery of the Gospel*. You are to

Matt. xiii.  
11.

Rom xvi.  
25.

1 Cor. ii.  
7.

Eph. iii. 9.

19.

acknow-



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 so 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!

SERM. XI.  
 Col. ii. 2.  
 1 Tim. iii. 9.  
 1 Cor. iv. 1.  
 Rom. xi. 33.

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 thou sowest, is not quickened except it die.

Job xix. 26.  
 1 Cor. xv. 50.

(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*.

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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 *Poper*y. 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.

Gal. ii.

18.

Ver. 4.

In our Fathers it was *Fanaticism*, in us 'tis *Entbusiasm*. 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. SERM. XI.

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. i Tim. vi. 5.

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. Rev. xii. 4. Jude 11.

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

SERM. the Faithful, and have no Portion in either  
 XI. World with *Hypocrites* 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 *Steddiness* in the Faith, which therefore cannot be inconsistent with our Growth in Knowledge: It shows us, that we are not to see Things

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

SERM. the Things that *he had heard of him* among many  
 XI. 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  
 “ I am pressing 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*.  
 1 Tim. v. Timothy is ordered to continue in *the Things that*  
 11, 12. *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 self-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 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 Minister 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 last of them.

In that Discourse, he speaks of “ their inflexible Union and Communion in one Godhead. That *they* are eternally one God, and therefore eternally blessed. He tells us, *each sacred PERSON* possesses an unknown Pleasure.” And adds these Words, “ besides the general Glories of the divine Nature, we may suppose that a full and comprehensive Knowledge of the Sameness, the Difference, the special Properties, 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 said to dwell in *thick Darkness* or Light inaccessible; we are lost in this glorious and divine Abyss, and overcome with dazzling Confusion; but THE EVER BLESSED THREE behold their *Unities* and *Distinctions* in the clearest Light.” At that Time it was no Objection that the Doctrine is *wrapt up in Darkness*. Nay,

He supposes “ the Blessedness of the *sacred THREE* to consist of mutual Love, an eternal

SERM. " Approach to *each other* with infinite Complacency, an eternal Embrace of *each other*, with  
 XI. " Arms of inimitable Love and with Sensations  
 " 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 swelling 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



an eastern Form of Speech, (that is into nothing) is unaccountable.

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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 *cognoscitive* 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,

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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 Darkness, *Christ* and *Belial*, one that *believes*, and an *Infidel*. The Scripture has directed us to no such Agreements. If any Man consent not to *wholsome 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*.

2 Tim. v.  
18.  
2 Tim.  
iii. 7.  
1 John iv.  
6.

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 Darknes. 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 *Profopopæas*, upon which the Doctor has this Remark, "That the Pretence of  
 " a *Profopopæa*, or a Fiction of Person, is of great  
 " Use to the Anti-trinitarians: By this one En-  
 " gine they presume to despoil the *Holy Ghost* of  
 " his Deity and *Personality*: Whatever is spoke  
 " of him in Scripture they say is by a *Profopopæa*,

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“ *pœa*, those Things being assigned to a Quality 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 imagine, 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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